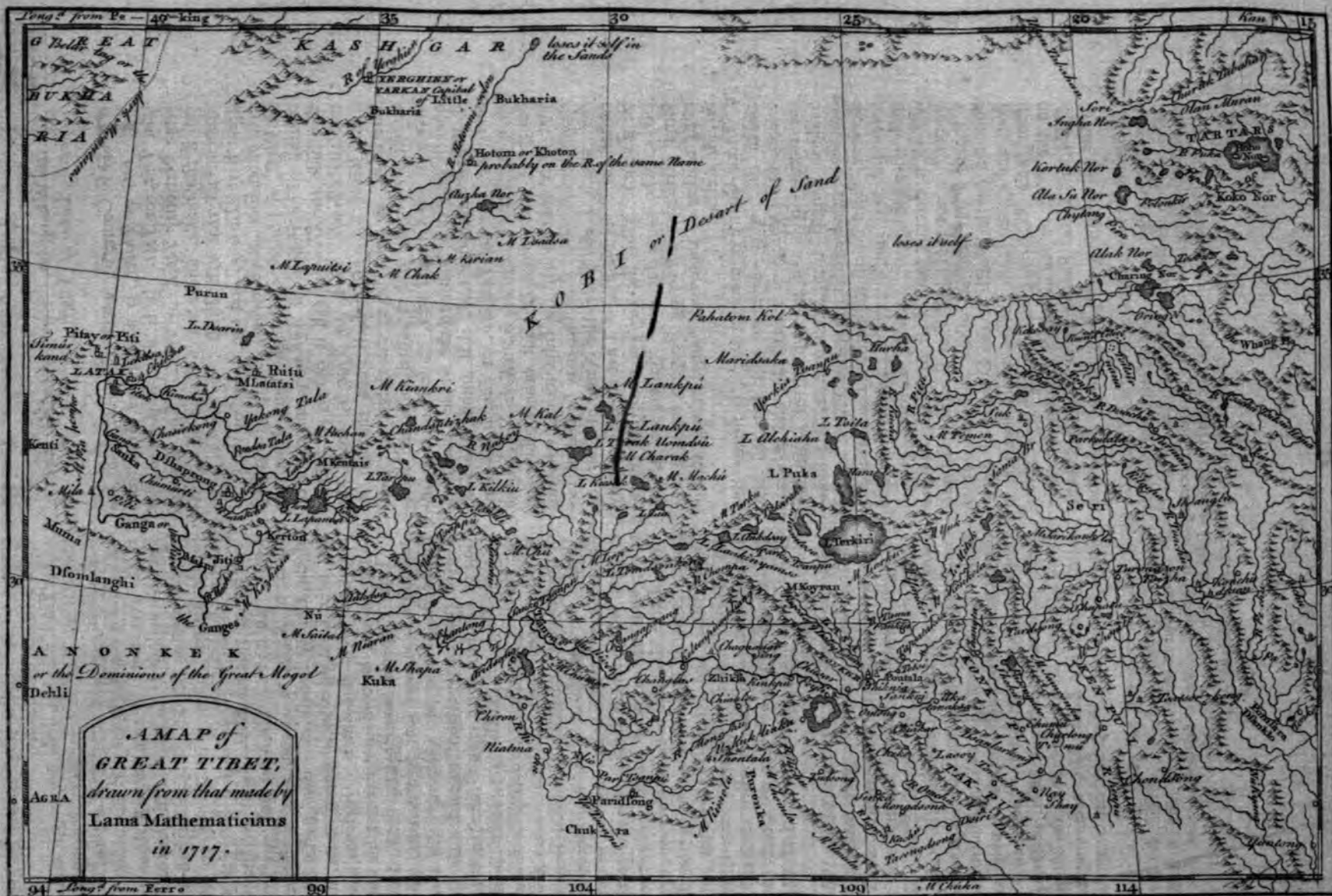




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had been taken by Observation, the Course of a that River might have been more easily determined: For although the *Lama* Geographers traced the Course of the *Tsan-pu*, which flows from the East of the same Mountain, yet their Measures alone cannot be sufficient for accurately fixing the Latitude of *Kentais* ^a.

Mountain
Kantes

WEST of this Mountain, is another called *Kantel*, in the Map, *Kenti*; which, according to *Desideri*, is frightful to look-at, and always covered with Snow: It divides *Kashmir*, in *Hindústan*, from *Great Tibet*, which begins from the Top of it. From the Entrance on that Side, as far as *Leh*, or *Ladak*, the Road lies between the Mountains, which are a true Image of Sadness, Horror, and Death itself. They are heaped upon one-another, and so contiguous, that they are scarcely separated by the Torrents, which fall impetuously down, and dash with such a Noise against the Rocks, as stuns and terrifies the most intrepid Travellers. The Top and Bottom of these Mountains are equally impracticable.

Terrible to
pass.

THE Road over them is ordinarily so narrow, that there is scarce Room to set one's Feet; and the least false Step tumbles you down the Precipices, in great Danger of losing your Life, or breaking your Limbs, as happened to some of the *Karawan*, which the Author went with. Shrubs, or Bushes, would be of great Use on this Occasion; but there is not a Plant, or so much as a Blade of Grass, to be found on them. In passing the impetuous Torrents that separated one Mountain from another, they found no other Bridge, than some narrow, tottering Plank, or some Ropes stretched across, and twisted with green Boughs: They were often obliged to put-off their Shoes, in order to tread sure: For the Author's Part, he still trembled at the very Thoughts of those dreadful Passages ^b.

Elevation of
Tibet.

THE Land of *Tibet*, in general, is very high. *Gerbillon* observes, that a *Mandarin*, who had been there as Envoy, informed him, that in passing from *China* to *Tibet*, he found a sensible Ascent; and that in general the Mountains, which are very numerous, are much more elevated on the East-Side towards *China*, than on the West-Side facing *Tibet* ^c. Certainly, continues that Author, those little Hills, whence the small River *Altan-köl* ^d (or *Golden River*) takes its Rise, must be vastly higher than the Sea; since this River, which is rapid enough, discharges itself into the Lakes of *Tsing-fu-hay*, and the *Whang-ho* has a very swift Current from those Lakes, for

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Remarks.

about two hundred Leagues, to its Fall into the Eastern Ocean. This Elevation of the Land makes the Country, on this Side, very cold for the Latitude; but when you descend the Mountains, and enter *Tibet*, the Air is much more temperate ^e. In the Western Part, where *Desideri* travelled, the Climate was very severe; the Winter being, he says, almost the only Season which rules the Year round, and the Tops of Mountains continually covered with Snow ^f.

THE Missioners have transmitted very little concerning the Geography of *Tibet*, except the Map ^g, which affords many Materials for making a Description of the Country. The great River *Yarú*, which runs quite through *Tibet*, from West to East, according to *Regis*, is called *Yarú-tsan-pu*, or *Dsan-pu*, that is, the River *Yarú*; or, simply, *Tsan-pu* ^h, the River, by Way of Eminence, in the same Manner as *Kyang* in *China* is almost become a particular Name of the *Tang-tse-kyang*, which divides that extensive Empire. It is yet hard to determine where the *Tsan-pu* discharges itself: But as it runs from *Tibet* South-West towards the Sea, it probably falls into the Bay of *Bengal*, about *Arakan*, or near the Mouth of the *Ganges*, in the *Mogul's* Empire; called by the *Tibetians*, *Anonkek*, or *Anonjen*. The Rivers to the West of the *Tsan-pu* run into Countries very little known. It is no less uncertain, where many others empty themselves.

THE *Nu-kyang* enters *Yun-nan*, and after a *Ny-kyang* Course of some hundred *Li*, changes its Name to *Lü-kyang*, and passes into the Kingdom of *Ava*. The *Lan-tsan-kyang* likewise enters *Yun-Lan-tsan*, and after receiving several small Rivers, becomes the great *Kyu-long-kyang*, that is, the River of the nine Dragons, and flows into the Kingdom of *Tong-king*. On the North of the same Province of *Yun-nan*, runs the *Kin-cha-kyang*, or River with Golden Sand; which, after a long winding Course, falls into the *Yang-tse-kyang*. The Chinese Maps, which the Missioners found in the Tribunals of the Province of *Yun-nan*, as well as the Inhabitants of the Country, give the Name of *Nu-i* to the People beyond the River *Nu-kyang*; and to their Neighbours on the North of the Kingdom of *Ava*, that of *Ti-tse*: But, probably, these are not the Names of those half-savage Nations, inhabiting the Mountains, through whose Country, it is likely, some of the Rivers of *Tibet* must run ⁱ.

WITH REGARD to the *Whang-ho*, the Chinese Source of the *Whang-ho*.

^a Du Halde's *China*, p. 384, & seq. ^b *Lettres Edifiantes*, p. 190, & seq. ^c The same is observed on the Side of *Tartary*, to the North of the great Wall; so that *China* lies in a Sort of Hollow, inclosed by the Mountains of *Tibet* and *Tartary*. ^d Near the Country of *Ko-ko Nor*. ^e Du Halde, as before, p. 258. ^f *Lett. Edif.* vol. 15. p. 200. ^g It is inserted in *Du Halde's China*, divided into nine Sheets. ^h So it is named in the Map. ⁱ Du Halde, as before, p. 388.

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Envoy told *Gerbillon*, that it has its Source ^a in a North-East Part of *Tibet* ^b, from a Lake, or rather three Lakes, called *Tsing-sü-hay*, so near to each other, that they seem but one. From thence it hastens towards the South, between Mountains; and being enlarged with all the small Rivers of *Koko Nor*, it enters *China* near to *Ho-chew* (a City of *Shen-si*, on the Borders of *Se-chwen*, ten Days Journey in a strait Line from the Source) by a very narrow Passage, between two vast steep Rocks, cut for the Purpose, as the *Chinese* tell us, by their famous Emperor *Yu*.

River of
Gold.

THE Envoy farther informed him, that he had crossed a River of *Koko Nor*, called, in the *Mongol* Tongue, *Altân Kol*, or *Golden River*: That it is about three Foot deep, and runs into the Lakes of *Tsing-sü-hay*; has Abundance of Gold mixed with its Sands, which employs the Inhabitants, all the Summer, in gathering it, and makes a principal Revenue of the Princes of *Koko-Nor*: That a Person they employ will take six, eight, or ten Ounces, sometimes more: They take the Sand from the Bottom of the River, then wash it a little, and retaining what looks like Gold, melt it in Crucibles. This Gold, which seems to come from the neighbouring Mountains, is esteemed very good, and sold for six Times its Weight of Silver. There is also Gold in other Rivers belonging to the Grand *Lama*, and much of it is carried to *China* ^c. *Regis* agrees with *Gerbillon* in ^dAns, and particularly instances the *Kin-chi-xyang* ^d, before-mentioned: But says, the Missioners are ignorant what River has supplied *China* with that Gold, which is preferred to all others.

Lake of
Stars.

GAUBIL is more particular, and exact, than *Gerbillon*. He says, that in the Place where the *Whang-ho* rises, there are more than an hundred Springs, which sparkle like Stars; whence it is called *Hotun Nor* ^e, that is, the *Sea of Stars*, in the Country. The *Chinese*, *Sing* ^f *sü* ^g *Hay*, signifies, the *Sea of Stars and Constellation*. These Sources form two great Lakes, called *Hala Nor*, or *Kara Nor*, that is, the *Black Sea*, or *Black Lake*, about two Miles from *Hotun Nor*. Afterwards there appear three or four little Rivers, which joined, form the *Whang-ho*, which has eight or nine Branches. In 1704, the Emperor *Kang-hi* caused the Source of this River to be

searched after. In the Memoirs presented to that Monarch, the Sources of the *Whang-ho* are named *Oton-tala* ^h, consisting of many little Lakes; the Waters of which are received by two great Lakes to the Eastward; and all together produce the *Whang-ho* ⁱ.

BESIDES the Lake of *Koko Nor*, which (according to *Grueber*) signifies the *Great Sea*, and is called by the *Chinese*, *Si-hay*, or, the *Western-Sea*, there are several other large ones in *Tibet*; as, the *Charing Nor*, and *Oring Nor*, not far from the *Hotun Nor*, or *Oton-tala*; the *Tenkiri*, above seventy Miles long, and forty broad, in Latitude thirty two Degrees, and Longitude West of *Peking* twenty-four; the *Lankeri*, and *Map-ama*, where the *Ganges* begins. This is all that can be gathered from Authors, with regard to the Natural Geography of *Tibet*: As to the Natural History, they afford very few Remarks.

S E C T. II.

Of the Kingdoms into which Tibet is divided, particularly Great and Little Tibet.

THE Country, generally comprized under the Name of *Tibet*, is variously divided by Authors. *Bernier* ^k, within its Limits, places three Kingdoms, *Little Tibet*, *Great Tibet*, and *Lassa*. *Desideri* does the same, calling the first *Baltistan*, and the second *Butan*. Under which last Name, *Tavernier* ^l, and others, seem to include both *Great Tibet*, and *Lassa*. However that be, these three Divisions, or Provinces of *Tibet*, are subject to so many distinct Sovereigns; exclusive of the Countries of *Koko Nor*, and the *Tu-san*, or *Si-san*, which properly fall within the Limits of *Tibet*, and have Sovereigns also of their own. Of these we shall give, separately, what Account Authors furnish us with.

1. Little Tibet, or Belâdistân.

Little Tibet Bounds, Extent, and Produce: *Eskerdû* the Capital.

LITTLE TIBET, according to *Desideri*, is called also *Baltistan* ^m, and lies to the North-West of *Kashmir*, the Northern-Province of *Hindūstān*.

^a The Course of this River has been described before, p. 73. ^b In the Borders of the Country of *Ko-ko Nor*, described before, p. 402. ^c *Du Halde's China*, p. 258.

^d This River, whose Name has the same Signification with that of the *Altân Kol*, runs not far from the said Lakes, which shews the Country abounds with Gold. ^e *Nor*, or *Naor*, is great Lake, or Sea. ^f *Sing*, not *Tsing*, signifies Stars. ^g Or, *Lycer*, signifies Constellation.

^h This is the *Manchew* Word, and, indeed, most of the Names of Places in *Ko-ko Nor*, and the Borders of *China*, are given in that Language, instead of the *Mongul*, which is spoken by the Inhabitants. ⁱ *Gaubil*, *Hist. de Genieb*, p. 190, & seq. ^k *Memoirs of the Mogul Empire*, tom. 4, p. 122, & seq. ^l *Travels in India*, p. 182, & seq. ^m Rather, we presume, *Belâdistân*, that is, the Mountain-Country.

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flan, but a few Stages distant. This Author informs us little farther, than that the Country fertile, its Inhabitants are *Mohammedans*, and the Princes who govern them, subject to the *Great Mogol* ^a.

IN the Year 1664, they were tributary to that Monarch. *Bernier* acquaints us, that a Dissension having arisen a few Years before in the King's family, about the Succession, one of the Pretenders to the Crown applied, secretly, for Assistance to the Governor of *Kashmir*; who, by *Shah-Jehan's* Order, gave him powerful Succours: And having put to Death, or Flight, all his Competitors, left him in Possession of the Country, on Condition of paying Tribute yearly in Crystal, Musk and Wool.

Extent and Produce.

THIS petty King came to see *Aureng-Zeb*, when he was in *Kashmir*, bringing with him a Present of the same Kind: But he had so pitiful a Train, that *Bernier* should never have taken him for what he was. The Lord, in whose Service the Author was, having entertained him at Dinner, the better to get Information concerning those Mountains ^b, *Bernier* heard him say, that his Country, which borders on *Kashmir* to the South, was bounded on the East by *Great Tibet*: That it was about thirty or forty Leagues broad ^c: That it afforded a little Crystal, Musk, and Wool; but for the rest, was very poor: That there were no Gold Mines, as was reported: That in some Places there was very good Fruit, especially Melons: That they had very hard and troublesome Winters, because of the deep Snows which fell; and that the Inhabitants, who formerly had been *Pagans*, were almost all become *Mohammedans*, of the *Shiyah* Sect, which is that of the *Persians*, as himself was ^d.

Eskerdú the Capital.

THE same curious Author gives an Account of the Road to *Kashgar*, from whence we learn, that *Eskerdú*, the Capital of *Little Tibet*, lies eight Days Journey from *Gürche*, a Town on the Borders of the Kingdom of *Kashmir*, which is four Stages from the City of that Name: That two Stages beyond *Eskerdú* lies *Sheker*, another Town, situate upon a very famous medicinal River; and fifteen farther a Forest, on the Frontiers of the Kingdom; from whence, in fifteen Days more, you reach the City of *Kashgar*, which lies East of *Little Tibet*, inclining somewhat to the North ^e.

2. Great Tibet, or Bútán.

The Name: Extent: Chief Cities: Air and Soil: The Inhabitants: Its Commerce, Commodities, Religion: Lamas, or Priests: Government. Eútán invaded by the Great Mogul. The King's Artifice.

THE Names of *Great Tibet* and *Bútán*, ^{The Name,} which by some Authors are extended over the whole Country, from the Frontiers of *Hindústán*, to the Borders of *China*, are, by others, restrained to the Western-Part of that Region: But what its Dimensions are, none have undertaken to define: Even the *Lamas*, who made the Map of *Tibet*, have not divided it into Provinces, or Districts; contenting themselves with setting-down the Names of such Parts as occurred to their Knowledge.

^c *GREAT TIBET*, according to *Desideri* the Jesuit, lies to the North-East of *Kashmir*, and somewhat farther from it than *Little Tibet*. The Road thither, though extremely difficult, is pretty much frequented. This Kingdom begins at the Top of a frightful Mountain, covered with Snow, named *Kantel*, which *Desideri* arrived-at with the *Karawán*, thirteen Days after he had left *Kashmir*. In seventeen more, travelling all the Way on Foot, through frightful Mountains, they arrived at *Leh*, or *Ladak* ^d, a Fortress situate among them, where the King resides. They found no great Towns in those mountainous Provinces ^e: *Ladak*, or *Latak*, is placed in the Map about seven Miles North of the River *Lachú*, which ninety Miles lower falls into the *Ganga*, or *Ganges*. Fifty Miles to the North North-West of it, in the Mountain bordering on *Hindústán*, stands another Fortress, called *Timúr-keng* ^f. An hundred and ninety Miles East of *Latak*, and on the same River, lies *Chafir-tong*, another City, or Fortress; and eighty Miles South-East of this, *Dsaprong*, or *Chaprong* ^g. But that Map does not give the Name of *Great Tibet*, or *Bútán*, or, indeed, any general Name, to the Part where these Places are situate.

^f *DESIDERI* observes, that the Weather, in *Air and Great Tibet*, is very severe, and that Winter ^{Soil-} reigns almost all the Year round ^h. Agreeably to this, a Merchant of *Lassa* told *Bernier*, that the whole Kingdom of *Great Tibet* was, in Com-

^a See *Lettr. Ediff.* tom. 15. p. 188.

^b Meaning his Country, which by this appears to have been very mountainous. ^c *De l'Isle* makes it about two hundred and eighty Miles long, and an hundred and sixty broad.

^d *Bernier*, as before, p. 122, & seqq. ^e The same, p. 128. ^f *Latak*, in the Map.

^g *Lettr. Ediff.* tom. 15. p. 189, & seqq. ^h Signifying, perhaps, the Iron Castle. *D'Anville* calls it *Timur-kand*.

ⁱ Probably, the *Chaparanga*, which *Antony Andrada* represents as a very great City. ^k *Lettr. Ediff.* p. 200.

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Tibet.

parison to his, a miserable Country, full of Snow, a and Man, without Father, or Mother, but born of a Flower, about seven hundred Years ago. Yet they have the Statue of a Woman, with a Flower in her Hand^a, who, they say, is *Urgien's* Mother.

The Inhabi-
tants.

THE same Author writes, that the Inhabitants of *Bütân* are, naturally, gentle and teachable; but unpolite, and ignorant, having neither Sciences, nor Arts (though they do not want Genius) nor any Communication with foreign Nations: That they wear nothing but Woollen: That their Houses are small, narrow, made of Stones piled rudely one upon another: That Traffic is ordinarily carried-on among them, by exchanging Provisions: That the Merchants repair thither to look-for Wool: And that they have no Money of their own, but make-use of the *Mogul's* Coin, each Piece being worth five *Roman Julias*^b.

In Commerce,

GREAT TIBET carries-on a Trade with the neighbouring Kingdoms, and formerly the *Karawans* of *India*, as *Bernier* informs us, passed through it from *Kashmîr* to *China*; till the *Great Mogul*, *Shâh Jehân*, having made an Attempt upon that Country, the King suffered none to enter his Dominions, on that Side, for a considerable Time. In the Interim, they went by Way of *Patna* in *Bengâl*; but, at present, the old Road seems to be open again, *Desideri*, the Jesuit, having gone thither with a *Karawan* from *Kashmîr*.

Commodities,

THE Commodities of *Tibet*, which the Merchants brought back, in their Return from *China*, according to *Bernier*, were Musk, Crystal, and Jashen: But chiefly very fine Wool, of two Sorts, one of Sheep, the other called *Tour*, which is rather a Kind of Hair, like the *Castor's*, than Wool. The Jashen is found here: It is a bluish Stone, with white Veins, so hard, that it must be cut with Diamond Dust. It is highly esteemed in the Court of the *Mogul*. They make Cups of it, and other Vessels, of which the Author had some very rich ones, curiously inlaid with Threads of Gold^c.

Religion.

As to the Religion of *Great Tibet*, *Desideri* takes Notice, that the first Plantations one meets with in *Bütân*, are *Mohammedans*; but that the rest are inhabited by *Gentiles*, who are less superstitious than those in other idolatrous Countries. They call God, *Konchok*^d, and seem to have a Notion of the Trinity. They adore another Deity also, named *Urgien*^e, who, they say, was both God

THEY adore Saints likewise, and use a Kind of Beads. No Sort of Meats is forbidden them. They reject the Transmigration of Souls, and Polygamy; in which three Points they differ from the *Indians*.

THEIR religious Persons, called *Lamas*, wear a Habit different from secular Folks. They do not braid their Hair, nor wear Bobs in their Ears, like others; but have the Tonsure, like *Romish* Monks, and are obliged to perpetual Celibacy. Their Employment is to study the Books of the Law, written in a Language and Character different from the Vulgar. They recite certain Prayers, chanting them in the same Manner as is done in *Popish* Churches. They are the Persons who perform the Ceremonies, present the Offerings in the Temples, and keep the Lamps lighted. They offer to God Corn, Barley, Dough, and Water, in very neat little Vessels, which Offerings are eaten as a holy Thing by them. They are held in great Veneration, and live ordinarily in Communities, separate from all profane Conversation. They have local Superiors, and over them a Superior General, whom the King himself treats with great Respect. One of that Prince's Relations, and the Son of the *Lampo*, or Prime-Minister, were *Lamas*. The King, and several of his Courtiers, considered *Desideri*, and his Companion, as *Lamas* of the Law of *Jesus Christ* come from *Europe*. They said, their Book was like that of the Missioner; which, however, he would not believe. He adds, that many of them know how to read their mysterious Books, but none understand them^f.

THERE is only one *Ghiampo*, or absolute Prince in *Bütân*. He who reigned in 1715, was named *Nima-Nanjai*^g, and had under him a tributary King. After visiting the *Lampo*, or Prime-Minister before-mentioned, called the King's right Arm, the Missioners had an Audience of his Majesty himself, who received them sitting on his Throne. Next Day they had a second, and four Days after a third, wherein they were treated more familiarly than at first^h.

THIS Country has been so lately discovered, and little frequented, that scarce any Thing is to

^a *Bernier's* Memoirs of *India*, tom. 4. p. 128. p. 125, and 129.

^b *Lettr. Ediff.* p. 194, & seqq. ^c *Bernier*, as before, in *Lassa*, under the Name of *La*, and called in *China*, *Fo*.

^d In the *Italian*, *Konciok*. *Grueber* writes *Konji*. ^e This, probably, is the same worshipped rather be 2746 Years ago, if *Fo*, or *La*, be meant. ^f That is, about the Year 1005: It should rather be 2746 Years ago, if *Fo*, or *La*, be meant. ^g The *Mohammedans* of *Little Bukharia* believe, that the Mother of *Isa*, or *Jesus*, conceived by smelling a Flower. ^h How should he know that? ⁱ In the Original, *Nangial*.

^k *Lettr. Ediff.* p. 194, & seqq.

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Lassa Description.

SECT. III.

A Description of the Kingdom of Lassa, or Barantola.

1. Its Name, Extent, Cities, and Inhabitants.

Its different Names, to what owing: Its Bounds, and Extent: Cities and Towns. Tonker, or Lassa. Mountain Putala. Inhabitants, their Shape: Their Dress: A slovenly People. Female Polygamy: Language and Characters: Soil and Produce: Rhubarb, Worm-Seed, Martens. Road of the Karawans. Course of Trade. Commodities. Women Artizans. Silver Coin.

THE third Part, or Dominion, into which Tibet is divided, according to *Bernier*, and *Desideri*, is called *Lassa*, apparently from the Territory of *Lassa*, wherein the capital City is situate, whose Names are inserted in the Map. This Kingdom, *Grueber* tells us, is called by the *Tartars*, *Barantola*; and *Tavernier* describes it under the Name of *Bütän*: For this last being the general Appellation used by the bordering Nations towards *India*, that Author might have taken the Name from the *Indian* Merchants at *Patna*, and not from the *Lassa* Merchants, who came there to sell their Musk. It might be owing to the same Cause, that *Desideri* could never hear at *Kashmir* of more than two Tibets, the *Great*, or *Bütän*; and the *Little*: But at *Ladak*, the Capital of the first, he was told of a third, called *Lassa*; the Name *Bütän*, if used in the Country, being probably peculiar there to *Great Tibet*.

ON the contrary, *Bernier* became apprized of three Tibets at *Kashmir*, because he had his Information immediately from a Merchant of *Lassa*; and this might be the Reason why he does not give any of them the Name of *Bütän*, which, perhaps, is not used in *Lassa*. However that be, this may account how one Author comes to apply the Appellation of *Bütän* to *Tibet* in general; while another restrains it to *Great Tibet* only. *Grueber* calls this whole Country *Tangut*, and says, it is divided into several Parts, of which *Lassa*, or *Barantola*, is the chief: Yet others assert, that the Name of *Tangut* is at present unknown to the People of *Tibet*. This may be true, and yet it may be used by the *Tu-*

be met-with relating to its History, excepting a particular or two mentioned by *Bernier*. This Author informs us, that seventeen or eighteen Years before he was in *Kashmir*, *Sháh Jéhan*, the *Great Mogul*, had attempted to conquer *Great Tibet*, as formerly the Kings of *Kashmir* had endeavoured. His Army, after sixteen Days difficult March among Mountains, besieged a Castle; which, having taken, there remained no more to do, than to pass a River, which is famous, and very rapid, and so march directly to the capital Town, which might have been easily carried, the whole Kingdom being struck with a Panic; but the Season being far spent, the Governor of *Kashmir*, who was the General, apprehending he should be surprized by the Snow, returned. After he was gone, the Garrison left in the Castle, either for Fear of the Enemy, or Want of Provision, soon abandoned it; which frustrated his Design of returning thither the next Spring.

In 1664, the King of *Great Tibet* knowing, that *Aureng-Zebe* was at *Kashmir*, and threatened him with War, sent an Ambassador with Presents of Musk, Crystal, and those precious white Cow-Tails, which, by Way of Ornament, are fastened to the Ears of Elephants; also a Jashen of great Price, on Account of its extraordinary Bigness.

THIS Ambassador's Train consisted of fifteen or sixteen Persons, all tall Men. Excepting three or four of the better Sort, all the rest were dry, meagre Fellows, with only three or four Hairs on each Side for a Beard, like the *Chinese*, and plain, red Bonnets on their Heads, like Seamen; the rest of their Garments suitable. Four or five of them had Swords, but the rest marched behind the Ambassador without any Thing in their Hands. He promised the *Great Mogul*, in his Master's Name, to suffer a Moske to be built in the capital City; that his Coin, thenceforward, should, on one Side, bear the Impress of *Aureng-Zebe*, and himself become tributary. But it was thought, when the *Mogul's* Back was turned, he would laugh at that Treaty, as he did at one he made formerly with *Sháh Jéhan*. However that be, all we know farther of the Affairs of *Great Tibet*, since that Time, is, that it hath at present a King of its own, as hath been before related.

* He was there in 1664. ^b This must have been the *Ganges*, if the Capital was *Latak* in *Great Tibet*; and the *Tsan-pé*, if it was *Tonker* in *Lassa*. ^c *Bernier's Memoirs of India*, p. 123, & seq. ^d Meaning, we presume, the *Eluth Mongols*. ^e See *Tavernier*, part 2. p. 182. ^f In all Probability, this Part of *Tibet*, which *Desideri* calls *Bütän*; after the *Indians*, goes only by the Name of *Ladak*, in the Country itself. ^g See *Lettr. Ediff.* tom. 15. p. 188. ^h On which depends *Retink*, a very populous Province on the East-Side. See his Letters, p. 1, in *Thevenot's Collection*, tom. 4. ⁱ See before, p. 450. c.

Country of
Tibet.

Its Bounds.

fan, or by the Tartars of *Koko Nor* (called by him *Kalmak*) through whose Territories that Missioner travelled, in his Way from *China*.

THE Kingdom of *Lassa*, or *Barantola*, is bounded on the South by vast Chains of Mountains, covered with Snow, and no less difficult to pass than those, which secure *Great Tibet* on the West; the Torrents that separate them being to be passed on Planks, laid on Ropes stretched across them. On the West lies *Great Tibet*; on the North a great sandy Desert, which separates it from *Kashgar* and *Little Bukharia*; and, on the East, the Countries of *Koko Nor*, and the *Tu-fan*, bordering on *China*. According to the Report made to *Tavernier*, to the Northward nothing was to be found but vast Forests, and Snow; to the East and West, nothing but bitter Water ^a.

And Extent.

THERE is no determining, by the Map, how far this Country extends Westward, or by what Bounds it is separated from *Great Tibet*. *Desideri* says, this third *Tibet* is six or seven Months Journey from *Ladak*, through desert, and uninhabited Places ^b: If so-much, *Lassa* must be small, in Comparison of *Great Tibet*; but, properly, that is the Time the Author spent on the Road between the two Capitals of those Countries; nor does he mention when he passed out-of one Dominion into the other.

Cities and
Towns.

ACCORDING to the Map, the Country of *Lassa*, or *Lasa*, is fuller of Towns than *Great Tibet*, especially the Territory of *Lassa*, where stands the Capital of the Kingdom. The chief of these Towns are *Tonker*, *Changaprang*, *Shamnamrin*, *Chusor*, *Sankri*, *Dsanlarken*, all to the North of the *Yaru*, or *Tjanpu*, and on, or near that River; *Sürman*, and the Ruins of *Tsitfirbana*, near *Koko Nor*. To the South of the *Tjanpu*, Cities are more numerous; the principal are, *Aridsong*, *Changlas*, *Jiksea*, *Rinkpu*, *Oytong*, *Lafey*, *Tonk-chong*, near the River: *Chiron*, *Niamala*, *Paridsong*, *Tudsong*, *Tareng-dsong*, &c. near the South-Borders of the Country: But the Missioners have transmitted no Account of any of these Places, except the Capital. They only observe in general, that the Towns in *Tibet* are, for the most Part, but small ^c, and none of them in a State of Defence: Nor is there, according to *Regis*, much Occasion for Fortifica-

tions; because the Tartars (whom they only have to fear) in their Wars, seldom undertake Sieges, chusing to fight in the open Field ^d.

THE Capital is in the Map called *Tonker*, and situate at the Foot of the Mountain *Putala*, near the Confluence of a small River, with the *Kaltyu*, which falls into the *Tjanpu*, about thirty Miles to the South South-West. The Missioners, who call this Place *Lassa*, or *Lasa*, say scarce any Thing of it, only *Regis* observes, that it is rather a spacious Temple, than a City.

ACCORDING to *Grueber*, the Mountain *Putala* (or *Butala* ^e, as he writes it) is very high, and stands at the End of the City, and on it the Castle ^f, where the great *Lama*, and *Teva King* of *Tangut*, resided ^g. *Gerbillon* reports, from the Information of a Chinese Ambassador, that the *Kaltyu-müren* ^h, a pretty large River, runs at the Bottom of *Putala*, in the Middle of which stands the Grand *Lama's* Palace, or Temple, seven Stories high, in the uppermost of which he lodges; and that by the Side are the Ruins of King *Tjanpa's* royal City, destroyed by *Kufi Han*, King of the *Eluths*, towards the Middle of the last Century. The Author was assured, by the same Person, that it was but four hundred Leagues from *Si-ning* in *Shen-si*, to *Putala*, which he had travelled in forty-six Days in Winter ⁱ, and that the Country was pretty well inhabited ^k. *Desideri* observes, that at *Lassa* they reckoned it but four Months Journey to *Pe-king* ^l. *Grueber* says, the King resides at *Pütala*, a Castle built on the Mountain like the Houses of *Europe*, consisting of four Stories, and very good Architecture ^m.

THE Inhabitants ⁿ, according to *Tavernier*, are strong, and well-proportioned; but their Noses, and Faces somewhat flat. Their Women are said to be bigger, and more vigorous, than the Men ^o; but much more troubled with Swellings in the Throat, few escaping that Disease.

BOTH Sexes are clad, in Summer, with a large Piece of Fustian, or Hempen Cloth: In the Winter, with a thick Cloth, almost like Felt, and wear, on their Heads, a Kind of Bonnet, much like our drinking Cans, which they adorn with Boars Teeth and Pieces of Tortoise-Shells, round, or square. The richer Sort intermix Coral, and Amber-Beads, of which their Wo-

^a *Tavernier*, p. 185. ^b *Lettr. Ediff.* tom. 15. p. 205. ^c *Gerbillon* says, the People dwell in small Towns, and Villages, living by Agriculture. ^d *Du Halde's China*, vol. 2. p. 388. ^e Not *Bictala*, as in *Kircher's* Account of his Voyage, translated by *Ogilby*. ^f See the Cut of it. ^g *Grueber's Voy.* p. 1, and 20, in *Thevenot's* Collection, part 4. ^h This must be the *Mogul* Name, as *Müren*, in their Language, signifies a River. ⁱ By the Way of *Tsing-su-hay*, where the *Whang-ho* rises, twenty Days from *Si-ning*. ^k *Du Halde*, as before, p. 258. ^l *Lettr. Ediff.* p. 208. ^m *Grueber*, as before, p. 1. ⁿ *Horace*, a late *Capuchin* Missioner to *Tibet*, pretends, that Country contains no fewer than thirty-three Millions of People: Though *Desideri*, but a few Years before, in his Journey from *Great Tibet* to *Lassa*, found nothing but wild uninhabited Places. The King's Letter to *Horace*, in 1742, is dated at *Lassa*, from his Palace, *Khaden Khagn San* (misprinted, elsewhere, *Khadeno Khagser*) and the Grand *Lama's*, from his great *Pali* *et* of *Putala*. ^o That may be the Reason why they are allowed so many Husbands.



Northern Tartary Woman
at Laka, by Grueber.

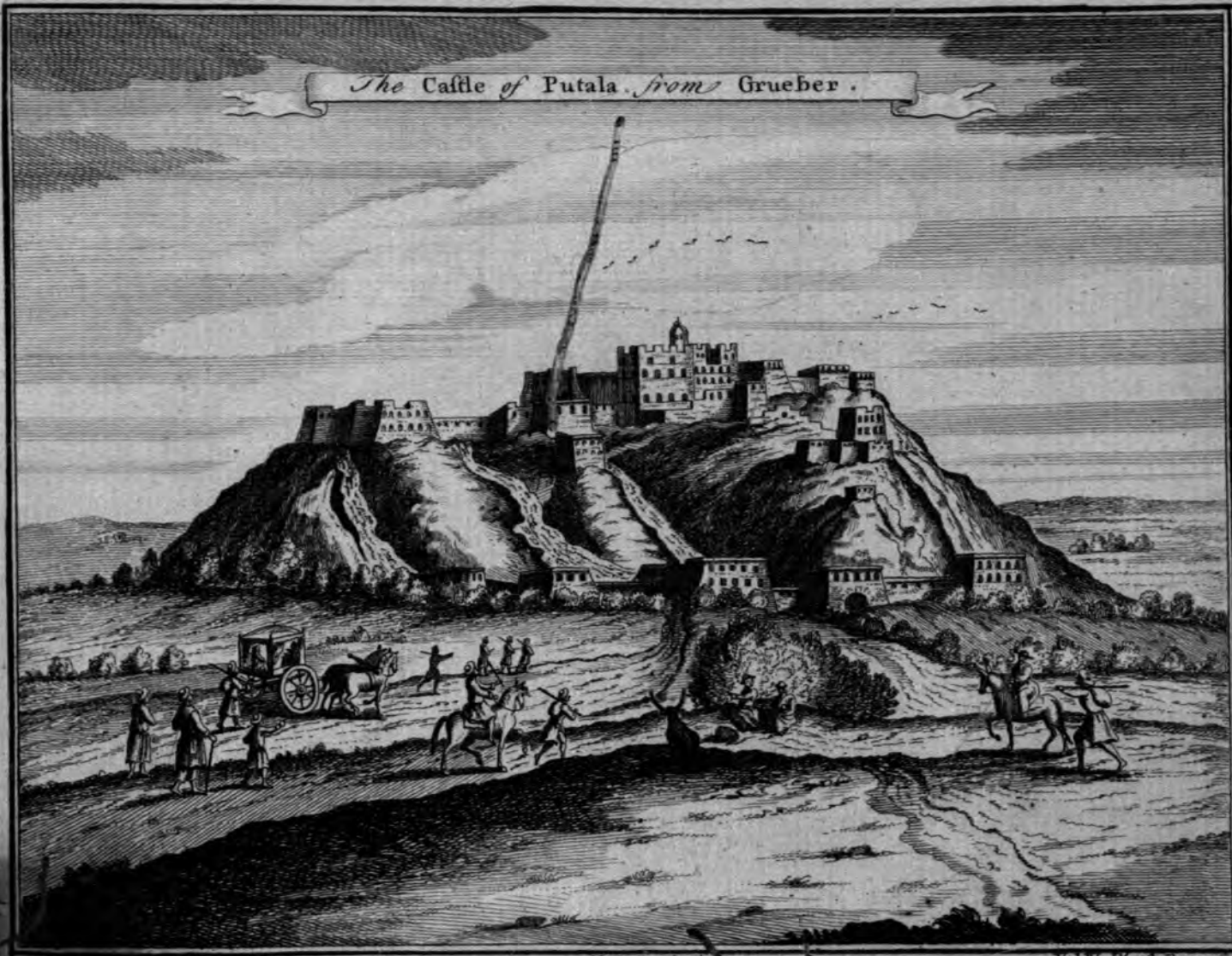
*The Slaving Youth who as is reported
 on certain stated days of the Year kills
 whomever he meets at his pleasure none
 making resistance & that I am immediately
 in my usual happiness as if consecrated by
 the god Manjpe*

Common dress in Tibet, from Grueber.



A. Parr Sculp

The Castle of Putala. from Grueber.



N. Parr Sculp

Vol. IV. Pl. 58. P. 450



Courtiers in Tibet. from Grueber.

a. Trophies erected on Mountains
in honour of the Grand Lama.

A. Parr. Sculp.

Country of
Tibet.

men make Necklaces. All wear Bracelets upon a their left Arms only, from the Wrist to the Elbow. The Women wear them tight, the Men loose. About their Necks they wear a filken Twist, at the End whereof hangs a Bead of yellow Amber or Coral, or a Boar's Tooth, which dangles upon their Breasts. On their left Sides, their Girdles are buttoned with Beads of the same ^a.

A People.

GRUEBER observes, that the Courtiers were exceeding expensive in their Drefs; which consisted of Cloth of Gold, and Brocade. Some of them wore a Habit resembling, in all Respects, that of Women ^b, excepting that they made use of a red Coat, after the Manner of the Lama. For the rest, this Author says, the People of Barantola are very slovenly, for that neither Men, nor Women, wear Shirts, or lie in Beds, but sleep on the Ground: That they eat their Meat raw, and never wash their Hands or Faces: But that as to their Manners, they are very affable, and friendly to Strangers. Women are seen in their Streets, as among the other Tartars, contrary to the Custom of the Chinese ^c.

WITH REGARD to their Diet, Tavernier reports, that they feed on all Sorts of Flesh, except that of Cows, which they adore as the common Nurses of Mankind; and that they are great Lovers of spirituous Liquors ^d.

Female Polygamy.

ALTHOUGH the Men, according to Friar Horace, are restrained to one Wife, and cannot marry within certain Degrees, without the Bishop's Dispensation ^e; yet Regis observes, that a Woman there is allowed several Husbands, who are generally related, and even sometimes Brothers. The first Child belongs to the eldest Husband, and those born afterwards to the others, according to their Seniority. When the Lamas are reproached with this Custom, they apologize for it by the Scarcity of Women, which prevails both in Tibet and Tartary, where the Males are more numerous: But this Excuse, says the Missioner, is trifling; for the Tartars admit of no such Irregularity ^f.

Language and Characters.

THE same Author informs us, that the Language of Tibet differs intirely from the Mongol and Manchew, but nearly agrees with that spoken by the Tu-fan, or Si-fan; and that the Tartars call the Characters in use with the People of Tibet, the Characters of Tangut ^g. La Croze has published the Alphabet, which was given to Bayer by a Mogul Interpreter. He says, they f

are the same with the *Wigâr*, *Oygâr*, or *Jugur* ^h Characters ⁱ, as they used formerly to be called; which are in use through all the East, from the Caspian Sea, to the Gulf of Bengal. Besides the Mogul Letters, which are derived from them, and but little-varying, our Author observes, that the Manner of Writing of all the Indians is very like it, and almost suspects it to be derived from thence. He adds, that the Specimen of the *Bûtân* Characters, given by Hide ^j, is the running-Hand Letters; those of his Alphabet the Capitals: And that the anonymous Author of the Description of *Bûtân* ^k, speaks in brief, but fully of both Kinds ^l.

THE above-mentioned Alphabet consists of four Vowels, the *y* being wanting, and very rightly, for it is properly a Consonant; twenty simple Letters, ten double Letters, and ninety-six compound Characters, or such as are animated with their Vowels.

REGIS tells us, that the Missioners could procure no Account of the Plants produced in this Country, nor of the Nature of its Trade; only that it is chiefly carried-on by the Way of Bengal ^m: But Tavernier gives us some Account of both. According to him, the Soil is good, abounding in Rice, Corn, Pulse, and Wine. The chief Commodities, in which the Inhabitants trade with other Nations, are Musk, Rhubarb, Worm-Seed, and Furs. The most excellent Rhubarb comes from hence: It is a Root which they cut in Pieces, and stringing them ten or twelve together, hang them up to dry: As the Wet spoils it, the Merchants run great Hazards in bringing it; both Roads, especially the Northern, being subject to Rain.

WORMSEED grows in the Fields, and must die before it can be gathered: But the Mischiefs is, that before the Seed is ripe, the Wind scatters the greater Part, which makes it so scarce. When they gather it, they take two little Hampers, and, as they go-along, move them from the Right to the Left, and back again, as if they were mowing the Herb, which they bow at the Top; and thus all the Seed falls into the Baskets.

HAD the Natives as much Art in killing the Marten, as the Russians, they might vend great Store of those rich Furs, considering the Animals are very numerous there.

THE same Author informs us, that there are two Roads to *Bûtân* (as he calls this Country, *Karawân*).

^a Tavernier's Travels, part 2. p. 184, & seq. ^b See the Figure. ^c Grueber's Voyages, p. 1, and 21.

^d Tavernier, as before, p. 184. ^e Nouv. Bibl. tom. 14. p. 57. ^f Du Halde's China, p. 385. ^g They are

called, by the Chinese, *Si fan Wba*, the Language of the Si fan; and *Si fan He*, Writing of the Si fan: By the

Tartars, *Tangut Jerjen*, that is, the Characters of Tangut; which last Term is common among them. See Du

Halde, Paris Edit. vol. 4. p. 463; and the English, vol. 2. p. 388. ^h Something has been already spoken concern-

ing the *Oygâr* Characters, and those of Tibet. See before, p. 398, and 399. ⁱ In his Hist. Relig. vet. Persar.

tab. 17. ^k Mentioned before. ^l See Aët. Erudit. tom. 46. p. 415. ^m Du Halde, as before, vol. 2. p. 388.

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for the Reason before-mentioned; the Northern a *Bütân* from two hundred and fifty to three hun- Lasts Reli-
by *Kabul*^a, the other, Southern, through *Patna* dred, according to its Colour and Beauty. Co- tion.
in *Bengal*, and the Territories of the *Raja* of
Nupal^b; being a Journey of three Months over
the Mountains of *Naugrokot*, which are nine-
teen Stages of the *Karawân* from *Patna*, mostly
through Forests full of Elephants. They travel
in *Palekis*, but generally on Oxen, Camels, and
Horses of the Country, which are exceeding
small, but very hardy. They are eight Days
crossing the Mountains. They can make-use of
no other Carriage for their Goods, but those
small Horses, the Road is so narrow and rugged:
But the Merchants are commonly carried-on the
Shoulders of Women, who attend for the Pur-
pose. From the Mountains they make-use of
the same Kinds of Voiture, as at setting-out.

Course of
Trade.

WHEN the Merchants, trading to *Bütân* for
Musk and Rhubarb, get to *Gorrashepûr*, the last
Town belonging to the *Mogul*, and eight Stages
from *Patna*, they apply to the Custom-House
Officer to reduce the twenty-five per Cent. Duty
on those Commodities, to seven or eight; and if
he refuses, go the Northern-Road round-about,
through *Kabul*. When they come there, the
Karawâns part, some for *Tartary*, others for
Balk. Here the Merchants, coming from *Bü-
tân*, barter their Goods with the *Tartars*, for
Horses, Mules, and Camels, Money being scarce
in that Country. Those Goods are afterwards
transported, by the Purchasers, into *Persia*, as
far as *Ardevil* and *Tauris*^c; whence some Euro-
peans have imagined, that Rhubarb and Worm-
seed came-out of *Tartary*, as, indeed, some of
the former does; but not so good as the other
Sort, being liable to corrupt sooner. Some of
the Merchants go to *Kandahâr*, and thence to
Ispahan, whither they carry Coral, yellow Am-
ber, and Lapis Lazuli, all in Beads, if they can
meet with them.

Commodities.

THOSE who pass through *Gorrashepûr*, carry
from *Pratna* and *Daka*, Coral, yellow Amber,
Bracelets of Shells, particularly Tortoise, with
great, thick Pieces of the last, some round, others
square. As the People of *Bütân* burn Amber at
the End of their Feasts, like the *Chinese* (some
of whose Ceremonies they observe) it is in great
Request among them. The Merchants of this
Country will give, at *Patna* above-mentioned,
for a *Serre* (or nine Ounces^d) of large Pieces of
yellow Amber, as big as a Nut, bright and clean,
thirty-five or forty *Rûpis*; which will yield, in
f

Bütân from two hundred and fifty to three hun- Lasts Reli-
dred, according to its Colour and Beauty. Co- tion.
ral, wrought into Beads, is profitable enough;
but they chuse to have it rough, to shape it as
they please themselves.

THE Women and Maids are generally the Women Ar-
Artists among them, as to those Toys. The ticants.
also make Beads of Crystal and Agat. As for
the Men, they make Bracelets of Tortoise,
and other Shells: They also polish those little
Pieces of Shells, which the Northern People wear
in their Ears; and adorn their Hair with. In
Patna, and *Daka*, there are above two thousand
Persons thus employed, to furnish the Kingdoms
of *Bütân*, *Asem*, *Siam*, and other Northern and
Eastern Parts of the *Mogul's* Dominions.

THE King of *Bütân* coins much Silver, in Silver Coin.
Pieces of the Value of a *Rûpi*. Whence the
Author concludes, there must be some Silver-
Mine in the Country: However, the Mer-
chants could not tell where it lay. As for the
Gold they have, which is but little, it is brought
them by the Merchants of the more Eastern Re-
gions^e.

2. The Religion of Tibet, and its surprising Conformity with the Romish.

Religion of Tibet, like the Romish. Jesuitical
Apology. The Parallel drawn by other Mis-
sioners. Christianity in Tibet. A Nestorian
Forgery. Late gross Impeachment of Romish
Missioners. Report concerning Christian Tar-
tars accounted for.

THE Religion of Tibet is the same with Religion of
that professed in *China* by the Sect of *Fo*, Tibet
whereof already some Account^e has been given:
Nor have we much to add here, the Missioners,
who have been in the Country, such as *Grueber*
the Jesuit, *Desideri*, and *Horace de la Penna*, Pre-
fect of the *Capuchin* Mission lately established
there^f, having done little more than pointed-out
the Resemblance that they found between the
Religion of Tibet, and their own.

SEVERAL Missionaries have imagined, that in Like the Ro-
the ancient Books of the *Lamas*, some Traces mish.
remain of the Christian Religion; which, as they
think, was preached there in the Time of the A-
postles. Their Conjectures are founded upon, 1.
The Dress of the *Lamas*, which is not unlike that
of the Apostles in ancient Paintings. 2. Their

^a Or rather, *Kashmîr*, before-mentioned.

^b This seems to be the *Nepal* of *Grueber*, who went the
Southern Road.

^c The *Serre* of yellow Amber, Musk, Coral, Ambergrise, Rhubarb, and other Drugs,
containing nine Ounces to the Pound.

^d *Tavernier's Voyages*, part 2. p. 182, & seq. ^e See before, p.
206, & seq.

^f An Account of their Proceedings was published at Rome in 1742, intitled, *Relazione del
principio, e stato presenti del vestito Regno del Tibet, ed altri due Regni confinanti*. A French Translation is inserted
in the *Nouv. Biblioth. ou Histoire Littéraire*, tom. 14. from p. 46. to p. 82; with a Critique of fifteen Pages at
the End, by the Journalist.

Country of
Tibet.

But we find nothing like this in History, unless a which they found between the Religion of the *Lassa* Reli-
the *Bonzas* were Christians, to whom the *Chinese* gion.
Historians say the former was too much ad-
dicted.

Late gross
imposture

To omit others, we have a flagrant Instance of this imposing Spirit in the Missioners, just come to Hand from *Tibet* itself. Friar *Horace de la Penna*, before-mentioned, who is at the Head of that Mission, pretends, that he, and his Brother *Capuchins*, not only converted the City of *Lassa*, but almost brought-over the King and the great *Lama* himself; who gave them Leave to build a Church, and Licence to preach; recommended theirs as the true Law, and allowed their Subjects to embrace it^a. Thus these Men did, with the greatest Ease imaginable, what the Missioners in *China* deemed impossible to be effected. *Gerbillon* and *Regis* say, the People are so infatuated with their *Lamas*, that there is no Hope of converting them^b. Much less can it be supposed the great *Lama*, who assumes the Title of a Deity, would turn Profelyte to the *Capuchins*, and acknowledge a Man for his Superior. This would be to own himself an Impostor, to renounce his Infallibility (which one may as well suppose the Pope would do) subject himself to the Laws of a Mortal, and, in short, ungod himself at once. Yet this gross Forgery of Friar *Horace* is supported by the Pope, and the Congregation *de propaganda fide*, by whose Orders the Memoir was cooked-up, and published. It is observable, that *Horace* does not once mention the Pretensions of the Grand *Lama* to the Godhead; either through Ignorance, or knowing that a Circumstance of that Nature would confute his false Assertions.

Of Romish
Missioners.Report of
Christian
Tartars

HENCE it plainly appears, how little Regard ought to be had to the Testimony of the Missioners, *Romish* or *Nestorian*, in Cases of this Nature. *Gaubil* cannot conceive how such a Notion should prevail, of there being Christian Nations in the East, unless the Thing was Fact: But he himself, at the same Time, helps us to account for it in a very natural Way. He says, the *Chinese* call the *Lamas* of *Tibet*, the *Bonzas* of the West; and have often considered the Christians among them as Western *Bonzas*, or *Lamas*, and as *Mohammedans*^c. Might not then the Notion have arisen, and been propagated from the Report of other Nations, who mistook the *Lamas*, and those of their Persuasion, for Christians, on Account of the great Resemblance

3. Of the Dalay Lama, adored as God incarnated.

His Origin and Name. Frequent Incarnations. Image Worship. A licensed Man-slayer: The Impostor's Titles, and divine Attributes: Cheat, how kept up, and propagated: The Idol, how adored: Attended by Priests: Their Number at Putala. Great Lamas State, in giving Audience: His Excrements worn, as precious Relics. The Denation of Tibet.

THE chief Object of Worship in this Country, is the same which in *China* is called *Fo*^e, but by the *Lamas* in *Tibet*, *La*^b. This Prince, who was born one thousand and twenty-six Years before Christⁱ, and reigned in a Part of *India*, called *Chang-tyen-cho*^k, or, as others say, *Si-tyen*^l, gave himself out to be God, assuming human Flesh; and when he died, it was pretended, that he only withdrew for a While, and would appear again in a determinate Time; as he actually did, if the Testimony of his devout Disciples, the Writings of the primitive Fathers amongst them, and, in short, the Tradition and Authority of the whole Church, from Age to Age, down to the present, are at all to be regarded in Proof. And this Imposture has been practised since, as often as there has been

Frequent In-
carnations.

^a *Nouv. Bibl.* tom. 15. p. 51, & seqq.

^b *Du Halde's China*, vol. 2. p. 363, and 388.

^c *Hist.*

de Gentib. p. 107.

^d See *Ogil. China*, vol. 2. p. 344.

^e *Purchas Pilgr.* vol. 3. p. 799.

^f *Lettr.*

Ediff. tom. 15. p. 198.

^g *Couplet* says, *Fo* signifies *non Homo*, or, *no Man*.

Sin. Phil. Proem. p. 28.

^h *Gau-*

bil Hist. de Gentib. p. 142. note 13.

ⁱ *Grueber* says, they believe him to be the Brother of the first King of

Tangut, and still usually call him the Brother of all the Kings. See his Letters, p. 1, in *Thevenot's Collection*,

tom. 4.

^k *Couplet Sinic. Philof. proem.* p. 27, & seqq.

^l *Gaubil*, as before, p. 190, in the Notes.



*The Grand Lama & King of Tangut
from Grueber*

*Han King of Tangut
in Tartary*

Grand Lama

*both worshipped with
Divine Honour*

A Parr Sculp

Vol. 4. Pl. 61. p. 468.

Image-Worship in Tibet, from Grueber.



No. 250.

A. Parr Sculp

Vol. IV. Pl. 59. P. 461.

it: So that the God *La* still lives, a
ally present in the Person of the
In which Respect, the Church of
itely the Advantage of the *Romish*,
he visible Head of it is considered to
elf, not his Vicar, or Deputy; and
Deity, who is the Object of divine
appears alive in human Shape, to receive
the Peoples Adorations: Not in the Form of a
senseless Bit of Bread, or playing at Bo-peep in
a diminutive Wafer, which would be too gross
a Cheat to impose on the Understandings of the
Tibetians, however ignorant ^a and superstitious
the Missioners, to their own Shame, represent
them.

Image Wor-
ship.

THE Priests account for the several Incarna-
tions of their Deity, from the Doctrine of the
Soul's Transmigration, or passing from one Body
to another ^b; of which *La* was the first Inven-
tor. They solve, after the same Manner, every
Thing that concerns their principal Images; such
as *Menippe*, which has several Heads of different
Forms ^c. *Grueber* (who calls it *Manipe*) says,
those Heads are nine in Number, and so placed,
as to terminate in a Cone of monstrous Height.
This is the chief of all the Images, before which
the People perform their sacred Rites, with many
odd Gesticulations and Dances, often repeating,
O Manipe Mi-hum, O Manipe Mi-hum! that
is, *O Manipe, save us!* They frequently set di-
vers Sorts of Meats before this Image, in order
to appease the Deity.

A licensed
Man slayer.

THE same Author mentions a most detestable
Custom, which has been introduced into the
Kingdoms of *Tangut*, and *Barantola*. They
choose ^d a lusty Youth, to whom they grant Li-
berty, on set-Days of the Year, to kill, with-
out Distinction, whomsoever he meeteth-with;
supposing, that they who are thus slain, as if
consecrated by *Menipe*, immediately obtain eter-
nal Happiness. This Youth, whom they call
Fut, that is, the *Slayer*, dressed in a very gay
Habit, decked with little Banners, and armed
with a Sword, Quiver, and Arrows ^e, at the
Times appointed, sallies furiously out of the
House (being, says the Author, possessed with
the Demon to whom he is consecrated) and
wandering through the Ways and Streets, kill-

eth People at his Pleasure, none making any
Resistance ^f.

THE great *Lama*, who, as we said before, is
La, or *Fo* incarnate, is, according to *Grueber*,
called in the Country, *Lama Konjü*, or the *Eternal*
Father ^g. He is also stiled *Dalay Lama* ^h. The
same Author says, in another Letter, that *Great*
Lama signifies the *Great High Priest*, and *Lama* of
Lamas; as he is also stiled, the *High Priest* of
High Priests ⁱ. These last Titles regard only his
Office, or Degree, in his ecclesiastical or religi-
ous Capacity; but with respect to his divine Na-
ture, or Quality, which intitles him to be adored
as God, they term him likewise the *heavenly Fa-
ther* ^k, ascribing to him all the Attributes of the
true Deity; as, that he is omniscient, and that
all Things are open to his View, even the Se-
crets of the Heart. If at any Time he asks
Questions, it is not, say they, for Sake of In-
formation, but to remove the Scruples of the
Incredulous and Disaffected. They believe, that
Fo (or *La*) lives in him; hence those of his Re-
ligion in *China* call him *Ho-fu*, or the *living Fo*.
In Consequence of this Persuasion, he is held to
be immortal, and that when in Appearance, he
dies, he only changes his Abode: That he is
born again in an entire Body, and the happy
Place of his Residence is revealed by certain pre-
tended Tokens, which the *Tartarian* Princes
themselves are obliged to learn of the other *La-
mas*; who only know the Child appointed by the
preceding *Grand Lama* to succeed him ^l.

And divine
Attributes.

To keep-up this Opinion of his Immortality,
the *Lamas*, after his Death, seek, throughout
the whole Kingdom, for another Person, as like
unto him, in all Respects, as may be, to supply
his Place: And thus he has undergone a new
Resurrection, or Incarnation, seven Times since
his first Appearance ^m. *Bernier* relates the Mat-
ter thus, as he had it from a *Lama* Physician.
When the great *Lama* is old, and ready to die,
he assembles his Council, and declares to them,
that now he was passing into the Body of a little
Child, lately born: That when this Child, who
was bred-up with great Care, was six or seven
Years of Age, they (by Way of Trial) laid be-
fore him a Parcel of Household-Goods, mixed
with his own, which yet he could distinguish

Cheat, by
kept up.

^a This has been shewn to be an invidious Misrepresentation. See before, p. 123. note a. ^b *Bernier* says, they are wedded to this Doctrine, and that his *Lama* Physician was full of surprizing Stories about it. ^c *Du Halde's China*, vol. 2. p. 387.

^d Doubtless the Priests, by the chief Priest's Orders. ^e See the Cut drawn by *Grueber*, who saw this fatal Youth, who had a Licence to kill People for the Good of their Souls.

^f *Grueber's Letters*, p. 22, in *Thevenot's Collect.* part 4. ^g The same, p. 1. *Desideri* writes, *Konchok*. See before, p. 454. note d. ^h On this Occasion, *Bentink* observes, that as the Word *Lama*, in the *Mogul* Languages, signifies a Priest, and *Dalay*, a vast Extent, or the Ocean, *Dalay Lama* is as much as to say, the universal Priest. See History of the *Turks, Moguls*, &c. p. 486. By this Author's Leave, *Lama* seems to be a Word in the Language of *Tibet*.

ⁱ *Grueber's Letters*, as before, p. 22; and *Ogilb.* p. 36. ^k The same. ^l *Du Halde*, as before, p. 385. ^m *Grueber's Letters*, as before, p. 1; but p. 23, and in *Ogilb.* p. 361, it is said, by some Mistake, seven Times in an hundred Years.

Country of
Tibet.

And propa-
gated.

from the rest; and this, he said, was a manifest a Proof of the Transmigration ^a.

GRUEBER says, that this Belief is propa-
gated by the Policy of their Kings, and those who
are in the Secret of this Cheat, in Conjunction
with the *Lama Konjû* ^b. The Missioners rail
heavily at this Imposture, calling it wicked and
diabolical, as if besides Transubstantiation, which
is worse, they had not other Impostures in their
own Religion ^c. But it is done, doubtless, out
of Envy; because they have none which re-
dounds so much to the Honour and Wealth of
themselves.

The Idol,
how adored.

GRUEBER says, the great *Lama* sitteth in a
remote Apartment of his Palace, adorned with
Gold and Silver, and illuminated with Lamps,
in a lofty Place like a Couch, covered with
costly Tapestry. In approaching him, his Vota-
ries fall prostrate with their Heads to the Ground,
and kiss him with incredible Veneration. Thus,
adds the Jesuit, hath the Devil, through his in-
nate Malignity, transferred to the Worship of
this People that Veneration which is due only to
the Pope of Rome, Christ's Vicar, in the same
Manner as he hath done all the other Mysteries
of the Christian Religion ^d.

Attended by
Priests.

THE same Author farther observes, that he
always appears with his Face covered; letting
none see it, but those who are in the Secret:
That he acts his Part extremely well, while the
Lamas, or Priests, who are perpetually about
him, attend him with great Assiduity, and
expound the Oracles that are taken from his
Mouth ^e. Here it must be noted, that Grueber
learned all he writes concerning the great *Lama*,
from the Citizens of *Barantola*; for the Missio-
ners could not see him, no Christian being ad-
mitted into his Presence ^f, nor, indeed, any-
body of a different Religion, without adoring
the pretended Deity: However, they took an
exact Copy of his Picture, as it was exposed to
View in the Entrance of the Palace; to which
they payed the same Veneration, as to himself in
Person ^g.

BENTINK tells us, that at the Foot of the *Lassa* ^h,
high Mountain near *Putala*, whereon the *Dai*
Lama resides, above twenty thousand *Lamas*
dwell, in several Circles round it, according
to the Rank and Dignities, which they possess, ren-
der them more worthy to approach the Person of
their Sovereign Pontiff ⁱ.

ACCORDING to the Account transmitted by *Grueber*
Regis, the Grand *Lama* sits cross-legged on a
Kind of Altar, with a large and magnificent Cu-
shion under him; where he receives the Compli-
ments, or rather Adorations, not only of his own
Subjects, but of prodigious Multitudes of Stran-
gers; who make long Journeys to offer him their
Homage ^j, and obtain his Blessing. Some even
travel there from *India*, who never fail to en-
large before him upon their own Merit, and mag-
nify the Sufferings they have undergone in their
painful Pilgrimage. But next to the People of
Tibet, the *Tartars* are most devoted to the Grand
Lama, some of whom resort to *Lassa* from the
most distant Corners. When the *Eluths-Djongari*
invaded *Tibet*, the Sister of *Ayuki*, *Khân* of the
Eluths-Torgauti ^k, with her Son, was at *Lassa*,
upon the like Errand.

PRINCES are no more excused from this ser-
vile Adoration, than the meanest of their Sub-
jects; nor do they meet with more Respect from
the Grand *Lama*, who never moves from his
Cushion, nor any other Way returns the Salute.
He only lays his Hand upon the Head of the
Worshippers, who then think all their Sins par-
doned. The *Lamas*, who drew the Map, ob-
served, that in receiving the Emperor's Ambassa-
dor, he did not kneel like the *Tartar* Princes;
but when he enquired after *Kang-hi's* Health,
resting upon one Hand, he only made a small
Motion, as if he intended to rise from his Seat ^l.
He was at that same Time dressed in a red Habit
of Woollen-Frize, such as the common *Lamas*
wear, with a yellow Hat gilt ^m.

GRUEBER assures us, that the Grandees of
the Kingdom are very eager to procure the Ex-
crements of this Divinity, which they usually

^a Bentink observes, that although the *Lamas* are great Sticklers for the Metempsychosis; yet those among them, who pretend to know more than the rest, do not believe, that the Soul passes really out of one Body to enter into another; but only its Faculties. See History of the *Turks*, *Moguls*, &c. p. 487. ^b Grueber's Letters, p. 2. ^c Noret, the Jesuit, in his Voyage to the Holy Land, published in the *New Memoirs of Missions into the Levant*, tom. 5. calls the *Greek* and *Armenian* Patriarchs, ravenous Wolves, and the worst of Names, for deceiving the People with the pretended Descent of the miraculous Fire into the Holy Sepulchre on *Easter-Day*, although he himself would impose the more palpable Fable of the House of the Lady of *Loretta* travelling from *Nazareth* to *Italy*, upon the Belief of his Readers: And *Vertot*, in his History of the Knights of *Malta*, would persuade us, that the *Romish* Church, when in Possession of the said Sepulchre, was actually vested with the Power of bringing down the Fire from Heaven: And were the *Latins* restored, no Doubt, they would go on with the Imposture no less boldly, than those who at present have the Management of it. ^d Grueber's Letters, p. 22; and *Ogilb.* p. 360. ^e The same, p. 2, and 23; and *Ogilb.* p. 361. ^f Yet Friar *Horace*, it seems, was admitted without any Difficulty. ^g *Ogilby's China*, p. 361. ^h History of the *Turks*, &c. p. 486. ⁱ Grueber says, they offer a Multitude of Presents and Oblations. ^j Letters, p. 22; *Ogilb.* p. 360. ^k See before, p. 461. They arrived there in 1703, and returned in 1712. ^l *Du Halde's China*, p. 395. ^m The same, p. 387.

Country of Tibet.

wear about their Necks as Reliques. In another Place, he says, that the *Lamas* make a great Advantage by the large Presents they receive for helping the *Grandees* to some of his Excrements, or Urine; for by wearing the first about their Necks, and mixing the latter with their Victuals^a, they imagine themselves to be secure against all bodily Infirmities^b. In Confirmation of this, *Gerbillon* informs us, that the *Mongols* wear his Excrements pulverized in little Bags about their Necks, as precious Reliques, capable of preserving them from all Misfortunes, and curing them of all Sorts of Distempers. When this Jesuit was on his second Journey into *Western Tartary*, a Deputy from one of the principal *Lamas*, offered the Emperor's Uncle a certain Powder, contained in a little Packet of very white Paper, neatly wrapped-up in a Scarf of very white Taffety: But that Prince told him, that as it was not the Custom of the *Manchews* to make-use of such Things, he durst not receive it. The Author took this Powder to be either some of the Great *Lama's* Excrements, or the Ashes of something that had been used by him^c.

As precious Reliques.

TROPHIES are erected on the Tops of the Mountains^d in Honour of the Great *Lama*, for the Preservation of Men and Cattle^e. All the Kings, who profess the Religion of the Great *Lama*, before they are inaugurated, send Ambassadors, with very rich Presents, to crave his Benediction, as a Means to render their Reigns happy^f.

The Donation of Tibet.

TILL of late, the *Dalay Lama* was a mere spiritual Prince; but he is now become a temporal one also, with a large Patrimony; the *Khan* of the *Eluths*, who conquered it in the last Century, having made him a Present of it^g, which is a much larger Patrimony than that called *St. Peter's*, usurped by the Popes. Yet for all this, *Bentink* informs us, that he does not meddle, in any Sort, with the Temporality of his Dominions, or suffer any of his *Lamas* to meddle with it; but puts all secular Matters under the Government of two *Khans* of the *Kalmuks*, who are to furnish him with all Things necessary for the Maintenance of his Family. When he has any political Affairs to transact, it is the *Deva*

a (or *Tipa*, a Sort of Plenipotentiary) who acts under his Orders^h.

Lassa Religion.

4. Of the *Hutuktus*, or Apostolical Vicars, and the inferior *Lamas*.

The Religion far extended. Apostolic Vicars. *Lama Hierarchy: Their Habit accounted honourable: Numbers and Rules: Their Character, misrepresented: Their Religion unknown to the European Missioners. Lamas conceal their Religion. Reasons assigned, and refuted. Mongolian Lamas. Lamas in China encouraged, and why. The red and yellow Hats.*

THE Religion of the Great *Lama* seems to be more extended, than any other in the World: For besides *Tibet*, which is its Native-Seat, it has spread itself over all the *Indies*, *China*, and *Western Tartary*, from one End to the other. It is true, the Provinces of the *Indies*, and *China*, have many Ages ago thrown-off his Jurisdiction, and set-up chief Priests of their own, who have modelled the Religion of their respective Countries, according to their different Fancies, or Interest. But *Tibet*, and the greater Part of *Tartary*, are still subject to him, in Spirituals. The better to govern this vast Dominion, he constitutes Deputies, or Vicars, to officiate in his Stead. These are called *Hutuktus*, or *Khutuktus*; which, according to *Regis*, are chosen from among the Disciples of the Great *Lama*. It is esteemed a real Happiness to be admitted into the Number of these last, which never exceeds two hundred; and they, on whom the Honour of *Hutuktus* is conferred, are considered as so many lesser *Fo's*ⁱ: They are neither confined to the Pagods, nor limited to *Tibet*, but settle where they please; and soon acquire great Riches, by the Offerings of their numerous Worshippers^k. One of them, who resided among the *Kaika Mongols*, about the Beginning of this Century set-up for himself^l, in Opposition to his Master, assuming all the Privileges and Powers which the Grand *Lama* pretends to; and, in all Likelihood, others, from Time to Time, will follow his Example.

The Religion far extended.

Apostolic Vicars.

^a The *Butan* Merchants told *Tavernier*, that they strew his Ordure, powdered, over their Victuals, *Trav.* vol. 2. p. 185. ^b *Grueker's Letters*, p. 2, and 23. *Ogilby's China*, p. 361. ^c *Du Halde's China*, p. 318.

^d See the Cut. ^e *Ogilby*, as before, p. 358. ^f The same, p. 362. ^g *Du Halde*, as before, p. 258.

^h *History of the Turks*, &c. p. 486; and *L'Etat de la Boucharia*. ⁱ Or, living *Fo's*. See before, p. 371, and 377; and so *Regis* seems to translate the Word, in one Place, when speaking of the *Hutuktus*, he adds, or living *Fo*, *Du Halde*, vol. 2. p. 252. It may be the *Tibetan*, or rather *Mongol* Word, answering to the *Chinese Ho-fu*, signifying the same Thing. However that be, we find here, in the Persons of the *Hutuktus*, the Appearance of the Deity in several different Bodies: But they have more Sense, or Modesty, than to assert that the same Body is multiplied, or existing in several different Places at once, as the *Romish* Priests do, in Consequence of their absurd and blasphemous Doctrine of Transubstantiation. ^k *Du Halde*, as before, p. 385.

^l See before, p. 377.

Country of
Tibet.

Lama Hierarchy,

FOR keeping-up Discipline and Order in Ecclesiastical Matters, there is a Kind of Hierarchy in *Tibet*, consisting of Church-Officers, answering to Archbishops, Bishops and Priests. They have also their Priors, Abbots, and Abbesses, Superiors, Provincials, or such-like Degrees, for ordering what concerns the regular Clergy. The *Lamas*, or Priests, who preside over the Temples throughout the Country^a, are sent from the College of the *Lama's* Disciples before-mentioned. The other *Lamas* officiate as Assistants at Divine-Service, in the Churches and Monasteries; or go abroad on the Mission into foreign Countries.

Their Habit

REGIS says, the *Lamas* generally wear a Woollen-Frize like ours, but narrower, and not so close; yet is lasting, and retains its Colour. They use, besides the Hat, different Kinds of Bonnets, according to their several Dignities; one of which is somewhat remarkable, as it resembles our Bishops Mitres; but they wear the Slit before^b.

THE Great *Lama's* Colour is red; but as the Emperor of *China* has of late gained some Footing in *Tibet*, those of his Party, as well as all the *Mongol* and *Kalka Lamas*, wear Yellow. *Bentink* speaking of these latter, observes, that they go habited in long, yellow Robes, with great Sleeves, which they bind about their Waist with a Girdle of the same Colour, two Fingers broad. They have the Head and Beard shaved very close, and wear yellow Hats. They always carry a great Pair of Beads of Coral, or yellow Amber, in their Hands, which they turn incessantly between their Fingers, saying Prayers to themselves after their Manner. The Nuns wear very nearly the same Dress, excepting that they wear Bonnets, edged with Fur, instead of Hats, which the *Lamas* wear^c.

Accounted
honourable.

THERE are several Princes in *Tibet*, who assume the *Lama* Habit, and under the Titles of the Grand *Lama's* principal Officers, act almost independently of him. The Dignity of *Lama* is not limited to the Natives of *Tibet* alone. The *Tartars* and *Chinese*, who are equally ambitious of this Honour, go to *Lasa* to obtain it^d.

Numbers and
Rules.

THE Multitude of *Lamas* in *Tibet* is incredible, hardly a Family being without one, either out of their Devotion, or Expectations of Preferment in the Grand *Lama's* Service. The Rules of the *Lamas* are too many and burdensome, to be all observed by one *Lama*; wherefore they divide the Load among them, one con-

fining himself to this particular Duty, rather to that; but they are all obliged to Celibacy^e, as well as to renounce Grandeur and Employments^f.

As to their Character, if you will take their great Adversaries, the Missioners, them are debauched; yet they govern People who give them the chief Place in Affairs and are blindly followed by their Votaries, who give them the best of what they have. Some of them are tolerably skilled in Medicine; others have some Notion of Astronomy, and can calculate Eclipses^h. *Bernier* met-with one of these *Lama* Physicians at *Kashmir*, who came in the Train of an Ambassador from *Great Tibet*ⁱ. He had with him a Book of Recipes, which he would by no Means part with^k.

REGIS represents them as very ignorant^l, affirming, that few of them can read or understand their ancient Books, or even say their Prayers, which are in an ancient Tongue, and Character, no longer spoken, or known^m. But this Charge must be unjust, if other Writers may be creditedⁿ. Besides, *Friar Horace* declares, that there are in *Tibet* Universities and Colleges for teaching the Things relating to their Law^o, or Religion.

BENTINK gives a different Account of the *Lamas* in *Tartary*. He says, they both teach and practise the three great fundamental Duties of honouring God, offending no-body, and giving to every-one what belongs to him: That the Lives, which both they and the *Kalmuks*, or *Eluths* lead, incontestably prove the two last Points; and that he was informed, by some Travellers of Credit, that they strenuously protest against adoring more than one God: That the *Dalay Lama*, and *Khutuktus*, are his Servants, with whom he communicates for the Instruction and Good of Men: That the Images, which they honour, are no more than Representations of the Deity, or some holy Men; and that they expose them to the View of People, only to put them in Mind of their Duty.

THIS, excepting what relates to their external Discipline, is all the Author could pick-up after all his Pains, not having been able to find Persons capable of thoroughly informing him: For as all the sacred Books of their Religion are written in the Language of *Tangut*^p, which both *Mongols* and *Eluths* are entirely ignorant of, they depend, like the Papists, wholly upon what

Their Religion unknown

^a These are marked in the Map of *Tibet*.^b *Du Halde's China*, p. 387, & seq.^c History of the Turks, &c. p. 487.^d *Du Halde*, as before, p. 385.^e *Bentink* says, both the Monks and Nuns take the Vows.^f *Du Halde*, as before, p. 388, and 395.^g Is this more than what they do on this Side of the Globe?^h *Du Halde*, as before, p. 253, 256, 263, 387.ⁱ See before, p. 455. c.^k *Bernier's Memoirs*^l See before, p. 123.^m See *Du Halde*, p. 253.ⁿ See before, p. 123.^o *Novv. Bibl.* tom. 14. p. 57.^p Or, *Tibet*.

their

Priests are willing to tell them; and these a To many Myſteries of what regards their Religion, that one has much-ado to get any out of them. For all this, it ſeems to Bentinck, that Europeans ſhould be ſo acquainted with a Religion which is ſpread in the middle Part of *Aſia*, and might be ſo early known to the *Ruſſians*, who border on the Countries where it is profeſſed: But then he obſerves, that the *Ruſſians*, like other Nations, ſearch after nothing but what concerns their Profit ^b.

To the European Miſſioners.

IF the *Ruſſians* in *Siberia*, moſtly Merchants and Soldiers by Profeſſion, are to blame in this Article, the *Romiſh* Miſſioners muſt be much more culpable: Becauſe they were obliged, in Point of Duty, to be thoroughly acquainted with the Religion of the People whom they were ſent to convert; and by their Reſidence for above an hundred and fifty Years in *China*, had the fullſt Opportunity of conſulting both their Priests and Books: Yet how little have they done that Way? Nay, the latter Miſſioners, even thoſe who were in *Tibet* itſelf, appear more ignorant of the Religion of that Country, than the early ones. Friar *Horace* the *Capuchin*, who, if you will believe him, had ſuch eaſy Acceſs to the Grand *Lama*, and was ſo highly careſſed by him, was yet, as hath been before obſerved, a Stranger to his divine Character ^c. On the other Hand, *Deſideri* the Jeſuit, though he ſays he was at *Laffa*, never once mentions the *Dalay Lama*, as if no ſuch Perſon had reſided there; he only ſpeaks of ſome Great *Lama*, who had Audience of, or made a Viſit to, the King.

Reasons assigned.

FOR having thus failed ſo egregiouſly in this Particular, various Excuses are made by them: Some alledge the Ignorance of their Priests, as not able to give an Account of the Doctrines of their Religion: Others, their Reſervedneſs in communicating either what they know themſelves, or their ſacred Books: Others pretend, theſe Volumes are written in an obſolete Language and Character, not underſtood by the Priests themſelves; and ſome ſhuffle it off, by ſaying, if they were to ſearch their Books, they do not believe they ſhould meet-with any Thing worth knowing, more than what they are already acquainted with. Laſtly, they give-up the Conversion of the *Tibetians*, declaring, that ſo long as the Great *Lama* continues Maſter of *Tibet*, ^f Chriſtianity can make little or no Progreſs there ^d.

As to this laſt Apology (not to mention its being expreſſly contradicted by the Teſtimony of honeſt Friar *Horace*, as before-mentioned) it ſeems ſtrange, that the *Nefterian* Miſſioners ſhould find it ſo eaſy, and the *Romiſh* ſo difficult, to convert this Nation; or that the Inhabitants of *Tibet* ſhould be more obſtinate now, than they were nine hundred Years ago; and more averſe to embracing Chriſtianity at preſent, than their Religion bears ſo great a Likeneſs to it, than before, when it had ſcarce any Reſemblance of it at all; unleſs it was on Account of that Conformity.

Laffa Religion. And refuted.

BUT not to ſtay to examine the Weight, or Conſiſtency of ſuch Arguments any further, we may juſtly impute the Omiſſion either to their own Negligence, Ignorance, or Unwillingneſs fully to lay open the Agreement of the Religion of *Tibet* with that of *Rome*, as hath been already ſuggeſted ^e.

THE moſt powerful among the *Lamas*, are thoſe called by the *Chineſe*, *Mong-fan*, who poſſeſs a wide Territory in *Tibet*, North of *Li-kyang-tu ſu* in *Yun-nan*, between the Rivers *Kincha-kyang*, and *Vu-lyang-ho*. This Country was ceded to them by *U-ſan-ghey* (whom the *Manchews* made King of *Yun-nan*) to engage them in his Intereſt ^f.

Mong-fan Lamas.

ALTHOUGH the Religion of the Great *Lama* is ſpread through *China*, yet he ſeems to have no Jurisdiction there; at leaſt the Miſſioners are ſilent as to this Article of his Supremacy, reckoned ſo important in their own Church. The *Lamas*, however, have from Time to Time attempted to get Footing in the Empire, perhaps with a View to eſtabliſh their Maſter's Authority there; but have never been able to compaſs their Deſign, owing, in great Meaſure, doubtleſs, to the Oppoſition of the *Ho-ſhang*, or *Bonzas*, who, probably, aſſert the Freedom, or Independence of their Church, as the *Gallican* formerly did in *France*.

GAUBIL tells us, that the *Chineſe* Hiſtory ^{Lamas in China} firſt ſpeaks of *Lamas* being employed by the *Mongols*, and erecting Monaſteries among them, in the Reign of *Keyuk Khan*, Grandſon of *Jenghiz Khan* ^g. But as they came in great Numbers, and were very chargeable to the People, going among them from Houſe to Houſe, *Tay-tung* ^h, ſixth Emperor of the *Yuen*, forbade them to enter *China* ⁱ. However, their Authority continued there while that Family poſſeſſed the Throne, whoſe Ruin is attributed to the Encouragement given them by *Shun-ti*, the laſt of it:

^a Rather Articles of their Faith.

^b Hiſtory of the *Turks*, &c. p. 488, &c. ſeqq.

^c A whimſical

Thing indeed, that he ſhould make a Convert of a God without knowing it.

^d Du Halde's *China*, vol. 2.

p. 388. See alſo before, p. 371. f.

^e See before, p. 212. note f, and 220.

^f Du Halde, as before, vol.

2. p. 385. ^g Gaubil, *Hiſt. de Gentib.* p. 142. note 13.

^h His *Mongol* Name was *Teſuntimur*. See the Table,

p. 449. ⁱ Du Halde, as before, vol. 1. p. 501.

Country of
Tibet.

But *Hong-wu* having restored the Dominion of a the *Chinese*, expelled the *Lamas* along with the *Mongols*.

Encouraged,
and suby.

THEY recovered their Credit in *China*, when the *Manchews* got Possession: For although they were formerly no Friends to the *Lamas*, yet when they began to invade their Neighbours, they politically favoured them: And when *Shun-chi* became Master of the Empire, the Grand *Lama* omitted no Measure that might secure his Interest in that Prince, not disdaining even to leave *Lassa*, and travel to *Pe-king*, to congratulate the Emperor, and bless his Family. After this, the Empress erected a magnificent Temple for the *Lamas*, whose Example was imitated by the Princes, Princesses, and others; which Encouragement soon multiplied their Number in *China*. They are very wealthy, and dress in fine yellow, or red Satin, and the choicest Furs: They appear well-mounted, and attended with Retinues, more or less numerous, according to their Degree of *Mandarinship*; which Honour the Emperor frequently confers upon them^a. Thus, on his Side, he endeavours politically to ingratiate himself with the Grand *Lama*, whose Power, he knows, is very great among the *Tartars*, carrying-on his Intrigues even in *Tibet* itself.

The red and
yellow Hats.

HENCE it came to pass, that in the Beginning of this Century, a Division happened in *Tibet* itself, amongst the *Lamas*. One Party adhered to the red Hat, the Colour used by the Grand *Lama*; the other assumed the yellow Hat, to denote their Attachment to the present Imperial Family of *China*^b, whose Interest has increased, since the *Tse-vang-raptans* Troops, which had ravaged the Country, were defeated there in 1720, by the *Chinese* Army^c.

5. The Government of Tibet.

Tibet conquered: Its Donation to the Lama. Another Revolution in the Kingdom: Governed by a Tipa: Awed by China. Emperor imposed on by the Lamas. Envoys, how treated. The

King's State, and large Cannon: How reveren- Government, ced.

TOWARDS the Beginning of the last Century, *Tibet* was governed by a King of its own, called *Tsanpa Han*^d, in the *Chinese* History, *Tsan-pu*; and the Dominions of the Grand *Lama* were confined to a small Province^e. But about the Year 1630, the Grand *Lama* being exasperated to find *Tsanpa* deficient in the Respect which he used to pay him, called to his Assistance the *Eluths* of *Koko Nor*^f, a Nation most blindly devoted to him. They, under the Conduct of *Kushu Han*, aided by *Paturu-hum Tayki*^g, invaded *Tibet* with a powerful Army; and, having obtained a compleat Victory, took the King Prisoner, and put him to Death. After which, he gave his Kingdom to the Grand *Lama*, being satisfied with becoming his Vassal; and having the Title of *Han* conferred upon him, settled, with all his People, in the Neighbourhood of *Lassa*, to secure the Grand *Lama* in the Possession of his new Dominion: But the auxiliary Princes returned home to the Country of *Koko Nor*^h.

ANDRADA, the Jesuit, who in 1624 travelled from *Agra* in the *Mogul's* Empire, to the Source of the *Ganges*, pretends, that the Grand *Lama's* Resentment to the King arose from his beginning to have some Thoughts of embracing Christianity, upon the preaching of that Missioner; and that while he was in *India*, whither he had returned to procure Assistance in his Ministry, the Revolution above happened. *Regis* has adopted this Fiction of that lying Jesuitⁱ, who, in all Probability, never was in *Tibet*, as shall be shewn hereafter^k.

THE Posterity of *Kushu Han* continued to protect the Grand *Lama*, in the Manner above related: Yet, according to *Bentink*, the *Khân* of the *Eluths-Dzengari*, who possess *Great Tartary*, kept a Kind of Superiority over the Country, and took-care, that the two *Khâns*^l, who had the Administration in Temporals within the Grand *Lama's* Dominions, did not abuse that Power; and whenever they endeavoured to be-

^a Du Halde's *China*, p. 387. ^b The same, p. 384. ^c See *Lett. Ediff.* tom. 15. pref. p. 22. ^d Gerbillon, on this Occasion, says, that this Prince was formerly very powerful, and is supposed to be the famous *Prester John*; but with as little Reason as others affirm him to be the Christian King of the *Abissins* in *Africa*: For *M. Polo*, and the Monks who first brought the Account of him declare, that *Ung Khân*, Chief of a Hord of *Tartars*, was the *Prester John*; and then this latter must have concerned himself with temporal, as well as spiritual Affairs, which the *Dalay Lama* never did. Thus are Writers led astray by this *Ignis fatuus*, and besotted with a Regard for Authority, or Tradition, though ever so much exploded, or absurd in itself. ^e Perhaps, that of *Lassa*, where the Capital is situate. ^f Or, *Eluths-Koshoti*. See p. 402. ^g See before, p. 401. ^h Du Halde, as before, vol. 2. p. 258, and 380. ⁱ See the same, p. 385. ^k See also *Hitt. of the Turks*, &c. p. 490. ^l Meaning him at *Lassa*, and the other of *Koko Nor*.

independent, which happened pretty of a Country, they meddle not with the Govern-
 they were always sure to find him in their ment^b, but are content with reigning over the
^a, who knew how to bring them to their wandering Hords of *Eluths*. The *Tipa*, though
^b. About the Year 1710, this Prince, married, wears the *Lama* Habit, but without
Tse-vang-raptan^c, being then in War with subjecting himself to the Rules of that Order.
 Emperor of *China*, arrived at the Lake of The late Emperor *Kang-hi*, during the War
Lop, and crossing the Sands with only fourteen with *Kaldan*, Predecessor to *Raptan*, created the
 Persons, came to the River *Hotomni*^d in *Kash-* Vice-Roy of *Tibet*, *Vang*, or *Regulo*, to attach
gar. There being joined by some Troops, he him to his Interest. He knew, that both the
 sent a Detachment to *Lassa*, commanded by an *Tipa*, and Grand *Lama*, secretly favoured *Kal-*
 experienced General, with six thousand Men, to dan, and were capable of crossing his Designs:
 conquer *Tibet*; under Pretence that the Grand Besides, had they joined the *Mongols*, and in-
Lama was an Impostor, and that he was resolved terested Religion in the War, it would have been
 to reduce the *Lamas* to their ancient Dependence difficult to withstand so many Enemies. Where-
 on the Sovereigns of the Country. fore, after the Defeat of that daring Prince in
 1697, the Emperor observed no Measures either
 with the *Tipa*, or Grand *Lama* himself, but
 spoke like their Master^e.

Government.
 Or Deva.

In the King-
 dom.

TALAY Hân^e, the Grandson of *Kushî*, who then reigned in *Tibet*, marched against them with an Army of twenty thousand Men; but notwithstanding the Superiority of his Troops, was defeated, and slain. After this, the Country of *Lassa* was ravaged, the Towns taken as soon as besieged, and the Temples entirely plundered, even that of the Grand *Lama* not excepted, where the Booty was immensely rich, and all the *Lamas* that could be found were transported into *Tartary*^f. This happened at the Time when the *Lama* Geographers were making the Map of *Tibet*. But *Raptan*, it seems, did not long keep Possession of this Country; for *Kang-hi* sending an Army against him, his Troops were defeated in several Battles, and himself obliged to retire to his own Country^g in 1720, all *Tibet* remaining in Possession of the *Chinese* Forces^h. However, it may be presumed, they did not keep it as a Conquest, but restored it to its former Masters: For in 1742, Friar *Horace* found a King at *Lassa*, whom he names *Mivagn*ⁱ, as well as the *Dalay Lama*.

Governed by
 a *Tipa*,

As the Great *Lama* renounces all Concern with temporal Affairs, ever since the Donation that was made to him of *Tibet*, he chuses a Vice-Roy, who governs in his Name, and by his Authority, under the Title of *Tipa* (or *Deva*, as some write it.) For though the *Hân*s, who succeeded *Kushî*, reside at *Lassa*, in the Heart of the

Assued by
 China.

ON this Occasion, our Author *Gerbillon*, in his seventh Journey into *Tartary*, with the Emperor of *China*, relates a curious Passage concerning the *Dalay Lama*'s Regeneration. The Emperor had for a long Time suspected the Death of the *Talay Lama*, because his Ambassadors could never obtain an Audience, under Pretence that the Divinity was in his Retirement; but being resolved to discover the Truth, he sent an Envoy in 1696 to the *Tipa* (or *Deva*) with positive Orders either to see him, or know if he was dead; at the same Time commanding that Officer to deliver-up to him the Daughter of *Kaldan* (married to a *Tayki* of *Koko Nor*, subject to the *Talay Lama*;) and two *Hûktûs*, who had espoused the Interest of that Prince, threatening to make War upon him if he refused to comply.

THE *Tipa* terrified at this Message, immediately dispatched *Nimata Hûktû*, one of the principal *Lamas* of *Pûtala*, with a respectful Letter to the Emperor, offering to send the Parties demanded, if his Majesty insisted on it, only interceding in their Favour. *Kang-hi* received this Envoy with extraordinary Honours, and accepted his Presents of Pastils, Coral, Beads, &c. Having been asked concerning the *Talay Lama*,

Emperor im-
 posed on

^a *Desideri* observes, that this third *Tibet*, or *Lassa*, is more exposed to the Incursions of the *Tartars*, than the other two, *Lettr. Ediff.* tom. 15. p. 204. A *Lassa* Merchant told *Bernier*, that his King was often at War with the *Tartars*; but could never explain what *Tartars* they were, *Bernier's Memoirs of India*, tom. 4. p. 128. *Tavernier*, on the other Hand, says, vol. 2. p. 185, that the Inhabitants of *Bûtau* know not what War is, having no Enemy to fear, but the Great *Mogul*. This Circumstance agrees better with Great *Tibet*, than *Lassa*. ^b History of the *Turks*, &c. p. 485. ^c Pronounced by the *Chinese*, *Lapûtan*. ^d In the great Desert, to the South-West of *Hami*. ^e Or, *Dalay Khân*. ^f *Du Halde's China*, p. 385; and *Soucié's Obs. Math.* p. 179. ^g *Du Halde*, as before, p. 388. ^h *Lettr. Ediff.* tom. 15. pref. p. 22. ⁱ So his Letter is signed, but without the Title of *Hân* at the End, which looks suspicious. ^k *Grueber* says, there are two Kings in *Barantola*, one called the *Deva*, who governs in Temporals, the other the Grand *Lama*. See his Letters, p. 22, in *Thevenot's* fourth tom. and *Ogilby*, vol. 1. p. 360. But if Matters be as *Gerbillon* represents them (for *Regis* is not so particular) *Grueber* must have mistaken the Vice-Roy for the *Hân*, or King. He likewise, p. 20, makes the Latitude of *Lassa*, by Observation, twenty-nine Degrees six Minutes: The *Jesuits* Map, twenty-nine Degrees thirty-six Minutes. ^l *Du Halde*, as before, p. 258, 259, and 385.

Country of
Tibet.

he told the Emperor, that he had been dead sixteen Years: That before his Death he assured them he would rise again at a Place appointed; which accordingly happened: That he desired them to educate him till he was fifteen Years of Age, and, in the mean Time, to keep his Death secret: Lastly, that he left a Letter, with an Image of *Fo*, directing it to be sent to the Emperor, the tenth Moon of the sixteenth Year after his Decease; till which Time the *Lama* begged his Majesty would conceal it.

By the *Lamas*.

THE Emperor promised to do so, and sent two inferior *Mandarins* along with him, to obtain immediate Satisfaction to his other Demands. Two Days after their Departure, an Envoy, whom his Majesty had sent to the Nephew of *Kaldan*, returned, and informed him, that in the second Moon of the same Year, the *Talay Lama's* Ambassador told him of his Death, and pretended Regeneration, and that in the sixth Moon the young *Talay Lama* came out of his Retirement. The Emperor hereupon thinking himself abused by the *Lamas*, sent an Express to call-back *Nimata Hütüktü*, and the two Envoys. The *Lama* said he knew nothing of what had been published in another Place, but that he had executed his Orders. Upon this, his Majesty thought it no Breach of Promise to open the above-mentioned Letter before all the *Mogul* Princes of his Retinue, on the twenty-second of *March* 1697; and thus the Death of the *Talay Lama*, which happened so long before, was published.

Envoys here
treated.

ON this Occasion it may be observed, that the Emperor's Envoy to *Lassa* is supplied with Horses for himself and Attendants, by the Country People, where-ever he comes; besides Camels to carry his Baggage, and all Necessaries, being allowed six Sheep and an Ox for five Days. In like Manner the Emperor maintains the Envoys of the Grand *Lama*, and the Princes of *Koko Nor*, when they come to *Pe-king*.

The King's
State.

WE find little more in Travellers, concerning *Lassa*, excepting what *Tavernier* mentions from the Report of Merchants, relating to the King of *Bütân*; by which, for the Reasons already given, is to be understood *Barantola*, or *Lassa*. This Prince, according to that Author, hath constantly seven or eight thousand Men for his Guard, armed with Bows and Arrows: But some carry Battle-Axes and Bucklers. There are always fifty Elephants kept about the Palace, and twenty-five Camels, with each a Piece of Artillery on his Back, that carries half a Pound Ball,

and a Gunner, who sits behind to manage it.

THE Merchants assured *Tavernier*, that some of their Cannons had Letters and Figures upon them, of above five hundred Years standing: That no Person dare stir-out of the Kingdom without the Governor's Leave, or carry a Musket along with him, unless his Kindred will be bound that he shall bring it back. One of them had a Piece, which, by the Characters on the Barrel, appeared to have been made above an hundred and eighty Years. It was very thick, and polished within as bright as a Looking-Glass. Two Thirds of the Barrel were garnished with embossed Wires; certain Flowers of Gold and Silver being inlaid between. The Mouth was shaped like a Tulip; and it carried a Bullet that weighed an Ounce. But the Author could neither prevail with the Merchant to sell it, nor give him any of his Powder, which was long, but of an extraordinary Force.

THERE is no King in the World more feared and respected by his Subjects, than the King of *Bütân*; being in a Manner adored by them. When he sits to do Justice, or give Audience, all that appear in his Presence hold their Hands close together above their Foreheads; and at a Distance from the Throne prostrate themselves upon the Ground, not daring to lift-up their Heads. In this humble Posture they make their Petitions to him; and when they retire go backwards, till they are out of his Sight. The Merchants assured *Tavernier*, that those about the King preserve his Ordure, dry it, and reduce it to Powder, like Snuff: That then putting it into Boxes, they go every Market-Day, and present it to the chief Traders, and Farmers; who recompensing them for their Kindness, carry it home as a great Rarity; and when they feast their Friends, strew it upon their Meat. The Author adds, that two of them shewed him their Boxes, with the Powder in them.

S E C T. IV.

An Account of the *Si-fan*, or *Tü-fan*; and the Country inhabited by them.

1. Of the *Si-fan's* Country, and Manners of that People.

f The *Si-fan's* Country: Different Accounts of: Its true Situation. The Remains of a large Dominion. The black *Si-fan*: The yellow *Si-fan*:

^a *Du Halde's China*, p. 366.

^b The same, p. 258, & seq.

^c As from hence it appears, that, by the King, the *Dalay Lama*, who was then Sovereign, is to be understood; so by *Bütân* must be understood *Lassa*. As for the small Mistake, in saying he sits to do Justice, whereas the Great *Lama* meddles not with Temporals, it is very excusable in the Author, who might well imagine that was a Part of his regal Office.

^d *Tavernier's Travels*, vol. 2. p. 184, & seq.

Their

their Government, Language, and Customs: a most independent. The Rhubarb Country.

THE Country of the *Si-fan* (who are a People quite unknown, at least in Name, the Western Historians, whether *Asiatic*, or *European*) is differently represented as to its Situation, and Dimensions, in the Accounts sent from *China* by the Missionary Geographers. According to *Regis*, it borders on the Provinces of *Shen-si*, *Se-chuen*, and *Yun-nan*, reaching from the thirtieth to the thirty-fifth Degree of North Latitude; and Westward to the River, called by the *Chinese*, *Ya-long-kyang* ^a.

Different Accounts of.

By another Account, it extends but a little Way along the Western-Borders of *Shen-si*. For better understanding the Situation of it, the Author observes, that the little Town of *Chwang-lan* ^b (or *Chwang-lang-ing*) stands, as it were, at the Meeting of two Valleys; whereof one goes towards the North, as far as the Gate of the great Wall, called *Hya-yu-quan* ^c; the Space of above an hundred Leagues, and contains three great Cities, *Lan-chew*, *Kan-chew*, and *Sa-chew*, with several Forts belonging to them. The other Valley extends Westward above twenty Leagues to *Si-ning*, and is full also of little Forts, which are subject to that City, and render the *Chinese* absolute Masters of the plain Country: But they are not so of the Mountains, which are inhabited by a Nation different from the *Chinese*, who lie to the South of them, as well as from the *Tartars*, who lie to the North ^d.

THIS vague Account only helps to puzzle the Reader; for the *Chinese* lie to the East and North, rather than to the South of these People; and the *Tartars* more to the West, than to the North, where the *Chinese* Territories interpose. In short, supposing them to be situated as before described, according to the Map, their Territories must be a narrow Tract of Mountains lying between the North-West Part of the Province of *Shen-si*, and the Country of *Koko Nor*, inclosing the latter on the North and East in Form of a Bow. But in the Map there is no Mention of the *Si-fan* in those Quarters, whence, probably, *Du Halde*, or his Correspondent ^e, has mistaken the Country of the *Si-fan*, for that of *Koko Nor*.

Its true Situation.

IN the third Place, the Maps of the Jesuits

differ from both the foregoing Accounts. In the fifth Sheet of *Tibet*, the Country of the *Si-fan* is distinctly marked-out. It is bounded on the East by the *Chinese* Province of *Se-chuen*; on the North by the Country of *Koko Nor*; and, on the West, by a River called *Tsacho Tsitsirhāna*, which rising to the South of the Lakes whence the *Whang-ho* issues, runs-through *Se-chuen*, where it takes the Name of *Ya-long-kyang*, and afterwards that of *Kin-cha-kyang* ^f. According to this Situation, which seems to be the right, the Country of the *Si-fan* lies between twenty-nine Degrees fifty-four Minutes, and thirty-three Degrees forty Minutes of Latitude, and between twelve Degrees thirty Minutes, and eighteen Degrees twenty Minutes of Longitude West of *Peking*. Its Figure is triangular, the Base, which lies to the North, being about thirty Miles long; and the other two Sides, which make an Angle to the South, about two hundred and forty-five each.

THIS is all which at present remains to the *Si-fan* ^g of a very large Dominion they were formerly possessed of, comprizing all *Tibet*, and even some neighbouring Territories of *China*. Hence it may be presumed it is (as well as on Account of the Affinity between the Languages of the *Si-fan*, and *Tibet*) that the *Chinese*, we are told, extend the Name of *Si-fan* over all that Country, and sometimes to all the Nations lying West of their own Empire. In all Probability, it is that great Empire of the *Si-fan*, including the whole Country between *China* and *Hindūstan*, with all those Plains and Defarts on the North and West of it, inhabited by *Eluth-Tartars*, and bounded, in the Map, by a Chain of Mountains, which were formerly called *Tangūt*, *Tanguth*, or *Tankut* ^h; and the rather, because at present the Language and Characters of *Tibet*, still used by the *Si-fan*, are called the Characters and Language of *Tangut*, as hath been already observed ⁱ. However that be ^j, the Condition of the *Si-fan*, or *Tu-fan*, is very different from what it was formerly. They have not now one Town in their Possession, and are pent-up between the Rivers *Ya-long* on the West, *Whang-ho* on the North, and *Yang-tse-kyang* on the East ^k; whereas anciently their Kingdom had fortified Towns, was well-peopled, and very powerful ^l.

^a *Du Halde's China*, vol. 2. p. 305.

^b It lies in about twenty-six Degrees forty-eight Minutes, by the Map of *Shen-si*. ^c Or, *Khya-yu-quan*, and *Kya-yu-quan*. ^d *Du Halde*, as before, vol. 1. p. 22. ^e Who seems to be *Regis*, for he is quoted afterwards. ^f See the Map. ^g *Du Halde*, as before, vol. 2. p. 385.

^h See before, p. 457. note F.

ⁱ How easily might the Missioners have solved all Difficulties concerning the Situation and Extent of *Tangut*, when they were on the Spot? But they do not so much as tell us what Name the *Si-fan* go by, either among themselves, or any of their Neighbours, except the *Chinese*. Thus, for Want of making proper Enquiries, either through Negligence, or Ignorance, they have Recourse to Conjectures themselves, differ from one another in their Accounts of Things, and generally leave material Points of History and Geography in the Dark, just as they found them. ^j Its Springs are in this Country. The most famous of them, called *He-swei* by the *Chinese*, but *Chanak* by the *Tu-fan*, rises in the Mountains named *Charkula*.

^k *Du Halde*, as before, vol. 1. p. 22, and 29.

Si-fan Coun-
try.
The Black
Si-fan.

THE Chinese distinguish the Si-fan, or Tü-fan, into two Sorts of People; the *He Si-fan*, or black Si-fan; and the *Whang Si-fan*, or yellow Si-fan; from the Colour of their Tents, not their Complexions, which are in general a little swarthy. The black Si-fan have also some pitiful Houses, but are very uncivilized. They are governed by petty Chiefs, who depend on a greater. Those whom *Regis* saw were dressed like the Inhabitants of *Hami*^a. The Women wore their Hair parted into Tresses hanging down on their Shoulders, full of little Brass Mirrors.

The Yellow
Si-fan.

THE yellow Si-fan are subject to certain Families, whereof the eldest is made a *Lama*, and wears a yellow Habit, which may also contribute to their Name. These *Lamas*, who are all of the same Family, and govern in their respective Districts, have the Power of deciding Causes, and punishing Criminals. They inhabit the same Canton, but in separate Bodies, and without forming large Families of the same Kindred, which appear like *Syaw-in*, or little Camps, as the Chinese Geographers call them. The greater Number of them dwell in Tents; but some have their Houses built with Earth, and a few of Bricks. They want nothing of the Necessaries of Life. They have numerous Flocks of Sheep. Their Horses, indeed, are but small, but well-shaped, mettlesome, and strong.

Their Go-
vernment.

THE *Lamas*, who govern those People, do not make them uneasy, provided they render them certain Honours, and punctually pay the Dues of *Fo*, which are very trifling^b. The *Armenians* who were at *To-pa*^c, seemed very well pleased with the *Lama*, who is Lord of the Place, and was not then above twenty-five, or twenty-six Years of Age. Far from vexing his Subjects, he only took from each Family a very small Tribute, in Proportion to the Quantity of Land it possessed.

Language,
and Customs.

THERE is said to be some Difference in the Language of these two Sorts of Si-fan; but as they understand one another well-enough to trade together, it is probable that they differ only as Dialects of the same Tongue. The Books and Characters used by their Chiefs, are those of *Tibet*. They have Customs and Ceremonies very different from the Chinese, though bordering on them: For Instance, it is usual for them to present a large white Handkerchief of Cotton, or Taffety, when they go to wait upon Persons whom they mean to honour. They have also some Customs like those found among

a the *Kalka Tartars*, and others which resemble the Usages of the Tartars of *Koko Nor*.

NEITHER Nation is more than half subject to the neighbouring Chinese Mandarins, before whom they rarely appear when summoned, little regarding their Citations: Nor dare those Officers treat them with Rigour, or offer to force them to Obedience, the frightful Mountains they inhabit, whose Tops are covered with Snow even in July, sheltering them against all Pursuits. Besides, as the *Rhubarb* grows in Abundance on their Lands, they are courted by the Chinese for that precious Commodity^d.

2. The History of the Si-fan, or Tü-fan.

Formerly very famous: Invade the Empire: Conclude a Peace: Assist the Chinese. The Whey-he Tartars break the Peace: Invade the Empire: Burn the Capital: Are made to retreat by Chinese Stratagems: Invade China afresh: Are defeated again: Sue for Peace: Break it, but routed: Another Defeat: Their Capital taken: Recovered again: The Tü-fan retreat: A Peace concluded: Their flourishing State.

IT appears from the Chinese Geographers of the middle Age, from the History of the Provinces of *Shen-si* and *Se-chuen*, and by the great Annals *Nyen-i-she*, that the Si-fan, or Tü-fan, had formerly a very large Dominion, and Princes of great Reputation, who made themselves formidable to their Neighbours, and even to the Emperors of China. On the East-Side they not only possessed divers Territories, which at present belong to the Provinces of *Se-chuen* and *Shen-si*, but also pushed their Conquests so far into those Provinces, as to subdue several Cities of the second Rank, whereof they formed four great Governments. Westward they were Masters of all the Countries, from the River *Yalou* to the Borders of *Kashmir*, in the *Great Mogul's* Empire.

In the seventh Century, *Ki-tson*, King of the Tü-fan, possessed this vast Dominion, and had several Kings his Tributaries, to whom he sent Patents and Seals of Gold. This Prince, in 630, coveting an Alliance with *Tay-tsong*, that renowned Emperor of the *Tang* Dynasty, sent a famous Embassy to that Prince; which having been received with great Marks of Distinction, he, by a second, demanded a Princess of the Imperial Blood, for his Son *Long-tsong*. The Emperor's Council looking on this as a very bold

^a Or, *Khamil*, in *Little Bokharia*.

^b These Dues seem to be a Kind of Tithes, as being exacted on a religious Account. That of *Fo* was always the Religion of the Tü-fan, who always chose their *Lamas* to be Ministers of State, and, sometimes, to command their Armies. *Du Halde*, p. 29.

^c Near *Si-ning*, at one End of the great Wall in *Shen-si*. ^d *Du Halde's China*, vol. 1. p. 22, & seq. Some of their Rivers yield Gold, of which they make handsome Vessels and Images.

posal, rejected it, without deigning to deliberate on it. Hereupon *Long-tsung* succeeding the Throne, on the Death of his Father, sat at the Head of two hundred thousand Men to demand the Princess; and having defeated certain Princes tributary to *China*, who opposed his Passage, penetrated to the Borders of *Shen-si*, where the Emperor then kept his Court. From thence he sent one of his Officers with a haughty Letter to his Majesty, demanding that the Princess should be immediately delivered-up to him, with a certain Quantity of Gold, Silver, and Silks, by Way of Portion.

Conclude a Peace,

THE Emperor offended at such a Demand, amused the Envoy with Hopes, till his Troops were assembled on the Frontiers, and then dismissed him disgracefully, and without returning any Answer to his Master's Letter. At the same Time his Army attacked that of the *Si-fan*, and routed it. However, as the Loss was not considerable, *Long-tsung* rallied his Troops, and being in a Condition to give the Emperor Uneasiness, in 640^a, the Princess, by Advice of his Council, was sent, with a great deal of Pomp, to the *Si-fan* King; who, after the Ceremonies of Marriage were over, retired, and became very serviceable to the Empire on divers Occasions: Particularly, when the General *Alena* usurped a tributary Kingdom of *China*, he joined the Imperial Army with all his Forces, which he commanded in Person, and had a good Share of the Victory in killing the Rebel^b.

Assist the Chinese,

KI-LI-SO, who succeeded *Long-tsung*, improved the Peace he was in with all his Neighbours, by the Treaties which he made with different Nations of *Tartars*, especially the *Why-be*^c. This Prince dying without any Issue, *Su-fi*, his next Heir and Successor, was called-in, with his *Tartarian* Confederates, to assist the Emperor *Wen-tsung*^d, obliged at that Time to quit his Court at *Chang-gan-fu* (at present called *Si-ngan-fu*) and abandon it to the Rebel *Gan-lo-shan*. This *Gan-lo-shan* was a foreign Prince, whom the Emperor, against the Advice of his Ministers, had advanced to the highest Employments, and even intrusted with the Command of his Army. This Traitor, finding himself Master of great Part of the North, assumed the Title

The Why-be Tartars

Break the Peace,

of Emperor, and marched to attack *Chang-gan*; which having entered, he plundered the Imperial Palace, and carried the Treasure to *Lo-yang*^e; but by the Assistance of *Su-fi*, he was defeated, and soon after killed in Bed by his own Son.

Si-fan History.

THE *Tu-fan*, or *Si-fan*, in Reward of their Service, besides the rich Plunder of *Lo-yang*, and other rebellious Cities, were presented with great Quantities of Silks, and the choicest Things that *China* afforded: But whether through Covetousness, or Pride, as soon as they heard of the Emperor's Death^f, they set-forward with a formidable Army; and arriving on the Frontiers of the Empire, before there was the least Surmise of their Irruption, the Governors of *Tu-chin-quan*, *Lan-chew*, and all the Country of *Ho-fi-ti*^g, were forced to surrender. The Prime-Minister, who at first could not believe this, sent *Ko-tsey*, the most experienced General then at Court, with three thousand Horse, to learn the Truth.

KO-TSEY^h being informed at *Hyen-yang*, a City not far from the Capital, that the Enemy's Army, consisting of three hundred thousand Men, would be there that very Day, dispatched a Courier to the Minister, to apprise him of the Danger, and press for Succours: But the good Patriot did not stir a Step faster. Mean-time the Generals of the Enemy, who knew the Country, being arrived at *Hyen-yang*, detached a considerable Body of Troops to possess themselves of a Bridge on the River. The Emperor, from whom the honest Ministry had, till then, concealed the Danger he was in, confounded with the News, abandoned his Palace. The great Men of his Court, the Officers and People, all followed his Example. Thus the victorious Army entered the Palace without Resistance, and having carried-off the immense Riches, set the City on-Fire^k.

KO-TSEY, who had retired, that he might join the Troops, which, on the first Alarm, left *Chang-gan*, seeing himself now at the Head of forty-thousand Men, to supply by Policy what he wanted in Strength, ordered a Detachment of Horse to encamp on the neighbouring Hills; and there ranging themselves in one Line, to make a dreadful Noise with their Drums, and light-up great Fires every Night in different

Are made to retreat

^a The Dates, which in *Du Halde* are set in the Margin, we have thrown into the Text. ^b *Du Halde's China*, vol. 1. p. 23. ^c *Why-be*, or *Why-hu*. They inhabited in the Neighbourhood of *Tanfan*. See before, p. 431. e. ^d Or, *Hien-tsung*. This Emperor began his Reign in 713, and died in 762. He founded the College of the *Han-lin-yuen*, first gave the Title of *Regulos* to his distinguished Generals, and divided his Dominions into fifteen Provinces. ^e This was about 762, in the fourth Year of the Reign of *So-tsung*, *Hien-tsung's* Successor. But this History, in *Du Halde*, is very inaccurate, neither observing the Dates, nor Reigns, when the Facts, which are related, happened. ^f This was ten Years after *Hien-tsung's* Death, in 772, the eighth of *Tay-tsung*, *So-tsung's* Successor. ^g That is, to the West of the *Whang-ho*. ^h Elsewhere^c, *Ko-tsey*. In *Complet*, *Ko-tsey*. ⁱ Two hundred thousand, according to *Couplet*, p. 61. ^k *Du Halde*, as before, p. 23, & seq. and 199.

Si-fan Hi-
story.By Chinese
Stratagems.Invade Chi-
na afresh.Are defeated
again.

Places. This Artifice succeeded: For the *Tu-fan* a fearing to be surrounded by the united Forces of the Empire, conducted by a General of known Bravery and Experience, marched Westward, and blocked-up the City of *Fong-tsyang*.

MA-LIN, who commanded in that District, came to the Relief of the Place; and forcing his Way through a Body of the Enemy's Troops, whereof he killed above a thousand, threw himself into the Town. As soon as he was entered, he caused all the Gates to be opened, to let the Enemy see he did not fear them. This extraordinary Conduct confirming them in their first Suspicions, and their fatigued Troops being unable to withstand fresh Forces, they resolved to retire with the Spoil they had already gained. After their Retreat, the *Chinese* repaired *Chang-gan*, whither the Emperor returned some Months after his shameful Flight.

THESE Troubles were no sooner over, than the *Chinese* were obliged to take the Field against a new Rebel, called *Pu-kü*, who entered into Confederacy with the *Tu-fan*, and the *Whey-he Tartars*, before-mentioned: But he being very opportunely taken-off by a sudden Death, they had the Address to disunite the two Nations, by fomenting a Jealousy about the chief Command. *Yo-ko-lo*, General of the *Whey-he*, would needs command the whole Army. This the *Tu-fan* opposed, as contrary to their Orders, and dishonourable to their Kingdom, which was much superior to the little State possessed by the *Whey-he*. The *Chinese* Generals, who were encamped in their View, secretly supported the Pretensions of *Yo-ko-lo*, and at length joined him. Hereupon the *Tu-fan* were attacked as they were marching-off, and lost ten thousand Men in their Retreat.

THE King of the *Tu-fan* meditated how to retrieve his Losses, and being informed, that the *Whey-he* were retired much dissatisfied with the *Chinese*, he sent his Army to besiege *Ling-chew*. The Governor of this City, and its District, who had but few Troops, carefully shunned an Engagement. The Course he took was, at the Head of five thousand Horse to attack the Magazines of the Besiegers; which he not only burnt, but carried-off all the Spoil they had taken, with Part of their Baggage. This Loss obliged the *Tu-fan* to return home in haste, where they remained quiet for five Years, and then brought a formidable Army into the Field, which dividing into two Bodies, fell almost at the same Time on the Districts of *King-chew* and *Ping-chew*. These numerous Troops easily defeated several Bodies

of the Imperial Forces: But at last the General *Ko-tsey* routed them intirely, in 779, by Means of an Ambuscade.

THIS Defeat disposing the King of *Tu-fan* to Peace, he sent an Ambassador, with no fewer than five hundred Men in his Retinue, to the Emperor; who, to mortify him, detained him a long Time at Court, without an Audience. His Master greatly incensed at such Contempt, was preparing to take Revenge, when *Tay-tsong* ^a happened to die. His Son *Te-tsong*, who succeeded (in 781) taking a different Measure, feasted the Ambassador, and his Retinue, gave them rich Habits, and loading them with Presents, sent them back, under the Conduct of *Wey-ling*, one of his Officers; who had Orders to lay the Blame of the small Regard which had been paid his Ambassadors, to their bad Conduct, and having too numerous a Retinue ^b.

WEY-LING, contrary to his Expectation, ^c was received, and dismissed with Honour, as well as a Magnificence that surprized the Emperor himself, and gave him an Esteem for this Court, which promised an inviolable Regard to Peace. But this King dying in 786, *Tsang-po*, his Successor, ordered his Army forthwith to enter *Shen-si*; which they did, without being discovered, and defeated all the Imperial Troops they met-with, till they arrived at *Kyen-ching*, called at present *Kyen-yang*: But the *Chinese* General, *Li-ching*, with the Troops of the Province, coming-up, as the Enemy were on the Point of besieging the City, obtained so compleat a Victory, as forced them to sue for Peace, which was ratified by Oath. Yet some of their Officers, who desired the Continuation of the War, endeavoured to seize the Emperor's Envoy, and carry him to their Camp. The General, however, disowned having any Hand in the Matter; and without committing any farther Hostilities, returned home with his Army.

THIS first Expedition not having the desired Success, the King of the *Tu-fan* prepared for a second; and in 791 sent an Army strong enough to oppose both the *Chinese*, and their new Allies the *Whey-he Tartars*. At first they took some considerable Forts, which lay in their Roads; and having possessed themselves of *Gan-si*, advanced to *Pe-ting*, which lies to the South of *Ning-hya*. Here they were surprized, and defeated by the *Whey-he*: Yet far from retiring, they continued their March towards the Court with incredible Resolution: But soon after, the General *Wey-kau* falling on them unexpectedly,

^a His Death fell-out in 780, and *Ko-tsey*, the famous General, died in 784, the first of the forty-ninth sexagenary Cycle of the *Chinese*. ^b *Du Halde's China*, p. 24. ^c Yet neither the Name, nor Situation of this Court, is mentioned; nor does it appear from the History, in what Part of their Dominions the Capital of the *Tu-fan* stood.

eral Bodies of them in Pieces, and pursued as far as the Frontiers; where afterwards, after the Incursions of the Enemy, the Forts of *Tong-ka*, *Ho-tau*, *Mu-pu*, and *Ma-* were built, in the District of *Ning-yang* belonging to *Shen-si*.

But this Precaution proved useless; for scarce were those Towns finished, when the *Tu-fan* returned in 801, and at length took *Lin-chew*, which they had before attempted several Times in vain. But on the Appearance of *Wey-kau* with his Army, they abandoned the City, and marched towards *Wey-chew* in *Se-chwen*, which was one of the best Places they had. *Wey-kau* pursued them, and finding they fled continually before him, laid Siege to that Town. The King of the *Tu-fan*, startled at this News, immediately sent *Lun-mang*, his Prime-Minister, with considerable Succours; but being met by *Wen-kau*, he was defeated, and taken Prisoner. Immediately after this Victory, he had Admission into *Wey-chew*, which he made a Place of Arms, and went to besiege the Fortrefs of *Quen-min-ching*; but was baffled there, through the Bravery of the Governor.

WEY-CHEW was one of the royal Cities; and the Kings of *Tu-fan*, since the Time of *Ki-lo-so*, resided there one Part of the Year: So that King *I-tay*, who succeeded his Brother, resolving by all possible Means to recover it, levied an Army of an hundred and fifty thousand Men next Year, and sent to besiege it. On the Report of their March, the *Chinese* General threw himself into the City: But the expected Succours not arriving, he was constrained to surrender, after a Siege of twenty-five Days, held-out against the continual Assaults of the Enemy.

THE *Tu-fan*, puffed-up with their Conquest, advanced towards *Ching-tu fu*, the Capital of *Se-chwen*. The Emperor's General, unable to oppose their March, spread a Report, that he was gone to possess himself of the Defiles of the Mountains through which they had passed, and caused his little Army to make all the necessary Motions to induce them to believe it: Which had so good an Effect, that for Fear of having their Retreat cut-off, they retired to *Wey-chew*.

As soon as they were returned, *I-tay*, who was a mild Prince, being content with having retaken the Place, sent to acquaint the Imperial Generals on the Frontiers, that he was willing to live in Peace; and as a Proof of his Sincerity, enjoined his Officers to act only on the defensive. The *Chinese*, on their Side, behaved with great

a Generosity, on several Occasions. *Si-ta-mew*, a *Tu-fan*, Governor of *Wey-chew*, having offered to deliver-up that Place to the *Chinese* General, almost all the other Officers were for accepting the Proposal, but *Ni-u-fan*; who declared, that a great Empire ought to prize sincere Dealing more than the Possession of a Town, and that their Breach of the Peace would authorize all the Perfidies which the *Tu-fan* had committed, or should commit for the future. Hereupon the Offer was rejected.

I-TAY took the Opportunity of the Peace, to govern his Subjects by new Laws, and advanced none to Employments, but Men of the greatest Merit. If he was informed of any Person remarkable for his Knowledge, and Application to Study, he preferred him to those who were equally experienced in the Management of Affairs. Thus he sent for *Shang-pi-pi*, one among the *Literati*, of great Reputation, from the farthest Part of the Kingdom; and after he had examined him, made him Governor of the City and District of *Chen-chew*, at present *Si-ning*.

3. History of the *Tu-fan* continued, to the Destruction of their Empire.

Disorders in Government cause a Rebellion: The Rebel defeated in all his Designs. Tu-fan Power broken. King of Hya defeated by the Tu-fan: Their Power ruined by dividing the Kingdom among three Brothers: Two of them submit to the Emperor on good Terms: The final Destruction of the Empire of the Tu-fan, or Si-fan.

I-TAY dying without Issue, was succeeded by *Ya-mo*, his nearest of Kin, who gave himself up wholly to his Pleasures: He lived in Peace with his Neighbours, but by his Oppressions and Cruelties, became so odious to his Subjects, that they left their Country in Crouds. In short, he was the first Cause of this Kingdom's falling to Decay. The Distractions increased much more after his Death; for as he neither left any Children, nor had nominated a Successor, one of the Ministry, gained by the Widow Queen, caused the Son of *Pay-va*, her Favourite, a Child of three Years old, to be proclaimed King in 842.

On the first Report of this Election, *Kye-tu*, first Minister of State, hastened to the Palace, and opposed it, in Behalf of the Royal Family. But his Zeal cost him his Life; for they killed him as he was returning home. This

* Hence it appears, that the *Tu-fan* had introduced the *Chinese* Form of Government; perhaps, after having made some Conquests in *China*, as the *Lyau* and *Kin* did afterwards.

^b Du Halde's *China*, vol. 1. p. 25.

Country of
Tibet.

Conduct of the Court lost them the Hearts of all the People. *Lü-kong-je*, the great General, who was then with the Army, near the Frontiers, refused to obey the Orders that were sent him by the new Government; and even conceived Thoughts of making himself King. He was a Man of boundless Ambition, and proud, full of his own Merit, extremely passionate, and often cruel: But, on the other Hand, was brave, skilful, and capable of the greatest Undertakings. He first caused a Report to be spread, that he was preparing to extirpate the Usurpers of the Crown; and then marched directly against the Army of the new King, which he defeated. He also took and plundered *Wey-chew*. By this Time his Army, by the Accession of Malecontents, was an hundred thousand strong. But the first Thing he attempted, was, to bring the Governors of the Provinces into his Measures.

The Rebel
defeated

SHANG-PI-PI being one of the principal, and his Troops, by the Care he took to exercise them, the best in the Kingdom, *Lu-kong-je* was willing to sound him first; and, after writing him a deceitful Letter, advanced towards the City. *Shang-pi-pi*, who saw through the General's Design, to deceive him in his Turn, wrote him an Answer, which flattered his Hopes. At the same Time, setting forward with all his Troops, he came upon the Rebels so unexpectedly, that, without any Difficulty, he defeated their Army, although much stronger than his own. *Lu-kong-je* retired much enraged in his Heart; and, in 846, having recruited his Forces, imagined, the Way both to regain his Authority, and win the Affections of his Nation, was, to enter the Territories of *China*, and give them up to be plundered. He had some Success at the Beginning; but was quickly beaten by the *Chinese* Generals, who, afterwards, took from the *Tü-fan* the City of *Yen-chew*, and several Fortresses.

In all his
Designs.

THE Rebel, who considered these as Losses which might easily be retrieved, if once he was sole Master of the Kingdom, having augmented his Army by *Tartars*, to whom he promised the plundering of the Frontiers of *China*, bent all his Thoughts on reducing *Shang-pi-pi*. Thus he began his March; and arriving near *Chen-chew*, forced *Shang-pi-pi* to abandon his Camp, which he had fortified on the first News of his Approach. Hereupon that Officer passed the River, broke-down the Bridge, and followed the Enemy Step by Step on the other Side, without ever coming to an Engagement, although *Lu-kong-je*, to draw him to a Battle, made great Ravages in his March. Mean-time the natural

a Brutishness of the Rebel-General, and his bad Temper, which increased by the small Success of his Enterprizes, rendered him so insupportable to his Soldiers, that they deserted in Troops to *Shang-pi-pi*, while the *Tartars*, for the same Reason, returned home.

Tü-fan
Power
broken.

LU-KONG-JE hereupon despairing of compassing his Design, submitted to the Emperor on certain Conditions, and repaired to *Ko-chew*, a *Chinese* City, where he lived at Ease the Remainder of his Life. This happened about the Year 849. While this ambitious General was Master of almost the whole Forces of the State, the Princes of the Blood retired into different Parts of the Kingdom, where they had small Patrimonies, and some took Shelter in certain Forts that belonged to them, towards *Se-chwen*, resolving rather to submit to the Emperor of *China* than to an Usurper. Others fortified themselves in their Mountains; while some of the most considerable remained in the Territories they possessed, bordering on the Government of *Shang-pi-pi*. Hence arose an infinite Number of Distractions in the State, which lasted many Years, and proved the Ruin of this Monarchy at last.

WHEN the *Tü-fan*, divided into different Parties, were weary of fighting, many Officers and Soldiers joined themselves to *Pan-lo-chi*, Prince of *Lü-kü*, a Place in the Borders of the District of *Chen-chew*, which the Children of *Shang-pi-pi* had preserved for their Nation. As soon as they beheld a Chief of the Royal Blood, they quickly formed an Army, and resolved to attack the King of *Hya*, who had ill requited their Services. This new King was a *Tartar* originally of *Tupa*, (near *Si-ning*;) who, by Assistance of the *Tü-fan*, had, about the Year 951, founded a new Dominion, near the *Whang-ho*, under *Li-ki-tyen*^a, in Spite of the *Chinese*, the Capital whereof was *Hya-chew*, at present *Ning-hya*; from whence the new Kingdom took its Name. This King had, in the Year 1003^b, renewed the War with the Empire, at that Time governed by the *Song*^c, entering suddenly with a numerous Army into the Western Part of *Shen-si*, which bordered on the small Dominion that the *Tü-fan* were still possessed of.

PAN-LO-CHI offered to join the *Chinese* Commander with his Forces, to destroy this growing Power, provided the Emperor would honour him with a Title that might give him more Authority among those of his own Nation. The Proposal being liked, his Majesty sent him Patents, as Governor-General of the *Tü-fan*. The King of *Hya*, who knew nothing of these

^a See an Account of the Origin, Extent, and End of this Monarchy, p. 433, and 446. Year marked in the Margin; but if so, *Li-ki-tyen* must then have reigned fifty-two Years. mily, which is the nineteenth, began their Reign in 961.

^b This is the
^c This Fa-

contracts, after making some Ravages, a bours; infomuch, that all the *Tu-fan*, who dwelt to the North of the *Whang-ho*, were under his Subjection.

Si-fan the story.

put the Governor to Death. He thought to push his Conquest farther, believing, that *Pan-lo-chi* was coming to join him with his Troops: But that Prince arriving at the Head of sixty thousand Men, attacked him with so much Valour, that he entirely defeated his great Army. However, being wounded in the Battle, he died soon after the Victory.

Their Power ruined by

SO-TSO-LO, his Successor, in 1015, bent his Thoughts on recovering the ancient Monarchy of his Ancestors. His little Dominion consisted only of seven or eight Towns, particularly *Tjong-ko-ching*, *Li-tsing-ching*, *Ho-chew*, *I-chwen*, *Tsing-tang*, *Hya-chen*, and *Kan-ku*, with some neighbouring Countries; but was in Hopes, that the rest of the *Tu-fan* would join him, when they should see him powerful enough to defend them. He fixed his Court at *Tjong-ko-ching*, where he established Officers, the same, both as to Number and Titles, which the Kings, his Predecessors, had. Afterwards, levying new Forces throughout his Dominions, he entered the Territories of the Empire several Times, but was always beaten; and, at length, concluded a Peace.

Dividing the Kingdom

As the growing Power of the King of *Hya*, who had assumed the Title of Emperor, gave *So-tso-lo* some Uneasiness, the Chinese Monarch, to engage that Prince more firmly in his Interest, made him Governor-General of *Pau-shun*, which stood very conveniently for him: But *So-tso-lo* dying soon after, the Division, which ensued among his Children, hastened the entire Ruin of the *Tu-fan* State. That Prince had by his first Wife two Children; one named *Hya-chen*, the other *Mo-chen-tsu*. He had, afterwards, the Prince *Ton-shen*, by a second Venter, who prevailed on him, in her Son's Favour, to imprison his Children by the first, and oblige their Mother to turn Nun. But they finding Means to escape, and deliver their Mother out of the Convent, the People who had assisted them, declared in their Favour.

Among three Brothers.

SO-TSO-LO, who had recovered from his Infatuation, approving of this Change, gave *Tjong-ko-ching* to *Mo-chen-tsu* for his Maintenance; for he had removed his Court to *Chen-chew*. To *Hya-chen* he assigned *Kan-ku*, for the Place of his Abode; and to *Ton-shen*, whom he judged most capable of keeping-up his Family, he surrendered all his Authority, with the Government of *Pau-shun*, and the rest of his Dominions. *Ton-shen* resided at *Li-tsing-chin*; where he was beloved of his People, and feared by his Neigh-

THIS great Power, wherewith the younger Brother was invested, gave the two Elder, and their Families, Apprehensions of being one Time or other oppressed. *Mu-ching*, Son of *Hya-chen*, more uneasy than his Father, delivered-up *Kan-ku*, *Ho-chew*, and all the Lands which were in his Possession, to the Emperor; who granted to him, and his Posterity, whatever he demanded, in order to live with Honour in the Empire.

KYAU-KI-TING, the Heir of *Mo-chen-tsu*, the eldest Brother, was much beloved in his little State; but did not long survive his Father. His Son *Hya-cheng*, who succeeded, so incensed his Subjects, by his Violences and Cruelty, that they formed a Design to depose him, and set-up his Uncle *Su-nan* in his Stead. But the Plot being discovered, *Su-nan*, and almost all his Accomplices, were put to Death.

ONE of the principal Officers, named *Tsyen-to* the *Em-lo-ki*, finding Means to escape, carried with him *Cho-sa*, one of the Family; and seizing the City of *Ki-kü-ching*, caused him to be proclaimed Prince of that petty State. But *Hya-ching* hastening thither with his Forces, took the Place, and put *Cho-sa* to Death. *Tsyen-to* having found Means to get to *Ho-chew*, persuaded *Van-chau*, the Governor, to conquer the Country of *Tsing-tang*, and representing the Thing as very easy, that General attacked the little City of *Mo-chwen*, which he took without Difficulty. Hereupon, Prince *Hya-ching* seeing himself hated by his People, and vigorously attacked by the Chinese, in 1099, repaired himself to *Van-chau*, and offering him all the Territories that belonged to him, obtained his Demands of the Emperor.

On good Terms.

THE like happened to *Long-su*, a Son of *Mu-ching*, whom one of the Chiefs of the *Tu-fan* had put in Possession of the City of *Hi-pa-wen*. After several Battles fought, with various Success, against *Van-chau*, wherein he distinguished himself by his surprizing Valour, that Prince submitted also upon advantageous Terms.

IN the Midst of the Troubles, which arose in the twelfth Century, between the Chinese Emperors of the Dynasty of the *Song*, and the Eastern Tartars, called *Nu-che*, who took the Name of *Kin*, the Family of *Ton-shen*, which continued longest in Splendor, made an Alliance with the Kings of *Hya*; and, under their Protection, enjoyed their Territories pretty peaceably; till, at length, it was involved in the common Ruin by the victorious Arms of *Jenghiz Khan*. The Year 1227, according to the Chinese History,

End of their Empire.

* The Missioner passes slightly over this Part relating to the Destruction of the Power of the *Si-fan*, and *Si-hya*; which yet is the most curious and interesting to us of all their History, as being connected with that of *Jenghiz Khan*.

Karazm is the Æra of the intire Ruin of the Tû-a in their ancient Country without either Name or Power.^b

Kingdom.

San^a: From which Time they have remained

or Power^b.

The Geography.

C H A P. V.

A DESCRIPTION of the Kingdom of KARAZM.

Introduction.

BETWEEN Great Tartary on the North, and Tibet, India, and Persia on the South, there runs a long Tract of Land, extending from the Great Kobi, or Defart on the North-West Part of China, Westward, as far as the Caspian Sea. This Country is situated in a sandy Defart, with which it is surrounded; or rather is itself a vast sandy Defart, interspersed with Mountains and fruitful Plains, well-inhabited and watered with Rivers.

NATURE seems to have divided this Region into three large Parts, separated from one another by the Intrusion of the Defart, and known at present in these Western Parts, by the Names of the Countries of Karazm, Great Bukharia, and Little Bukharia. The original Inhabitants, who are very different from the Tartars, were always great Traders; and Karawans frequently pass-through their Lands from India and Persia to China: But as they have been but little visited by Europeans, we had scarce any Account of them, but what we met-with in the Translations and Extracts from the Oriental Writers, till Mr. Bentink, often quoted before, obliged the Public with his Notes on Abu'lghazi Khan's Genealogical History of the Tatars. To these Funds we are beholden for all our Materials, except what little may be picked out of the Travels of our Anthony Jenkinson to Bokhara; Benedict Goës from India to China; and the Author of the Description of the Countries about the Caspian Sea, added to Tavernier's Travels.

to ensnare him: He is cut-off. Lake of Aral affords much Salt. Situation and Extent.

KARAZM, or Karezem, as this Country is called by Abu'lghazi Khan, and the Persian Writers, is pronounced by the Arabs, Khowarazm: Which Name is as ancient as the Time of Herodotus, who calls it Khorasmia, and after him, Ptolemy.

THIS Kingdom, at present, is bounded on the North by the Country of Turkestan, and the Dominions of the Grand Khan of the Eluths, or Kalmuks; on the East by Great Bukharia, from which it is separated partly by the Mountains of Irder^c, and partly by the Defarts of Karak and Gaznah; on the South by the Provinces of Astarabad and Khorasan^d, in Persia, from which it is separated by the River Amu, and sandy Defarts of a vast Extent; and on the West by the Caspian Sea.

IT may be about four hundred and forty Miles in Length from North to South, and three hundred and forty from West to East; being situate between the thirty-ninth and forty-sixth Degree of Latitude, and the seventy-first and seventy-eighth Degrees of Longitude. The Country, according to a late Geographical Author, consists mostly of very wide, extended, sandy Plains, like those of Great Tartary, Part of them barren Defarts, and others affording excellent Pasture, with but few Mountains, or Rivers. There is good Land in several Provinces, where Vines grow, of which Wine is made; and the Water-Melons of Karazm are famous^e. Bentink says, the Country is extremely fertile, where watered^f.

THE Melons of this Country, called by Abu'lghazi, Arbûs^g, are the true Water-Melons, the Size of ordinary Gourds, or Pompions, commonly round, and green on the Outside, but within of a much deeper Colour than the common Melons; though some are perfectly white, but they are not the best: Their Seed is quite

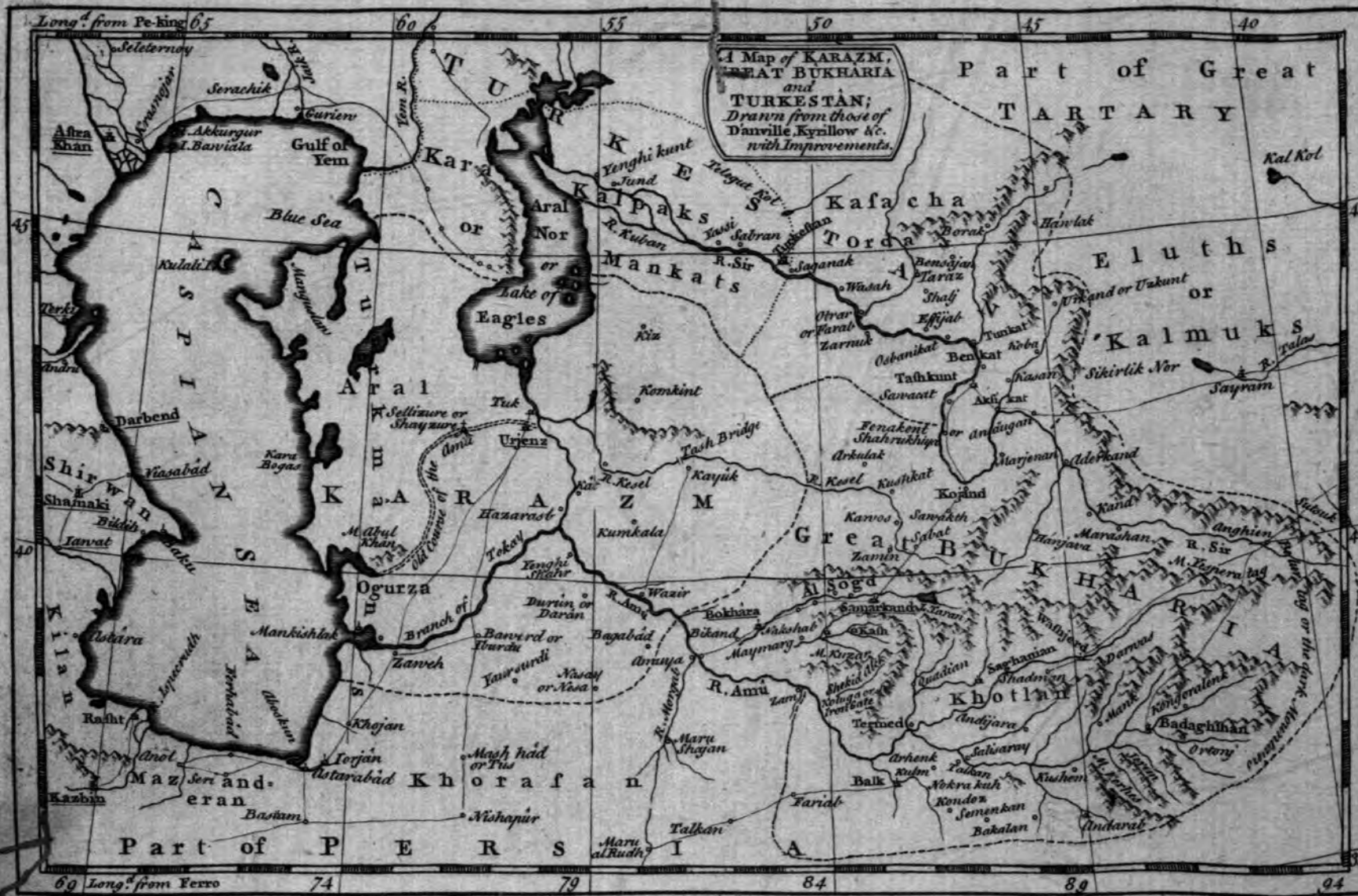
S E C T. I.

The Situation, Soil, Rivers, and Lakes of Karazm.

Name and Bounds: Soil and Produce: Excellent Melons: Rivers. The Amu changes its Course. The Khafil: Its Course turned. Expeditions of Beckowitz to the Khafil. The Khan's Artifice

^a Yet in the preceding History we find no Mention of them, possibly, for the Reason given, p. 447. note a. ^b Du Halde's China, p. 26, & seq. ^c See Abu'lghazi's History of the Turks, &c. p. 364. ^d Kampher confounds Khorasan with Khowarazm. Amoenit. exot. p. 135. ^e Short Way to know the World, or a Compendium of Modern Geography, in Octavo, 1745, p. 253. ^f History of the Turks, &c. p. 419. ^g P. 284, and by Tentinsou, Karbus.

black,



shaped like that of the Pompon, but a transparent, and dispersed all through it; the Whole of which is eaten, excepting the Rind and the Seed. The Substance is much finer, and better relished, than that of ordinary Melons: It is exceeding cooling, and one may eat as much as he will without the least Danger. This Fruit will keep a long Time; on which Occasion our Author observes, that they carry them from *Astrakân* (where they are near as good as in *Karazm*) to *St. Petersburg*, for the Court of *Russia*; and that they are as good in the Middle of Winter, as in their Season; but he adds, that they gather them green, and that they ripen afterwards ^a.

Rivers: The Amû

KARAZM owes all its Fertility, in a Manner, to three Rivers, and a great Lake: The Rivers are called *Amû*, *Khesel*, and *Sir*. The *Amû*, as it is called by the *Uzbeks* and *Persians*, is the *Jihûn* ^b of the *Arabs*, and *Oxus* of the *Ancients*; has its Source to the North North-East of the Kingdom of *Kashmîr*, toward the Borders of *Little Bukhâria*, in those high Mountains which separate it from the Dominions of the *Great Mogul*. It crosses the Southern-Part of *Great Bukhâria* from East to West, then winding North-Eastward along the Borders of that Country, enters *Karazm*, and crossing it obliquely, forty Leagues from its Mouth, it divides into two Branches; that on the Left turning Westward, discharges itself in the *Caspian Sea* ^c, towards the Borders of the Province of *Astrabâd* in *Persia*: But the right-hand Branch, which passed heretofore by the City of *Urjenz*, and met the Sea ^d twelve Leagues to the North of the former, about eighty Years ago quitted its ancient Channel, six Leagues from the Place where it separated from the other Arm; and changing its Course more to the North, threw itself into the River *Khesel*, on the other Side of the little Town of *Tûk*: So that its old Channel, before the City of *Urjenz*, is at present quite dry, which has greatly hurt that City.

Changes its Course,

THE *Amû* abounds with all Sorts of excellent Fish, and its Sides are the most charming in the World. On its Banks grow those excellent Melons, and other delicious Fruits, so much esteemed in *Persia*, the *Indies*, and *Russia*, whither they are carried.

The Khesel,

THE River *Khesel*, *Khesil*, or *Kesil*, as the *Uzbeks* name it, rises in the Mountains, to the North-

East of the Province of *Segd*, or *Samarkant*, ^{The Geography} and running North-West between the *Amû* and the *Sir*, falls into the Lake of *Aral*, fifty or sixty Miles after it has been joined by the *Amû*. There is no Appearance of this River in *Kyrillow's* Map of the *Russian* Empire. The Sides of the *Khesel* are exceeding fertile where-ever they are cultivated; but the greater Part of them are neglected by the Inhabitants; nor do they make-use of the excellent Pastures which border this River, though they are much better than those which they find along the *Amû*.

At present there is not one considerable Town to be seen upon the *Khesel*: Nay, the few small ones that occur are half desert, because the *Uzbek Tartars*, both of *Great Bukhâria* and of *Karazm*, chuse rather to be near the Frontiers of the *Persians*, than of the *Eluths* and *Kara Kalpaks*; because there is more to be gotten by their Inroads on one Side, than the other.

THE Waters of this River are extremely increased by the Junction of the *Amû*, before-mentioned: But of late Years the *Tartars* of *Karazm* have also turned the Course of the *Khesel* from the *Caspian Sea* ^e into the Lake *Aral*, on the following Occasion.

PETER the First, Emperor of *Russia*, being informed, that much Gold-Oar was found ^{The Daria} on the Coast of the *Caspian Sea*, at the Mouth of the River *Sir*, called also *Daria*; and judging that a new Course of Trade between *Siberia* and the Southern-Parts of *Asia*, might be carried-on by Means of that River, ordered certain Persons, skilled in maritime Affairs, to accompany the *Kossaks* of *Jaik* in several of their Expeditions along the Coasts of that Sea, in order to find-out the Mouth of the *Daria*. These People finding, that no considerable River discharged itself into the *Caspian Sea*, between the *Yem*, or *Yemba*, and *Amû*, except the *Khesel* ^f, concluded this must be the River they looked for; especially as the *Kossaks* assured them it was called *Daria*, not knowing that *Daria* is no more than an Appellative, signifying a River in general, among the *Uzbeks* ^g.

HOWEVER that be, having founded the Entrance of the *Khesel*, and observed several Marks whereby to know it again, they returned, and made their Report: Thereupon the Emperor, in 1719, sent one Brigadier *Beckowitz* ^h, by the Way of *Astrakân*, with two thousand five hun-

^a History of the Turks, &c. p. 433, & seq. ^b So *Abu'lghâzi Khân* calls it also, p. 119, of his History. ^c Perhaps at a Place called *Mankishlak*. ^d It fell into the Gulf of *Balkan*. ^e According to *D'Anville's* Map, it fell into *Peter's Bay*, in the North-Part of the Eastern Coast of the *Caspian Sea*. ^f This was, probably, a Story only invented to farther the Design of carrying-on Trade by this new Canal. ^g For the *Sir* fell into the Lake *Aral*, hereafter described. ^h Also among the *Persians*. ⁱ *Webber* says, he was a *Circassian* Prince, Captain of the Czar's Guards: That he was immensely rich, and had married the most beautiful Lady in all *Russia*; and that he had been sent before in 1715.

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Kingdom.

dred Men, to possess himself of the Mouth of that River. He pitched upon that Officer, because he was a *Chirkassian*, and understood thoroughly the *Tatar* Language. The *Tatars* growing jealous to see him come several Times on that Errand, turned the *Khesil* by three Channels, the Lands being low, Northward into the Lake of *Aral*, and then stopped the Entrance of it: So that *Beckowitz* arriving some Time after with his Vessels to the Mouth of the River, found it quite dry.

To the Khe-
sel.

NEVERTHELESS, in Obedience to his Orders, he landed his Troops, and began to build Forts thereabouts, as well as the Ground, which he found exceeding sandy, would permit. They were scarce in a Condition of making Resistance, when the *Tatars* of *Khiva* (so the *Russians* call the *Uzbeks* of *Karazm**) came down upon him with great Numbers of Troops: But *Beckowitz* defended himself with such Resolution, that the *Khán*, who commanded them, despairing to conquer him by Force, had him privately informed, that in his Heart he was sincerely affected to the *Russians*, and that he desired nothing more than to see them settled in his Neighbourhood; but that he was obliged to oppose them, to humour the Princes, his Relations and Neighbours: That it was resolved to make a last Effort next Day, and, in case they had no better Success than before, he would try to bring-about an Accommodation.

The Khan's
Artifice

BECKOWITZ gave the easier Credit to the *Khán*, as he had caused Protestations of the same Kind to be made at the Court of *Russia*, by an Envoy sent for that Purpose. Mean-time the *Tatars* did not fail next Morning to renew the Attack, with such Vigour, that great Numbers, contrary to Custom, lighted-off their Horses: But having been repulsed at length with Loss, the *Khán* sent two of his *Murzas*, to know on what Account he had landed an Army in his Dominions, and what he wanted? Hereupon *Beckowitz* demanded that the Sluices made in the River should be stopped-up, and the Mouth of it opened again, that the Current might resume its former Course.

To ensure
them.

THE *Tatars* remonstrating, that it was not in their Power to dam-up the Channels, the Water ran into them with such Rapidity; *Beckowitz* proposed, that they should give him a certain Number of Hostages, and he would go and do it with his own Troops. As that was what the *Tatars* just wanted, they readily agreed to his Demands. The *Russian* Commander having left some Men to guard the Forts, set-forward with

the rest: But the Hostages, who served for Guides, led him through Places quite desolate, where there were only some Holes of standing Water, not sufficient for his Troops: So that after five Days March, they found themselves quite destitute of Water.

IN this Distress, their Guides proposed to divide into several Bodies, and march by different Roads, that they might the more easily find a Supply. *Beckowitz* was obliged to consent to this Proposal, though he saw the Danger of it. In short, the *Russians* having thus separated into Parties, the *Tatars* surrounded them one after another; and slaying their Leader^b, with most of his Men, carried the rest into Slavery. After this, those who were left to guard the Forts, re-imbarked, and returned to *Astrakán*.

THE Lake *Aral*, that is, of *Eagles*, before-mentioned, separates the Province of *Aral*, to which it gives Name, from the Eastern Provinces of *Karazm*. It is one of the largest in the Northern *Asia*, being above thirty German Leagues from South to North, about half as much from East to West, and above eighty in Compass. Its Waters are exceeding salt, yet breed great Quantities of the same Sort of Fish which are found in the *Caspian Sea*, with which it does not seem to have any Communication; nor does it overflow its Banks, although it receives the Waters of the *Sir*, the *Khesil*, and several other smaller Rivers.

THE *Kara Kalpaks*, who possess the Northern Coast of it, towards the Mouth of the *Sir*, and the *Turkmáns*, of the Country of *Aral*, in Summer, convey the Waters of this Lake, by Means of small Canals, into the neighbouring sandy Plains; whose Surface, when the Moisture is exhaled by the Sun's Heat, is covered with a fine Crust of crystalline Salt, with which the Inhabitants of *Karazm*, and all *Turkestan*, are plentifully supplied^c.

ACCORDING to *Kyrillow's* Map of the *Russian* Empire, this Lake is shaped much like the *Caspian Sea*, and more than half as long; being three hundred and forty Miles from South to North, and an hundred and sixty broad in the South Part; though not half that Breadth at the North End. But, possibly, these Dimensions are too great, as its Distance from the *Caspian Sea*, viz. two hundred Miles, must needs be too much. However, we may presume, its Figure is more exact than what we find it in other Maps, especially the North Part of it; because several Roads thither are traced-down by the Author. Into this great Lake the *Khesil* discharges itself on the South by three Channels, and the *Sir* on the

* From the *Khán's* Camp, called *Khiva*. ^b *Webber* says, that refusing to kneel on the red Cloth, in order to be beheaded, they ham-strung, and mangled him barbarously. ^c History of the *Turks*, &c. p. 444. & seqq.

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North by two: Of which River, the Reader will find an Account hereafter in the Description of *Turkestan*.

the right Bank of the Southern Branch of the River, which is of no great Consequence at present.

The Geogra-
phy.

SECT. II.

The Provinces and Towns of Karazm.

KARAZM is divided into many Provinces, as appears from *Abu'lghazi Khan's* History, who mentions several of them; which *Bentink* has succinctly described, as follows.

I. PROVINCES.

Ogurza Province. *Pishga.* *Karakizit.* *Gilkupruk.* *Gordish.* *Kumkant.* *Yanghi-shahr.* *Burma.* *Bayalkiri.* *Kesilrabat.* *Gardank-hast.* *Yanghi-arik.* *Bakirgan.* *Kuigan.* *Ikzi-Kumani.* *Khika.* *Tarthan.* *Bamaburinak.* *Koghertlik.* *Aral.*

Ogurza Pro-
vince.

OGURZA is a large Province, situate towards the Coast of the *Caspian Sea*. It was very fertile before the Northern Branch of the *Amu*, which ran through it, took another Course; since when, it is become a Desert for Want of Water. It takes its Name from the abundance of Cucumbers which it then produced; and are called *Ogurza*, both in the *Tartar* and *Russian* Language.

Pishga.

PISHGA is a little Province, situate to the East of the City *Urjenz*. It has been but thinly inhabited ever since the above-mentioned Branch of the *Amu* ceased to pass through it.

Karakizit.

KARAKIZIT is a small Province, between those of *Pishga* and *Ogurza*, which is grown very thin of People since the River *Amu* passes no longer by *Urjenz*, to the West of which it lies.

Gilkupruk.

GILKUPRUK is a small Province, situate to the South of the Southern Branch of the River *Amu*, bordering on the Provinces of *Khorasan*, and *Afghanistan*, in *Persia*.

Gordish.

GORDISH, a little Province between those of *Pishga* and *Kumkant*. It is one of the most fruitful and best cultivated in all *Korazm*, as being watered by the *Amu*; which here quitted its old Channel to join the *Khafiz*, as before-mentioned.

Kumkant.

THE small Province of *Kumkant* lies East of *Gordish*, towards the Northern Bank of the *Amu*; which, in the Borders of these Provinces, divides in two Branches.

Yanghi-shahr.

YANGHI-SHAHR is a little Province, near

BURMA is one of the largest Provinces East of the Town of *Wazir*, towards the Borders of *Great Bukharia*. It is very populous and fertile; producing the most delicious Melons in all *Karazm*.

BAYALKIRI is a little Province to the North of the City *Urjenz*; but very sandy and desert, because it wants Water.

KESILRABAT lies towards the Banks of the *Kesilrabat*, *Khafiz*, or *Kesil*, and North-West of the Town of *Tuk*. This little Province is very populous, and produces Plenty of all Sorts of delicious Fruits.

GARDANKHAST, which is a large Province, situate between the Towns of *Khayuk* and *Hazarasp*, has pretty good Pasturage; and is almost wholly peopled by the *Sarts*, who are the ancient Inhabitants of the Country.

YANGHI-ARIK is a small Province North of the *Amu*, and bordering on *Great Bukharia*, at the Foot of the Mountains which separate it from *Karazm*.

BAKIRGAN, a large Province on the North Side of the River *Khafiz*, and North-East of the Town of *Tuk*.

KUIGAN, another large Province, North of *Bakirgan* and the *Khafiz*, extends as far as the Frontiers of the *Kara Kalpaks*, and *Kalmaks*, (or *Eluths*). It consists, mostly, of vast Plains, producing excellent Pasture, like all the other sandy Grounds of *Grand Tartary*.

IKZI-KUMANI is a little Province towards the Southern Bank of the *Khafiz*, and West of the Territory of *Khayuk*.

KHIKA, another small Province on the South Side of the *Khafiz*, lies East of the Territory of *Tuk*, and West of *Ikzi-Kumani*.

TARKHAN is a little Province situate North of the *Khafiz*, and West of *Bakirgan*. It abounds in excellent Pastures; but lies uncultivated.

BAMABURINAK is a little Province to the North of the *Khafiz*, towards the Southern Coast of the Lake *Aral*, and West of *Tarkhan* Province.

KOGHERTLIK is a large Province situate on the Frontiers of *Great Bukharia*, and North of the Province of *Yanghi-arik*.

THE Province of *Aral*, towards the Shore of the *Caspian Sea*, is very large, extending from the Mountains of *Abul Khan*, North of the old Mouth of the Northern Branch of the *Amu*,

* In the French, *Jangisbar*. b In the French, *Hassaraßap*. c In the French, *Jangiarick*. d This seems to be a Remains of the *Komani*, or *Kumani*, a warlike Nation, who for a long Time possessed the Country along the North-Side of the *Caspian Sea*, as far as the River *Don*, till conquered by *Jenghis Khan*, and his Successors in *Kipjak*.

Karazm
Kingdom.

which is now dry, as far as the Country of the *Kara Kaspaks*. This Part of *Karazm* is, at present, almost solely inhabited by *Turkmans*, who find there, in many Places, excellent Pasture for their Flocks: But, generally, *Aral*, which takes its Name from the Lake before described, is mountainous, sandy, and barren*. Besides the Provinces above described, *Abu'lghazi Khân* mentions others in his History; particularly those of *Abulkhân* and *Dehistan*†.

2. The Towns of Karazm.

Urjenz, the Capital: Its ruinous State: Trade inconsiderable: Its Names: Not always the Capital: Once great and populous: Destroyed by Timur: Present State miserable: Its Latitude observed. Mangulave. Sellizure. Fruits and Grain. Tuk. Wafir. Kumkala. Kaht. Hazarazb. Mankishlak. Excellent Port. Other Towns.

Urjenz, the
Capital.

URJENZ, the Capital of the Country, is situate in a great Plain to the North of the River *Amu*, twenty-five German Leagues from the Eastern Shores of the *Caspian Sea*. This City was very considerable in the Ages past; but since the *Tatars* became Possessors of it, the Northern Branch of the *Amu*, which formerly ran by its Walls, has taken another Course. It has fallen so much to Decay, that, at present, it makes but a pitiful Figure, being no more than a great scrambling Town, about a League in Compass. Its Walls are of Sun-burnt Bricks, with a Kind of Ditch, very narrow, and full of Rubbish in several Places. The Houses are no better than poultry Cabins of Earth. It is true, there is a Castle built with Brick; but so ruinous, that scarce a fourth Part of it is inhabitable. The Brick Mosks likewise are in almost as bad a Condition: For the *Tatars*, in general, are very ready to destroy Buildings, but neither to raise or preserve. The only Thing which they take any Care of at present, is a great broad Street towards the Middle of the Town, which, as the common Market-Place, is covered from one End to the other, to preserve the Goods sold there from the Weather. The Desertion of the River has caused many of the Inhabitants to forsake *Urjenz*, and rendered very barren the neighbouring Country, which was formerly fruitful.

Its ruinous
State.

Trade inconsiderable.

ALTHOUGH it is very conveniently situate for

Commerce, being the Rendezvous of all the Business carried-on between the *Bukbars* and the Countries on the West-Side of the *Caspian Sea*, yet, at present, the Trade is very inconsiderable; because foreign Merchants, finding no Security among the *Mohammedan Tartars*, few will venture thither. The ordinary Duties paid at *Urjenz* are only three *per Cent.* but the extraordinary amount very often beyond the whole Merchandizes.

Geography.

b THE *Khâns* of *Karazm* commonly winter in this Town; but in Summer they encamp on the Banks of the *Amu*, or in some other agreeable Place of the Country, as best suits their Convenience.

To the foregoing Remarks of *Bentinck* on *Urjenz*, the *English* Translator adds those which follow:

URJENZ seems to be the same City which *its Names*, was formerly called *Karazm*; and which, *De la Croix*‡ observes, was, after the Time of *Jenghiz Khân*, called *Korkanj* by the *Persians*, and *Orkanj* by the *Moguls*. In the Tables of *Abu'l-feda*, *Nassir addin*, and *Ulugh Begh*§, we find two *Korkanjs*; *Great-Korkanj*, or *Nu-Korkanj*, and *Korkanj the Less*, or *Jorjaniyah*¶ of *Khowarazm*, to distinguish it, likely, from *Jorjaniyah* of *Persia*. The first was Capital of the Country; and both were situate on the West-Side of the *Jihûn*, (or *Amu*) ten Miles asunder*. *Jenkinson* calls it *Urjence*†; and *Johnson*, his Fellow-Traveller, after a Merchant of *Boghar*, (or *Bokhara*) *Urjensh*, and *Urjense*‡, which comes near the Name given by *Abu'lghazi Khân*.

URJENZ has not always been the Capital of *Karazm*. *Abu'l-feda* tells us, that *Kath* was formerly the Metropolis: How long it continued so, is uncertain. When the Governor of *Jorjan*, in *Persia*, surprized Him of *Karazm*, in the Reign of *Nub-ibn-Mansûr*, of the *Sammân* Family, he found him in *Kat*‡: But it does not follow from thence, that it was the Capital; nor, if it did, could we affirm, it continued so under the first Dynasty of the *Karazmian* Kings, contemporary with *Mahmûd Gazni*. Neither can we be positive, upon what Occasion the royal Seat was removed; though, probably, on Account of the Inundation which once ruined it§. This we are sure of, that the second Dynasty fixed their Seat at *Urjenz*; and it has continued the Capital ever since, except now and then, that the *Khâns* thought fit to reside for a-while at *Wazir*, *Kbayuk*, or some other Place.

Not always
the Capital.

* History of the Turks, &c. p. 435, & seq. † P. 235. ‡ History of the Turks, as before, p. 438, & seq. § Hist. of Geng. p. 240. ¶ Published by Greaves. † Jorjan, or Jorjaniyah, comes near Urjenz, allowing for the different Pronunciation of different Nations. ‡ Abu'l-feda, p. 23, 26. § Purchas, vol. 9. p. 236. ¶ The English Traveller, at the End of Tavernier, p. 115, says, some call it *Turjeach*, others *Turjinch*. † Hakl. Collect. vol. 1. p. 335. ‡ Chaur. Deser. p. 27, in Hudson's Lesser Greek Geographers. § Teix. Hist. of Persia, p. 160. ¶ Chaur. Deser. p. 23.

Karazm
Kingdom.
Once great
and popu-
lous.

Destroyed by
Timur.

Present State
miserable.

Its Latitude
observed.

THOUGH at present so much reduced, it was a once like all the other Cities of this Country, rich and populous. In the Year 1186^a, when *Soltan Shâh* besieged it^b, the Inhabitants, who had submitted to his Brother *Takash*, were so numerous, that, to shew how much they despised his Power, they kept their Gates open in his View; and thirty-six Years after, when *Jenghiz Khân*^c took it in 1221, the *Moguls* put one hundred thousand, some say two hundred thousand, to the Sword. *Urjenz*^d began to flourish again under the Family of the *Sofis*, and was a great City when *Timûr Bek* (or *Tamerlan*) having in 1379 taken it from *Yusuf Sofi*, and conquered the Kingdom^e, caused it to be razed in 1388, and the Ground sowed with Barley. It is likely it was repaired three Years after, when, by *Timûr's* Order, the Country was re-peopled, and restored to its ancient Splendor: But from that Time, it may be presumed, *Urjenz* never was able to recover itself; and the Government of the *Uzbeks*, which it has since fallen-under, so hurtful to Trade, joined to the Inconveniences attending the River *Amû's* being turned-off from the Town, has completed its Ruin^f.

It seems to have been in no better a State when Mr. *Jenkinson* was there in 1558. His Account is as follows. The City, or Town stands on level Ground. Its Walls, Houses, are of Earth, and, by Estimate, cover Miles in Compass. The Buildings are ruined, and out of good Order: It has one long Street that is covered above, which is the Place of their Market. It hath been won several Times within seven Years, by Civil Wars. Since it comes, that there are but few Houses in it, and they so very poor, that he could sell above four Kerseys. The chief Goods sold there come from *Boghar* (or *Bukhara*) and *Persia*, but in small Quantities, not worth mentioning. All the Country, from the *Caspian Sea* to this City, is called the *Land of Turkman*, and is subject to the *Khân*^h.

THE Latitude of this City, as given by *Jenkinson*ⁱ, is forty-two Degrees eighteen Minutes; which seems the more exact, as it nearly agrees with that assigned by *Albiruni* the Astronomer, a Native of *Karazm*, and adopted by *Ulug-beigh*, viz. forty-two Degrees seventeen Minutes^k.

THE same *English Traveller*, who travelled through *Karazm* in his Way to *Boghar*, or *Bokhara*, mentions two or three other Places in the Country, as *Manguslave*, *Sellizure*, and *Kait*. The Geograph.

MANGUSLAVE^l, is a very good Port in *Manguslave* forty-five Degrees of Latitude, twelve Leagues within a Bay. Both Governor and People proved very bad, doubling the Price of Carriages and Provisions.

SELLIZURE^m, twenty-four Days Journey of *Sellizure*, the *Karawân* from *Manguslave*, and two from *Urjenz*, was a Castle, where then resided the King, called *Azim Khân*ⁿ, with three of his Brothers. It is seated on a high Hill. The Palace was built of Earth, not strong, and made a poor Figure.

To the South of the Castle the Land is low, but very fertile, producing many good Fruits, particularly one called a *Dinie*: It is very large, and full of Moisture, the People eating it after Meat instead of Drink. There is another, called *Karbus*^o, the Size of a great Cucumber, yellow, and sweet as Sugar. Here is also a certain Corn, called *Jegur*, whose Stalk is much like a Sugar-Cane, and as high, but the Grain like Rice, growing at the Top like a Cluster of Grapes. The Water that serveth all this Country is drawn by Canals out of the *Onus*^p: So that it falleth not into the *Caspian Sea*, as formerly; and in a short Time all that Land is likely to become a Wilderness for Want of Water^q; which Prediction of the Author has come to pass.

TUK is a little Town, six Leagues to the North-East of *Urjenz*, at a small Distance from the Southern-Bank of the *Khesel*.

KHAYUK lies towards the Borders of *Great Khayuk*, *Bukharia*, half a Day's Journey from the River *Khesel*. It is the best Town in all *Karazm*, next to *Urjenz*; yet the Houses are no better than miserable Cabins, being as inconvenient within as without.

THE neighbouring Country is fertile enough, but very ill-cultivated. However, one sees there some Vines, which the *Sarts*, who dwell in this Town, take-care of. They make also a Sort of red Wine, which is pretty good.

WAZIR is situate towards the Northern-Bank of the River *Amû*; but, like the rest of the Towns, is at present very inconsiderable. Wazir.

^a Of the *Hijrah*, 582. ^b See *D'Herbelot*, in *Tacash*. ^c *De la Croix's Hist. Gentib.* p. 256.
^d *Korkanj Minor* was then the regal Seat, according to *De la Croix's* Notes. ^e *Hist. Timur-be.* p. 306.
^f *History of the Turks*, &c. p. 440, & seq. ^g He writes, *Urgence*. ^h *Purchas Pilgr.* vol. 3. p. 236, & seq. ⁱ In a Table at the End of his Voyage, in *Hakluyt*, vol. 1. p. 335, but omitted by *Purchas*.
^k See the Tables of *Abu'lfeda*, before-mentioned. ^l This seems to lie near the Mouth of the Northern Branch of the *Amû*. There is another Port more to the South, not unlike it in Name. ^m Perhaps, *Sah-saray*, a Pleasure House. ⁿ In the Translation of *Abu'lgâzi's* History, written *Hadjim*, or *Hajim*. But we are told, he resided at *Wazir*, and was that Year made *Khân*. ^o Or, *Arbus*, before described. ^p Or, *Amû*. ^q *Purchas*, as before, p. 236.

Karazm
Kingdom.
Kumkala.
Kâht.

KUMKALA is a small Town in the Middle of *Karazm*, to the North of *Wazir*; but not worth taking Notice of.

THE Town of *Kâht* (*Kâth*, or *Kât**) is situate on the North-Side of the *Khesel*, towards *Great Bukharia*, and is of no Consideration, but on Account of its Passage over that River, though once the capital City. There were two of the Name.

Hazarasb.

HAZARASB, situate upon the North-Side of the *Khesel*, is also become inconsiderable since it fell into the Hands of the *Uzbeks*.

Mankishlak.

MANKISHLAK is a small Town upon the Shore of the *Caspian Sea*, on the North-Side of the Mouth of the Southern Branch of the River *Amû*. The Town itself is inconsiderable, consisting of about seven hundred Houses, or rather pitiful Cabins, built of Earth; but its Port is magnificent, and the only one to be found in all that Sea. As it is large, secure, and deep, it would, in any other Hands but those of the *Tartars*, soon become a Place of considerable Trade; but, at present, seldom any Ships arrive there. The Town is inhabited only by *Turkmâns*, who can bear the Neighbourhood of the Sea better than the *Uzbeks* b.

Excellent Port.

Other Towns.

THERE are several other Towns in *Korazm* mentioned by *Abu'lghâzi Khân* c: Besides, the *Uzbeks* of this Country have some others in *Khorasan*, which, by Degrees, they conquered from the *Persians*; as, *Durubn*, *Nasay*, *Iboud*, *Mahana*, *Bagabâd*, *Yaurfurdi*, and *Maru*. But, in all probability, *Nadhir-shâh*, the present King of *Persia*, recovered them all some Years ago.

SECT. III.

The Inhabitants of Karazm, their Manners and Customs.

KARAZM is inhabited at present by three Sorts of People; the *Sarts*, the *Turkmâns*, and the *Uzbek Tartars*. With regard to the first of these, our Author, *Bentink*, says only, that they are the ancient Inhabitants of the Country d, and support themselves, like the *Turkmâns*, by their Cattle and Husbandry. But he is more particular in treating of the other two Nations.

1. Of the *Turkmâns*.

Turkmâns, Original: Two Branches. Oriental f
Turkmâns, once powerful: Their Persons:

Way of living: Character and Number: Divided into Tribes. *Inhabitants, Turkman's.*

THE *Turkmâns*, or *Turkomâns*, as our Historians call them, came originally from *Turkestan*. They separated from the *Kanklis*, with whom they dwelt in that Country, towards the eleventh Century, with an Intent to seek their Fortune somewhere else; and settled in *Karazm* long before the *Tartars*, as *Abu'lghâzi Khân* relates.

THEY divided into two Parties; of which one went round the North-Side of the *Caspian Sea*, and settled in the Western Parts of *Armenia*; from thence called the Country of the *Turkomâns* e. *Bentink* will have it, that the *Othmân Turks*, if they be *Turks*, (for, he says, they are a Mixture of several Nations) must derive themselves from this Western Branch: But in this he seems to be mistaken, it being generally agreed, that they came into *Persia* with the Family of *Seljuk*, and settled at *Makhan*, or *Mahan*, near *Maru Shâhi-jehân* in *Khorasan*: From whence, upon the Irruption of the *Moguls*, under *Jenghiz Khân*, about the Year 1219, they removed towards *Natolia*, where their Kingdom first began under *Ortogrûl*, or rather *Othmân*, in the Year 1288 f.

THE second Party turned South, and settled about the Banks of the River *Amû*, and the Shore of the *Caspian Sea* g; where they still possess a great Number of Towns and Villages in the Country of *Astrakân* and *Karazm*. This Branch of the *Turkmâns* has been hitherto unknown to the *European* Historians and Geographers, although they are much more numerous at present than that of the Western *Turkmâns*. On this Occasion the *English* Translator observes, that those who have given Extracts from the Eastern Writers, take little Notice of them; and, that others relate no more of them than what occurs in the *Byzantine*, and such Western Historians, who lived at too great a Distance to be acquainted with their Affairs.

HE adds, that there sprung from this Branch of the *Turks*, or *Turkmâns*, (for the *Turkmâns* and *Turks*, says the Translator, seem to differ only as the wandering *Arabs*, called *Bedwîns*, do from those who dwell in Cities) three great Dynasties of Princes, who had under their Dominions all the Countries from the *Archipelago* as far as the *Indies*; namely, the three Branches of the Family of

* *Abu'lfeida* calls it *Kâth*; *Jenkinson*, *Kait*; and only says it is a Castle, where *Soltân Sara-met* resided, *Purch. Pilgr.* vol. 3. p. 237.

b History of the *Turks*, &c. p. 442, & seq. c The same, p. 235, and elsewhere.

d These fall under the Denomination of *Tajiks*, implying Traders, or a simple Sort of People; a Nickname given by the *Uzbeks* even to the *Persians*.

e Or, *Turkomania*. f History of the *Turks*, as before, p. 423, & seq. g *Jenkinson* found them possessed of all the Coast, from *Manguslave*, where he landed, till he left the Shore, four Days before he reached *Sellizure*.

Uzbek Tartars.



Karazm, Kingdom. Seljuk, who reigned at the same Time in Iran, or Persia at large, Kermân and Rûm, or Natio-
lia; to the last of which the Othmân Sultâns owe their Greatness.

Their Per- sons, THE Turkmâns of this latter Branch, accord-
ing to Bentinck, are shaped much like the former; that is, are tall and robust, with square, flat, Faces, only they are much swarthier, and have a greater Resemblance of the Tartars. In Sum-
mer they wear long Gowns of Calico, or thick Cloth; and in Winter the like Gowns of Sheep-
skin.

Way of liv- ing, CATTLE and Husbandry afford them Sub-
sistence, according to the different Parts they possess. In Winter they dwell in Towns and Villages about the River Amû, and towards the Shores of the Caspian Sea; and in Summer they encamp where they can find the best Pastures and good Water. They are all Mohammedans. Such of them as are settled in the Country of Astrabad generally followed the Persian Sect; but those who dwell in Karazm, conform with the Uzbek Tartars in Sentiments of Religion: Though nei-
ther one nor the other give themselves much Trouble about it.

Character and Number. THEY are exceedingly turbulent, submitting with great Difficulty to the Tartar Yoke. They are very brave, and, at least, as good Horsemen, but not so great Robbers, as the Uzbeks: By whom being treated as conquered Subjects, they are obliged to pay them Tribute, and suffer several other Impositions from those rigid Masters; to which, chiefly, is to be imputed that great Animosity which they bear them: But the Turkmâns, who dwell under the Dominion of the Persians, are much better treated. Both together may amount to about an hundred thousand Families.

Division into Tribes. THESE People are still divided into Tribes, like all the other Branches of the Turkish Na-
tion; and their Chiefs enjoy the same Preroga-
tives.

ABU'LGHAZI KHAN, who was a great Enemy to the Turkmâns, and destroyed great Numbers of them, from Time to Time, men-
tions them on several Occasions, sometimes, ac-
cording to the Countries they inhabited; as, the Turkmâns of Mankishlak, Abu'lkhân, and Debi-
stan^b, which last Territory belongs to Persia: But oftener by the Names of their Tribes; of which the chief are; 1. Adakli Kbiffer-ili; these dwell on both Sides of the Amû, from the Pro-
vince of Pishga to that of Karakizet^c. 2. Ali-
ili, inhabiting from the Province of Karakizet to the Mountain of Abu'lkhân. 3. Ti-u-azi, who

possess the rest of the Banks of the Amû, from Abu'lkhân to the Sea: These three Tribes are furnished Utzil^d. Besides them we meet with the following, viz. Taka, Sarik, Yamut, Irjari, Kherasân-Saluri^e, (these five, formerly, were but one Tribe) Itzki Saluri, Hasan Ikdur, Dsau-
dur, Arabaz, Koklan, Adakli^f, Karamit^g, and some others less considerable^h.

JENKINSON remarks, that all the Country, from the Caspian Sea to Urjenz, is called the Land of Turkman; and, that the Inhabitants between that Sea and the Castle of Sellizure, and of all the Countries about the Caspian, live with-
out Town or House, in the open Fields; re-
moving from Place to Place in great Companies, with their Cattleⁱ.

2. Of the Uzbek Tartars.

Name and Origin. Uzbek Tribes: Way of liv-
ing: Encamp for Convenience of making In-
roads: Their Money: Their Cattle, and Diet.
Arms and Pastime.

THE Name of Uzbeks, which the Tartars of Karazm and Great Bukharia bear at pre-
sent, is derived from Uzbek Khân of Kipjak, as related by Abu'lghâzi Khân^k. And this Custom of assuming the Name of the Prince, to denote the universal Affection of his Subjects, has always been in Use with the Inhabitants of Tartary, Witness the Name of the Moguls, or Mongols, that of Tatars, and many others.

WHEN Ilbars Soltân was invited by the Inha-
bitants of Urjenz to come and take Possession of Karazm^l, the Uzbeks possessed all the Country of Kipjak Eastward to the River Irtish, and Southwards as far as the River Sir; besides Great Bukharia, which they had newly subdued under the Conduct of Shâhbakht Soltân: This Prince had also taken Urjenz, the Capital of Karazm. However, only a small Number of Uzbeks had settled in the Country, till Ilbars brought the rest of them out of Kipjak.

THE Body of Uzbek Tartars, in Karazm and Great Bukharia, is composed out of the four Tribes of the Vigûrs, Naymans, Durmans, and Kunkurats. On this Occasion the English Trans-
lator observes, that the two first were of the four, given to Sheybani Khân, Son of Juji Khân, as related by Abu'lghâzi Khân^m; and, that if all the Inhabitants of Kipjak took the Name of Uzbeks from Uzbek Khân, it is strange none but those four Tribes should retain it. Nor is

^a History of the Turks, &c. p. 426, & seqq. and 397. ^b P. 235, of his History. ^c P. 236. ^d P. 236, and 239. ^e P. 238. ^f P. 238. ^g P. 256. ^h P. 238. ⁱ Purchas, Pilgr. vol. 3. p. 257. ^k History of the Turks, as before, p. 197. ^l See Abu'lghâzi Khân's History of the Turks, &c. p. 226. ^m P. 207.

Karazm
Kingdom.

there any accounting why the *Tartars* of *Krim* are not called *Uzbeks*, but by supposing either that the Name extended only to those four Tribes, or, that the rest of the *Tartars* changed it, according to their Custom before-mentioned.

Way of living.

THE *Sarts* and *Turkmāns* live by their Cattle and Husbandry: But the *Uzbeks*, for the most Part, by Rapine; resembling, in all Respects, those of *Great Bukharia*, excepting, that they are far less polite, and more restless. They dwell in Winter in the Towns and Villages which are towards the Middle of *Karazm*; and in Summer, the greater Part of them incamp about the River *Amu*, and in other Places where they can find good Pastures for their Cattle; waiting some favourable Opportunity to rob and destroy. They are perpetually making Incursions upon the neighbouring Territories of *Persia*, or *Great Bukharia*; and neither Peace nor Truce can restrain them, in regard the Slaves and Plunder, which they carry-off on those Occasions, are all their Riches.

Encamp for
Convenience

THOUGH one finds excellent Pasture in divers Parts of the Country, towards the Banks of the *Khesel*; yet the *Uzbeks* rarely move thither with their Cattle in Summer, because there is nothing to plunder on that Side: The *Kara Kalpāks*, who are their Northern Neighbours, being as dextrous in the Business as themselves; and that what they can steal from one another, is not worth the Trouble of going for: Besides, the *Mohammedan Tartars* do not invade one another, unless at open War together. As for the *Kalmūks* (or *Eluths*) who border on *Karazm*, to the North-East, they usually remove towards the Beginning of Summer from the Borders of the *Mohammedan Tartars*, that they may not be exposed to their Incursions; and do not return till Winter, when the Rains and Snow have rendered the Roads impassable on that Side.

Of making
Roads.

WHEREFORE, none but the *Sarts* and *Turkmāns* reap the Benefit of the Pastures. The former seek those which lie Eastward, towards *Great Bukharia*; and the *Turkmāns* go in Quest of them which lie towards the Mouth of the *Amu*, and the Shore of the *Caspian Sea*: But the *Uzbeks* often incamp about the Sides of that River; where they are at hand to throw themselves into the *Persian* Provinces on the first Occasion which offers, and carry-off wherewithal to make good Cheer in Winter. Although the *Uzbeks* have fixed Habitations, yet, in travelling from one Place to another, they carry with them all their Effects of Value, like the *Eluths* and *Mongols*, according to the Way of living of their Ancestors, before they had settled Dwellings.

THERE is a Piece of Money called *Tanga*^a, current both in *Karazm* and *Great Bukharia*. It is large, and, the Author believes, the only Silver Money coined by the *Khāns* of these Provinces. This Coin, which is pretty fine, and worth near the fourth Part of a Crown, is round; having on one Side the Name of the *Khān*, and on the other that of the Country, with the Year of the *Hejrah*. The rest of the Money made in this Country consists in small Pieces of Copper of different Sorts, which answer to our Pence, Halfpence, and Farthings. The Money of *Persia* passes also in these Provinces, especially towards the Borders of *Karazm*^b. *Jenkinson* says, these People have not the Use of Gold, Silver, or any other Coin; but barter their Cattle for Necessaries: Perhaps, he speaks of the *Turkmāns* only.

Inhabitants,
Uzbeks.
Their Money.

THE same Author observes, that the Inhabitants living between the *Caspian Sea* and *Urjenz* (including, without Doubt, the *Uzbeks* as well as *Turkmāns*) have abundance of Camels, Horses, and Sheep, both tame and wild. Their Sheep are very large, with great Tails, weighing sixty or eighty Pound. There are many wild Horses, which the *Tartars* frequently kill with their Hawks. These Birds are lured to seize upon the Head or Neck of the Beast; which being tired at length, with endeavouring to get this cruel Enemy, the Hunter, who follows the Game, then comes-up and kills him. In Land there groweth no Grass, but a Brush, or Heath, which yet is very fatter.

THEY have no Bread: They neither sow. They are great Devourers of Flesh, which they cut in small Pieces, and eat it green Handfuls; especially Horse-Flesh. The Drink is sour Mares-Milk, like that of *gays*; with which they will be drunk. They have no Rivers nor Places of Water in the Country, from *Manguslave*, where they landed, to the Bay, where he arrived. Stages distant, except some Wells of Water, more than two Days Journey. They eat their Meat upon the Ground, sitting with their Legs double under them; which is their Posture also when they pray.

THE *Tartars* never ride without their Bow, Arrows, and Sword; although it be in Hawking, or at any other Pleasure. They have no Arts or Sciences among them, but live an idle Life; sitting round in great Companies in the Fields, and passing their Time in idle Discourse^c.

Their Cat

^a *Abu'lghāzi* mentions it, p. 234.

p. 237.

^b *History of the Turks*, &c. p. 428, & seqq.

^c *Purchas Pilgr.*

SECT. IV.

The Government and Revolutions of Karazm.

The Khân's Authority: Power of the Princes: Factions in the State: Its Forces: Antiquity of Karazm: Conquered by the Arabs, and Seljûk Turks. Karazmian Empire: Conquest by Jenghiz Khân: By the Uzbeks.

The Khân's Authority.

THIS Country is usually divided among divers Princes of the same House, of whom, notwithstanding, only one bears the Title of *Khân*, with a Kind of Superiority over the others, just as he has Skill to improve it. His Residence is in the City of *Urgench*, though during the Summer he commonly encamps on the Banks of the River *Amû*; and as his Camp is called *Khiva*, his Subjects are commonly termed the *Tatars of Khiva*. This *Khân* is Sovereign in his own Dominions, and does not, in any wise, depend upon him of *Great Bukharia*, or any other Power.

JENKINSON observes, that when he was in this Country^c, in 1558, it was in the Hands of six Brothers, one of whom, called *Azim*^d, had the Title of *Khân*; but adds, that he was little respected except in his own Territory, and where he reigned. For that each would be King of his own, and one Brother sought continually to destroy another, having no natural Love between them, as being born of different Women, commonly the Children of Slaves. Every *Soltân* hath at least four or five Wives, and many Concubines. When these Brethren are together (as they are seldom otherwise) they are quarrelled, in case he be not slain, flies to take refuge with his Followers, and there lives by the *Karawâns*, and all they meet with, are strong enough to invade some of his Territories again.

It is very difficult to bring this about; but *Benink* takes Notice, that as the *Turkmâns*, who were the first Occupants, are always in Opposition to the *Uzbeks*, the Princes of the reigning House know how to make-use of this Jealousy, and draw to their Side the Faction which thinks itself neglected by the *Khân*; and it is to this extream Facility of making a Party, that

a those Troubles, which continually distract *Karazm*, are chiefly owing.

THIS State can, with Ease, set on-foot forty or fifty thousand good Horse. What *Abu'lghâzi Khân* reports of his Infantry, and Musketeers^e, shews, that he had profited by his Imprisonment in *Persia*; for before his Time, that Way of Fighting was quite unknown to the *Uzbeks*: Nor do they seem to have retained that Usage, since at present they go to War only on Horseback, like the other *Tatars*, and it is very rare to see Fire-Arms with them^h.

WE meet-with no connected Account of the Kings of *Karazm*, before the Time of the *Uzbeks*, whose History is given at large by *Abu'lghâzi Khân*. But the *English* Translator has, in some Measure, supplied the Defect, by the following general Sketch. In the Days of *Herodotus* (according to our Author) it was subject to *Persia*, being one of the Provinces over which *Darius* placed *Satrapas*; but nothing material concerning it occurs, till it was possessed by the *Arabs* in the Year 680ⁱ, and for a long Time after, farther than that it had a Governor, like the rest of the Countries conquered by them: Yet it is likely upon the Declension of the Power of the *Khalifas*, when the Governors seized the Provinces under their Care, that *Karazm* acted like the rest, and was as early as any of them in setting-up for itself: Though in the Histories hitherto come to our Knowledge, we meet-with no King of that Country before *Mamûn-ibn Mohammed*, who reigned some Time after the Year 995^k: For a little While before that, we find *Abu Abdalla* Governor of it; but it does not appear for whom. At length it fell under the Dominion of *Soltân Mahmûd Gazni*, King of *Khorasân*, who, after the Death of *Mamûn-ibn mamûn*, in 1016^m, took that Kingdom from the Usurper, and made it a Province of his Empireⁿ.

KARAZM continued in this State under the Families of *Gazni* and *Seljûk*, successively, till upon the Death of *Malek Shâh*, otherwise called *Jalâl'addin*, third *Soltân* of the *Seljûk Turks*, in 1092^o, *Kothb'addin*^p, then Governor, taking Advantage of the Broils which ensued upon the Death of that great Monarch, assumed the Title of King^q: But that Title was better established by his Son and Successor *Mohammed*, surnamed

^a That is, by the *Russians*, as before observed, p. 478. b. ^b History of the *Turks*, &c. p. 423, & seq. ^c He no-where names it. ^d In *Abu'lghâzi's* History, *Hadjim*, or *Hojim*. ^e He dwelt then at *Sellizure*, two or three Stages West of *Urgench*, of which last *Ali Soltân* was King, as he calls him. ^f *Purch. Pilgr.* p. 237. ^g P. 357, of his History. ^h History of the *Turks*, as before, p. 431. ⁱ Of the *Hejrab*, 61. ^j Of the *Hejrab*, 385. ^k *Texeira*, p. 260. ^l *Hejrab* 407. ^m *Abu'lfaraj* Hist. Dynast. p. 220; and *D'Herbelot*, p. 534. ⁿ *Hejrab* 489. ^o Who had succeeded his Father *Bustekin*, formerly Slave to *Balkatekin*, his Predecessor; but advanced, by *Malek Shâh*, in the Government of *Karazm*. ^p *De la Croix's* Hist. *Jenghiz Khân*, p. 129. ^q *D'Herbelot*, p. 276.

Karazm
Kingdom.Karazmian
Empire.Conquest by
Jenghiz
Khân.By the Uz-
beks.

Atsiz^a; though not without great Opposition a from *Soltân Sanjar*, Son of *Malek Shâh*, who often reduced him to a Dependency. But it was *Takash*, the sixth *Soltân* of this Dynasty, who firmly established the Empire of the *Karazmians*, by the Fall of that of the *Turks*; which he put an End to in *Persia*, by the Death of *Togrâl Arslân*, in 1193, or 1196^b; and added the Dominions of that unfortunate Prince to his own. His Son, *Kothb addîn Mohammed*, extended the Empire yet farther, by the Conquest of all *Per-* b *sa* and *Mawara'lnahr*; and was the greatest Prince in *Asia* at the Time that *Jenghiz Khân* invaded him in 1218^c, and deprived him of his Dominions.

As *Jagatay Khân* had but Part of *Karazm* in his Share of his Father's Dominions^d, it looks as if the whole Country had not been subdued, or at least, that Part of it revolted, and became independent. Be that as it will, it is very probable, that on the Declension of the Power of the *Khâns* of *Jagatay*^e, upon the Death of *Ghazan Khân*, in 1348^f, if not before, *Karazm* either set-up a King of its own, or fell a Prey to some other Power^g: For, in the Time of *Timûr-begh*, we find it possessed by *Hussayn-Sofi*, Son of *Yang-baday*, of the Hord of *Kongorat*^h, one of the four *Uzbek* Tribes which possess *Karazm* and *Great Bukhâria*. What is still more remarkable, it is called a great Empireⁱ, and continued in that Family till conquered by *Timûr*, in 1379, d and 1388^k; when he razed the Capital to the Ground, and sowed it with Barley, as before related: But, three Years after, he restored both the City and Kingdom to the Condition it had been in before.

KARAZM continued afterwards under the Descendants of *Timûr-begh*, in *Mawara'lnahr* and *Kharasân*, on which it was then dependent, till the famous *Shâbbakht Soltân* subduing those two Provinces, with his *Uzbeks*, about the Year 1498^l, it fell of Course into the Hands of that Conqueror. Soon after, *Shâbbakht* being defeated and slain by *Shâh Ismael Sofi*, in 1510^m, *Karazm* came once more under the Dominion of *Persia*. But, about two Years after, the Inhabitants revolting against the Governors, sent for *Ilbars Soltân*, who, coming with his *Uzbeks* (out of *Turkestan*) was proclaimed *Khân*, in 1512ⁿ, at *Wazir*^o; and his Descendants have continued ever since in Possession of the Country^p.

S E C T. V.

The History of the Uzbek Khâns of Karazm.

Abu'lghâzi Khân's History: Its Defects, and Advantages: Use to Geography.

INTRODUCTION.

THE following Account of the *Uzbek Khâns* *Abu'lghâzi* of *Karazm* is extracted from the *History Khân's History*, of *Abu'lghâzi Khân*, of the same Country. It makes the ninth Part of his *History*^q, which is nearly equal to all the rest of his Work; and as it is the most copious, so it is the most compleat Part of the Whole. One would be apt to think, says the *English* Translator, that no Part of the *Tartar* History should be unknown to a *Tartar* Prince, who professes to write the History of them: And yet it is plain, he was but little acquainted with the *Khâns*, the immediate Successors of *Jenghiz Khân*, in the Empire of the *Moguls*, who reigned in *Great Tartary*, breaking-off with *Koplai Khân*, the fourth Emperor: He breaks-off as abruptly with *Amir Timûr*, (or *Tamerlan*) without informing us who were his Successors in *Ma-wara'lnahr*, till it was conquered by *Shâbbakht Soltân*, above fourscore Years after.

OF all the *Khâns* who had reigned in *Kashgar* in *Desert* of the Race of *Jenghiz Khân*, he mentions none but *Togalak Timûr Khân*, and his Son *Kezra Khoja Khân*, who succeeded *Amir Timûr*: But as for those who came after *Kezra Khoja Khân*, he only observes, that they were of his Posterity: Nay, he confesses himself ignorant of the Successors of *Haji Gheray*, *Khân* of *Kipjak* (who died about 1475) farther than that the *Khâns* of *Krim* are sprung from one of his Sons; although the *Khâns* of *Karazm*, and *Great Bukhâria*, are collateral Branches of the same Family, being all descended from *Fuji Khân*, Son of *Jenghiz Khân*. One might have expected this Author would have carried back the History of his Country into its flourishing Times, and given an Account of the Empire of the *Karazmians*, which continued for about one hundred and thirty-eight Years, under seven, some say nine Monarchs, and was not inferior to that of the *Moguls* for Extent, when *Jenghiz Khân* invaded *Soltân Mohammed*.

THERE is also, in this History, an Omission of several other Successions, particularly those of

^a D'Herb. art. *Atsiz*.

^b *Hejrah* 590, or 593.

^c *Hejrah* 615.

^d History of *Timûr-begh*, p. 307.

History of the *Turks*, &c. p. 165.

^e So the Countries subject to *Jagatay* were called after him.

^f *Hejrah*

749. ^g History of *Timûr-begh*, p. 147.

^h Or, *Kunkurat*; in the Original, *Goukegrat*. See *De la Croix's*

History of *Timûr-begh*, p. 147.

ⁱ History of *Timûr-begh*, p. 148.

^k *Hejrah* 781, and 790.

^l *Hejrah*

904. ^m *Hejrah* 916.

ⁿ *Hejrah* 918; but in the Original it is 911, which must be a Mistake.

^o See History of the *Turks*, &c. p. 226.

^p The same, p. 420, & seqq.

^q See before, p. 407. note p.

Turkiân,

Karazm
Kingdom.
And Advan-
tages.

Turkistân, the *Kalmûks* (or *Eluths*) and the *Mungols*; besides, the Dates of Reigns are very rarely mentioned: But these Defects are recompenced by a Recital of a great many Particulars, which are to be met-with no-where else; for, besides a circumstantial History of the *Uzbeks*, his Ancestors, who have reigned-over *Karazm* since *Shah Bakht Soltân* conquered it, we have intermixed with it, in a good Measure, that of *Ma-wara-'nahr* also, on Occasion of the almost continual Wars between these two neighbouring States: By Means of which we are able to rectify several Mistakes in the History of the *Uzbek Khâns*, who have reigned in that Country, taken from the *Persian* Historians^a, and to bring them down to the Time of our Author. To this may be added several Particulars, occasionally mentioned, relating to the Form of Government, Manner of Fighting, and other Customs among the *Tartars*.

Use to Geo-
graphy.

WITH REGARD to the Geography of *Karazm*, to which before we were almost entirely Strangers, there is not a Town, or scarce any Place of Note in that Country, but what is mentioned upon Occasion of some warlike Action or other, or of the frequent Partitions that have been made of them. We knew not, before this Author discovered it to us, that the River *Amû* divides itself into two Branches in the Country of *Karazm*; and that one of them having quitted its ancient Course to the *Caspian Sea*, turns Northward, and throws itself into the Lake of *Aral*. As in the second Part there is a large Account of the *Turkish* Hords, so the ninth contains many Notitia relating to the *Turkmân* Tribes^b. The Reader will find, by this Critique on our Author, that when we have laid before him the following Summary of the *Uzbek Khâns* of *Karazm*, we shall have given him an Abstract of the most valuable Parts of his Genealogical History of the *Turks*, or (as it is called by his Translators) of the *Tatars*.

1. The Khâns of Kipjak, and Origin of the Uzbeks.

Zuzi Khân: Batu Khân: Burga Khân: Mengu Timûr Khân: Tuda Mengû Khân: Uzbek Khân: Janibek Khân: Birdibek Khân: Urûs Khân: Toktamish Khân: Kaverchik Khân: Haji Garay Khân.

TO deduce the History of the *Uzbek Khâns* of *Karazm* with greater Distinctness, it will be necessary to ascend as high as *Zuzi*, or *Juji*^c Khân, eldest Son of *Jenghiz Khân*, who, as it hath been already observed, settled in *Kip-jâk*, and died before his Father^d. On the News of this Accident, *Jenghiz Khân* sent his own Brother to create *Batu*, Khân of that Country, in his Father *Zuzi*'s Stead. Soon after, the Conqueror himself dying, *Batu* (or *Batu Saghin Khân*, as our Author names him) having left *Togay Timûr*, his youngest Brother, Regent, went with the other five to *Karakoram*^e, to assist in the Election of *Ugaday*, or *Oktay Khân*, whom they afterwards followed in his Expedition against *Kitay*. *Ugaday*, pleased with the Bravery of *Batu*, at his Return gave him a numerous Army to subdue the *Urus*'s, *Cherkas*, and *Bulgars*^f; which having done, and filled the West with the Fame of his great Exploits, he returned to *Kok-orda*, the Capital of *Daght Kipjâk*^g, where he died some Time after.

Khâns of
Kipjâk.
Zuzi Khân,
Batu Khân.

His Brother *Burga*, who succeeded by the Choice of his Subjects (and reigned with much Glory, dreaded by his Neighbours) going some Time after to visit *Koplay Khân*, whose Consent he had obtained^h, he was so touched with the Discourse of some *Bukharian* Merchants whom he met on the Road, that at his Return he ordered his Subjects to embrace *Mohammedism*, having brought-over his Brother *Togay Timûr* on the Way: But he died before he could accomplish his Design, after a Reign of twenty-five Years.

He was succeeded by his Brother *Mengu Timûr*, a Prince of much Courage and Conduct. This Khân gave a Branch of the Tribe of *Ak-orda* to *Bahâdur Khân*, Son of his Brother *Shaybani Khân*; and to *Orân Khân*, Son of *Togay Timûr*, the Cities of *Kassa* and *Krim*. After this, marching against the *Bulgars*, in two Years he made considerable Conquests on that Side. Then turning towards *Irân*ⁱ, *Abka*^k Khân, who reigned there, came to an amicable Agreement with him, which continued during his Life. After his Death *Ahmed*, Son of *Hulakû Khân*, who had embraced *Mohammedism*, having obtained the Crown of *Irân*, *Argûn*, Son of *Abka*, slew him, and ascended the Throne. At this News *Mengu Timûr Khân* sent an Army of eighty thousand Men towards the Frontiers of that Country; but

^a By *Teixeira*, *De la Croix*, *D'Herbelot*, and some others. ^b History of the *Turks*, &c. pref. p. 12, & seq. ^c Written also *Chuchi*, and *Tusbi*. ^d See before, p. 428. a; and 444. b. ^e In the Original, *Karakum*. ^f *Russians*, *Chirkassians*, and *Bulgarians*, which last dwelt on the East-Side of the *Volga*, about *Semara*. ^g Or, the Plain of *Kipjâk*, this being a level Country, like one extended large Plain. It is called also *Kipchâk*, or *Kapchâk*. ^h *Koplay* reigned at *Karakoram*, and though the Empire of *Jenghiz Khân* was divided into three or four Parts, their Khâns depended on him as the grand Khân, or *Khâân*, as some stile him. ⁱ Or, *Persia* at large. ^k Or, *Abaka*, as others spell the Name.

Karazm
Kingdom.Tuda Men-
gu Khân.Uzbek
Khân.Janibek
Khân.Birdibek
Khân.

Urûs Khân.

being met by *Argûn* with all his Forces, it was a defeated at *Karabagh*; which so afflicted *Mengu Timûr*, that soon after he died.

His Successor was *Tuda Mengu*, Son of *Batu Saghin Khân*. As this Prince overloaded his Subjects with Taxes, *Toktagû*, Son of *Mengu Timûr Khân*, thought it his Duty to represent to him the Injustice of such Conduct: But *Tuda Mengu* took it so ill, that the other was obliged to leave the Country. However, returning not long after with a powerful Army, *Tuda Mengu* lost both the Battle and his Life. Hereupon *Toktagû* got himself acknowledged Khân of the *Kipjaks*. He reigned six Years with great Applause, and conquered many neighbouring Cities: But dying in the Midst of his Victories, he was buried at *Scharifarayzik*, pursuant to his last Directions.

HE was succeeded by his Son *Uzbek Khân*; who, though but thirteen Years old, reigned with great Prudence. He introduced the Mohammedan Worship throughout his Dominions: And this it was gave Rise to the Name of *Uzbeks*, which his Subjects took from him. He tried his Fortune twice against *Abusayd Khân* of *Iran* to no Purpose, and died at his Return from the second Expedition.

His Son *Janibek*, who was a good Prince, fixed his Court at *Scharifarayzik*. *Malek Ashraf*, Son of *Timûr Tash*, who had usurped the Throne of *Adhirbijân*, in *Persia*, reigning tyrannically, a Priest, who had fled with others into *Kipjak*, wrought so upon *Janibek*, by a minatory Sermon, that the Khân, instantly assembling all his Forces, marched against *Ashraf*; who being overthrown and killed, his Treasure, amounting, in Gold and Jewels only, to four hundred Camel-loads, were divided among the *Uzbeks*. He died soon after his Return, in 1356, having reigned seven Years.

BIRDIBEK, his Son, who had been left to govern the *Persian* Provinces, repairing to *Kipjak*, two Years after, was received as Khân, pursuant to his Father's Desire. This Prince giving himself up to Tyranny and a brutish Life, put to Death all his Relations, for Fear any of them should attempt to dethrone him: So that dying in 1360, the Effect of his Debaucheries, there was none left of *Mengu Timûr*'s Posterity to succeed him.

HEREUPON, *Urûs Khân*, the fourth in Descent from *Togay Timûr* before-mentioned, seized the Throne, and reigned peaceably for some

Years; till, at length, *Tektamish*, another Descendant of *Toga*, in the same Degree, attempted to dispossess him; but being beaten, fled to *Amûr Timûr*, who reigned at *Samarkant* in *Mawara'n-nahr*. *Urûs Khân* followed him at a great Rate; of which *Idighi Mangap* giving *Timûr* Notice, he sent *Tektamish* with a numerous Army; who gaining the Battle, in which the Khân had lost his Life, he found no Difficulty of obtaining his Ends in 1375. Yet, after this, taking the Opportunity when *Amûr Timûr* was with all his Forces invading *Iran*, he entered *Mawara'n-nahr*, and, having reduced *Samarkant*, caused many of the Inhabitants to be slain. On the News of *Timûr*'s Approach he retreated; but was so hotly pursued by the other, that he was overtaken on the Banks of the *Atel* (or *Volga*) and his Army defeated in Spite of his Resolution and Conduct.

TOKTAMISH left eight Sons; but *Kaverchik*, Son of *Urûs Khân*, seized the Throne. His Son *Barak* succeeded him. After whom, *Makhmat*, descended from *Togay Timûr*, by his Son *Awaz Timûr*, got Possession; but he dying, *Abusayd*, surnamed *Janibek Khân*, Son of *Barak Khân*, enjoyed the Scepter. He left nine Sons; from the fifth of whom, named *Janish Soltân*, the *Uzbeks* say, the Khâns of *Turkestan* are descended. His Successor was *Ghiath-addîn*, Son of *Timûrtash*, Son of *Makhmat Khân*; and after him reigned his Son *Haji Garay*, who had eight Sons, viz. *Dawlatyar*, *Nûr Dawlat Khân*, *Haydar Khân*, *Kutluk Samman*, *Kildish*, *Mengli Garay Khân*, *Yamgurzi*, and *Awaz Timûr*. These, at their Father's Death, divided his Dominions; but did not enjoy them long; for the *Russians* seized all the Country of *Kipjak* in 1553, which Time we hear no more of the Descendants of *Haji Garay*, farther than that of *Krim* are sprung from him.

2. History of the Uzbeks, till their Settlement in Karazm.

Batu Saghin Khân: His Conquests in Europe.
Sheybani Khân. Abu'lgayir Khân. Arab-shâh. Yadigar Khân.

ZUZI KHAN (eldest Son of *Jenghîz Khân*, *Batu Saghin* who settled in *Kipjak* during his Father's Life) had formed the Design of making War upon the *Cherkas*, *Bashirs*, *Urûs*, and other bordering Nations; and for that End had caused

* History of the Turks, &c. p. 193, & seq.

† Hejab 762.

‡ Or, *Toktamish*, as in the History of *Timûr Bek*.

§ Hejab 777.

|| This Khân beat the *Russians* several Times, and took from the Czar *Demetrius Ivanowitz*, the Towns of *Moskwa*, and *Wolodimer*, in 1382.

¶ In the Translations, *Giasudin*.

‡ Hejab 961.

§ History of the Turks, as before, p. 197, & seq.

¶ Called also *Juji*, and *Chuchi*.

‡ See before, p. 428. a; and 444. b.

§ *Chirkassians*.

¶ *Bashkirs*, a Tribe of Turks, or Tartars, called *Paskatir*, by *Rubruquis*, dwelling in the North Part of the Kingdom of *Astrakân*.

‡ *Russians*.

Khâns of
Kipjak.Tektamish
Khân.Kaverchik
Khân.Haji Garay
Khân.

Karazm
Kingdom.

a prodigious Quantity of Provisions to be gotten a ready: But Death preventing him, *Jenghiz Khân* resolved, that *Batu*, Son of *Zuzi*, called by our Author *Batu Saghin Khân*, should prosecute the Affair; and the Conqueror's Death having also obstructed it, *Ugaday* (or *Oktay*) after his Return from his Expedition into *Kitay*, sent *Batu*^a into those Parts with a numerous Army; who having taking many Cities from the *Urús's*, at length, sat-down before *Moskovo*; near which the *Urús*, with their Allies, the *Nemetz*^b, had b intrenched themselves.

Conquests in
Europe.

BATU having tried in vain, for three Months, to force them, his Brother, *Sheybani*, procured of him a Reinforcement of six thousand Men; then causing all his Troops to alight, at Day-break attacked the Enemy behind, while *Batu* charged them in Front with such Bravery, that they fled, after losing seventy thousand of their best Soldiers. This great Victory rendered the Conquest of several other Cities and Provinces easy. c After his Return, loaded with Riches and Glory, *Orda*, surnamed *Itzen*, eldest Son of *Zuzi*, to reward *Sheybani's* good Services, made him a Present of fifteen thousand Families: *Batu* did the like, and gave him all the Places conquered from the *Russians* and their Allies; with as many People out of the Tribes of the *Kuris*, *Naymans*, *Karlikis*, and *Vigúrs*, as were necessary for the Guard of those Towns, and Support of his Court: But on Condition, that, settling in the Country, between his Dominions and the Lands of *Orda-Itzen*, he should pass the Summer about the Mountains of *Aral*^c, and River *Jaik*; and the Winter more to the South, about *Karakum*^d, *Arakum*, and the Rivers *Sir* and *Sara Sá*. Accordingly he sent one of his Sons to take Possession of the *Russian* and *Nemetzian* Cities, where he and his Descendants dwelt; but, because of the Distance, the Author could not tell where they were situated.

Shey-bani
Khán.

SHEYBANI, who left twelve Sons, was succeeded by *Babádur*, his second; and *Babádur Khán* by *Badakul*, the eldest of his four. After *Badakul Khán*, his only Son, *Mengu Timúr* (for his Wit and Courage called *Kutluk Mengu Timúr*) ascended the Throne. He had six Sons; from the last of whom, *Bekkondi*, was descended *Kujum Khán*^e, who, after forty Years Reign in the Country of *Turan*^f, becoming blind of Age, was driven-out by the *Russians*, in 1594^g, and f

retired to the *Mankats*^h. *Mengu Timúr* dying, *Fulad*, his third Son, succeeded. After whose Death, his Sons, *Dawlat Sheikh Oglán*, and *Arabsháh*, divided the Dominions; dwelling in Summer towards the River *Jaik*, and in Winter about the *Sir*.

Kháns of
Kipjak.

DAWLAT SHEYKH had a Son named *Abu'lgayir*, who made himself formidable to all his Neighbours. He had eleven Sons. *Shabadakh Soltán*, the eldest, had two: The elder, called *Mahamet*ⁱ, surnamed *Sháh-bakht*; the other *Mahamet Soltán*; whose Son, *Obeyd Khán*, reigned in *Great Bukhária*. The second Son of *Abu'lgayir* was *Khoja Mahamet*; but being exceeding foolish, the *Uzbeks* called him *Khoja Amtintak*. His Son *Janibek* was as foolish as his Father; and *Iskander Khán*, *Janibek's* Son, was no less silly than his Father, and Grandfather; but he was very devout, and loved Hunting and Hawking. His Son was *Abdalla Khán*, whose Son *Abdalmumin Khán* was the last of that Branch of *Sheybani Khán*; of which two Princes, who were Men of Parts, Mention will be made hereafter.

ARAB SHAH, Son of *Fulad*, was succeeded Arab Sháh. by his Son *Haji Taulay*, and had his Son *Timúr Sheykh* for his Successor. *Timúr Sheykh Khán* was a Prince of great Hopes, but reigned not long, having been killed in a Rencounter with two thousand *Kalmuks*^k. Dying young, and without Issue, all his Subjects retired to other Princes, except the *Vigúrs*; who at length coming also to take their Leave of the *Khán's* Widow, she informed them, that she was three Months gone with Child. Hereupon they resolved to stay till her Delivery; when being brought to Bed of a Son, called *Yadigar*, they sent Word to the *Naymans*, who returned to their Obedience, having hovered about in the Interim to wait the Event; and ever since the *Vigúrs* have complimented them with the Left-hand, which is the most honourable Post^l.

YADIGAR KHAN had four Sons. The first named *Burga Soltán*, was a Prince of much first named *Burga Soltán*, was a Prince of much Courage. His Breast was formed of one single Bone. He lived in the Time of *Abu'lgayir Khán*, above-mentioned, who yet was much older. *Abusayd Mirza*, descended from *Amir Timúr*, who then reigned in *Mawara 'Inahr*, after slaying *Abdalatif Mirza*, over-ran the whole Country, and forced his Son *Mirza Mahamet* *Zuki* to fly for Refuge to *Abu'lgayir*^m, whose

Yadigar
Khán.

^a *Batú*, Khán of Kipjak, had accompanied *Oktay* in that Expedition, with five of his Brothers. ^b By

Nemetz, are to be understood the *Germans*. The *Arabs* call *Germans*, *Nemstáb*.

^c See before, p. 391.

^d Or, Black Land; some Defart toward Kipjak.

^e In the Translation, *Kutziun Khán*.

^f Rather, *Tura*

in *Siberia*. ^g *Hejrah* 1003.

^h Or, *Kara-kalpaks*.

ⁱ The same as *Mohammed*, but much used in that

Form in *Persia*.

^k It is this Nickname which the *Uzbeks* have given the *Elutbs*, who in Return call them

Hassak-párúk. See before, p. 394.

^l History of the *Turks*, &c. p. 205, & seqq.

^m This happened

about 1449.

Karazm
Kingdom.

Wife was Zuki's Aunt. Some Time after, News a being brought, that *Abusayd* had marched, with all his Forces, towards *Kherasân*, and from thence to *Mazanderân*; *Abu'lgayir* sent thirty thousand Men, under *Burga Soltân*, with *Mirza Mahomet Zuki*, towards *Tashokant* (or *al Shâsh*;) which surrendered without Opposition. Proceeding to *Shâh Rûkhiya* (or *Fenakant*) it was soon taken. They then passed the *Sir*, and turned towards *Samarkant*, whose Governor *Amir Mafiet*, advancing to meet them, was intirely defeated. b After this they took all the Towns of the Countries of *Kuzin*, *Karmina* ², and *Mawara 'Inahr* ³.

Routs Kho-
jah Mirza.

ABUSAYD MIRZA, who on the first News turned back, being arrived at *Balkh*, *Burga Soltân* was for preventing his Passage of the *Amû*: But *Zuki*, contrary to his Advice, re-passed the *Sir*, and got into *Shâh Rûkhiya*, which, after four Months Siege, surrendered to *Abusayd* in 1455 ^c. Some Time after, *Musabi*, who lived in the Dominions of *Yadigar Khân*, having been defeated by *Khejash Mirza*, another Lord, fled to *Burga Soltân* for Succour. *Burga* having first gotten his Father to be proclaimed *Khân*, took the Field with his Troops; and though they suffered greatly, it being the Depth of Winter, he would not turn back till he had met with his Friend's Enemy, whom he defeated, and killed.

Injures
Shâh-bakht
Soltân,

MEAN-WHILE *Abu'lgayir Khân* was become so formidable to all the neighbouring Princes, that uniting their Forces, they declared War d against him; and having defeated his Troops, put him to Death, with such of his Children, as fell into their Hands. On this Occasion, *Burga Soltân*, desirous to fish in troubled Water, appropriated to himself some Lands and Subjects belonging to *Abu'lgayir Khân*, notwithstanding the great Friendship which had always subsisted between them; and that Action cost him his Life: For some Years after *Shâh Bakht Soltân*, returning to the Dominions of his Grandfather e *Abu'lgayir*, all the ancient Subjects of that Prince came and submitted to him. He, for a long Time, dissembled his Resentment, waiting for an Opportunity of Revenge.

He sur-
prizes

At length, in 1481 ^d, *Burga Soltân* having fixed his Winter-Quarters near his own, on the River *Sir*, *Shâh Bakht* ordered a Number of his People to attend him, under Pretence of a Hunting-Match next Day: But setting-forward at Midnight, he of a sudden turned towards *Burga Soltân's* Camp, telling his Soldiers, that he was going to attack that Prince, and forbidding them to plunder, till they had secured his

Person. Arriving thither at Day-break, he pressed directly forward to his Tents: But *Burga*, on hearing the Noise, jumped out of Bed, and wrapping himself in a Robe of Sable, passed out of one Side of the Tent, as the Soldiers entered the other. In this Condition he fled to a Pond at some Distance, and hid himself in the Reeds, but had wounded his Foot in the Way. His Pursuers having met-with a *Vigûr* of Distinction, called *Munga*, he told them, that he was the Person they looked-for; and being asked by *Shâh Bakht*, who easily perceived the Deceit, his Reasons for so acting, replied, *He had so many Obligations to Burga Soltân, that he thought it his Duty to risk any Thing to deliver him out of Danger; and judged that his personating him would create a Delay that might secure his Escape.*

Khân of
Kipjak.

THIS Answer exceedingly pleased *Shâh Bakht*, and gave him a high Idea of that Man's Virtue: bim. However, he sent again to search-after *Burga Soltân*; and, as it had snowed that Night, the Soldiers happened to discover the Prints of bare Feet, and following the Tract, found at length Drops of Blood, which brought them to the Place where he lay concealed. *Shâh Bakht* caused him to be put to Death immediately, and seized all his Subjects ^c.

S E C T. VI.

The Uzbek Khâns of Karazm, with the
Revolutions in that State.

1. The Khâns from Ilbars to Avanash

Shâhbakht's Conquests. Revolution in Ilbars elected Khân. The Country Soltân Haji Khân. Hassan Kuli Khân's Conquest of Karazm. The Turkman Buzzuga Khân's Alliance with Shâh Avanash Khân. Din Mahamet Soltân's Posterity forced out of Karazm by Obeyd Khân. Din Mahamet Khân takes Kayûk: Attacks and defeats Obeyd Khân's Army. An Uzbek Champion: Their Princes restored.

BURGA SOLTÂN left two Sons, *Ilbars* ^{Shâh-} and *Bilbars*, surnamed *Bilikatz*, because he ^{bakht's Con-} became lame in his Feet by a Fit of Sickness ^{quests.} when young. These two Brothers were very brave, and lived on Lands belonging to their Father's Dominions as private Men. Meantime *Shâhbakht Soltân*, having grown powerful by a long Train of Victories over all the neigh-

^a Places in Great Bukhâria, towards Karazm.

^b It is Arabic, and signifies *Transoxana*, or, literally, the Country beyond the River, meaning the *Tihûn*, now *Amû*, and is restrained commonly to Great Bukhâria.

^c Hejrah 860. ^d Hejrah 886.

^e History of the Turks, &c. p. 212, & seq. ^f Called *Shay-bek*, and *Shay-beg*, by some Authors.

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bouring Princes, subdued *Mawara'lnahr*, driving out the Descendants of *Amir Timâr*^a. Some Years after, *Soltân Huseyn Mirza*, another of his Posterity, who reigned in *Khorasân*, dying, *Shâbbakht* entered his Dominions^b with a powerful Army; and having conquered the greater Part of it, put all his numerous Family to Death, excepting two or three. Then he marched into *Karazm*, which depended on *Khorasân*; and taking *Urjenz*, fixed a Governor there.

Revolutions
in Karazm.

FIVE or six Years after this second Revolution^c, *Shâb Ismaïl* of *Persia* having entered those Provinces with a numerous Army, *Shâbbakht Soltân* met him near the City of *Marû*; but lost the Battle, with his Life^d. Hereupon the Governor of *Urjenz* flying, the *Shâb* sent a Governor to *Khayuk* and *Hazarasb*, and two others to *Urjenz* and *Wazîr*. The Governor of this last City, on his Arrival, gave the principal Inhabitants a sumptuous Feast, and made them Presents. *Omâr the Kadi*^e, who absented himself, pretending to be indisposed, sent for some of them next Day, and represented, that their Religion was in Danger from this Governor, *Shâb Ismaïl* having changed the Faith^f thirteen Years before. The Citizens, alarmed at the Thoughts of Innovations,

two Years after, to a Person noted for in the Province of *Bakirgan*, proposing him *Khân*, and cut the Throats of the Garison. But he rejected the Offer, and them to elect *Ilbars*, Son of *Burga Soltân* from he recommended for his good Qualifying often seen him in his annual Jour- to the Country of the *Uzbeks*^g, where he beg.

Burgers taking the holy Man's Advice, ed two of their Number to *Ilbars* with a inviting him to repair to *Wazîr*. *Ilbars* set- mediately with the Deputies, and stopped at City; while the Conspirators, who principal Lords, causing the Inhabitants up Arms, cut the Throats of the Gover- all his Men. Next Day they set-out to meet *Ilbars*, who being joyfully received both by the *Sarts* and *Uzbeks*, was proclaimed *Khân* in the Year 1505^h, which is that called *Koy*ⁱ, or

the Sheep. *Wazîr* had then depending on it, of all its Towns, only *Tarsak* and *Yanghi-shahr*; which last was given to *Bilbars Soltân*^k.

Uzbek
Khâns.

THREE Months after, *Ilbars Khân* advancing to *Urjenz*, defeated the Governor's Army; and entering the City, put all the *Persians*, with the principal Inhabitants, who had assisted them, to the Sword: But finding he had not Men enough to secure his Conquests, most of the *Uzbeks* being subject to his Uncles, he invited the Sons of *Abulak*, and *Amunak*^l, to share in his Success; giving up to them *Urjenz*, and its Dependences, and returning to reside at *Wazîr*. The new-come Princes, by their Incursions, so incommoded the Governors of *Khayuk* and *Hazarasb*, that they abandoned those Towns. After this, they invaded *Khorasân*, on the Death of *Shâb Ismaïl*, and took all the Towns between *Duruhn*^m and the Mountains, West of the City *Khorasân*. But they were vigorously opposed, as well by the *Turkmâns*, who possessed the Towns on the Borders of the Provinces of *Astrabad* and *Kharasân*, as those who dwelt towards *Abulkhân* and *Man-kishlak*. *Bilbars Soltân* was in most of these Actions; and though lame, led-on his Troops bravely, being carried in a light Chariot, accompanied only with five or six chosen Men.

The Country
subdued.

THE two Brothers died within a little while of each other, and left several Sons. *Ilbars Khân* was succeeded by *Soltân Haji*, Son of *Bilbars*, who was eldest of all the Familyⁿ, and proclaimed at *Wazîr*. But as he had only a few Subjects, the Power fell into the Hands of *Soltân Ghâzi*, eldest Son of *Ilbars Khân*, a Prince of great Genius.

Soltân Haji
Khân.

AFTER the Death of *Haji Khân*, *Hassan-kûli*, Son of *Abulak*, who reigned in *Urjenz*, was declared *Khân*, as being the eldest Prince of the House of *Yadigar Khân*. But though they all obeyed one *Khân*, each had his own Dominion: And as *Hassan-kûli*'s Revenue greatly exceeded theirs, they, at length, grew uneasy at it, and, joining their Forces, laid Siege to *Urjenz*. Famine having caused a great Desertion of his Men, at four Months End, the Enemy gave a general Assault; and taking the City, after a brave Re-

Hassan-kûli
Khân.

^a *Mirza Babor*, after being forced out by him, settled in *India*, where he founded the Monarchy of the *Mogols*.
^b In 1507. *Hjrah* 913.
^c In 1510. *Hjrah* 916; according to *D'Herbelot*, at the Instigation of *Badi-azzaman*, *Huseyn*'s Son.
^d This Prince, whom *D'Herbelot*, p. 771, calls *Shay-bek Khân*, laid the Foundation of the *Uzbek* Power in *Great Bukhâria* and *Karazm*. He entered those Provinces with a powerful Army in 1494, and in four Years intirely subdued them. He reigned there twelve Years, viz. from 1498, to 1510.
^e Or, Judge.
^f Making *Ali* the true Successor of *Mohammed*, instead of *Abubekr*, *Omar*, and *Othmân*, whom he reckoned Usurpers: A Point of vast Importance among *Mohammedans*.
^g They then inhabited all *Kipjak*, or *Kapchak*, from the *Sir* to the *Irtish*.
^h *Hjrah* 911.
ⁱ See the *Mongol Kalendar*, p. 400.
^k History of the *Turks*, &c. p. 220, & seq.
^l The Brothers of *Burga Soltân*. *Abulak* had one Son, and *Amunak* six.
^m Or, *Daraan*, and *Dergan*.
ⁿ *De l'* Isle places this City, or the Remains of it, near *Abiwerd*, or *Bawerd*, in Latitude thirty-nine Degrees.
^o The eldest of the reigning Family is always chosen *Khân*, except in extraordinary Cases.

Karazm
Kingdom.Division of
Karazm.Safian Sol-
tân.The Turk-
mâns sub-
mit.Buzzuga
Khân Alli-
ance

fistance, made a great Slaughter. They likewise a put to Death the *Khân* and his eldest Son, banishing the rest into *Great Bukhâria*.

THEY likewise agreed on a new Division of the Cities of *Karazm*. To the Descendants of *Burga Soltân* fell those of *Wazir*, *Yanghi-shabr*, *Tarsak*, and *Duruhn*, with the *Turkmâns* of *Mankishlak*. The Posterity of *Amunak* had all the other Towns, viz. *Urgenz*, *Khayuk*, *Hazarasb*, *Kât*, *Buldumfas*, *Nikitzkata*, *Boyunda*, *Bagabad*, *Nasay*, *Iburdu*, *Zabarda*, and *Mahana*, with the *Turkmâns* of the Countries of *Abulkhân* and *Dehistan*.

HEREUPON *Safian Soltân*, eldest Son of *Amunak*, who succeeded *Hassan-kâli Khân*, sent to tell those of *Abulkhân*, that unless they agreed to pay a yearly Tribute, he would destroy their Habitations. The *Turkmâns* voluntarily offering themselves, sent him the Sum as a free Gift: But the *Khân* not content with such precarious Contribution, sent next Year forty Men to levy it both in *Abulkhân* and *Dehistan*. These Tax-gatherers having dispersed themselves through the Countries, the *Turkmâns* cut all their Throats at the same Instant. Upon this News *Safian Khân* marched against them with an Army, and arriving at the first Habitations of them along the *Amû*, to the West of *Urgenz*, met, at first, with much Resistance; but, at length, the *Turkmâns* fled to the Mountain *Dsu* (or *Ju*) three Stages North of *Abulkhân*; where being distressed, they submitted to pay forty thousand Sheep yearly, viz. the Tribes of *Taka*, *Sarik*, and *Yamut*, eight thousand; *Irsari*, and *Khorasân Saluri*, sixteen thousand each.

THE other Tribes agreed also to pay in the following Proportions: *Jizki Saluri*, ten thousand; *Hasan*, sixteen thousand; *Ikdar* and *Dsaudar*, twelve thousand; *Arabaz*, four thousand; *Koklan*, twelve thousand; *Adakli*, twelve thousand; besides a tenth more each, for the *Khân's* Kitchen. As for the Tribes called *Utzil*, or three Branches, who dwelt on the *Amû*, it was stipulated, that *Adaklikhisher-illi* should furnish yearly a certain Number of Soldiers for the *Khân's* Service, while those of *Ali-illi*, and *Truazi*, should pay their Contribution in Merchandizes.

SAFIAN KHAN dying, left five Sons; but his Brother *Buzzuga Soltân* succeeded him. *Oheyd Khân*, who then reigned in *Great Bukhâ-*

ria, took, about that Time, some Towns of *Khorasân*, which his *Uzbeks* continually ravaged.

On the other Side, those of *Iburdu*, *Nasay*, and *Duruhn*, belonging to *Karazm*, no less annoyed the Inhabitants of *Khojan* and *Esferain*, towards the Borders of *Ghilkupruk* Province, *Nasay* being but one Day's Journey distant. *Shâh Tahmasp*, unable to remedy these Disorders, because he was in War with the *Soltân* of *Rûm*, resolved to make an Alliance with the *Uzbeks*: Accordingly he dispatched an Envoy to *Urgenz*, to demand a Princess in Marriage; saying, his Master thought it a great Honour to wed a Lady of the Blood of *Jenghîz Khân*, after the Example of *Amîr Timûr*; who, on that Occasion, got the Name of *Kuragan*.

BUZZUGA accepting the Proposal in Favour of his Niece *Aysba-bika*, Daughter of *Safian Khân*, because he had none of his own, sent *Akîsh Soltân*, one of his Brothers, and nine Vassal Lords, to the *Persian* Court, to finish this Alliance. The *Shâh* received that Prince with great Distinction, and made him a Present of the Town of *Khojan*. He sent to *Buzzuga Khân* ten Wedges of Gold, and as many of Silver, each as large as a Tile; with ten fine Horses, whose Saddles and Harness were trimmed with Gold. To his Spouse he sent nine Pieces of Cloth of Gold, a thousand Pieces of Silks, and abundance of magnificent Habits. After which, she was conducted to the *Shâh's* Court.

BUZZUGA KHAN dying, after a twenty-seven Years Reign, *Avanash Khân*, his Brother, was proclaimed. His eldest Son, *Din Mahamet*, who had an early Genius for War, when he was nineteen Years old, resolved to make an Incursion with forty Men towards *Astabad*. Passing the South Branch of the *Amû*, at *Sidalik Taka*, he met a Man belonging to a Lord of *Mahamet Ghazi Soltân*, who resided at *Duruhn*, driving nine Camels and thirty Sheep. Observing a yellow Goat among them, he begged it for his Peoples Subsistence: But the Fellow refusing him, he ordered them to beat him, and take all his Drove. *Din Mahamet* pursued his Journey, and had Success: But on his Return was met on the Road by a Party sent out by *Mahamet Ghazi*, who took all his Booty of Cattle, and himself Prisoner, letting his Followers go their Way. Being brought before the *Soltân*, he, for a Time, confined him; and then having punished him, sent him, under a Guard

^a Or, *Nesâ*. ^b *Abiwerd*, or *Bawerd*. ^c See before, p. 483. c. ^d History of the Turks, &c. p. 229, &c. ^e He was the Son of *Mohammed Soltân*, Brother of *Shah-bakht Soltân*, who conquered *Great Bukhâria*, as before related. ^f This last Place lies near the Borders of *Forjan* in *Persia*. ^g Or, *Tahmasp*: In the Translations, *Tamosp*. This was *Shâh Thomas I.* of *Persia*. ^h So the *Asiaticks* stile the *Othmân* Emperor, because possessed of what they call the *Roman* Empire. ⁱ Others write *Kurkân*, and *Gurkân*; which signifies the Son-in-law, and Relation of the *Khân*.

Karazm Kingdom.

of six Men, to his Father *Avanash Khân*, with Orders to tell him, that he had sent him his *Tugma*^a, after punishing him for invading the *Persian* Territories, without his Permission, and stripping some of his People.

Din Mahamet Soltân

DIN MAHAMET, impatient to be at Liberty, from Time to Time made great Outcries, that if any of his Men had stopped on the Road, they might come to his Assistance. On the other Hand, every Time he made a Noise, the Lord, who conducted him, bawled-out *Risba*. This *Din Mahamet* taking as done to insult him, one Day, when his Guards were asleep in the Country of *Gordish*, some of his Men, who knew his Voice, and had followed him, coming-up, they cut all their Throats, and buried their Corpses out of the Way. His Father, who did not love him, on his Return, having asked him how he got-out of the Scrape, he answered, that *Mahamet Ghâzi*, who had been angry with him, being soon reconciled, had sent him back with a Present of some Horses, and Habits; which his Father believed to be Truth.

Kill Mahamet Ghâzi.

AFTER this, *Din Mahamet* getting two Seals engraved, one with his Father's Cypher, the other with that of his Mother-in-law, who was Sister of *Mahamet Ghâzi*; he wrote Letters to the *Soltân*, in both their Names, to let him know, that she was sick, and desired earnestly to see him. Her Brother instantly set-forward, and arriving in an Evening when the *Khân* was out a-hawking, went directly to his Sister's Apartment. Perceiving her to be very well, and she telling him she had sent no Letter, he began to suspect some Treachery, and left her that Instant, with Design to take Horse again: But hearing much Noise in the great Street, which faced the Castle, he made to the *Khân's* Stables, thinking to escape by a back-Door that opened into a by-Lane; which being full of People, he hid himself in a Heap of Dung that lay in a Corner of the Stable.

Ali Soltân slain.

DIN MAHAMET, who had seen the *Soltân* go-up to his Sister's Apartment, followed with some of his forty Men; and not finding him there, was told by the Women Slaves, that he was gone toward the Stables; where, after much Search, one of them perceiving a Bit of his Scarlet Robe sticking out of the Dung, went and told *Din Mahamet*; who came, and slew him on the Spot. Upon this News, one of *Mahamet Ghâzi's* Men ran to *Wazir*, to inform his Brother *Soltân Ghâzi*; who, in Revenge, slew *Ali Soltân* (Son of *Safian Khân*) his Wife's Brother, just then come to visit her. *Avanash Khân* being

a informed, at his Return from the Sport, of what had happened, and that *Din Mahamet* was fled, assembled his Council; But they had scarce come to a Resolution what was proper to be done on the Occasion, when a Courier arrived with the News of the Murder of *Ali Soltân*, which threw them into farther Confusion.

Uzbek Khâns.

MEAN-TIME the *Khân's* Nephews, being informed of what had happened at *Urjenz* and *Wazir*, and foreseeing that a Civil War was likely to ensue, repaired to *Urjenz*; from whence, on the other hand, *Mahamet Ghâzi's* People retired to *Wazir*. *Avanash*, for his Part, had no Inclination for a War; but his Nephews, in some Measure, forced him to raise an Army, and march towards that City. On this News, *Soltân Ghâzi* sent to the Descendants of *Bilbars Soltân*, at *Yanghi Shahr*: But without staying for them, with what Troops he had, advanced to meet the *Khân* as far as the Province of *Kumkant*, to the West of *Wazir*, where coming to an Engagement, he lost the Battle, and was there killed, with fifteen Princes descended from *Ilbars Khân*. His Sons *Omar Ghâzi Soltân*, and *Shir Ghâzi Soltân*, with two Daughters, falling into the Hands of *Akattay Soltân*, Brother of the *Khân*, he sent them into *Great Bukhâria*.

Forced out of Karazm.

THE other Princes, who made haste to join *Soltân Ghâzi*, hearing of his Disaster, fled also into *Great Bukhâria*, not daring to return to *Yanghi Shahr*. After which, the Descendants of *Amunak* put to Death all the Posterity of *Burga Soltân*, who fell into their Hands, excepting the Women, whom they kept as Captives. Thus was the Race of *Ilbars*, once so numerous, almost extinguished, at least none of them were to be found in *Karazm*. After so great a Revolution, the Country was divided among the Descendants of *Amunak*; and *Din Mahamet Soltân* had for his Share the City of *Duruhn*.

MEAN-TIME *Omar Ghâzi Soltân*, Son of *Soltân Ghâzi*, arriving in *Great Bukhâria*, put himself into the Service of *Obeyd Khân*^e; and though but fifteen Years old, signalized himself on several Occasions. He bestirred himself so effectually in his own Behalf, that at last the *Khân*, in Conjunction with *Juanmart*, *Khân* of *Samarkant*, *Barak*, *Khân* of *Tashkant*, and the Prince of *Hissar*, entered *Karazm* with their united Forces. On the News of their Approach, the Princes possessed of *Khayuk*, *Hazarash*, and other neighbouring Towns, repaired, with their Troops, to join *Avanash Khân*; but he not daring to wait the Enemies Coming, retired into the Deserts. The Confederates arriving at *Ur-*

Restored by Obeyd Khân.

^a *Tugma* signifies a Child born of a bought Slave, as *Din Mahamet* had been. ^b History of the Turks, &c. p. 239, & seq. ^c He was Nephew to *Shâh-bekht Soltân*, and Son of a Grandson of *Alu'gayir Khân*; which last is the common Ancestor of the *Uzbek* Princes settled in *Great Bukhâria*.

Karazm
Kingdom.

Din Mahamet
Soltân

Todes Ka-
yok.

Attacks and
defeat

Uzjenz, detached some Troops after the Fugitive a Princes; who being taken, *Obeyd Khân* made a Division of them; and as *Avanash Khân* fell to *Omar Ghâzi's* Share, he instantly put him to Death. The *Khân* gave *Uzjenz* to his Son *Abdaleziz Soltân*, and one of the four *Uzbek* Tribes, who dwelt in *Karazm*, to each of the four invading Powers; who having appointed their Intendants over them, returned to their own Dominions.

WHEN *Avanash Khân* was made Prisoner, his two Sons, *Mahmûd* and *Ali*, took Refuge with *Din Mahamet Soltân* their eldest Brother, at *Duruhn*; whither also fled *Yussuf* and *Yunus*, two Sons of *Safian Khân*, with other Princes, and young Men of Quality: But *Kabl Soltân*, and *Akattay Soltân*, Brothers of *Avanash*, were carried into *Great Bukhâria*, with all the Children of the latter, except *Hajim Soltân*, who being then eighteen Years of Age, put on mean Cloaths, and retired to an old Domestic of his Father's, whose Horses he kept, as if one of his Slaves; till the Affair taking Wind, his Protector conveyed him to *Duruhn*.

SOON after this, *Din Mahamet*, accompanied by all the Refugee Princes, set-out for *Uzjenz* with two thousand Men, whom he reinforced in the Way by a thousand *Turkmâns*: But when they came to the Country of *Pisoga*, it appearing that their Forces were too small to attack the City, and beside wanting Boats to pass the *Amû*, they resolved to march to *Khayuk*: Because on that Side there was no Need of Boats, and they might hope to get thither undiscovered, as but few People dwelt on that Road.

AT their Arrival, they took the City without much Difficulty, and put to Death the Commander, with some of his Garison. With this News the Governor of *Hazarash* repaired to *Uzjenz*; and *Abdal Aziz Soltân* fearing to fall into *Din Mahamet's* Hands, retired into *Great Bukhâria*. *Obeyd Khân*, on his Son's Return, immediately raised a numerous Army, and marched toward *Uzjenz*; but arriving at the *Karamit Turkmâns*, stopped there with Part of his Forces, and sent the rest, amounting to forty thousand, under two Generals, to that City.

ON the first Advice of the Enemy's March, *Din Mahamet* left *Khayuk*, to go-meet them: But as his Forces did not exceed ten thousand, the Princes and Lords who accompanied him, advised him to return to *Duruhn*; alledging, that as soon as *Obeyd Khân*, who came only to secure *Uzjenz*, perceived their Retreat, he would retire also, and that then they might come-back without Noise, and take the City. But the *Soltân* persisting in his Resolution, to give them Battle, two

hundred and twenty of his principal Followers alighted, and falling prostrate at his Feet, intreated him to return. Having renewed their Supplications in this Manner three Times, he at last falling into a Passion, flung himself off his Horse also, and taking-up a Handful of Dust, scattered it on his Head, crying out, "I devote my Soul to God, and my Body to the Earth." Then turning to the Lords who surrounded him, said, "I consider myself as a dead Man, and if you esteem your Lives more precious than mine, I shall not hinder you to return; but if you will share with me the Glory which attends us, let us march." Hereupon remounting his Horse, he continued his March, and all his Army followed, shedding Tears.

MEAN-TIME *Din Mahamet* hearing of the Enemies Approach, halted at a Pond, since called *Shikast-kuli*, in the Province of *Gardankhest*. He ranged his Troops on the West-Side of the Pond, which was then dried-up; and having had Notice, before Day, by his Scouts, of the Enemies Approach, divided them into two Bodies, one commanded by himself, and the other by *Yussuf Soltân*, which he posted on both Sides of the Road, and waited with profound Silence. The *Bukhârian* Army soon appeared, having at their Head most of their Commanders, with forty Torches, which the *Soltân* let pass, and then fell all at once on the Troops that followed; charging them so briskly, that they were soon broken, and obliged to fly, notwithstanding their great Superiority.

TOGAY BAHADUR, one of the Chiefs of the *Kunkurats*, and the *Soltân's* Vassal, with sixty Men in the Battle with his own Army. *Din Mahamet* had advanced so far, that he met the thickest of the Enemy, that the *Soltân*, who accompanied him, having discovered, said to him, "My Brother, said *Din Mahamet*, that which you have done to-day for me, shall be the Knot of an everlasting Friendship between us." He was then twenty-eight Years old, and *Hajim Soltân* eighteen. This Victory was compleat: For besides the Soldiers slain and taken, most of the principal Officers of the Enemy fell into the Conqueror's Hands; which enabled him to recover the Captive Princes of the Family by an Exchange of Prisoners. To this End the Persons of Distinction were suffered to go, on their Parole, into *Great Bukhâria*, accompanied by *Hajim Soltân*; who executed his Commission so well, that he brought-back his Father *Akattay Soltân*, *Kabl Soltân*, and the rest, in 1542.

^a History of the Turks, &c. p. 249, & seqq.

^b Or, *Hazim Soltân*: *Jenkinson* writes *Azim*.

^c *Hijrah*

2. The

c. The Khâns from Kahl Khân to Din Mahamet Khân.

Kahl Khân. Akattay Khân. Yunus seizes Urjenz: The Khân taken, and cruelly murdered: Another Revolution: New Division of the Cities. Din Mahamet Khân: His great Resolution: Outwits Obeyd Khân's General: His Character, and Death. Story of Abu'l Soltân. Nûr Mahamet Soltân dispossessed of all. Sari Mahmûd Soltân. Ali Soltân: Makes Inroads into Khorasân: Defeats the Persians: Death and Character: His great Modesty.

Kahl Khân.

THE Descendants of Amunak having recovered their Possessions in Karazm, by the Valour of Din Mahamet Soltân, they conferred the Dignity of Khân on Kahl Soltân, who fixed his Seat at Urjenz: Akattay Soltân had Wazîr; Hajim Soltân, his Son, Baghabâd; the Descendants of Safian Khân^a had Kbayûk; the Sons of Buzzuga Khân, Hazarash; and Din Mahamet Soltân, and his Brother, the Towns of Durubn, Yaur-surdi, and Nasay.

Akattay Khân.

AKATTAY KHÂN, who succeeded his Brother, gave Kât to Sheykh Mahamet and Shâh Nasser, two Sons of Kahl Khân^b; Urjenz, with its Dependents, to Ali Soltân, Avanasb Khân's youngest Son, continuing himself to reside at Wazîr. But he did not long enjoy the Sovereignty.

Yunus Khân.

YUNUS SOLTÂN, a Prince of much Ambition and Courage, who had married the Daughter of a Biyawul^c of the Mankats, departed one Day from Khayuk, with forty chosen Men, under Pretence of going to pay a Visit to his Father-in-law, who dwelt near Urjenz. Having passed the River, and arrived at Tuk, which he knew then to be empty, all the Inhabitants, both of the Town and Country, being gone towards Urjenz and Wazîr, he got upon a Tower, from whence he could see Urjenz; and expressing a Desire to be there, as being his native Place, his Men told him, they were ready to follow him wherever he pleased.

BEING arrived at the City about Midnight, they entered the Ditch on-foot, and lay hid till the Guards, with their Torches, passed by: Then, by Help of a long Pole reared against the Wall, they all mounted; and going directly to the House of Mahmûd Soltân (left Governor by his Brother Ali, who went to live at Nasay) seized and sent him to Wazîr, to the Custody of Akattay Khân, whose Daughter he had married.

a Mahmûd, who was a very wicked Man, never ceased importuning the Khân to go take Urjenz, till he consented; especially, considering that Yunus had but forty Men, and it was not likely the Uzbeks would assist him against their Sovereign. But being advanced near the City, he there found Yunus, with a good Body of Troops, expecting him; and coming to a Battle, was put to Flight.

Uzbek Khâns.

KASSEM, Son of Yunus, by the Daughter of the Khân, took upon him to pursue him; crying out, "Grandfather, where would you go in this hot Weather? You had better rest yourself under some Tree, and early To-morrow-Morning continue your Journey." But Akattay Khân's Answer was, "Your Father has a Heart as black as a Pot; wherefore, if your Intentions towards me be good, leave me to continue in my Road, and do me no Harm." Kassem finding fair Means would not do, forced him to go with him to Urjenz.

UPON this News, all the Uzbeks about Urjenz having assembled tumultuously, acknowledged Yunus for their Khân, without consulting the other Princes. Some Days after, Yunus Khân sent to tell the four Sons^d of Akattay Khân, who lived at Wazîr, that though they had no Desire to take him, yet they were obliged to convey him home with them, finding him quite spent with the Colic, which still violently afflicted him. Presently after, he sent four Men to the House, which served for his Prison, with Orders to bind his Hands and Feet, and impale him alive, taking Care that no Marks of a violent Death should be found on his Body; which he sent to Wazîr, with many Compliments of Condolence to his Sons; who, he supposed, would conclude, their Father died of the Colic.

As soon as they heard of his Death, they sent to their two Brothers^e, who resided at Baghabâd, which depended on Khorasân, to join with them in revenging the Murder. They all set forward; but when Yunus found that they had passed the Amû, not daring to wait for them at Urjenz, he fled into Great Bukhâria with his Brother, and the Sons of Kahl Khân. On the Road most of his Men abandoned him, and his Son Kassem lost his Way, accompanied only with one Man; who, under Pretence of going for Provisions, went to Urjenz, and betrayed him to Hajim Soltân. This Prince immediately sent Men to fetch him from the Pond^f where he lay hid, and caused him to be put to Death: Which Revolution happened in 1549^g.

^a These were Yunus and Paluankuli, two Sons of Safian.

^b The *b* in Kahl, seems to stand for the Arabic *Alif*; so in Kahl and Durubn.

^c A military Charge among the Kara-kalpaks and Kasackia Orda, much like that of Colonel in Europe.

^d These were Fulat, Timûr, Alla-kuli, and Suleymân.

^e Hajim and Mahmûd.

^f Since then called Khân Zungali.

^g Hejrah 956.

Kacazm
Kingdom.
New Divi-
sion of the
Cities.

THE Descendants of *Safian*, and *Kahl Khân*, having been thus stripped of all they enjoyed in *Karazm*, the Children of *Avanash Khân* continued in Possession of *Durubu* and *Yaurfurdi*, which depended on *Khorasân*. The Sons of *Akattay Khân* held *Urjenz* and *Wazir*; and the three Sons of *Buzzuga Khân*, *Ish*, *Dost*, and *Burum*, became Masters of *Kbayuk*, *Hazarash*, and *Kât*. After which, they conferred the Dignity of *Khân* on *Din Mahamet Soltân*.

Din Maha-
met Khân.

THIS Prince, who could not sit idle, began to invade *Khorasân*; which obliged *Shâh Tahmasb* to send an Army thither, who took from him *Yaurfurdi*. As soon as the *Persian* Troops were retired, the *Khân* posted to *Kaswin*, where the *Shâh* resided, and prayed him to restore that City: But *Tahmasb* being deaf to his Intreaties, he got his Seal counterfeited, and then wrote a Letter, in the *Shâh's* Name, to the Governor of *Yaurfurdi*, ordering him to deliver it up to *Din Mahamet Khân*, and come himself to Court. A few Days after, while *Shâh Tahmasb* was hunting, he slipt from the Company, and, hastening with his Followers to *Yaurfurdi*, delivered the Letter; which the Governor obeying, forthwith gave him up the Town, and departed.

His great
Resolution.

As soon as his Back was turned, *Din Mahamet Khân* ordered the Gates to be shut, and all the *Persians* put to the Sword. At this News *Shâh Tahmasb* set-out, with a considerable Army, to take Revenge: But when he came to the little River *Kara Su*, near *Mashhad*^b, he was informed, that the *Khân* was arrived in the Camp with a Retinue of fifty thousand Horse. This News appeared so ridiculous to him, that he would not believe it, till they brought him Word that Prince was at his Tent Door. *Din Mahamet Khân* entering at the same Time, fell on his Knees before the *Shâh*; who was so surprized at his extraordinary Boldness, that, not content with putting his right-Hand on the *Khân's* left Shoulder, he thrust the Left into his Bosom, to try if his Heart did not beat; but perceiving no Motion there more than what is usual, he could not avoid admiring the Intrepidity of that Prince. On which Account, he pardoned him all that was past, and, having feasted him magnificently, sent him home, next Day, laden with rich Presents; conducting him in Person some Distance from the Camp.

Outwits
Obeyd
Khân's Ge-
neral.

SOME Time after, *Obeyd Khân*, of Great *Bukharia*, took *Marû*, and gave the Command of it to *Yulumbi*, a Chief of the *Naymans*: But the *Khân* growing jealous of him, through the Suggestions of those who envied his good Fortune, sent for him to Court. As *Yulumbi* was not over-hasty to obey those Orders, *Obeyd Khân*, believing that he designed to revolt, sent an Army

of thirty thousand Men to reduce him. *Yulumbi*, now put to his last Shifts, had Recourse for Succour to *Din Mahamet Khân*, who set forward immediately: But having only a few Troops, he ordered each of his Men to cut-down three small Trees, and fixing one on each Side of the Horse, tie the third to his Tail: Thus they marched at a good Distance from one another. The *Bukharian* Generals being informed, that the *Khân* was coming to *Yulumbi's* Assistance, sent-out their Spies; who, observing the Marks of their March on the Road, brought Word, that he advanced with a very numerous Army: Hereupon the Generals retreated as fast as they could, without seeing the Enemy; and *Din Mahamet* having taken Possession of the City, fixed his Residence there for Life.

Uzbek
Khân.

DIN MAHAMET KHAN, besides the other heroic Virtues, which he possessed in a high Degree, was extremely generous, gracious, and eloquent: He had withal, a peculiar Brightness of Wit. He died at *Marû*, in the Year 1552^c, called *Sighir*, or the Cow, aged forty. He left behind him two Sons; the eldest called *Saganda Mahamet*: But, because he was not in his right Senses, his Brother, *Abu'l Soltân*, succeeded in all his Father's Dominions, and reigned with Wisdom for several Years. At length, he made an Irruption with great Forces into *Khorasân*; and, arriving at *Mashhad*, detached his only Son, with most of the Army, to penetrate deeper into the Country. But having advanced as far as the River *Kara Su*, to the West of that City, he was met by a great Army of *Persians*, and lost the Battle, with his Life; ten thousand Men being slain. This News so afflicted his Father, that he fell dangerously ill, beyond the Help of a Physician.

On this Occasion, a Woman, at *Marû*, produced a Boy, four Years old, which, she said, she had by the *Soltân*; who having sent for her one Night to play on the Harp, took a Fancy to lie with her. Hereupon, one of his Physicians, esteemed the most skilful in the Country, ordered both the *Soltân* and the Child to be undressed; then laying the Boy on the Belly of the dying Prince, had a Coverlet thrown over them, and began to cry-out with all his Force, *Soltân, behold a Son of yours!* As he continued to do this three Times a-day, the *Soltân*, by Degrees, recovered his former Health: After which, he owned the Child for his Son, and called him *Nûr Mahamet*.

Story of
Abul Sol-
tân.

ABUL SOLTÂN dying, *Nûr Mahamet* succeeded him in all his Dominions. But, some Years after, the Princes of the House of *Hajim Khân* united against him, under Pretence, that they would not have the Son of a Strumpet for

Nûr Maha-
met Soltân.

^a History of the Turks, &c. p. 261, & seqq.

^b Or, *Tûs*. See before, p. 443. d.

^c *Hijrah* 960.

Karazm
Kingdom.

their Brother, *Núr Mahamet* finding himself unable to resist them, sued for Protection to *Obejd Khán*, and delivered-up his four Cities of *Marú*, *Nasay*, *Yaurfardi*, and *Durubn*, imagining that the *Khán* would leave him in Possession, and be content with receiving Tribute: But finding himself deceived in his Expectation, he quitted *Great Bukhária* in Discontent, and went to *Urjenz*, where he was well-received by his late Enemies, and lived with them five Years.

Dispossessed
of all.

At length *Obejd Khán* dying, *Núr Mahamet* set-out to recover the four Towns; in which having succeeded, he put to the Sword all the *Uzbeks* whom he found in them, settling the *Sarts* and *Turkmáns* in their Room. But *Sháh Abbás Mafí* ^a of *Persia*, willing also to profit by the Death of *Obejd Khán*, came in Person to besiege *Marú*, with a powerful Army, and took it in forty Days, with *Núr Mahamet*, who had been so imprudent as to shut himself up there. After this he took the other three Cities without Difficulty, and sent *Núr Mahamet* to *Shiráz*; where, with him, ended the Posterity of *Dín Mahamet Khán*, eldest Son of *Avanash Khán*.

Sari Mah-
múd Soltán.

THE second Son of *Avanash* was *Mahmúd*, who being of a yellowish Complexion (for all the other Descendants of *Amunak* were of a fine Brown) was called *Sari Mahamet*, or yellow *Mahamet*. This Prince was addicted to all Sorts of Vices: He loved Liquor so well, that being one Day at a House drinking *Braga*, and somebody coming to tell him the Enemy's Troops were near; while the rest ran to their Horses, he, with a great deal of Unconcern, took a Knife, and marked all the Pots which had *Braga* in them, bidding the Host take-care of them till their Return.

Ali Soltán.

ALI SOLTÁN, the youngest of *Avanash Khán*'s Sons, possessed at divers Times the Cities of *Nasay*, *Yaurfardi*, *Urjenz*, *Hazarash*, and *Kát*. He used, every Spring, to cross the *Amú*, and go-encamp towards the Borders of *Khorasan*; from whence he sent Parties to pillage the *Persians*, and in Autumn returned to *Urjenz*. He mustered the *Uzbeks*, in his Service, every Year, and gave each, for his Pay, sixteen Sheep, out of the Contribution-Sheep which he received from the *Turkmáns*; and when they fell short, he supplied the Defect by the Booty-Sheep taken from the *Persians* ^b.

Invades into
Khorasan.

SHAH TAHMASSB, on Complaints made of these Ravages, at length sent *Bader Khán*, one of his Generals, with twelve thousand Men, to seek-out and fight *Ali Soltán*. This Prince, according to Custom, had entered the Country of

Astarabad with three thousand Men, to oblige the *Turkmán* Tribe of *Okli-koklan* to pay him Contribution: Which *Bader Khán* being informed of at *Bastam*, he turned that Way. *Ali Soltán* was a little surprized at this News at first; but considering it was dangerous to retreat in the Face of the Enemy, went and possessed himself of the *Kurgan*. This River is very difficult to pass, being rapid as well as deep, and the Banks extremely high, except in a few Places where it is fordable. Our Author, who often passed it, found the Height of them, in many Parts, above two Cubits. He caused the Horses and Cattle to be tied behind, and employed the Chariots, or Waggons, to cover the Front of his Troops.

Uzbek
Kháns.

In this Posture the *Persians* coming-up, attacked him several Times; but as they had only Cavalry, they could get no Advantage. Hereupon *Ali-beg*, a *Turkmán* Chief, impatient to see no End of the Fight, sallied-out with three hundred Men of the Tribe of *Okli*, in order to charge the Enemy behind, while *Ali Soltán* attacked them in Front. When he was gone, some of the chief *Uzbek* Commanders said, it was wrong to let him go, for Fear of his joining the Enemy: But *Ali-beg*, while they were speaking so much to his Disadvantage, had already began the Fight; so that having been attacked three Times vigorously by the *Persians*, he must have been oppressed by their Numbers, if *Ali Soltán* had not in Time sallied-out of his Intrenchment, and charged them in Front; which having put the Enemy into Disorder, they betook themselves to Flight, after the greater Part of them had been slain. The *Soltán* pursued them till far in the Night, so that *Bader Khán* had much-ado to escape, with a few of his Men. So great a Number of Horses were taken, that *Ali Soltán* having made his Esquire a Present of every ninth, they amounted to seven hundred, not reckoning what fell in Division to the Officers and Soldiers.

Defeats the
Persians.

FIFTEEN Years after, the *Soltán* having, in one of his Expeditions, advanced as far as the *Zen-Churachel*, or *Desart*, to the South of *Khorasan*, fell ill of a contagious Ulcer, which broke-out between his Shoulders. As he would let nobody see it, through Bashfulness, the Chiefs were obliged to use Force, and cut the Cloaths over the Part affected, to come-at it. Yet for all their Care, he died of that Distemper in the Year 1571 ^c, at the Age of Forty. *Ali Soltán* was a Prince of so much Merit, that his Cousin *Hajim Khán* often said of him, that he had not his Equal among the Descendants of *Yadigur Khán* in Bravery and Liberality, Sincerity, Modesty, and, above all,

^a This was *Abbás* the First.
Cov. Hejrah 979.

^b History of the Turks, &c. p. 271, & seqq.

^c Called *Sighir*, or the

Karazm
Kingdom.
His great
Modesty.

the Art of Reigning. As in all his Life he had never suffered any Person either to see, or touch his naked Body; so he would not suffer a Domestic to feel whether his Legs began to grow cold when he was a-dying. He did speedy Justice to those who demanded it. In one of his Expeditions, he hanged a Man for taking two *Arbuses* (or Melons) out of a Field. He left two Sons, *Iskander*, who died the same Year; and *Sanjer*, who being disturbed in his Senses, reigned ten Years at *Nasay*, under the Conduct of a *Nayman* Lord ^a.

3. The Khâns from Dost Khân to Abdallah Khân.

Dost Khân. *Isk Soltân takes Urjenz: Revolution thereon. Hajim Khân. Story of Timûr Soltân. Abdallah Khân's Invasion: Turkish Ambassador and Merchants plundered. A new Invasion by Abdallah Khân. The Princes ensnared by a treacherous Peace: Are all put to Death. Hajim Khân retires to Persia: Returns with his Sons, and recovers Karazm. Khayuk retaken by Abdallah's Troops. Bravery of a Prince. Hajim Khân flies again: On Abdallah's Death returns to Urjenz: Resigns the Crown.*

Dost Khân.

AFTER the Death of *Din Mahamet Khân*, the Uzbek Princes chose *Dost Soltân*, second Son of *Buzzuga Khân*, for his Successor at *Khayuk*, rather than *Isk Soltân*, the eldest Brother, because, though courageous and generous, he was neither so wise nor moderate. He was suspected also as to his Orthodoxy in Religion. *Isk*, who took this very ill, applied to his Brothers for Assistance, to take *Urjenz*: But arriving with his Forces in the Territory of *Zilpuk*, which belongs to the Country of *Kumkant*, he found *Hajim Soltân* ready to fight him, with a much superior Army. Hereupon securing his Men behind with a small River, and with his Chariots in Front, *Hajim*, after an Attack of eight Days, was obliged to come to an Accommodation.

Isk Soltân
takes Urjenz.

SOME Years after, *Isk Soltân* having formed a new Design against *Urjenz*, *Hajim* met him between that City and *Tûk*. *Isk* covered himself, as before, with his Chariots; and having fought for seven Days against superior Forces, passed-out of his Intrenchments silently in the Night, and seized *Urjenz*, to the great Surprise of *Hajim*. As soon as he found himself Master of the Place, he ordered all the *Vigûrs* and *Naymans* to retire to *Wazîr*, without any of their Effects; but let those of other Tribes, settled there, remain.

AFTER this, each Party having endeavoured to secure *Ali Soltân*, who resided at *Nasay*, in his Interest; that Prince declared in Favour of *Hajim Soltân*, whom he joined (accompanied with *Abul Soltân*, Son of *Din Mahamet Khân*) and besieged *Urjenz*. *Isk Soltân* defended himself well at first: But the Besiegers at length giving a general Assault, while he was riding about from Post to Post, where his Presence was necessary, a *Durman*, whose Sister he had ravished, wounded his Horse in the Flank with an Arrow. The Beast hereupon capered, and threw the *Soltân* so violently, that he broke one of his Legs; and the Enemy, who had scaled the Walls in the Interim, coming-up, slew him before he could be remounted.

AFTER this the Confederates took *Khayuk*, and put to Death *Dost Khân*, Brother of *Isk Soltân*, whose two Sons were sent into Great *Bukharia*; where dying without Issue, the Race of *Buzzuga Khân* became quite extinct. The aforementioned Revolution happened in the Year 1557 ^b, called *Ghilki*, or the Horse.

THE same Year *Hajim Soltân*, at the Age of thirty-five ^c, was declared *Khân*, and went to reside at *Wazîr*. As of all the Posterity of *Amunak*, there were left only the Children of *Avanash Khân*, and *Akattay Khân*, they gave the Cities of *Urjenz*, *Hazarash*, and *Kât*, to *Ali Soltân*, youngest Son of the former ^d. Of the four remaining Sons of *Akattay*, *Mahmûd Soltân* lived with his Brother *Hajim Khân*; *Pulâd* and *Timûr* had *Khayuk* between them, with two *Turkman* Tribes, for their Share ^e.

THESE two Brothers were both weak of Understanding. The second, when he was Fifteen, taking a Ride, was invited-in by a Countryman, who killed a fat Sheep to treat him, and at his going away presented him with a *Gigot* of it. At his Return, he went to offer it to his Father: But *Akattay Khân*, offended at the Occasion, reproved him, saying, "That he was fifty Years old, and had never put any-one to such an Expence: That if the Peasants were obliged to kill Sheep to treat him when he was young, they must kill Horses and Cows for him when older; and that, as his Vassals would follow his Example, the poor Subjects would soon be reduced to Beggery." Hereupon ordering him to be stripped, he gave him thirty Lashes with a Rod, laying-on so hard, that young *Timûr Soltân's* Shirt was all bloody. His Brother *Hajim* ^f meeting him as he came-out, approved of what his Father had done, but advised him to appear next Day in that bloody Condition be-

^a History of the Turks, &c. p. 280, & seqq.

^b Hejrah 965.

^c He was born in 1523. Hejrah 930.

^d An Account has been given of him in the former Article.

^e History of the Turks, as before, p. 267.

^f Hajim, or Akim Khân, as Jenkinsen calls him.

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Kingdom.

force *Akattay Khân*; who repenting of his Severity, after exhorting him not to do the like again, made him a Present of the *Turkmân* Tribe of *Ti-u-azi*, consisting of six thousand Families. Hereupon *Timûr* made an Oath never to go to eat with any-body, nor would he suffer any of his People to do so.

Abdallah
Khân's In-
vasion.

ON the Death of *Ali Soltân*, *Hajim Khân* went to reside at *Urjenz*; his Brother *Mahmûd Soltân* continued at *Wazîr*; *Pulâd* had *Khayuk*; and *Timur*, *Hazarasb* and *Kât*. Some Years after, while *Hajim Khân* was invading *Khorasân*, *Abdallah Khân* of *Great Bukhâria*, came with an Army to besiege the Capital: But after losing many Men, was obliged to retire into the Country of *Yanghiarik*, where he waited, securing the Places he possessed on that Side, till more Forces arrived. But hearing *Hajim Khân* was returned with a great Army to fight him, he thought fit to make a Peace with *Pulâd* and *Timûr*, who were at *Khayuk*, and retired to his own Dominions.

Turkish
Ambassador

SOME Time after, the *Soltân Khalifah* of *Rûm*^a, sent an Ambassador to *Abdallah Khân*, to engage him to attack the Empire of *Sheykh Ogli*^b, with all his Forces, while he attacked him vigorously on the other Side. *Pialashâ*, who had spent three Years in the Voyage, going by Way of the *Indies*, was desirous to return through *Karazm*, and cross the Sea of *Mazanderân*^c to *Shirwân*, then subject to the *Soltân* of *Râm*, that so he might get to *Istambul* in four Months. But when he came to *Urjenz*, *Mahamet* and *Ibrahim*, Sons of *Hajim Khân*, stripped him of all, and then sent him to *Mankishlak*, where some *Shirwân* Merchants happening to be on their Return, they carried him over to that Place in their Barks.

And Mer-
chants plun-
dered.

TO this first Cause of Complaint there was joined another. Those of *Great Bukhâria*, who performed the Journey to *Mekka*, in Times of Peace always passed through *Karazm*, and the Dominions of the *Shâh* of the *Persians*; but in War-time were obliged to go far-about, by the *Indies*. It happened, that some Merchants relying on the Peace, took their Rout through *Karazm*: But arriving at *Khayuk*, were stripped to their very Shirts by *Baba Soltân*, Son of *Pulâd*, and sent home again on-foot. These People, at their Return, going to complain to *Abdallah Khân*, he told them, he could do nothing in it; for that *Baba Soltân* was as much Sovereign at *Khayuk*, as himself could be in *Great Bukhâria*.

Uzbek
Khân.

Hereupon *Haji Kûtas*, Head of the *Karawân*, made Answer, "That he would be his Accuser before the Throne of God, in case he let go unpunished an Outrage done to the Deity himself, in the Persons of those who went to offer-up their Prayers to him at his Holy House."

THIS bold Remonstrance, joined to a Desire of Revenge for the Loss of the four Towns taken from *Nâr Mahamet*, determined *Abdallah Khân* to make War against *Hajim Khân*. The News of his Preparations divided the *Uzbeks* of *Karazm*. One Party was for making a vigorous Resistance, the other was for submitting as soon as the Enemy approached *Urjenz*; on a Persuasion, that they would be employed by him, and well-treated, even though he should carry them into *Great Bukhâria*. *Hajim Khân* finding by this, that he ought not to depend on his Subjects, left his Sons, *Mahamet* and *Ibrahim*, at *Urjenz*, and retired to *Durubn* with his eldest Son *Siuntz Mahamet Soltân*.

By Abdallah
Khân.

MEAN-TIME *Abdallah Khân* advancing with his Army, *Mahamet*, Son of *Timûr Soltân*, marched, with his *Uzbeks*, from *Hazarasb* to *Khayuk*; designing to make it the Rendezvous of their Troops, as his Father had done in the former War, so as to baffle the Designs of *Abdallah*: But on his Arrival found *Pulâd Soltân* resolved to quit the Town, and go to *Wazîr*. Hereupon they all set-out together, with a large Train of Men and Chariots (or Waggon) at Day-break. But at Noon, just as the last Troops passed-out of the City, those of *Khojam-kuli*, one of *Abdallah Khân's* Generals, entered at the opposite Gate; and next Day following the Confederate Princes, with thirty thousand Horse, on a great Trot, overtook them at the Borough of *Almatish Khân*, for they had not continued their March till the same Morning. At his Approach, they covered themselves with their Chariots; but *Khojam-kuli* having forced that Barricade, after a vigorous Resistance, put them to the Rout. As he lost many Men in the Action, he did not pursue the Princes who retired to *Wazîr*^d.

AT their Arrival, they resolved to make Proposals of Peace to *Abdallah Khân*, and drove from the City *Baba Soltân*, who had been the Occasion of the War. Hereupon *Pulâd Soltân*, with his two other Sons, retired to *Hajim Khân* at *Durubn*; while *Mahamet* and *Ibrahim*, *Hajim's* Sons, repaired to *Wazîr*, to join the Con-

^a That is, the Grand Signor, or Emperor of the *Turks*, who since the Suppression of the *Khalifah* of *Egypt*, whom *Soltân Selim*, in 1516, carried to *Constantinople*, is qualified by the *Mohammedan* Princes of his Sect, with the Title of *Khalifah*, and assumes it himself. ^b That is, of the Sons of the *Sheykh*; meaning *Sheykh Sefi*, or *Ismael*, King of *Persia*, by Way of Contempt. ^c So they call the *Caspian Sea*. ^d History of the *Turks*, &c. p. 287, & seqq.

Karazm
Kingdom.

federates. Mean-time *Abdallah Khân*, appearing before that City, besieged it in Form: But finding, after two Months Leaguer, that it would be difficult to come-off with Honour, he had Recourse to Craft. He sent to tell the Confederates, that since they had thrust-out *Baba Soltân*, whom he had chief Cause to complain of, they might depend on being received by him as his Allies and Relations. The Princes deluded with these fair Promises, entered into a Capitulation with their Enemy; who, at their Request, sent five of his principal Lords, attended by forty Horse, to swear, in his Name, not to meddle either with their Persons, or Effects, and that he had no evil Intention against them.

By a treacherous Peace

AFTER taking the Oath, the common People (who were against the Princes trusting to such weak Security) desired that the five Lords might be arrested, till such Time as *Abdallah Khân* should raise the Siege, and begin his March. But *Ali Soltân*, who had the chief Command in the City, and though little and crooked, was a great Wit, strenuously opposed this Motion; alledging, that being the Monarch's near Relations, they had nothing to fear from him: That in case he should carry them into *Great Bukhâria*, he would settle them more advantageously than they were in *Karazm*; but that far from such a Design, he was persuaded, *Abdallah*, on the first Application, would leave them in Possession of *Urjenz* and *Wazir*. These Reasons being approved-of by all the Men of Distinction, the People were obliged to be silent; and the Princes, accompanied with the *Bukhârian* Lords, left the City, to go to *Abdallah Khân*; who having put a Guard over them, and divided their Soldiers into Troops, of ten or twelve Men, one of whom was to be responsible for the rest, he sent them all Prisoners into *Great Bukhâria*, whither he followed with his Army, after having put Governors in all the Towns of *Karazm*; which thus fell into his Hands.

Are all put to Death.

A MONTH after this Event, *Hajim Khân*, and the ten Princes of his House who were at *Duruhn*, resolved to retire towards *Shâh Abbas Masi*; only *Pulâd Soltân*, third Son of *Akattay Khân*, thinking it would be very unbecoming of him, who was near seventy Years old, to go look-for a Sanctuary among People of a different Religion, chose rather to repair to *Abdallah Khân*, on a Presumption, that he would pity his Condition, and give him a Subsistence. But he was deceived: For that Prince, on his Return to *Bukhâria*, caused him, and all the other Descen-

dants of *Amunak*, being twelve, who had fallen into his Hands, to be put to Death, the same Day, in the Town of *Sagratz*, besides some who were very young. After this he laid a yearly Tax of thirty *Tanga* a-head on all the other Prisoners above the Age of Ten; which constrained many to sell their Children, in order to raise the Tribute.

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THEY took Horse late one Evening, and riding all Night, arrived at the *Turkman* Tribe of *Amir*; and from thence, by Noon, at *Astarabad*^b. Next Morning *Hajim Khân*, having informed the *Shâh* of their Design, that Prince, who knew the Activity of *Abdallah Khân*, and the Improbability of recovering their Possessions, during his Life, advised him to ride after them immediately, and bring them back. *Hajim* overtook them at *Astarabad*; but instead of bringing them back, they prevailed on him to continue with them, till he saw what Success they should have, the *Turkmans* having promised a powerful Assistance. Departing from *Astarabad*, they went towards the Mountain of *Kuran*, where the Tribes of *Taka* and *Yamut* lent them five hundred Men. Then crossing the Territory of *Mankishlak*, whose Inhabitants had all removed to the Country of *Orda Kutuk*^c, they came to the

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of his Towns, that he might end his Days in a Quiet. *Sháh Abbás* having given his Consent, he departed, accompanied by *Arab Mahamet Soltán*, and his Grandson *Isfandiar Soltán*, with a Retinue of fifteen Persons, leaving *Burandu*, Son of *Ibrahim Soltán*, behind: But having lost his Way the second Stage, he found himself at length near the Mountain *Kuran*, when he thought he was about *Mará*. As this Mistake embarrassed him extremely, he rested there that Night, to consider what he had to do: But going, at Sun-rise, to sit in the Shade to say his Prayers, because it was Midsummer, he saw two *Naymans* on Horseback coming from towards *Yaurfirdi*; who, at their Approach, wished him long Life, and informed him, that *Abdallah Momin Khán*, in his Way from *Khorasán* to his own Dominions, was slain at *Zamin*^a, by his own People, and that they came in Search of him, to bring him the News.

Returns to
Urjenz.

HAFÍM KHAN, rejoiced at these Tidings, made haste to *Urjenz*, where he arrived in eight Days, and found the City without Governor, or Garrison: For in the Confusion which the Affairs of *Great Bukhária* fell into, after the Assassination of their *Khán*, the Enemy withdrew out of *Karazm*. *Hajim* kept *Urjenz* and *Wazir*; he assigned *Khayuk* and *Kát* to his Son *Arab Mahamet*, and gave *Isfandiar*, his Grandson, *Hazarasb*. Soon after, the *Uzbeks* made Prisoners by *Abdallah Khán*, took the Opportunity to return home; as did, in the third Year, *Siuntz Mahamet Soltán*; at whose Arrival from the Lands of *Rím*^b, his Father resigned the Dignity of *Khán* in his Favour, and retired to live at *Khayuk*, with *Arab Mahamet Soltán*. But that Prince did not long enjoy the Sweetness of reigning: For he died a Year after his Return to *Urjenz*, and his Son *Abdallah Khán*, who succeeded him, lived but another Twelve-month. At length *Hajim Khán* died, in the Year 1602, called *Bars*^c, or the *Tiger*^d.

Resigns the
Crown.

4. The Reign of Arab Mahamet Khán, and Isfandiar Khán.

Arab Mahamet Khán. Invasions by Kofaks, and Kalmúks. Plots against the Khán: Two of his Sons rise in Rebellion: Matters accommodated: Rebel a second Time. Abu'Igházi Soltán's Proposal to kill them: The Khán marches against his Sons: Is taken Prisoner: Slain by Ilbars. Isfandiar's Attempt defeated by Perjury: Yet he recovers Karazm.

ARAB MAHAMET KHAN succeeding his Father, added *Kát* to his Son *Isfandiar*'s Portion. Six Months after, while he was passing the Summer on the Banks of the River *Amú*, the *Russians* of *Jaik*^e knowing there were no Soldiers in *Urjenz*, during that Season, came with a thousand Men; and after they had killed a thousand of the Inhabitants, loaded as many Chariots with the most valuable Effects, burning what they could not carry-away, and marched-off with a thousand Females. The *Khán* being informed of this in Time, went to cut-off their Retreat at a certain Defile, which he so well intrenched and palisaded in haste, that the Enemy could not force him, till after an Attack of two Days: However, they were obliged to leave all their Booty behind. Mean-time the *Khán*, who did not design to let them escape him so cheaply, having gotten the Start of them by cross Roads, went to wait for them at another Pass: Which the *Russians* not being able to force, and Water beginning to fail, so as they drank the Blood of their Slain, they made a last Effort; which succeeded so ill with them, that scarce an hundred Men escaped. These made-over to the River *Kheshel*, where they built a Cabin a good Way beyond *Túk*, and there lived by Fishing, waiting an Opportunity to get-back: But five Days after, the *Khán* being informed of their Abode, sent Men there, who slew them all.

Uzbek
Kháns.
Arab Ma-
hamet Khán.Invasions by
Kofaks.

Six Months after, a thousand *Kalmúks*^f came to surprize some *Uzbeks*, who dwelt along the *Kheshel* towards *Kát*, and having killed a great Number of them, were, on their Return, laden with Booty and Prisoners. But *Arab Mahamet Khán* being informed thereof, pursued them briskly, that they had much-ado to escape after leaving all which they had taken from them.

And Kal-
múks.

SOME Time after the *Naymans*, who never relished well the Government of this *Khán*, brought secretly into *Khayuk*, *Kbifferan Soltán*, descended of *Ilbars Khán*, with a Design to kill *Arab Mahamet*, and set the other up in his Room. But the *Khán* having timely Notice of the Plot, had the *Soltán* seized, and put to Death. As for *Safi Mirza*, the chief Conspirator, his own Brother, *Baba Mirza* killed him, as a Person unworthy to live after such an Offence. Two Years after, *Sash Mirza*, with twenty *Vigúrs*, went from *Urjenz* to *Samarkant*, and fetched from thence *Seleb Soltán*, a Descendant of *Hafsanakuli Khán*^g; whereof the *Khán* being informed, he went forthwith to *Urjenz*, and put

Plots against
the Khán.

^a Or, *Zam*, on the River *Amú*. ^b Or, *Turkey*. ^c Or, *Pars*. See the *Tartar Cycle*, p. 400. ^d History of the *Turks*, &c. p. 305, & seq. ^e In the Translation, *Arap*, according to the *Turkish* Pronunciation. ^f In the Translation, *Urussas*. These were the *Kofaks* who dwell on the River *Jaik*, or *Yaik*. ^g So the *Uzbeks* call the *Eluts* in Contempt, and from them the *Russians* have the Name. ^h See before, p. 491.

Karazm
Kingdom.

the new Pretender to Death, without enquiring farther after his Accomplices, who, he said, might have been innocently drawn into the Plot.

TEN Years after, a thousand *Kalmüks* having invaded *Karazm* on the Side of *Bakirgan*, plundered many Habitations, and returned with a great Number of Prisoners, in Spite of all the Pains that was taken to pursue them.

Two of his
Sons

ARAB Mahamet Khân had seven Sons by several Wives, *Isfandiar Soltân*, *Habash*, *Ilbars*, *Abu'lghâzi Babâdur*, *Shaûf Mahamet*, *Karazm Khân Soltân*, and *Augan*. After that Prince had reigned peaceably for fourteen Years, one Day, when he was gone to *Urjenz*, several young Men persuaded *Habash* and *Ilbars* (the one sixteen, the other fourteen) to go with them from *Khayuk* to *Urjenz*, that they might be received in Quality of their Father's Successors. Being advanced to a Fountain in the Country of *Pishga*, (only one Day's Journey from that City) where they staid ten Days, the *Khân* sent for them to come to him, and to tell them, that he would give them *Wazir* for a Portion. Their Answer was, that they would come as soon as their Men were gotten together. *Arab Mahamet* might have quashed this Sedition at once, by only publishing his Orders, that none should join the Princes, for he was much feared by his Subjects: But neglecting this Precaution, though at the same Time he knew many went to see them, the People imagined what they did, was by his own Consent.

THE young *Soltâns* judging themselves strong enough, made an Irruption into *Khorasân*; from whence they returned to their first Camp laden with Plunder, and sent two *Persians* as a Present to their Father. After this they dismissed all their Troops, excepting fourscore Men. Hither the *Khân* sent again a *Vigâr* Lord, to exhort them to come before him: But the *Uzbeks* between the Countries of *Darugan* and *Bakirgan*, who had joined them, answered, that the Princes had no Occasion to go to their Father, and that they had nothing to do with him. As this Language foreboded a Rebellion, the *Khân* being seized with Fear, departed instantly for *Khayuk*. Hereupon the two Princes went anew to ravage the *Persian* Territories; and at their Return seizing all their Father's Granaries, distributed the Corn among their Troops, which increased them considerably. Wheat was then so cheap, that two hundred Weight might have been had for a *Tanga*; for nothing but that Grain was sown from the small Town of *Modekan*, to this Side of *Bakirgan*, and as far as the Country of *Kuigan*.

Matters ac-
commodated.

The *Khân*, who possessed a great Extent of Land on that Side, caused the *Khâzel* to be cut behind *Tûk*, and by Means of that Opening with several Canals, watered his Lands. After which the Opening being shut, the River resumed its Course to the Sea of *Mazanderân*.

Uzbek
Khâns.

ARAB MAHAMET finding the Mutineers multiply daily, came to an Agreement with his Sons, giving-up to them *Wazir*, and all the *Turkmâns* depending on it. After which, the two Princes, followed by four thousand Men, went to *Khayuk*, to salute their Father.

FOUR Years after, *Ilbars Soltân* assembled Troops near *Wazir*, under Pretence of going to besiege *Yaurfurdî*: But hearing the *Khân* was on the Road to *Urjenz*, he went and took *Khayuk*. *Arab Mahamet* being informed of this Surprise, turned back, by Advice of his Lords, who were of Opinion, that on his Approach *Ilbars* would quit the City. But being come to *Khasgan*, a little Town near that Place, the *Soltân* sent thither five hundred Men, who entering in the Night, seized him, and all his Retinue. From thence being carried to *Khayuk*, *Ilbars* detained them all as his Prisoners, and distributed among his Troops all the Money his Father had been hoarding for many Years, as well as the Effects of the Captive Lords*. The other Brothers being informed of that detestable Action, resolved to make War on *Ilbars*, even *Habash* himself offered to accompany them: But they were diverted from that Purpose by some of their Lords, who judged that such a Proceeding might put their aged Father's Life in Danger; while *Ilbars*, if let alone, would release him of his own Accord; as shortly after it came to pass.

Rebel a se-
cond Time.

THE *Khân* being come back to *Urjenz* with his Son *Isfandiar*, they resolved to seize *Ilbars Soltân*; but he discovering their Design, fled to the Desert with only five or six Men: However, they ruined his Habitations, and transplanted the greater Part of his Subjects. At their Return from this Expedition, *Abu'lghâzi Soltân* proposed to go-kill his Brothers *Habash* and *Ilbars*, who still closely corresponded, as the only Way to secure his Father's Life: But the *Khân* would determine nothing till he had consulted *Zin Haji*. *Abu'lghâzi* returning at the Time appointed, and finding that Lord did not approve of his Proposal, put his Father in Mind how he had been deceived before, by *Zin Haji*'s magnifying the Forces of those Princes to whom he was sent on their first Revolt; which had obliged him to retire to *Khayuk*, when he might easily have seized them, but for that false Representation^b. He added, that as every-body else he had consulted,

Abu'lghâzi
Soltân's

Proposal to
kill them.

* History of the *Turks*, &c. p. 312, & seq.

^b *Abu'lghâzi Soltân* should have made-use of this Argument before, when his Father proposed consulting *Zin Haji*, in order to have dissuaded him from that Design.

approved.

Isfandiar
Khân.

approved of his Design, except *Zin Haji*, it confirmed him in the Opinion he had all along entertained, that he and his Brother *Kurbauk* were Traitors; and held a criminal Correspondence with *Ilbars*, by Means of their two other Brothers, who were the most intimate Confidants of that Prince. In short, he told his Father, that if he did not follow his Counsel, he would repent it when it was too late.

The Khân
marches

For all this, the *Khân* refused to enter into his Measures; nor would *Isfandiar Soltân* join with him. Mean-time, *Habash* being informed, by one of their Spies, of *Abu'lghâzi's* Project, never forgave it him. Five Months after, *Arab Mahamet Khân* beginning to repent his not having followed the Author's Advice, sent Orders to *Isfandiar Soltân* and him, to join him immediately, with their Troops, at *Khayuk*. In the Interim he sent to tell *Habash* and *Ilbars*, that as they had ten Persons about them, who never ceased giving them evil Counsel, in case they delivered them up to him, he could pardon all that was past; otherwise, he would own them no longer for his Children. Upon their Refusal, the *Khân* advanced with his Troops to *Kandum*, a Borough not far from *Khayuk*, where he waited for his Sons. *Abu'lghâzi*, leaving his Men to follow leisurely, rode before^a; and being come to *Kandum*, proposed to his Father to march along the right Side of the River; while he, with his eight hundred Men, should oblige the *Turkmâns*, who incamped in the Desert, and were more than half of them his Subjects, to join him; resolving to destroy those who belonged to his Rebel Brothers, in case they refused: For, without their Assistance, they could not raise four hundred Men. But the *Khân* not approving of his Advice this Time neither, as soon as *Isfandiar* arrived with his Troops, they proceeded. When they were entered into the Country of *Ikzi Kumani*, *Abu'lghâzi* set-upon his Father once more to make a Diversion among the *Turkmâns*; but to as little Purpose as before. In short, having advanced by slow Marches as far as the little Canal called *Tashli Ghermish*, the two Princes, who had Time enough given them to get all their Forces together, came and charged their Father so vigorously, that his Men began presently to fly, and left the unfortunate *Khân* a second Time Prisoner in the Hands of his unnatural Sons^b.

Is taken Pri-
soner,

In this Battle, which was very bloody, *Abu'lghâzi Soltân*, being hemmed-in by forty Men, was brought-off by six of his own, who came to his Relief in the Nick of Time. On this Occasion he received a Shot with an Arrow in

the Mouth; so that he was obliged, afterwards, to have some little Bone of the Jaw taken-away on the fractured Side. After this, he made towards a River, which he was obliged to cross by Swimming; but had scarce got-off his Coat of Mail, before the Enemy came running after him, and crying, Kill! kill! Hereupon plunging into the Stream, which was very rapid, he, with Difficulty, escaped Drowning, by giving the Horse his Head, and holding fast by the Main. Having gotten over with three of his Men, he took the Road to *Kât*, where he found ten more; and with them retired into *Great Bukhâria*, to *Imâm Kuli Khân* (the Successor of *Abdol Momin Khân*) who received him very kindly at *Samarkant*^c.

ISFANDIAR SOLTÂN having retreated to *Slain by Ilbars*.
Hazarash with his Brothers *Sharif Mahamet* and *Karazm Khân Soltân*, *Ilbars* and *Habash* came and besieged them: But, at the End of forty Days, coming to an Accommodation, *Isfandiar* retired to the *Shâh* of *Persia's* Court, under Pretence of making a Pilgrimage to *Mekka*, leaving the City in Possession of *Sharif Mahamet Soltân*, who, four Months after, retired into *Great Bukhâria* to his Brother *Abu'lghâzi Soltân*. *Karazm*, by his Departure, falling intirely into the Hands of *Ilbars* and *Habash*, they divided it between themselves: The first had *Khayuk* and *Hazarash*; the latter *Urjenz* and *Wazir*, with their Dependencies. They assigned their Father the little Town of *Kumkala*, to live there with his three Wives and two youngest Sons: But a Year after, *Ilbars* having sent for his Father and two Brothers, caused him to be put to Death with *Karazm Khân Soltân*, and sent *Augan Soltân* to *Habash* with the same Intent. This latter, without whose Knowledge all the rest had been done, unwilling to imbrue his Hands in the Blood of his Brother, had him conveyed to *Russia*, where he died. As to the two Sons of *Isfandiar Soltân*, who were both Infants, *Ilbars* had them educated at *Khayuk*. *Arab Mahamet Khân* lost his Life in the Year 1621^d, called *It*, or *the Dog*, after having reigned twenty Years.

THE News of the *Khân's* Death having reached *Isfandiar's*
the *Persian* Court, the *Shâh* gave *Isfandiar Soltân* three hundred chosen Men, to try if he could recover his Father's Dominions. Having been joined on the Road by an hundred and seventy *Turkmâns*, of the Tribes of *Taka* and *Yamut*, he advanced directly to the Camp of *Habash Soltân*, near *Tûk*; but found him not there. That Prince was then feasting at the House of one of his Lords; when hearing of a sudden the Trumpet sound (which is forbidden on any Account, except on the Approach of an Enemy) he instantly took

^a He left *Kât* in the Morning: He came to *Kandum* late in the Evening. ^b History of the *Turks*, &c. p. 319, & seq. ^c The same, p. 333, & seq. ^d *Hijrah* 1031. The Author of the Description of the Countries bordering on the *Euxine*, and *Caspian* Seas, at the End of *Tavernier's* Travels, mentions this Event, with some little Variation.

Uzbek
Khân.

Karazm
Kingdom.

Horfe, and fled to *Ilbars Soltân*. After this, all those who had any Regard for the Memory of the late *Khân*, as well as such as were the Subjects of his other Sons, came and joined *Isfandiar*, whose Affairs were taking the best Turn imaginable, when the Artifice of one *Nasar Khoja* intirely changed the Face of them.

Defeated by
Perjury.

THIS Person, descended from a holy Man, called *Saghidata*, being devoted to *Ilbars*, who had married his Daughter, as soon as he saw the Storm rising, sent to bid his Son-in-law take Courage, and tell him, that he would be with him in two Days, with all the Men he could get together. To this End, arming fifty Men, in Hastē, he went and seized the Ford of the River *Khesel* on that Side, in order to prevent any from passing who had a Mind to join *Isfandiar*. After which he took the *Korân* in his Hands, and began to curse that Prince aloud, giving-out, that he had embraced the *Perſian* Sect, and that wherever he came, he put-to the Sword all the Men, and condemned the Women and Children to Slavery. As he backed all this with the solemnest Oaths, many of the common People (who could not believe, that a Man of his Birth would violate the most sacred Laws purposely to impose on them) instead of repairing to *Isfandiar*, as they at first designed, went over to the two Usurpers.

Not received
Karazm.

ILBARS and *Habash*, by this Means, soon found themselves in a Condition to go in Quest of their eldest Brother: And the two Armies meeting, *Isfandiar* was forced, after a bloody Action, to retire towards *Mankishlak*. However, in that Place being joined by three thousand *Turkmâns*, and a great Number of *Uzbeks*, who began to be weary of the Government of the two Princes, he went back again; and his Brothers having advanced to meet him, with a considerable Army, they continued fighting for twenty-two Days successively: But, at length, *Isfandiar* gained the Victory; and having taken his Brother *Ilbars* Prisoner, caused him forthwith to be put-to Death. *Habash Soltân* took Refuge with *Sharnik Mirza*, a Lord of the *Mankats*, on the River *Yem*, hoping a good Reception from the Chief of that Tribe; in Return for having sent back all the *Mankat* Prisoners within his Domains, when he reigned at *Urjenz*: But that Lord detesting his Perfidiousness, caused him to be arrested, and sent him to his Brother, who had him executed, without Delay, in the Year 1622^b, called *Tengüz*, or the Hog^c.

5. The Reigns of Arab Mahamet Khân, Isfandiar Khân, and Sharif Mahamet Khân.

Uzbek
Khân.

Partition of the Towns. Plot against the *Turkmâns*. *Vigûrs* and *Naymans* slain: Stand in their Defence. New Attempt against the *Turkmâns*. The *Uzbeks* defeated. *Abu'lghâzi's* Valour. The People deserting, he returns to *Turkeſtân*: Goes thence to *Samarkant*: Returns to *Karazm*. *Uzbeks* massacred. *Abu'lghâzi* seized, and sent Prisoner to *Perſia*. *Sharif Mahamet Khân*.

THE News of this Event coming to the Ears of *Abu'lghâzi*, and *Sharif Mahamet*, at the Town of *Samarkant*, they took Leave of *Imâm Kuli Khân*, and returned to *Urjenz*. At their Arrival they caused *Isfandiar* to be proclaimed *Khân*, and divided the Dominions of their Father among them. The *Khân* had, for his Share, the Cities of *Khayuk*, *Hazarashb*, and *Kât*; *Abu'lghâzi Soltân*, *Urjenz*, with its Dependencies (being then just nineteen Years old) and *Sharif Mahamet Soltân*, *Wazîr*.

THE Year after, all the principal Subjects of *Isfandiar Khân* having gone in Autumn to pay their Court to him, *Abu'lghâzi Soltân*, before he set-out, invited *Sharif Mahamet*, with three of his Sons, to his House; and, in Presence of two of his own Vassals, asked him, if there was not some Animosity between him and the *Khân*. On his answering in the Negative, he enjoined all the six to Secrecy by Oath; and then told them, he could not comprehend what his Brother meant by keeping the *Turkmâns* about him a whole Year; that, possibly, his Design was, to destroy all the *Uzbeks* about *Khayuk*, for having always favoured *Ilbars Soltân*, in which Case he would be sure to demand Help of them: That, therefore, the best Course they could take was, not to go to *Khayuk*, which might divert his Intention: But that if they must needs go thither, it was his Advice, to kill all the *Turkmâns* they should meet on the Road; and then present themselves before the *Khân*, with Ropes about their Necks, to implore Pardon; excusing themselves on the usual Treachery of that People, and the great Occasions of Complaint they have had against them in Times past. But *Sharif Mahamet Soltân* not approving of such a Proceeding, proposed killing *Isfandiar Khân* himself, and causing *Abu'lghâzi Soltân* to be proclaimed in his Room.

Plot against
the Turk-
mâns.

THIS Proposal was approved by four of the Lords: But *Kurban Haji*, a *Vigûr*, and one of *Abu'lghâzi's* Vassals, not satisfied with rejecting

* Nicknamed *Kara-kalpaks*.

^b Hejrah 1032.

^c History of the Turks, &c. p. 324, & seqq.

Karazm
Kingdom.
Vigurs and
Naymans
slain,

it, declared, that if ever he heard any more a Mention of such a Plot against the *Khân's* Life, he would impeach them. So blunt a Declaration having broken their Measures, they went to *Khayuk*: But four Days after, being about to return, *Isfandiar Khân* caused *Abu'lghâzi* to be arrested, and all the *Vigurs* and *Naymans* who were then in the City, to the Number of five hundred, to be put to the Sword. On this Occasion an hundred *Uzbeks*, of other Tribes, were slain, although he had forbidden that any of them should be touched. In like Manner, the Troops which were sent to destroy all about *Khayuk* belonging to those two Tribes (whom he was determined to root-out) contrary to his Orders, slew all the *Uzbeks*, who dwelt from *Hazarasb* as far as the high Stone-Tower where the River *Amû* divides in two Arms^a, not sparing the very Infants at the Breast.

THE *Khân*, after this, sent *Sharif Mahamet Soltân* to *Urjenz*, with Orders to cause the Throats to be cut of all the *Vigurs* and *Naymans* depending on that City. Whereupon those People gave him to understand, that they were resolved not to suffer themselves to be massacred without selling their Lives dear: But that they were ready to quit the Country, or receive *Abu'lghâzi Soltân*, and *Mahamet Saynbeg* (one of the *Khân's* most trusty Servants) to have an Eye over their Conduct. These Proposals appearing reasonable to *Sharif Mahamet*, he sent them to the *Khân*, who pitched-on the last Expedient. *Abu'lghâzi Soltân* being arrived, went and resided on the Side of the *Kheshel*, whither *Sharif Mahamet* repaired to him, with eighty *Turkmâns*, who went-over to *Mahamet Saynbeg*, as soon as he arrived. Mean-time thirty of the most considerable of the *Uzbeks*, beyond the River, came to welcome him, and offered him a thousand choice Men to be employed in his Service against *Isfandiar Khân*. On this Occasion, they proposed to begin by slaying *Mahamet Saynbeg*, and his eighty Men; because they looked-on the *Turkmâns* as the only Authors of the late Massacres of their Brethren; and then marching to besiege *Khayuk*, would put to the Sword all such of that Nation as they found in its Neighbourhood.

New At-
tempt

BUT this Project appeared impracticable to *Abu'lghâzi Soltân*, who knew that the *Turkmâns* would be so much on their Guard, that on the least Motion of the *Uzbeks*, they would take Flight; so that before they could reach *Khayuk*, all the rest of them would be removed, with their Effects; and what was worse, the *Kalmûks*, in their

Absence, would come and carry-off their Men and Children. He was therefore of Opinion that they should treat *Mahamet Saynbeg*, and his Men, kindly, and send them back loaded with Civilities, in order to lull the *Khân* asleep: after this *Sharif Mahamet* should go pass the Winter in the little Town of *Kayuk*, near *Urjenz*; whilst the *Uzbeks*, beyond the River, should be about making an Intrenchment for their Security, as if in Dread of the *Kalmûks*: That they should place Guards along the two Roads leading to the Country of those *Tartars*, as though to observe what passed; and that in Spring a Man should come running full Speed from those Centries, with News of a *Kalmûk* Invasion: That on this Advice they should assemble Troops, under Pretence of going to meet the Enemy: But in the Way joining *Sharif Mahamet*, they should turn of a sudden towards *Khayuk*, surprize that City, where there could not be then above sixty Men about the *Khân*, and put all the *Turkmâns* to the Sword.

THE *Uzbeks*, however, had no Mind to depart from their Design upon *Mahamet Saynbeg*, and his *Turkmâns*: But they finding it out, retired after Night-fall, when every-body was gone to rest. The *Uzbeks* arriving soon after, *Abu'lghâzi Soltân* told them, that as the shortest Follies are the best, his Advice was to send to assure the *Khân*, that they knew not the Reason of *Mahamet's* sudden Departure; and that if they had designed him any Harm, they could easily have prevented him. But this Advice was not relished by his Brother, and the *Uzbeks*, who insisted that they had no other Measures to take, but march to *Khayuk*. Arriving in two Days at the Bridge of *Tash-kupruk*, in the Country of *Khika*, they halted there forty Days, and killed some *Turkmâns*, the rest retiring to that City^b.

MEAN-TIME the *Kalmûks* having surprized one Part of the *Uzbek* Camp, and carried a great Number into Slavery, many of them deserted the Army, beginning to have a bad Opinion of their Success. On the News of this Revolt, the *Turkmâns*, who dwelt about the Mountain of *Abu'lkhân*, and at *Mankishlak*, joining *Isfandiar Khân* at *Khayuk*, he took the Field in his Turn, and encountering the *Uzbeks* in the Place above-mentioned, entirely defeated them. *Abu'lghâzi Soltân* seeing the Battle lost, retired with five hundred and forty of his Men, into the Intrenchment, which they had raised to cover their Baggage. In the Evening *Isfandiar Khân* drew near; but the *Soltân* fallying on-Foot at the Head of five hundred Men, gave him such a

^a One of the Arms, called *Tokay*, passes by that Tower: The other, which is greatest, having quitted its old Bed, runs by a large Channel into the *Kheshel* near *Ték*; which had rendered *Urjenz*, when the Author wrote, no better than a Desert. ^b History of the *Turks*, &c. p. 334, & seq.

in Reception, that he durst not make a second Attempt, intrenching himself at some Distance. After they had looked on one-another in the same Manner for six Days, without daring to engage, they came the seventh to an Accommodation, which the *Khān* had set on-Foot only with a View to draw *Abu'lghāzi* into the open Field, where he proposed to demolish him: But missed his Aim, in regard the *Turkmāns* had gone to the Borough of *Khanaka*, inhabited by the *Sarts*, just at the Time his Brother passed-out of his Intrenchment. However, at their Return, he pursued him with five thousand Men. The *Soltān* suspecting his Design, formed in haste an Inclosure with his Chariots, and defended himself so well, that the *Khān* was obliged, at last, to come to a second Treaty. After this *Abu'lghāzi*, and his Brother *Sharif Mahamet*, taking up their Abode at *Urjenz*, all the *Uzbeks*, who dwelt before on both Sides of the *Amu*, came to settle about that City.

The People
deserting,

SOME Time after, a Comet having appeared in the Sky, the common People, who were persuaded, considering the extraordinary Animosities which reigned among their Princes, that it portended some great Calamities, went-off by Troops, which they called *Top, Top*, into other Countries. Nor was it in the Power of *Abu'lghāzi Soltān* to restrain their Flight: For while he sent after the Party which went-out on one Side, two or three others withdrew another Way; some seeking Shelter at *Great Bukhāria*, others in *Turkestan*, with the *Kasats*^a and *Mankats*: So that having thus, in a Month's Time, lost three considerable Troops of his Subjects, he was constrained to retire elsewhere, to avoid lying at the Mercy of *Isfandiar Khān*. *Sharif Mahamet Soltān*, who was in the same Case, went to *Great Bukhāria*: But *Abu'lghāzi Soltān* retired towards the *Kasachia Orda*, and went to visit *Ishim Khān* at *Turkestan*.

He retires to
Turkestan,

THREE Months after, *Ishim* going to *Tashkent*, to pay his Respects to *Tursum Khān*, the reigning Prince of those Provinces, presented *Abu'lghāzi* to him; mentioning the Obligations which they owed his House, on Account of the Protection given many of their Relations, who had fled to *Karazm* for Refuge. Hereupon *Tursum Khān* received him at his Court, and treated him with much Distinction: But two Years after, *Ishim* having massacred the *Khān*, and all those of the *Kateguns* who were his ancient Subjects, *Abu'lghāzi* seeing there was no less Discord between their Families, than there was in his own, went into *Great Bukhāria*. On his Arrival, he

a found a very cold Reception from *Imān Kulī Khān*, because he had applied first to *Tursum Khān*, who was his Enemy.

FOR this Reason he told the *Uzbeks*, who had retired thither before him, that he should be obliged to hearken to the *Turkmāns*, who promised to espouse his Interest to the utmost, provided he would forget what was past. The *Uzbeks* upon this assured him, that though they had retired from him at the Appearance of the Comet, yet he might always depend on their Zeal for his Service: That on the other hand they flattered themselves, that he would continue his Protection to them; of which they said they had the more Need, as they could not depend on the Promise of his Brother *Sharif Mahamet Soltān*, who was naturally unconstant, and might, one Time or other, side with the *Turkmāns* against them. Lastly, they advised him to go-over to the *Turkmāns* on the first Invitation, and promised to repair to him in proper Time.

Returns to
Karazm.

SHORTLY after, there came a new Deputy *Isfandiar Khān* being informed they had invited him to their Quarters, had retired to *Hazarasb*, fearing a Surprise. Upon this *Abu'lghāzi Soltān*, followed only by five or six Persons, went directly to *Khayuk*, where he was immediately joined by Numbers of People from all Parts. Two Months after he learned, that his Brother *Sharif Mahamet* being reconciled with the *Khān*, was arrived at *Hazarasb*, and that they intended to turn all their Forces against him. On this Advice he took the Field, with what Troops he had, and the two Armies coming to a Battle, that of *Abu'lghāzi Soltān* had the better; which obliged his two Brothers to make Peace with him. Yet six Months after, they came unexpectedly, and besieged *Khayuk* with above fifteen thousand Men, for all the *Turkmāns* thereabout joined them: But although *Abu'lghāzi* had only six hundred with him, he defended himself so vigorously, that he obliged them at length to return with Loss; the Consequence of which was a new Treaty^b.

SOME Time after, three thousand Families of those *Uzbeks*, who three Years before had fled from about *Khayuk* to the *Kasats* and *Mankats*, to avoid the Fury of *Isfandiar Khān*, returned and went to settle on the Sea-Coast, about the Mouth of the River *Amu*. On this News eight hundred others set-forward, on their Return from *Great Bukhāria*, in order to settle in the Country of *Aral*: But the *Khān*, who looked-on the *Vigurs* and *Naymans* as the Cause of all the

^a These must be the *Kasatsia*, or *Kasachia* Order, mentioned below, who possess the East Part of *Turkestan*. The *Mankats*, or *Karakalpaks*, being Masters of the West Part. ^b History of the *Turks*, &c. p. 341, 35 seq.

Karazm
Kingdom.

Misfortunes of his Family, being informed thereof, came upon them by Surprise, with some Troops, on the Banks of the *Khesel* towards *Kât*, and put them all to the Sword, Man, Woman, and Child.

Abu'lghâzi
seized, and

ISFANDIAR KHAN taking this Occasion to invite his two Brothers to Court, under Pretence of regulating with them what concerned the Affairs of the *Uzbeks*, persuaded *Sharif Mahamet* to repair to the Country of *Aral* among those People, as it were of his own Accord, and unknown to his Brother. Next Morning some of the principal *Turkmâns* coming to visit the *Khân* on that Occasion, he solemnly protested *Sharif Mahamet* had undertaken that Journey without his Privy; and to set them against *Abu'lghâzi Soltân*, pretended, that it was done by his Advice. He went farther, and told them, that it was this last, who had recalled the *Uzbeks* to settle in the Country of *Aral*, with a Design to make-use of them against the *Turkmâns*, and that he had sent his Brother thither to prepare them for the Purpose: He concluded by saying, that as from thence it appeared he was contriving some dangerous Plot against them, their only Course was to prevent him, by seizing his Person.

Sent Prisoner
to Persia.

THIS Advice having been approved of by all the Assembly, he caused the Gates of the Castle to be shut, and sent to arrest *Abu'lghâzi Soltân*, who was still fast asleep. After this the *Khân* carrying him to *Yaurfurdî*, ordered the Governor to send him under a strong Guard into *Persia*: That Officer, for better Security, conducted him in Person to *Hamadân*, where *Shâh Sefi*^a, the Successor of *Abbâs*, then was; who ordered him to be conveyed to *Ispahân*, where he assigned him a House, and ten thousand *Tanga*^b a-Year, for his Expences^c; but at the same Time had him carefully watched, that he might not escape.

Sharif Mahamet
Khân

ISFANDIAR KHAN died the first Day of the Year 1634^d, after having reigned twelve Years, and left two Sons, *Yushan* and *Ahrâf*. He was succeeded by his Brother, *Sharif Mahamet Soltân*, who fixed his Residence at *Urzjenz*. This *Khân* was much at Variance with the *Kalmûks* (or *Elutbs*) who in his Time came and seized a great Part of *Karazm*. He died in the Year 1642^e, leaving, as it should seem, the Throne vacant.

6. The Reign of Abu'lghâzi Khân.

Uzbek
Khân.

His Birth and Marriage: Escapes from Ispahân: Suspected at Bâstam: Gets out of Persia: Received by the Turkmâns: Is proclaimed Khân: Attacks Khayuk, without Success: Afterwards takes it: Perfidious Dealing with the Turkmâns. Kalmûk Invasions repelled by the Khân: He invades Great Bukhâria: Makes great Ravages: Attacked in his Retreat by a great Army: His brave Defence: Defeats the Enemy: Makes new Invasions: Resigns the Crown: His Death. Abu'lghâzi Khân's Character. He is honoured in Persia. Anusha Mahamet Khân leagues against Persia: Makes great Ravages. Haji Mahamet Bahâdur Khân's Embassy to Russia. Revolution in Karazm.

ABU'LGHAZI SOLTÂN was born at *Urzjenz*, in the Year 1605^f, on Monday, in the Month of *Asfet*, at Sun-rise, forty-eight Days after the Defeat of the *Kojaks*, before-mentioned^g; who having met-with near the River *Jâik*, ten Merchants of *Urzjenz*, trading to *Russia*, slew eight, and made the other two serve as Guides in their Expedition. On this Occasion his Father *Arab Mahamet Khân* said, that Child will be happy, because his Enemies were defeated before he was born^h; and in regard his Mother was descended from *Soltân Ghâzi*ⁱ, Son of *Ilbars Khân*, he gave him the Name of *Abu'lghâzi Bahâdur*, and when he was sixteen Years of Age, married him, granting him one Half of *Urzjenz*, the other Half of which he at the same Time assigned to *Habash Soltân*. The Year following^j, upon some Difference which happened between the two Brothers, his Father gave him the City of *Kât* for his Portion; and not long after, the unfortunate Battle was fought, wherein the *Khân* was taken Prisoner, and put to Death by his unnatural Sons^k.

WHAT passed from that Time, till *Abu'lghâzi Soltân* was sent into *Persia*, has been already related. After he had remained there in the Condition of a Prisoner ten Years, he formed the Design to make his Escape. This having been approved of by three of his Domesticst whom he acquainted with it, he called the Person who had the Guard of him, and after he had ordered him to take a Horse, which had been sent him for his Kitchen, to the Butchers, gave him a thousand *Tanga*, bidding him go-buy a

^a He ascended the Throne in 1629, at the Age of Sixteen.

^b Coin of *Karazm*. See before, p. 484.

^c This happened about the Year 1630; for it was thirteen Years before he was proclaimed *Khân*.

^d *Hejrab* 1044, called *Ghîlki*, or the Horse.

^e *Hejrab* 1052.

^f *Hejrab* 1015, called *Taufikân*, or the Hare.

^g P. 502.

^h The *Tartars*, in general, are full of such superstitious Whimfies.

ⁱ Here the Author gives his Genealogy from *Adam*, which the Reader may easily trace from this History as high as *Jenghiz Khân*, whose Pedigree has been already set-forth.

^j This was in 1621. *Hejrab* 1031.

^k History of the *Turks*, as before, p. 330, & *segg*.

Slave, and pass the Night with her. His being gone full of Joy at his Present, *Abū'lgāzi*, and his Men, went in the Evening to the neighbouring Stable, and took-out eight Horses; after which he caused all their Beards to be shaved: When every-body was at Rest, he chose one of them, who could speak the *Turkish* or *Persian*, to put-on his best Cloaths, because he was to represent the Master: The second domestic was dressed as a Sort of Gentleman: The third wore the Garb of a Valet, and himself was disguised like a Groom.

Suspected at
Bastām,

In this Equipage leaving *Ispahān*, they got safe to *Bastām*: But three of their Horses failing a little beyond that City, they were obliged to stop at a Village on the Road, called *Boyish*, inhabited by *Saghits*. He who passed for the Master, being seated on a Carpet at the Gate, with one of the Valets standing behind him, while the other held the Horses, *Abū'lgāzi* entered into the Place to swap the tired Cattle. He presently got-off two of them: But having asked one among the Croud, who flocked about him, which was the Way to the Village of *Maghi*; an old Man of Seventy grew suspicious of him, telling his Neighbours, that as scarce one in ten of themselves knew the Way to *Maghi*, he judged this must be the *Soltān* of the *Uzbeks*, who was making his Escape. He added, that as in case it was so, there would be Couriers after him in a Day or two: He advised them to seize, and carry him to *Bastām*, or at least not to exchange Horses with him, in regard those who did would have a bad Time of it. On this Occasion the counterfeit Groom, who spoke the Language of the Country perfectly well, by Way of Answer, told the old Man a very formal Story, too long to repeat here; which gaining the People on his Side, he swapped the third Horse, and got sufficient Information about the Road.

Crossed out of
Persia,

HAVING made great Expedition to pass the Borders of *Khorāsān*, he arrived at length in the Neighbourhood of *Karakum*, at a Place where the Road dividing, one led to *Mankishlak*, the other to the Mountain of *Kuran*. Resolving to keep the Fields no longer (as till then he had done, to avoid meeting much People) he struck into the latter, and came to a Village; which happening to be inhabited by *Turkmāns*, he asked a Lad, whom he saw near the Road, what Sort of People those were. The Boy having answered, we are *Kisilafaks*; he demanded how they

came there, since they belonged to *Mankishlak*? The Youth replied, that the *Kalmuks* had driven them out of their Habitations three Years before, and named some Families of the Tribe of *Irsari*, known to *Abū'lgāzi*, who dwelt not far-off.

THE *Soltān*, glad to find himself out of the *Persian* Dominions, went to the Village, where he was received with extream Joy by the Inhabitants, at whose Invitation he staid there the Winter; but in Spring repaired to the *Turkmāns* of the Tribe of *Taka*, who dwell near the Banks of the *Amū*, at the Foot of the Mountain *Kuran*. With these he staid two Years, and then went to *Mankishlak*, where he found no more than seven hundred Families, who were reduced under the Obedience of the *Kalmuks*. The *Khān* of the *Kalmuks* being informed of the *Soltān's* Arrival in his Dominions, sent one of his principal Officers to invite him to Court. *Abū'lgāzi* accepting of the Invitation, was treated with great Distinction the whole Year he remained with him: After which, having formed a Design of going to *Urjenz*, the *Khān* suffered him to depart, with many Marks of Friendship.

He arrived at that City in the Year 1643; and six Months after the *Turkmāns* proclaimed him *Khān*, in the Country of *Aral*, towards the Entrance of the River *Amū* into the Sea of *Mazanderan*: This was in 1644, two Years after the Death of *Sharif Mahamet Khān*. *Yushan* and *Ahrās*, the two Sons of *Isfandiar Khān*, his Predecessor, being in Possession of *Khayuk* and *Hazarasb*, the *Turkmāns*, within their Jurisdictions, refused to submit to *Abū'lgāzi Khān*; and put themselves under the Protection of *Nadir Mahamet Khān* of Great *Bukhāria*, after sending *Ahrās Soltān* to the *Persian* Court to be brought-up there.

UPON this *Abū'lgāzi Khān* having sent twice to pillage the Habitations of the Subjects of *Khayuk*, *Nadir Mahamet Khān* placed Commanders and strong Garisons in that City, and *Hazarasb*, and sent *Isfandiar Khān's* Widow to dwell in the Country of *Kanski*; having afterwards conferred the Government of those two Places on his Grandson *Kasim*, Son of *Rhisseran Soltān*, *Abū'lgāzi Khān* resolved to pay him a Visit. To this End he embarked his Infantry in the Country of *Aral*, to ascend the River *Khesel*, as far as the Bridge *Tash Kupruk*, and followed by Land with his Cavalry. Being arrived at the Place of Rendezvous, he marched, with some of his Foot, to the Borough of *Kandum*; and

* In the Province of *Komes*, and Borders of *Afrahād*.
Or, *Eluth Mongols*.

The Author makes no Mention where the *Khān* of the *Kalmuks* kept his Court, or whether any Part of *Karazm* was then under his Dominion. It was at this Time that the Author learned the *Mogul* Language, in which he wrote his History. See History of the *Turks*, &c. p. 31.

* *Hejrah* 1053, called the *Ghılan*, or the *Serpent*: Elsewhere, *Kılan*.

* *Jeqq*.

† Mentioned before, p. 504. c.

† History of the *Turks*, &c. p. 349.

passing

Karazm
Kingdom.

passing a Brook which lay between him and the City, hid an hundred and eighty of his Men in a Valley: Then with sixty Bowmen and twenty Musketeers, advanced-up to the Place, ordering them not to fire till they saw him fire.

Without
Success.

THE Enemy perceiving them coming, made a Sally with a thousand Men, of whom seven hundred had Coats of Mail, though not above five of the *Khân's* were so accoutred. That Prince, without being dismayed at their Numbers, drew them dexterously to the Place where he designed; and then marching-up, gave them so rude a Salutation with Arrows and Bullets, at twenty Paces Distance, as allayed much of their first Fury; while those who lay concealed, coming to charge them at the same Time in Flank, they fell into Confusion, and fled towards *Khayuk*. The *Khân*, who was not able to pursue for Want of Horse, returned, and sent his Troops into Quarters.—Here *Abu'lghâzi Khân* breaks-off his History, having been hindered from finishing it by a grievous Sickness, of which he died. What follows, was added by his Son and Successor, *Anusha Mahamet Bahâdur Khân*.

Afterwards
takes it.

SOME Time after, *Nadir Mahamet Khân*, of Great *Bukhâria*, having recalled his Grandson, *Kassim Soltân*, from *Khayuk*; sent *Yakûb*, one of his Lords, to *Hazarasb*, to govern what he possessed in *Karazm*: But having, in the Interim, been dethroned by his Vassals, for his harsh Treatment of them, they set-up his Son *Abdol-aziz Soltân*. On the News of this Revolution, *Abu'lghâzi Khân* marching to *Khayuk*, in the Year 1646*, found no Difficulty to possess himself of it: After which he caused Proclamation to be made, that all the *Turkmâns*, who had quitted their Habitations on Account of the late Troubles, might freely return home, on his Promise never to think of their past Faults.

Perfidious
Dealing

ON these Assurances, those who dwelt beyond *Hazarasb*, sent Deputies to the *Khân*; who ordered, that they should all repair to him before that City, which he was going to take Possession of, and there tender him their Faith and Homage. The *Turkmâns* being assembled, according to his Orders, he sent to desire them to provide his Kitchen with Milk and Cattle, for that he intended next Day to make a great Feast. This having been performed to the *Khân's* Satisfaction, he treated them very splendidly; but towards Evening caused them all to be killed, to the Number of two thousand Persons, and then sent to plunder their Habitations.

With the
Turkmâns.

NEXT Year^b marching into the Country of

a *Tarkhan*, in Quest of the *Turkmâns*, who had quitted *Khayuk* after *Hajim Soltân's* Departure, he put to the Sword those whom he found; but the greater Number fled into the Province of *Bamaburinak*, whither he went to dislodge them, in the Year *Zizkan*, or the *Mouse*^c. Such as knew not where else to go, sent their Wives and Children into the Country of *Aral*, and intrenched themselves under the Ruins of some old Walls. The *Khân* finding them in this Situation, made them some Proposals: But as they durst not trust him, they marched-out a-foot, and threw themselves desperately on his Troops; but were so well received, that not one of them escaped. After this, *Abu'lghâzi Khân* being resolved to reduce the *Turkmâns* so low, that they should not be able to raise Disturbances for the future, made several Expeditions against them; wherein he chastized them severely.

Uzbek
Khâns.

IN the Year *Saghir*^d, a Lord of the *Kalmûks*, *Kalmûk In-* coming with some Troops to *Kât*, caused many *vassals* People to be killed, and others to be carried into Slavery. Soon after another arriving to traffic, the *Khân* let them finish their Business, and then following them, defeated their Rear in the Country of *Yuguruk-basb*: After which coming-up with the Body of their Troops, he put them to Flight, leaving their Effects behind them. Three Years after^e, *Abu'lghâzi Khân* having been informed, that the *Kalmûks* hovered-upon the Frontiers both of Great *Bukhâria* and *Karazm*, with strong Parties, and made terrible Havock where-ever they came, sent *Abdol-aziz Khân* Notice to be upon his Guard. Mean-time three Lords of the *Torgauts* invaded the Lands of *Hazarasb*, where they destroyed the Village *Yesdus*, and took-out of another, called *Danugan*, much Cattle and People.

UPON this Advice, *Abu'lghâzi Khân* took *Repelled by* Horse immediately to pursue them, contrary to *the Khân*, the Request of his Officers; and though they were ten Days March a-head of him, yet by riding Day and Night, he at length came-up with their Rear, near the Mountain *Irder*, whom he defeated. Then pursuing the rest, overtook them in the Country of *Segheri-rabat*; where they were so well intrenched, that it was impossible to force them. But, on the other hand, as they durst not sally-forth to continue their Journey, they sent all the Plunder they had taken, with their Bows and Arrows, to the *Khân*, intreating Pardon for the Offence; pretending they did not know the above-mentioned Villages belonged to him, and promising never to invade

* *Hejrah* 1056, called *Tauk*, or the *Hen*.
the duodenary Cycle of the *Mongols*. It was the Year 1648.
Lu, or the *Crocodile*, answering to 1652.

^b 1647, called *It*, or the Year of the *Dog*.
^d Or, of the *Goat*, 1649.

^e The first of
In the Year

Karazm
Kingdom.

He invades
Great Bu-
khāria,

his Dominions for the future. Hereupon he sent them back their Arms, and suffered them to return home in Peace ^a.

AFTER this, *Subhan-kuli Khān* of *Bālk*, who had married his Brother *Sharif Mahamet Khān*'s Daughter, sent to intreat his Aid against *Abdolaziz Khān*, who had taken the Field with an Intent to deprive him of his Dominions ^b. *Abu'l-ghāzi Khān* willing to assist his near Relation, and revenge the Injuries done his House by *Abdallah Khān*, advanced in the Year *Key*, or of *the Sheep* ^c, into the Province of *Koghertlik*, bordering on *Great Bukhāria*; and sent a Body of ten thousand Men to plunder the City of *Karakul*, while he went in Person against that of *Siuntz-bala*, which he destroyed, with thirty or forty neighbouring Villages. After this he returned, for a While, to *Khayuk*; and then, in a second Invasion made the same Year, plundered *Karakul* afresh. Thence passing-on to the Province of *Gorāish*, he defeated an Army of fifteen thousand Men (sent by *Abdolaziz Khān*, who was then at *Karshi*) scarce a thousand of them escaping. A great Part of these threw themselves into *Karakul*; but the *Khān* following them, took Prisoners all, who were not slain, and burnt the few Houses that remained in that Town.

Makes great
Ravages,

IN the Year *Bizin*, or *the Ape* ^d, he took the Town of *Zarjui* ^e, which he entirely destroyed, and plundered the Country round it. Next Year he went and ravaged the Province of *Yayzi* ^f, which extends from the City of *Karakul* to that of *Nerjem*; and having taken much Plunder, was gone-back to his own Frontiers, at the same Time that *Abdolaziz Khān*, accompanied by *Kasim Soltān*, was on the March, with a numerous Army, to make a Diversion in the Province of *Koghertlik*. But as soon as he heard of *Abu'l-ghāzi Khān*'s Return to *Karazm*, he retreated with so much Precipitation, that many of his Men killed their Horses, though no one had Thoughts of pursuing them. *Abu'lghāzi Khān*, who in the mean Time had taken a Turn to *Khayuk*, made another Invasion the same Year, with twenty-five thousand Men, into *Great Bukhāria*; and having taken the City of *Karmina*, gave it to be pillaged, returning with considerable Booty, and many Prisoners.

Attacked in
his Retreat

BUT in his Retreat having passed a River over a Bridge, he caused his Tents to be set-up there, and believing himself very secure in that Place, ordered that the Baggage should begin to march at Midnight, and that the Army should follow at

a Day-break, keeping about his Person no more than his usual Guard of an hundred Men. Next Morning, some Hours after the Army had decamped, one of his principal Officers entered his Tent, and finding him still fast asleep, cried to him, "Rise, Sir, is this a Time to sleep here?" But the *Khān* made Answer, "Whom is it you would have me afraid of, since we have not heard of any Enemy-Troops in all this Province?" At the same Time one came to inform *Abu'lghāzi Khān*, that Troops of the Enemy appeared on the other Side of the River: And in Reality it was *Abdolaziz Khān* himself at the Head of sixty thousand Men; who having been informed, that the *Khān* of *Karazm* was going to besiege *Karmina*, by a Beggar, whom that Prince gave an Alms to on the Road, set-forward immediately, with all his Forces.

ABU'LGHAZI KHAN, on the Enemy's Approach, retired leisurely towards his Troops; which being about to pass a little marshy Brook, he sent Orders for them to halt on this Side. Mean-time a thousand Horsemen in Coats of Mail, began to press him at the Heels: On which the *Khān*, having gained a Pass, made his hundred Men alight (as he did himself) the better to make-use of their Muskets, and sent to order his Army to return. After this he detached *Yadigar Atalik* (the first Lord of his Court) with thirty Men, to attack the thousand Horse at the Entrance of the Defile, while he stood ready to support him with the rest. *Yadigar* executed his Orders with so much Conduct, that having first stunned the Enemy, by a clever Fire made on them near at hand, he knew so well afterwards how to manage his small Forces, by retiring or advancing, as Occasion served, that he disputed the Pass till *Anusba Mahamet Bahādur Soltān* (the *Khān*'s Son, then but fourteen Years of Age) came to his Father's Assistance, at the Head of six hundred Horsemen, with three hundred Foot-Soldiers behind them.

ABU'LGHAZI KHAN, upon this Reinforcement, marched-out of the Defile to receive those thousand Men: But as in the Interim the Enemy's Army had Time to approach, they were quickly supported by a great Body of Troops; which having surrounded the *Khān* on all Sides, would, doubtless, have mauled him severely, if he had not ordered his Son, *Anusba Mahamet*, with four hundred Men, to fall furiously on the Right of a great Squadron, which blocked-up the Road to their Army, while he attacked the Left with the six hundred that remained. This was executed

By a great
Army,

His brave
Defence,

^a History of the *Turks*, &c. p. 357. ^b *Bernier* informs us, that *Abdolaziz*, assisted by *Aureng-zeb*, sent by the Great Mogul, *Shāh Jehān*, laid Siege to *Bālk*; but suspecting *Aureng-zeb* might keep the City, when taken, he struck-up a sudden Peace with the *Khān*, and marched home. ^c Answering to the Year 1655. ^d 1656. ^e In the Translation, *Zardjui*. ^f In the Translation, *Jayzi*.

Karazm
Kingdom.

Defeats the
Enemy,

Mahmud
Ismaili,

Resigns the
Crown,

with so much Success, that having forced the a Enemy's Troops on both Sides, they made their Way through them, and rejoined their own, which advanced in Haste, to rescue their Khân from the Danger he was in.

As soon as he had put himself at the Head of his Army, he caused it to march forward, under Command of *Anusba Mahamet*, to attack the Enemy's Forces, which began to appear; and as soon as the rest of his Troops arrived, he made them advance to the Right and Left of his Son, b in order to sustain him. Then the Engagement becoming general, they fought a long Time with equal Fortune: But at length the juvenile Courage of *Anusba Mahamet* prevailing (although the first Time he was at such an Entertainment) the Army of *Abdolaziz Khân* was defeated, notwithstanding its great Superiority, and pursued as far as the above-mentioned River *. The Rout was so signal, that a great Number of the Enemy, who could not gain the Bridge, were drowned c in the Stream; and their Khân himself, though much wounded, was obliged to pass it by swimming, to avoid being taken.

ABU'LGHAZI KHAN returning to *Khayuk* with a great Number of Prisoners, gave a splendid Feast to all his Lords and great Officers; and after he had in public extolled the Valour of his Son, resigned to him the City of *Hazarasb*, with Subjects for its Defence. Next Year ^b the Khân again entered *Great Bukharia*, and took the City d of *Wardasfi*; and causing it to be sacked, returned laden with Plunder and Prisoners. Four Years after ^c, he made another Expedition thither; and advancing to the very Walls of *Bokhara*, the Capital of the whole Country, caused all the Villages, within its Jurisdiction, to be destroyed: After which he encamped before the Gate *Namofga*, with an Intent to take the City; but considering that there would be no Glory in such an Exploit, at a Time when the Khân was absent at *Samarkant*, and that there were none e but Women and *Tajiks*, or *Burghers*, in the Place, he laid aside the Design till another Opportunity, and returned with much Booty, and many Prisoners.

ABU'LGHAZI KHAN being now sixty Years old, began to consider, that there was

Blood enough shed to satisfy the F venging the Murder of the Princes committed by *Abdallah Khân*; and be acting against the Dictates of C persist any longer in giving Disturbance to a Prince, who was of the same Religion with himself, while he could more usefully employ his Arms against the *Kalmuks* and *Persians*. Guided by these Sentiments, he sent Ambassadors to *Abdolaziz Khân*, with Proposals of Peace; which having been accepted, he recalled his Troops from the Border of *Great Bukharia*, and sent them towards the Country of *Khorasân*. After this, he resigned the Throne to his Son *Anusba Mahamet Bahâdur Saltân*, with a Design to spend the rest of his Days in serving God: But he died not long after, in the Month of *Rama-* ^{his Death.} *dhân*, in the Year 1074 ^d, having reigned twenty Years ^e.

CHARDIN gives *Abu'lghâzi*, or *Abu'l Kazi* ¹, *Abu'lghâzi* (as he writes the Name) a very advantageous ^{Khân's Character} Character. He says, that Prince knew so well how to disguise the natural Barbarity of the *Tartars*, that you would have taken him for a *Persian*, he behaved with such a Grace and Affability on all Occasions: So that *Shâh Sefi* (for Distinction-Sake called *Mazi* ²) observing him endowed with so many rare Qualities, admitted him into his *Mejels*, or royal Assemblies, where he ranked him equal with the *Grandeers* of his Kingdom, and for his Maintenance assigned him Pensions no Way inconsiderable.

THE same Author informs us, that on his being brought ^h to *Ispahân*, *Sefi* looked-on him not ^{Honoured in Persia.} as a Robber, but a Prisoner of War, and paid him all the Honours due to a Person of royal Birth; assigned him a Revenue of fifteen hundred *Tomans*, amounting to six thousand Pounds; gave him a stately Palace, richly furnished, with a suitable Number of Officers and Retinue to attend him, during the ten Years he continued there. After his Return ⁱ to *Karazm*, he proved a constant Friend to *Persia*, keeping *Subhân-kuli Khân* ^k, and *Abdolaziz Khân* ^l of *Bokora*, in such Awe, that as soon as either of them entered *Persia*, he was in the Bowels of their Territories.

BUT after his Death, the Crown descending ^{Anusba Mahamet Khân} to his Son, *Enusba Khân* ^m, *Abbâs* the Second

* It is much this River is not named: Nor are the Distances and Situations of Places marked distinctly enough to be of such Service in Geography as might have been expected. ^b Being that called *It*, or *the Dog*, answering to 1658. ^c In that called *Bars*, or *the Tiger*, corresponding with 1660. ^d 1663, called *Tauskhan*, or *the Hart*. ^e History of the Turks, &c. p. 364, & seqq.

^f The Author says, the Name signifies *Father Arbitrator*: But *Abu'lghâzi* signifies *the Father of one who conquers on Account of Religion*. ^g That is, *the passed Reign*. ^h According to *Chardin*, he was made Prisoner after a Battle, in which the *Uzbeks* lost twelve or eighteen thousand Men. ⁱ The Circumstances of his Escape are differently told by *Chardin*.

^k That is, *the Prince, the Slave of the Praise worthy*, meaning God. ^l *Chardin* writes *Abdol-haziz Kaan*, which signifies *the Servant of the Majesty*, meaning *divine Majesty*. ^m That is, *the Lord of Profit*, the same with *Anusba Mahamet Bahâdur Khân*.

his Pension, which in Kindness he had taken : But the Son, who looked-on the Loss of Tribute, paid by the *Persian* Monarch to the King of *Karashm*, or *Orkenj*, to keep him from plundering his Dominions, thought the surest Way to recover it, or at least to make himself Amends for the Loss, would be to ravage the Frontier-Provinces. To this Purpose he enters into a League with the two other *Khāns* against *Persia*, espousing the Sister of the Prince of *Bālk*, and giving his own in Marriage to him of *Bakora*.

Leagues a-
gainst Per-
sia.

HOWEVER, *Abu'lghāzi Khān* having been of the *Shiyah* Sect, of which the *Persians* are, and not of the *Sunni* Persuasion, such as the *Uzbeks* profess; *Enūsh Khān* made open Profession of the latter: But his Allies, as a Proof of his Sincerity, required, that he should begin the War first, promising next Year to assist him with all their Forces. Hereupon the Prince of *Orkenj* entered *Persia* in the Year 1665, but met-with a powerful Resistance: For *Abbās* having been informed of the Conspiracy of these petty Kings, set-forward with a great Army, resolving to conquer their Territories, and annex *Bālk* to his own Dominions. The *Uzbeks* terrified at his Approach, thought it best to desist; and next Year sent their Ambassadors to beg a Peace.

Makes great
Ravages.

ON the Death of *Shāh Abbās II.* which happened soon after, the *Tartars* taking Heart again, the Prince of *Orkenj*, in 1667, entered *Merve Sava*, with his *Uzbeks*; who finding no Resistance, made strange Havock; nor could the Governors have prevented it, if they had Force enough, considering with what Swiftmess those People invade a Country, and retire. *Persia* being then governed by a young unexperienced Prince, Preparations to repel the Enemy went-on very slowly. At last two great Lords set-forward with four thousand Men, to join the Forces already in *Khorāsān*. Six Weeks after, Money was sent to pay the Troops in that Province, under a Convoy of two hundred Men: But the *Uzbeks* getting Intelligence of it, sent-out a Party three thousand strong; who took their Measures so well, that they carried-off all the Treasure, in

a Spite of the Troops that were detached to overtake them.

FROM this Time we find but little Mention in Authors about the Affairs of *Karazm*, till 1714, when, according to *Bentink*, *Haji Mahomet Bahādur Khān*, Grandson of *Abu'lghāzi Khān*, sent a Minister to *Petersburg*, to treat of an Alliance with the Court of *Russia*. *Webber* mentions this Prince, but calls him only the *Khān* of *Uzbek*, and says, the Design of the Embassy was to prevail-on *Peter I.* to oblige *Ayuka Khān*, his Vassal, not to join with the Princes his Neighbours, or stir them up against him. On which Condition he offered to assist the *Tsar* with fifty thousand Horse, at any Time, and allow his *Karawāns* a Passage through his Dominions to *China*; which Journey might be performed on a good Road in four Months, whereas that through *Siberia* was very long and troublesome. He proposed also to enter into a Treaty of Commerce with *Russia*, which would prove of great Advantage.

THE Ambassador was *Acherbi*, about fifty Years of Age, of a lively and venerable Aspect, wearing a long Beard, and an Ostrich-Feather on his Turbān, which none but the chief Lords wear. He said his *Khān* was turned of Twenty, and the Year before married the King of *Persia*'s eldest Daughter: That his Country was called *Uzbek*, and Residence *Khiva*, which consisted only of Tents and Huts, but never fixed to a certain Place: That the *Khān* is a Sovereign Prince, but his Authority limited by a Sort of Senate: That he was able to raise two hundred thousand Horsemen; in which Number the *Tsar* judged were included all his Male-Subjects, old and young: Lastly, that the Country of *Uzbek* bordered on *China*, *Hindūstān*, and *Persia*. Among other Things it is mentioned, that the *Tsar* liked the Ambassador's Music well enough. On which Occasion it must be observed, that the Inhabitants of *Karazm* were formerly very famous for their Proficiency in that Art.

BENTINK informs us, that between 1714, a late Revolution, of which he knew not the Particulars.

* *Chardin* writes them *Yusbeks*; which, according to the *Persians*, signifies an hundred Lords, to shew that they are governed by many Princes. He adds, that the *Yusbeks* reject this Etymology as false and injurious, saying, it is compounded of *Yusi*, he, and *bek*, Lord; as who should say, he the Lord, or he is the Lord: As if these were the only People on the Earth, who are truly Lords, *Coronation of Soleyman III.* p. 115. But in all Likelihood this must be a Mistake, since, according to the *Uzbek History*, they take their Name from *Uzbek Khān*, agreeable to a common Custom among the *Tartars* in general.

^b This must be the Territory of *Marū*, so often mentioned before, and for a Time belonging to *Karazm*. ^c *Chardin's Coronation of Soleyman*, p. 116, & seqq. ^d *History of the Turks*, &c. p. 373, in the Note. ^e See before, p. 401. a. ^f But should that Road be deserted, it would hinder the Peopling of *Siberia*.

^g The Author mistook the Name of the People, for that of the Country. ^h That is, his Summer-Camp is not fixed: But his Winter-Residence is *Urjenz*, or some other City. ⁱ *Present State of Russia*, vol. 1. p. 20, & seqq. ^k *De la Croix's History of Genghis Can*, p. 240. ^l *History of the Turks*, &c. as before, p. 373.

Great Bukharia.

Perhaps that mentioned by *Nacchi* the Jesuit ^a, a may relate to it. This Missioner takes Notice, that some Years before he wrote, he saw the Prince of the *Uzbeks* pass through *Aleppo*, in his Way to *Mohammed's* Tomb, with an Intention to live there a private Life. His Son had rebelled, and having seized him, caused his Eyes to be put out, that he might have no longer Hopes of re-ascending the Throne. He marched on Horseback with his Eyes bound up, conducted by fifty Guards. But since that Time we understand, b

says *Nacchi*, that the Son died miserably, and his Father was restored ^b.

It may be presumed, that *Haji Mahamet* was the unnatural Child, although the Title of *Haji*, or *Pilgrim*, better suits the blind Prince: But *Mahamet* seems too young to have had such an enterprising Son. However that be, in 1719 the *Uzbeks* of *Karazm* ought to have had a *Khân* of an enterprising Genius, and who could see well to command, in Person, the Expedition against *Beckowit* ^c.

The Geography.

In Karazm.

C H A P. V.

A DESCRIPTION of GREAT BUKHARIA.

Introduction.

BOKHARIA, *Bukhâria*, *Bogaria*, *Bokaria*, or *Boharia*, as it may be variously written, is the Name given at present to all the Country or Tract of Land between *Karazm*, and the great sandy Desert bordering on *China*. It signifies the Country of the *Bukhars*, which *Abu'lghâzi Khân* informs us, is a *Mongol* Word, implying a learned Man: Because, adds he, all those, who have a Mind to be instructed in the Languages and Sciences, go into *Bukharia* ^d. Hence it appears, that this Name has been imposed by the *Mongols*, who conquered this Region in the Time of *Jenghiz Khân*. The same Author mentions the *Bukhars* elsewhere ^e; but in those Places the Term seems to be restrained to the Inhabitants of the City of *Bokhara*. This vast Region is divided into two Parts, the *Great*, and the *Little Bukharia*: But it is observable, that although *Abu'lghâzi Khân* frequently speaks of the former, he never once mentions the latter; which Name, possibly, may not be so much in Use with the *Uzbeks*; or may have come in Use only since the *Eluths*, or *Kalmûks*, conquered the Countries comprized under that Denomination in the last Century. Both Names are in Use with the *Russians*, from whom they came to us.

beks Country: Its Situation and Extent: Soil and Produce: Division.

THE Country of *Great Bukharia* is nearly the same with that, called by the *Arabs*, *Mawara'nahr*; Which signifies, *what lies beyond the River*, meaning the *Jibûn*, or *Amû*, by the *Greeks*, *Oxus*; and is little other than a Translation of *Transoxana*, the Name given by the same Ancients to those Provinces. Under this Appellation was comprehended all the Space of Country those Powers possessed beyond that River, which, at different Times, was of different Dimensions. Although generally *Mawara'nahr* signified all the Lands between the *Jibûn*, and the *Sihân*, now called *Sir*, which separated them from those of the *Turks*; who, during the Dominion of the *Arabs* in these Parts, spread very far over *Grand Tartary*. However, *Abu'lghâzi Khân*, though in some Places he seems to use the Words *Great Bukharia* and *Mawara'nahr*, to denote the same Country; yet, in other Places, the first Name seems to be more limited, and even restrained to the Territories of the *Khân* of *Bokhara*, one of the three Powers into which *Great Bukharia* is divided.

GREAT BUKHARIA is also comprized under the Name of *Turân*, or the Country of the *Turks*; which is likewise given, by the *Arabs* and *Persians*, to the Countries North of the *Amû*, in Opposition to *Irân*, or *Persia* at large, situate to the South of that River; and includes a

S E C T. I.

The Names, Extent, Situation, and Provinces of Great Bukharia.

Names, Bukharia. Mawara'nahr. Turân. Uz-

^a He wrote between 1720 and 1724, when his Memoirs were printed, in the fourth Tome of the *Memoires des Missions en Syrie, & en Egypt*. ^b See Journey from *Aleppo* to *Damascus*, p. 80, & seq. ^c See before, p. 478. c.

^d See History of the *Turks*, &c. p. 108. ^e The same, p. 142, & seq. ^f By the *Greeks*, *Jaxartes*.

^g *Abu'lghâzi* says, the Name of *Turân* is given to all *Mawara'nahr*, that is, the Countries belonging to the *Hayatelah*. So those People were called by the *Arabs*: But by the *Persians*, *Abtelah*, or *Water of Gold*. These are the *Ephthalites* of the *Byzantine* Historians. ^h Or of *Tûr*, from whom the *Persians* say the *Turks* are descended.

confi-

Great Bu-
kharia.

considerable Part of what fell in Division to *Jagatay Khân*, second Son of *Jenghiz Khân*, from whose Descendants the *Uzbeks* conquered it. But here it must be observed, that *Abu'lghazi Khân* uses the Word *Turân* in a different Sense, namely, to denote the Countries lying between the River *Sir*, and the *Icy Sea* ^a, or, perhaps, more particularly *Siberia*: For he tells us, that *Kuchum*, or *Kujum Khân*, was driven, by the *Russians*, out of the Country of *Turân* ^b; and it appears from the *Russian History*, that he resided at *Siber* (near *Tobolskoy*) then the Capital of *Siberia* ^c. However, we incline to think with the *English Translator*, that instead of *Turân*, in that Place it should be written *Tura*: And this Opinion ^d seems confirmed, by a Passage in *Abu'lghazi Khân's History*, where the Country of *Tura* is expressly mentioned, together with *Russia* and *Bulgaria*; without Doubt, to signify the Country about the River *Tura*, in *Siberia*, which falls into the *Obi*, over-against *Tobolskoy*.

Uzbeks
Country.

As our early Geographers gave this Country the Name of *Zagatay*, or *Jagatay*, from *Jagatay Khân*, to whose Share it fell, so the more modern call it *Uzbek*, from its present Possessors; as if the Name of the Conquerors must necessarily pass to the conquered Dominions. But if any Part of this great Continent (adds the Translator) ought to be called so, it should be that situate between the Rivers *Jaik* and *Sir*; from whence the *Uzbeks* came, and to which *Mirkond* refers, when he tells us ^e, *Shaybek Khân* came from *Uzbek*, and drove *Mirza Babur*, the first *Great Mogul*, out of *Mawara'n-nahr*. After all, continues he, these are Names given by foreign Historians, and Geographers, to Countries, and which are entirely unknown to the Natives ^f.

Its Situation
and Extent,

GREAT BUKHARIA (which seems to comprehend *Sogdiana* and *Baktriana* of the Ancients, with their Dependencies) is situate between the thirty-fourth and forty-sixth Degrees of Latitude, and between the seventy-sixth and ninety-second Degrees of Longitude. It is bounded on the North by the River *Sir*, which separates it from the Dominions of the *Eluths*, or *Kalmüks*: On the East by the Kingdom of *Kashgar*, in *Little Bukharia* on the East: The Dominions of the *Great Mogul* and *Persia* on the South; and the Country of *Karazm* on the West: Being about seven hundred and sixty Miles long from West to East, and seven hundred and twenty broad from South to North.

Soil and
Produce,

ACCORDING to *Bentink*, Nature has denied

nothing to this fine Country to make living in it agreeable. The Mountains abound with the richest Mines; the Valleys are of an astonishing Fertility, in all Sorts of Fruits and Pulse; the Fields are covered with Grass the Height of a Man; the Rivers swarm with excellent Fish; and Wood, which is so scarce all over *Grand Tartary* ^g, is found here in great Plenty in several Parts. In short, it is the best-cultivated and inhabited of all the Northern *Asia*. But all these Blessings are of very little Use to the *Tartar* Inhabitants, who are naturally so lazy, that they would rather go-steal, or rob and kill their Neighbours, than apply themselves to improve the Benefits which Nature so liberally offers them ^h.

The Ceylon-
Isle.

GREAT BUKHARIA is subdivided into three great Provinces, viz. those of *Proper Bukharia*, *Samarkant*, and *Balk*. Each of these three Countries hath commonly its particular *Khân*; but at present the *Khân* of *Bukharia* is in Possession of the Province of *Samarkant*: So that all which lies to the North of the *Amu*, and also the Eastern Part of what lies to the South of that River, being in his Hands, makes him a very powerful Prince.

1. The Province of Proper Bukharia.

Proper Bukharia. Provinces, Duruganata: Gordish: Kuzin and Karmina. Bokhara City. The Water unwholesome. High Priest. The Khân. Religious Wars. The Coin. Commerce there, with other Nations: Easy Duties. Karmina. Wardanfi. Karsh. Zamin, or Zam. Pass of the River Amu.

THE Province of *Proper Bukharia*, or *Bokhara*, is the most Western of the three, having on the West *Karazm*; on the North a Desert, called by the *Arabs*, *Gaznah*; on the East the Province of *Samarkant*; and, on the South, the River *Amu*. It may be about three hundred and eighty Miles long, and three hundred broad.

ABU'LGHAZI KHAN, in the History of his Wars, mentions several Provinces and Towns in *Proper Bukharia* ⁱ, some of which the *French Editor* gives an Account of. With regard to the Provinces, that Author speaks of four, viz. *Duruganata*, *Gordish*, *Kuzin*, and *Karmina*.

THE Country of *Duruganata* is a large Province, bordering on that of *Yanghiarik* in *Kar-*

Proper Bu-
kharia.Provinces,
Duruganata.

^a History of the *Turks*, &c. p. 141.

^b The same, p. 209. See also before, p. 489. e.

^c The same,

part 2. p. 622.

^d The same, part 1. p. 131.

^e *Teixeira's History of the Kings of Persia*, p. 319.

^f See History of the *Turks*, as before, p. 452, & seq.

^g The Author says, over the rest of *Grand Tar-*

tary, thus making *Bukharia* a Part of it; but improperly, we think.

^h History of the *Turks*, as before, p.

455. ⁱ Rather, we should think, the Western Part.

^k See before, p. 511, & seq.

Great Bukhâria.

Gordish, Kazin and Karmina.

Bokhâra City.

The Water unwholesome.

High Priest.

The Khân.

azm. *Gordish*, a large Province also, towards the Frontiers of *Karazm*, is one of the most agreeable and fruitful in *Great Bukhâria*: It is also very populous, and well-cultivated. *Kuzin* and *Karmina*, are two little Provinces, situate towards the Middle of *Proper Bukhâria*^a. The Towns of *Proper Bukhâria*, or *Great Bukhâria*, mentioned by *Abu'lghâzi Khân*, are chiefly *Bokhara*, *Zam*, *Wardansi*, *Karakul*, *Siuntzala*, *Karsbi*, *Zarjui*, *Nerseni*, and *Karmina*.

THE City of *Bokhâra*, or *Boghar*, according to *Jenkinson*, is situated in the lowest-Part of all the Country, and, by his Observation, in thirty-nine Degrees ten Minutes Latitude, twenty Stages from *Urjenz*. It is of great Extent, and fortified with a high Wall made of Earth. It is divided into three Parts, whereof the Castle of the *Khân*, who resides here, and what depends on it, takes up one: The *Murfas*, Officers of the Court, and those belonging to that Prince's Retinue, the second Part: The third, which is biggest, being possessed by the Burghers, Merchants, and other Inhabitants. In this last Division, every Trade, or Profession, has its particular Quarter. The Houses, for the most Part, are of Earth; but the Temples, and many other Structures, as well private as public, are of Stone^b, sumptuously built and gilt; especially the Baths, which are so artfully contrived, that the like is not in the World.

THE Water of the little River that runs through the City, is very bad, breeding, in the Legs of those who drink it, Worms an Ell long, between the Flesh and the Skin; which working out about an Inch every Day, are rolled up, and thus extracted: But if they break in the Operation, the Patient dies. For all this Inconveniency, it is there forbidden to drink any other Liquor, but Water, and Mares-Milk: Such as break that Law being whipped through the Markets. There are Officers appointed to search all Houses for *Aqua vitæ*, Wine, or Brag^c; and in case they find any, to break the Vessels, spoil the Drink, and punish the Owners: Nay, often, if a Man's Breath smells of strong Liquor, he incurs a good Drubbing.

THIS great Strictness is owing to the Metropolitan (or Head of the Law) in *Bokhâra*, who is more obeyed than the King: Nay, he deposes him at Pleasure, as he did the King, who reigned when *Jenkinson* was there, and his Predecessor, f

THE King hath no great Power, or Riches. His Revenues are but small, and he is maintained chiefly by the City: For he takes the Tenth of

all Things there sold, to the great Impment of the People; and when he wants to pay his Debts, sends his Officers to take from the Shop-keepers upon Credit, they will, or not. Thus he acted to *Jenkinson*, for nineteen Pieces of Kersey. That Gentleman was very civilly treated by him, who reigned in 1559. He often sent for, and discoursed with him, about the Laws, Religion, and Power of the *European* Countries. At his Instance likewise, he sent an hundred armed Men in Pursuit of Robbers, who had attacked his *Karawân*: Four of whom being taken, were hanged, and Part of his Goods restored.

THE Country of *Boghar* was formerly subject to the *Persians*, and the *Persian* Language is there spoken: But the *Bogharians* are continually at War with those Neighbours, on Account of Religion, although both Nations are *Mohammedans*. They likewise quarrel with them, because they will not cut the Hair off their upper-Lips, as they, and all other *Tartars* do. This they reckon a great Sin, and for that Reason call them *Kafirs*, that is, Unbelievers; as they do the Christians. Ten Days after *Jenkinson* left the City, the King of *Samarkant* came and besieged it, in Absence of that Prince, who was at War with one of his Kinsmen.

THEY have no Gold-Coin at *Bukhâra*, but one Piece of Silver^d, worth Twelve-pence *English*. Their Copper-Money is called *Pooles*, whereof one hundred and twenty go to the Silver-Piece; which is not so commonly used in Payment as the Copper, the King causing it to rise and fall every other Month, and sometimes twice a Month.

As to the Trade of *Bukhâra*, *Jenkinson* observes, that in his Time there was a great Resort of *Karawâns* from *India*, *Persia*, *Balk*, *Russia*, and other Countries: But he adds, that the Merchants are so poor, and bring so few Wares, which yet they must wait two or three Years to sell, that there is no Hopes of any Trade there worth following. The *Indians* brought nothing but white Calicos, and carried-back wrought Silks, red Hides, Slaves, Horses, and such-like; but would not traffic for Kerseys, and other Cloth.

THE *Persians* brought *Kraska*, Woollen, and Linen-Cloth, wrought Silks, Argomaks, and the like; carrying from thence red Hides, with other Wares of *Russia*, and Slaves of divers Countries. The Cloth they had from *Aleppo* in *Syria*, and other Parts of *Turky*; therefore would buy none of *Jenkinson's*. The *Russians* carried

^a History of the *Turks*, &c. p. 462.^b *Bentink* says, they are of Brick.^c Or, *Braga*, as in *Abu'lghâzi Khân's* History.^d *Bentink* says, the Money of *Persia*, and the *Indies*, is current here also.

COUNTRY of GREAT BUKHARIA.

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The Geogra-
phy.

Sheep-Skins, Woollen-Cloths, Wooden-
Bridles, Saddles, and such-like; which
ranged for Calicos, Silks, *Kraska*, and
res; but the Vent is very small. For-
rawans came from *Kathay*^a, when the
open. They were nine Months on
the journey, and brought Musk, Rhubarb, Sa-
tin, Damask, and other Goods: But that Com-
merce had been obstructed for two or three
Years, by the Wars which continued to distract
the Countries of *Tasht* and *Kasgar*^b, two Ci-
ties that lie in the Way^c.

Early Duties. *BENTINK*, who seems to have taken his De-
scription of *Bokhara* wholly from *Jenkinson*, ob-
serves further, that this City is conveniently situ-
ated for Trade with the above-mentioned Coun-
tries; and that the Duties commonly paid there
are very moderate, not amounting to quite three
per Cent. But that on Account of the extraor-
dinary Oppressions, which the foreign Merchants
continually meet-with there, the Trade is very
small at present. However, from hence the Do-
minions of the *Great Mogul*, and Part of *Persia*,
are supplied with all Sorts of dried Fruits, of an
exquisite Flavour^d.

Karmina. THE same Author gives some Account of
three or four more of the Cities belonging to
Proper Bukharia. *Karmina* is situate in the Pro-
vince of the same Name, towards the Frontiers
of *Karazm*, to the North-West of *Bukhara*; and
is but inconsiderable at present.

Wardansi. *WARDANSI* lies to the West of the same
City, near the Borders of *Karazm*. It is a
pretty large, scrambling Town, inhabited by the
Bukhars, who traffic into *Persia* and *Karazm*.

Karshi. *KARSHI* is situate on the North-Side of the
Amu^e, and is at present one of the best Towns
in *Great Bukharia*, being large, populous, and
better built than any other in that Country.
The neighbouring Lands are exceeding fertile in
all Sorts of Fruits and Pulse, and its Inhabitants
drive a great Trade in the North-Parts of the
Indies.

Zamin, or Zam. *ZAMIN*^f is a small Town upon the right (or
North) Side of the *Amu*, towards the Borders of
Persia. It is remarkable for nothing, but its
Passage over that River, which is of great Ad-
vantage to the *Uzbeks* of *Great Bukharia*, in
their Expeditions on that Side^g.

Pass of the River Amu.

2. The Province of Samarkant.

Bounds and Extent. *Samarkant City*: *The Castle*:
Famous Academy: *The River*: *Silk Paper*
Fruits. *Otrar, or Farab*. *Kojand and Ter-*
med. *Kash. Anghien*. *Map of Bukharia*.

THIS Province, called *Mawara'nahr*, by *Bounds and*
Bentink, lies to the East of *Proper Bukharia*, and North of *Balk*. It extends as far as the
ria, and North of *Balk*. It extends as far as the
Borders of *Kashgar* in *Little Bukharia*; being
about five hundred and forty Miles long from
West to East, and five hundred broad from
South to North.

THIS Country, formerly, was full of flourish-
ing Cities; most of which are now ruined, or
much decayed. The chief of all is *Samarkant*,
or *Samarkand*^h, situated on a River and Valley
called *Sogd*ⁱ, in the Latitude of thirty-nine De-
grees, thirty-seven Minutes, twenty-three Se-
conds, according to the Observation of *Ulug-*
beg, who reigned here in 1447. It is seven
Days Journey to the North-East of *Bokhara*. It
falls short, at present, says *Bentink*, of being so
splendid as it was in Times past: Yet it is still
very large, and well-peopled. It is fortified with
strong Bulwarks of Earth^k, and its Buildings
are much in the same Condition with those of
Bokhara, excepting that one finds several pri-
vate Houses built of Stone, there being some
Quarries^l about the Town.

THE Castle appointed for the Residence of the
Khans, is one of the most spacious: But as at pre-
sent this Province has no particular *Khán*, it falls
insensibly to Ruin; for when the *Khán* of *Great*
Bukharia comes in the Summer to pass some
Months at *Samarkant*, he usually encamps in the
Meadows near the City.

THE Academy of Sciences in that City, is
one of the most famous among the *Mohamme-*
dans; who resort from all the neighbouring
Countries to perform their Studies there.

THE little River, which passes by the Town,
and falls into the *Amu*^m, would be of great
Convenience to the Place, by opening a Com-
munication with the neighbouring Dominions,
if the Inhabitants had but the Industry to make
it navigableⁿ. But for Trade to flourish, there

^a Or, *China*. ^b Or, *Tashtant* and *Kashgar*. Those People, who were at War with *Tashtant*, now the
Capital of the *Eastern Turkestan*, were the *Kossaks*. ^c *Jenkinson's Voyage to Boghar*, in *Purch. Pilgr.* vol.
3. p. 239, & seq. ^d History of the *Turks*, &c. p. 465, & seq. ^e It lies between *Bokhara* and *Sam-*
markant. *Timur-beg* usually encamped with his Army near this City. *Karshi* signifies a Palace, a Name given
to *Nakhshab*, or *Nesef*. It stands on the River *Tshu*. ^f Called also *Samin*, and *Zam*. ^g History of the
Turks, as before, p. 464, & seq. ^h Written by some, *Samarakand*. ⁱ Hence the *Sogdiana* of the An-
cients. ^k *Abu'l-feda* says, it had a wide Ditch round the Walls. ^l The same Author says, they are dug in
a Hill called *Kubak*, and that the Streets are paved with Stones. ^m To the South-West: Others make it to
rise a few Miles East of the *Amu*, and fall into a Lake to the East of *Samarkant*. ⁿ *Abu'l-feda* says, the
Water was conveyed by Leaden-Pipes into the City. See his *Descr. Chorasmitæ*, &c. p. 62.

Great Bukharia.
Silk-Paper
Fruits.

would require another Kind of Master than the a
Mohammedan Tartars.

It is said, that *Samarkant* furnishes the beautifullest Silk-Paper made in all *Asia*, which makes it in great Request throughout the East. The Country produces Pears, Apples, Raisins, and Melons, of an exquisite Taste, and in such Plenty, that it supplies the Empire of the *Great Mogul*, and a Part of *Persia* with them.

Otrar, or
Farab.

THE other remarkable Cities in this Province were *Otrar*, *Zarnuk*, *Kojand*, *Kash*, *Saganian*, *Washjerd*, and *Termed*: But of these we meet with scarce any Account in modern Travellers. *Otrar*, called by the *Arabs*, *Farab*, is the most distant City from the Capital, and lies almost due North. It stands in the most North-West Part of the Province, on a small River, which two Leagues thence falls Northward into the *Sir* *. This Place is famous for the Death of *Timur-beg*, or *Tamerlan*, in 1405; and though not considerable at present, was the Capital of *Turkestan*, when that Kingdom was in its flourishing State under *Kavar Khan*, before-mentioned b.

Kojand and
Termed.
Kash.

KOJAND, or *KOJEND*, lies seven Stages to the North-East of *Samarkant*, and four South of *Tashkant*, or *Alshah*, on the River *Sir*, being a famous Passage over that River, as *Termed* is over the *Amu*. *Saganian* and *Washjerd* are seated on the River *Saganian*, that falls into the *Amu*. *Kash* lies not far to the East of *Karshi*, and South of *Samarkant*. *Timur-beg* was Prince of this City before he rose to his Greatness.

Anghien.

To these Places may be added *Anghien*, which is the most Eastern-Town of Note in *Great Bukharia*, standing near its Borders towards *Kashgar*, and not far from the Source of the *Sir*, on whose Northern-Bank it is situate, in the Latitude of forty Degrees; according to the Jesuits Maps of *Tibet*, drawn from the Journals of *Chinese* and *Tartar* Travellers. For exhibiting the Country from thence, to the *Caspian Sea*, those Missioners transmitted Memoirs, which were put into the Hands of Mr. *Danville*, in order to make a general Map of *Tartary*: But as those Memoirs are not published with the rest by *Du Halde*, nor any Marks inserted in this Map, by Roads, or otherwise, whereby one may trace or distinguish the Places to which those Memoirs relate; we are quite at a Loss to know how far they were of use to that skilful Geographer, in drawing the Part which concerns *Great Bukharia*, more particularly as to the Course of the *Sir*, with the Countries and Rivers to the North of it, wherein his Map differs so widely from, and seems to excel all others.

Map of Bu-
kharia.

3. The Province of Balk.

The Capital
City.

Bounds and Extent: Soil and Produce: Inhabitants civilized. City of Balk: The Khan's Castle: Its Trade. Anderab. Lapis Lazuli Quarries. Badag-shan. Mines of Gold, Silver, and Rubies. Belur-tag.

THE Province of *Balk*, or *Balkh*, lies to the South of the Province of *Samarkant*, and East of that of *Proper Bukharia*. It is about three hundred and sixty Miles long, and two hundred and forty in Breadth.

BENTINK observes, that although this Part is but small, in Comparison of all the rest, which is in the Hands of the *Khan* of *Bukharia*; yet being extremely fertile, and thoroughly cultivated, the Prince, in whose Possession it is, draws a fair Revenue out of it. This Province particularly abounds with Silk, of which the Inhabitants make very pretty Stuffs.

THE *Uzbeks*, subject to the *Khan* of *Balk*, are the most civilized of all who inhabit *Great Bukharia*, to which the large Trade they have with the *Persians* and *Indians*, in all Likelihood, contributes much; excepting in this, and that they are less thievish, and more industrious, they differ in nothing from the other *Tatars* c.

THE Country of *Balk* is divided into several Provinces: The most remarkable are *Khotlan*, or *Katlân*, *Tokharestan*, and *Badagshan*. Its chief Cities are *Balk*, *Fariyab*, *Talkân*, *Badagshan*, and *Anderab*.

THE City of *Balk* is situate towards the Borders of *Persia*, about fifty Miles to the South of *Termed*, on the River *Dehask*, which about forty Miles thence to the North-West falls into the *Amu*. *Bentink* informs us, that *Balk* is at present the most considerable of all the Towns possessed by the *Mohammedan Tartars*, being large, fair, and well-peopled: Most of its Buildings are of Stone, or Brick; and its Fortifications consist of Bulwarks of Earth, fenced without with a strong Wall, high enough to cover those employed in its Defence.

THE *Khan's* Castle is a great Building, after the Eastern Fashion, built almost wholly of Marble, dug-out of the neighbouring Mountains, which afford fine Quarries of it. It is Jealousy alone which has hitherto preserved this Prince in the Possession of his Dominions, as it is sure to find him a Support from one of the neighbouring Powers, when the other appears disposed to seize his Territories.

ALL Foreigners having free Liberty to transact their

* Called, formerly, *Tibun*, and *Alshah*.

b See before, p. 420.

c History of the *Turks*, &c. p. 466.

Affairs in this City, it is become the Resort a
all the Business carried-on between Great Bu-
ria and the *Indies*; to which the fine River
ve-mentioned, which passes through its Sub-
 contributes not a little. Merchandizes
two per Cent. going-in and coming-out;
those who only travel as Passengers, pay no-
g at all in this Place.

THE Town of *Anderâb* is the most Southern,
which the *Uzbeks* possess at present; being situate
at the Foot of the Mountains which separate the
Dominions of *Persia*, and the *Great Mogul*, from
Great Bukharia. As there is no other Way of
crossing those Mountains towards *India* with
Beasts of Carriage, but by the Road through this
City, all Travellers and Goods from *Great Bu-*
kharia, designed for that Country, must pass this
Way: On which Account the *Khân* of *Balk*
constantly maintains a good Number of Soldiers
in the Place; though otherwise it is not very
strong.

Lapis Lazuli
Quarries.

THE neighbouring Mountains afford very rich
Quarries of *Lapis Lazuli*, in which the *Bukhâr*
Inhabitants drive a great Trade with the Mer-
chants of *India* and *Persia*. For the rest, *Ander-*
râb is very rich, and well-peopled, considering it
is but small. Merchandizes pay there four per
Cent. for Liberty of passing.

Badagshân,
or Badak-
shân.

BADAGSHÂN is situate at the Foot of
those high Mountain *, which separate the Do-
minions of the *Great Mogul* from *Grand Tar-*
tary. It is a very ancient City, and exceeding
strong, by its Situation in the Mountains. It is
dependent on the *Khân* of *Proper Bukharia*, and
serves him for a Kind of State-Prison, where he
shuts-up those from whom he thinks it conven-
ient to secure himself.

Gold, Silver,
and Rubies.

THIS Town is not very big; but it is well
enough built, and very populous. The Inhabi-
tants are enriched by the Mines of Gold and
Silver, as well as Rubies, which are in their
Neighbourhood; those who dwell at the Foot
of the Mountains gathering a great Quantity of
Gold and Silver-Dust in Spring out of the Chan-
nels, made every Year by the Torrents, which
fall in abundance from the Top of those Moun-
tains, when the Snow melts ^b.

Belûr Tâg.

THOSE Mountains are called, in the *Mongol*
Language, *Belûr Tâg*, or, *the dark Mountains*:
In them rises the River *Amû*, there called *Har-*
rat; on the North-Side of which *Badakhân* f
stands, about one hundred Miles from its Source.
Its Distance, from *Balk*, is about two hundred
and thirty; and from *Anghien*, in the Province of
Samarkant, two hundred and ten. It is a great

Thoroughfare of the *Karawâns*, designed for *Little*
Bukharia, or *China*, which take the same Road. ^{Inhabitants, Bukhâra.}

S E C T. II.

The Inhabitants of Great Bukharia, their Man-
ners and Customs.

THE Inhabitants of *Great Bukharia* are,
1. The *Bukhârs*, or *Tajiks*, who are the
ancient Inhabitants. 2. The *Jagatays*, or *Mon-*
gols, who settled there under *Jagatay*, second
Son of *Jenghiz Khân*: And, 3. The *Uzbek Tar-*
tars, who are the present Possessors.

1. The Bukhârs, or Tajiks.

The Bukhârs: Their Persons: Mens Dress: Wo-
mens Habit: Religion, Trade: Averse to War:
Their Origin unknown.

ALL the Towns, both of *Great* and *Little* ^{The Bu-}
Bukharia, from the Borders of *Karazm* as ^{khârs,}
far as *China*, are inhabited by the *Bukhârs*; who
being the ancient Inhabitants of those Provinces,
have that Name given them throughout the East:
But the *Tartars* commonly call them *Tajiks*;
which Word, in their Language, signifies nearly
the same as *Burgess* ^c, or *Citizen*.

THE *Bukhârs* are commonly of the ordinary ^{Their Per-}
Size, but well-set, and very fair complexioned, ^{sons,}
considering the Climate. They have, for the
most Part, large Eyes, black and lively; are
Hawk-nosed; their Faces well-shaped; their
Hair black, and very fine; their Beards thick:
In short, they partake nothing of the Deformity
of the *Tartars*, among whom they inhabit. The
Women, who are generally large, and well-
shaped, have fine Complexions, and very beau-
tiful Features.

BOTH Men and Women use Calico-Shirts and ^{Mens Dress}
Drawers: But the Men wear, besides, a *Kaslan*
(or Vest) of some quilted Silk or Calico, which
reaches to the Calf of the Leg; with a round
Cloth-Bonnet, shaped much after the *Polish* Fa-
shion, having a large Fur-Border: Some also wear
Turbans, like the *Turkish*. They tie their *Kaf-*
tans about the Middle with a Girdle of a Kind
of Silk-Crape, which goes several Times round
the Body; and when they go-abroad throw over
it a long Cloth-Gown faced, and even lined in
Winter with Fur. Their Boots are made like
the *Persian* Buskins, but not altogether so neat;
and they have the Art of preparing Horse-Hides
for the Purpose, after a very singular Manner.

* These are called *Belûr Tâg*, or, *the dark Mountains*.

^c In Contempt for their living wholly in Towns, and following Merchandize: Whereas the *Tartars* prefer the
Field, and treat Commerce as a base, mean Employment.

^b History of the *Turks*, &c. p. 466, & seqq.

Great Bukharia.
Women's Habit.

THE Women wear long Gowns of Calico, or a Silk, which are pretty full, and hang loose about the Body. Their Slippers are shaped like those worn by the Women in the North of the Indies; and they cover their Heads with a little flat, coloured Bonnet, letting their Hair hang down the Back in Tresses, adorned with Pearl, and other Jewels.

Religion, Trade.

ALL the Bukhars profess the Mohammedan Religion, nearly after the Turkish Form, except in some few Ceremonies. They subsist entirely by following mechanic Trades, or Commerce, which is wholly in their Hands, neither the Kalmuks, nor Uzbek Tartars, meddling with it. But as seldom any foreign Merchants arrive among them, especially in those Parts where the Mohammedan Tartars are Masters, the Bukhars go in Crouds to China, the Indies, Persia, and Siberia, where they trade to very considerable Advantage.

Averse to War.

ALTHOUGH they possess all the Towns of these Provinces, they never meddle with Arms upon any Account, and trouble themselves only about their own Affairs; paying the Kalmuks and Uzbek Tartars, who are in Possession of the Country^a, a certain Tribute, regulated yearly for every Town and Village. On this Account the Tartars despise them extremely, treating them as cowardly, simple People; as may be observed in several Places of Abu'lghazi Khan's History, before inserted.

Their Origin unknown.

THE Bukhars themselves are utterly at a Loss whence they draw their Origin^b. However, they know by Tradition, that they are not originally of Bukharia, but came thither from some distant Country. They are not divided into Tribes, like the Tartars, and many other Eastern People: Whence those, who labour to reconcile sacred History with profane, take Occasion to surmise, that they are the Descendants of the twelve Tribes of Israel^c, whom Salmanasser, King of Assyria, carried into the Kingdom of the Medes^d. To support this Conjecture it is observed, that the Bukhars have much the Appearance of Jews, and many Customs not unlike theirs^e: But the Author thinks such Similitudes too weak for being convincing Proofs^f.

2. The Jagatay Tartars.

The Jagatays.

EVER since the Time of Jagatay Khan, f second Son of Jenghiz Khan, who had for

^a The Uzbeks are in Possession of Great Bukharia, and the Kalmuks of the Lesser. ^b The Author would have done well to have satisfied his Readers, whether the Bukhars be the same People with the Sarts of Karazm, or not; and, if not, to have mentioned in what Respects they differ. ^c Methinks their not being divided into Tribes, is an Argument against, not for, this idle Notion. ^d 2 Kings xviii. ^e It cannot be otherwise, in Consequence of their being Mohammedans. ^f History of the Turks, &c. p. 455; & seq.

^g Rather the East Part of it, containing Kat and Kayuk, with the Country of the Vigurs, or Oyghurs and Kashgar, which comprizes Little Bukharia. ^h History of the Turks, &c. p. 458, & seq.

When

his Share Great Bukharia and Karazm^g, those Provinces bore the Name of Jagatay, and his Tartar (or Mongol) Subjects, whom he brought along with him, that of Jagatay Tartars; till Shabakht Soltan, having driven-out the Descendants of Tamerlan, the Name of Jagatays gave Place to that of Uzbeks: Which, says the Author, our Geographers do not observe, continuing still to give the Name of Jagatay to Great Bukharia, although it has ceased above two hundred Years ago. However, it is still used to distinguish the Tartars who first possessed that Country, from those who are the present Masters of it, although both, making now but one mixed Body, are comprized under the general Name of Uzbeks. On the other hand, the Troops of the Great Mogul of India are called Jagatays by the Orientals; because they were the Jagatays who conquered it^h, under Soltan Baber, after he had been expelled out of Great Bukharia.

Inhabitants, Jagatays.

3. The Uzbek Tartars of Great Bukharia.

The Uzbeks: Their Dress, Diet, Language, Arms: Robust and brave: The Women warlike: Their Horses: Always at War: Few dwell in Towns.

THE Uzbeks, who possess this Country, are generally reputed the most civilized of all the Mohammedan Tartars, notwithstanding they are great Robbers, like the rest. As low as their Boots, which they wear very clouterly, they are clothed, Men and Women, after the Persian Fashion, but not at all so cleverly; and the chief among them wear a Plume of white Heron's Feathers on their Turbans.

PILLAW (which is boiled Rice, after the Diet, Fashion of the Orientals) and Horse-Flesh, are their most delicious Victuals; Kumis and Arack, both made of Mares-Milk, their common Drink.

THEIR Language is a Mixture of the Turkish, Persian, and Mongol Tongues: Yet they are able to understand the Persians, and the Persians them.

THEIR Arms are much the same with the rest of the Tartars, viz. the Sabre, the Dart, the Lance, and the Bow of a larger Size than ordinary, which they make-use of with much Strength and Dexterity. They have begun, for some Time past, to use Muskets, after the Persian Manner.

they go to War, a great Part of their Car-
wear Coats of Mail, and a little Buckler
and them.

The Tartars of Great Bukharia pique them-
on being the most robust and brave of all
Tartars; and they must needs be a courage-
people, seeing the Persians, who are natu-
very brave, are yet in some Measure afraid
them. The Women also of this Country
themselves on Account of their Bravery.
relates to this Purpose a very romantic
ant, which was given him by the Khān of
Samarkant's Ambassador, to Aureng Zeb. The
Truth is, that the Tartar Women of Great Bu-
kharia go often to War with their Husbands,
and do not fear coming to Blows upon Occasion.
They are, for the most Part, very well made,
and tolerably handsome; nay, some of them may
pass for perfect Beauties in any Country.

Their Horses,

THE Horses of these Tartars make but a very
sorry Appearance, having neither Breast, nor
Buttocks; the Neck long and strait, like a
Stick, and the Legs very high, and no Belly.
They are, besides, of a frightful Leanness: For
all this, they are exceeding swift, and almost in-
defatigable. They are easily maintained; a little
Grass, though ever so indifferent, and even a
little Moss, satisfying them in Case of Need: So
that these are the best Horses in the World for
the Use the Tartars make of them.

Always at
War,

THEY are continually at War with the Per-
sians, the fine Plains of the Province of Khora-
sān favouring their IncurSIONS: But they cannot
penetrate into the Dominions of the Great Mo-
gul, for the high Mountains which separate them,
and are inaccessible to their Cavalry.

From dwell
in Towns.

SUCH of them as feed upon their Cattle, live
under Huts, like their Neighbours the Kalmuks,
encamping sometimes here, sometimes there, ac-
cording to their Conveniency: But those who
cultivate the Lands, dwell in the Villages and
Hamlets, very few of them living in the Cities
or Towns, which are all possessed by the Bu-
khārs, or ancient Inhabitants.

SECT. III.

The Khāns of Great Bukharia.

INTRODUCTION.

AS we do not propose to give a compleat
History of the several Races of the Kings

of this Country, but only of such as descended
from the famous *Jenghiz Khān*; we shall refer
our Readers for those who preceded the Times
of that Khān, to the Translations of *Almakin*
and *Abu'Isaraj*, with the Extracts given by
Teixeira and *D'Herbelot*, from other Oriental
Historians. The Succession of the *Mogul Khāns*
is divided into two Races, or Branches: The
first that of the *Jagatays*, or those who descended
immediately from *Jagatay*, second Son of *Jen-
ghiz Khān*: The second that of the *Uzbeks*, who
derive their Origin from *Juji*, eldest Son of that
Conqueror. Of the first *Abu'Ighāzi* gives a re-
gular History, though in brief, and not accom-
panied throughout with the Dates and Lengths of
the Reigns. Of the *Uzbek Khāns* of Great Bu-
kharia, he treats only occasionally, on Account
of the Wars, or Alliances, that happened be-
tween them, and the Khāns of *Karazm*.

1. The Khāns descended from Jagatay Khān.

Jagatay Khān. Kara Hulaku Khān. Doyzi
Khān. Yāsun Timūr Khān. Ali Soltān
Khān. Kazan Khān. Amīr Kazagan. Sey-
ruk Tamīsh Khān. Toglūk Timūr Khān.
Amīr Timūr Khān.

JAGATAY KHAN had something so very
severe in his Aspect, that every-body was
afraid to look at him: But he had a vast deal of
Wit, on which Account it was that *Jenghiz
Khān* gave him, for his Share, all the Country
of *Mawara'nahr*, and half of *Karazm*, as well
as the *Vigurs*, and Cities of *Kashgar*, *Badag-
shān*, *Bālk*, and *Gashnab*, with their Depend-
encies, as far as the River *Sir-indi* (or *Indus*.)
However, he never resided in his Dominions,
but with his Brother *Ugaday* (or *Oktay*, at *Kara-
koram*) leaving proper Persons to govern in his
Absence. He had seven Sons, *Mutugan*, *Muzi*,
Balda Shāh, *Sagbin-lalga*, *Sarmans*, *Bussu-munga*,
and *Baydar*.

JAGATAY dying in 1242, he was suc-
ceeded by his Grandson, *Kara Hulaku*, Son of
Mutugan; who deceasing while his Son *Mubarak
Shāh* was yet very young, his Mother, *Argata
Khatun*, took the Regency, till he attained the
Age which qualified him to reign by himself.
After the Death of *Mubarak Shāh*, *Algu*, Son
of *Baydar*, came to the Crown, and had for his

^a History of the *Turks*, &c. p. 458, & seqq.

^b Both from the *Arabic*. The first by *Erpenius*, under
the Title of *Historia Sarmenica*. The second by *Dr. Pocock*, and titled *Historia Compendiosa Dynastiarum*.

^c The first in the History of *Persia*. The second in his *Bibliothèque Orientale*. ^d Rather, we presume, the
Country of the *Vigurs*; which seems to have been that Part of *Little Bukharia* containing the Countries of
Turfān and *Hami*, or *Khamil*, with the adjoining Parts of *Tartary* Northward. ^e *Hejrab* 640.

Great Bu-
lekharia.Doyzi
Khân.Yafun Ti-
mûr Khân.Ali Soltân
Khân.

Successor *Barak Khân*^a, who in the third Year of his Reign embraced *Mohammedism*, and took the Name of *Jelal-addin*. He dying, the Dignity of *Khân* was conferred on *Begbi*, Son of *Sarmans*^b; who was succeeded by *Buga Timûr*, a Great Grandson of *Mutugan*.

BUGA TIMUR had for his Successor *Doyzi Khân*, Son of *Barak Khân*; who was succeeded by his Son, *Konza Khân*. *Konza* dying, *Baliga* also, a Grandson of *Mutugan*, ascended the Throne, and was succeeded by *Isan Boga*, second Son of *Doyzi Khân*. After him, his Brother *Dwi Timûr*^c held the Scepter of *Mawara-'Inahr*, which was possessed next by his Brother *Tarmashir*; who embraced *Mohammedism*, and restored that Worship, which had almost become extinct since the Time of *Barak Khân*.

TARMASHIR KHAN was slain^d by his Brother *Butan Khân*, who afterwards seized the Throne, and had for his Successor his Nephew *Zangshi*. *Yafun Timûr*, Brother of this *Khân*, envying him the Dignity, resolved to make him away also: But their Mother suspecting his Design, advised *Zangshi Khân* to be on his Guard; who immediately taking the Field against *Yafun Timûr*, had the Misfortune to lose the Battle, with his Life: After which the Victor caused his Mother's Belly to be ripped-up, in Revenge for having given his Brother the Information above-mentioned.

DURING his Reign, *Ali Soltân*, a Prince descended from *Ugaday Khân*, became so formidable, that after his Death he brought *Mawara-'Inahr* under his Subjection: But *Ali* dying, *Kazan Soltân*^e restored the Possession to the House of *Jagatay Khân*. He was a very cruel Prince. He at first carried-on a War successfully against *Amir Kazagan*^f, whom he defeated: But afterwards having taken-up his Winter-Quarters about *Karshi*, the Weather proved so severe, that most of his Horses perished. On

this Advice, *Amir Kazagan* returned immediately; and the *Khân* meeting him with his Forces, now reduced to Infantry, he was slain in the Battle, in the Year 1348^g. *Kazan* was the last of the sixteen Princes of the Posterity of *Jagatay*, who reigned with the full Power and Dignity of *Khâns*: For those who succeeded him had only the Name, without the Authority, each Head of a Tribe assuming the Liberty of acting according to his own Fancy.

AFTER *Kazan's* Death, *Amir Kazagan*^h, descended of *Ugaday Khân*, mounted the Throne; but was slain when he had reigned two Years, no-body knows by whomⁱ. On this *Bayan Kuli*, Son of *Surga*, Son of *Doyzi Khân*, of the Line of *Jagatay*, seized the Scepter, although *Kazagan* left several Sons; one of whom, called *Abdallah*, he caused to be slain, on Suspicion of having a criminal Correspondence with his Wife^k. *Timûr Shâh*, Son of *Yafun Timûr Khân*, succeeded *Bayankuli*. His Successor was *Adil Soltân*, Son of *Mahamet Pulad*, Son of *Konza Khân*. Among the Vassals of this Prince there were two Heads of Tribes, *Amir Timûr*^l, Son of *Taragay*, of the Tribe of *Burlas*; the other *Amir Hussayn*, Nephew of *Abdallah Khân*, descended from *Ugaday Khân*. These two Lords conspiring against *Adil Soltân*, seized his Person, and, having bound him Hands and Feet, drowned him. They nominated in his Room *Kabul Soltân*^m. In his Reign they seized the City of *Balk*, and slew the *Khân*, who governed thereⁿ.

ON *Kabul Khân's* Decease these two Lords set-up *Seyruk Tamish*, Son of *Danishmanza*, descended from *Ugaday Khân*; and, after his Death, his Son, *Mohammed Soltân*, was invested with the Dignity^o, but possessed no more of the Power than his Predecessors, since the Time of *Kazan Khân*. Whilst the Government was on so unsteady a Footing, *Amir Timûr* made War against all the *Mongol* Tribes, in the Country of

^a Son of *Yasuntu*, Son of *Mutugan*. ^b Fifth Son of *Jagatay*. ^c *Isan Boga* having been called to reign in *Kashgar*, possibly left the Throne of *Mawara-'Inahr* to his Brother *Dwi Timûr*. ^d According to the History of *Timûr-bek*, vol. 1. p. 18, *Tarmashirin*, (as he is there called) sixteenth in Succession from *Jagatay*, died in the Year 1336. ^e Son of *Yafur*, Son of *Urek Timûr Khân*, Son of *Kutugay*, Son of *Bosay*, Son of *Mutugan*, Son of *Jagatay Khân*. ^f Whom his Tyranny had forced to revolt. See Hist. of *Timûr-bek*, vol. 1. p. 2.

^g *Hjrab* 749. *Shams addin* makes it 747, or two Years earlier, and gives him a Reign of fourteen solar Years over *Mawara-'Inahr* and *Turkestan*. Hist. *Timûr-bek*, p. 3. ^h He was Son of *Danishmanza*, Son of *Kaydu*, Son of *Kashbi*, Son of *Ugaday*, or *Oktay Khân*. ⁱ *Shams addin* says, he was killed, while hunting, by *Kottuk Timûr*, his Son-in-law, in Revenge for some Affront, *Hjrab* 759, or 1357. After *Kazan's* Death, he set on the Throne *Dashmenjeh Aglen*, descended from *Oktay*: But soon after putting him to Death, advanced *Bryan kuli Aglen* to the Dignity of Grand *Khân*, himself governing the Kingdom. He was an equitable Prince, and of a sweet and merciful Temper. He reduced *Malek Hussayn*, of *Herat* in *Khorasan*, to a Submission in 1351. See Hist. of *Timûr-bek*, p. 3, & seqq.

^k The History of *Timûr*, p. 15, affirms, that *Abdallah* succeeded his Father, and falling in Love with the Empress, slew the *Khân*, and set-up *Timûr Shâh* the same Year. ^l By European Authors, called *Tamerlan*. ^m Son of *Dorji*, Son of *Itzakray*, Son of *Doyzi Khân*. ⁿ History of the *Turks*, &c. p. 165, & seqq. ^o He was the last of the Posterity of *Oktay*, as *Kabul Khân* had been of the Descendants of *Jagatay*: For afterwards the Government fell to *Timûr bek*, and his Descendants.

COUNTRY of GREAT BUKHARIA.

523

Uzbek
Khâns.

Great Bu-
kharia.

Mawara'nabr, getting sometimes the better, at other Times the worst. *Togalak* (or *Togluk*) *Timûr Khân* of *Kashgar*^a, who was become very formidable during these Troubles, perceiving so favourable an Opportunity to enlarge his Dominions, entered *Mawara'nabr* with a great Army. At his Approach one Part of the Inhabitants, tired with their civil Wars, submitted to him^b; another Part, who resisted, was put to the Sword; and the rest retired with *Timûr* and *Hussayn* into *Karazm*.

Togluk Ti-
mûr Khân.

TOGALAK Timûr Khân having staid a whole Year in the conquered Country, gave the Government to his Son *Ilyas Khoja*^c; and went back to *Kashgar*, where he died the Year following^d. On this News those two Lords returning, constrained *Ilyas Khoja* to retire to *Kashgar*. After this they divided the sovereign Authority between them, and lived for some Time in good Understanding: But, at length, falling at Variance, they came to a bloody Battle near *Balk*; in which *Hussayn* being slain, left his Rival sole Master of the Country. It is true, *Mohammed Soltân Khân* always bore the Title, but it was *Amîr Timûr* who in Fact reigned; and the *Khân* was so far from envying him, that he continually prayed for his Life. *Timûr* having reigned in this Manner for thirty-three Years, at the Age of sixty, entered into the Country of *Râm*^e, and fought with *Soltân Bayazîd* a bloody Battle, which lasted from Morning till late in the Night. The *Soltân* seeing his Army intirely destroyed, fled: But *Timûr* sending the *Khân* in Pursuit of him, his few Followers were slain, and himself taken Prisoner.

Amîr Ti-
mûr Khân.

AFTER a Year's Stay in those Parts, *Timûr* returned to his own Dominions, and put to Death not only *Soltân Bayazîd*, but also the good *Mohammed Soltân Khân*^f; and then caused himself to be proclaimed *Khân*. This done, he undertook an Expedition against *Kitay*; but got no farther than the City of *Otrar*, where he fell sick and died in the Year 1404^g, after he had reigned thirty-six Years, and lived sixty-three^h. *Abu'lghâzi Khân*'s Design having been only to speak of those Princes who descended from *Jenghîz Khân*, he gives no Account of the Successors of *Amîr Timûr*, because they were of his Race; whom, at length, the *Uzbeks*, under *Shahbâkht*

Soltân, dispossessed of their Dominion in *Mawara'nabr*, or *Great Bukharia*.

2. The Uzbek Khâns of Great Bukharia.

Introduction. *Shahbâkht Khân*. *Kushanji Khân*. *Abufayd Khân*. *Obeyd Khân* defeated by *Din Mahamet*. *Iskander Khân*. *Abdallah Khân* subdued *Karazm*. *Abdol momîn Khân*. *Imâm kuli Khân*. *Nadir Mahamet Khân*. *Abdalazîz Khân*. *Disagreement of Historians*.

WE have in *Teixeira*ⁱ, *D'Herbelot*^j, and *Introduction* other Extracts from the Oriental Authors, some Account of the Princes who reigned in *Great Bukharia* since the *Mohammedan* Conquests, under the several Dynasties of the *Arabs*, *Persians*, and *Turks*. The same Authors treat also of the Successors of *Jenghîz Khân* in that Country; but speak very little, and confusedly of the *Uzbek* Princes who governed there. They neither give us all their Names in Order of Succession, nor the Dates or Lengths of their Reigns, and put an End to their Dominion above two hundred Years ago. In short, the best Account of the *Uzbek Khâns* of *Great Bukharia* to be met with any-where, is that which *Abu'lghâzi Khân* has inserted occasionally in his History of *Karazm*, on Account of the Wars that happened from Time to Time between those two Countries, of which chiefly the following is an Abstract.

1. *SHAHBAKHT* (or *Shaybeg*) *Khân*, in the *Shahbâkht Khân* Year 1494 invaded *Great Bukharia*, from whence he drove out *Soltân Babor*, with the *Tajik*s; who retiring into *India*, made some Conquests, and settled there. After this he entered *Khorasân*, and subdued that Province also, from *Soltân Hussayn Mirza*. These Conquests he finished in 1498, from whence his Reign commences. In the Year 1507, *Soltân Hussayn* raised an Army at *Herât*, the Capital of *Khorasân*, with a Design to invade *Great Bukharia*: But dying by the Way, his Son *Padi Azzamon* succeeded him. This Prince, unable to withstand *Shaybeg*, retired to *Kandahâr*; where raising Forces, he returned to meet the *Uzbek*: But being defeated, fled into *Persia* to *Shâh Ismâil Sofi*. This Prince espousing *Padi Azzamon*'s Cause, marched against

^a Called by *Shams addin*, p. 18, King of the *Jetes*. ^b His first Invasion was in 1359: But it is his second in 1360, that is referred to here. See *Hist. of Timûr bek*, p. 18, and 28. ^c Called *Elias Khojah Aglen*, by *Shams addin*. ^d In 1362. ^e Or, of the *Romans*, meaning *Turky*. This Battle was fought near *Angûri* in *Natolia*, or *Asia Minor*, on Friday the twenty-eighth of July, 1402. ^f Both these Facts are contradicted in the Life of *Timûr bek*, where p. 270, the *Khân* is said to have died in *Natolia*, soon after the Battle with *Bayazîd*, as he was in Pursuit of the Enemy; and that *Bayazîd* died the Year after at *Akshahr* in the same Country, much regretted by *Timûr*, who had loaded him with Honours and Kindnesses, when alive. See p. 285. ^g *Hijrah* 807. ^h History of the *Turks*, &c. p. 171, & *Jeqq*. ⁱ History of *Persia*, p. 335. ^j Article *Shaybek*.

Great Bu-
kharia.Kushanji
Khân.Abu'ayd
Khân.Obeyd
KhânDefeated by
Din Maha-
met.

Shaybeg, in the Year 1510; and meeting him at a bloody Battle was fought, wherein *Shaybeg's* Army was defeated, and himself killed, after he had reigned twelve Years.

2. *KUSHANJI KHAN*, the Successor of *Shaybeg*, is reckoned the most noble and powerful of all the *Uzbek* Princes who reigned in *Mawara'nahr*. In 1512, *Soltân Babor* returning out of *India*, and being joined by *Ahmed Isfabani*^a, passed the *Fihân* (or *Amû*) and ravaged the Country about *Karshi*. In short, they had almost reduced the whole Country, when *Kushanji Khân*, setting-forward with an Army, met and defeated them. The *Persian* General was killed on the Spot, and *Babor* fled-back to *India*. In 1529, *Kushanji Khân* marched into *Persia*, against *Shâh Tahmasb*, Son of *Ismaël*; but was defeated, and retired to his Dominions. After this he returned to *Marû*, and would again have broken into *Persia*: But a Peace being concluded between the two Monarchs, he went back to *Samarkant*; where he died the same Year, after a Reign of twenty-eight^b.

3. HE was succeeded by his Son, *Abusayd Khân*; who reigned four Years, without doing any Thing remarkable^c, and died in 1532.

4. *OBEYD KHAN*, his Successor, was the Son of *Mohammed Soltân*, Brother of *Shâhbakht*, who conquered *Great Bukharia*^d. This Prince entering *Khorasân*, took some Towns; while the *Uzbeks* of *Karazm*, doing the like on their Side, *Shâh Tahmasb* thought fit to make Peace with the *Uzbeks*. Stirred-up by *Omar Ghâzi Soltân*, who fled to him from *Karazm*, this *Khân*, in Conjunction with the *Khâns* of *Samarkant* and *Tashkent*, enters that Country in 1542; which they over-ran, seizing *Avanash Khân*, and all the Princes of his Family, whom he divided, together with the Towns, among his Confederates. *Din Mahamet Soltân*, eldest Son of *Avanash Khân*, as soon as *Obeyd Khân* was withdrawn, invading *Karazm*, retakes *Khayuk* and *Urjenz*. On this News, *Obeyd Khân* returns with a numerous Army; but being met by *Din Mahamet* the same Year with much inferior Forces, was entirely defeated, and the Princes, his Relations, restored by an Exchange of Prisoners^e.

ABOUT the Year 1550, *Obeyd Khân* entering *Khorasân*, took *Marû* from the *Persians*; but growing jealous of the Governor, and sending

an Army to displace him, that Officer surrendered it to *Din Mahamet*, then *Khân* of *Karazm*. After this, *Nûr Mahamet Soltân*, Grandson of *Din Mahamet Khân*, being envied the Possession of his Grandfather's Estate in *Khorasân*, the Princes of his Family combined to take it from him: Whereupon he delivered-up his four Cities of *Marû*, *Nasay*, *Yaurfurdî*, and *Durubn*, to *Obeyd Khân*; imagining that Prince would leave him in Possession, and be content with receiving Tribute from him; but found himself deceived. The Time of *Obeyd Khân's* Death is not mentioned. *Teixeira* and *D'Herbelot*, after *Mirkond*, place it in 1540^f, allowing only six Years to his Reign: But this must be a great Mistake. According to *Abu'lgâzi Khân*, he must have reigned above fifty Years, and died about 1584, or 1585^g.

5. *OBEYD KHAN* seems to have been succeeded by *Iskander Khân*^h, Son of *Janibek*, Son of *Khejah Mahamet*, Son of *Abu'lgayir Khân*, who reigned in *Kipjak*. There is nothing remarkable mentioned, relating to this Prince, who was not right in his Senses. On the Death of his Predecessor, *Nûr Mahamet* went and recovered his four Towns out of the Hands of the *Bukharian Uzbeks*. *Shâh Abbâs I.* also willing to profit by that Eventⁱ, went and took *Marû* from him. We find nothing to give Light into the Beginning, End, or Length of his Reign.

6. *ABDALLAH KHAN*, Son of *Iskander Khân*: When he began his Reign is likewise uncertain; only we find, that some Years after the Death of *Ali Soltân*, which happened in 1571, *Abdallah* invaded *Karazm*; but retired on the Approach of *Hajim*, or *Azim Khân*. Some Time after, the Sons of this latter having stripped a *Turkish* Ambassador at *Urjenz*, who was on his Return from *Great Bukharia*, *Abdallah Khân* enters *Karazm* a second Time, with a great Army; and having conquered it chiefly by Fraud, carried ten Princes of the *Khân's* Family into *Bukharia*, where he put them all to Death.

MEAN-TIME *Hajim Khân* retired into *Persia* to *Shâh Abbâs*, in the Year of the *Serpent*^k. Two Years after, *Abdallah Khân* invading *Khorasân*, *Hajim Khân* took the Opportunity, while *Shâh Abbâs* marched against that Invader, to surprise *Urjenz* and *Khayuk*; but they were soon recovered again by the Troops of *Abdallah Khân*,

^a Perhaps the same with *Najemi* (rather *Ajemi*) *Soni*, whom, according to *Mirkond*, in *Teixeira*, *Shâh Ismael* sent with an Army to assist *Babor*. ^b *Teixeira's* History of *Persia*, p. 335. *D'Herbelot* Art. *Shaybek*, p. 771.

^c The same. ^d See before, p. 492. note e. ^e See before, p. 493, & seq. ^f In the City of *Bokhara*.

^g See before, p. 496, & seq. ^h See before, p. 489. b. ⁱ As from hence it appears, that *Abbâs* took *Marû* soon after *Obeyd Khân's* Death; and as *Abbâs* began his Reign in 1585, therefore *Obeyd Khân* must have lived till that Year, if not beyond it. But, perhaps, it should be *Tahmasb* instead of *Abbâs*, which may reduce the Date to 1575. ^k This, reckoning back from the Death of *Abdallah Khân*, must be the Year 1593.

who in Person besieged *Hazarasb*, and subdued a *Khān*, put themselves under the Protection of *Nadir Mahamet Khān*, who conferred the Government of those two Places on his Grandson, *Khifferan Soltān*: But soon after recalling him, he sent *Yakub*, one of his Lords, to command in his Room. In the mean Time he was dethroned in 1646, by his Vassal Lords, for his harsh Treatment of them ¹.

7. **ABDOLMOMIN KHAN**, Son of *Abdallah Khān*, by a Daughter of *Mahamet Khān* of *Karazm*, succeeded his Father. Being at that Time in *Khorasān*, he set forward to return home; but on his Way, at *Zamin*, on the River *Amu*, was slain by his own People ².

Imām kuli
Khān.

8. **IMAM Kuli Khān**, Son of *Yar Mahamet Soltān*, succeeded *Abdalmomin Khān* ³. In the Year 1620, *Arah Mahamet Khān*, of *Karazm*, having been defeated by his two rebellious Sons, *Abu'l-ghāzi Soltān*, who had joined his Father, fled, after the Battle, into *Great Bukhāria*, and was received kindly by the *Khān*. In 1622, *Isfandār Soltān* having recovered *Karazm*, and put his two rebellious Brothers to Death, *Abu'l-ghāzi* returned to *Urjenz*: But his Subjects leaving the Country on the Appearance of a Comet, a Year or two after, he retired to *Turkestan*, where he staid two Years at the Court of *Tursum Khān*, and then went into *Great Bukhāria* to *Imām Kuli Khān*; who receiving him but coldly, because he had first taken Refuge with his Enemy, he returned again to *Karazm* on the Invitation of the *Turkmāns* ⁴. *Imām Kuli Khān* died about the Time ⁵ that *Abu'l-ghāzi Soltān* was proclaimed *Khān* of *Karazm* ⁶.

Nadir Ma-
hamet
Khān.

9. HE was succeeded by his Brother *Nadir Mahamet Khān*. In 1644, the *Turkmāns* about *Khayuk*, and *Hazarasb*, in *Karazm*, refusing to submit to *Abu'l-ghāzi*, upon his being proclaimed

10. HE had, for his Successor, his Son *Abdāl-aziz Khān*. This Prince having formed a Design to conquer the Country of *Bālk*, *Subhan kuli Khān*, its Sovereign, sent to intreat Aid of *Abu'l-ghāzi Khān*; who laying hold of so fair an Opportunity, to revenge the Injuries done to his Family by *Abdallah Khān*, entered *Great Bukhāria* for several Years successively, destroyed several Towns, and committed great Ravages. At length, in 1658, a Peace was concluded between them, as hath been already related more at large ⁷. Since that Time we have no regular History of the *Khāns* of this Country.

THE *Persian* Historians, according to *Teixeira*, and *D'Herbelot*, make *Abdallatif*, the Son of *Kushanji*, to succeed *Abdallah Khān*, in 1540. The first says he died the next Year, and that in him ended the Sovereignty of the Successors of *Jenghiz Khān* in *Mawara'nahr* ⁸. But this is probably some Mistake committed by *Teixeira*, since *D'Herbelot* says, from the Authority of the *Leb-tarikh*, that *Abdallatif* was living in the Year 1541, when that Book was written ⁹. However that be, the Reader finds a wide Difference between the Account given by *Abu'l-ghāzi Khān*, and the *Persian* Historians; though he can be at no Loss to determine which he ought to rely on.

Disagree-
ment of His-
torians.

^a *Hejrah* 947. ^b See before, p. 499, & seq. ^c The same, p. 502. ^d In the Year 1598, it may be presumed. ^e About 1627. ^f See before, p. 504, and 507. ^g Perhaps in 1642. ^h History of the *Turks*, &c. p. 356. ⁱ See before, p. 510, & seq. ^k The same, p. 511. ^l *Teixeira's* History of *Persia*, p. 336. ^m *D'Herbelot*, p. 772.

C H A P. VI.

A Description of LITTLE BUKHARIA, or the Kingdom of KASHGAR.

INTRODUCTION.

Materials for the Geography. Account of the Map made from accurate Journals. Materials for the History.

Materials for the Geography.

ALTHOUGH the Nubian Geography, that of Abu'lfeda, Shams addin's History of Timur bek (or Tamerlan) and the Writings of other Oriental Authors, have given Europeans some tolerable Idea of Great Bukharia; yet the Lesser, though farther distant, happens to be better known to them, on Account of being the common Passage of the Karawans from Persia and the Indies, as well as Karazm and Tartary, to China. By this Means Europeans have not only gotten some Information of the Country from the Merchants who performed the Journey^a, but have traversed it themselves, from one End to the other; as did the Jesuit Goëz. On the other hand, the late Missionary Geographers in China, making-use of the Journals of several Chinese and Tartars, who, on the Score of Commerce, and other Occasions, travelled through Little Bukharia, have drawn a Map of it, and the adjoining Parts of Tartary, with the Roads, much more compleat and accurate than any before extant.

Account of the Map

THIS Map is contained in those of Tibet published by Du Halde. It is true, the Authors of the Journals from whence it was made, took no Observations of the Latitude, so to fix the Positions of Places; yet that Defect has been in some Measure supplied by the Missioners: For Jartoux and Fredelli the Jesuits, with Bonjour the Augustinian, measured the Distance between Kya-yu-quan, the most North-Western Place in China, at the End of the great Wall, and Hami, or Khamil, the most Eastern Place in Little Bukharia^b; of which they took the Altitudes. By this Means not only the Situation of the Country in general is fixed, with respect to China; but also that of the Cities and Towns must be tolerably well ascertained, as being laid-down

a from Hami, whose Position was determined. It could be wished, says Gaubil, one of their Society, that these Missioners could have proceeded more Westward: But it could not possibly be done^d.

REGIS informs us, that the Map of Tse-vang Made from raptan's Country (who was possessed of all Little Bukharia, as well as the Western-Part of Great Tartary) was drawn partly from what the Missioners learned at Hami, partly from the Journal of the Emperor of China's Envoy to that Prince^c, and partly from the Memoirs of the Imperial Generals^e. With regard to the Tartar Journals, from whence the Map was drawn, Gaubil is more particular. He tells us, he had the Perusal of several, from Hami to Harkas. One in particular, translated by Parennin, was excellent: For it marked both the Distance and Bearing of Places throughout the Road; which supplied to him the Want of astronomical Observations, and more exact Measures in drawing a Map of the Country. The Journal was given to Gerbillon by a Lord, whom the Emperor Kang-hi had sent to Tse-vang raptan.

THIS Lord, who understood Geography, and had good Information given him of the Roads, caused them to be measured, as exactly as he possibly could. He went from Khya-yu-quan to Hami, from Hami to Tursan, and thence to Harkas Ili. Some Time after Gaubil had traced-down the Road, according to that Journal, he saw a Map, in the Hands of Regis, made from the Journals and Memoirs of several Persons, sent by the Emperor to Harkas, among which he observed the Rout taken by the above-mentioned Lord. He adds, that there were several other Journals, which gave Places their Situations, very conformable to that Map^f, both as to Latitude and Longitude^h. Hence it appears, that the Chinese and Tartars far excel the Generality of Europeans, in keeping exact Journals of the Roads they take in their Travels.

SUCH Materials we have for the Geography

^a Such as those collected by Ramusio, and by Johnson, who travelled with Jenkinson. ^b This Distance they found to be nine hundred and seventy Li, or Chinese Furlongs; of which ten going to a French League, the Measure reduced to Leagues will be ninety-seven. ^c See the Table of Situations, p. 389. ^d See Souciet's Obs. Math. &c. p. 177. ^e Who resided near the River Ili in Tents, his Camp being called Harkas, or Urga. ^f Du Halde's China, vol. 2. p. 253. ^h This seems to be the Map of the Country between China and the Caspian Sea, which was sent into France. ^h Souciet, as before, p. 146, and 178.

COUNTRY of LITTLE BUKHARIA.

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of *Little Bukharia*. With regard to the Inhabitants and their Customs, besides what little the Travels of *Göës* afford, and the few Remarks made by the Missioners who were at *Hami*, there is an express Treatise on the Subject published at *Cologne* in 1723, intitled, *The present State of Bukharia*, said to be extracted from the Manuscript of a Traveller. It was published (as the *English* translator of *Abu'lghâzi Khân's* History was informed) by the *French* Editor, whom we have often cited under the Name of *Bentink*. But it does not appear that he made much, if any, Use of it in his Notes on that Author: For this Reason we have added nothing from thence to his Account of the *Bukhârs* in *Great Bukharia*. In short, however exact this Tract may be in what regards those People and their Customs, the Geography is very erroneous and trifling.

SECT. I.

Of the Name, Bounds, Extent, and Division.

Name *Little Bukharia*: *Jagatay*, and *Kâshgar*.
Bounds and Extent. Climate. Gold and Silver Mines. Precious Stones. Division.

Name, *Little Bukharia*.

THE Name of *Little Bukharia* is given to this Country not because it is less in Extent than the *Great Bukharia*, being in Reality much larger, but because it is inferior to it, as to the Number and Beauty of its Cities, Goodness of the Soil, Abundance of Inhabitants, or the like. The Appellatives of *Great* and *Little* seem to have been imposed by the *Uzbeks*, to distinguish that Part of the *Bukhârs* Country possessed by themselves, to which they naturally gave the Preference, from the other Part, which was not subdued by them: And yet the Name of *Little Bukharia* is never once used by *Abu'lghâzi Khân*; who, in his History, speaks of *Kâshgar*, *Yarkien*, and other Countries that belonged to it, as so many distinct Regions not known to him to be comprized under any general Denomination.

Jagatay and Kâshgar.

BEFORE the *Uzbeks* conquered Part of the *Bukhârs* Country, the Whole was known by the Name of *Jagatay*, or the Country of *Jagatay*, Son of *Jenghiz Khân*, to whose Share it fell. It was also called the Kingdom of *Kâshgar* by Europeans; that Province having been the principal Part of the Whole, and Quarter where the *Khân* had his Residence. In the History of *Timûr Bek*, *Little Bukharia* is considered as Part of

Mogulistân, and the Country of *Jetab*, or the *Getes*, whom the *Persian* Geographers place in that Part of *Tartary*, which lies to the North of it.

LITTLE BUKHARIA lies surrounded by Desarts; on the West, it has *Great Bukharia*; on the North, the Country of the *Elûths*, or *Kalmûks*, in *Tartary*; on the East, that of the *Mongols* subject to *China*; and on the South, *Tibet* (from which it is separated by a *Kobi*, or Defart, of vast Extent) and the North-West End of *China*; which is divided from it by another Defart, or Branch of the former.

It is situated between the ninety-second and hundred and eighteenth Degree of Longitude; and between the thirty-fifth Degree thirtieth Minute and forty-fifth Degree of Latitude; being in Length, from West to East, about eight hundred and forty Miles; and in Breadth, from South to North, five hundred and seventy. But if it be considered according to its Course (for it takes a semicircular Sweep from the South to the North-East) its Length will be twelve hundred Miles, and its Breadth never exceeding an hundred and forty.

LITTLE BUKHARIA is populous and fertile enough; but on account of the great Elevation of its Land, and the high Mountains, which bound it in several Parts, especially towards the South, it is rendered much colder than naturally it ought to be by its Situation.

It is very rich in Mines of Gold and Silver, but the Inhabitants reap little Advantage by them; because neither the *Kalmûks* (who are Masters of the Country) nor *Bukhârs*, care for working in the Mines. However, both reap a yearly Advantage from them, by the Abundance of Gold which they gather every Spring out of the Gutters, made by the Torrents that fall from all Sides of those high Mountains when the Snow melts: And from hence comes all that Gold-Dust which the *Bukhârs* carry into the *Indies*, *China*, and even as far as *Tobolskoy* in *Siberia*.

MUCH Musk also is found in this Country, and all Sorts of precious Stones, even Diamonds; But the Inhabitants not having the Art either to polish or cut them, are obliged to sell them rough as they are found.

THE whole Country consists of one long Chain of Mountains, with its Branches, running through the sandy Defarts, which, towards the Foot of those Mountains, is interspersed with fruitful Plains; so that it may be compared to a long Reef

^a Containing an exact Description of its Situation, Customs, Government, and Trade, with an Account of the late Revolution in that Country, the Death of *Bolto Cham*, and Life of *Contaisch Areptan*, in *Octavo*, Pages 47.

^b According to the *Present State of Bukharia*, this Country abounds in all Sorts of Fruits and Vines: But the Heat is so excessive, that there is no bearing it without Doors. See History of the *Turks*, &c. p. 477.

^c History of the *Turks*, &c. p. 469, & seq.

Little Bukharia.

of Rocks and Islands rising in the Sea. *Regis* observes, that between the Cities in this Country there are no Villages^a: So that in travelling a whole Day from one to the other, there is not so much as a House of Entertainment. He attributes this, partly, to the Genius of the *Tartars*, who prefer Tents to Houses, and, partly, to the Nature of the Country; which is so divided by Branches of the *Kobi*, that it is only habitable in some particular Places^b.

Division.

LITTLE BUKHARIA consists of several distinct States, or Countries; but their exact Number, Bounds, and Extent, are unknown to us. In the Time of *Göis* it consisted of two Kingdoms, *Kashgar* to the West, and *Chalis* to the East. At present it may be conveniently divided into four Parts; the Kingdom of *Kashgar*, and the Provinces of *Aksu*, *Turfan*, and *Khamil*, or *Hami*.

1. The Kingdom of *Kashgar*, or *Kaskar*, and Province of *Aksu*.

Bounds and Extent. City of *Kashgar*. *Yarkian*, the Capital. Castle, and Trade. *Khotam*, or *Hotom*. *Yalafagan*, or *Khambalik*. Country of the *Kitan*, or *Kara-kitay*. City of *Aksu*, *Kashgar* and *Chalis*.

Bounds and Extent.

KASHGAR is the most Western Province of the four, or, it rather lies to the South of *Aksu*. It hath *Great Bukharia* to the West; from whence it is separated by a double Chain of Mountains, with Defarts between; on the South, *Tibet*; and to the East, the great *Kobi*, or Defart, extending as far as *Eastern Tartary*. It may be about four hundred and twenty Miles in Length from North to South, and three hundred and sixty broad from West to East. Within this Compass we do not meet with above eight or nine Towns mentioned by Authors^c; of which only three are of any Note, viz. *Kashgar*, *Yarkian*, and *Khotom*.

City of Kashgar.

KASHGAR^d, or, as it is written in the Jesuits Map, *Haskar*, lies to the North-West of the other two, towards the Borders of *Great Bukharia*, at the Foot of the Mountains that separate the two Countries^e. It is situate on the East Side of a River, which falling from those Hills, loses itself in the Defart, thirty or forty Miles distant from that City. It was heretofore the Capital of the Kingdom of *Kashgar*: But, as

Bentink observes, is very much fallen from its former Grandeur, since the *Tartars* have been in Possession of it. However, he says, there is still a pretty good Trade carried-on between this Town and the neighbouring Countries, though very inconsiderable to what it was formerly. This City, for a Time, before *Jenghiz Khan's* Conquest, was the Capital of *Turkestan*, that is, of the Dominions of the *Turks*; who springing-up in the sixth Century, from an inconsiderable Tribe near the Mountain *Altay*, and, by Degrees, over-running all *Great Tartary* Westward, at different Times as they enlarged their Dominions, changed the Seat of their Empire; thus, as at one Time it was at *Kashgar*, at another Time we find it at *Otrar*, under *Kavar Khan*^f.

THE City of *Yarkian*, or *Yerghian*^g, according to *Bentink*, is, at present, the Capital of all *Little Bukharia*, and situate to the North of *Kashgar*, upon the Banks of a little River; the Waters of which are not reckoned very wholesome. But in this he must be mistaken, since, in the Jesuits Map, it stands to the South-East^h of that City, about ninety Miles distant, and on a River, which, descending from the Mountains lying at the same Distance to the South-West, runs North-East, and falls into the Lake of *Lop*, about six hundred Miles from its Source. The same Author adds, that it is large, and pretty well built, after the *Eastern* Manner; though most of the Houses are of Brick, baked in the Sun. The Country round it is very fertile, producing Plenty of all Sorts of Fruits and Pulse.

THERE is a Castle in this City, where *Kontayki Khan*, of the *Eluths* or *Kalmuks*, comes from Time to Time to reside a few Months, when his Affairs require his Presence on this Side; whence it is looked upon by some, as the Place of his usual Residence.

As *Yarkian* is the Resort of all the Commerce which is carried-on at present between the *Indies* and the North of *Asia*, *Tibet* and *Siberia*, *Great Bukharia* and *China*, it must needs be very populous, and the *Bukhar* Inhabitants very rich, since it is by their Means that those different Countries have a Communication together. The late Emperor of *Russia* intended to have settled a regular Trade between his Dominions and *Yarkian*, by the River *Irtis*, which would have proved very advantageous to his Subjects.

^a Yet *Bentink*, and the Author of the Description of *Bukharia* say, the Towns, which are about twenty, have a great Number of Villages depending on them. See History of the *Turks*, &c. p. 471, and 474.

^b *Du Halde's China*, vol. 2. p. 253.

^c The Jesuits Map does not exhibit more.

^d *Abu'lfeida* says, it is also named *Ardukand*. ^e The Tables of *Abu'lfeida*, *Nasir addin*, and *Ulug beg*, place this City in forty-four Degrees of Latitude, but that of *Kbryshokka* in forty Degrees; which is but twenty or thirty Minutes more North than it is exhibited in the Jesuits Map.

^f History of the *Turks*, &c. p. 471. ^g See *D'Herbelot*, p. 610. ^h *Bentink* writes *Yerkeen*, and *Yerkeben*. Others, *Irken*, *Irgben*, *Jarkan*, *Yarkban*, *Turkend*, and *Hiarkhan*.

ⁱ *Marco Polo* also passed through it, in his Way from *Kashgar* to *Kotom*, or *Hotom*.

COUNTRY of LITTLE BUKHARIA.

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THE Town of *Khotam*, or *Hotom**, lies to the South-East of *Yarkian*, on the River *Hotomui* *lon*, as in the Map. It is subject to the *Grand Khan* of the *Eluths*, and is still in a pretty flourishing Condition on Account of its great Trade; the Merchants of *Tibet* and the *Indies* flocking thither from all Quarters. Although the Inhabitants mostly profess *Mohammedism*, yet Liberty of Conscience is allowed to all their *Pagan* Neighbours. The City is built of Brick, and the Country about is exceeding fruitful: It pays yearly a certain Tribute to the *Kontayki*, for which it enjoys his Protection, without being in any Sort incommoded by the *Eluths*.

Yalâsâgân,
or Kham-
balik.

THE Author has been assured, that the City of *Yalâsâgân*, which *Ilik Khân* resigned to *Kavar Khân*, and was called by the *Mongols*, *Kham-balik*, or *Good Town*†, still subsists in *Little Bukharia*, near the Borders of the *Greater*, and Country of the *Kalmûks*; and that it is one of the principal Entrances, on that Side, into *Great Bukharia*‡. This is the same Place which *Abu'l-feda* and *D'Herbelot*§ write *Baldâsâgân*; it being easy to mistake a *B* for a *Y* in the *Arabic*, those Letters differing only by a single Point. The first of those Authors in one Place puts it in the Country of the *Turks*, in the Neighbourhood of *Farab*, or *Otrâr*¶; and elsewhere in the Borders of the *Turks*, beyond the *Sihûn*, or *Sir*, near *Kâshgar*‡. But we meet with no such Town in the Jesuits Maps, under either of the Names said to belong to it.

Country of
the Kitân,

THE Country of *Aksu* lies to the North of *Kâshgar*, and West of the Province of *Turfân*. We suppose it to be about three hundred and sixty Miles long, and seventy broad. In this Part of *Little Bukharia*, the Empire of the Western *Lyau*, or *Kitân*, seems to have been founded‡; consequently this must be the Country of *Kara-kitay*, or *Kara-katay* (about whose Situation Authors have been at such a Loss)¶ agreeable to the Journal of *Goës* the Jesuit, who in the Way from *Kâshgar* to *Aksu*, passed the sandy Desert‡, called *Kara-kathay*, or *Black Kathay*; because the People of *Kathay* dwelt there a long Time. Indeed, as the *Kitân* conquered all the Country of *Tartary*, from *Lyau-tong* to the Kingdom of *Kâshgar*, the whole Region to the West of the *Whang-ho*, and Province of *Shan-si* in *China*, where the Empire of *Kitay* ended, at least all *Little Bukharia*, with the

Or Kara-
kitay.

Country of *Sha-chew* to the South-East of *Khamil*, might have gone under the Name of *Kara-kitay*, with the *Mongols*, before the Ruin of their Empire: After which the Natural Princes of those Parts throwing off the *Kitân* Yoke, the Name of *Kara-kitay* might have been confined to that particular Quarter, where they founded their new Dominion.

AKSU‡, the chief Town in this Country, City of is mentioned by Travellers‡ but no Account is given of it, farther than that *Goës* says, it is a City belonging to the Kingdom of *Kâshgâr*, and that the King's Nephew was Governor of it. According to the Jesuits Map, it stands on the North-Side of a small River, which falling from the Mountains to the North-West, loses itself at an equal Distance in the Sands. The River *Ili*, (on the Side of which the *Kontayki*, Grand *Khân* of the *Eluths*, or *Kalmûks*, used to reside, in his Camp, called *Harkat*, or *Urga*) has its Source in the Mountains on the North-East Part of this Province: And more to the West rise the *Châimuren*, and *Talas-muren*; on which last *D'Auville* places the Town of *Sayram*. These, after a Course of one hundred and eighty Miles, fall into Lakes, situated in *Great Tartary*.

It must be observed here, that *Goës*, who travelled quite through *Little Bukharia*, from *Yarkian* to *Khamil*, or *Hami*, never once gives the Country that Name; but speaks of two Kingdoms, into which the Whole was divided, viz. *Kâshgar*, containing the Western Part, and *Chalis*‡, the Eastern.

2. The Provinces of Turfân and Khamil.

Country of the Vigûrs. Turfân City. City of Khamil: The Desert near it.

THE Province of *Turfân* lies to the East of *Aksu*, and may be about two hundred and ten Miles long, and eighty broad: That of *Khamil* about one hundred and eighty in Length, and of the same Breadth with the other. These two Provinces seem to have been the Country possessed formerly by the *Vigûrs*, or *Oygûrs*, at least the middle-Part to the East of *Turfân*; eight or nine Leagues East of which was their capital City, called *Ho-chew*‡, by the *Chinese*. Whether this was the same with *Bishbalik*, or whether this last was another to the North of

* Called *Kotam* by *Marco Polo*, *Hotom* in the Jesuits Maps, *Koton* in other Maps; *Khateen* by *Bentink*, and *Khoton* by the Oriental Historians. *Abu'l-feda* says, it was incredibly large, and that its Inhabitants were originally of *Katay*. † See before, p. 421. a. ‡ History of the *Turks*, &c. p. 471, & seqq. § At the Word *Turk*, and *Turkman*. ¶ *Chowarazmie Desc.* p. 64; but by his Table, p. 51, he makes it three Degrees five Minutes more East than *Farâb*. † The same, p. 74. ‡ See before, p. 434, and 441. † *Haji Mahomet* makes it all a rough Desert, between *Kâshgar* and *Aksu*. † *Aksu* signifies, white Water, perhaps from the Quality of its River. † *Cialis* in *Trigautius*, after the Italian Idiom. † See before.

Little Bukharia.

Turfan, as *Gaubil* places it ^a, is hard to determine, till we receive farther Light from the *Chinese History*. They were likewise Masters of the adjacent Parts of *Tartary*, as far as the Springs of the River *Irtish*, and *Mount Altay*.

Turfan City.

THE Country of *Turfan* contains several Towns, of which *Turfan* is the chief. In the *Journal of Goës*, it is said to be a strong, well-fortified City: But the Missioners give us no Account of its present State, any farther than that it is a considerable City ^b, and that it is six Days Journey from *Hami* (or *Khamil*) crossing a Branch of the *Kobi*, or *Defart*; but ten Days by the Hills to the North of *Hami*, which is the safer Road.

City of Khamil.

THE Country of *Ha-mi* ^c contains only one small City, of the same Name; but is full of Houses, and has a few Villages, as described in the Map. The Inhabitants are large, and robust, well-shaped, and very neat in their Houses. *Ha-mi* is ninety Leagues from the Gate of the great Wall called *Kya-yu-kew* ^d, and has Lands enough round it, yet extends no farther, because that whole Space is nothing but a dry Sand, and the most barren of all *Tartary*.

THIS Country is not infected with the Idolatry of the *Lamas*, the Inhabitants being *Mohammedans*. The Soil scarce produces any Fruit, except Melons, but those of a delicate Flavour; and so far preferable to the *European*, that they hold good beyond the Season, and are served-up at the Emperor of *China's* Table all the Winter ^e. *Gerbillion* says, the Country produces Plenty of good Fruits, besides Melons and Grapes ^f; but he was not on the Spot, as the other Missioners were.

The Defart near it.

THE Defart above-mentioned, lying between *Ha-mi* and the great Wall of *China*, is Part of the great *Sba-mo*, or *Kobi*: It has neither Grass, nor Water: Travellers frequently lose their Horses in crossing it: The *Tartars*, therefore, rather use *Dromedaries*, because little Food serves them, and they can be without Water five or six Days. However, the whole *Kobi* is not contained within this Space of ninety Leagues; for it has various Branches, which spreading here and there, like so many infected Veins, divide the Country into Plots; some dry, and utterly uninhabited; others fertile enough to subsist a few *Tartars* ^g.

S E C T. II.

The Inhabitants of Little Bukharia.

Inhabitants, Manners.

1. The Manners and Customs of the Bukhars.

Their Character: Dress of the Men, and Women: Dye their Nails: Wear Breeches: Their Houses, Furniture, and Utensils: Their Marriages, Formalities, Ceremony of Bedding, Child-bearing: Polygamy unlawful: Distempers, how cured: Their Burials: Money and Language: Their Commerce.

THE *Bukhar* Inhabitants of Little *Bukha* ^{their Character}, according to the *Present State of Bukharia*, are generally swarthy, and black haired; though some of them are very fair, handsome, and well-shaped. They do not want Politeness, and are very obliging to Strangers. They are greedy of Gain, and given to Trade; which they carry-on to great Advantage in *China*, *Persia*, the *Indies*, and *Russia*. Those who deal with them, and do not know their Dexterity in Business, will be sure to be imposed-on, or cheated.

THE Mens Habits differ very little from those of the *Tartars*: They fall-down to the Calves ^{Dress of Men}, of their Legs, having Sleeves very wide towards the Shoulders, and close-about the Elbow, and they wear Girdles like the *Poles*. The Habit of the Women is exactly the same with the Mens, and commonly quilted with Cotton. They wear Bobs in their Ears twelve Inches long, falling often as low as their Shoulders. They part and twist their Hair in Tresses, which they lengthen ^{And Women} with black Ribbands, embroidered with Gold or Silver, and with great Tassels of Silk and Silver, which hang-down to their Heels ^b: Three other Tufts of less Size cover their Breasts. They wear Necklaces adorned with Pearls, small Pieces of Coin, and several Baubles gilt or silvered over, making a glittering Shew. Both Sexes carry about them Prayers, written by their Priests, in a small Leather-Bag, in the Nature of Reliques.

SOME Women, and especially the Girls, tinge ^{Dye their Nails} their Nails red. This Colour, which holds a long Time, is drawn from an Herb, called in the *Bukhar* Language, *Kena*: They dry it, pulverize it, mix it with powdered Alom, and expose it in the Air twenty-four Hours before they use it.

BOTH Men and Women wear close Breeches, ^{Wear} and Boots of *Russia* Leather, very light, and ^{Breeches}.

^a See before, p. 434. ^b They say in *Western Tartary*, because the *Tartars* are Lords of the Country. ^c *Bentink* writes *Khamil*; *Goës*, and others, *Kamul*. ^d It has a Fort near it, called *Kya-yu-quan*. ^e *Du Halde's China*, vol. 2. p. 253. ^f The same, p. 262. ^g The same, p. 253. ^h These must be the same called by *Grueber*, *Northern Tartary Women*, whose Dress is represented in Plate IV.

without

at Heels, or Leathern-Soles; making-use of allockes, or high-heeled Slippers, like the ^{Inhabitants,} when they go abroad. They also wear ^{Gossams.} some Sort of Bonnets, and Covering for the ^{Their Mar-} only the Women, and especially the ^{riages,} dress theirs with Trinkets, small Pieces of Money, and *Chinese* Pearls. Wives are no to be distinguished from Maidens, only by a long Piece of Linen which they wear under their Bonnets, and which folding round the Neck, they tie in a Knot behind, so that one End of it hangs-down to the Waist ^a.

^{Their Houses,}

THE Houses of the *Bukhars* are of Stone, and pretty good: But their Moveables are few, and no Way ornamental: They have neither Chairs, nor Tables; nor is any Thing to be seen in their Chambers, but some China-Trunks garnished with Iron. Upon these, in the Day, they spread the Quilts, which they make-use of at Night, and cover them with a Cotton Carpet of several Colours. They have also a Curtain sprigged with Flowers and Figures of different Colours: Likewise a Sort of Bedstead, about half a Yard high, and four Yards long, which they hide in the Day-time with a Carpet. They go to Bed stark-naked, but always dress when they rise, and sit with their Legs across, after the *Turkish* Manner.

^{Furniture,}

THEY are very neat about their Viſtuals; which the Slaves (they either take or buy from the *Kalmuks*, *Russians*, and other Neighbours) dress in their Master's Chamber; where, according to the Largeness of the Family, there are several Iron-Pots set in a Kind of Range near a Chimney, which serves also to warm the Room in Winter. Some have little Ovens, which are made like the rest of their Walls, with a stiff Clay, or Bricks.

^{And Utensils,}

THEIR Utensils consist in some Plates and Porringers of *Capua* (a Sort of Wood) or of China, and in some Copper-Vessels to boil Tea, and to heat Water, when they want to wash. A Piece of coloured Calico serves them instead of Table-Cloth and Napkins: They use neither Knives, nor Forks; but the Meat being served-up ready-cut, they pull it to Pieces with their Fingers: Their Spoons are of Wood, and made like the Ladles with which we skim our Pots ^b.

^{Their Diet,}

THEIR usual Food is minced Meats, of which they often make a Sort of Pies, in the Shape of a Half-Moon: These serve for Provision when they go long Journeys, especially in Winter. They carry them in a Bag, after exposing them to the Frost; and make pretty good Soup of them, by boiling them in Water. Their usual

Drink is Tea: They have a black Sort ^c, which they prepare with Milk, Salt, and Butter, eating Bread with it, when they have any ^d.

THE *Bukhars* buy their Wives, paying according as they are more or less handsome: So that the surest Way to be rich, is to have many Daughters. The Persons to be married are forbidden to see, or speak to each other, from the Time of their Contract, till the Day of the Nuptials: These they celebrate for three Days with Banquetting; as they do three great annual Feasts. The Evening before the Wedding, a Company of young Girls meet at the Bride's House, and divert themselves till Midnight, in playing, dancing, and singing. Next Morning the Guests assemble at the Bride's, and help her to prepare for the Ceremony: After which they give Notice to the Bridegroom, who arrives soon after, accompanied by ten or twelve of his Relations, or Friends; and followed by some playing on Flutes, and an *Abis* ^e, who sings while he beats two little Timbrels. When the Bridegroom is come, he makes a Horse-Race: After which he distributes the Prizes, being six, eight, or twelve in Number, according to the Ability of the Couple; consisting in Damasks, Sables, and Fox-Skins, in *Kitayka* Calico, or such-like Goods. The Feast given at the Circumcision of Children is of the same Kind.

THEY do not see each other while the Ceremony of Marriage is performing; but answer, at a Distance, to the Questions asked by the Priest. When it is over, the Bridegroom returns home, in the same Order he went, and entertains his Company. After Dinner, he returns with the same Train to the Bride's House, and obtains the Liberty of speaking to her: Then he goes-back, and returns again in the Evening; at which Time he finds her in Bed, and in Presence of all the Women lays himself down in his Cloaths beside her; but it is only for a Moment. The same Farce is acted for three Days successively: Nor does he go to Bed to her in earnest till the third Night; and the fourth Day he carries her home.

SOME of these Husbands, however, make it in their Bargain to continue some Time longer, and often a Year with their Parents, the Woman remaining so long with hers: But if she dies in the Interim without Children, her Relations possess all that her Husband gave her; unless at the End of the Year of Mourning, they are generous enough to return him half. The *Bukhar* Women are reckoned impure for forty Days after their Delivery, and dare not so much as say their

^a History of the *Turks*, &c. p. 476, & seq. ^b The same, p. 475, & seq. ^c This is the *Tartarian* Tea, or Bean-Broth, mentioned often before, see Vol. III. p. 434. c. ^d History of the *Turks*, as before, p. 422. ^e A Kind of Priest.