



Scale
100 German Leagues

A NEW MAP
of the
NORTHERN ASIA
drawn from the most
Authentick Observations

THE NOVA ZEMBLA ICY SEA
POLONIA
RUSSIA
SIBERIA
TIBET
INDIA
JAPAN
FORMOSA
Tropic of Cancer

AN

14456.c.9

A C C O U N T

O F T H E

P R E S E N T S T A T E

O F T H E

N O R T H E R N A S I A,

Relating to the NATURAL HISTORY of

Grand Tatory and Siberia:

A N D T H E

Manners, Customs, Trade, Laws, Religion
and Polity of the different People inhabi-
ting the same,

Together with

Some OBSERVATIONS concerning *China,*
India, Persia, Arabia, Turkey, and Great
Russia.

T H E W H O L E

Compiled out of the *NOTES* belonging to the
foregoing HISTORY, and digested into Method
by the TRANSLATOR.

V O L. II.

L O N D O N:

Printed for J. and J. KNAPTON, J. DARBY, A. BET-
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J. BATLEY, and A. WARD. M.DCC.XXIX.



A N

A C C O U N T

O F T H E

P R E S E N T S T A T E

O F T H E

N O R T H E R N A S I A .

P A R T I .

C H A P . I .

*Observations upon Grand Tatory, and
the Tatars in general.*

S E C T . I .

*Of the Extent, Nature of the Soil and Air of
Grand Tatory.*

GRAND Tatory in its present State ^{Extent.}
extends from the 75th as far as the
150th Degree of Longitude, reck-
oning from the Eastern Bank of the
River *Wolga*, to the Shores of the Sea of *Ja-*
an, North of *Corea*, which makes no less
A 2 than

than a Length of 750 German Leagues ; its Breadth is pretty unequal: for tho it may be reckon'd almost from the 38th to the 52d Degree of Latitude, yet it is much more in some Places, and less in others : However we may venture to allow 200 German Leagues for it, without running the Risk of being deceiv'd.

Bounds.

A great Branch of Mount *Caucasus*, which begins at the Eastern Bank of the *Wolga*, about the 52d Degree of Latitude, and runs from thence almost directly East, as far as the Eastern Ocean, separates *Grand Tatar*y on the North side from the vast Kingdom of *Siberia*: The Eastern Sea bounds it on the East, and the *Caspian* Sea with *Russia* makes its Frontiers on the West.

[The Author of these Remarks omits the South Bounds of *Tatar*y, possibly in doubt whether to reckon for such the two *Buchar*ias, or *Persia* and the *Indies*. But tho the *Buchar*ias are possessed by the *Tatars*, I see no reason why they should be included under the Name of *Tatar*y, any more than *China* or *Chowarazm* which is also subject to them. For the same reason also, I think *Turkestan* should still be consider'd as a distinct Kingdom, tho it is no longer in the Possession of the People from whom it had the Name. It is indeed like the rest, a Part of the Dominions of the *Tatars* but not a Part of *Tatar*y, which Name should be confin'd properly to the Country which they originally came from ; so that by *Grand Tatar*y, I would have no more understood, than the Name to express in general the Countries subject to the *Tatars*, without confounding them together.

*Grand Tatar*y, no doubt, makes a considerable Part of the Country, which, according to the Orientals, fell to *Japbe*'s Share, and which

which *Abulgasi Chan* calls *Kuttup Shamach*; a ^{Kuttup Shamach} Name so disfigur'd, as most of his Terms are, that I can make nothing of it. The *French* Editor will have it to contain all the Lands situate to the North and North West of the *Caspian* Sea, and North East of the *Indies*, comprehending at present *China*, *Japan*, *Grand Tatar^y*, *Siberia*, and its Dependances, *Russia*, *Poland*, *Sweden* and *Norway*.]

As all this great Country is situate in the ^{Charming} finest Climate in the Universe, it is every where ^{Country,} of an extraordinary Goodness and Fertility; ^{fertil, but} but it has this Misfortune, that as it is perhaps ^{destitute of} the highest of all the habitable Earth, it is ^{Water in} found in several Parts to want Water, tho' al- ^{many} most all the great Rivers of *Asia* have their Springs in the Mountains of this Country, so that it is not habitable but near the Rivers and Lakes: For an instance of the great Elevation of this Country, you need only see *Father Verbiest* thereon, who affirms in one of his Letters, that the late Emperor of *China*, in a Voyage which he made in the Year 1683, in the Western Part of the Country of the *Mungals*; having had the Curiosity to know the Difference between the Height of a certain Place, about eighty Leagues to the North of the ^{The Land} great Wall towards the Spring of the Ri- ^{greatly e-} ver *Karga Muran*, and the Ground about ^{levated.} *Pekin*, gave him Orders to measure it, and that he found, after a very exact Examination, that Place was higher than the Sea-Coast nearest the City of *Pekin* by 3000 geometrical Paces, which makes about three Quarters of a *German* League.

This great Rising is the Cause that this ^{Cause of} Country appears to be very cold, in compari- ^{the ex-} son of others which are under the same Lati- ^{ceeding} tude ^{Cold.}

tude with it; and Persons of Credit who have travell'd in it have assured me, that even in the Heat of Summer the North Wind is so piercing, that one had need to cover one's self in the Night to avoid being incommoded by it, because in the Month of *August* there is very often Ice the thickness of a Crown Piece, and sometimes of two, in a Night's time, which Father *Verbiest* would in some measure attribute to the Salt Petre; of which he affirms, the Land of this Country is so full, that there is found every where in Summer, by digging four or five Foot into the Ground, Clods of Earth quite congeal'd, and even intire Heaps of Ice.

and of its
being so
full of
Stepps, or
Desarts.

Goby.
Shamo.

This same extraordinary Elevation is also the Reason why so many Desarts are found within the Bounds of *Grand Tatar*. But these Desarts, to which the *Russians* have given the Name of *Stepp*, are not altogether so frightful as we fancy them; for set aside the grand Desarts of *Goby*, heretofore called *Shamo*, and some other small sandy Desarts, which are very few; all the other Desarts or *Stepp*, which are found in this Country, produce Grass in abundance, as high as one's Middle, so that they want only Water to make them the most fruitful Plains in the World. Nevertheless so much of this vast Country as is supply'd with Water, is sufficient for the Support of four times the Number of the present Inhabitants of *Grand Tatar*, if it was well cultivated and look'd after: But there are none besides the *Mobammedan Tatars* who till their Lands, and they till no more than just what is necessary to support them; for the *Callmaks* and the greater Part of the *Mungals* have not at all the Use of Agriculture, subsisting intirely upon their Cattle: This is the reason why they can have no

fixt

fixt Habitation, being obliged from time to time to change their Quarters according as the Seasons of the Year change. Every Orda or Tribe has a particular Canton which belongs to them, where they go in the Summer and inhabit the Northern Plains, and in the Winter those which lie to the South.

In the Southern Part of *Grand Tatory*, which *No Towns* contains the Countries of *Turkestan*, *Chowarazm*, *except to-* the *Bucharas*, and *Tangut*, there are found *wards* *Towns*; but in all the rest there are none at *China and* all, except four or five towards the Coast of *the Eastern* the Eastern Ocean, and some few others towards *Ocean.* *China*, which the *Mungals* of *Nichieu* have built since they have been in Possession of *China.*

Grand Tatory has also this Peculiar to it, *No Forests* that it does not produce a Wood of tall Trees *in Grand* of any kind whatsoever, except in some few *Tatory:* Places towards the Frontiers. All the Wood that is found in the Heart of the Country consists in Shrubs, which never exceed the Height of a Pike, and those are very rare.

All the sandy Grounds of *Grand Tatory* are *Sandy* of the same Nature with those in the Province *Grounds* of *Kuigan* in *Chowarazm*, producing excellent *excellent* Pasture, seeing the Grass would grow to the *Pasture.* height of a Man, if it was not for want of Water in many Parts; but on Account of that Defect; most of the Grass of those Plains decays presently at the Root, and becomes good for nothing. And as that wither'd Grass quite choaks up the Young, the *Tatars* are accustomed at the beginning of Spring to set fire to the old Herbage, which extends as far as it can find Fuel, and sometimes in *Grand Tatory* spreads above a hundred Leagues round, and immediately after the new Grass shoots up e-

very where with such Force, that in less than fifteen days it reaches the height of a Span; which shews the great Fertility of the Soil of that great Country.

S E C T. II.

TATARS, whence descended.

Tatars descended from Turks.

Known by the Name of Turks before Zingis Chan.

Name Turk still retained among themselves.

ALL the *Tatars* pretend to be descended from *Turk*, the eldest Son of *Japhet*; and as they suppose that *Japhet* before his Death appointed him to be sovereign Head of his Family, which belong'd to him in some measure in right of Eldest, they look upon themselves to be of a more noble Extraction than the neighbouring People, who are believed to be descended from the other Sons of *Japhet*. At least 'tis certain, that they have always borne the Name of *Turks*, until *Zingis Chan* having reduc'd all the Tribes of that Nation under his Obedience, the Name of *Turks* has by degrees been lost with regard to their Neighbours, who from thenceforth have call'd them by no other Name than that of *Tatars*, tho not with regard to themselves, seeing they always retain'd among them that of *Turks*, pretending also that no Nation besides themselves has a Right to bear that Name.

[It is observable that in the Book of the *Sbarrif al Idris*, corruptly called the *Nubian Geographer*, there is no mention made either of the *Moguls* or *Tatars*, but all that Country which goes at present by the Name of the *Eastern* and *Western Tatars*, are made to be peopled by different Nations of *Turks*: And this is the more remarkable, because that Author wrote but a little

little before the Time of *Zingis Chan*, viz. about 1170. However we hear of *Tatars* elsewhere.]

'Tis from *Tatar Chan*, mention'd p. 7, and elsewhere, that the Tribe of the *Tatars* has taken its Name, and not from a River called *Tata*, as the greatest part of Historians pretend, because we are now very well convinced that there is not a River of that Name to be found in all the North of *Asia*. Named from Tatar Chan, and not from a River.

['Tis very probable the Tribe of *Tatars* took their Name from some of their Chiefs, as most of the rest did ; but we cannot say particularly that it was from *Tatar Chan*, because all the History of the Original of the *Tatars* being fabulous, there is room to doubt whether ever there was such a Prince of that Nation as they describe him ; especially at the time he is pretended to have reigned.]

The Country which the Tribe of the *Tatars* and the divers Branches of it have heretofore possessed, is precisely that known at present to us by the Name of the Country of the *Mungals*.

'Tis from the Tribe of the *Tatars* that Strangers have borrow'd the Name of *Tatars*, which they give at present to all the *Turkish* Nation. To say positively on what Occasion that happen'd is an Impossibility ; nevertheless, if I may be permitted to give my Conjectures thereupon, it seems very likely to me that we owe this Name, in the Extent it is at present taken, to the *Nestorian* Missioners, whom we know for certain to have extended their Conversions in the ninth and tenth Ages very far on the side of *Tangut*, and the other Provinces to the East of that Kingdom, which were at that time possessed by divers Branches of the Tribe of the *Tatars*, and by the Allies of that Tribe. And as those Gentlemen undertook to give the How the Name of Tatars came to prevail.

World a great Notion of the Advantage which would accrue to Christianity by their Labours on that Occasion, they did not fail to magnify the Power of those *Tatar* Princes at whose Courts they had Access, largely attributing to them Empires, Titles, and Riches, which existed no where but in their own Imaginations. But they have not taken care to inform us, that the *Moguls*, to whom they had not Access, had Princes at least as powerful as those of the *Tatars*; tho it may be in truth they had no certain Knowledge of that so considerable Branch of the *Turkish* Nation, which inhabiting at that Juncture to the North of the Tribe of the *Tatars*, might be look'd upon by them, so far as they knew of them, as a savage and barbarous People.

Be that as it will, in all Appearance, the World being prepossessed by the Insinuations of those good Missionaries, by degrees fell into the Custom of giving the Name of *Tatars* to all the People inhabiting the North of *Asia*, and that this Custom came to be establish'd from the time of the Invasion of *Zingis Chan* in the *Southern Asia*; for when it was known that the Prince of the *Moguls* was at the same time Sovereign of the *Tatars*, 'twas no longer doubted but that all the People of those Quarters were *Tatars*: and without inquiring farther into the Difference between those two Names, they chose rather to retain that of the *Tatars* already known to them, than that of the *Moguls* of which they had heard no mention before, and which they suppos'd for that reason to have a less extensive Signification. At least it is certain, that the *Chin-je*, who don't trouble themselves about what passes among their Neighbours, are accusom'd to give the Name
of

of *Tatars* to all the *Turkish* Nation in general, only because that Tribe which dwelt upon their Borders is the only one they were acquainted with, and with which they had often considerable Disputes.

[The aforefaid reason may pafs well enough with regard to Strangers giving them the general Name of *Tatars*, but not with regard to their Neighbours, the *Chinese* excepted, who being neareft them might give their Name as beft known to them indifferently to all the other *Turkish* Tribes, whom they confider'd as the fame People with the *Tatars*: But the fame reason will not hold with regard to People farther off, for then by that Rule the Name of *Moguls* fhould be better known to the Southern Provinces of *Asia*, as being nearer to them, and on this fide the great fandy Defart, which muft in a great Meafure have kept them from a Knowledge of the *Tatars*, if they had not made themfelves famous fome other way. Besides, where is the Probability that the *Nestorian* Miffioners fhould have Credit enough to eftablifh their Name among the reft of the *Asiaticks*, or that thefe latter fhould be beholden purely to them for their firft Knowledge of thofe People? The reason therefore in all Appearance fhould be fought for elfewhere. 'Tis probable, that till the time of *Zingis Chan* the Tribe of the *Tatars* was the moft considerable and beft known of all the Eastern Branches of the *Turkish* Nation, on account of their warlike Exploits, to the reft of the *Asiaticks*, and in particular to thofe West of *India*, as the *Persians*, &c. who are chiefly concern'd in this Enquiry; and that the Name of *Moguls* prevail'd but fo long as their Dominion lafted over the Southern Provinces of *Asia*, which ending,

the

Another Reason.

the Name of *Tatars* took Place again. And this Conjecture is supported not only by the preceding History, in which we find the *Tatars* after many Struggles prevailing over the *Moguls*, and the very Name as well as the Empire of the last utterly destroy'd under *Siuntz Chan* till their issuing forth from *Irgana-kon*; but also by the *Arabian* and *Persian* Histories, which often speak of the *Tatars*, but never mention the *Moguls* before *Zingis Chan*.]

S E C T. III.

*Of the several Branches of the TATARS,
particularly so called.*

Moguls
and Tatars
divided in-
to three
Nations.

THE [Posterity of the *Moguls* and] *Tatars* possess all the North of *Asia*, and are divided at present into three different Nations, viz. 1. *Tatars*, particularly so called, who are *Mohammedians* and inhabit the West about the *Caspian* Sea; 2. The *Calimaks*, who possess the middle; 3. The *Mungals*, who dwell in the East towards the Oriental Ocean: For as to the other *Pagan* People who are dispersed throughout *Siberia* and along the Shores of the Icy Sea, tho without doubt they are descended from the *Tatars*, they are not consider'd, at present, as making a Part of them, but as savage People: With regard to whom it may be said, they do not differ among themselves, but are all of a Kind; and if any are found more civiliz'd towards the Frontiers of the *Calimaks* and *Mungals*, they should be consider'd rather as Branches newly separated from those two Nations, than as making any Part of the antient Inhabitants of *Siberia*.

The

The *Tatars*, particularly so called, all profess *Tatars*, the *Mohammedan* Worship; tho there are some ^{properly so} Branches of them whose Religion seems to ^{called,} partake much more of *Paganism* than *Moham-* ^{subdivided} *medism*. They are subdivided again into divers ^{into 12} Branches, Branches, of which the most considerable are,

1. The *Usbeck Tatars*, who inhabit *Great* 1. Usbeck *Bucharia*, Tatars.

2. The *Tatars* of *Chiva*, who are usually com- 2. Tatars *prehended* under the Name of *Usbeck Tatars*, of *Chiva*. and inhabit the Country of *Chowarazm* about the Mouths of the Rivers *Amu* and *Khesell*.

3. The *Cara Kallpakks*, who dwell along the 3. *Cara* *River Sirr* to the East of the *Caspian* Sea, and *Kallpakks*. North of the *Tatars* of *Chiva*, possessing the West part of *Turkestan*.

4. The *Casatsha Orda*, which have their A- 4. *Casat-* *bode* about the River *Yemba*, to the North *sha Orda*. East of the *Caspian* Sea, and possess the East part of *Turkestan*.

5. The *Tatars* of *Nagai*, who dwell betwixt 5. Tatars *the Rivers Wolga* and *Jaic* to the North of the *of Nagai*. *Caspian* Sea.

6. The *Bashkir Tatars*, who inhabit towards 6. *Bash-* *the Foot* of the Mountains of *Eagles*, to the East *kir Tatars*. of the River *Wolga*.

7. The *Tatars* of *Uffa*, who live in the 7. *Uffa*. *Kingdom* of *Casan*, to the North of the *Bash-* *kirs*, between the River *Wolga* and the Moun- *tains* of *Eagles*.

8. The *Circassians*, who inhabit the Country 8. *Circas-* *to the West* of the Mouth of the River *Wolga*, *sians*. and the North West of the *Caspian* Sea.

9. The *Daghestan Tatars*, who lie to the South 9. *Daghes-* *of the Circassians*, and to the West of the *Cas-* *tans*. *pian* Sea.

10. The

10. Of
Kouban.

10. The *Kuban Tatars*, who extend themselves along the Banks of the River *Kuban*, between the *Palus Meotis* and the *Black Sea*, at the Foot of the Mountains of *Caucasus*.

11. Crim
Tatars.

11. The *Crim Tatars*, who possess the *Peninsula* of *Crimea*, and the Northern Shores of the *Palus Meotis* and the *Black Sea*, between the Rivers *Don* and *Borysthenes*.

12. Of
Budziack.

12. The *Tatars* of *Budziack*, who inhabit between the Rivers *Borysthenes* and the *Danube*, to the West of the *Black Sea*.

All the
Tatars re-
semble one
another.

All these *Mohammedan Tatars* are usually of a middle size, but very strong; they have very swarthy Complexions, their Eyes large, black and lively, their Faces very broad and flat, with a great hawked Nose; insomuch that they may be easily distinguished by their Features from the *Callmaks* and the *Mungals*.

Differ in
Habits.

Their Habits differ according to the different Countries they possess; for those who dwell upon the Borders of *Persia* and the *Indies* imitate those Nations in their Way of Dress. Others who inhabit towards the Borders of *Russia* go clothed much like the *Russians*: and to conclude, those amongst them who border on the *Turks*, conform much to that Peoples Manner of Dress.

Live by
Robbing.

It may be said in general of all the *Mohammedan Tatars*, that they live purely by robbing and preying on their Neighbours, as well in Peace as in War, wherein they differ much

Callmaks
and Mun-
gals live
peaceably.

from the *Callmaks* and *Mungals*; who, tho' *Pagans*, live quietly on the Produce of their Flocks, and do no harm to any one except they first do harm to them.

S E C T. IV.

The Government of the TATARS.

THE word *Chan* is in use only among the *Tatars*, as well *Mohammedans* as *Pagans*, and signifies properly a Lord, or reigning Prince: They give this Name indifferently to Princes who reign over vast Provinces, and to those who possess a small Extent of Country, and also to those who are tributary to other Princes. Thus the Emperor of *China*, as being of *Tatar* Extraction, is called *Chan*, just as the *Chan* of the *Calcha Mungals*, who is under his Protection, and divers other petty *Chans* of the *Mungals* are, inhabiting near the Springs of the River *Jenisea*, who are tributary to the *Chan* of the *Calcha Mungals*. And it is sufficient amongst the *Tatars*, in order to bear this Title of Honour, to be acknowledg'd the reigning Prince of some certain State, be it great or small; but excepting the Prince reigning, 'tis not permitted any Prince of his House, how powerful and rich soever he may be, to take the Title of *Chan*; they must be content with the Title of *Sultan*, which belongs to the Princes of the Family of the *Chan*. Nevertheless as the Right of Force reigns absolutely with this People, one sees very often that a *Chan* is deposed and put to Death by his nearest Relations, without any one looking on the new *Chan* as an Usurper; wherein the Doctrine of absolute Predestination (which every one knows to be the favourite Doctrine of the greatest part of the *Mohammedans*) stands them in great stead; and 'tis for this reason, that

Title of Chan.

Given to none but the reigning Prince.

Princes of the Blood called Sultan.

*Distinction
between
Chaan
and Chan.*

that these sorts of Violences are observ'd to happen much oftner among the *Mohammedan Tatars* than the *Callmaks* and *Mungals* which are *Pagans*. From what has been said it appears evident enough, that the Distinction which some Authors have been pleas'd to make between the Title of *Chaan* and that of *Chan*, (pretending that the former imports a great Superiority over the latter) is nothing but fancy; it being at present no longer a Doubt (at least among those who have any Knowledge of the Customs of these People) that the *Tatars* know not any other Title of Sovereignty or Lordship than that of *Chan*.

*All the
Oriental
Authors
take no-
tice of it.*

Pag. 380.

*Idem.
Pag. 81.*

[The Annotator probably is mistaken here, since the Distinction between *Chaan* and *Chan* is mention'd by all the Authors we know of, who have given an Account of the Affairs of the *Tatars* from the Oriental Historians. And M. *de la Croix*, in his History of *Genghiz Chan*, not only assures us, that great Emperor, when he named *Qitai* for his Successor, declar'd him *Chan* of *Chan* by the Title of *Chaan*, which he gave him, and that the Successors of *Qitai* retain'd that Title, but delivers this Alteration as one of the Laws of *Zingis Chan*, in which it is forbidden to give his Successor any Title but that of *Chan* with two *a*'s. This Circumstance would put the Question beyond dispute, had M. *de la Croix* cited *Fadiallah* or any credible Historian for his Authority; for nothing can be concluded against this Distinction from the Silence of an Author, especially one who declares himself a Stranger to the History of the Successors of *Zingis Chan* in the Empire of the *Moguls*, after *Coplay*.]

Among

Among the *Tatars*, as well *Mohammedan* as *Pagans*, when the *Chan* dies, all the Princes of the reigning Family, and all the Heads of the several Tribes which are under the Dominion of that House, meet at an appointed time at the Place of usual Residence of the deceased *Chan*, where they proceed to the Election of a new one; examining only who may be the eldest among the Princes of the reigning House, without having any regard to the Seniority of the divers Branches which compose it, or to the Children of the deceased; and they never fail to elect him who appears to be oldest, unless some extraordinary personal Defect be found in him.

The Election of a Chan.

Falls always on the eldest of the reigning House.

What I have observ'd, is to be understood, when Affairs are in a settled State, and according to the antient Customs of that Nation: But as Order is a thing rarely to be found among the greater Part of the *Tatars*, it often falls out, that the most powerful among the Princes of the reigning House usurp that Dignity from the lawful Successor; and on those Occasions, they do not fail putting to death all those who dare oppose the Usurper: Nevertheless this Case happens seldomer among the *Pagan* than the *Mohammedan Tatars*.

Force often sets aside that Order.

'Tis worth observing in this Place, that all the *Chans* who reign at present over the *Mohammedan Tatars* are sprung from the Posterity of *Zuzi Chan*, eldest Son of *Zingis Chan*; for the *Chans* of the Country of *Chozarazin* descend from *Sbeybani Chan*, Son of *Zuzi Chan*, by *Arab Shab*, paternal Uncle of *Abulgair Chan*, Grandfather to the aforesaid *Shabacht Chan*.

All the Chans of the Mohammedan Tatars sprung from Zuzi Chan.

The *Chans* of *Great Bucharìa*, and *Country of Balk*, are descended of *Togai Timur*, youngest Son of *Zuzi Chan*, by his Grandson *Abai*.

The *Chans* of *Turkestan* and *Tashkant* are likewise sprung from *Togai Timur*, youngest Son of *Zuzi Chan*, by *Djanish Sultan*; and

The *Chans* of *Crimea*, descend from *Hagi Geray Chan*, of the Posterity of the same *Togai Timur*, youngest Son of *Zuzi Chan*.

[*De la Croix* supposes the Posterity of *Zingis Chan*, are preserv'd only in the *Chans* of the lesser *Tatarv*, or *Crim*, and in the Branch of the *Uzbek Chais*, who reign in *Mawara'nahr*.]

Title of
Chan, why
found a-
mong the
Governors
of Sultan
Moham-
med.

As our Author gives the Title of *Chan* to several of the Generals and Governors who serv'd *Sultan Mohammed Chowarazm Shab* in *Great Bucharìa*; it must be observ'd, that the greatest Part of them were actually the Heads of some petty *Turkish Tribes* settled in *Turkestan* and *Great Bucharìa*, to whom *Sultan Mohammed* was willing to leave the empty Title of *Chan* which they bore before, whilst he was in Possession of their little States.

[He gave * *Inalzick* the Title of *Chan* which he had not before, calling him *Gagik Chan*.]

Sultan, Ti-
tle given
to the el-
dest Son of
a Chan.

Among the *Mohammedan Tatars*, the Title of *Sultan* is appropriated to the eldest Son of the *Chan*; and tho the Title of *Sultan* is also given to the other Sons of the *Chan* in speaking to themselves, yet it is not given to them when one speaks of them to a third Person, as is done, speaking of the eldest Son of the *Chan*.

The Brothers of the *Chan* also bear the Title of *Sultan*, just like the Sons of the *Chan*; but of the Children of a *Sultan*, only the eldest has right to be called *Sultan*, and that Title passes from eldest Son, to eldest Son, so long as the Branch remains. Also the Brothers.

The *Tatars* pay the Tithe of all their Effects to their *Chans*, and this Tithe extends among the *Mohammedan Tatars*, not only to the Cattle and Corn, but also to Slaves, and other things which they may acquire, whether by way of Arms or Traffick. Nevertheless the *Chan* is commonly satisfy'd with the Tithe of the Cattle, Grain and Slaves: And as the *Calimaks*, and the *Mangals* of the West, have not the Custom of cultivating their Lands, this Tithe is reduc'd among them to that of the Beasts, and of the Booty which they may get from their Enemies in time of War. Tatars pay Tithes to their Chans,

After the *Chan* has had his Tithe, they pay yet an other Tithe of the Remains to the *Mir-fa* of their Tribe; so that every *Tatar* Family must pay yearly two Tithes, which has no bad resemblance of the double Tithe which the Country People of the greatest part of *Europe* must pay to the Church and to the Parson. But herein we find this remarkable Difference, that the *Tatars* are quit on paying these two Tithes, tho our Peasants, besides those two Tithes, must pay Contributions, Imposts, and so many other Charges which amount to the Value of three or four others at least. And to their Mir-fas.

Custom has very wisely regulated among the *Tatars* the Condition of Princes, Brothers and Relations of the *Chan*; for as on one side it secures in some sort the establish'd Government, by the Disability it lays the Princes under of the House of the *Chan* of forming Intrigues, Tithes paid by the Children of the Chan, as well as other subjects.

trigues, and maintaining Factions in the State it secures on the other side the Lives and Effect of the same Princes against the Jealousies of the Government; and 'tis for this reason that there is never seen among them those Actions of a barbarous Policy which are so common in the other Courts of the East, where a Prince is no sooner mounted upon the Throne, than he begins by cruelly sacrificing his Brothers and other Relations to the Security of his Person and his Reign: Nevertheless as with the *Tatars*, as well as with all other Nations, as civiliz'd as they pretend to be, there is no Law or Custom so holy as to restrain them against the Violence and immoderate desire of Reigning; we see Instances enough in the foregoing History, of one Brother thrusting another headlong from the Throne into the Tomb: and also of Children doing the same by their Fathers, to mount therein in spite of the Laws and the most sacred Obligations.

Account of the Tatars killing all they meet when they go to bury their Chans, for instance. I know not from whence *Marco Polo* has taken what he advances, that in his time the *Tatars* were accustom'd at the Funerals of their *Chans*, to slay all those they met in the way they took to carry the Corps to the Place appointed for the Sepulture of the Successors of *Zingis Chan*; and that a little before his Arrival in *Great Tartary* there had been 20000 Persons massacred in that manner, at the Interment of *Manga Chan*, Grandson of *Zingis Chan*, when it is certain nothing like it is at present practis'd among any Branch of the *Tatars*; and as among all the Eastern Authors who have written of the *Tatars*, there is not one found that charges them with so abominable a Custom; one has reason to doubt the Truth of so strange a Fact: Especially if it be consider'd, that in so vast Countries

Country as *Grand Tatory*, where the Inhabitants live dispers'd here and there in Huts, one might travel several hundred Leagues without meeting a thousand, I will not say twenty thousand People, unless one supposes they assembled on purpose to enjoy the Pleasure of having their Throats cut on so solemn an Occasion; at which however, there is no likelihood that the Throng was ever very great.

This joined to several other manifest False-M. Polo hoods which are found in the Writings of that Author, makes me look upon him as one very little to be depended upon, how well soever his Reputation may have been hitherto establish'd, when we had not any distinct Knowledge of *Grand Tatory*, and the other Countries farthest Eastward.

All the *Tatars* in general, of what Country or Religion soever they be, have an exact Knowledge of the *Aimaks* or Tribes from whence they are descended, and they carefully preserve the Remembrance of them from Generation to Generation. Altho also in process of time some Tribe comes to divide itself into divers Branches, yet they always reckon those Branches as belonging to such a Tribe: Insomuch that one shall never find any *Tatar*, how unpolish'd soever in other Matters, who cannot tell precisely from what Tribe he is sprung.

Every Tribe or Branch separated from a Tribe, has its particular Chief taken out of the same Tribe, who bears the Name of *Murfa*; and it is properly a kind of Majority, which ought to descend regularly from eldest Son to eldest Son, in the Posterity of the first Founder of such a Branch or Tribe, unless some unexpected and violent Cause disturb this Order of Succession. Every such *Murfa* ought to have

annually the Tithe of all the Beasts of those of his Tribe, and the Tithe of the Booty which his Tribe gets when they go to War. All the Families which compose a Tribe usually encamp together, and do not separate themselves from the Body of the *Orda* without acquainting their *Murza*, to the end he may know where to find them when he has a mind to recall them.

In them

consist the Power of the Chan.

These *Murza's* are of Account to their *Chan*, only in proportion to the Number of their *Ordas*, or Tribes; and the *Chans* are formidable to their Neighbours only as they have many Tribes, and as those are compos'd of a great Number of Families under their Obedience, in which consists all the Power, Riches, and Grandeur of a *Clan* of the *Tatars*.

Orda, or Ordas.

It must be observ'd here, that the word *Orda* is in use among all the *Tatars*, to express a Tribe which is assembled, whether to go and fight their Enemy, or for other particular Reasons.

Tatars have no Degrees of Nobility but the Murza.

By the Lords and Vassals of the *Chan*, must be understood the Heads of the several Tribes which are under his Obedience; for the *Tatars* have no other Lords but their *Murzās*, who are at the same time born the Generals and Counsellors of the *Chan*. Riches don't make Lords among them, because they are almost all equally divided that way; so that 'tis Birth alone which raises a Man to the Rank of *Murza*: And there is no other difference between one *Murza* and another, but that of the Merit of the Person, or the Number of the Families, at the Head of which a *Murza* is posted.

SECT.

S E C T. V.

Of the Manners and Customs of the TATARS.

THOUGH a wandring Life has been all along *Wandring* proper to the *Tatars*, and tho all that we *Life led by* find in the foregoing History, from *Ogus Chan* *the Tatars.* to the present Times, perfectly agrees with the Manners, Worship and Customs of the People who at present possess *Grand Tatory*: Nevertheless several Historians, as well of the *Tatory* past Ages, as the present, have been of Opinion *never in-* that this Country had been heretofore inhabited *habited by* by other more civiliz'd People; but it seems, *a more ci-* that neither the one nor the other know well *viliz'd* what they say on this Occasion: For since to *People.* this present time we have had only confused and fabulous Accounts of this Country, how should they be able to judge if the People, who at present inhabit *Grand Tatory*, are the Posterity of the antient Possessors of that Country, or else new Comers?

Thus as the Reasons which they alledge to *All the In-* support their Opinion are only airy Conceits, *habitants* they do not deserve the Trouble of particular *from the* Answers; the sole outward Form of all the *Wolga to* People of the North of *Asia*, from *Japan* to *Japan re-* the River *Wolga*, might serve against all those *semble one* false Criticisms for a Refutation beyond all *another.* Exception. Forasmuch as Nature itself has taken care to establish such a Resemblance in the Exterior of all these People, as they are more or less remov'd from one another, that it is no difficult Matter to perceive that they are all sprung from the same Blood.

Fight flying.

No Order in fighting.

No Infantry.

The left Hand is the Place of Honour.

The *Tatars* have been ever very expert in the way of fighting flying. *Quintus Curtius* and the other Authors who have spoke of the *Scythians* Ancestors of the present *Tatars*, report them to have been well acquainted with it. As they have not the Method of fighting in Lines and Ranks, and they have the fittest Horses in the World for running, they have on that Occasion a Dexterity which other Nations have not; for upon going to Action, they divide themselves without any Order into as many Troops as there are *Ordas* which compose the Army; and in this manner they go to charge the Enemy with Lance in hand, each *Orda* having its *Murfa*, or particular Chief, at its Head.

They fight all on Horseback, and have not the use of Infantry; the Bow and Arrow are their best Arms, which they draw with as much Skill flying, as advancing, which is the reason they do not care to come to close fight with their Enemies, unless they have much the Advantage; finding it much more convenient for them to provoke them at a distance, in which the swiftness of their Horses stands them in great stead; for very often when one concludes them intirely routed, they do not fail to return and fall upon their Enemy with as much Vigour as before; and when one is eager to pursue them without preserving the necessary Order on that Occasion, he runs terrible Risks in the Encounter.

Most of the *Tatars* hang their Bow at the left side, in a sort of Case, when they take Horse; but they carry the Quiver upon their Backs.

The left hand, as observ'd p. 211, is the Place of Honour with most of the Oriental People, particularly among all the *Mohammedan Tatars*.

Each

Each Tribe or *Orda* of the *Tatars* has its particular Ensign belonging to it. These Ensigns consist ordinarily in a Piece of *Kitaika*, or some other colour'd Stuff an Ell square, set up on the top of a Lance twelve Foot long.

The *Mohammedan Tatars* put no more commonly in their Colours than the Name of God in *Arabic* [which is *Allah*] and underneath the Name of the Tribe for whose use it is design'd; but the *Callmaks* and *Mungals* exhibit the Figure of some Animal, as a Camel, a Cow, or a Horse, &c. and below that Figure the Name of the Tribe. And as all the Branches of the same Tribe always retain the Figure represented in the Ensign of the Tribe, of which they are descended, adding thereto only the particular Name of the Branch for whose use it is design'd, these Ensigns serve them in some measure instead of a Genealogical Table. When an *Orda* is in March, the Ensign proceeds at the Head of all the Troops immediately after the Chief of the *Orda*.

The *Tatars* have always made Hunting one of their principal Exercises, and to this Day the greater part of that Nation support themselves by their Cattle and by Hunting. The *Pagan Tatars* make use of no sort of Dogs in the Chase, but they make their hunt by the Help of Men, after the following manner.

The *Chan* or Prince who proposes a Hunting, assembles for that End as many of his Subjects as the Time and Occasion permit, which sometimes amounts to ten or twelve thousand Men, according as he is powerful. These Men as they arrive are distributed in different Posts about the Place design'd for the Chase, and when the whole Circumference is order'd to the Prince's Satisfaction, they begin from each Post

Post to extend themselves both to the Right and Left, as if they were going to attack those of the neighbouring Posts, observing to keep nearly an equal distance of about ten or twenty Foot from one Man to another, which forms an exact Circle about the Place mark'd out for the Centre of the Chase.

This Disposition being made, they begin to march all at once at a certain Signal towards the Centre of the Circle; and as the Circle lessens, the Men approach each other till they begin to close; then all alight and continuing afterwards to march at an equal Rate towards the Centre, the Circle is reduc'd at length to a convenient Compass, doubling and trebling also the Ranks when there is much People. The Game which at the sight of the Men fled at the beginning from all sides towards the Centre, finding themselves at length too closely pent up, begin to think of breaking somewhere thro' those who surround them; but which way soever they turn, they are receiv'd with a dreadful Noise of Drums, Horns, and such like Instruments of the Martial Musick of that Nation, which at last so astonishes and confounds those Beasts that they suffer themselves to be taken or slain without offering the least Resistance; and in this manner they take, as in Nets, all the Game which is found inclosed within the Limits of that Circle, (which is sometimes four or five Leagues Diameter at the beginning) amounting often to several thousands of all sorts of Beasts.

The *Callmaks* and *Mungals*, and even all the *Pagan* People of *Siberia*, who dwell about the Frontiers of *Grand Tatar* hunt in this manner: after which they dry the Flesh of the Game in the Sun, which they reckon makes it keep the longer. The late Emperor of *China* went e-

very

every Year till his Death to hunt in this manner in the Country of the *Mungals*, to the North East of *Pekin*; and also for that end caus'd a Town to be built on that side call'd *Jegchall*, with a magnificent Castle, where he usually went to pass the pleasant Season, taking from time to time the Diversion of Hunting.

All the *Tatars* are accustom'd to draw the same Nourishment from Horses, which we do from Cows and Bullocks: for they commonly eat nothing but Horse-flesh and Mutton, seldom that of Bullocks or Cows, which they don't esteem so good by a great deal. Tatars
Diet.

Mares-Milk serves them for the same Uses as Cows-Milk does us, and we are assur'd 'tis actually much better and richer than that of Cows. Besides that, they make an *Aqua Vita* of it: First, they have a way of making it sour in two Nights time, after which they put it into an Earthern Pot, which they take care to stop very close; and having put a Tunnel to it, set it on the Fire. And this *Aqua Vita* is as clear and as good as that which we distil from Grain; but to make it so, it must be set twice over the Fire. They give the Name of *Arach* to this *Aqua Vita*, after the Example of the *Indians* their Neighbours, who call all their strong Liquors by that Name. Mares-
Milk used
instead of
Cows.

'Tis to be observ'd, that almost all over *Grand Tatory* the Cows suffer none to milk them; they suckle indeed their Calves, but as soon as they are taken from them, they suffer none to come near them to draw their Teats: They also immediately lose their Milk upon seeing their Calves no more; insomuch that it is a kind of Necessity which has introduced the Use of Mares-Milk among the *Tatars*. The Cows
won't suf-
fer them-
selves to be
milked.

All

Tatars
Drunkards
ness.

The Northern People more addicted to drinking than the Southern.

All the *Tatars* in general love Liquor well enough, and if they be not complete Drunkards, 'tis rather for want of Opportunity than Will; for when they can get strong Liquors, they never cease drinking of them while they are able to stand, wherein they differ extremely from the rest of the Orientals who generally have Drunkenness in detestation. When the *Tatars* have a mind to make merry among themselves, they bring together every one of them as much strong Liquor as they can collect, and set themselves to drink Night and Day, without stirring till every Drop is out. Nevertheless the *Mohammedan Tatars* are obliged by the Rules of their Religion to behave therein with more Caution than the Heathen *Tatars* are by theirs; and 'tis for this reason that this Vice is not practis'd so much among the *Uzbek Tatars*, the *Cara-kalpakks*, and the *Tatars* of *Crimea* and of *Budziak*, as among the other *Tatars* who live under the Protection of *Russia*, and who are but lukewarm *Mohammedans*; in which there is reason to believe that the Climate where the former inhabit, far more temperate than that of the others, is of great Assistance to them. For we see that by a natural Inclination all the Northern People are addicted to strong Liquors, and that, some more than others, according as they inhabit more towards the North. 'Tis for the same reason that the *Spaniards* and *Italians* are less given to Liquor than the *Germans* and *English*; those less than the *Poles*, *Danes*, and *Swedes*; and these last less than the People of *Norway*, *Finland*, and *Russia*. The same Rule also holds good in *Grand Tatar*, where the *Uzbeks* and *Callmaks*, who inhabit *Tangut*, are less given to this Vice than the *Mungals* and *Callmaks* who dwell to the North of *China* and

the

the Dominions of the Great *Mogul*, and than the other *Mohammedan Tatars* who live to the North of the *Caspian Sea*; and these last much less than the *Tatars* who dwell in *Russia* and *Siberia*. Which must be the Effect only of a greater Chilliness in the Constitution and Blood of the People of those Nations, in proportion as they inhabit nearer the Pole: this is so certain a Truth, that we find also the same Defect, and in the same Proportion, among the Nations who inhabit on the other side of the Line towards the South. And as the *Hottentots* who dwell in the South Part of *Africk*, and the Inhabitants of *Chili* and their Neighbours who dwell towards the Southern End of *America*, are the Nations most remov'd to the South that we have any exact Knowledge of at present; these also are the People most addicted to Drunkenness, who dwell beyond the Line.

Besides *Aqua Viæ* all the *Tatars* are extremely fond of Tobacco, which they all smoke, great and small, Men and Women, to excess. This Passion for Smoking is so great among the *Tongusians*, *Ostiaks*, *Samoyeds*, and other Heathen People of *Siberia*, that, to the end they may not lose the Smoke of the Tobacco, they swallow it all: which makes them fall, after taking some Mouthfuls, into great Convulsions, which hold them a quarter of an Hour, more or less according to the Constitutions of the Persons; then being come to themselves, they commonly throw up a great quantity of Phlegm, which helping much to discharge their Stomachs fill'd with bad Nourishment, which those People are accusom'd to take, serves them for an excellent Medicine.

Braga is a Drink which the *Uzbek Tatars* are accusom'd to make of Rice or Millet, turning
Braga
Drink of
the Uz-
it beks.

it four : This Drink becomes as clear as Wine, and is pretty agreeable to the Palate, because it is somewhat sharp. They make several sorts of it, some of which intoxicate like *Aqua Vitæ*, tho they do not prepare them by Fire.

Tatar
Marria-
ges,
Polygamy.

The *Tatars*, as well the *Mohammedans* as the *Callmaks* and *Mungals*, take as many lawful Wives as they will ; to which also they add very often a great number of Concubines, which they commonly choose out of their Slaves. There is only this difference between the *Mohammedan Tatars* and the others, that the first observe some Degrees of Kindred, within which 'tis forbidden them to marry ; whereas the *Callmaks* and *Mungals*, excepting their natural Mothers, have no Regard to Proximity of Blood. The Children born of the Concubines, as well as the Wives, are equally legitimate and capable of inheriting ; but always with this Exception, that if the Father has been *Chan* or Chief of some Tribe, the Issue of the lawful Wives succeed him before those born of Concubines : a Custom which has been so long establish'd, that neither Violence nor Intrigue has been able to abolish it.

Children
by the
Concubines
equally in-
herit.

But not
those by
Prostitutes.

Neither have those born of common Prostitutes the same Privilege with the Children of Concubines, every body looks upon these first with a sort of Contempt ; and it is very rare to see them succeed their Fathers, especially if they be People of Distinction, because there is no knowing whether the Person such a Creature lays the Child to, be the Father, or some body else.

In this Custom of the Plurality of Wives, the Pagan *Tatars* only follow natural Reason, which dictates to them that the Man and the Woman being made for the Multiplication of Mankind,

'tis

'tis manifest that one may have more Children by many Wives than by one ; but the *Mohammedan Tatars* are oblig'd in some measure to Polygamy by the Principles of their Religion ; which making one of the principal Duties of Man to consist in procreating Children, in order to glorify the Creator, it necessary follows, that the more Children a Man gets, the more he answers the End of his Creation, which leads directly to Polygamy.

Nevertheless it appears that these Reasons, which ought only to sway them in this practice, have the least share in it ; and that it is nothing but Debauchery and Sensuality which has introduced the Use of it among the greater part of the Eastern Nations.

Sensuality the true Cause of Polygamy.

The Pagan *Tatars* find this Advantage in Polygamy, that whereas all over the rest of the East the Maintenance of the Wives makes the greatest Article in the Expence of House-keeping, because they are kept shut up without having Occasion to employ themselves about the least Business ; their Wives, on the contrary, are of great Assistance to them, and very little expensive ; in regard the young ones serve them for bearing Children, and the old ones to manage the Housewifery, to take care of the Cattle, and in a word, to provide entirely for the subsistence of the Family ; so that the Husband has nothing to do but sleep and follow his Diversion.

Polygamy inconvenient to others, a great Conveniency to the Tatars.

Relationship is no great Obstacle to the Marriages of the Pagan *Tatars*, because they have Nature solely to guide them in all their Actions ; and if, as I just now observ'd, they all observe not to join themselves to their natural Mothers, I believe that happens rather from hence, that they are commonly old when their Sons think

Parentage no bar to their Marriages.

of Marriage, than from any Law or Custom to the contrary introduced among them. What leads me to be of this Opinion is, that there is nothing extraordinary in it among the *Callma* and *Mungals* for a Father to take his own Daughter to Wife, if he likes her, tho' that does not happen every Day: Consequently, I see nothing which could hinder a Son among them to marry his Mother but her advanced Age. And it is a constant Rule among all the *Tatars* who look for nothing but Youth in their Wives to give over lying with them when they draw near forty Years, reckoning them no more than old Housewives, to whom they give their Victuals for taking care of the House, and tending the young Wives who may occupy their Place in their Master's Bed.

Power of Fathers.

As among all the *Tatars* the Father is in some measure sovereign Master of his Family, nothing equals the Respect which the Children, of what Age or Condition soever they be, are accustom'd to give their Fathers; but with regard to Mothers 'tis not the same thing, seeing they are made very little account of in Families, unless the Children have particular Reasons to be under Obligations to them.

Mothers little regarded.

Fathers greatly revered.

When the Fathers happen to die, the Children must employ many days in lamenting his Death, and during that time forsake all sorts of Pleasures whatsoever; the Sons must even on these Occasions abstain from the Company of their Wives for several Months: More than that, the Children are indispensibly obliged to spare nothing to render the Funerals of their Father as honourable as possibly they can, according to the Customs of the Country: And after all, they must at least once a Year, go pay their Devotions at the Tomb of their Father,
and

and call to mind the infinite Obligations they owe to him.

The Pagan *Tatars* fulfil Duties so sacred, with the greatest Exactness; but those who profess the *Mohammedon* Religion are not so observant of them, especially in what regards the Honours which they are obliged to pay to the Memory of their Father after his Death.

Red is the Colour in particular Esteem with the *Tatars*, and how ill cloathed soever their Princes may be in other Respects, they never fail to have a Scarlet Robe for State Occasions; the *Mursas* themselves, who mean never so little to distinguish themselves from the Vulgar, would rather be without a Shirt than a Scarlet Coat: and the Women of the first Quality of that Nation don't think themselves well dress'd if the Scarlet Gown be wanting. The very meanest among the *Tatars* affect to wear red Clothes, tho' the Cloth be ever so ordinary.

This Humour for red Cloth has spread even among the Pagan People of *Siberia*, whose Chiefs think themselves nobly equip'd when they can compass a red Suit: insomuch that all over the North of *Asia*, one can do more with a Piece of red Cloth than with four times its value in Silver.

S E C T. VI.

Of their Building, Trade, and Sciences.

Generally all the *Tatars*, even the Heathen People of *Siberia*, observe to this very nearly the same Form in their Buildings;

for whether they live in Huts, or have fixt Habitations, they never fail to leave an Opening in the middle of the Roof, which serves them at the same time for a Window and a Chimney. The Huts of the *Callmaks* and *Mungals* are made round with a Parcel of great Poles of some light Wood, the height of the Hut, join'd together with Leathern Thongs, for the more easily fitting up and removing them. They cover them on the outside with a good thick Felt, for defense against the cold and bad Weather: The Fire-place is in the middle of the Hut, directly under the said Opening at Top, and the Sleeping-places round the Hut against the Wall.

The *Murfas*, and other Persons of Distinction among them, have Huts larger and more convenient; they have also in Summer great Tents of *Kitayka*, and in Winter, Sheds made of Boards, and cover'd with Felt, which they can easily set up and take down in less than an Hour's time.

*Houses
fixt or
movable,
built all
alike.*

*Except
those of
the Mun-
gals of
Nieucheu.*

Those few of the *Callmaks* who have fixt Dwellings, build them round in imitation of the Huts of those of their Nation, with a Roof in Figure of a Dome, which altogether may be about two Toises in height, and within resembles in every respect the Huts already describ'd, having neither Chambers, nor Windows, nor Garrets; the whole consisting of one single Room of the Height and Circumference of the intire Building. But the *Mungals* of *Nieucheu*, whom the Correspondence they have with the *Chinese* begins by little and little to reform, have Houses larger and more convenient; they build them square, and allow about ten Foot for the height of the Side-Walls: The Roofs are not much unlike the Roofs of the Houses

of our Peasants. They also contrive, in some Places, great Windows of a sort of silken Paper very thin, made for the Purpose, and Sleeping-places built two Foot high, and four broad, which run quite round the House, and serve them at the same time for a Chimney; for they have invented a way of making the Fire without on one side of the Door, and the Smoke circling by means of this Canal round about the House, has no Passage out but at the other side of the Door, which conveying a moderate Heat to the Dormitories, is of great Con-
Whimsical Chimneys.

veniency in Winter. All the Habitations of the *Tatars*, whether fixt or movable, have their Doors facing the South in order to be shelter'd from the North Winds, which are very piercing all over *Grand Tatory*.

The *Tatars* have two Shafts to all their Cha-
Tatar
 riots, which are neither so thick nor so long as
Chariots.
 our Shafts, and of a Wood very pliable and
 light: They make fast these Shafts to the fore-
 most Axle-tree of the Chariot, by means of
 one of their Ends which is turn'd back, and they
 put them between the Body of the Chariot and
 the Wheel, tying a Span's Distance from the
 fore-most end [of the Shafts] a Cord which goes
 into the End of the Axle-tree, which passes
 thro' the Nave of the Wheel; so, that the
 Wheel which is pretty small, plays on each
 side of the Chariot, between the Shaft and its
 Cord: 'Tis between these two Shafts that the
 Horse which draws the Chariot marches, much
 like as our Horses do between the two Branches
 of our Sleds; but with this difference, that they
 have an other Branch of an exceeding pliable
 Wood, which passes over the Back of the Horse
 in a continued Semi-circle, and which is fasten'd
 on both sides to the Harness of the Horse, to

the two Ends whereof they make fast the Shafts. They pretend, that in this manner, the Horse is much eased; and indeed, tho' their Horses do not appear to be very strong, yet one Horse will draw a Chariot, well loaded, above a hundred Leagues: But it must be observ'd also that their Chariots are not very large. When they have a mind to put more Horses to a Chariot, they commonly fasten them to the hindermost Axle-tree, or place them before the first Horse. This Description will help to explain a Passage, *Pag. 76*, where an Allusion is made to the Shafts of these Chariots. The *Russians* and *Cossacks* make use of much the same sort of Carriages.

Trade cannot flourish in Tatory as present.

Mohammedan Tatars hate Trade and Merchants.

No safe Passage for Merchants thro' the Mohammedan States,

Since all *Grand Tatory* is not in the Hands of one sole Prince, as it was in the time of *Zingis Chan*, 'tis impossible that Commerce should ever flourish there; for now that the Country is divided among several Princes how inclinable soever one or other of them may be to favour Trade, it is not in his Power to do any thing in it, if his Neighbours happen to be of contrary Sentiments. The *Mohammedan Tatars* especially, have an extraordinary Aversion thereto; and as they are prejudic'd in favour of the Nobleness of their Extraction they look on Traffick as an Occupation unworthy of them, they glory in spoiling as many Merchants as fall into their Hands, or hold them Ransom at so high a Price, that they never have an Inclination to return that way again which is the thing that renders *Grand Tatory* most altogether inaccessible to the Merchants of the West; who, in order to enter into it, are obliged to pass either thro' the Lands of the *Mohammedan Tatars*, or thro' their Frontiers. But on the side of *Siberia*, *China* and the

ies, the Merchants may arrive in full liberty, since the *Callmaks* and *Mungals* trade very peaceably with the Subjects of the neighbouring States who are not in War with them.

As the Heathen *Tatars* lead a very harmless No Slaves among the Heathen Tatars. life, they do not so much mind procuring slaves for their Service as the *Mohammedan Tatars*; for seeing all the Substance of the first consists in their Cattle, which they have commonly under their Eye, and to guard which they have no need of more than their own Family, they do not care to burthen themselves with useless Mouths.

There are none then but the *Chans* and the *Murfa's* who keep Slaves for the Service of Except what belong to the Chans and Murfa's. their Families, when they take any of the Enemy; and the rest of them are distributed among their Subjects in order to augment their Number, which at the same time increases their Revenue: But the *Mohammedan Tatars* do not the Slaves common among the Mohammedan Tatars. same, Slaves being an Object of great account with them. They even make War very often with their Neighbours, on no other score but to make Slaves, whereof they keep for their Service as many as they have occasion for, and sell the rest where they can.

This Commerce is even carry'd so far among Circassians and Daghestans sell their Wives and Children. the *Circassians*, the *Daghestan* and *Nagai Tatars*, that for want of other Slaves, they don't scruple to steal Children and sell them; and if they cannot get other Peoples Children, they willingly sell their own to the first they meet with.

If a *Circassian* or *Daghestan Tatar* is weary of his Wife, or otherwise displeas'd with her, he sells her without more ado the first Opportunity. And if he has a Daughter who has some Beauty, he does not fail to carry her every where with him, in order to sell her to the best

Advantage. In short, the Trade of Slaves is all their Wealth, and that is the reason that wherever they see a favourable Opportunity of making a good number of Slaves, neither Peace nor Alliance is able to make them withstand so dangerous a Bait.

Tatars
said to be
Magicians.

The *Tatars* have always had the Name of being great Magicians, and the Eastern Historians, who have spoken of them, accuse them of it as well as our Writers. These last charge *Batu* with gaining more Victories in his Expedition into *Russia*, *Poland* and *Hungary*, by the Witchcraft he made use of, than by the Bravery of his Troops; and that it was by the Assistance of that diabolical Art that he penetrated into *Silesia*, and defeated the Army of the Christians in the Year 1241. But as the Writers of those Times were very ignorant and superstitious, one must not depend much on their Account.

Some
Tatars
addicted
to Sorcery
at present.

At present, the *Mohammedan Tatars*, the *Callmaks*, and those of the *Mungals* who profess the Worship of the *Dalai Lama*, don't addict themselves much to Magick, altho they observe with the greatest exactness many superstitious Ceremonies which do not differ much from Sorcery: But the *Mungals* of the East, the *Tunguses*, and generally all the Pagan People of *Siberia*, pretend to be very knowing in Magick, which is to be look'd on rather as an Effect of their gross Ignorance, than a probable Token of their being really possessed of the Knowledge of performing any thing by the help of the Devil.

Sham-
mans or
Conjurers
way of
divining.

In regard the *Shamans*, or Sorcerers among the *Tunguses*, pass for being most skilful in this Art of all the Pagan People of this Continent, I shall here give an Account of the Ceremonies they make use of on this Occasion. When any

one

one comes to consult the Conjuror upon any Affair, he must first be paid the Price agreed between them for his Trouble before he begins; *Conjuror's Habit.* then the *Shamman* puts on a sort of Robe compos'd of all sorts of old Iron, and also of Figures of Birds, Beasts, and Fishes of Iron, which are held together by Links of the same Mettle, insomuch that this Coat of old Iron plies easily any way; he covers his Legs and Feet with Shoes and Stockings of the like Stuff, his Hands with Bear's Paws made also of Iron, and his Head with a Covering of the same sort, having Iron Horns in the Front: After which he takes *Rare Gambols.* in his Left Hand one of their sort of Drums, and a small Stick cover'd with Field Rats-skins in his Right Hand, then Leaping and Skipping, crossing his Legs sometimes before, sometimes behind, he shakes himself so that the old Iron of his Robe, join'd to the Noise which he makes, beating the Drum with the aforesaid Stick, and the frightful Howlings which he from time to time sets up, make a dreadful Tintamar. All this while his Eyes are fix'd up towards the Opening which is a-top of his Hut, and he never ceases Crying and Leaping, and making the greatest Noise he can till he has seen a black Bird, which he pretends comes and sits upon the top of the Hut. As soon as he perceives this Bird, which vanishes the Moment after, he falls to the Ground as if he was dead, and remains in that Condition for a Quarter of an Hour, without either Reason or Sense: After which he comes to himself, raises himself by degrees, and gives his Answer to the Question he was consulted about.

They pretend these Answers never fail of coming to pass exactly, at least the *Tunguses* believe them as so many infallible Truths: But if

one takes notice of the Precaution of paying before-hand, and of the black Bird which vanishes the Moment it has sat on the Top of the House, not to be perceiv'd by any but the Conjuror who has his Eyes continually turn'd that way; he may easily see that this is a Trick to impose upon Dupes. See thereupon the Travels of the *Sieur Isbrand Ides* to *China* [thro' *Siberia* and *Tatary*] whose Relation, by the way, is just enough in what he reports to have seen himself; but in that what he relates upon the Credit of others, it is very confused, and consequently not much to be depended upon.

Isbrand
Ides Travels
confar'd.

Mohamedan
Tatars use the
Calendar
of the Arabians.

The *Tatars*, who have embrac'd the *Mohamedan* Worship, make use of the Almanack of the *Arabians*; of whose Months here follow the Names in their proper Order: * 1. *Moharam*, 2. *Sefar*, 3. *Rebbi-ewel*, 4. *Rebbi-achir*, 5. *Tzemadi-ewel*, 6. *Tzemadi-achir*, 7. *Reseb*, 8. *Sabat*, 9. *Ramejan*, 10. *Shawal*, 11. *Dsilkada*, 12. *Dulotza*. It must be observ'd here that the *Tatars* have chang'd some of these Names, and have accommodated them to their Language. They reckon their Weeks, beginning with *Saturday*, and ending with *Friday*, which they call † *Adina*, or *Tzumab*; that is to say, the Day of Assembly, because that is their Day of Devotion: They look upon *Wednesday* the most unlucky Day of the Week, and they avoid undertaking any thing on that Day, let be of ever so little Consequence. As to the rest, tho all the *Mohammedans* are indispensibly oblig'd to reckon

Saturday
begins
their Week.

[* These Months, according to their true Orthography, are, 1. Moharram, 2. Safar, 3. Rabia'lawal, 4. Rabia'achir, 5. Gomada'lawal, 6. Gomada'lachir, 7. Ragab, 8. Shaban, 9. Ramadan, 10. Shawal, 11. Dhu'lkaada, 12. Dhu'lheggah.]

[† Adinah, or Gumah. Adinah in Persian, as Aid, or rather Id, in Arabic, signifies a Feast, and Gumah is Arabic for an Assembly. Yawm al Gumah, is the Day of Assembly.]

by

by Lunar Years in every thing that relates to Religion and their Festivals, because they are fixt to certain Days of the Month; yet for all that, there are many who make use of Solar Years in all the rest of their Accounts, and those begin the Year at the Instant the Sun entering the Sign *Aries*, makes the Equinox, which they observe with a great deal of Care. The *Persians*, among others, make use of the Solar Years in every thing which does not relate to Religion; and some will have it, that they have had the same long before the *Romans*, which they pretend to prove by a Passage of *Quintus Curtius*, lib. 3. cap. 3. where, describing the pompous March of the Army of *Darius* King of *Persia*, he says, that next the *Magi*, who sung Hymns after the Custom of the Country, came 365 young Boys clothed in Purple to denote the Number of the days in their Years; but as that Author is the only one who has advanced that Fact, and that all Appearances are against him, 'tis probable he borrow'd that Passage from some of his own Nation.

Tho the *Mohammedan Tatars* reckon their Years from the *Hegra*; yet they preserve at the same time the Almanack of the *Moguls*, which has been in all times peculiar to the *Turkish* Nation, and which is at present the only Calendar of the *Callmaks* and *Mungals*; it consists of twelve Lunar Years which have each its particular Name, in the following Order: 1. The *Mouse*, 2. The *Cow*, 3. The *Tiger*, 4. The *Hare*, 5. The *Crocodile*, 6. The *Serpent*, 7. The *Horse*, 8. The *Sheep*, 9. The *Ape*, 10. The *Hen*, 11. The *Dog*, 12. The *Hog*.

As I have not been able to procure a *Tatar* Calendar, such as is at present in use among the *Mungals* and *Callmaks*, after all the Pains I have taken to that purpose, I have been obliged

to give the Reader the Names of the *Tatar* Years in the Order they are placed by the *Sieur Petis de la Croix*, in his *History of Zingis Chan*; tho it does not agree with that which our Author gives.

[Tho *M. de la Croix's* Table of the *Tatar* Years does not agree, as the Author of the *Remarks* observes, with the Order found in our *Tatar* Author; yet it is to be presum'd he has placed them in the Order which is at present observ'd among the *Tatars*, because we find it corresponding with *Hyde's* * *Account of the Cycle of the Oriental Turks and Tatars*, and with the *Jetta*, or *Twelve Signs of the Japonese* (which are taken from the *Tatar* Cycle) lately given us by *Kempfer* † in his *History of Japan*, both which place the *Tatar* Years in the same Order that *de la Croix* has done; so that it should seem that our *Tatar* Historian has sometimes mistaken his Dates; and indeed upon Examination, I found that the same Year often fell in a different Place, and consequently, that two different Years met together, as the *Crocodile* and the *Hare*, &c. fell in the third Place of the Cycle, which is the Year of the *Tyger*, according to those other Authors.]

Telling the Hours by striking on a Copper Basin.

It seems as if the *Russians* had taken this Custom from the *Tatars*, for all over *Russia* they are used to have Guards of the Night in Houses of Note, who strike from time to time, during the Night, upon Copper Basins, to give notice that they are upon the Watch: They also mark the Time every half Hour by as many Strokes as they strike upon this Basin.

* *Relig. vet. Persar. p. 225.*

† *Pag. 156.*

C H A P. II.

A Description of the Kingdom of
CHOWARAZM subject to the
Tatars.

S E C T. I.

The Situation, Extent, Antiquity and Government
of Chowarazm.

THE Country [or Kingdom] of *Chowarazm* **Bounds.** in its present State, is bounded on the North by the Country of *Turkestan* and the Dominions of *Contaish*, Grand Chan of the *Callmaks*; on the East by *Great Bucharía*, or the Country of *Ma wara'lnabr* [from which it is separated by the Mountains of *Irder*, mention'd p. 364.] on the South by *Persia*, and particularly the Provinces of *Astrabat* and *Chorasan* [which *Kempfer*¹ confounds with *Chowarazm*] from which 'tis separated by the River *Amu*, and by sandy Desarts of a vast Extent; and on the West by the Sea of *Masanderan*, otherwise called the *Caspian Sea*.

It may be about 80 *German Leagues* in *Extent.* Length, and near as much in Breadth; and as it is situate between the 38th and 43d Degree of Latitude, it is extremely fertil wherever it is water'd.

[I use the *Arabian Orthography* in writing *Name.* the Name of this Country, being loth to change it, or admit Innovations of this Kind, unless we could be certain *Charafs'm*, as 'tis written in the Translation is exactly agreeable to the Orthography of the Natives, which we cannot be sure of, considering it comes to us from a *Russian Translation*; tho *Carizme*, or rather *Ca*.

¹ Amoenit. exot. p. 135.

rezem [*Charezem*] as 'tis written by *de le Croix* in *Timur-bec*, seems to favour it.

This is the *Chorasnia* mention'd in *Ptolemy* and *Herodotus*, which shews it to be a very ancient Kingdom. In the Time of the latter it was subject to *Persia*, being one of the Provinces over which *Darius* placed *Satrapas*. We find very little Account of it till it was possess'd by the *Arabs* in the Year of the *Hegra* 61, and for a long time after; farther than that it had a Governor like the rest of the Countries conquer'd by them: but 'tis likely upon the Declension of the Power of the *Chalifas*, when the Governors seized the Provinces under their Care, that *Chowarazm* acted like the rest, and was as early as any of them in setting up for it self. Tho in the Histories hitherto come to our Knowledge, we meet with no King of that Country before *Mamun ibn Mohammed*, who reigned some time after the Year of the *Hegra* 385, *A. D.* 995. for 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 *Sultan Mahmud Gazny*, King of *Chorasana*; who after the Death of † *Mamun ibn Mamun* in *Hegra* 407. *A. D.* 1016. took that Kingdom from the Usurper, and made it a Province of his Empire.

Thus *Chowarazm* continued a Province of the Empires of the Familys of *Gazny* and *Selguk* successively, till upon the Death of *Malek Shab*, otherwise called *Gelal-al-din*, third Sultan of the *Turks* of the Family of *Selguk*, *Hegra* 485. *An. Dom.* 1092, ‡ *Kotkb al din* who had succeeded his Father *Bustekin*, formerly Slave to *Balkatekin* his Predecessor, but advanced by *Mu-*

* *Teixeira*, p. 260. † *Abulfar.* p. 220. *D'Herb.* p. 534. ‡ *Hist. Genghis Chan* 129. *D'Herb.* p. 276.

Malek Shab in the Government of *Chowarazm*, taking Advantage of the Broils which ensued upon the Death of that great Monarch, assumed the Title of King: But that Title was better establish'd by his Son and Successor *Mohammed*, surnam'd *Atsiz**, tho not without great Opposition from *Sultan Sangar*, Son of *Malek Shab*, who often reduc'd him to a Dependency. But it was *Tacash*, the 6th *Sultan* of this *Dynasty*, who firmly establish'd the Empire of the *Chowarazmians* by the Fall of that of the *Turks*, which he put an end to in *Persia* by the Death of *To- An. Dom.*
grul Arslan in 590 or 593, and added the Do- 1193.
minions of that unfortunate Prince to his own. 1196.

His Son *Kotbb aldin Mohammed* extended the Empire yet further by the Conquest of all *Persia* and *Ma wara'nabr*, and was the greatest Prince in *Asia*, at the time that *Zingis Chan* invaded him in *Heg.* 615. *A. D.* 1218. and depriv'd him of his Dominions. Conquer'd
again by
Zingis
Chan.

As *Zagatai Chan* had but part of † *Chowarazm* in his Share of his Fathers Dominions, it looks as if the whole Country had not been subdued, or that at least part of it revolted and became independent. Be that as it will, 'tis very probable, that on the Declension of the Power of the *Chans* of *Zagatai*, upon the Death of *Gazan An. Dom.*
Chan, *Heg.* 749. if not before, *Chowarazm* ei- 1348.
ther set up a King of its own, or fell a Prey to some other Power; for in the Time of *Timur-bec*, we find it possess'd by *Hussain Sofi*, Son of *Yanghaday*, of the Hord of *Gonkegrat*, perhaps the same with the *Congorats* or *Kunkurats*, one of the four *Uzbek Tribes* which possess *Chowarazm* and *Great Bucharia*; and what is more remarkable, it is called a great Empire*, and

* D'Herb. at *Atsiz*. † *Timur-bec*, p. 307. *Geneal. Hist.* p. 165. ‡ *Hist.* *Timur-bec*, p. 147. * *Idem*, p. 148.

continued in that Family till conquer'd by *Timur*, *Heg.* 781 and 790, when he raz'd the Capital City to the Ground, and sowed it with Barley; but three Years after he restored the City and Kingdom to the Condition it had been in before.

Chowarazm subdued by the **Uzbeks**.

Chowarazm continued afterwards under the Descendants of *Timur-bec* in *Mawara'nabr* and *Chorasan*, till the famous *Shabacht Sultan* subduing those two Provinces with his *Uzbeks* about *Heg.* 904. *Ann. Dom.* 1498. that Kingdom, which at that Juncture was dependent on *Chorasan*, fell of course into the Hands of the Conqueror. Soon after *Shabacht* being defeated and slain by *Shah Ismael Sofi*, *He's.* 916. *A. D.* 1510.

By the Persians.

Chowarazm fell once more under the Dominion of *Persia*: But about two Years after the Inhabitants revolting against the *Persian* Governors,

Revolts to the **Uzbeks** who are still Masters of it.

sent for *Ilbars Sultan*, who coming with his *Uzbeks*, was proclaim'd *Chan* at *Vasir*, * *Heg.* 918, *A. D.* 1512, as is related, *p.* 226. of the former Vol. and his Descendants have continued ever since in Possession of the Country of *Chowarazm*.]

Divided among several Princes subject to one who has the Title of **Chan**.

This Country is usually divided among divers petty *Tatar* Princes of the same House, of whom notwithstanding there is only one who bears the Title of *Chan*, with a kind of Superiority over the others, just as he has Skill to improve it: he has his Residence in the City of *Urgens*, tho during the Summer he commonly encamps on the Banks of the River *Amu*; his Camp is called *Chiva*, from whence the *Tatars* of *Chowarazm* are commonly called the *Tatars* of *Chiva*. This *Chan* is Sovereign in his own Dominions, and does not in any wise depend upon him of *Great Bucharica*, notwith-

[* In the Original 'tis the 911th Year of the *He'gra*, but I doubt the Author mistakes.]

standing the *Persians* confounding the *Tatars* of *Chowarazm* with those of *Great Bucharia*, call them by one common Name *Uzbek Tatars*.

[The Author of these Remarks is not to be understood here, as if the *Tatars* of *Chowarazm* were not *Uzbeks* as well as those of *Great Bucharia*, for the contrary appears from him in the next Section, where he speaks of the Inhabitants of this Country; he only seems to find fault with the *Persians*, who speak of them as if they were both subject to the same Master.]

S E C T. II.

Of the Inhabitants of Chowarazm, particularly the Turkmanns and Uzbeks.

C*Howarazm* is inhabited at present by three sorts of People; 1. The *Sarts*, 2. The *Turkmanns*, and 3. The *Uzbeks*.

I. *The Sarts.*

The *Sarts* are the antient Inhabitants of the *Sarts* Country, and support themselves, as well as the *Turkmanns*, by their Cattle and Husbandry, [It could be wish'd the Author of the Remarks had given us some farther Account of this Branch of the Inhabitants.]

II. *The Turkmanns.*

The *Turkmanns*, or *Turcomans*, as our Geo-Turk-
graphers call them, are sprung from the antient *manis*
Inhabitants of *Turkestan*. They separated from *corruptly*
the *Kanklis*, with whom they dwelt in that Coun-
try, towards the Eleventh Century with an in-
tent to seek their Fortune some where else, and
came to settle in *Chowarazm* long before the
Tatars, as *Abulgazi Chan* relates, p. 85.

They

The Euro-
pean
Turks,
a Mixture
of them
and sever-
al other
Nations.

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*, which is at present called the Country of the *Turcomans*. 'Tis from this Branch of the *Turkish* Nation that the Subjects of the *Ottoman* Port must prove that they draw their Original, if they pretend a Right to the Name of *Turks* which they bear. But I have observ'd elsewhere that they have no more right to assume the Name of *Turks*, than that of *Sarazens*, *Arabs*, *Greeks*, or *Sclavonians*, seeing they are only sprung from the Scum of all those Nations mingled together.

An. Dom.
1214.

[The Author of these Remarks seems to be mistaken here, since it is, I think, generally agreed by Historians, that the Ancestors of *Othman*, first Founder of the present *Turkish* Empire, came into *Persia* with the Family of *Selguk*, and settled at *Makhan* or *Maban* near *Maru Shabi Geban* in *Chorasan*, from whence upon the Irruption of the *Moguls* under *Zingis Chan* about 611, into the *Southern Asia*, they remov'd towards *Natolia*, where their Kingdom first began under *Orthogrul*, or rather the aforesaid *Othman*, in the Year of the *Hegra* 687, *A. D.* 1288.]

Occidental
Turk-
manns
very pow-
erful for-
merly.

The Descendants of that part of the *Turk-manns*, who may be called the *Occidental Turk-manns*, became very powerful in the Ages past; they were also for some time Masters of all *Persia*, after they had driven out from thence the Children of *Tamerlan*, with all the *Tatars*, which was completed a short while after the death of that Conqueror, by the great *Ussum Cassan* [*Uzun Hassan*] chief of that Branch of these *Turkmanns*, called the *Family of the white Sheep*; but since the *Shahs* have possessed themselves of the Throne of *Persia*, and the *Turks* are become Masters of

all

All the Country West of the River *Tigre*, they have reduced the *Occidental Turkmans* to a very low State: Nevertheless they still possess the finest Plains about the *Euphrates*, but from Masters, as they were before, they are become the Subjects of the *Turks*, who have left them but a faint Shadow of Liberty; and 'tis from thence proceeds their great Aversion for the *Turks*.

At present reduced very low.

Their manner of living is much the same now that it was when they came to settle in these Parts, seeing they have no fixt Habitations, and that they always dwell under Tents made of thick Felt, after the Fashion of the greatest part of the *Turkish* Nation. They subsist wholly upon their Cattle, of which they have numberless Troops: They are tall of Stature and robust, having the Complexion swarthy, and the Shape of their Face square and flat; but the Women of them are very fair, and of a becoming size.

Dwell under Tents.

Diet.

Size.

Women handsome.

They wear in Winter long Gowns of Sheepskins, with peaked Bonnets of the same, and in Summer they wear Vests of Callico shaped like the *Castans* of the *Turks*. They are good Horsemen and brave. They profess *Mohammedism*, but perform the Duties of it but little; they have their particular Chiefs, who govern them according to their Laws; nevertheless they must pay Tribute to the *Ottoman* Port, and they are obliged to furnish a certain number of Horsemen whenever the Port requires it. In Winter they come and seek Pasture along the *Euphrates* on the side of *Mesopotamia* and *Natolia*, and in Summer they encamp in the Valleys which are enclosed within the Mountains of *Armenia*, towards the Springs of the *Euphrates* and *Tigre*.

Cloathing.

Good Horsemen and brave.

Tributary to the Ottoman Port.

They are naturally great Robbers, but the *Turkish* *Bashas*, who command towards the *Euphrates* and *Tigre*, take care to bridle them

Great Brigands.

as much as possible, because they are interested in securing the Roads; the frequent Passage of Travellers and Caravans making a considerable Article in their Revenue.

Can bring
40000 Men
into the
Field.

The *Occidental Turkmanns* are able to arm about 40000 Men; they are always fighting with the *Curds*, who are their Neighbours to the East, and with the *Arabs*, who border upon them on the South, because these two neighbouring Nations often come and break the Horns of their Herds, and carry away their Wives and Daughters.

Oriental
Turk-
manns.

The second Party of the *Turkmanns* turn'd directly South, and went and settled about the Banks of the River *Amu*, and the Shore of the *Caspian Sea*, where they still possess a great Number of Towns and Villages in the Country of *Astrabat* and *Chowarazm*.

This Branch of the *Turkmanns* or *Turcomanns* has been hitherto unknown to our Historians and Geographers, notwithstanding they are much more numerous at this Day than that of the *Oriental Turkmanns*, who inhabit *Armenia*.

Hitherto
unknown
to our Geo-
graphers.

[It may justly enough be said, that the *Oriental Turkmanns* have been hitherto unknown to our Historians and Geographers; for tho' some learned Men in this and the last Age have given us large Extracts of their History from the Eastern Authors, yet they take no notice of them as if no such thing had been done; but put off their Readers with the Gleanings of such absurd and imperfect Accounts as have been handed down to them, thro' a numerous Succession of Authors from the *Byzantine* and other Western Historians, who lived at too great a distance to know exactly what pass'd from time to time in the Eastern Countries.

There

There sprung from this Branch of the *Turks* or *Formerly Turkmanns* (for the *Turkmanns* and *Turks* seem to possess'd all differ only as the wandring *Arabs*, call'd *Bedwins*, ^{the Coun-tries from} to from those who dwell in Cities) three great ^{the Archipelago to} Dynastys of Princes, who had under their Do- ^{the Indies.} minion all the Countries from the *Archipelago* as far as the *Indies*; I mean the three Branches of the Family of *Selguk*, who reign'd at the same time in *Iran*, or *Persia* at large, *Kerman* and *Armenia*, or *Natolia*; to the last of which the *Osman* Sultans owe their Greatness.

The *Turkmanns* of *Chowarazm* are mention'd also by some Voyagers and Travellers in the last Age, as shall be observed in our farther Account of *Tatary*.]

The *Turkmanns* of this latter Branch, which ^{Resemble} may be call'd the *Oriental Turkmanns*, are much ^{the Western} of the same make with the first, excepting that ^{Turkmanns.} they are much swarthier, and have a greater Resemblance of the *Tatars*. In Summer they wear long Gowns of Callicoe or thick Cloth; and in Winter the like Gowns of Sheep Skin.

Cattle and Husbandry afford them Subsis- ^{subsis-} tence according to the different Parts they pos- ^{tence.} sess: In Winter they dwell in Towns and Villages about the River *Amu*, and towards the shores of the *Caspian Sea*; and in Summer they go and incamp here and there, where they find the best Pastures and good Water.

Those of them who are settled in the Coun- ^{Conform} try of *Astrabat* follow for the most part the ^{in Religion} sect of *Aly*, but those who dwell in the Country ^{to the} of *Chowarazm* conform with the *Uzbek Tatars* in ^{Countries} sentiments of Religion, tho neither one nor ^{they are} settled in. the other give themselves much trouble about

They are exceeding turbulent, and with great ^{Exceeding} difficulty accustom themselves to the Yoke of the ^{restless.}

Brave and good Horsemen. *Uzbeks and Tatars.* They are very brave, and are at least as good Horsemen as the *Uzbeks* and *Tatars*, but they are not so great Robbers. As

Tributary to the Uzbeks.

the *Tatars* of the Country of *Chowarazm* treat the *Turkmanns* as conquer'd Subjects, they are obliged to pay them Tribute, and to suffer several other Impositions from those troublesome Masters, which is partly the true Cause of that great Animosity which reigns continually between the one and the other; but the *Turk-*

Amount to about 100000 Families.

manns who dwell in the Country of *Astrabad* under the Dominions of the *Persians*, are much better treated. Both together may amount to about 100000 Families.

Divided into Tribes.

The *Occidental Turkmanns* as well as the *Ori-*
ental are still divided into divers Tribes, after the manner of all the other Branches of the *Turkish* Nation, and the Chief of each Tribe enjoys the same Prerogatives among the *Turkmanns*, as among all the other *Tatars*. See what has been observ'd thereupon, *Page 397.*

III. *The Uzbek Tatars.*

Uzbeks from Uzbek Chan.

The true Derivation of the Name of *Uzbeks* which the *Tatars* of *Great Bucharìa*, and the Country of *Chowarazm* bear at present, is from *Uzbek Chan*, as related *Page 197*: And this Custom of assuming the Name of the Prince to denote the universal Affection of his Subjects for him, has always been in use with these People; witness the Name of the *Moguls* or *Mungals*, and that of *Tatars*, which that Part of the *Turkish* Nation, which was subject to *Mogull* or *Mung'l Chan* and his Brother *Tatar Chan*, took in old times from those two Princes their Masters.

The same Custom is still retain'd among the *Tatars* their Descendants, as appears by the Name of *Mansueurs*, which the *Mungals* of the East have adopted from *Mansueu Chan*, Great Grandfather of the late Emperor of *China*. Also very lately the *Callmaki Dsongari*, subject to *Contaisb* or the Grand Chan of the *Callmaks*, have taken the Name of *Contaisbi*, to testify their inviolable Affection for their lawful Sovereign; insomuch that at present they call them by no other Name in *Siberia*, and the other neighbouring Countries, than that of *Contaisbians*.

When *Ilbars* Sultan, as is related *Pag. 226.* Country was invited by the Inhabitants of *Urgens* to come and take Possession of *Chowarazm*, the *Uzbeks* possessed all the Country of *Kipzak* as far as the River *Irtis* Eastwards, and Southwards as far as that of the *Sirth*, besides *Great Bucharina*, which they had newly subdued under the Conduct of *Shabacht* Sultan; but in the Country of *Chowarazm* there were but a small Number of *Uzbeks* then, who had settled there since the same *Shabacht* Sultan had taken the Town of *Urgens* [till *Ilbars* Sultan brought the rest of the *Uzbeks* out of *Kipzak*, and increas'd their Number in *Chowarazm*.]

The Body of *Uzbek Tatars* in *Great Bucharina* and *Chowarazm*, is compos'd out of the four Tribes of the *Vigurs*, *Naimanns*, *Durmanns* and *Kunkurats*. [The two first were of the four, which, as *Abulgazi Chan* observes, *Pag. 207.* were given to *Sheybani Chan* Son of *Zuzi Chan*; and if all the Inhabitants of *Dasht Kipzak* took the Name of *Uzbeks* from *Uzbek Chan*, 'tis strange none but those four Tribes should retain it. Nor is there any accounting why the

Tatars of Crimea are not call'd *Uzbeks*, but by supposing either that the Name extended only to those four Tribes, or that the rest of the *Tatars* changed it according to a Custom among them, as observed above: For my part I incline to the last Opinion.]

The Uzbeks live by Rapine. The *Sarts* and *Turkmanns* support themselves by their Cattle and Husbandry, but the *Uzbeks* live for the most part by Rapine, and as they are the same People with the *Uzbeks of Great Bucharia*, they have also the same external Appearance, the same Religion, the same Inclinations and the same Customs with these last, excepting that they are far less polite and more restless.

Dwell in Towns in Winter. They dwell in Winter in the Towns and Villages which are towards the middle of the Country of *Chowarazm*, and in Summer the greatest part of them go and 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 kill.

Perpetually marauding. The *Uzbeks of Chowarazm* are perpetually making Incurfions upon the neighbouring Territories of the *Persians*, as well as of the *Uzbeks of Great Bucharia*, and neither Peace nor Truce can restrain them, seeing the Slaves and other valuable Effects which they carry off on those Occasions are all their Riches.

Forces. When the Forces of this State are not divided, it may easily arm 40 or 50000 good Horsemen.

Carry all their Effects with them wherever they go. Tho the *Uzbek Tatars* have fix'd Habitations, yet in travelling from one Place to another they carry all the Effects they may have of value with them, which is a Remains of the way of living of their Ancestors before they had

had settled Dwellings; for the *Callmaks*, and those amongst the *Mongals* who have exactly preserved the manner of living of the antient *Mogulls*, their Ancestors, carry still with them whatever they have, as well in going to War as only changing Abode.

What *Abulgazi Chan* reports (*pag. 457.*) of *Uzbeks* Infantry and Musketeers, shews us that he had ^{begin to} profited by his Imprisonment (in *Persia*;) for ^{use Fire-} before his Time that Way of making War was ^{Arms.} quite unknown to the *Uzbek Tatars*; nevertheless they don't seem to have thought fit to retain that Usage, seeing that at present they go to War only on Horseback just like the other *Tatars*, and that 'tis very rare to see Fire-Arms with them.

As the *Turkmanns* are the first Occupants, *Turk-* and the *Uzbek Tatars* the last Conquerors of *manns* the Country of *Chowarazm*, those two Factions ^{and Uz-} are continually opposite to one another; and ^{beks al-} inasmuch as Ambition reigns among the *Tatars* ^{ways at} as well as other Nations of the World, the *Ta-* ^{variance.} *tar* Princes of the reigning House in that Country, know to a Nicety how to make use of that mutual Jealousy which reigns between them, as often as they are desirous to set them at Variance, to draw over to them that of the two Factions which thinks it self neglected by the reigning Chan; and 'tis in a great measure to this extreme Facility of making a Party, that those Troubles which continually distract the Country of *Chowarazm* owe their Original.

Tho one finds excellent Pasture in divers Parts ^{Excellent} of the Country of *Chowarazm* towards the ^{Pasture.} Banks of the River *Khesell*, the *Uzbeks* very rarely repair thither with their Cattle in Summer, because there is nothing to plunder on that side, seeing the *Cara Kallpakks*, who are
 D 4 their

Mohammedan Tatars don't invade one another except at War.

their Northern Neighbours, are as dextrous that Business as themselves, and that what they can steal from one another is not worth the trouble of going for ; besides that, the *Mohammedan Tatars* are not accustomed to make Roads upon one another unless they are at open War together. And as for the *Callmaks*, who border on the North-East with the *Uzbeks* of the Country of *Chowarazm*, they remove ordinarily towards the beginning of Summer from the Frontiers of the *Mohammedan Tatars*, that they may not be exposed to their IncurSIONS and don't return till the Winter, when the Rain and Snow have rendered the Roads impassable on that side.

Sarts and Turk-manns only reap the Benefit of the Pastures.

Wherefore none but the *Sarts* and the *Turk-manns* reap the Benefit of the Pastures which lie Eastward, towards the Frontiers of *Great Beharia* ; and the *Turk-manns* go in quest of them which are to the West, towards the Mouth of the aforementioned River and the Shore of the *Caspian Sea* : But the *Uzbeks* often incamp about the Sides of the River *Amu*, 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, which they have much more at heart than the Care of feeding their Cattle.

Armenians Trade there.

The greatest Abuse one can put upon any *Mohammedan* in general, is to treat him like one of a Religion different from the *Moslems* ; and as the *Armenians* are almost the only Sect of Christians which is known to the Inhabitants of *Chowarazm*, by the Trade they carry on with them from time to time, 'tis not surprizing that the Name of *Armenian* should be employ'd, (*Pag. 330.*) as injurious, just as the Name

Name of Christian is every Day used by the *Turks*.

There is a Piece of Money current in *Great Tanga* a *Bucharia* and the Country of *Chowarazm* called *Tanga*, mention'd *Pag. 234.* and it is the largest, and, I believe, the only Silver Money which the Chans of the *Tatars* of these Provinces coin; 'tis pretty fine Silver, and may be worth near the fourth part of a Crown in Specie: This Money is of a round Figure, having on one side the Name of the Chan, and on the other the Name of the Country with the Year of the *Hegra*. The rest of the Money made in this Country consists in small Pieces of Copper of different sorts, which answer to our Pence, half Pence and Farthings. The Money of *Persia* passes also in these Provinces, and especially towards the Frontiers of the Country of *Chowarazm*.

Chowarazm is famous for the *Arbuses* mention'd *Pag. 284.* which are the true Water Melons of the Size of ordinary Gourds: They are commonly round, and green on the outside, but within they are of a much deeper Colour than the common Melons; nevertheless there are some also, the Meat of which is perfectly white, but they are not the best: The Seed of them is quite black, much of the Figure of Gourd Seed, excepting that it is rounder and transparent; this Seed is not found in the Heart of the Fruit, as that of Melons and Gourds usually is, but is dispersed all over the Fruit; also, excepting the Rind and the Seed, every part of the Fruit is equally good for eating: The Meat of it is much firmer than that of ordinary Melons, and of a more agreeable Relish. This Fruit refreshes the Blood exceedingly, and one may eat as much of it as he has a mind, without

out running the least Risk of being disorder'd.

*Best in
great Bu-
charia and
Chowa-
razm.*

The most delicious Arbufes are those which grow in *Great Bucharìa* and the Country of *Chowarazm*; nevertheless they grow also in great Quantities about *Astracan*, which they pretend come very near the Taste of these of *Great Bucharìa*. This Fruit keeps a long time, and they carry of them from *Astracan* to *St. Petersburg* for the Court of *Russia*, which are as good in the middle of Winter as they can be in the Season they ripen in; but we must take notice also that they gather them before they are quite ripe, and that they ripen after they have been gather'd.

[*Anthony Jenkinson*, who mentions them, calls them *Carbufes*.]

S E C T. III.

*A Description of the Provinces and Towns of
Chowarazm.*

[*Chowarazm* is divided into many Provinces several of which as they are mention'd by *Abulgazi Chan* in his History, have been briefly described by the Author of the *Remarks* as follows.]

P R O V I N C E S.

Ogurza.

Ogurza is a large Province situate towards the Coast of the *Caspian Sea*, which was very fertile heretofore, when the Northern Branch of the River *Amu* cross'd it in its way to the *Caspian Sea*; but since it has taken another Course this Province is become a Desert, because it now wants the Water necessary to moisten its Lands.

'Tis

'Tis from the great Quantity of Cucumbers Signifies a which this little Country formerly produced Cucum- that it took its Name, for the Word *Ogurza* ber. signifies a Cucumber both in the *Tatar* and *Russian* Language.

Pishga is a little Country situate to the East Pishga of the Town of *Urgens*, but thinly inhabited at thinly in- present, since the Northern Branch of the Ri- habited. ver *Amu* passes no more thro' it, as it used to do formerly.

Karakizit is a little Province situate to the Karakizit. West of the Town of *Urgens*, between the Country of *Pishga* and that of *Ogurza*, which is grown very thin of People since the River *Amu* passes no longer by *Urgens*.

Gilkupruk is a small Province situate to the Gilkupruk. South of the Southern Branch of the River *Amu*, in the Confines of the Provinces of *Chorasán* and *Astrabath*, and is deemed at present to make a Part of the Country of *Chowarazm*.

Gordish is a little Province situate between the Gordish. Country of *Pishga* and that of *Kumkant*. As this Province is water'd by the River *Amu*, 'tis one of the most fruitful and best cultivated in all *Chowarazm*: 'Tis in the Country of *Gordish* that the Northern Arm of the River *Amu* has quitted its old Channel, which passed before the Town of *Urgens*, to go and join the River *Kbesell*.

The Country of *Kumkant* is a little Province Kumkant. of *Chowarazm*, to the East of *Gordish*, towards the Northern Bank of the River *Amu*: 'Tis on the Confines of this Province, and the Country of *Gordish*, that the River *Amu* divides in Amu di- two Branches, about the 88°. 30'. of Lon- vides. gitude.

Jangishar. *Jangishar* is a little Province near the right Bank of the Southern Branch of the River *Amu*, which is of no great Consequence at present.

Burma Country. The Country of *Burma* is one of the largest Provinces of *Chowarazm*, to the East of the Town of *Vasir*, towards the Frontiers of *Great Bucharis*. 'Tis very fertile and populous, and produces the most delicious Melons in all the Country of *Chowarazm*.

Baijalkiri. *Baijalkiri* is a little Province to the North of the Town of *Urgens*, which is very sandy and desart, because it wants Water.

Kesirabat. *Kesirabat* is a little Province towards the Banks of the River *Khesell* or *Kesill*, to the North-West of the little Town of *Tuk*: This little Country is very populous, and produces plenty of all sorts of delicious Fruits.

Gardanchast. *Gardanchast* is a large Province of *Chowarazm* situate between the Towns of *Chajuk* and *Hassassas*, where there is pretty good Pasturage. The Country of *Gardanchast* is almost wholly inhabited by the *Sarts*.

Jangiarick. The Country of *Jangiarick* is a small Province on the Frontiers of *Great Bucharis*, at the Foot of the Mountains which separate those two Dominions, to the North of the River *Amu*.

Bakirgan. The Country of *Bakirgan* is a large Province of the Country of *Chowarazm*, upon the North side of the River *Khesell*, towards the 42 Degree of Latitude, to the North East of the Town of *Tuk*.

Kuigan. The Country of *Kuigan* is a large Province of *Chowarazm*, to the North of the River *Khesell* and the Country of *Bakirgan*. This Province extends as far as the Frontiers of the *Cara Kaktaks* and *Callmaks*, and consists for the most part

part in nothing but vast Plains of the Nature of all the other sandy Grounds of *Grand Tatory*, producing excellent Pasture.

The Country of *Ikzi-Kumani* is a little Province of *Chowarazm*, towards the Southern Bank of the River *Khesell*, to the West of the Territory of *Chajuk*.

[This seems to be a Remains of the *Comani* or *Cumani*, a warlike Nation who for a long time possess'd the Country along the North side of the *Caspian Sea* as far as the River *Don*, till conquer'd by *Zingis Chan* and his Successors in *Kipzak*, from whom in all probability this Province took its Name.]

The Country of *Chika* is a little Province on the South side of the River *Khesell*, to the East of the Territory of *Tuk*, and West of the Country of *Ikzi Kumani*.

The Country of *Tarchan*, is a little Province situate to the North of the River *Khesell*, to the West of the Country of *Bakirgan*, it abounds in excellent Pastures ; but 'tis not cultivated at present.

The Country of *Bamaburinak*, is a little Province of *Chowarazm*, situate to the North of the River *Khesell*, towards the Southern Coast of the Lake of *Arall*, to the West of the Country of *Tarchan*.

The Country of *Kogertlik*, is a large Province, situate on the Frontiers of *Bukharia*, to the North of the Province of *Jangiarik*.

The Country of *Arall* is a large Province of *Chowarazm*, towards the Shore of the *Caspian Sea*, extending from the Mountains of *Abulchan* and the North side of the old Mouth of the Northern Branch of the Ri-
ver

ver *Amu* which is now dry, as far as the Frontiers of the *Cara-kallpaks*.

This part of the Country of *Chowrazm* is at present almost solely inhabited by *Turkmanns* who find there, in many Places, excellent Pasture for their Flocks; but generally this Province is mountainous, sandy and barren: It draws its Name from the Lake of *Arall*, hereafter described.

[Besides the Provinces above described, you find others in our *Tatar* Historian, particularly those of *Abulchan* and *Dehistan*, p. 235. and it was to be wish'd that the *French* Editor had distributed Memoirs of this kind a little more liberally, from the same Store-house out of which he hath given us these. However there is reason to hope he will not long detain them from the Publick, because he has declar'd himself an Enemy to that Practice, wishing some body would publish Mr. *de la Croix's* Translation of that part of *Fadlailab's* History of the *Mogulls* and *Tatars* which is in the *French* King's Library, and which being drawn from the Fountain-head, must, as that Gentleman well observes, in all likelihood be an excellent Book in its kind.]

T O W N S.

Urgens,
Capital of
Chowarazm.
Urgens is at present the Capital of the Country of *Chowarazm*: This Town is situate in a great Plain to the North of the River *Amu*, in $39^{\circ} 50'$ Lat. and 25 *German* Leagues from the Eastern Shores of the *Caspian Sea*.

Formerly
considerable.
The City of *Urgens* has been very considerable in the Ages past; but since the *Tatars* have possess'd it, and the Northern Arm of the River *Amu*, which formerly ran by the Walls of this Town, has taken another Course, as we shall observe in the next Section, it is much decay'd; so that at present it is no more than a pitiful great scrambling Town about a League in compass, having

g Walls of Brick bak'd in the Sun, with a
 ind of Ditch very narrow and full of Rubbish
 several Places; the Houses are no better than
 poultry Cabbins of Earth: 'Tis true there is a *Castle ruin-*
 castle built with Brick, but so ruinous that scarce *nous.*
 fourth Part of it is tenantable; and the Brick
 Mosques which are seen there are almost in a
 bad Condition; for the *Tatars* of the Country
 of *Chowarazm*, as well as all the other *Tatars*,
 are very good at destroying Buildings, but they
 have very little Inclination to build or only pre-
 serve them, unless a greater Force compels
 them whether they will or not. The only thing
 which they take any care of at present, is a great
 road Street towards the middle of the Town,
 which is cover'd above from one end to the o- *Cover'd*
 ther, to preserve the Goods sold there from the *Street or*
 injury of the Weather, because this Street serves *Bazar.*
 for the Market of the whole Town.

The Country about *Urgens* is very barren at *Neigh-*
 present, on account of the River *Amu* having *bourhood*
 alter'd its Course, which has depriv'd the Inha- *barren.*
 bitants of the Conveniency of watering their
 Grounds.

The *Chans* of the Country of *Chowarazm* com- *Chan re-*
 monly reside in Winter in the Town of *Urgens*; *sides here*
 but in Summer they incamp on the Banks of the *in Winter.*
 River *Amu*, or in some other agreeable Place of
 the Country, according to the conjuncture of
 Time and the disposition of their Affairs.

There is at present very little Trade at *Urgens*, *Little*
 notwithstanding that Town is very conveniently *Trade at*
 situate for that purpose, because it is the Ren- *present.*
 dezvous of all the Business which is carry'd on
 between the *Buchars* and the Provinces situate to
 the West of the *Caspian* Sea; but as foreign
 Merchants find no Security among the *Moham-*
edan Tatars, neither for their Persons nor
 Effects,

Duties 3
per Cent.

Effects, as we have already observ'd elsewhere it must be a very extraordinary Case which can prevail on them to expose themselves to so great Hazards. The ordinary Duties which Merchants pay at *Urgens* are only 3 per Cent. but the extraordinary amounts very often beyond the whole Merchandizes.

Chowarazm always famous;

[What *Urgens* was before the *Arabian* Conquest, does not as yet appear, for want of fuller Histories of those Times; only as we know *Chowarazm* was then, as it always had been from Antiquity, a noted Country, and possibly an Independent Kingdom, and not in the Hands of so destroying a People as the *Mohammedan* Tatars, we may suppose the Capital to have been in a flourishing Condition.

Urgens called Chowarazm, Corcang, Orcang.

Urgens seems to be the same City which was formerly called *Chowarazm*; for *M. de la Croix* * observes that *Charizme* (as he writes it) was after the time of *Zingis Cbin* called *Corcang* by the *Persians*, and *Orcang* by the *Moguls*. In the Tables of *Abu'lfeda*, *Nassir al-din* and *Ulugh Beg*, published by our *Graves*, we find two *Corcangs*, *Great Corcang*, or *Nucorcang* and *Corcang the Less*, or *Jorjaniyah* of *Chowarazm*, to distinguish it, likely, from *Jorganiyah* of *Persia*. The first was Capital of *Chowarazm* †, and both were situate on the West side of the *Gibun*, ten Miles asunder. †† *Jenkinson* calls it *Urgence*, and in the Notes collected by *Richard Johnson*, his Fellow Traveller, from the *Bogkar* Merchant, 'tis call'd *Urgensh* and *Urgense*, which comes near the Name given by our *Tatar* Author.

Cath formerly Metropolis.

Urgens has not always been the Capital of *Chowarazm*, *Abu'lfeda* †† tells us that *Cath* was

* Hist. Ginch. p. 240.

†† Purchas, Vol. 3.

† *Abu'lfeda*, p. 23, 26.

‡ Page. 23.

formerly

formerly the Metropolis : How long it continued so is uncertain. When the Governor of *Gorgan* in *Persia* surpriz'd *Abu Abdalla*, * Governor of *Chowarazm* in the Reign of *Nub ibn Mansur*, of the Family of *Samman*, he found him in *Kat*; but we must not conclude from thence that it was the Capital: nor, if we did, could we affirm it continued so under the first Dynasty of *Chowarazmian* Kings, contemporary with *Mahmud Gazni*. Nor can we be positive upon what occasion the Royal Seat was remov'd; probably it was on account of the Inundation which *Abu'lfeda* † tells us once ruined it: But this we are sure of, that the second Dynasty fixt their Seat at *Urgens*, and it has continued the Capital ever since, except now and then that the *Chans* thought fit to reside for a while at *Wazir*, *Chajuk*, or some other Place, as we find in the Course of the foregoing History of the *Uzbek Chans* of *Chowarazm*.

As poor a State as it is reduc'd to now, it was once a very rich and populous City, as were all the other Cities of this Country. In the *Hegra* 582, when *Sultan Shab* went to besiege it ‡, 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 *Zingis Chan* || took it in *Heg.* 618, *A.D.* 1221, the *Moguls* put 100000, some say 200000, of the Inhabitants to the Sword. *Urgens* (for I take it to be the same with the City *Chowarazm*) began to flourish again under the Family of the *Sofis*, and was a great City when *Timur-bec* having taken it from *Yusuf Sofi*, and

* *Teix.* p. 160. † *Desc. Chow.* apud *Hudson.* Pag. 23.

‡ *Herbelot in Tacash.*

|| *Hist. Geng.* 256.

conquer'd the Kingdom *, caused it some Years after *Heg.* 790, *A. D.* 1388. to be raz'd to the very Foundations and sowed with Barley : 'Tis likely it was repair'd three Years after, when by *Timur's* Order the Country was re-peopled and restor'd to its antient Splendor ; but from that time we may conclude *Urgens* never was able to recover it self; and the Government of the *Uzbeks*, which it has since fallen under, so hurtful to Trade, joined to the Inconveniencies arising from the Course of the River *Amu* being turn'd off from the Town, has reduc'd it to the poor Condition which it is in at present.

As to the Situation of *Urgens*, tho I should be inclined rather to place it with the Author of the Remarks in $39^{\circ} 50'$ Lat. than according to *Jenkinson* in $42^{\circ} 18'$; yet it must be owned the latter agrees best with the Reports of Travellers, which place it at an equal distance of about fifteen days Travel from the River *Jaik* and *Bochara* ; whereas by the Situation given it by the *French* Editor, it appears to be almost as far again from *Urgens* to the *Jaik*, as to *Bochara*, tho the Road is not near so good.]

Tuk.

Tuk is a little Town of the Country of *Chowarazm*, situate six Leagues to the N. E. of *Urgens*, at a small distance from the Southern Bank of the River *Khesell*.

Chajuk.

Chajuk is a Town towards the Borders of *Great Bucharia*, situate in $40^{\circ} 45'$ of Latitude, half a Day's Journey from the River *Khesell*. 'Tis the best Town of all the Country of *Chowarazm*, next to *Urgens*; yet 'tis not considerable, in regard all the Houses are no better than miserable Cabins, as inconvenient within as without.

* *Hist. Timur-bec*, p. 206.

† *Ibid.* p. 7.

The neighbouring Country is fertile enough, but very ill husbanded; nevertheless one sees there some Vines which the *Sarts* who dwell in this Town take care to cultivate: They make also a sort of red Wine, which is pretty good.

The Town of *Wafir* is situate towards the Northern Bank of the River *Amu*, in $39^{\circ} 45'$ Lat. and $88^{\circ} 30'$ Long. 'Tis very inconsiderable at present, as well as all the other Towns of that Country.

Kumkala is a small Town in the middle of the Country of *Chowarazm*, to the North of the Town of *Wafir*, which is not worth taking notice of.

The Town of *Kabt* is situate in $41^{\circ} 45'$ Latitude, on the North side of the River *Khesell*, towards the Frontiers of *Great Bucharia*: 'Tis in a very pitiful State at present, and is of no Consideration but on account of its Passage over the River *Khesell* [tho formerly it had been the Capital of *Chowarazm* before *Urgens* became the Royal Seat, as we have already observ'd.]

Hassarassap is a Town situate upon the North side of the River *Khesell*, in $40^{\circ} 45'$ Lat. and 89 Deg. of Long. it is become inconsiderable since it hath fallen into the Hands of the *Uzbek Tatars*.

Mankishlak, is a small Town of the Country of *Chowarazm*, upon the Shore of the *Caspian* Sea, on the North side of the Mouth of the Southern Branch of the River *Amu* in $38^{\circ} 30'$ Lat.

The Town is nothing considerable in it self, consisting of about 700 Houses built of Earth, no better than miserable Cabbins; but its Port on the *Caspian* Sea is magnificent, and the only one to be found in all that Sea: 'Tis large, se-

cure and deep: and in any other hands but thof of the *Tatars*, this would be a Place where in very little time a confiderable Trade might be establish'd, but at present 'tis very rare to fee any trading Ships arrive there. As the *Tatar* do not care for the Neighbourhood of the Sea this Town is inhabited at present only by *Turk manns*, who accustom themfelves more eafily to the Inconveniencies of the Water.

Jenkin-
fon's Er-
ror about
the Lati-
tude.

Anthony Jenkinfon places very erroneoufly the Port of *Mankifhlak*, which he calls *Manguslave*, in 45 Deg. of Lat. which is a great Objection to the Fidelity of his Relation of the *Uzbek Tatars*.

[There are feveral other Towns in *Chowarazm*, as are to be met with, p. 235 of the former Part, and elfewhere; befides the *Uzbeks* of this Country have fome Towns to the South of the River *Amu*, in *Chorajan*; as *Durubn*, *Nafai*, *Iburd*, *Mabana*, *Bagabat*, *Jaurfurdi* and *Meru*, which they have from time to time conquer'd from the *Persians*.]

S E C T. IV.

A Description of the Rivers Amu and Khell, and of the great Lake of Arall.

River
Amu.

THE River of *Amu* is the famous *Oxus* of the Antients, it has its Source to the N.N.E. of the Kingdom of *Cafhmir*, toward the Borders of *Little Bucharua*, in thofe high Mountains which feperate the Dominions of the *Great Mogul* from *Grand Tataria* in 39° 30° of Latitude. This River traverses all *Great Bucharua*, running from East to West, and continuing its Courfe in
the

the same Line. It divides in the Country of *Chowarazm*, 40 Leagues from its Mouth, into two Branches; whereof that on the Left pursuing its Course Westward, discharges it self in the *Caspian Sea* towards the Borders of the Country of *Astarabad*, which belongs to the Crown of *Persia*, in $38^{\circ} 20'$ of Lat. but the Right Hand Branch which pass'd heretofore by the City of *Urgens*, and threw it self likewise into the *Caspian Sea* twelve Leagues to the North of the former, having eighty Years ago quitted its antient Channel six Leagues from the Place where it separated from the other Arm, turn'd its Course to the North West, and threw itself into the River *Khesell* on the other side of the little Town of *Tuk*; insomuch that its old Channel before the City of *Urgens* is at present quite dry: which has very much diminished the Inhabitants of that Town, and the Parts about it, who by that means cannot find Water sufficient to moisten their Lands; which as fruitful as they were, when well water'd, produce nothing at all since the River has fail'd. This River abounds with all sorts of excellent Fish, and its Sides are the most charming in the World. 'Tis upon its Banks that those excellent Melons and all those other delicious Fruits do grow, which are so much in request in *Persia* and the *Indies*, and which they carry even into *Russia*.

This is the same River which is called *Dsayhun* [*Gayhun* or *Gibun*] p. 119, and elsewhere; *Amu*, the Name by which the *Uzbeks* and *Persians* call it at present, being intirely unknown to the Oriental Historians that have written of the Affairs of these Provinces [who generally call it the *Gibun*, which Name possibly was given it by the *Arabs*.]

River
Khesell
the famous
Daria.

The River *Khesell*, or *Khesill*, as the *Uzbek Tatars* call it, is the famous *Daria*, which made so much Noise in the publick News-Papers some Years ago : But by the way it must be observ'd, that the word *Daria* is a general Term, which among the *Uzbek Tatars* signifies a River.

Its Springs.

This River rises in the Mountains, which separate the Dominions of *Contaisb*, Grand Chan of the *Callmaks*, from *Great Bucharìa*, about the 43d Deg. of Lat. and 96° 30' of Longit. Its Course is almost due West, and having run about 150 *German Leagues*, it discharges it self into the *Caspian Sea* in 40° 30' of Lat. 35 *German Leagues* to the North of the Southern Mouth of the River *Amu*.

Banks
fruitful.

The Sides of the *Khesell* are exceeding fertile wherever they are cultivated ; but the greatest part of them are neglected by the *Tatars* who inhabit the Provinces which it waters : neither do they vouchsafe to make use of the excellent Pastures which the Sides of this River offer them, tho' they are much better than those which they find along the *Amu*.

No good
Town on
it.

At present there is not one considerable Town to be seen all along this River ; and the few small Towns which one finds are half desert, because the *Uzbek Tatars* of *Great Bucharìa* and of *Chowarazm* have an equal desire to be near the *Perſian Frontiers*, where they find a better Opportunity of exercising their Talents, than towards the Frontiers of the *Callmaks* and *Kara Kalkaks*.

Branch of
the Amu
which
discharges
itself

'Tis into the River *Khesell*, on the other side of the little Town of *Tuk*, that the Northern Branch of the River *Amu* hath discharg'd it self for about these eighty Years past, after quitting its antient Channel which pass'd before the City *Ugens*, as we have observ'd elsewhere, which

has

has extremely increas'd the Waters of that River; but of late Years the *Tatars* of *Chowarazm* have also turn'd the Course of the *Khesell*, so that it empties it self no longer into the *Caspian* Sea, which happen'd in this manner.

The late Emperor of *Russia* having it much at heart to render his Dominions flourishing by means of Trade, bent his Thoughts continually on whatever might facilitate that Design; and perceiving that a Communication betwixt *Siberia* and the Southern Parts of *Asia* would contribute exceedingly thereto, he judg'd it might best be carry'd on by means of the River *Sirth*, which water'd the Country of *Turkestan*; supposing, as it was very natural to do, that it must fall into the *Caspian* Sea. To that end he order'd several People, skill'd in Sea Affairs, to accompany the *Cosaks* of *Jaik* in several of their Expeditions along the Coasts of the *Caspian* Sea, in order to find out the Mouth of the River *Sirth*. These People finding that no considerable River discharg'd it self into the *Caspian*, between the *Yemba* and the *Amu*, except the River *Khesell*, concluded that must be the River they look'd for; and what confirm'd them in the Mistake, was, the *Cosaks* assuring them that River was called *Daria*, which they knew also to be the Name of the River they were in search of, without knowing that it was a general Name for all Rivers.

Wherefore having founded the Entrance of that River, and observ'd several Marks whereby to know it again, they made their Report accordingly, and thereupon the deceased Emperor of *Russia* resolv'd at last in 1719, to send one Brigadier *Beckowitz* by the way of *Astrachan* with 2500 Men to possess himself of the Entrance of that River. He pitch'd upon that

The Occasion of turning the Course of the River Khesell.

Expedition of Beckowitz to the River Daria.

Officer purposely, because being a *Circassian* by Extraction, and understanding thorowly the *Tatar* Language, he seem'd more likely to succeed than another.

Tatars divert the Stream of the *Khesell* into the Lake *Arall*.

Beckowitz builds Forts about the Entrance of the *Khesell*.

Nevertheless the *Tatars* growing jealous to see him come several times to observe the River *Khesell*, and perceiving on the other hand by the Openings which they were obliged from time to time to make in that River for watering their Lands, that it would be easy to turn it, and cause it to fall into the Lake of *Arall*, by means of certain low Lands which lay on that side, they resolv'd to set about that Work at all hazards ; and to that end they let out the River in so many different Places, that at length they found means to convey it by three several Branches into the Lake of *Arall*, which so exceedingly weaken'd the Force of the true Stream of the River, that they afterwards easily stop'd the Entrance of it ; so that *Beckowitz* arriving some time after with his Vessels to the Mouth of the River *Khesell*, found it quite dry. Nevertheless in obedience to his Orders, he landed his Troops, and began to build some Forts thereabouts, as well as the Ground which he found there exceeding sandy would permit : But they were scarce in a Condition of making Resistance, when the *Chivinski Tatars* [or *Tatars* of *Chiva*] who are the same with the *Uzbeks* of *Chowarazm*, came down upon him with great Numbers of Troops ; but *Beckowitz* defended himself with such Resolution, that despairing at last to conquer him by Force, they had Recourse to Fraud. To that end the *Chan* of the *Tatars* who commanded that Body in Person, had him privately informed, that in his Heart he was sincerely affected to the *Russians*, and that he desir'd nothing more than to see them settled in his Neighbourhood ;

bourhood; but that he was oblig'd to oppose them on that Occasion, because of the *Tatar* Princes his Relations and Neighbours, that he had resolv'd to make a last Effort next Day; and in case he succeeded no better than before, he would try to bring about an Accommodation.

As that *Chan* had caused Protestations of the Becko-
 same kind to be made at the Court of *Russia*, by ^{witz en-}
 an Envoy which he had sent thither for that ^{snared by}
 purpose, *Beckowitz* thought he might give the ^{the Chan}
 easier Credit to it, and resolv'd to see what would ^{of Cho-}
 become of it. In the mean time the *Tatars* did ^{warazm.}
 not fail, according to the Advice given him, to
 renew the Fight with him next Morning, nay,
 even contrary to their usual Custom, Numbers
 of them lighted off their Horses in order to at-
 tack him more vigorously; but having been re-
 pulsed at length with much Loss, the *Chan* sent
 two of his *Mursas* to know on what account he
 had landed an Army in his Dominions, and
 what he wanted. Whereupon *Beckowitz* de-
 manded that the Sluices made in the River should
 be stop'd up, and that the Mouth of it should
 be open'd, that the Current might take its ordi-
 nary Course: The *Tatars* thereupon remonstra-
 ted, that they might indeed open the Entrance
 of the River, but that it would be of no use,
 because the Water of the River ran all into the
 aforesaid Channels which carry'd it into the Lake
 of *Arall*, and that with such Rapidity, that it
 would be absolutely impossible for them to stop
 them: Whereupon *Beckowitz* propos'd that they
 should give him a certain Number of Hostages,
 and he would go and do it with his own Troops.
 As that was just what the *Tatars* wish'd, they did
 not fail to agree to all his Demands, after hav-
 ing

ing however done all they thought necessary to draw him into the Snare.

Beckowitz and his Men cut off.

Pursuant to this Agreement, *Beckowitz* set forward with his Troops to go and open the Mouth of the River, having left some Men to guard his Forts: But the Hostages which had been given him, and who serv'd at the same time for Guides, led him by Places quite desart, where there were only some Holes of standing Water, neither were they sufficient for all his Men; so that after five days March, *Beckowitz* and his Troops found themselves quite destitute of Water: and then their Guides propos'd, as of themselves, to divide into different Bodies, and to march by different Roads, that they might the more easily find a Supply. *Beckowitz* seeing himself so far engaged, was obliged to consent to this Proposal, tho he foresaw what might be the Consequences of it; and the *Russians* being separated into different Bodies, the *Tatars* came and surrounded them one after another, and slaying *Beckowitz* with most of his Men, carry'd the rest into Slavery. After which, those who were left to guard the Forts, did not fail to reembark as fast as they could, and return to *Astrachan*.

Gold Sand of the River Daria a political Fiction.

This is all I have been able to learn touching that unfortunate Expedition; for as to the gold Sand which the World has been made believe is carry'd down that River, 'tis a Report which the Court of *Russia* has its Reasons for not quashing; but in reality it hath been known ever since that time what that Gold Sand was, which 'twas pretended was found in the River *Sirth*. 'Tis by this Accident that the River *Khesell* comes to have no Communication at present with the *Caspian* Sea, and that it carries all its Waters, and great part of those of the River *Amu*, into the Lake of *Amu*.

The

The Lake of *Arall*, which gives name to the *Lake Ar-*
 Province, is a Lake of Salt Water in the Coun-^{ral.}
 try of *Chowarazm*, situate to the North of the
 River *Khesell*. This Lake which separates the
 Country of *Arall* from the Eastern Provinces of
Chowarazm, is one of the largest in the Nor-
 thern *Asia*, being above thirty *German Leagues*
 in length from South to North, and about half
 as much in breadth from East to West, and in
 all above eighty *German Leagues* in compass.

Its Waters are exceeding salt, notwithstanding ^{Waters}
 which they breed great Quantities of the same ^{salt.}
 sort of Fish which is found in the *Caspian Sea*.
 To judge by what appears, this Lake does not
 seem to have any Communication with the *Cas-*
spian Sea; and yet it receives not only all the
 Waters of the Rivers *Sirth*, and *Khesell*, but al-
 so those of several other Rivers of less impor-
 tance, without over-flowing its ordinary Bounds,
 or having any apparent Channel whereby it
 might discharge that great Quantity of Water
 which is continually running into it so many
 ways.

The *Cara Kallpaks*, who possess the Northern ^{Salt made}
 Coast of the Lake of *Arall*, towards the Mouth ^{of the Wa-}
 of the River *Sirth*, and the *Turkmanns* of the ^{ter.}
 Country of *Arall*, convey in the Summer the
 Waters of this Lake, by means of certain small
 Canals into the neighbouring sandy Plains, to
 such a height as they think proper, and the
 moisture of the Waters exhaling by degrees with
 the Heat of the Sun, leaves at length all the Sur-
 face of those Plains cover'd with a fine Crust of
 Crystalline Salt, where every one goes and ga-
 thers as much as is necessary for the Occasions of
 his little Family.

The

The *Tatars* of *Chowarazm*, as well as those of the *Casatshia Orda*, and the *Cara Kallpaks* have no other Salt but what is drawn in this manner from the Lake of *Arall*.



C H A P. III.

A Description of GREAT BUCHARIA or MAWARA'LNABR, subject to the Uzbeks.

S E C T. I.

The Name, Extent, and Situation of Great Bucharia.

Name.

THE Country of *Great Bucharia* is the same which the *Arabians* call'd *Ma wara'lnabr*, which signifies *what lies beyond the River*, and is little other than a Translation of *Transoxana*, the Name given by the *Romans* to the same Provinces. These were indefinite Terms, including the Countries those Powers possessed beyond the River *Oxus* or *Gibun*, which at different times were of different Extents, tho generally *Ma wara'lnabr* signified all the Lands between that River and the *Sibun*, which separated them from those of the *Turks*, who during the Dominion of the *Arabs* in those Parts spread very far over *Grand Tatory*. *Great Bucharia* is also comprehended under the Name of *Turan*, which is likewise given by the *Arabs* and *Persians* to the Countries North of the River *Amu* or *Gibun*, and includes a considerable part of what, before the *Uzbeks* conquer'd it,

it, took its Name of *Zagatai* from the second Son of *Zingis Chan*.]

The Country of *Turan* is taken (p. 171.) in **Turan.**
 a Sense opposite to the Country of *Iran*, and in that Signification it includes all the Countries which lie to the North of the River *Amu*, just as the Country of *Iran* denotes all which lie to the South of the same River; but in its true Signification, the Country of *Turan* comprehends only that space of Country which is bounded by the *Icy Sea*, the River *Jenisea*, and the Mountains of *Caucasus*; which is precisely that which we at present call *Siberia*, as appears from *Page 209*.

[*Turan* and *Iran*, which are commonly opposed to one another, are general Terms made to express the Dominions on each side of the River *Amu*; but in a proper Sense *Iran* seems to signify no more than *Persia* when in its greatest Extent: tho' some think it only includes the Countries between the River *Amu* and the **Turan;**
Tigris. And *Turan* implies the Country of *Tur* **Country of**
 or *Turk*, which strictly takes in only *Turkestan*, **Tur or**
Ma wara'nabr and some of the neighbouring **Turke-**
 Countries, which were known to the *Arabians* **stan,**
 and *Persians* before *Zingis Chan*; in whose Histories that Name, which comes from them, often occurs. So that I cannot agree with the **Not Sibe-**
 Author of the *Remarks*, that by *Turan* (p. 141.) **ria.**
 is meant *Siberia*; tho' (p. 209.) something is said which seems to favour it, viz. That *Kutziun Chan* was driven by the *Russians*, in 1595, out of the Country of *Turan*, where he reigned: And it appears by *Chap. xiii. Sect. 1.* that he resided at *Siber* now *Tobolskoy*, then the Capital of *Siberia*. But perhaps instead of *Turan* there, it should be written *Tura*, to denote the Country about the River *Tura*; and this Opinion seems

seems confirm'd by (p. 131.) where the Country of *Tura* is expressly mention'd together with *Russia* and *Bulgaria*, without doubt, to signify the Country about the River *Tura*, which falls into the *Oby* over against *Tobolskoy*: And I am so well satisfy'd of this, that I have made no Scruple in the aforesaid Place (p. 209.) to write *Tura* instead of *Turan*.

Great Bucharìa improperly called Uzbek.

Some, but very improperly, call this Country *Uzbek*, as if the Name of the Conquerors must necessarily pass to the Country. If any part of this great Continent ought to be call'd so, it should be that between the Rivers *Yaik* and *Sir*, from whence the *Uzbeks* came, and to which *Mirkond* refers when he tells us * *Shai-bek Khan* came out of *Uzbek* and drove *Mirza Babor*, the first *Great Mogul*, out of *Ma wara'lnabr*: But these are Names given by foreign Historians and Geographers to Countries, and which are intirely unknown to the Natives.]

Great Bucharìa, what ancient Countries it includes.

Great Bucharìa, in its present State, comprehends precisely *Sogdiana* and *Bactriana* of the Antients, with their Dependence. [That, I am afraid, is what we are not able to determine, nothing being more uncertain than the Limits assigned to foreign Countries in the ancient Authors.]

Situation.

'Tis situate between the 34 and 44 Degrees of Latitude, and the 92 and 107 Degrees of Longitude.

Bounds.

The Country of the *Callmaki* bounds it on the North; *Little Bucharìa* or the Kingdom of *Cashgar* on the East; the Dominions of the *Great Mogul* and *Persia* on the South; and the Country of *Chowarazm* on the

Extent.

West. So that it is not less than 150 *German Miles* in its greatest length, nor does it want much of it in its greatest breadth.

* *Teixeira*, p. 319.

It must be confess'd Nature has denied no-^{The best} thing to this fine Country to make living in it ^{Part of} agreeable : The Mountains abound with the ^{Tatary.} richest Mines ; the Valleys are of an astonishing Fertility in all sorts of Fruits and Pulse ; the Fields are cover'd with Grass the height of a Man ; the Rivers swarm with excellent Fish ; and Wood, which is so scarce all over the rest of *Grand Tatary*, is found here in great Plenty in several Parts : In short it is the best cultivated and inhabited of all the *Grand Tatary*. But all these Blessings are of very little use to the *Tatar* Inhabitants of this Country, who are na-^{Tatar In-} turally so lazy that they would rather go steal, ^{habitants} pillage, rob and kill their Neighbours, than ^{lazy.} apply themselves to improve the Benefits Nature so liberally offers them.

S E C T. II.

Of the Inhabitants of Great Bucharia.

THE Inhabitants of *Great Bucharia* are,
 I. The *Buchars* or *Tag'iks*, who are the antient Inhabitants. II. The *Zagatais* who are *Tatars* that settled there under *Zagatais* second Son of *Zingis Chan*. And, III. The *Uzbek Tatars*, who are the present Possessors.

I. *The Buchars or Tag'iks.*

All the Towns both of *Great* and *Little Bu-* ^{Tag'iks or} *charia*, from the Frontiers of *Chowarazm* as far as ^{Burgers.} *China*, are inhabited by the *Buchars*, who are the antient Inhabitants of those Provinces with regard to the *Tatars*, who are at present Masters of them. 'Tis for this Reason that thro'out the East they are call'd *Buchars* ; but the *Tatars*

Tatars commonly call them *Tagiks*, and the Word in their Language signifies nearly the same as *Burgefs*.

Form.

The *Buchars* are commonly of the ordinary Size, but well fet, and very fair complexion'd considering the Climate they live under; they have for the most part large Eyes, black and lively; are Hawk-nosed; their Faces are well shap'd; their Hair black, and very fine; their Beards thick: In short, they partake nothing of the Deformity of the *Tatars*, among whom they inhabit.

Women.

Their Women are commonly large and well-shaped, having the Complexion and all the Features very beautiful. Both Men and Women wear Shifts and Drawers of Calicoe; but the Men wear besides a *Castan* of some quilted Silk or Calicoe, which reaches to the Calf of the Leg, with a round Cloth Bonnet shap'd much after the *Polish* Fashion, having a large Fur Border: Some of them also wear Turbans like the *Turkish*. They tie these Castans about the Middle with a Girdle of a kind of silk Crape which goes several times round the Body, and when they go abroad they throw over the Castan 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.

Habit of the Men.

Womens Habit.

The Women wear long Gowns of Calicoe or 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, colour'd Bonnet, letting

ing their Hair hang down the Back in several
resses adorn'd with Pearl and other Jewels.

All the *Buchars* profess the *Mohammedan* Wor- Buchars
ship, and, except in some few Ceremonies, Mohamme-
dome near the Tradition of the *Turks*. They dans.
well in the Towns and Villages of both the
Bucharias; and subsist intirely by Commerce or
Trades, which they follow. The Trade of Trade to
those Provinces is wholly in their Hands, nei- all Parts.
ther the *Callmaks* nor the *Uzbek Tatars* med-
dling with it in any manner: And as it is very
rare to see foreign Merchants arriving among
them, especially in those Parts where the *Mo-*
ammedan Tatars are Masters, the *Buchars* go in
Troops to *Cbina*, the *Indies*, *Persia*, and *Sibe-*
ria, where they trade to very considerable Ad-
vantage.

Altho they possess all the Towns of those Never
Provinces they never meddle with Arms upon meddle
any account, and trouble themselves only about with Arms
their own Affairs, paying the *Callmaks* and or Poli-
Uzbek Tatars, who are in possession of the ticks.
Country, a certain Tribute, regulated yearly
for every Town and Village; for which Rea-
son the *Tatars* despise them extremely, treating
them as cowardly, simple People, as may be
observed in several places of this Book.

We are utterly at a loss whence the *Buchars* Original of
draw their Origin, and they are ignorant of the Bu-
themselves; nevertheless they know by Tra- chars un-
dition that they are not originally of *Bucharia*, known e-
and that they came thither from afar off. Nei- ven to
ther are they divided into Tribes like the *Tatars*, themselves
and many other Eastern People: Upon which,
those who labour to reconcile sacred History
with profane, take occasion to surmise, that
the *Buchars* are the Descendants of the Twelve
Tribes of *Israel*, which *Salmanasser*, King of
VOL. II. F *Assyria*,

Supposed to be the remainder of the Twelve Tribes. *Assyria*, carried into the Kingdom of the *Medes* agreeable to what the Scripture informs us *2 Kings xviii.* And as 'tis observ'd that the *Buchars* have much the Appearance of *Jews* and that they have many Customs which seem to have much Conformity with certain Ceremonies of that Nation, it goes exceeding far to confirm them in that Opinion; but for my part I dare determine nothing thereupon, because those Presumptions appear to me too weak for convincing Proofs in so nice a Point.

II. *The Zagatai Tatars.*

Zagatais the Subjects of Zagatai. The *Tatars*, who were Subjects of *Zagatai Chan*, second Son of *Zingis Chan*, who had for his Share *Great Bucharìa* and *Chowarazm* [rather a part of it, with the Country of the *Vigurs* or *Oighurs*, and *Cashgar*] retain'd, after the Death of their Master, the Name of *Zagatais*, which they had assum'd during his Life; insomuch that those Provinces from that time bore the Name of *Zagatai*, and the *Tatars* which inhabited it, that of *Zagatai Tatars*; till *Shaback Sultan*, at the Head of the *Uzbek Tatars*, having conquer'd those Provinces after he had driven out the Descendants of *Tamerlain*, the Name of *Zagatais* gave place to that of the *Uzbeks*; so that there is no more mention at present of the Name of *Zagatai Tatars* in *Great Bucharìa* and the Country of *Chowarazm*, only to preserve the Genealogy of divers *Tatar Tribes* which are settled in these Provinces, and to distinguish the *Tatars* who first possess'd that Country, from those who are the present Masters of it; for, as to the rest, these two Branches of *Tatars* are so well mix'd together now, that they make but one individual Body, which is comprised

erised under the Name of *Uzbek Tatars*; which *Negligence*
our Geographers don't observe, continuing still *of our Geo-*
to give the Name of *Zagatai* to *Great Bucharie*, *graphers.*
who 'tis more than two hundred Years since that
Name has been abolish'd.

The Troops of the *Great Mogul* of *India* are
also call'd *Zagatais* by the Orientals, because
they were the *Tatars* of this Province which con-
quer'd it.

III. *The Uzbek Tatars.*

The *Uzbeks* who possess this Country are gene-*Uzbeks*
rally reputed the most civiliz'd of all the *Mo-civiliz'd.*
Mammedan Tatars, notwithstanding they are
great Robbers, as all the rest of them are.
As low as their Boots, which they wear very *Habit.*
clutterly, 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 Tur-
bans.

Their Arms are much the same with the rest *Arms.*
of the *Tatars*, viz. the Sabre, the Dart, the
Lance, and the Bow of a larger Size than or-
dinary, which they make use of with much
Strength and Dexterity. They have begun for *Arquebus-*
some time past to use Arquebusses after the *ses us'd of*
Persian manner. When they go to War, a *late.*
great part of their Cavalry wear Coats of Mail,
and a little Buckler to defend them against the
Strokes of the Sabre.

The *Tatars* of *Great Bucharie* pique them-*Robust and*
selves on being the most robust and brave of *brave.*
all the *Tatars*, and without doubt they must be
a courageous People, seeing the *Persians* who
are naturally very brave, are yet in some mea-
sure afraid of them.

Women courageous. The Women also of this Country value themselves for an approved Bravery; and the *Sieu Bernier* relates to that purpose a very romantick Account, which was given him by an Embassador of the Chan of *Samarkant*, who came to felicitate *Aureng Zeb* upon his Advancement to the Throne of the *Great Moguls*. The truth of the Matter is, that the *Tatar Women* of *Great Bucharia*, go often to War with their Husbands, and do not fear coming to Blows upon Occasion.

Often go to War.

Well made and handsome. The Women are for the most part very well made, and passably handsome, and there are to be found some who may pass for perfect Beauties in any Country.

Horses of an odd Appearance, but swift and serviceable. The Horses of these *Tatars* make but a 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: nevertheless that does not hinder them from being exceeding swift, and almost indefatigable; and as they are easily maintain'd, a little Grass tho' ever so indifferent, and even for want of Grass, a little Moss satisfying them in case of need, it may be said these are the best Horses in the World for the Use the *Tatars* make of them.

Diet of the Tatars. *Pillaw*, which is boil'd Rice, after the Fashion of the *Orientals*, and Horse-Flesh, are their most delicious Meats: and *Kumisse* and *Arack*, both made of Mare's Milk their common Drink.

Language of the Inhabitants. Their Language is a Mixture of the *Turkish*, *Persian*, and *Mogul* Tongues; nevertheless they are able to understand the *Persians* and the *Persians* them.

The Subjects of the *Great Mogul* and the *Persians*, commonly call the *Tatar* Inhabitants of *Great Bucharia*, *Uzbeks*, and they usually comprehend

prehend the *Tatars* of *Chiva* inhabiting the Country of *Chowarazm* under the same Name.

The *Uzbeks* are continually at Wars with the *Uzbeks* *Persians*, and on that Occasion the fine Plains ^{always at} of the Province of *Chorasan* lie very conveni- ^{War with} ent for them; but they cannot possibly pene- ^{the Persians.} trate into the Dominions of the *Great Mogul*, because of the high Mountains which separate them, and are inaccessible to their Cavalry.

Those of the *Tatar* Inhabitants of *Great Bu-* ^{Very few} *charia*, who feed upon their Cattle, live under ^{dwell in} Huts like their Neighbours the *Callmaks*, and ^{Towns.} go encamp sometimes on one side, sometimes on the other, according to the Conveniency of the Season, and the Necessities of their Flocks; but the others, who cultivate the Lands, live in the Villages and ordinary Hamlets, for there are very few who dwell in the Towns or Boroughs of the Country; which are all possess'd ^{Towns all} by the antient Inhabitants of those Provinces, ^{possess'd by} who have no Connexion with the *Tatars* who ^{the antient} are at present Masters of *Great Bucharìa*. ^{Inhabi-} ^{tants.}

S E C T. III.

The Provinces and Cities of Great Bucharìa.

Great Bucharìa is subdivided into three ^{Divided} great Provinces: Of which (1.) that of ^{into three} *Mawara'nabr*, which has the City of *Samarkant* ^{Parts.} for its Capital, is situate to the North. (2.) That of *Great Bucharìa* properly call'd, whose Metropolis is the City of *Buchara*, in the middle. And, (3.) that of *Balkh* to the South, the chief City whereof is *Balkh*.

Each of these three Provinces hath common- ^{Each go-} ly its particular Chan, but at present the Chan ^{vern'd by} ^{a Chan.} of

of *Bucharia* is in possession of the Province of *Ma wara'lnahr*; in such wise that all which is to the North of the River *Amu*, and also the Eastern Part of what lies to the South of that River is in his Hands, which makes him a very powerful Prince.

[As our *Tatar* Author has had occasion to mention but few of the lesser Provinces of *Great Bucharia*, we have an Account only of the five following from the *French* Editor.]

Duruganata.

The Country of *Duruganata* is a large Province of *Proper Bucharia*, which borders upon that of *Jaugjarik*, of the Country of *Chowarazm*.

Gordish.

The Country of *Gordish* is a large Province of *Proper Bucharia*, towards the Frontiers of *Chowarazm*, to the West of the Province of *Bucharia*. This Province is one of the most agreeable and fruitful in *Great Bucharia*; 'tis also very populous and well cultivated.

Cuzin and Carmina.

Cuzin and *Carmina* are two little Provinces of *Proper Bucharia*, situate towards the middle of the Country.

Jaizi.

The Country of *Jaizi* is a large Province of *Ma wara'lnahr*, situate to the North West of the City of *Samarkant*, towards the South side of the River *Khesell*.

Towns in the Province of Ma wara'lnahr.

Samarkant.

The City of *Samarkant* is situate in the Latitude of $41^{\circ} 20'$ [*Ulugh begh* found the Latitude to be $39^{\circ} 37' 23''$] and 95 of Longitude seven Days Journey to the North of the Town of *Buchara*. It falls short at present of being so splendid as it was in times past; nevertheless 'tis still very large and well peopled: 'Tis fortify'd with strong Bulwarks of Earth, and

and its Buildings are much in the same Condition with those of the City of *Buchara*, excepting that one finds several private Houses built of Stone, there being some Quarries about the Town.

'Tis said the City of *Samarkant* furnishes the beautifulest Silk Paper made in *Asia*, and 'tis on account of that Quality that the Paper of that Town is so much in request all over the East.

The Academy of Sciences which is in that Town is at present one of the most famous among the *Mohammedans*; and those who have a mind to be instructed in the several Parts of Learning, come from all the neighbouring Countries to perform their Studies there.

The Castle appointed for the Residence of the *Chans*, is one of the most spacious; but as at present the Province of *Mawara'lnabr* has no particular *Chan*, it falls insensibly to ruin; for when the *Chan* of *Great Bucharia* comes in the Summer to pass some Months at *Samarkant*, he usually encamps in the Meadows near the Town.

The Country round this City produces Pears, Apples, Raisins and Melons of so exquisite a Taste, and in such plenty, that it furnishes all the Empire of the *Great Mogul*, and a part of *Persia* with them.

The little River which passes by the Town and falls into the River *Amu* about the 92° of Longit. would be of great Convenience to the Town, by opening a Communication with the neighbouring Dominions, if the Inhabitants had but the Industry to make it navigable. In short, there is nothing wanting at *Samarkant* to carry on a very considerable Trade, but its having other Masters and other Neighbours than the *Mohammedan Tatars*.

Otrar.

Otrar is a Town situate in $41^{\circ} 50'$ Lat. toward the Frontiers of the *Callmaks*, on the Bank of a small River, which falls into the *Amu* about the 99 Deg. of Longit.

The Town of *Otrar* is not very considerable at present, nevertheless 'tis to be observ'd that **Tamerlan**; the famous *Tamerlan* died here in the Year 1405 *died here.* of the Christian *Æra*.

[*Otrar* is otherwise called *Farab*, and was heretofore the Capital of *Turkestan*, when that Kingdom was in its flourishing Condition under *Cavar Chan* of *Cara Kitay*.]

The Towns of the Province of Proper Bucharìa.

Carmina. The Town of *Carmina* is situate [in the Province of the same Name] towards the Frontiers of the Country of *Chowarazm*, to the North West of the City of *Buchara* in $40^{\circ} 30'$ Latit. and is but inconsiderable at present.

Wardansi. The Town of *Wardansi* is situate in *Great Bucharìa* in 39 Deg. of Lat. to the West of the City of *Buchara* towards the Frontiers of *Chowarazm*: 'Tis a pretty large scambling Town inhabited by the *Buchars*, who in time of Peace traffick into *Persia* and *Chowarazm*.

Carshi. The Town of *Carshi* is situate in *Great Bucharìa* upon the Southern side [rather at some distance to the North] of the River *Amu* in $38^{\circ} 30'$ Lat. and 101 Deg. of Longit.

This Town is at present one of the best of *Great Bucharìa*, being large, populous, and better built than any other Town in that Country: The Neighbourhood of it is exceeding fertile in all sorts of Fruits and Pulse, and its Inhabitants drive a great Trade in the North Parts of the *Indies*.

Samin

Samin is a small Town of *Great Bucharia* up-^{Samin or Zamin.} on the Right [or North] side of the River *Amu*, towards the Frontiers of *Persia*, in the Lat. of $38^{\circ} 15'$ and $92^{\circ} 15'$ of Longit. It is remarkable ^{Pass of the River Amu.} for nothing but its Passage over the River *Amu*, which is of great Advantage to the *Tatars* of *Great Bucharia*, as being the Gate by which they are accusom'd to enter into the neighbouring Provinces of the *Persians*.

The City of *Buchara*, situate in $39^{\circ} 30'$ of Lat. ^{Buchara: Residence of the Chan.} is at present the Residence of the *Chan* of *Great Bucharia*: This Town is of great extent, and fortify'd with a strong Rampart fenced with Earth.

'Tis divided into three Parts, whereof the ^{Divided in three Parts.} *Chan's* Castle and what depends on it takes up one; the *Murfas*, Officers of the Court, and others belonging to the Retinue of the *Chan*, another Part; and the *Burghers*, Merchants, and other Inhabitants the third part, which is biggest; and in this last every Trade or Profession has its particular Quarter; the *Mosques*, the *Baths*, and such like publick Buildings are built of Brick, and of a fine Structure; but the other Houses are built only of Earth.

The Water of the River which passes by the ^{River Water bad.} Town is very bad, and they say it breeds Worms in the Legs of those who drink of it.

This City is very conveniently situated for ^{Convenient for Trade.} Trade, between *Grand Tatory*, *Persia*, and the *Indies*; and the Duties which are commonly paid there are very moderate, not amounting to quite 3 *per Cent*. But on account of the extraordinary Oppressions which the foreign Merchants continually meet with there, the Trade is very small at present.

Besides the Coin of *Persia* and the *Indies* which ^{Money.} pass at *Buchara*, there is current both Silver and Brass Money which the *Chan* of *Great Buchara* causes to be coined. The

Head of
the Law.

The chief of the Law has great Power in this Town, and in the Civil Wars, which arise from time to time among the several Princes of the House of the *Chan*, he usually inclines the Balance to the side he declares for.

Famous
for dryed
Fruit.

The Town of *Buchara* supplies the Dominions of the *Great Mogull*, and part of *Persia*, with all sorts of dry'd Fruits of an exquisite Flavour.

The Towns of the Province of Balkh.

Balkh.

The City of *Balkh* is situate at the end of *Great Bucharìa*, towards the Frontiers of *Persia* in $37^{\circ} 10'$ of Lat. and $92^{\circ} 20'$ of Longit.

Residence
of a Chan
of the Uz-
beks.

'Tis the Residence of a *Chan* of the *Uzbek Tatars*, who possess at present the southern Part of *Great Bucharìa*. 'Tis true this Part is very small, in comparison of all the rest, which is in the Hands of the *Chan* of *Bucharìa*; but as it is extremely fertil and thorowly cultivated, the *Chan* nevertheless draws a fair Revenue out of it yearly.

Silk.

There is much Silk gather'd there, and the Inhabitants of the Country make very pretty Stuffs of it.

Uzbeks of
this State
most civi-
lized.

The *Uzbeks* subject to the *Chan* of *Balkh*, are the most civiliz'd of the *Mohammedan Tatars* of *Great Bucharìa*, to which the great Trade which they have with the *Persians*, and the Subjects of the *Great Mogul*, in all likelihood contributes much; in other Respects they differ in nothing from the other *Tatars* of *Great Bucharìa*, only in that they are less thievish and more industrious.

Balkh the
best Town
in the
Hands of
the Mo-
ammedan
Tatars.

The Town of *Balkh* is at present the most considerable of all the Towns which the *Mohammedan Tatars* possess; it is great, fair, and well peopled, and most of its Buildings are of Stone or Brick. Its Fortifications consist of Bulwarks of Earth, fenced without with a strong Wall, which

which is high enough to cover those who are employ'd in the Defence of the Bulwark.

As in time of Peace all foreign Merchants *Great* and other Travellers have free Liberty and Per-*Trade.* mission to transact their Affairs in this City, a great Trade is carry'd on there, the Town of *Balkh* being at present the Resort of all the Business which is carry'd on between *Great Buchar* and the *Indies*; in which a fine River which coming from the S. S. E. passes thro' the Suburbs of that Town, is of great use. That River falls into the *Amu* about the $38^{\circ} 30'$ of Latit. upon the Confines of the Country of *Chowarazin* and *Great Buchar*.

The *Chan's* Castle is a great Building after *Chan's* the Eastern Fashion; 'tis almost wholly built of *Castle.* Marble, of which there are very fine Quarries *Marble* in the neighbouring Mountains. *Quarries.*

Merchandizes pay *2 per Cent.* in this Town *Two per* going in and coming out; but those which *Cent. on* do nothing but pass, pay nothing at all in this *Goods.* Place.

'Tis Jealousy alone which has hitherto pre- *Chan of* serv'd the *Chan* of *Balkh* in the Possession of his *Balkh* Dominions, and which always makes him find *weak.* a Support from one of the neighbouring Powers, when the other appears disposed to seize his Territories.

The Town of *Anderab* is the most southern *Anderab's* which the *Uzbek Tatars* possess at present; 'tis *Situation.* situate in 35° of Latit. and 95 of Longit. at the Foot of the Mountains which separate the Do- *Moun-* minions of the *Great Mogul* and *Persia* from *tains.* *Great Buchar*.

'Tis thro' this Town that all which passes in *No other* and out of *Great Buchar* into the Dominions of *Passage* the *Great Mogul* must of necessity pass, because *cross the* there is no other way of crossing the high *Moun-* tains.

Moun-

Mountains which separate those two States with Beasts of Carriage. Upon this Account the *Chan* of *Balkh* constantly maintains a good number of Soldiers in this Town, tho otherwise it is not very strong.

Quarries
of Lapis
Lazuli.

There are very rich Quarries of *Lapis Lazuli* in the neighbourhood of *Anderab*, in which the *Buchar* Inhabitants of the Town drive a great Trade with the Merchants of *India* and *Persia*.

Rich.

For the rest, this Town is very rich and well peopled for its bigness, considering it is but small. Merchandizes pay there 4 *per Cent.* for liberty of passing.

Duties.

Badag-
shan.

The City of *Badagshan* is situate in the *Great Bucharia*, at the Foot of those high Mountains which separate the Dominions of the *Mogul* from *Grand Tatory* in $37^{\circ} 30'$ of Latit. and about 101° of Longit. It is a very antient Town, and exceeding strong by its Situation in the Mountains: It is dependent on the *Chan* of *Bucharia*, and serves him for a kind of Prison where he shuts up all those from whom he thinks it convenient to secure himself.

Mines of
Gold, Sil-
ver and
Rubies.

The Town of *Badagshan* is not very big, but it is well enough built, and very populous. The Inhabitants are wealthy, by reason of the rich Mines of Gold and Silver, as also of Rubies which are in their Neighbourhood; for altho there are none who regularly work in them, yet those who dwell at the Foot of the Mountains, do not fail for all that of making a considerable Profit by the great Quantity of Gold and Silver Dust which they gather in Spring out of the Channels, which the Torrents (that fall in abundance from the top of those Mountains when the Snow melts) are sure to make every Year.

C H A P. IV.

A Description of the Kingdom of Little Bucharìa, or Cashgar.

S E C T. I.

Of its Situation, Extent, and natural Advantages:

THE Kingdom of *Cashgar* is situate in the North of *Asia*, and extends from the $38^{\circ} 30'$ of Latit. to the $44^{\circ} 30'$ and from the 105 Deg. of Longit. to the 120 Deg. [including the Provinces of *Turfan* and *Chamil* which are dependent on it] so that its greatest length is not less than 160 Leagues, and its greatest breadth than 100.

'Tis bounded on the North by the Country *Bounds:* of the *Callmaks* and *Mungals*; on the East by *Tibet* and the Desarts of *Goby*; on the South by the Dominions of the *Great Mogul*, from which it is separated by the high Mountains of *Imaus*, which the *Tatars* call *Mus Tag*, [of which *Imaus* seems to be a Corruption] that is, the Mountains of Snow; and on the West by *Great Bucharìa*.

This Country which is at present called *Little Climate:* *Bucharìa*, is populous and fertil enough; but on account of its great Elevation, and of the high Mountains which bound it in several Parts, especially towards the South, it is much colder than it should be naturally with regard to the advantageous Situation it enjoys.

It is very rich in Mines of Gold and Silver, *Mines of Gold and Silver.* but the Inhabitants reap little Advantage by them, because the *Callmaks* who are at present Masters of *Little Bucharìa*, are content to live peaceably by the Profit of their Cattle, and don't care

care for Gold and Silver when it must cost them much Labour: and that the *Buchars* who dwell in the Towns and Villages of the Country can more conveniently get their Living by Commerce than by so hard Work as that in the *Gold Dust* Mines. Nevertheless both the one and the other do reap a yearly Advantage from those *Mines*, by the abundance of Grains of Gold which they gather every Spring out of the Gutters, which the Torrents that fall from all sides of those high Mountains when the Snow melts, leave every where; and 'tis from thence all that *Gold Dust* comes which the *Buchar* Inhabitants of the Towns of this Country carry into the *Indies*, *China*, and even as far as *Toivolskoy* in *Siberia*.

Gold Dust
found in
the Chan-
nels of the
Moun-
tains.

Musk.
Precious
Stones of
all sorts.

Much Musk also is found in this Country, and all sorts of precious Stones, even Diamonds; but the Inhabitants have not the Art to polish or cut them, and are obliged to sell them as rough as they find them.

Subject to
Contaish.

Little Bucharìa has been possessed with all its Dependances, [since the Year 1683.] by *Contaish*, Grand Chan of the *Callmaks*; but some years ago the *Chinese*, with the Assistance of the *Mungals*, took from him the Provinces of *Chamill* and *Turfan*, which are situate towards the Desarts of *Goby*, and make a part of this Country, in the manner as is hereafter related.

S E C T. II.

The principal Places in Little Bucharìa.

Many
Towns, but
in bad
Order.

THERE are many Towns and Villages in this Country, but as the *Callmaks*, who are its Lords and Masters, do not forsake their Tents,

Tents, 'tis easy to imagine that the Towns must be in very bad Order.

The Town of *Cashgar* in particular, whence *Cashgar* the whole Country takes its Name, is situate in *formerly* $41^{\circ} 30'$ Lat. towards the Frontiers of *Great Bu-* ^{*the Capi-*} *charia* [at the Foot of the Mountains which se- ^{*tal*}parate the two Countries.] It was heretofore the Capital of the Kingdom of *Cashgar*; but since the *Tatars* have been in Possession of it, it has very much fallen from its former Grandure; nevertheless there is still a pretty good Trade carry'd on between this Town and the neighbouring Countries, tho' it be very inconsiderable to what it was formerly.

The Town of *Yerkeen* [or as the Author *Yerkeen* writes it elsewhere *Yerkeben*] is at present the Capital of *Little Bucharia*, otherwise called the Country of *Cashgar*. 'Tis situate in $42^{\circ} 40'$ Lat. to the North of the Town of *Cashgar* upon the Banks of a little River, the Waters of which are not reckon'd very wholesom. [It is written variously by Authors, *Hiarkent*, *Jurkend*, *Yarkant*, and the like, of which perhaps the last is the true Orthography.]

This Town is large, and pretty well built, ^{*Large and well built.*} after the Eastern manner; tho' most of the Houses are of Brick, baked in the Sun.

There is a Castle in this City where *Contaisk* ^{*Castle*} comes from time to time to reside some Months, ^{*where*} when his Affairs require his Presence on this ^{*Contaisk*} side; whence 'tis look'd upon by some as the ^{*resides,*} usual Residence of the *Grand Chan* of the *Call-* ^{*when*} *maks.* ^{*there.*}

As the Town of *Yerkeen* is the Resort of all ^{*Place of*} the Commerce which is carry'd on at present be- ^{*great*} tween the *Indies* and the North of *Asia*, as also ^{*Trade.*} of that which subsists on one side between *Tan-* *gut* and *Siberia*, and on the other side between

Great

Very rich
and popu-
lous.

Great Bucharia and China: 'Tis natural for it to be very rich and well peopled, especially if it be consider'd that 'tis by means of the *Buchar* Inhabitants of this Town that these different Countries have a Communication together, and that for this reason all the Profit of Trade must rest in their hands.

Country
round
fruitful.

The Country round this Town is very fertile, and produces Plenty of all Fruits and Pulse.

All Religi-
ons tolera-
ted.

The prevailing Religion in the Town of *Yerkeen*, as in all the other Towns and Villages of *Little Bucharia* is the *Mohammedan*; nevertheless all other Religions enjoy an entire Liberty, because the *Callmaks*, who are Masters of this Country, make it a Scruple of Conscience not to suffer any body to be molested on account of his Religion.

If the late Emperor of *Russia* had lived a little longer, he would have labour'd hard to have settled a regular Trade between his Dominions and the Town of *Yerkeen*, by the River *Irtis*, which would have been attended with very advantageous Consequences for the Subjects of *Russia*.

Chateen
or Chotan.

The Town of *Chateen* is situate to the East of the Town of *Yerkeen* in 42 Deg. of Lat. It belongs to *Contaisb*, Grand *Chan* of the *Callmaks*, and is still in a pretty flourishing Condition, on account of the great Trade which is carry'd on among the *Buchar* Inhabitants of the Town, the *Callmaks* and the Merchants of the *Indies*, and of *Tangut*, who flock thither from all sides. [This is probably the *Catha Chotan* of the Oriental Authors.]

The Inhabitants for the most part profess *Mohammedism*; nevertheless they are so little precise about Religion, that all the different Pagan Worships of the neighbouring Countries

enjoy

enjoy there an entire Liberty, without any one being molested on that Score.

The City is built of Brick, and the Country about is exceeding fruitful; it pays yearly a certain Tribute to *Contaisb*, for which it enjoys his Protection, without being in any sort incommoded by the *Callmaks*. [’Tis the same Town which the Oriental Historians call *Cbotan*.]

The Town of *Yalafagan*, [called also *Cham-balik*, p. 44.] should be somewhere in the *Little Bucharìa*, near the Borders of *Great Bucharìa*, and the Dominions of *Contaisb*: but I cannot say for certain, whether it exists at present under the same Name, tho I have been positively assured it does, and that it is at the same time one of the principal Entrances on that side into *Great Bucharìa*.

Yalafagan
or *Cham-*
balik.

[Care must be taken not to confound *Cham-balik*, which signifies good Town, with *Chanbalik*, which signifies the Town of the *Chan*, and is suppos’d to be *Pekin*.

Perhaps this is the same Place which * *D’Herbelot* calls *Balafagan*, it being easy to mistake a B for a Y in *Arabic*, which differ only by a Point. ’Tis likely also that ’tis the same which is meant by *Chambalik* in *Abulfeda*, who says the Country † of *Chanbalik* touches Southward on the Mountains of *Balbara*, that is of the King of *India*, who formerly bore that Title; except you will suppose that he fell into the Error of our former Geographers, who till of late imagin’d *India* and *China* to be contiguous, which is not improbable.]

* *At the words Turk and Turkoman.*

† *Anciennes Relations par Renaudot, p. 155.*

S E C T. III.

The Government, Buildings, Language, Religion, Marriages, Burials, and oiber Customs of the Natives.

IN 1723 there came out a small Treatise in French at Cologne, intituled, *The Present State of Bucharìa*, extracted from the Manuscript of a Traveller; I have been inform'd that it was publish'd by the Editor of the foregoing History: but if so, it seems by his making no use of it in his Remarks, that he had none of the best Opinions of it: In short the Geography of it is very bad, and great part at least of the rest seems to be fictitious. However I have thought fit, for the Satisfaction of the Reader, to give an Abstract of what is to our present Purpose.]

Little Bucharìa is called by some *Mogulia*, [the Author mistakes it sure for *Mogulistan*] and by others *Zagatay*, in memory of *Zagatai* [in whose share it was included.] There are several Desarts in it; the rest consists of about a Score Towns, which have a great Number of Villages depending on each of them: but among those Towns there are only two of any Note, *viz.* *Yerken*, which is the Capital of the Country, very great and populous, and *Cashgar*, situate at the Foot of the Mountain of *Parapomifus*, which divides *Little Bucharìa* from the great one.

Government.

In the Year 1683, the *Callmaks* under their *Bosto Chan*, or *Bosugto Chan*, seized *Little Bucharìa*, whose Successor *Zigan Arapter* established several Magistrates in the Kingdom, which still continue and are subordinate one to the other; the lowest Rank having each the Rule over 10 Houses or Families, the second sort
over

ver 100, and the first over 1000 ; all in subjecti-
n to a General Commander, whom the great
Contaiſh, as Sovereign of the Whole, choofes or-
narily out of the antient Princes of the Country.

These Magistrates decide all Differences be-
ween the Subjects, and are obliged to report
to their Superiors whatever passes: whereby
good Order is kept up, and perfect Peace and
Union preserv'd among the Inhabitants.

The *Buchars* are no Warriors ; their Arms *Arms.*
are commonly the Lance and the Bow : Some
however have Muskets, and screw'd Arquebuses
and the richer sort wear Coats of Mail. *Contaiſh*
can raise among them about 20000 Men, taking
only one out of ten Families.

Their Houses are of Stone and pretty good ; *Buildings.*
they have but few Moveables, and no way orna-
mental : They have neither Chairs nor Tables,
nor is there any thing to be seen in their Cham-
bers but some *China* Trunks garnish'd with Iron,
upon which 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 sprig'd with Flowers
and Figures of different Colours, and a sort of
Bedstead about half a Yard high and four Yards
long, which serves them to lie on, and which
they hide in the Day-time with a Carpet. They
go to bed stark naked, but they always dress
when they rise, and sit with their Legs a-cross
after the *Turkish* manner.

They are very neat about their Victuals, which *Furniture.*
the Slaves, they either take or buy from the
Callmaks, *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 Fullers-Earth or Bricks.

Utensils.

Their Utensils consist in some Plates and Porringers of *Capua*, (which is a sort of Wood) or of *Cbina*, and in some Copper Vessels to boil Tea, and to heat Water when they want to wash. A Piece of colour'd Callico serves them instead of Table-Cloth and Napkins; they use neither Knives nor Forks, but the Meat being serv'd 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.

Diet.

Their usual Food is minced Meats, of which they often make a sort of Pies, in the shape of a Half-Moon. They make Provision of these Pies when they go long Journeys, especially in Winter, which they carry in a Bag, after exposing them to the Frost; and they make pretty good Soop of them, boiling them over again in Water.

Their usual Drink is Tea: they have a black sort of it which they prepare with Milk, Salt and Butter, eating Bread with it when they have any.

Habits of the Men.

The Mens Habits differ very little from those of the *Tatars*; they fall down to the Calves of their Legs, having Sleeves very wide towards the Shoulders, and close about the Elbow, and they wear Girdles like the *Poles*.

Of the Women.

The Habit of the Women are exactly the same with the Mens, and are commonly quilted with Cotton: They wear Bobs in their Ears a Quarter of a Yard long, falling often as low as their Shoulders: They part and twist their Hair in Tresses, which they lengthen with black Ribbons, embroider'd with Gold or Silver, and

with

with great Tassels of Silk and Silver which hang down to their Heels ; three other Tufts of a less size cover their Breasts. They wear Necklaces adorn'd with Pearls, small pieces of Coin, and several Baubles gilt or silver'd over, making a glittering Shew. Both Men and Women carry about them in a small piece of Leather, and in the nature of Relicks, Prayers written down, which are given them by their Priests, and which they make as great account of as the *Russians* do of the Cross and the Saints.

Some Women, and especially the Girls, colour their Nails with Red: This Colour which holds a long time, is drawn from an Herb, call'd in the *Buchar* Language, *Kena*: They dry it, pulverize it, mix it with powder'd Alom, and expose it in the Air twenty four Hours before they use it.

Both Men and Women wear close Breeches and Boots of *Russia* Leather, very light, and without Heels or Leathern Soles ; making use of Galloches or high-heel'd Slippers like the *Turks* when they go abroad. Both Sexes also wear the same Bonnets and Covering for the Head, only the Women, and especially the Girls dress theirs with Trinkets, small pieces of Money, and *Chinese* Pearls. Wives are no way to be distinguish'd 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 Waste.

The Country abounds in all sorts of Fruits, *Country* and in Vines: The Heat is so excessive, that *fruitful.* there is no bearing it without Doors.

The Inhabitants are generally swarthy and *Character* black hair'd ; tho there are some who are very *of the Na-* fair, handsom and well shap'd. They don't want *tives,*

Trade.

Politeness, and are very obliging to Strangers. They are naturally 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 don't know their dexterity in Business, will be sure to be imposed on or cheated.

Money.

They have no Money but Copper Copeiks, which weigh a *Soletnik*, or near a third part of an Ounce. When they have a great deal of Gold or Silver to receive or pay, they weigh it, following the Example of the *Chinese* and others of their Neighbours.

Language.

Their Language and Religion differ in many things from those of the *Turks* and the *Persians*, and yet resembles both of them. They have their *Alcoran*, which is the Old Testament of the Christians, maim'd and falsify'd in many Places. They do not attribute the composing of it to *Mohammed*, but to God himself, who they say communicated it to Men by means of *Moses* and the Prophets; but they are persuaded *Mohammed* made an Explanation of it, and drew a Moral from it which they are oblig'd to receive and follow.

Their Notion of Christ.

This is their Notion of Jesus Christ; “ They say, the Virgin *Mary* being a poor Orphan, and her Relations disagreeing about the Charge of her Education, resolv'd to decide it by Lot. They threw a Feather into a Vessel full of Water, and, putting in every one his Finger agreed, that he to whose Finger the Feather should stick, so as to draw it out of the Water, should have the Maintenance of the Child, which by that means fell to *Zacharias*'s Lot; for the Feather, tho sunk to the Bottom, came and fasten'd to his Finger. Whereupon her Education was adjudg'd to him.”

“ He

“ He took the Charge on him with pleasure,
“ and carry’d her to his House ; but one time
“ the Business of the Temple having kept him
“ from home three Days together, and at length
“ calling to mind he had left the Child
“ lock’d up, that no body could come at her to
“ help her, he ran home as fast as he could ;
“ and instead of finding her dead, as he fear’d,
“ he found her in health and surrounded with
“ all sorts of Eatables, which, as she told him,
“ God had sent her.

“ Being arriv’d at fourteen, and taken for the
“ first time after the Manner of Women at that
“ Age, this holy Maid went to bathe in a Foun-
“ tain, which was in a great Forest ; where
“ hearing a Voice, she was struck with Fear, and
“ made haste to put on her Clothes and retreat :
“ but presently an Angel appear’d to her, and
“ told her she should become with Child of a
“ Son, whom he order’d her to call *Isay. Ma-*
“ *ry* reply’d wisely, that Lying-in would be
“ painful to her, never having had to do with
“ any Man ; but the Angel having breath’d
“ upon her Breast, made her comprehend that
“ Mystery, and instructed her in what it was ne-
“ cessary for her to know. In short she con-
“ ceiv’d from that Moment as the Angel had
“ foretold ; and the time of her Delivery ap-
“ proaching, she went to hide her self for shame
“ in the same Forest where the Angel had ap-
“ pear’d to her ; and falling in labour, she sup-
“ ported her self against the Trunk of a de-
“ cay’d Tree, and in that Condition was deli-
“ ver’d. At the same Instant the Trunk be-
“ gan to put forth Leaves, and the Country all
“ about to spring and flourish ; and the An-
“ gels came, and taking the new-born Infant,
“ bath’d him in a Fountain, which of a sudden

“ appear'd within two Paces of the Place, and
 “ then return'd him to his Mother ; who, re-
 “ turning to her Relations, was receiv'd by
 “ them with Curses and ill Treatment. She
 “ took it all very patiently, without giving her
 “ self the Trouble to excuse the Crime they
 “ laid to her Charge. She only desir'd her Son
 “ to plead her Cause, which he did immediate-
 “ ly, and intirely justify'd his Mother, explain-
 “ ing to them the whole Mystery of a Birth so
 “ miraculous and contrary to Nature.

“ Young *Isay* in time became a great Pro-
 “ phet, and a Doctor of great Authority ; but
 “ he was generally hated and persecuted by e-
 “ very body, and especially by the great Men
 “ of his Time, from whom he suffer'd many
 “ Crosses and Vexations. They lay in wait se-
 “ veral times also for his Life, tho without Suc-
 “ cess, and at length sent two considerable Per-
 “ sons to rid them of him at any rate : but God
 “ frustrated so wicked a Design in the very In-
 “ stant they were going to execute it, by taking
 “ *Isay* of a sudden out of the World, and car-
 “ rying him up to Heaven. More than that,
 “ he punish'd the two Assassins in a singular
 “ manner : he transform'd them one after the
 “ other into the Shape of *Isay*, and exposed
 “ them to the Fury of the People ; who de-
 “ ceived by the Resemblance, put them to a
 “ miserable Death.”

Buchars
 believe the
 Resurrecti-
 on, and
 that none
 will be
 damned
 eternally.

Tho the *Buchars* have no Notion of the Suf-
 ferings of Christ, or the Mystery of our Redemp-
 tion, yet they believe in the Resurrection and
 another Life : but they cannot be persuaded
 that any Mortal will be eternally damned. On
 the contrary they believe, that as the Demons
 led us into Sin, so the Punishment will fall upon
 them.

They

They believe, moreover, that at the last Day *That every* every thing but God will be annihilated, and *thing but* consequently that all Creatures, the Angels, *God will* Devils, and Christ himself, will die; and that *be anni-* after the Resurrection all Men, except a few of *lated.* the Elect, will be purified or chastised by Fire, every one according to his Sins, which will be weigh'd in the Balance. They believe that *Eight Pa-* there will be eight different Paradises (which *radises.* they call *Array*) for the Good; and seven different Hells for the Wicked, where Sinners are to be purified by Fire, as aforesaid. That the most enormous Sinners, and those who will feel the Punishment most, are the Lyers, Cheats, and Makebates. That those who do not feel the Fire, which are the Elect, will be chosen among the Good, *viz.* one out of a hundred Men, and one out of a thousand Women; and this little Troop will be carried into one of the aforesaid Paradises, where they shall enjoy all sorts of Felicities, till it shall please God to create a new World instead of the present.

'Tis a Sin, according to them, to say God is in Heaven. God, say they, is every where, wherefore it derogates from his Omnipresence to say he is in any particular Place.

They have every Year a Fast of thirty Days, *Fast of 30* from the 15th of *July* to the middle of *August,* *Days.* during which time they taste nothing all Day, but eat twice in the Night, once at Sun-set, and then again at Midnight, and are forbidden to drink any thing but Tea. The Person who in the least transgresses these Ordinances, is condemn'd out of hand, either to set at liberty the best of his Slaves, or to give a Treat to sixty People, and to suffer besides 85 Strokes, which the *Aguns,* or great Priest, causes them to receive on the bare Back with a thick Leathern Strap,

Strap, which they call *Dura*. Yet I have observed that the common People do not equally observe this Fast, and that Workmen especially are allow'd to eat in the day time.

Pray five
times a-
day.

They say Prayers five times a-day, 1st before Morning, 2d towards Noon, and 3d after Noon, 4th at Sun set, 5th in the third Hour of the Night: To which their *Abis*, a kind of Priests, give the Signal.

Those who know how to read and explain Books are in great esteem with them, and are call'd *Mula**, which signifies a famous and meritorious Man.

The *Buchar* Women are reckon'd impure for forty Days after their Delivery, and dare not so much as pray to God all that time. The Child is named the third Day after its Birth by the Father, or some of the nearest Relations, who at the same time make him a Present of a Bonnet or a piece of Linnen, and sometimes of a Coat, if they can afford it. They are circumcised at seven, eight, or nine Years of age, when the Father usually feasts his Friends.

Buchars
Marriages. The *Buchars* buy their Wives, paying according as they are more or less handsom; 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, which they celebrate for three Days with feasting, as they do their 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

[* Or *Mulha*, which is the common Name among Moham-medans, for a Doctor of their Law.]

pre-

prepare for the Ceremony ; after which they give notice to the Bridegroom, who arrives soon after accompany'd by ten or twelve of his Relations or Friends, and follow'd by some playing on Flutes, and an *Abis*, who sings while he beats two little Timbals.

When the Bridegroom is come, he makes a Horse-Race, after which he distributes the Prizes, which are six, eight, or twelve, according to the Ability of the Couple, consisting in Damasks, Zibelins, and Fox-Skins, in *Kitaik* Callico, or in such like Goods. The Feast given at the Circumcision of Children is of the same kind.

They don't see each other while the Ceremony of Marriage is performing, answering at a distance to the Questions ask'd 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, and obtains the Liberty of speaking to her ; after which he goes home again, and returns to the Bride's in the Evening. He then finds her in Bed, and in presence of all the Women he lays himself down in his Clothes, and but for a Moment, by her side. The same Farce is acted for three Days together, and 'tis not till the third Night that the Man is intitled to lie with his Spouse in reality and without Witnesses ; it would be a Shame for him to wait longer, 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 that time without Children, her Parents possess all that her Husband gave her, unless at the

End

End of the Year of Mourning they are generous enough to return him half.

Polygamy. Polygamy is look'd upon as a sort of Sin by the *Buchars*, but is never punish'd ; so that

Divores. some have ten Wives or more. Any Husband may at his pleasure send back his Wife, letting her carry with her whatever he gave her during their Marriage. And the Woman if she has a mind, may separate herself from her Husband, but then she can't take the least thing with her that belongs to her.

How they cure Distempers.

When a *Buchar* falls sick, the Remedy is this; a Mula reads to him a Passage out of some Book, breathes upon him several times, and with a very sharp Knife makes several Flourishes over and on the side of the Patient's Face. They imagine that by this Operation they cut the Root of the Distemper, which they also say is caus'd by the Devil.

Burial.

In short, if it happens that a *Buchar* dies, a Priest lays the *Coran* upon his Breast, and recites some Prayers. After which they carry the Dead to the Grave, which they commonly choose in some pleasant Wood, and afterwards inclose it with a Hedge or kind of Pallisade.

C H A P. V.

A Description of TANGUT, subject to
the Callmaks.

S E C T. I.

*Its Extent, Government of the Dalai Lama, and
his Religion.*

THE Kingdom of *Tangut* has, at present, *Tangut*
China to the East, the Kingdom of *Ava*
or *Brama* to the South, the Dominions of the
Great Mogul to the West, and those of *Contaisb*
Grand Chan of the *Callmaks* to the North.
Tis divided into two Parts, of which the
Southern is properly call'd *Tangut*, and the *Tibet*
Northern *Tibet*.

This Kingdom, which extends from the 30^o
of North Lat. to the 38^o, is at present in the
Hands of the *Callmaks*; and tho it makes
properly the Patrimony of the Dalai Lama,
Contaisb, as Grand Chan of the *Callmaks*, does
not fail to keep a kind of Superiority over the
Country; and in this Quality he takes care
that the [two *Callmak*] Chans, who have the Ad-
ministration in Temporals in the Dominions of
the Dalai Lama, do not abuse the Power which
they have in their Hands. And whenever the
Humour takes them to render themselves inde-
pendent, which happens pretty often, they are
sure to find *Contaisb* in their Road, who knows
how to bring them to their Duty.

The Dalai Lama, who is the Sovereign Pon-*Dalai La-*
tiff of all the Pagan *Tatars*, and is as much re-*ma.*
verenc'd, among the *Callmaks* and *Mongals*, as the
Pope is among the Papists, has his Residence a-
bout

Potala.

bout the 32° of Lat. to the South of the Desert of *Shamo* or *Goby*, as it is call'd at present, towards the Frontiers of *China*, near the Town of *Potala*, in a Convent which is situate upon the Top of a very high Mountain, at the Foot of which inhabit above 20000 *Lamas* or Pagan Priests of his own Religion, who dwell in several Circles about that Mountain, according as the Rank and Dignities which they possess render them more worthy to approach the Person of their Sovereign Pontiff.

*Presides
only in Spi-
rituals.*

The Dalai Lama does not meddle in any sort with the Temporality of his Dominions, neither does he suffer any of his *Lamas* to meddle with it, putting them under the Government of two Chans of the *Callmaks*, who are to furnish him from time to time with whatever he shall have occasion, for the Maintenance of his Family. * When he has any political Affairs to transact, 'tis the *Deva* (who is a sort of Plenipotentiary) who acts under his Orders.

*Prete Ge-
han or
Prester
John.*

'Tis this same Dalai Lama who has been all along, to this present time, call'd *Prete Geban*, and by Corruption *Prester John*, without knowing precisely in what part of the World to place him; and it would be impossible to recite here all the ridiculous Accounts wherewith the Publick has been abused on this Occasion in the Ages past. The Word *Lama* in the *Mogul* Language signifies a Priest, and *Dalai* a vast Extent, or the Ocean, just as the Term *Geban* signifies a vast Extent in the Language of the North of the *Indies* [rather in the *Persian*;] so that *Dalai Lama* is as much as to say, the universal Priest. He pretends to Divinity, and passes in the Opinion of those of his Worship,

* L'Etat de la Boucharia.

For immortal, in which the Simplicity of Manners among those Nations, gives great room to obvious Frauds to play their Tricks very easily.

The Lamas go habited in long yellow Robes with great Sleeves, which they bind about their Waste 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. They make a Vow of Chastity, and have Nuns under the same Vow, and very nearly of the same Habiliment, excepting that they wear Bonnets edg'd with Fur, instead of Hats which the Lamas wear.

Habit of the Lamas.

Nuns.

The Lamas are great Sticklers for the Me-Pythagorempsychosis; but those among them who pretend to know more than the others, do not believe that the Soul passes really out of one Body to enter into another; but only its Faculties.

As their Worship appears to have much Conformity, as to outward Discipline, with the Christian Religion, and in particular with the *Romish Church*, 'tis pretended it owes its Origin to the *Nestorian Missionaries*, who are known to have extended very far their Conversions on that side in the Reign of *Charles the Great*; and that by length of Time, and the great Wars which have happen'd since then among those People, Christianity has been so disfigur'd, that it is not without great difficulty to be discover'd by some faint Marks which still remain. To carry on this Supposition it may be also said, that the Dalai Lama owes his Establishment to the *Nestorian Patriarch*.

Originally Christians.

[Allow-

[Allowing the Conformity in the exterior Part of the Worship of the Lamas may give some room to the Supposition that it was once Christian, I think its Degeneracy may be farther accounted for, by supposing the *Nestorian* Missionaries of those Ages passed into these Countries with the same View that the *Jesuit* Missionaries of these Ages travel into *China*, and that by temporizing as the *Jesuits* have done, they, instead of giving the *Tatars* the Christian Religion, by degrees took theirs in all the essential Parts of it.]

Dalai Lama sovereign Pontiff of the *Callmaks* and *Mungals*.

Sacred Books in a Language not known to them.

Lamas conceal their Religion.

I could have wish'd to have been able to inform the Reader more fully in this place as to the Doctrine of a Religion so little known to this Day ; but mauger all the Pains I have taken to that purpose, I have not been able to find Persons capable of informing me thorowly: for the *Callmaks* and *Mungals* live in the greatest ignorance of it imaginable ; and as all the sacred Books of their Religion are written in the Language of *Tangut*, which all the *Mungals*, and those of the *Callmaks* who dwell towards the Frontiers of *Siberia*, are intirely ignorant of, they depend wholly, with regard to divine Worship, upon what the Lamas are willing to tell them, much like as most of our *Roman Catholick* of the old Times do : Whence it comes, that question them how you will upon the Articles of their Religion, you can get nothing from 'em concerning it, but what is very trifling ; which join'd to certain Ceremonies of the same Nature, is almost all they know of themselves ; and the Lamas, for their Parts, make so many Mysteries of what regards their Worship, that one has much ado to get any thing out of them.

All then which can be advanced with any certainty upon this Subject, is in general this, that the Lamas teach and practise well enough after their manner the fundamental Rule of all rational Religion, which consists in honouring God, rendering no body, and giving to every one what belongs to him. The Life which the Lamas as well as the *Callmaks* lead, proves indubitably the two last Points, and the Discourses which some Travellers worthy of Credit have had with them touching Religion, assure that they protest strenuously against adoring more than one God : That the *Dalai Lama* or *Kutuchta* 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 Divinity, and of the holy Men ; and that they expose them to the View of People, only to put them in mind of their Duty towards God, and the Acts of Virtue which he is pleased to perform.

Some Principles of their Religion.

Adore but one God.

Images only for Commemoration.

Story of a Romanist foil'd by a Lama.

I shall add to this, That one of my good Roman Catholick Friends, who some Years ago pass'd thro' the Country of the *Mungals* in the way to *China*, having had an Opportunity of discoursing with some of the *Lamas* about their Religion, began to reproach them for so cruelly deceiving the Vulgar, by making them believe that *Kutuchta* and the *Dalai Lama* are immortal, a Quality which they could not be ignorant not belong to human Creatures, such as they could not deny those two to be ; but they knew well how to turn the Shame upon himself which he intended to give them by that Reproach, by putting him in mind very dexterously of some delicate Doctrines of the *Roman Church* relating to the Infallibility and Supremacy of Popes, that he assured me he had need

These People not ignorant of other Religions.

of all his little Knowledge to bring himself off with Honour, which shews us that these People are not altogether so ignorant in what regards the different Religions of other Nations, as we are willing to believe: and as he is a Person of Merit, and a good Roman Catholick, to whom this Adventure happen'd, there is no room to doubt the Truth of the Fact.

Reasons why we know so little of their Religion.

Behold all what we know at present of the Religion of the *Lamas* amounts to, over and above what regards the exterior Discipline of their Worship: of which I believe I have said enough to inform the Reader. On this Occasion I must observe it seems in some measure strange that we should be so little acquainted with a Religion which is spread over the middle part of *Asia*; but if it be consider'd that we have had no distinct Knowledge to this Day of the People who make Profession of it, it will not be so surprising that we know so little of their Religion; and the *Russians* to whom we are beholden for all the Knowledge we have at present of *Grand Tatarv*, are accustom'd just like other Nations to search after nothing in their Discoveries but what concerns their Profit: And as the Religion of the People who inhabit that vast Country can contribute nothing to that only Object of their Curiosity, they never give themselves any trouble to inquire into the bottom of it.

Just Reproach on Discoverers.

I know well enough that several Authors have written concerning the Religion of the *Lamas*; but all that I have read hitherto has appear'd to me very romantick: At least, I am sure, the Author of the pretended Letter of Father *Anthony Andrada* the Jesuit, upon the present State of *Tibet*, and the Religion of the *Lamas*, printed at *Paris* 1629, with the Permission of the Society, and dedicated to the General of the

Letter of Andrada concerning Tibet, forg'd.

the Jesuits, never was in *Tibet*; seeing all he writes agrees so little with the certain Accounts which we have at present of that Country, that 'tis easy to perceive that Relation never came from the Pen of one who was actually upon the Spot. And with regard to what he reports concerning the Worship of the *Lamas*, 'tis no other than the very Account which *William de Rubruquis*, a Cordelier, had given us above 400 Years ago, of certain Religions among the *Tatars*, which the Author of the aforesaid Letter has digested the best he could, and which he has set off with several Particulars after his manner, to give it the greater Appearance of Truth. I shall give my Opinion of *Rubruquis* elsewhere.

[Of this Stamp I reckon is that Passage mention'd in a late Treatise *, that the *Dalay Lama* is daily serv'd with a little Meal mixt up with Vinegar, and a Dish of Tea, which he is oblig'd to be content with as his whole Subsistence.]

S E C T. II.

Of the Towns of Tangut, and the great Desert of Shamo, or Goby.

WE have no Knowledge at present of a Town of the Name of *Gur'gut* throughout *Grand Tatar*y, tho it must have existed even in the Time of *Zingis Chan*. Which is not surprizing, seeing by the long and cruel Wars which the *Chineje* have had in times past with the *Tatars*, and lastly the *Tatars*, viz. the *Callmaks* and *Mungals*, among themselves, all the Towns of

* L'Etat de la Boucharia, p. 31.

Grand Tatory about the Frontiers of *China* have been utterly destroy'd; and it appears plain enough by the Heaps of Ruins which one meet with every where on that side, the Number of which is very considerable. But as on the one hand the *Chinese* have found their Account in the Destruction of those Towns, because they desire no better than to remove such troublesome Neighbours from their Frontiers; and that on the other hand the *Mungals* and *Callmaks* prefer their Ancestors Custom of living in Tents to the Convenience of Towns, no body has thought of rebuilding them: and if at present one finds some upon the Frontiers, they are new Towns built by the *Mungals* since they have made themselves Masters of *China*.

The same
as Zinu.

'Tis the same Town which our Author calls *Zinu*, as 'tis easy to see by what he says, p. 161. At present we know no Town of that Name throughout all the North of *Asia*; nevertheless we may conclude in some measure by the Circumstances which our Author relates in that Place, and by what he says, p. 44, and 14, that this Town must have been situate some where in *Tangut*, towards the Frontiers of *China*, to the South of the Desarts of *Goby*; and we know for certain that the Air of that Country is exceeding dangerous to those who are not used to it.

Akashin
Cashin.

The City of *Akashin* [by others called *Cashin*] ought to be situate somewhere in the Kingdom of *Tangut* towards the Frontiers of the *Indies*; but we know not at present any Town of that Name in those Parts: which makes me believe it may likely have chang'd its Name since the *Callmaks* have possessed themselves of that Kingdom.

The Defarts of *Shamo*, or *Goby*, which are *Defarts of those meant, p. 182.* bound the East side of the *Shamo or Little Bucharìa*, and these are indeed the only *Goby, the only true Defarts to be found in Grand Tatarý;* for *Defarts in as to the Defart of Lop,* which the Maps formerly placed to the North of that Country, we are fully convinced at present they are only to be found among the imaginary kind, unless one would take the finest Pasturages in the World for Defarts, because he sees there no Towns, and that they want good Water in some Parts; but by that Rule all *Grand Tatarý* must pass for a Defart.

The Defarts of *Goby* cover the Western Frontiers of *China* from the farther end of the Country of *Tangut* towards the 32 Deg. of Lat. almost as far as to the North of the City of *Pekin*, about the 43d Deg. of Lat. so that to go from this last Town to that of *Selinkinskoy*, one must pass along the North-end of these Defarts, which are not less than 300 Leagues in length; but their breadth is very unequal, for in some Places they are above 60 Leagues, in others 25 or 30. *Their Extent.*

All this great Extent of Country is nothing but a black and dry Sand, which produces no manner of thing except in three different Places, which Nature seems of it self to have prepar'd, in order to open on that side a Communication for *China* with the Countries which lie to the West of it. Of these Passages there is one towards the 42 Deg. of Lat. to the W.N.W. of the City of *Pekin*; another about the 38 Deg. of Lat. to the East of the Town of *Chamill* on the Frontiers of *Tibet*; and the most Southern towards the 35 Deg. of Lat. to the West of the Province of *Xiensi*, and at the end of the great Wall. *Consist of a black dry Sand. 3 Passages cross the Defarts.*

Full of
fertile Val-
leys.

Good Wa-
ter.

No Passage
between
India and
China but
by the side
of this De-
sart.

Moun-
tains of
Ava.

These three Passages which are form'd by so many Chains of Mountains which come from *Grand Tatory*, and join themselves to the Mountains which bound *China* on the West, are full of fertile Valleys, which produce Plenty of all things necessary for the Support of Men and Beasts which might happen to pass thro' those Straits; nor is there lack of good Water also; but out of these three Passages it is impossible to cross those Desarts, unless one be well acquainted with the Places, and be provided of all things necessary for the Subsistence of Man and Beast, even of Water and Grass: as appears by what we are going to relate.

It must be observ'd, that to go from the *Grand Tatory* by the Kingdom of *Tangut*, to those of *Tunkin*, *Pegu*, and other neighbouring Dominions of the *Indies*, one must coast along either the Borders of *China* or those of the Dominions of the *Great Mogul*; for 'tis impossible to pass thro' the middle of the Country, because of the great sandy Desarts which possess the middle Parts of that Kingdom, and which extend themselves from the Frontiers of the Kingdom of *Ava*, to a great way beyond the Northern Bound of the Kingdom of *Tangut*. Whence it is, that the Subjects of the Dominions of the *Great Mogul* have had in a manner no Commerce to this Day with the *Chinese*, both the one and the other being obliged to go a vast way about to the South, and with unspeakable Fatigues to cross over the Mountains of *Ava* before they can trade together; which is so very certain, that one of the principal *Omrahs* of the Court of the *Great Mogul*, who was fallen into Disgrace with his Master, having undertaken some Years ago to retire to *China* across these Desarts with a Train of thirty Persons, there arriv'd

riv'd with him but three on the Borders of *China*, all the rest of his Men having died on the Road of Hunger and Thirst. Of these four that surviv'd, the Master himself and one more died a few days after his Arrival in the Province of *Xiensì*, of the great Fatigues which he had undergone in that Passage; but if the *Chinese* Chamill are able to maintain the Possession of the Provinces of *Chamill* and *Turfan*, which they conquer'd some Years since from the *Grand Chan* of the *Callmaks*, they will be in a Capacity henceforth to carry on a better Correspondence with the *Great Mogul*.

Chamill
and Tur-
fan con-
quered
by Chi-
nese.

C H A P. VI.

Some ACCOUNT of CARA-KITAY.

MANY of our Modern Historians pretend to place *Cara-Kitay*, of which there is so much spoken in the Oriental Historians who have treated of the People farthest Eastward, to the North of the great River *Amur*; but they are grossly mistaken, seeing generally all the Countries which are to the North of that Branch of *Caucasus* which separates *Siberia* from *Grand Tatory*, have been almost entirely unknown not only to those Historians, but also to the *Tatars* themselves before the Reign of *Zingis Chan*.

The Country then to which they give the Name of *Cara-Kitay*, is precisely that which is known

Cara-
Kitay and
Ava the
same.

known to us at present by the Name of the Kingdom of *Ava*, which has the Kingdom of *Tangut* to the North, *China* to the East, the Dominions of the Emperor of *Pegu* to the South and those of the *Great Mogul* to the West. Our Author explains himself intelligibly enough thereupon, p. 15, where he says, that *Cara Kitay* is inhabited by People as black as the *Indians*, who dwell about the *Lake Mobil*, between *Kitay* and the *Indies*, drawing to the South; and this Name also of the Country verifies the Description which is given of it in that Place; for as it joined and was subject to the Empire of *Kitay*, and that its Inhabitants were very much Sun-burnt, as they are at this Day, (whereas those of *Kitay*, at least in the Northern Provinces of that Empire which border on the *Tatars*, were white) they gave it the Name of *Cara-Kitay*, or *Black China*.

Long sub-
ject to
China.

Lake Mo-
bil.

The *Lake Mobil*, which our Author mentions on this Occasion, is the same which our modern Geographers call the *Lake Giammai*, or *Koko Nor*, and which the *Callmaks* of *Tangut* call at present *Cara-Nor*.

The *Chinese* History agrees with our Author in this Particular, forasmuch as it never speaks of this Country, but as a State which for several Ages has been subject to the Empire of *China*.

[Among the modern Historians hinted at by the Editor, doubtless the Author of the History of *Genghiz Chan*, M. *Petis le Croix* the Father, is one; who is very confused in his Account of its Situation not knowing where to put it. For p. 65, he says * it extends from the *Chinese* Wall to the antient *Mogulistan*. In the same place he says, some will have the *Callmaks*

* *Hist. Genghiz Chan.*

Country and Kingdom of *Courge*, or *Corea*, to be part of it; and p. 145. he seems to place it between *Mogulistan* and *Turkestan*. M. de Lisle in his Map prefixt to that History, makes the Country of the *Callmaks* (which by the way M. de le Croix supposes to be a different People from the *Calmuks*) and *Cara Cathay* the same, and places it beyond the River *Amur*, which is the Fault the Editor particularly blames.

But tho these Authors may be in the wrong, for giving *Cara-Kitay* a Situation which removes it very far from the part of the Earth where really it is; yet we cannot well suppose them so hugely mistaken in this Point, without some Hints from the Oriental Authors which might possibly have led them into this Error. And to shew how possible this is, we need go no farther than our Royal Author, who tells us in the very Place where the Editor has made his Remark, that the Inhabitants of *Cara Kitay* having revolted against the Emperor of *Kitay* [or *China*] a great part of them left their Country and retir'd near the *Kergis*: who having pillag'd them [according to their Custom] they went and settled in the Country of *Atill* and built a Town, where by the Resort of several neighbouring People they made up 40000 Families.

The Difficulty will be to find out where this Country of *Atill* was (which I take for granted was not the Country about the *Atill* or *Wolga*, but in the East :) when that is done we shall be able to shew you in the same Place the Country of the *Cara-Kitayans*, tho not the proper Country of *Cara-Kitay*. And the Errors Historians have fallen into about placing *Cara-Kitay*, is probably owing to their mistaking the Country where the fugitive *Cara-Kitayans* settled for the true *Cara-Kitay*.

Kitay. But we ought not to be positive in Matters we have yet but slender Light into.

D'Herbelot.

In the Life of *Mohammed Chowarazm Shab*, we find that Prince invading *Cara-Kitay Kurkan*, whom the Historian calls Emperor of the *Tatars*, and taking from him *Bochara*, *Samarchand*, and *Otrar* the Capital of *Turkestan*: and in their Turn the *Cara-Kathayans* invading *Sultan Mohammed*. We find also *Cashgar* and *Cotan* under *Kurkan's* Dominion; in short that he was possess'd of all *Turkestan*. By this Account one would be apt to think *Cara-Kathay* and *Turkestan* were the same Country, or at least that it border'd on *Great Bucharia*. But the Difficulty will disappear when it comes to be observ'd that this *Cara-Kathay Chan* can be no other than *Cavar Chan*; who driven out of his Kingdom of *Cara-Kitay* by the *Chan* of *Dzurdjut*, or *Gurgut*, conquer'd *Turkestan*, in the manner as related by *Abulgasi Chan*, p. 44. And thus People and Countries are often confounded together by the Historians not taking care to make use of the Distinctions necessary to prevent Mistakes and Confusion.

I shall examine this Matter more thorowly in my further Account of *Tatary*, mention'd in the Preface: and in the mean time shall only observe that it will be impossible to settle the Geography of these Countries with any Certainty, till we have a better Acquaintance with the Oriental Authors: the few we have being mostly Abridgments, give but very slender and imperfect Accounts; and after all, perhaps it will appear that the *Arabs* and *Persians* had as imperfect a Notion of these Countries long after the time of *Zingis Chan*, as the *Europeans* have at present.]

C H A P. VII.

*A Description of the Country of the
MUNGALS, or the Eastern Part
of GRAND TATARY.*

S E C T. I.

*Of the Situation, Bounds, Extent, and natural
Products.*

THE Country which the Tribe of *Tatars*, and the divers Branches of it have heretofore possessed, is precisely that Part of *Grand Tatory* which is known to us at present by the Name of the Country of the *Mungals*. *Moungal
Country of
the Tatars.*

That Country in its present Condition is bounded on the East by the Oriental Sea, on the South by *China*, on the West by the Country of the *Callmaks*, and on the North by *Siberia*. 'Tis situate between the 40 and 50 Deg. of Lat. and the 110 and 150 Deg. of Longit. Its Frontiers begin about the 42 Deg. of Latit. on the Shore of the Oriental Sea to the North of *Corea*, and running from thence to the West they pass along the Mountains which separate that Peninsula from the Province of *Leaotun* of *Grand Tatory*. Afterwards they join the great Wall of *China* about the 142 Deg. of Longit. and follow it without Interruption as far as the Place where the great River of *Hoang* throws it self into *China* across the great Wall, towards the 38 Deg. of Latit. from thence turning to the N. W. they coast the Country of the *Callmaks*, and pass over *Bounds.*
*River Ho-
ang.*

ver to the Springs of the River *Jenisea*; they also follow that River along the Western side of it till about the 49 Deg. of Lat. and returning afterwards to the East, they strike over to the River of *Selinga* above *Selinginskoy*; thence running continually Eastward they stretch along the Countries depending on *Siberia*, and come to meet the River *Amur* on the South side, about the Place where the River of *Albassin* falls into it from the W.S.W. they follow at last continually the Banks of that great River to its Entrance into the Oriental Sea; insomuch that the Country of the *Mungals* is not less than 400 *German Leagues* in its greatest length, and about 150 *Leagues* in its greatest breadth.

As that Country makes a very considerable Part of the *Grand Tatory*, it participates also of all the Advantages and Inconveniencies which are peculiar to that vast Continent: Nevertheless because it is more mountainous than the Country of the *Callmaks*, it is not found to want Water and Wood so much as this last, tho there are many Places in it which cannot be inhabited for want of Water.

Bird Shungar, or Kratzher.

There are found vast Quantities of Birds of an extraordinary Beauty in the Plains of *Grand Tatory*, and the Bird spoken of, p. 86 and 37, may well be a kind of Heron, which is found in the Country of the *Mungals* towards the Frontiers of *China*, and which is all white except the Beak, the Wings and the Tail, which are of a very fine red. This Bird is very delicious to the Palate, and has in some measure the Taste of our Wood-Hens.

Storks.

Or it may be of a Stork that *Abulgazi Chan* speaks in that Place, for they are very rare all over *Russia*, *Siberia* and *Grand Tatory*; nevertheless, some of them are found in the Country of

of the *Mungals*, drawing near *China*, which for the most part are all white.

[This seems to be the same Bird called in the History of *Timur-bec* * *Sboncur*, and presented to that Hero by the Ambassadors of *Caspac*. *M. le Croix* remarks in the same Place, that the *Sboncur* is a Bird of Prey, presented to Kings, adorn'd with several precious Stones, which is a Mark of Homage; and that the *Muscovites* [*Russians*] as well as the *Crim Tatars*, are oblig'd by their last Treaty with the *Ottomans*, to send one every Year, adorn'd with a certain Number of Diamonds, to the Port.]

In the Parts about the River *Orchon*, and *Rhubarb*; also the *Selinga* towards *Selinginskoy*, *Rhubarb* is found in great Abundance, and all that *Russia* furnishes foreign Countries with comes from about *Selinginskoy*. As this Root is very much esteemed in *Europe*, the Treasury of *Siberia* does not fail to seize that Commerce, which might be very advantageous to *Russia* were it faithfully manag'd; for I know not any Country that it comes from at present but *Russia*; and if it came formerly from *China*, it was of that *Rhubarb* which had been carry'd thither from the Country of the *Mungals*, because the Caravans of *Siberia* in former times carry'd on some Trade with that Root at *Pekin*: but at present that the *Europeans* have it directly from *Russia*, there comes no more of it by the way of *China*. *Rhubarb* grows in so great Abundance in the Territory of *Selinginskoy*, that the Treasury of *Siberia* sells 25000 Pounds of it at a time.

* Pag. 350.

S E C T. II.

Of the Moguls, or Mungals, both of the East and West; their Manners, Customs, Government, Religion, &c.

Origin.

THE Tribe of the *Moguls* [including under that Name the *Callmaks* as well as the *Mungals*] which in the end brought under all the other Tribes of the *Turkish* Nation, takes its Name from *Mogul* or *Mung'l Chan*, mention'd *Pag. 7* and *9*, according to the Tradition of the *Tatars* [or rather of the *Mohammedan Tatars*, for we know not what Account the *Heathen Tatars* and the *Mungals* give of themselves] the *Great Mogul* of *India* glories at present in bearing the Name of *Mogul*, because as descending from *Tamerlane* he pretends to be sprung from this Tribe.

Mungal, the true Name.

[It should seem that *Mungal* or *Mung'l* is the true Name, since it is still retain'd by the *Mungals*, who together with the *Callmaks* are the Descendants of the *Moguls*, (who made such a Figure in the Time of *Zingis Chan* and his Successors,) and the other Tribes subdued by them, to whom they gave their Name.]

Shape.

The *Mungals* in general are of a middle Size, but strongly set; their Faces are very large and flat; their Complexion Sun-burnt; their Nose flat, but their Eyes are black and full. Their Hair is black, and strong as Horse-hair; they commonly cut it pretty close to the Head, preserving only a Tuft at the top, which they let grow the natural length of their Hair. They have very little Beard, and wear very large Shirts and Calico Drawers: Their Habits reach as low as their Ancles, and are commonly made of Cali-

Calico, or some other slight Stuff, which they line with Sheep-Skin.

The *Mungals*, who at present inhabit this Country, are the Descendants of those *Moguls*, *Mungals*, who after having been above an Age in Possession ^{their De-} of *China*, were driven out thence by the *Chinese* ^{scant.} about the Year 1368. And as one part of these Fugitives having fled Westward, went and settled about the Springs of the Rivers *Jenisea* and *Selinga*; and the other Part having retired Eastward, and to the Province of *Leaotun*, went and inhabited between *China* and the River *Amur*, towards the Oriental Sea. There are at present two sorts of *Mungals*, very different ^{Two sorts} from each other as well in Language and Re- ^{of Mun-} ligion as in Customs and Manners, *viz.* the *Mun-* ^{gals.} *gals* of the West call'd also the *Calcha Mungals*, which inhabit from the River *Jenisea* to about the 134° of Longitude; and the *Mungals* of the East or *Nieuchien Mungals*, who dwell from the 134° of Longitude as far as the Coasts of the Oriental Sea.

The Mungals of the East.

The *Mungals* of the East live mostly by Hus- ^{Mungals} bandry, and resemble in all things the *Mungals* ^{of the East.} of the West, excepting that they are fairer, especially the Female Sex, among whom there are many to be found who might pass for fine Women in any Country.

Most of the *Mungals* of the East have fix'd Habitations, they have also Towns and Villages, and are every way more civiliz'd than the rest ^{No Religi-} of the *Mungals* and *Callmaks*. They have lit- ^{on among} tle or no Religion, and are Followers neither ^{them.} of the Worship of the *Dalai Lama*, nor of the *Chinese*; but the little Religion which they have seems to be a Mixture of those two Worships, which is in a manner reduced to some nocturnal Cere-

Ceremonies, which favour more of Witchcraft than Religion.

Language. Their Language is a Mixture of the *Chinese* and the antient *Mogul* Language, which has scarce any manner of Connexion with that of the *Moguls* of the West.

Mungals of the East whence descended. They are descended almost wholly from those fugitive *Moguls* of *China* who escaped by the Province of *Leaotun*, and who finding that End of their Country almost desert, settled there of their own accord, to be nearer at hand to observe what passed in *China*. And as the voluptuous Life of the *Chinese*, to which they had been long since accustom'd, had degenerated them too much, to resume the simple and poor way of living of their Ancestors; they set themselves to build Towns and Villages, and to cultivate the Lands by the Example of the *Chinese*: omitting, in short, nothing which might serve to make them forget the Loss they had, till Time and Fortune should give them an Opportunity of recovering the Possession of so fine an Empire. And that Opportunity did not fail to come at last; for they were these very same *Mungals* of the East, which are commonly call'd *Nieucheu Mungals*, who are at this time again in Possession of *China*, and have known so well how to secure their Footing therein for almost an Age since they have return'd thither, that 'tis like the *Chinese* will not drive them out so easily henceforward as they did the first time.

Habit. The *Mungals* of the West wear sometimes entire Garments of Sheep Skins: they fasten these Garments about the Loins with great Leather Straps. Their Boots are very large, and usually made of *Russian* Leather. Their Bonnets are small and round, with a Border of Fur

Furr four Fingers broad. The Habits of the *Womens* Women are very near the same, excepting *dress.* that their Garments are longer; their Boots generally red, and their Bonnets flat, with some little Ornaments.

The Arms of the *Mungals* consist in the Pike, *Arms.* the Bow and Arrows, and the Sabre; which they wear after the *Chinese* manner. They never go to War but on Horseback, like their Neighbours the *Callmaks*; but 'tis well if they be such good Soldiers as these last.

The *Mungals* of the West dwell under Tents *Dwellings.* or little moving Houses, and live altogether on the Produce of their Cattle; which consist in *Diet.* Horses, Camels, Cows, and Sheep, that are generally very good in their Kind; but they are not to be compared with the Cattle of the *Castle.* *Callmaks* neither for Appearance nor Goodness, except their Sheep: which surpass almost those of the *Callmaks*, and have this peculiar to them, that they have Tails about two Spans long, and near as much in compass, weighing commonly between ten and eleven Pounds. It is almost one intire piece of very rank Fat, the Bone of it not being larger than the Bone of the Tail of our Sheep: They breed no Beasts but what eat Grass, and above all things abhor Swine.

The petty Merchants of *China* resort to them *Commerce.* in great Numbers, bringing them Rice, *Buy* Tea, which they call *Cara Tzchay*, Tobacco, Cotton-Cloth, and other ordinary Stuffs, several sorts of Household Utensils, and, in short, whatever they stand in need of, which they exchange with them for Cattle; for they know not the Use of Money.

They all obey one Chan, who was heretofore *Govern-* as it were the Grand Chan of all the *Mungals*; *ment.*

but since the *Mungals* of the East have possess'd *China*, he is much fallen from his former Grandure; nevertheless he is still very powerful, being able with ease to bring into the Field 50 or 60000 Horse.

*Chan of
the West
Mungals.*

The Prince who reigns at present over the *Mungals* of the West is call'd *Tushidtu Chan*, he has his Abode towards the 47° of Latitude, upon the Banks of the River *Orchon*; and the Place where he usually encamps is call'd *Urga*, and is twelve Days Journey to the South-East of *Selinginskoy*. Several petty Chans who dwell about the Springs of the River *Jenisea* and the Desarts of *Goby*, are tributary to him; and tho he has put himself under the Protection of *China*, to be in a better Condition to make head against the *Callmaks*, that Submission is at the Bottom but a precarious and honorary Submission obtain'd of his Father by the Intrigues of the *Lamas*; for far from paying the least Tribute to the Emperor of *China*, there passes not a Year without the Emperor of *China* sending him magnificent Presents: and the Court of *Pekin*, which is otherwise accustomed to treat the People who are tributary to it very rudely, behaves upon all Occasions with so much Complaisance towards that Prince, that 'tis plain to be seen it fears him more than any other of its Neighbours. And 'tis not without reason; for if he should ever take a fancy to come to an Agreement with the *Callmaks*, to the Cost of *China*, the Family which reigns at present in that Empire, wou'd have enough to do to keep themselves firm on the Throne.

*Several Independent
Chans
formerly.*

They had formerly besides him [of *Ula*] several other petty Chans, who tho much less considerable, yet preserv'd themselves in a perfect

fect Independency of him ; but since the Chans of *Ula* have been happy enough to possess themselves of *China*, they have intirely reduced all the *Mungals* of the East under their Obedience. And if there are still any of the Descendents of those petty Princes to be found who retain the Title of Chan, 'tis no more than a small Satisfaction which the Court of *Pekin* is willing to leave them ; for at the Bottom they are no more than Slaves to the Will of the Emperor of *China* : besides, one may observe that they always detain the most considerable of them with their Families at the Court, under Pretence of doing them Honour as being Princes of the Blood.

The *Mungals* of the West are properly descended from the Tribe of the *Tatars*, and several other *Turkish* Tribes establish'd in those Quarters, whom the *Moguls* reduced under their Obedience in the Reign of *Zingis Chan*, and who obtain'd the Glory at length of being comprehended under the Name of the *Moguls*, which that Prince had render'd so illustrious. To these afterwards join'd themselves those of the fugitive *Moguls* from *China*, who found means to escape by the West ; and as these latter were the less numerous, they were obliged to return to the manner of Living of their Ancestors, which they had quite forsaken amidst the Delicacies of *China*, and which the other *Moguls* or *Mungals* whom they found already settled in those Parts had always carefully preserv'd.

S E C T. III.

The Religion of the Mungals of the West, and particularly of the Kutuchta, their High-Priest or Pope.

THE *Mungals* of the East, as is observed before, have no Religion at all: As for those of the West, they keep to the Worship of the *Dalai Lama*, altho they have a great Priest of their own call'd *Kutuchta*: In short, there is very little difference in any respect between them and the *Callmaks*.]

Kutuchta. The *Kutuchta* was wont heretofore to encamp in Summer about *Nerzinskoy* and the Banks of the River *Amur*, but since the *Russians* have establish'd themselves in those Quarters, he passes no more beyond *Selinginskoy*, keeping at present about the River *Orchon*.

Formerly Subdelegate of the Dalai Lama. He was formerly a Subdelegate of the *Dalai Lama* of the *Mungals* and *Callmaks* of the North, for the Administration of the sacred Ceremonies of his Worship in those Parts as too remote from his usual Residence; but when he had once tasted the Sweets of spiritual Command, he would no longer depend upon the *Dalai Lama*, having found it convenient to deify and immortalize himself at the Expence of his antient Master; which he has perform'd with so much address, that there is almost no mention at present of the *Dalai Lama* among the *Mungals*, and the Authority of the *Kutuchta* is so well establish'd there among the People at this time, that whoever durst doubt of his Divinity, at least of his Immortality, would be had in abhorrence by all that Nation.

It is true, that the Policy of the Court of *China* has had a great hand in this new-invented Apotheosis; for pursuant to the Design it was engag'd in, to stick at nothing to embroil so effectually the *Mungals* and the *Callmaks*, that there should remain no hope of Reconciliation between those two People, it found that so long as the spiritual Ties held both of them attach'd to the same head of Religion, it would be difficult to bring it about; forasmuch as that Head would be always induced for its own Interest to endeavour a Reconciliation between them; wherefore it embrac'd with Joy the Opportunity of supporting under-hand the *Kutuchta* against the *Dalai Lama*, to the end that Schism should cut off intirely all Communication between those two Nations, which in effect has not succeeded ill.

The *Kutuchta* has no fixt Dwelling like the *Dalai Lama*, but he incamps here and there; nevertheless he enters no more on the Lands of the *Callmaks* since the Separation from the *Dalai Lama*; and he keeps usually at present in the Neighbourhood of the River *Orchon*, and *Sevinga*: He also incamps often at *Urga* with *Tukhidu Chan*.

He is always furrounded with a great Number of *Lamas* and arm'd *Mungals*; and when he removes his Camp, the *Mungals* flock from all Parts with their Families to meet him on the Road, and receive his Benediction, paying the Fees. There are none but the Heads of Tribes and other Persons of Distinction among them, who dare approach near him; and he gives them the Benediction, by applying his Hand shut upon the Forehead, holding therein a Pair of Beads, after the usual manner of the *Lamas*.

Veneration
of the Peo-
ple.

The Vulgar among the *Mungals*, believe that he grows old as the Moon declines, and grows young again with the new Moon, in which the pious Frauds don't fail to play their usual Game. When he shews himself to the People on great days of their sacred Ceremonies, he appears with the Sound of certain Instruments, resembling our Trumpets and Cymbals, under a magnificent Canopy, cover'd with a fine Piece of *China Velvet*, and having all the Fore-part open. He seats himself under this Pavilion, in a Place rais'd upon a great Velvet Cushion cross-leg'd, after the *Tatar* Fashion, having on each side of him a Figure representing the Divinity; and the other *Lamas* of Distinction are seated on both sides the Floor on Cushions, from the Place where he sits, to the Entrance of the Pavilion, holding each a Book in his hand, wherein they read to themselves: When the *Kutuchta* is seated, the Instruments cease, and all the People who are assembled before the Pavilion prostrate themselves on the Earth, making certain Exclamations to the Glory of the Divinity, and in praise of the *Kutuchta*; afterwards some *Lamas* bring Censers, wherein they put odoriferous Herbs, and Incense first of all the Representations of the Divinity, then the *Kutuchta*, and afterwards all the People. Then having laid the Censers at the Feet of the *Kutuchta*, they fetch several Porcelain Bowls with Liquors, and things done with Sugar, seven of which they set before each Representation of the Divinity, and seven others before the *Kutuchta*; who, after having tasted a little, causes the rest to be distributed among the Heads of Tribes who are present, and retires afterwards under the Sound of the aforesaid Instruments into his usual Tent.

As on one side the *Kutuchta* has need of the Protection of the Emperor of *China*, to preserve him in his Independency of the *Dalai Lama*, 'tis become a Maxim with him to gain by magnificent Presents the Favourites of that Monarch: and because he knows that the Fathers, Jesuits of *Pekin*, have at present much Credit at that Court, he does not fail to send them every Year a considerable quantity of valuable Skins, in order to benefit by their Favour. And as on the other side the Court of *China* stands in need of the *Kutuchta* and his *Lamas*, to keep the *Mungals* of the West in duty, it treats him on all Occasions with much Distinction. It even gave him, some years ago, a very particular Mark of it; for the deceased Emperor of *China* having caused to be celebrated a great Feast, on account of the Day, which made it sixty Years since he came to the Empire, at which all the Vassals of the Empire were to assist, the *Kutuchta* was also summon'd there: and in consideration of his eminent Dignity, he was dispensed with only * prostrating himself once before the Emperor, which was a Distinction without Example; seeing that in virtue of the Ceremonial of that Court, no Person must salute the Emperor without prostrating himself three times before him; which the Princes his Children, and the Princes of the Blood are oblig'd to do, as well as all the Ambassadors and foreign Ministers, without any exception.

The *Kutuchta* tries also to cultivate Friendship with the *Russians*; wherefore, when Mr. *Ismailoff*, some Years since pass'd by in his Neighbourhood, going to the Court of *China* in quality of Envoy Extraordinary from *Russia*, he did not

[* This Passage is very inconsistent with the Divinity ascribed to the *Kutuchta*, p. 508.]

fail to send to him some of his *Lamas* to compliment him upon his Passage, and to offer him some small Presents from him. He does not omit besides that, any Opportunity of favouring the Subjects of *Russia* in the little Quarrels they may have with the *Mungals* on the Frontiers.

S E C T. IV.

The Towns and Rivers in the Country of the Mungals.

[THERE are but few of the Towns of the Oriental Part of *Tatory*, mention'd by *Abulgazi Chan*, and the *French* Editor; and they all belong to the Country of the *Mungals* of the East.]

T O W N S.

Kirin,
Ula,
Ninkrite.

The three most considerable Towns which the *Mungals* of the East possess'd before this last Revolution, were *Kirin*, *Ula*, and *Ninkrita*, all situate upon the Eastern side of the River *Songora*, which falls into the great River of *Amur*, twelve days Journey from its Mouth. But since they have been in possession of *China*, they have built several other Towns, Burrows and Villages towards the Frontiers of *China*; and they extend themselves every Day more and more on that side.

Ula or
Ulaghiurt.

The Town of *Ula*, situate in the $44^{\circ} 20'$ of Latit. was the Capital of all the Country [not only] of *Nieuchen* [but also of all the Empire of the *Moguls*, the Successors of *Zingis Chan*] and the Residence [for above two hundred years] of the most powerful *Chans* of the East.

[This

[This is the same Town, which in the Oriental Histories is called *Ulughiurt*. *De la Croix* in his History of * *Gengbiz Chan*, says it was not far from *Cara-coram* [*Cara Curan*] tho that may be question'd. It stands on the River *Songora*, or *Sumboa*. The Reader may depend on the Latit. given to this Place, which he must not always do with regard to that of others; because it was observ'd by Father *Verbiest*, tho the Author, who took it from his Relation of the Journey which the late Emperor of *China* made into the *Eastern Tatory* in 1682, does not mention it. On which occasion, I cannot but observe, that the Silence of Authors on the like Accounts, whereby they leave the Reader no means of distinguishing the Doubtful from the Certain, hath misled many, and bred much Confusion in History.]

We have at present no certain Knowledge of *Carakum* *Cara-kum*, mention'd p. 151, nor of the Palaces *Site at* which were built there in the time of *Ugadai present Chan* and his Successors: Nevertheless, one may *unknown.* conclude by several Circumstances, that this Place which our Author calls *Cara-kum*, must have been some where about the Springs of the Rivers *Jenisea* and *Selinga*, tho at present there is not to be found the least Footsteps of it. For the rest, it appears from our History that the *Carakum,* *Tatars* employ the word *Cara-kum*, which signi- *i. e. Black* fies black Sand, as a general Term to signify all *Sand.* sandy and dry Countries, or sandy Defarts, [and there are several on the Frontiers of the Province of *Chowarazm*, towards the River *Amu*; one of which is mention'd, p. 354.]

The Monk *Rubruquis*, has given us a pretty *Rubruquis* exact Description of this City; to which he gives *censured.* the Name of *Cara-carom*; observing, that except-

* Pag. 397.

Descripti-
on of Ca-
racarom.

ing the Palace of the *Cban*, which is very large, it was not so good as the Town of *St. Dennis* in *France*, in the Condition it was in his Time; that there were but two principal Streets in it, one called the Street of the *Saracens* [*Arabians*] in which all the Merchants dwelt; the other that of the *Kitayans*, where lived all the *Artisans* and other Tradesmen: That there were twelve Temples for the *Pagans*, and two Moskees for the *Mohammedans*, and one Church for the Christians. But as what is related of the Road he took to come at that Town is very confused; and moreover, does not well agree with the certain Notices which we have now of the Country thro' which he pretends to have pass'd on that Occasion, one can have no Dependence on this Relation.

[The Accounts of most Travellers are confused and imperfect, especially the earlier they are; but howsoever defective the Relation of *Rubruquis* may be in those Respects, I cannot but think it appears by many Circumstances, that he travell'd thro' the Parts of *Tatary*; which he describes. Many of the Towns and Countries which he mentions are found in this and other Eastern Authors; and 'tis to be consider'd, that Countries often change their Names, and People their Countries, which might have been the Case in those Parts since the time of *Rubruquis*, in whose behalf I shall say more in another Place.

The Editor seems to question if there was such a City as *Cara-coram*, and in the Index to his Remarks calls it a supposed Town of *Tatars*. But that there was such a Place, is a Fact which seems to be too well authoriz'd to be contested: All the Oriental Authors that speak of the *Tatar* Affairs, mention it as the Imperial Seat

Seat of *Zingis Chan*, and his first Successors, before it was translated to *Ulughiurt*, now *Ula*, more Eastward; and observe that it was also called *Ordu-balik*.

Abulfara', p. 310, tells us, that *Zingis Chan* being return'd into his antient Country, built there a City which he called *Ordu-balik*; adding, that it was the same with *Kara-kuran*, and was peopled with Inhabitants from *Chatay* and *Turkestan*, with *Persians* and *Mustarabians*. Nay, our *Tatar* Author is very particular in this Place, and describes the Manner in which it was built.

So many Testimonies then concurring, there seems to be no room to doubt that there was such a Town; but the Editor's Mistake seems to arise from his taking *Cara-kum*, and *Cara-coram*, to mean the same thing; whereas *Cara-kum** is the Name of the Country, and *Cara-coram*, or *Cara-coran*, or rather *Cara-curan*, that of the City built there. Our *Tatar* Author plainly distinguishes the one from the other, tho he does not name the Town; and p. 53, mention is made of a Territory called *Kuran*; from whence probably that City took its Name. He also in the same Place mentions a Province called *Oman*, and another by the Name of *Mankerule*, which is the *Onam Kerule* of *Rubruquis*.

With regard to the Situation of *Cara-kuran*, it is to be observ'd, that *Marco Polo* places it beyond the sandy Desert; whereas the Editor in his Map, places *Cara-kum* a great way on this side; and *M. le Croix* observes †, it was but a little way distant from *Olughiurt*.]

R I V E R S.

The River *Selinga* has several Springs about the 46 Deg. of Latit. and 115 Deg. of Long. of

Selanga River.

* *Abu'lfeda* indeed gives the Latit. and Longit. of *Kara-kum* as if it was a Town, but it is no more than what he has done by other Countries.

† *Hist. Genghiz.* p. 397.

which

which the principal called *Wersb Selinga*, issues from a certain Lake called by the *Moguls Kofogoll*. Its Course is nearly in a right Line from South to North; and after being considerably enlarged by the Waters of many Rivers which fall into it on both sides, it discharges it self into the Lake *Baikal*, in 55 Deg. of Latitude. The Waters of this River are very good and light, but do not afford Plenty of Fish; nevertheless its Banks are very fertil.

Quality.

The two sides of this River, from its Springs, till within one days Journey of *Selinginskoy*, are in the Hands of the *Mungals*; but from *Selinginskoy*, as far as its Entrance into the Lake *Baikal*, all that lies about this River belongs to the *Russians*.

River Kalassui, now Orchon.

The River *Kalassui*, is at present named *Orchon*; it rises in the Country of the *Mungals*, about the 45 Deg. 40 Min. of Latit. and runs from the S. S. E. to the N. N. W. it falls at length into the *Selinga*, about the 50 Deg. of Lat.

Chan of Calcha Mungals.

'Tis upon its Banks that the *Chan* of the *Calcha Mungals* usually makes his Abode: 'Tis also about the same River that the *Kutuchta*, who is the Grand Priest of the *Mungals* of the West, keeps at present.

Collanuaer River.

The River *Collanuaer* is at present called *Tola*; it comes from the E. S. E. and throws itself into the River *Orchon* towards the 49 Deg. of Latit. it is by passing this River that the Caravans of *Siberia* enter immediately into the Estates depending on *China*.

River Altai or Siba.

The River of *Altai*, which at present is call'd *Siba*, has its Spring towards the Frontiers of the *Cailmaks*, in the Mountains of that Branch of *Caucasus*, called by the *Tatars Uskun-luk tugra*, about the 43 Deg. of Lat. to the South of the Springs of the River *Jenisea*, and running from thence

thence to the E.N.E. it loses it self towards the North of the Defarts of *Goby*, to the S.S.E. of the Source of the River *Orchon*.

The Banks of the River *Siba* are at present inhabited by the *Mungals* of the West: There is also a petty *Chan* of that Nation, who usually makes his Abode about that River, and who is at present under the Protection of *China*.

The River *Dsan Muran* [*gam Muran*] has its *Gam Mu-* Source in the Mountains which cross the Defart *ran River* of *Goby*, about the 43 Deg. of Latit. It runs from N.N.W. to S.S.E. and falls into the great River of *Hoang*, on the Frontiers of *Ti-* *bet*, towards the 39 Deg. of Latit.

They are the *Mungals* of the West who at present possess the sides of this River, and there are two petty *Chans* of that Nation who usually make their Abode about its Banks: They are both under the Protection of *China*.

The River *Argun* rises in the Country of the *Argun* *Mungals*, about the 49 Deg. of Latit. and 127 *River* of Longit. in a Lake which the *Mungals* call *Argun Dalai*; its Course is nearly E. N. E. and having run above 100 Leagues, it mingles its Waters with those of the great River *Amur*, towards the 51 Deg. of Lat. and 135 of Longit.

S E C T.

S E C T. V.

A Dissertation concerning Gog and Magog.

THIS certain that neither the *Tatars* nor the Oriental Historians who have written the History of these People, have had any Knowledge of the Names of *Gog* and *Magog*, and that we find them no where but in the holy Scripture. Notwithstanding, as our Geographers and Historians of the Ages past, have been pleas'd peremptorily to place the People of *Gog* and *Magog* in *Grand Tatory*, so far as positively to affirm that it was the *Moguls* to whom that Name was to be given, it seems as tho it was *Budensir Mogak*, p. 58, &c. who has given room to this Error: for in regard he was one of the most powerful Princes of the *Turkish* Nation before *Zingis Chan*, it is evident that these Gentlemen, fully resolv'd to place the People of *Gog* and *Magog*, right or wrong, in the North of *Asia*, have imagin'd that the Term *Mogak* imply'd *Magog*; and that thereupon they have boldly asserted that this People was wholly to be found in *Grand Tatory*; and, in a word, that they were the *Moguls*, only for the Satisfaction of making, after their Manner, the holy Scripture agree with profane History: without considering that it is peculiar to almost all the Languages of the East, to appoint Proper Names, especially those of People, Provinces and Rivers, by Terms appropriated to the peculiar Use of each Language, and which cannot agree with other Languages, only so far as they have Connection with the Language to whose Use they have been appropriated; which is the reason why Proper Names differ

differ so much from one another in the Oriental Tongues, that it is very difficult to clear up the Oriental Historians, and reconcile them with one another.

[Time is never worse employed than in Enquiries of this nature. *Gog* and *Magog* might either have been real or fictitious Names of a People, nor does it matter which it was. If they were real Names given by the *Jews* to some other Nation, they have themselves long ago lost the Remembrance of it; and how should we find it out at this time of day, when the World has been so often turn'd up-side down, and People transplanted and jumbled together, since the time we find mention of those terrible Names? The *Arabians*, who took a great deal of their History, as well as almost all their Religion, from the *Jews*, do not fail among other things, to speak of *Gog* and *Magog*; and have, as well as Christians, made it one of the prime Subjects of their Enquiries: which they carry'd so far, that the *Chalifa Watbek*, about the Year of the *Hegra* 228, that is of Christ, 842, sent one *Salam* on purpose to discover the Wall of *Gog* and *Magog*, which was then, and still is very famous in their Histories*. This Wall seems to be that of *China*, and it must be own'd, from hence it appears, that the *Arabians* favour the Opinion of those who agree to make *Tatary* the Seat of that People.

It appears also from hence, that the Orientals are far from being ignorant of *Gog* and *Magog*, as the Author of these Observations imagin'd; nay, they are expressly named by our *Tatar* Historian, p. 43. for *Yadzutz Madzuth* is a Corruption of *Yagug Magug*, which are the *Arabian*

* Geog. Nubiensis, p. 267. Herbelot at *Jagiouge*. and *Magiougé*.

Names of *Gog* and *Magog*. This little Affinity betwixt *Madzuth* and *Mogak*, shews *Abulgazi Chan* had no notion that one was deriv'd from the other; nor is there any necessity for bringing those Names from *Budensir Mogak*, supposing he was as antient, which he was not, as I have shewn in the Preface; for it was as easy to transform *Magog* into *Mogul*, as out of *Mogul*, to make *Mogore* or *Moal*, as some have done.

Weak Men, such as the Editor mentions, are ever straining Authors, or, when they have an Opportunity, corrupting them, to give a Sanction to their beloved Fancies. We find in *Marco Polo's Travels* these words; "There is a Nation in the Parts about *Tenduc*,
" called *Argon*, who possess the Regions of *Gog*
" and *Magog*, which the Inhabitants call *Ung*
" and *Mongul*; in *Ung* dwell *Gog*, and in *Mon-*
" *gul* the *Tatars*," which is doubtless a nonsensical Interpolation of the Publisher to advance that groundless Notion (which he among others, had entertain'd) from the Authority of a Traveller, who delivers it as an Eye-witness; and accordingly, ever since, it has been almost universally receiv'd by *Europeans* as a thing undoubted, that *Gog* and *Magog* were in *Tatary*.

Before that time Authors frequently placed them in *Syria*. Some Commentator, or Historiographer of deep Penetration, in running over *Pliny*, happen'd to stumble upon that Passage, where he observes, that *Bambyce* is called by the *Syrians* *Magog*; and presently concluded *Syria* must be the Country of *Gog* and *Magog*. But *Dr. Hyde* * observes that it is a Mistake of *Pliny* or his Transcribers, who have written *Magog* instead of *Mabog*, which he proves from good Arguments is the true *Syrian* Name, and wonders

* In notis Periplus. p. 42.

none before him had corrected it; which notwithstanding still remains uncorrected in *Har-
duin's* late pompous Edition of *Pliny*.]

C H A P. VIII.

*A Description of the Country of the
MOGULS, called CALLMAKS;
containing the Middle and West Part
of GRAND TATARY.*

S E C T. I.

*Its Situation, Bounds, Provinces, Towns, Rivers,
Mountains: An Account of the Archora.*

THE Country which the *Callmaks* possess *Bounds.* at present is without dispute the most considerable and the finest Part of *Tatary*. Its true Bounds begin at the East Bank of the River *Jaik*, and striking thence N. E. they pass the Mountains of the *Eagles* [*Arall-tag*] and go to meet the River *Irtis* over against the Mouth of the River *Om*. From thence they keep along the River *Om* to its very Source, and continue afterwards to run Eastward till they join the River *Oby*. Then passing up that great River as far as the Lake *Altan*, from whence it rises, they return to join the *Caucasus*, which the *Tatars* call in that Part *Tugra Tubusluk*: From thence they turn to the East, and coast always along these Mountains till within two Days Journey of the River *Selinga*, towards *Selinginskoy*. Then they take a Sweep towards the South, and having marched for some time at the same distance from that River, they return to the West and to the River *Jerisea*, which they coast from the 49 Deg. of

Latit. as far as its Sources, following the Mountains which run along it on the West side. Afterwards they wind to the S. E. towards *China* the Frontiers of which are contiguous with those of the *Callmaks*, from the 39 Deg. of Lat. drawing to the South, to the Frontiers of the Kingdom *Ava*. From thence they wheel off to the West towards the Frontiers of the Dominions of the *Great Mogul*, which are contiguous with them from the Frontiers of *Ava*, as far as the Confines of *Great Bucharìa*; and in fine, coasting all *Great Bucharic* and the Frontiers of *Turkestan*, they return by the N. W. to the Eastern Bank of the River *Jaik*, so that the *Callmaks* don't possess less than an Extent of 500 *German Leag.* in Length, and 300 in Breadth, under the finest Climate in the World.

PROVINCES and TOWNS.

[The Country of the *Callmaks* is divided like others into Provinces; but we have an Account in our Author of no more than two of them, and one Town which is at present not to be found.]

Juguruk-
bash.

The Country of *Juguruk-bash* is a little Province situate about the 43 Deg. of Lat. to the North of the River *Kbesell*, upon the Confines of the Country of *Chowarazm* and *Great Bucharìa*: This Province is at present a kind of Barrier between the *Callmaks* subject to *Contaisb*, and the *Tatars* of the Country of *Chowarazm*, because it is inhabited by neither one nor the other.

Sege-
rabat.

The Province of *Segei Rabat* is situate upon the Frontiers of *Great Bucharìa*, towards the southern Bank of the River *Sirtb*.

Bishbalik.

The Town of *Bishbalik*, mention'd p. 35 and elsewhere, ought to have been somewhere about the

the Springs of the *Irtis*; but it is not standing at present, nor is there any Town at all to be found on that side within eighty Leagues round about.

R I V E R S.

The Rivers *Iffikul* and *Tallash*, mention'd ^{Now Te-} 33. which are called at present *Tekees* and *Ila*, ^{kees and Ila.} have their Springs in the sandy Grounds to the South of the Lake *Sayffan*. The Course of the River *Tekees* is almost from E. S. E. to W. N. W. After it has run about 40 Leagues from its Source it mixes its Waters with those of the River *Ila*, which comes from the N. E. and continuing from thence its Course to the West, it loses itself towards the Frontiers of *Turkestan*, among the Mountains which separate that Country from the Dominions of *Contaish*, Grand Chan of the *Callmaks*, who usually resides about these two Rivers.

The *Cabli* and *Camzi* are two little Rivers ^{Cabli and Camzi,} which coming from the N. N. E. discharge themselves into the River *Sir* or *Sirth*, about the 45 Deg. of Latit. at the Foot of the Mountains, which at present separate the Country of *Turkestan* from the Dominions of *Contaish*, Grand Chan of the *Callmaks*.

The River *Irtis* is a considerable River in the ^{River} North of *Asia*. It has two Sources about the 47 ^{Irtis.} Deg. of Latit. to the North of the Confines of the two *Bucharias*: of which that to the North forms a River which runs Westward called *Chor Irtis*; and that which is to the South forms another which runs to the N. W. called *Char Irtis*. Each of these two Rivers has its Source from a Lake, and having water'd a great Space of Country separately, they unite about the 47 Deg. 30

Lake
Sayffan.

Uluk Tag,
Tugra Tu-
busluk.

Tobols-
koy.

Min. of Latit. and after that make but one River, called also *Irtis*, which always continues running to the N.W. About 50 Leagues from the Place where the two Springs meet, it forms the Lake *Sayffan*, which may be at most about 25 Leagues long, and 10 broad. At its passing out of this Lake, the River *Irtis*, which before was but a middling River, begins to become a considerable one, and still runs to the N.W. About the 50 Deg. of Latit. it cuts its Passage thro' that Branch of *Mount Caucasus*, which, as will be observ'd presently, is called by the *Tatars* who dwell on its left Bank *Uluk Tag*, and by those on its right Bank *Tugra Tubusluk*, and growing large by the Reception of a great Number of Rivers which fall into it from both sides of that vast Extent of Country which it glides thro', it passes beside the Town of *Tobolskoy*, the Capital of *Siberia*, in 58 Deg. of Latit. In this Place it is already a good quarter of a League over, and turning afterwards to the North, it meets the *Oby* beyond the Town of *Samarof*, after having run in all above 400 Leagues.

The sides of this River from its Springs till towards *Tobolskoy* are very fertile, tho' little cultivated, because the *Callmaks* who are Masters of it, to about the 55 Deg. of Latit. where the River *Om* falls into it from the East, never cultivate the Lands, living altogether upon their Cattle; but from *Tobolskoy* to its Confluence with the *Oby*, its Banks are not able to produce any great Matter, because of the great Cold which reigns in those Parts.

The late Emperor of *Russia*, considering that this River might be of great use to him in establishing an advantageous Commerce between his Dominions and those others of the East, in the
Year

Year 1715, caused Settlements to be made at proper Distances from each other along that River towards the Lake *Sayssan*, of which the farthest is called *Uskameen*, 25 Leagues from that Lake southward of the Foot of the Northern Branch of *Caucasus*, called by the *Tatars Tugra Tubusluk*. These are the Names of the other Forts which are all built upon the Eastern Bank of the *Irtis*. Descending the River from *Uskameen*, we find at the Northern Foot of the said Mountains *Ubinska*, about 20 Leagues from the aforesaid Fort; thence 20 Leagues farther *Sem-palat*, to which they have given that Name, signifying seven Houses of Brick, because there are indeed so many Brick-Houses on the Bank of the River which is very high in this Place, without being able to judge by any Mark that there ever had been any other such Houses thereabout, or for 50 Leagues round. Thirty Leagues from *Sem-palat* you find *Dolonska*, and 40 Leagues from thence *Yamisba*.

Names of the Russian Colonies along the River Irtis.

Near this Fort there is a Salt Lake about three Wersts a-cross, from whence they take the finest Salt in the World, which the Sun in the Heat of Summer congeals on the Surface of the Water like a Crust full two Inches thick. At this Place the *Russians* at the beginning found much Resistance from the *Callmaks*, who having a great part of their Salt from this Lake, would not suffer the *Russians* to make themselves Masters of it by raising a Fort. For this end, *Contaisb* having sent thither a Body of 15000 Men, the *Russians* were obliged the first time to return without Success. But that Prince having soon an occasion to recal those Troops to serve against the *Mungals* and *Chinese*, they made use of that Opportunity to compass their Design; and they have also since then built a Town in that Place.

Salt Lake.

Twenty five Leagues from *Yamisba*, you find *Shelesinska*, and thirty Leagues from thence *Om-skoy*, near the Place where the River *Om*, coming from the East, and falling into the River *Irtis*, makes the Bound on this side between the Dominions of *Contaisb* and *Siberia*; so that all the Places which are at present upon the Banks of this River belong to the *Russians*, altho the *Callmaks* are in Possession of all the Country which it waters from its Springs as far as the Mouth of the River *Om*.

The Waters of the River *Irtis* are very white and light; it abounds surprizingly with all sorts of good Fish: The Sturgeons and Salmons especially of this River are very delicious; and are so fat, that the Inhabitants of the Country are accustom'd to save it for the Use of the Kitchen, as we do the Drippings of our Meat.

M O U N T A I N S.

Mountains
Tugra,
Tubusluk,
Uskun
Luk Tu-
gra.

Tugra, *Tubusluk*, and *Uskun Luk Tugra*, are two Branches of the Mountains *Caucasus*, whereof the first, (which to the West of the River *Irtis*, bears the Name of *Uluk-tag*) begins at the Eastern Bank of the *Irtis* to the North of the Lake *Sayssan*, and runs directly to the East as far as the River *Selinga*: From thence turning to the North, it marches along that River till it enters the Lake *Baikal*: Afterwards returning to the East, it passes on to the Northern Bank of the River *Amur*, about *Nerzinskoy*, and follows this River continually until its Disembogation into the Sea of *Japan*.

The second Branch which to the North of the River *Sirr* bears the Name of *Kitzik-Tag*, commences on the Confines of *Turkestan* and *Great Bucharria* to the South of the River *Sir*,
and

and running thence to the East, it makes the Bounds between *Great Bucharìa* and the Dominions of *Contaisb* : It continues its Course afterwards near upon the same Line, until arriving to the South of the Springs of the River *Jenisea*, it strikes off to the S. E. and falls in with the Frontiers of *China* about the 40 Deg. of Latit. upon the Confines of the *Callmaks* and *Mungals* ; then it always keeps Company with the great Wall of *China* as far as the Province of *Leaotun*, where making an Elbow to the N. E. it separates that Province and *Corea* from the Country of the *Mungals*, and ends at last on the Shore of the Sea of *Japan*, about the 42 Deg. of Latit.

These two Branches of *Caucasus*, which in several Places shoot out others very considerable, encompass properly the antient Patrimony of the *Tatars*, which is at present possess'd by the *Callmaks* and the *Mungals* ; for the other Parts which the *Mohammedan Tatars* and the *Callmaks* possess, do not originally belong to them, they possessing them only by right of Conquest.

The Mountain of *Kut*, called at present *Chal-Mountain tai*, is a Branch of that Part of *Mount Caucasus*, Kutt, or Chaltai. which the *Callmaks* call *Uskun Luk Tugra* : It shoots out from the said Mountains to the West of the Springs of the *Jenisea*, and runs almost in a strait Line from South to North, constantly marching along the Western Bank of that great River at a distance of one or two days Journey, until it joins about 52 Deg. of Latit. the other Branch of *Caucasus*, which is called in the *Mogul* Language *Tugra Tubusluk*.

[For an Account of the Nature of the Air, and Soil of the Country of the *Callmaks*, the Reader is desir'd to look back to the general Observations on *Tatary*.]

*The Archora, a strange Beast.**Wild
Goats.*

Wild Goats are very numerous in the Mountains which separate *Siberia* from *Grand Tatory*, and exactly of the same kind with those which are found in the Mountains of *Sweden*, and in the *Alps*; but I cannot say whether these are to be understood by the *Archora*, mention'd p. 26, or whether the Author would speak of a certain Animal called *Gluton*, which usually makes such Tracts upon the Mountains, and in the Forests, and with which these Quarters abound.

Gluton.

The *Gluton* is a carnivorous Beast, not quite so tall as a Wolf, having the Hair strong and long, of a very fine dark brown, all over its back. This Beast is exceeding mischievous, it climbs the Trees, and watches the Game that passes under it; and when it sees a favourable Opportunity, it leaps down upon the Back of the Animal, and knows so well how to fasten himself with his Paws, beginning at first to eat a great Hole in the Back, that the poor Creature, after having in vain used all his Efforts to get rid of so cruel a Guest, is oblig'd at last to fall on the Ground with Anguish and Weakness, and thus become a Prey to his Enemy. There must not be less than three stout Dogs to attack this kind of Beast, as small as it is, and very often they come off maul'd in a strange manner. The *Russians* make great Account of the Skin of this Beast, and employ it usually for Mens Muffs, and Borders of Bonnets. This Beast is peculiar to the Mountains of the North of *Asia*.

S E C T.

S E C T. II.

Of the Original, Names, Branches, Customs, Manners and Religion of the Callmaks.

THE *Callmaks* are *Pagan Tatars*, and the most considerable of the three Branches of the *Turkish Nation* which at present possess *Grand Tatar*y. As they are the only *Tatars* who preserve to this Day the antient *Mogul* or *Turkish* Language in all its Purity; seeing also that they still possess the Dominions which *Zingis Chan* after the Conquest of the greatest Part of *Asia*, appropriated in some measure to the Patrimony of the Princes his Successors; and that they have retain'd nearly the same manner of Living, the same Worship, and the same Habits which all the Historians have ascribed to the *Moguls*, Conquerors of *Asia*; it may be concluded with some sort of Certainty, that they are the true Descendants of the *Moguls*, and their *Chans* the true Successors to the Empire of *Zingis Chan*.

As to what regards the Name of *Callmaks*, or *Callmak* a *Nickname*, which we give them, 'tis a kind of *Nickname* which has been given them by the *Mohammedan Tatars* in hatred of the Heathen Worship, and which by means of the *Russians* has come to us. Length of Time has so well establish'd the Use of this Name, that at present they are known in a manner to none by their original Name. What I advance here is so true, that 'tis an Affront to call them, when speaking to them, *Callmaks*; and they pretend to have a much better Right to the Name of *Moguls* *Mungals* than their Neighbours, who are known to us at present by the Names of *Mungals*, and who are sprung from that Part of the *Moguls* and *Tatars* which *not so pure Moguls as the Callmaks.*

which the *Chinese*, under the Command of the *Bonza* or Priest *Chu*, Founder of the House of *Taiminga*, had driven back again out of *China* on the North side about the Year 1368, after they had been above 150 Years in possession, reckoning since the first Conquest which *Zingis Chan* made of it about 1211.

'Tis to be observ'd that our Author does not begin to make use of the Name of *Callmaks* till a long time after the *Tatars*, and particularly his Ancestors, had embrac'd the *Mohammedan* Worship; for the Place where he relates, *p. 210.* that *Timur Sbeich Chan* lost his Life against the *Callmaks*, is the first in all the Book where this Name is made use of [excepting, *p. 31,* where he speaks of a subsequent Affair] and *Timur Sbeich Chan* lived more than an Age after *Uzbek Chan*, who completed the Introduction of the *Mohammedan* Worship among the Subjects of the Descendants of *Zuzi Chan*; which may serve in some measure to verify our Assertion, with regard to the Original of the Name of the *Callmaks*, which a great part of the *Moguls* bear at present.

Callmaks
and Mo-
guls the
same.

[This judicious Remark of the *French* Editor is grounded upon very good Arguments, and will be further confirm'd by what I shall say upon the same Head. There is only one Circumstance, which to bring his Proof the closer, he seems to have strained too far, and which might be urged against his Opinion; namely, that the *Callmaks* still possess the Dominions which *Zingis Chan* appropriated in some measure to the Patrimony of the Princes his Successors; for the immediate Dominions of the Successors of *Zingis Chan*, was the Country of the *Mungals*, and the Place of their Residence was at *Ulughiurt*, or *Ulu*, in the most Eastern Part of *Grand Tatory*; where-

whereas the *Callmaks* have no Footing in the Country of the *Mungals*, and inhabit altogether to the West of them, possessing the middle Part of that great Continent. It might perhaps have been more to the Purpose to have observ'd that the *Callmaks* possess among others the true Country of the *Moguls*.

But this Objection will vanish, when it appears that the Name of *Callmaks* was given formerly to the People who inhabited the Country of the *Mungals*; which last, for any thing we know, still retain the same Name with regard to the *Mohammedan Tatars*: the Name of *Callmaks* being perhaps a general Name with them, for all the *Moguls* and *Tatars* who are not of their own Religion.

It is observ'd in the History of *Timur-bec*, that *Taizy Aglen* leaving the Court of the *Chan* of the *Callmaks*, retir'd to that of *Timur*, where he was kindly receiv'd. It is plain, the Country where the *Callmaks* then inhabited, could not be that to the North of *Ma wara'lnabr*, or *Zagatai*, for in all *Timur's* Expeditions that way, we hear of no *Callmaks*: Nor could it be the Country lying to the E. and N.E. between *Zagatai* and the River *Selinga*, which contain'd the Kingdom of *Cashgar* and *Mogulistan*, and was in the Possession of *Togluc Timur Chan* and his Successors; for tho it had been travers'd from one end to the other by *Timur-bec*, we hear nothing of the *Callmaks*: besides *Kesar Choga*, Grandson of *Togluc Timur Chan*, is expressly called Emperor of the *Moguls*. The Country then which the *Callmaks* inhabited in the Time of *Timur-bec*, must have been that to the East of the said River, which is the Country possess'd at present by the *Mungals*.

From

From hence it appears that the *Callmaks* did not always inhabit the same Country they do at present; that since the time of *Timur-bec* they seem to have wholly evacuated their own Dominions, and to have erected a new Empire in another Part of *Tatary*: Or it remains a Question, whether they separated from the *Mungals*, or the *Mungals* from them, throwing off their Dependency upon their Conquests Westwards.

It may be asked if the *Callmaks* be a new Name given in derision by the *Mohammedon Tatars* to the *Pagan Moguls*, why do the *Mungals* retain their true Name still? But it is to be consider'd, that the *Mungals* may retain that Name only with regard to us, the *Mohammedan Tatars* for ought we know calling them *Callmaks*, which the Author seems to suggest is a general Name with them for all the *Pagan Moguls* or *Tatars*: and the reason why the Inhabitants of the Countries between *Zagatai* and the sandy Desarts were not called *Callmaks* in *Timur-bec's* Time, seems to be no other but because they were *Mohammedans*. It is also to be consider'd, that the Name of *Callmaks* came to the *Russians*, from whom we have it, by the *Mohammedan Tatars* who were their next Neighbours; but that of the *Mungals* from the *Mungals* themselves, with whom they came acquainted by means of their Conquests in *Siberia*. However it be, it seems they cannot get themselves acknowledg'd by the Name of *Moguls* by any of their Neighbours; for as the *Mohammedan Tatars* call them *Callmaks*, so they are called *Dsadadatzi* by the *Chinese*.]

Ġada-
datzi

'Tis without doubt from the *Dsadadatzi*, or *Tatarian Magicians*, mention'd p. 150. that the *Chinese*

Chinese have taken occasion to give the Nick-^{Nickname} name of *Dsadadatzi* to the *Callmaks*, seeing that ^{given the} *Nieubhoff* informs us, in his Relation of *China*, ^{Callmaks} by ^{the} that certain Ambassadors of the *Zudadatses Tatars* ^{Chinese.} had Audience of the Emperor of *China* at the same time that the Ambassadors of the *Dutch East India Company* had theirs, in whose Retinue *Nieubhoff* was ; but he does not tell us distinctly who those *Tatars* were, nor what Country they inhabited : All he says of them is, that they were *Tatars* of the West, much regarded by the Government of *China* on account of their Power, and that for the same reason, they had the Precedence given them on that occasion, of all the Ambassadors who were then at *Pekin* : Nevertheless, 'tis easy to perceive by the Description which he gives us of their Clothing, that they were *Callmaks*, since these *Tatars* go habited at present just the same way, as were the aforesaid Ambassadors of the pretended *Zudadatses Tatars* ; as the Reader will easily be convinced, when he gives himself the Trouble of comparing the aforesaid Place in *Nieubhoff* with the Account which follows of the Habit of the *Callmaks*.

The *Callmaks* are of a middle size, but exceeding robust and well-set ; they have big and ^{shape,} broad Heads, flat Faces, and their Complexion ^{Features.} is of a dark Olive-colour, which comes pretty near that of *American Copper* ; they have very black and sparkling Eyes, but too far asunder, and opening but a little, tho they are very long. The Bridge of their Nose is quite flat, and almost level with the rest of the Face, so that there is nothing of a Nose to be seen but the end, which is very flat also, with two great Holes which form the Nostrils. Their Ears are very large,

large, tho without the Rims ; their Beards very thin, Hair black and strong like Horse-hair, which they shave quite off, excepting a Lock on the Crown of the Head, which falls down their Backs, and which they let grow to its natural Length.

To make amends for all this Homeliness, they have very pretty Mouths and little enough, with small Teeth as white as Ivory, and are perfectly well limb'd.

Women.

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

Habit.

The *Callmaks* wear Shirts of that sort of Callico which the *Russians* call *Kitaika* ; their Breeches are made of the same Cloth, and often also of Sheep-Skin, but they are extraordinary wide in the Southern Provinces ; they wear no Shirts in Summer, contenting themselves with a kind of Sheep-skin Doublet without Sleeves, which they put on next their Skin with the wooly side out, tucking the Skirts of it within their Breeches, so that all the Arm is left bare up to the Shoulder ; but in the Northern Provinces they wear a Shirt underneath. In Winter they wear a Sheep-skin over their Doublets, which reaches down to the Calf of the Leg, and turn the wooly side inwards to keep them the warmer. These upper Skins have Sleeves so long, that they are obliged to turn them up when they are going about any Work. They cover the Head with a little round Bonnet, commonly set off with a Tuft of Silk or Hair of a bright red, and edged with a Border of Fur. Their Boots are excessive big and wide, so that they are very troublesome to walk in.

Their

Their Women go habited much after the *Womens* same Fashion, the *Kitaika* Shift making all their *Habit.* Clothing in Summer, and a long Sheep-skin Gown, with a Bonnet, the same with their Husbands, sufficing them in Winter.

The Arms of the *Callmaks* are great Bows, *Arms.* with sizable Arrows; they draw these Bows very true and with great Force: And it has been observ'd in the Difference which the *Russians* had with them in the Year 1715, on account of some Settlements on the River *Irtis*, which we have touch'd upon, *p.* 525, that they have pierc'd Men quite thro' the Body with the Shot of an Arrow. They have also great Arquebusses above six Foot long, the Barrel of which is a good Inch thick, and yet the Ball it carries is hardly so much. With these Arquebusses they never miss at the Distance of 300 Fathom and more, fixing them upon a Rest, and firing them off with a Match. When they march, they carry these Arquebusses across their Backs, and fasten'd to a Strap, and the rest hang on the right side. As they never go to war but on Horseback, they all use Lances, and most of their Cavalry wear Coats of Mail made of Iron, and Caps of the same, which defend them from the Arrows. Few of them wear Sabres, except their Commanders, and they wear them like the *Chinese*, the Handle behind, and the Point before, that they may draw behind, which is the more convenient way. These Commanders are usually the Heads of Ordas, so that a Troop is strong, according as the Orda which composes it is more or less numerous. For the rest, they know not what it is to fight in Rank or Order; but when they charge they go in Troops, with each its Commander at the Head. Nevertheless they are brave beyond what

*Fight in
no order.*

what can be imagined, and they want nothing but *European* Discipline to make it dangerous meddling with them. They have not yet learned the Use of Cannon, and having nothing but Cavalry, it would not be of much Service to them.

*Don't cultivate
their
Lands.*

Tho the Provinces which the *Callmaks* possess are situate in the finest Climate in the World, they never mind cultivating their Lands, but live purely upon their Cattle, which consists in Horses, Camels, Oxen, or Cows and Sheep. Their Horses are very good and mettlesom, being almost of the Size of *Polish* Horses: Their Oxen are larger yet than those of *Ukraina*, and the tallest that are known at present in the World. Their Sheep are also very big, with very short Tails, which are quite bury'd in a Case of Fat weighing several Pounds, and hanging preposterously. The Wool of these Sheep is very long and course; they have also a Bunch upon the Nose like the Camels, and hanging Ears like our Hounds. Their Camels are large and strong enough, but they have all two Bunches on their Backs.

*Oxen,
Sheep with
great Tails.*

*Eat no
Pork.
Have no
Notion of
Commerce.*

The *Callmaks* never eat Hogs, nor any Poultry. They know nothing of Commerce, and are content to exchange Cattle with the *Russians*, *Buchars*, and other Neighbours for what they want. For the rest, they are very honest, and do ill to no body, far from living by Robbery, like their Neighbours, the *Mohammedan* Tatars, with whom they are continually at War. They dwell in Tents or Huts, all those who are of the same *Orda* keeping together, and changing their Abode from time to time, according as the Season and the Wants of their Flocks require it.

The *Callmaks*, and those among the *Mungals* Callmaks and Mungals carry all their Substance wherever they go. who have exactly preserv'd the manner of Living of the antient *Moguls*, their Ancestors, carry still with them whatever they have, as well in going to the Wars, as when they only change their Abode. Whence it comes, that when they happen to lose a Battle, their Wives and Children remain ordinarily a Prey to the Vanquisher, with all their Cattle, and generally all they have in the World. They are in some measure necessitated to incumber themselves this way, because they should otherwise leave their Families and Effects a Prey to other *Tatars*, their Neighbours, who would not fail laying hold of the Opportunity of their Absence to go and carry them away. Besides, as there is no travelling over the vast sandy Plains of that Country without carrying the Quantity of Cattle along with them sufficient to subsist on the Road, they find it more convenient to take all their Family with them, who may look to the Beasts, than to have the Care of them themselves at a time when they are busy about something else. And this way of travelling with all sorts of living Creatures, is so necessary in these Parts, where nothing at all is to be found for several hundred Leagues together but Grass, and sometimes Water, that the Caravans of *Siberia* which trade with *Peking*, are obliged to follow the same in their way by Land from *Selinginskoy* to that City.

It is indisputable that the Subjects of *Zingis Chan* were Idolaters, tho for his Part it is certain that he discover'd on several Occasions Sentiments far more elevated. Nevertheless one can say nothing positively thereupon. It is also apparent, that like all other great Conquerors, he had little or no Religion, and that thence came

that Equality with which he treated all Religions; among which he made no other Difference than what his Interest obliged him to do.

He had indeed too discerning a Genius not to perceive the gross Error in which his idolatrous Subjects lived; but he had too much Ambition and Sensuality to give place in his Heart to Sentiments more refined, with regard to the supreme Being, and the Duties of the Creature, which never could agree with those two Passions which reigned absolutely in his Soul. Upon the whole we may conclude, that if he had distinct Ideas of the true Divinity, they did not go beyond the common Bounds of simple Notions.

S E C T. III.

Of the three Branches of the Moguls or Callmaks, and of several other Tribes under their Dominion.

Callmaki,
Dsongari. **T**HIS Nation is at present divided into three Branches; which are, 1. The *Callmaki Dsongari*, 2. The *Callmaki Cosboti*, and 3. the *Callmaki Torgaiti*, of which the first, viz. the *Callmaki Dsongari* is the most considerable and powerful; it is composed of an infinite Number of particular Tribes, and obeys a *Chan* whom they call *Contaisi*, who is properly the Grand *Chan* of all the *Callmaks*.

Callmaki
Coshou. The *Callmaki Cosboti* possess all the Kingdom of *Tangut*, and are subject to the *Dala Lama*, who governs them by two *Chans*; one of which has the Government of *Tibet*, and the other that of *Tangut*. The two *Chans* who at present

present possess these Posts, are called the one *Dalai Chan*, and the other *Zingis Chan*.

The *Callmaki Torgaüti* is the least considerable Branch of the *Callmaks*. They dwelt heretofore towards the Frontiers of *Turkestan*, and were subject to *Contaisb*: but about the beginning of this Age, one of his Cousins called *Ajuka*, having found means to get from him, under pretence that he was in fear of his Life at the Court, passed the River *Yaik* with the Tribe of the *Torgaüts*, and put himself under the Protection of *Russia*. *Ajuka Chan* encamps usually at present with the *Ordas* under his Obedience in the sandy Grounds about *Astrachan* to the East of the River *Wolga*, between it and the *Yaik*: and in Summer he often comes to reside on the Banks of this River about *Soratof* and *Zaritzza*. 'Tis some of these People who were seen in the *Russian* Armies in the late War. They differ in nothing from the other *Callmaks*.

For the rest, tho' these two last Branches of the *Callmaks* have their own Chans, yet *Contaisb* preserves a kind of direct Sovereignty over them, and draws from them powerful Aid, when he is in War with his Neighbours the *Mungals*, the *Chinese*, and the *Mohammedan Tatars*. But since the Beginning of this Age, that Prince is mightily fallen from his original Power, the *Chinese* and *Mungals* having on one side taken from him the Provinces of *Chamill* and *Turfan*, situate to the West of the Desarts of *Shamo* [now *Goby*,] towards the Frontiers of *Tibet*; and the *Russians*, on the other side, having advanced within a little way of the Lake of *Sayssan*: All which join'd to the Defection of his Cousin *Ajuka* has reduced him to the last Extremity, of which the Conjunctions of the

Times hitherto, wou'd not suffer the Court of *Russia* to take Advantage.

Kergis.

It is not twenty Years since the *Kirgis* still inhabited between the River of *Selinga* and *Tenisea*, towards the 52 Deg. of Latitude ; and in regard they were continually making Incur- sions they extremely incommoded not only the Subjects of *Russia* in their Neighbourhood, but also the *Mungals* in Alliance with *China*. They were Subjects of *Contaisb*, and cloth'd them- selves after the manner of other *Callmaks*; but because they naturally lov'd War and Dis- order, they did not imitate them at all in their manner of living peaceably and innocently. Nevertheless as from time to time there went away many Families, as well on the side of the *Russians* as the *Mungals*, *Contaisb* thought fit some Years since to carry them from those Confines, and transplant them somewhere to- wards the Frontiers of the *Indies*, insomuch that one cannot say exactly where they are settled at present.

*Trans-
planted to-
wards the
Indies.*

guts.

The *Telanguts* inhabit at present about a Lake which the *Russians* call *Osero Teleskoy*, and the *Callmaks*, *Altan-Nor*: They are subject to *Contaisb*, and lead much the same Life with the other *Calimaks*.

Tumats.

The *Tumats*, who were a Branch of the *Virats* in the Time of *Zingis Chan*, inhabited between the *Selinga* and the River *Argun*, to the North of the Tribe of the *Cunachmars*, and extended as far as the Frontiers of the *Turkaks*.

Cataguns.

The Tribe of the *Cataguns* derives its Ori- ginal from *Bocum Catagun*, eldest of the two Twin Brothers ; whom the *Tatars* pretend the Widow *Alancu*, Granddaughter of *Yuldufs Chan*, brought forth a long time after the Death

of

of her Husband. See what our Author relates on that Head, *p. 56, &c.*

'Tis related of the *Kanklis*, *p. 32 and 33*, that *Kanklis* between fifty and sixty thousand Men of that Tribe put themselves under the Obedience of Sultan *Mohammed Chowarazm Shah*, because his Mother *Turkan Chatun* was sprung from their Tribe; which considered, it will be no surprize to the Reader, to see a considerable Tribe of the *Turks* in the Service of Sultan *Mohammed* against the *Moguls*, who were likewise *Turks* by Extraction; especially if he reflects that the *Kanklis* dwelt upon the Frontiers *Their* of the Dominions of Sultan *Mohammed*, and that *Country* they had always favour'd *Kutshluk* and his Partizans against *Zingis Chan*.

[The *Kanklis* are in all likelihood the Inhabitants of that part of *Tatary* which *Rubruquis* calls the Country of *Changle*.]

S E C T. IV.

Of the Government of the Moguls or Callmaks, and the Power of Con Taisha their Grand Chan.

THE [*Moguls* or *Callmaks*] give the Name *Con Tai-* of *Taisha* to their Heads of Tribes, and *sha cor-* that of *Con Taisha* or *Grand Seigneur* to their *ruptly* Grand Chan; from whence by Corruption he *Contaish.* has got the Name of *Contaish*.

'Tis of *Contaish*, as the only Sovereign Chan of the *Callmaks*, that our Author speaks, *p. 355*, and 'tis worth observing that he gives the Name of *Chan* to that Prince; which shews

Title of
Chan given
only to the
Descen-
dents of
Zingis
Chan.

he must be descended of the Posterity of *Zingis Chan*; for unless it were so, our Author wou'd have taken care not to have given him the Title of *Chan*, prepossess'd as he was, that so long as there remain'd any Descendents of the House of *Zingis Chan*, no other Prince, how powerful so ever, had right to command the *Tatars* in that Quality, agreeable to what we have observ'd elsewhere with regard to *Tamerlan*.

As all *Little Bucharía* is at present in the Hands of *Contaisb* and the *Callmaks*, one might easily be induced to believe that the Chans of the *Callmaks* are sprung from the Descendents of *Chiffer Chodja* [or *Kesar Choga*] *Chan* of the Posterity of *Zagatai Chan*; but when it is consider'd that the Princes, the Descendents of *Zagatai Chan*, who reign'd in the Country of *Cashgar* or *Little Bucharía*, had embraced the *Mohammedan* Religion, and that the *Callmaks* and their Chan, who at present possess this Country, are Idolaters of the Religion of the *Dalai Lama*, 'tis plain to see that these latter cou'd not have been in possession of *Little Bucharía*, but by some Revolution which has happen'd since.

Chan of
the Call-
maks de-
scended of
Taulai
Chan.

This has led me to believe that the Chan of the *Callmaks* are sprung from the Descendents of the Princes of the Posterity of *Taulai Chan*, the Son of *Zingis Chan*, who continued to reign over the *Moguls* after the Death of *Coplai Chan*; for as their Subjects are the true Descendants of the antient *Moguls*, and that we know for certain that the Princes who succeeded *Coplai Chan* in the Empire of the *Moguls* never embraced the *Mohammedan* Religion, 'tis probable at least that the Chans of this part of the *Moguls*, which we at present call the *Callmaks*, are the Descendants of those Princes, since we find them

them at present with the same Religion, the same Subjects, the same Clothing, the same manner of Living, and same Customs, and nearly the same Dominions which the Princes, the Successors of *Coplai Chan*, possess'd. Nevertheless 'tis very difficult, considering how little Knowledge we yet have of the History of that Continent, to come to a Decision on so intricate a Question. Yet too nice
a Point to
decide.

[It appears from what we have observ'd before about the Name of *Callmaks*, that in the Reign of *Timur Bec*, and doubtless till such time as they conquer'd the Countries Westward, they inhabited the Parts possess'd by the immediate Successors of *Zingis Chan*, and therefore we may probably conclude that *Contaisba* is of their Posterity; and if his Subjects are not possess'd of the same Dominions which his Predecessors enjoy'd, they are by the Exchange become Masters of the true Country of the *Moguls*, which is their natural Habitation.]

Contaisb is a potent Prince, being able to bring into the Field above 100000 Men. He dwells continually under Tents, according to the fashion of his Ancestors, tho he possesses *Little Bucharria* with its Dependences, wherein there are a good many Towns [except it be when his Affairs call him into that Country, where at such times he resides at *Yerkeen*.] His Residence at present is to the South-East of the *Lake Sayssan* *, on the Banks of the River *Ila*; which he changes according to the Necessity of his Affairs. About which, and the River *Tekees*, he has kept his ordinary Residence for some Years past, that he might be better in a capacity

[* In the present State of Bucharria, p. 28. his Residence is said to be about the Lake Yamish.]

to watch the Motions of his Cousin *Ajuka Chan* and of the *Mobammedan Tatars*, who are mortal Enemies to the *Callmaks*: For tho the *Mungals*, the *Callmaks*, and the *Mobammedan Tatars*, make properly but one and the same Nation, yet there is so great an Antipathy among them, that they are continually at War together; and as the *Callmaks* are situate just in the Middle between the two others, they must be always on their Guard about the Frontiers, if they would avoid being surpriz'd by their Enemies.

*Animosity
between
the Pagan
and Ma-
homme-
dan Ta-
tars.*

This Animosity proceeds from the side of the *Mobammedan Tatars*, thro' the pernicious Principles of their Religion, which inspires them with Hatred against those which are of a different Worship; and from their Inclination for Rapine, for not being willing to keep to the plain and poor way of living of their Ancestors, like the *Callmaks*, and being too slothful to labour, they seek without Ceremony to procure themselves the Conveniences of Life which they want, at the Expence of every Body. But on the Part of the *Mungals*, who make Profession of the same Worship with the *Callmaks*, and who lead almost the same Life with them, the Cause is different; and 'tis properly no other than a Game of the Emperor of *China*, who after having been raised from a very considerable Chan of the *Mungals* of *Nieucheu* which he was before, to one of the finest Empires in the World, feared nothing so much as his own Nation; therefore after finding the Secret of reducing gradually by all sorts of indirect Means, all the *Mungals* to have recourse to his Protection, he hath known so well how to embroil them with the *Callmaks*, their Brethren and Neighbours, that they are at present continually at war together; and, in all appearance,

pearance, this Animosity will never end, but with the entire Ruin of one or the other Nation.

Contaisb, the present Grand *Chan* of the Cal-^{The Camp}
maks, always dwells in Tents according to the ^{of Con-}
 Custom of the *Moguls* his Ancestors. I have ^{taish a}
 been assur'd, that it is something very curious to ^{very curi-}
 see his Camp, and that it is distributed into feve- ^{ous sight.}
 ral Quarters, Places and Streets, just as if it had
 been a Town, being no less than a good League
 about, and able at a Minute's Warning to send
 into the Field 15000 good Horse. The Quar-
 ter where the *Chan* resides is in the middle
 of the Camp. His Tents are made of a cer-
 tain very strong Calico made in *China*, which
 the *Russians* call *Kitaika*; and as they are raised ^{Kitaika.}
 very high, and of all sorts of very lively Co-
 lours, they exceedingly delight the View at a
 distance. In Winter, they cover these Tents
 with Felt, which makes them impenetrable by
 the Injuries of the Season: And for the Wives
 of the *Chan*, they build little Houses of Wood,
 which may be taken down in an Instant, and set
 upon Chariots when they are going to decamp.

S E C T.

7

S E C T. V.

Of the Wars between *Contaish* and the *Chan* of China, and of the Revolution which happen'd thereupon.

C*ontaish*, besides being possessed of the middle Part of *Grand Tatory*, which is the true Country of the *Moguls*, is Master of *Little Bucharica* and *Tangut*; but of late the Provinces of *Chamil* and *Turfan*, which were Dependences of *Little Bucharica*, have been taken from him by the *Chinese*, which happen'd in the following manner.

Very rich Gold Mine. *Contaish* having been inform'd that there was to the East of the Desarts of *Goby*, at the Foot of the Mountains which separate his Lands from those of *China*, a Gold Mine so rich, that the Gold might be drawn out of it without much trouble, he sent thither one of his *Mursas* with a Body of 10000 Men to take possession of it; which having roused the Jealousy of the *Chinese*, and the Animosity of the *Mungals*, they came and fell upon the *Callmaks* in such Numbers that they routed them, and pursued them to the Desarts, which the *Callmaks* repass'd by favour of certain very fertile Valleys which are hidden by the high Mountains which cross the Desert on that side from West to East, and which the *Chinese* had no Knowledge of till then.

Chinese Expedition against Contaish. This Discovery was very pleasing to the late *Chan* of *China*, and in order to try if any Advantage could be made of it, he sent a powerful Army that way, with a good Train of Artillery, under the Command of the Prince his third Son, who is the present *Chan* of *China*; in favour

favour of whom he already design'd to dispose of the Succession to the Empire; and 'tis said, that he caused him to be accompany'd by a Jesuit very understanding in Fortifications and Fireworks, to assist him with his Councils in this Expedition.

That Prince having pass'd the Desarts by the same Road which the *Callmaks* follow'd in their Retreat after the Defeat before spoken of, enter'd into the Provinces of *Chamil* and *Turfan*; and finding that *Contaish* advanced to meet him with a fine and numerous Cavalry, against whom he durst not venture his Army in the vast Plains of those Provinces, he bethought himself of building Forts at proper Distances, which he took care to furnish very well with Cannon and Infantry, and by favour of these Forts he advanced continually forwards in the Lands of *Contaish*, and made himself at length intire Master of the aforesaid Provinces, the *Callmaks* not being able all the while to bring them to a Battle; which obliged *Contaish*, who saw plainly that it was impossible for him to repel the *Chinese* without Infantry and Guns, the Use of which had been till then unknown to the *Callmaks*, to have recourse to the late Emperor of *Russia*; and to induce him to grant his Request, he offer'd by a solemn Embassy, which he sent in the Year 1720 to *St. Petersburg**, to become tributary to *Russia*, on Condition that that Court would send a Body of 10000 regular Troops to his Assistance, with Cannon in Proportion; and with that Aid he would oblige himself to send the *Chinese* quickly back again into their own Country. But the War which still conti-

Take the Provinces of Chamil and Turfan.

* *Contaish* offers to become tributary to the Czar on Condition to assist him with Men and Cannon against the *Chinese*:

nued between *Sweden* and *Russia*, and the Views which the late Emperor of *Russia* began then to have upon *Perſia*, hinder'd him from accepting thoſe Propoſals, as advantageous as they were to *Russia*. And as the Times have entirely changed their Face ſince, 'tis probable that *Contaiſh* will endeavour to get out of the Scrape with *China* the beſt he can, without waiting for the Succours from *Russia*.

Mungals
ſetled in
theſe Parts.

In the mean time the *Chinese* have ſeized all which appertained heretofore to *Contaiſh*, lying to the Eaſt of the Deſarts towards the Frontiers of *China*, and have there ſettled Colonies of *Mungals*; but they have not meddled with the Frontiers of the *Dalai Lama*. Nevertheless, if they can keep Poſſeſſion of the Provinces of *Chamill* and *Turfan*, and come to extend themſelves along the Mountains which ſtretch on that ſide as far as the Frontiers of the Dominions of the *Great Mogul*, as they ſeem inclined to do, the Country of *Tangut* muſt neceſſarily fall of courſe into their Hands.

Note.

[We have a different Account given us of the Occaſion and Conſequences of this War in the preſent State of *Bucharia*, already mentioned; it makes the fourth and laſt Chapter of that Treatiſe, and bears the Title of the late Revolution which happen'd in *Little Bucharia*. I muſt own I look upon the Relation to be ſpurious; however, that every one may judge himſelf, I have inſerted an Abſtract of it. And as the Narrative concerns that Prince more properly as *Chan* of the *Callmaks*, than as Sovereign of a conquer'd Country, I thought this the propereſt Place to introduce it.]

Concerns-

Concerning the late Revolution which happen'd amongst the Mogulls or Callmaks, taken from the present State of Bucharia.

Bosto Chan, or Bosugto Chan, Prince of the Callmaks, who ordinarily incamps on the sides of the Lake Yamish, and in the neighbouring Desarts, bred up at his Court three Nephews, his Brother's Sons. Having taken an Aversion to the eldest, and finding no Cause to put him to death, he had recourse to a Man of great Strength, who under pretext of Playing and Wrestling with the young Prince, handled him so roughly, that a few days after he died of it.

Zigan Araptan, youngest Brother of the deceased, alarm'd at such a Proceeding, which Bosto Chan would pass off as an Accident, fled with his Friends and Domesticks, judging it would be his Turn next if he staid. Nor could all the Persuasions of his other Brother Danchinombu, whom the Chan sent after him for that purpose, prevail with him to return. Tho his eldest Brother might have been of a haughty and turbulent Spirit as the other represented him; yet he was resolv'd not to trust an Uncle who was capable of doing so unnatural an Action.

Some time after, Bosto Chan falling out with Zain, or Zuzi Chan, Prince of the Mungals, Amu-lon Bogdo Chan, Emperor of China, to prevent a War between them, propos'd to them by his Ambassador Averna Alcanaibu, to appoint a Congress at a Place on the Frontiers, and end their Differences amicably by the Mediation of the Dalai Lama. Accordingly their Ambassadors and the Deva, in behalf of the Dalai Lama, met; but it all came to nothing by the*

* Here follows a short Account of the Delai Lama, which I have taken notice of, p. 486 and 491.

Ambassa-

Ambassadors disputing who should have the Precedence. *Bosto Chan's* maintain'd that it was due to his Master, 1st. As being descended in a right Line from *Zingis Chan*; 2^{dly}. Because the Power of the *Callmaks* exceeded that of the *Mungals*, as much, says he, as the Hairs of the Head exceed those of the Eyebrows. This Comparison nettled the Ambassador of *Zain Chan*, who reply'd fiercely, that there wanted only a good Razor to make them equal, and broke up the Congress. 'Tis not the first time that Conferences which might have saved much Blood and Treasure, have been broke off by as frivolous Disputes.

Chan of
China fa-
vors Zain
Chan.

The Emperor of *China*, upon this Rupture, was in doubt for a time what Course to take: On the one hand, he dreaded the intrepid and enterprizing Spirit of *Bosto Chan*, whom he wanted to have humbled; and on the other he fear'd, if the *Mungals*, who were less powerful, were left to themselves, he would get the better of them, and so the Remedy would be worse than the Disease; but at the best, he thought it dangerous to see the War kindled so near his Frontiers. Wherefore he persuaded *Zain Chan*, as the best Policy, to be before-hand with *Bosto Chan*, and carry the War as far as he could into his Dominions, backing his Insinuations with many magnificent Presents, and Promises to assist him under-hand in case of need.

Zain
Chan de-
feats Bosto
Chan's
Van
Guard.

Zain Chan following this Advice, enter'd the Country of the *Callmaks* with his Troops; and in the first Encounter his Vanguard entirely defeated that of *Bosto Chan*, whose Brother *Dorzizap* lost his Life. *Bosto Chan* was taking Tea when the Express brought him News of the Loss, and that the Enemy was not far off. He was at first concern'd at it, and making haste to give
some

some Order, the Cup slip'd from between his Fingers and scalded his Hand. *See*, says he, *laughing*, *what one gets by too much Vivacity; if I had been less forward I should not have scalded myself.*

The Rigour of the Season and Depth of the Snows hindering him to act as he would, he drew his Army together and kept upon his Guard, not doubting but the *Mungals*, grown venturefom after their Victory, and not knowing the Country as well as he, would soon give him an Advantage; and the better to lead them into the Snare; he counterfeited Fear, mounted his Horse in haste, and gave out that he was gone quite off and should not be heard of for some Years to come.

This Report reaching the Camp of the *Mungals*, *Zain Chan* doubled his March and detach'd two flying Parties; one of 8000 and the other of 3000 Men, by different Roads to overtake the pretended Fugitive. This was what *Bosto Chan* aim'd at; who turning suddenly upon those Detachments, surrounded and cut them in pieces. Then, without delay, he march'd against the main Army of the *Mungals*, who were so astonish'd, that they fled without striking a Stroke, and *Bosto Chan* pursuing them, made a horrible Slaughter. The Number of the Slain may be judged by the nine Camels Loads of Ears and Locks of Hair which he sent to the Place of his Residence, as Tokens of his Victory. After that he put himself at the Head of 30000 Men, and follow'd those who had escap'd the Slaughter, driving them before him as far as the Wall of *China*, within which at length *Zain Chan* retir'd.

Is beaten with great Slaughter.

Retires within the Chinese Wall.

The Emperor of *China* being inform'd of this ill Success, endeavour'd by Persuasions and Gifts to Chan.

to prevail on *Bosto Chan* to withdraw ; but the Conqueror instead of hearkening to an Accommodation, sent the Emperor word, that if he did not deliver up *Zain Chan*, and the rest who had taken Shelter in his Dominions, he would declare War against him.

Bosto Chan attacked by the Chan of China.

Amulon Bogdo Chan taking this as a Challenge, caused several Bodies to march one after the other, which were defeated by *Bosto Chan* as fast as they arriv'd. The Troops of that Prince were so brave, or those of the Emperor so bad, that one time 1000 *Callmaks* beat 20000 *Chinese*, and another time 10000 overthrew 80000. At length the Emperor, to put an end at once to the Progress of his Enemy, resolv'd to oppose him with all his Forces and oppress him by Numbers. For that purpose he assembled an Army of 300000 Men, and a Train of Artillery of 300 Pieces of Cannon.

His Army quite destroyed.

This great Army, which was ten times stronger than that of the *Callmaks*, surrounded their Camp on every side ; and tho the Emperor was almost sure of Victory, yet always preferring gentle Methods to violent, he sent him Conditions as honourable and advantageous as if he had been in the other's Circumstances. But *Bosto Chan* puffed up with his former Success, rejected the Proposals with disdain ; whereupon ensued a bloody Battle, which *Bosto Chan* lost, and he had much ado to save himself by flight to the neighbouring Mountains.

He was not so much afflicted for this Misfortune which he had drawn upon himself, as the Loss of his Wife *Guny*, or *Any*, who was slain in the Rout. The Emperor having found her Body among the Dead, caused the Head to be cut off, and carry'd it along with him to adorn his Triumph.

Provisions and Forage beginning to fail in the Mountains where *Bosto Chan* had retired, most of his few Followers, and of his Horses, died for hunger ; so that it was happy for him that he was able to return almost alone into his Dominions, where he spent two Years in great Affliction, exposed to the Reproaches, and Complaints of his Subjects, who all resented his Defeat. Perceiving he had nothing for it but to negotiate the Affair, he resolv'd to send his Son *Septenbaldius*, to the *Dalai Lama* at *Berentola*, in all likelihood to desire his Mediation which he slighted before; but *Abay Dola Beck* [perhaps *Abdalla Begh*] Governor of the Town of *Camull*, tho dependant on *Bosto Chan*, caused *Septenbaldius* and his small Retinue to be seized passing thro' his Government, and sent them to *Peking*, submitting himself and his Government to *Amulon Bogdo Chan*, who cut off the Prisoners Heads, and confirm'd the Governor in his Post.

The News of this Disaster threw *Bosto Chan* into Despair ; he assembled all his Subjects, exhorted them to live in Peace and Unity, and then giving them Liberty to retire every one where he pleased, took Poison and died. This was the End of *Bosto Chan*, a Prince of a great Genius and much Valour; who, by a Series of Successes, had made himself terrible to all his Enemies, and acquir'd a great deal of Glory.

As soon as *Zigan Araptan*, who kept hid all this while, heard of his Uncle's Death, he presented himself to the *Callmaks*, and demanded the Succession, which they could not refuse him as being next Heir. The *Buchars*, whom *Bosto Chan* had conquer'd some time before, follow'd their Example; and the other Provinces who refused to come in of themselves, were obliged to it by Arms.

Zigan Araptan being thus acknowledg'd throughout the Dominions of *Bosto Chan*, the *Buchars* conducted him one Day to a little Wood very agreeable for its Situation, consisting not of above an hundred Trees, very bushy, and of a particular Kind, where for some Days he feasted them very nobly; after which they solemnly invested the new Prince with the Title of *Contaish*, which signifies a Grand Monarch; and forbid, under pain of Death, to call him by his former Name.

The new *Contaish* well deserves that Distinction, being a Prince endowed with great Talents: He is remarkable for his Genius, Gentleness, Courage and Piety: He is actually in war with the Emperor of *China*, for whom he cuts out a good deal of Work.

They relate several Particulars of his Life, of which the two following have come to my Knowledge. It happen'd one Day while *Contaish* was hunting, that one of his Domesticks not taking right Aim, shot out one of his Eyes: The rest, enrag'd to see their Master blinded, fell upon the unlucky Archer, and would have kill'd him, but *Contaish* prevented them. "Let him go in peace, says he, to his People; one must not judge of a Crime but by the Intention of him who commits it; he has wounded me without Design, and his Death will not restore me my Eye, which an Accident has depriv'd me of." And not content with saving his Life, he gave him his Liberty, in order to make him amends, he said, for the Danger which he had been in.

Another of his Subjects had the Misfortune three times running to lose all his Substance: *Contaish*, who knew the Merit of that honest Man, set him up again every time in a flourishing
Condi-

Condition ; but Fortune continuing to persecute him, and having plunged him once more into Poverty, he implored anew the Munificence of *Contaisb* ; whereupon that Prince made Answer in these Terms : Remember, my Son, that I have assisted you three times ; and I would do it now also, if I did not judge by the Obstinacy of your bad Fortune that Heaven seems to have destin'd you to Poverty : I dare therefore no longer aid a Man whom God himself so visibly abandons.

[A Story of *Ugadai Chan* in the Genealogical History, seems to have given the Hint to this ; and I must own I look upon all this Relation to be fictitious ; some of the Names are plainly so, and it looks the more suspicious, as the Facts are set down without the Dates.]

S E C T. VI.

Of the Tombs, Pyramids, deserted Towns, and curious Writings, found lately in the Country of the Callmaks.

NOtwithstanding we are sure that the People who inhabit this Continent at present have always led an unfixt and wandering Life ; yet there are two things which puzzle the Curious a little.

The first is, that in many Places of *Grand Tatory* towards the Frontiers of *Siberia*, there are to be seen little Hills, under which are found Skeletons of Men, accompany'd with the Skeletons of Horses, and many sorts of small Vessels and Jewels of Gold and Silver : There are also found there Skeletons of Women with

*Tombs of
the Tatars
under lit-
tle Hills.*

Vessels of
Gold and
Silver bur-
ied in
those
Graves.

Gold Rings on their Fingers, which does not seem to agree in any wise with the present Inhabitants of *Grand Tatory*. And that which I relate here is so true, that since the *Swedish* Prisoners have been in *Siberia*, they have gone in great Troops to search these Tombs. The *Russians* on their part have done the same: and as the *Callmaks* were not willing that they should make a Custom of coming and spoiling those Tombs which are a good way within their Lands, they slew at several times a good Number of those Adventurers; insomuch that it is severely forbidden throughout all *Siberia* to go search those Tombs.

Some hun-
dred Need-
les erect-
ed in the
Step or De-
sart.

The second is, that in the Year 1721, a certain Physician sent by the late Emperor of *Russia*, to discover the various Plants and Roots produced in *Siberia*, being arriv'd in company with some Officers of the *Swedish* Prisoners towards the River *Tzulim*, to the West of the Town of *Krasnoyar*, they found erected about the middle of the great Step which lies on that side, a kind of Needle or Spire cut out of one white Stone about 16 Foot high, and some hundreds of other small ones about 4 or 5 Foot high, set round about the first. There is an Inscription on one of the sides of the great Needle, and several Characters on the little ones, which Time has already defaced in many Places: And to judge of what remains of the Inscription (which was copy'd from the great Needle by a Device which was communicated to me afterwards) it must be observ'd that the Characters have no manner of Connection with the Characters of the Languages which are at present used in the North of *Asia*; and these sorts of Works moreover agree so little with the Genius of the *Tatars*, that it is almost impossible to believe that either

Inscription
on the
great Need-
le.

No Re-
semblance
with any
of the pre-
sent Tatar
Charac-
ters.

they

they or their Ancestors were ever capable of conceiving such a Design ; especially if it be consider'd, that neither in the Neighbourhood of the Place where these Monuments are found, nor for an hundred Leagues round about, are there any Quarries from whence those Stones could have been dug, and they could have been brought there no other way than by the River *Yenisea*. Nevertheless the Fact is certain, and I know not truly what to say of it, farther than that Time and the Discoveries which may be made by degrees, as soon as we shall procure more exact Informations of that vast Continent, may perhaps give Light into a Matter which at present there is no accounting for.

But with regard to the first Difficulty, touching the Jewels of Gold which are found in the Tombs, it seems very probable to me that they are the Graves of the *Moguls*, who accompany'd *Zingis Chan* in the great Irruption which he made into the southern Provinces of *Asia*, and of their Descendants in the first Generations. For as those People carry'd off almost all the Riches of *Persia*, the Country of *Chowarazm*, of *Great Bucharia*, of the Kingdom of *Casbgar*, of all *Tangut*, of one part of the *Indies*, and of all the North of *China*, 'tis not difficult to imagine that they had much Gold and Silver ; and inasmuch as the greatest Part of the *Pagan Tatars* have at present the Custom, when any of their own People dies, to bury with him his best Horse and Moveables for his Use in the other World, they did not fail to bury Vessels of Gold and Silver with their Dead so long as they had any left. So that all the Difference between the aforesaid Graves, and those of the present *Pagan Tatars*, consists in this ; that now there remains no more of those Riches among them : what

Conjecture about the first Difficulty.

Tatars bury the best of their Effects with their Dead.

Bury now wooden Porringers for want of golden ones. they inter with their Dead usually consists of some wooden Porringers, and such like Utensils, which tho in themselves of little value, yet on account of the Use they are of in their little Houses, are of no small Consideration. Add to this, that considering the extraordinary Veneration which all the Pagan *Tatars* generally have for those Graves, as the Graves of their Ancestors; the Opposition which the *Calimaks* gave to those who went to search them, may be taken as a certain Sign, that they look'd upon them as the Tombs of their Ancestors, since no other Consideration could have moved so peaceable a People as the *Callmaks* naturally are, to take such a Course on the like Occasion.

No Signs of Riches among the present Tatars accounted for. [The easier to conceive how it happens, that there are scarce any Signs at present of the *Tatars* ever having had any Riches among them; it is to be observ'd first, that the Grant of *Persia* to *Halacu*, and then the Revolt of the *Indies* and *China* upon the intestine Divisions which reign'd among the *Tatars* in the second Century after *Zingis Chan*, stop'd all the Passages by which Wealth used to flow out of the southern Countries into *Tatary*; so that the *Tatars* continuing to bury the choicest of their rich Moveables, and no Supply coming in as at first, no wonder if in the Space of about 500 Years, there should be left no Appearance of Wealth among them above Ground

Needles or Pyramids possibly Graves. As to the Needles or Pyramids, it is not so easy to guess by whom or upon what Occasion they were erected. But as the *Sieur Paul Lucas* in his second Voyage * to the *Levant*, has given an account of a surprizing Number of Pyramids, no less than 20000, within two days Journey

* Dans la Grece, & l'Asie Mineure, Tom. I. p. 126.

of *Cæsarea*, in *Asia Minor*; 'tis very probable ^{Above} they were both the Work of the same People: ²⁰⁰⁰⁰ And who so likely to erect them as the *Tatars*, ^{Pyramids} either as Trophies of their Victories, or Marks ^{near Cæsarea in Asia} of the Extent of their Conquests, or rather as ^{Minor.} Monuments erected over the Graves of their dead slain in Battle: and what the rather inclines me to this Imagination is, that the *Sieur Lucas* takes notice, that according to the Tradition of the County, in the upper Part of each Pyramid (for they are all hollow, with Rooms, Doors, Stairs and Windows in them) there is bury'd a Corps. 'Tis true, we cannot be positive that the Architecture of both these sorts of Pyramids is exactly the same; both Authors have been defective in their Accounts, for the Author of the Remarks does not observe whether the *Siberian* Pyramids are round or square, solid or hollow; nor does *Lucas* tell us the Dimensions of those he saw in *Natolia*. Had the Alarm of Robbers given him time to have examin'd the Inscription, he after much searching found on one of them, we might have had some better Account of them.]

It will be observ'd in our Account of *Tur-Town kestan*, p. 568, that the Country betwixt the *Rivers Yaick and Sirr* is inhabited partly by the ^{quite de-} *Callmaks*, and partly by the *Casatschia Orda*. In that Part of the Country which the *Callmaks* possess, and towards the Confines of the *Casatschia Orda*, the *Russians*, about twelve Years ago, discover'd a Town quite desart in the very midst of vast sandy Grounds which are on that side, ^{Situation.} eleven days Journey to the S.W. of *Yamisha*, and eight to the West of *Simpelat*. This Town, by what I have learned from an Officer who was at it, is about half a League in compass, with Walls five Foot thick and sixteen high; the

Walls and Houses of Brick. Foundation of which is built with Freestone, and the rest of Brick, being flank'd with Towers in several Places : The Houses of the Town are all built with Sun-burnt Bricks, and Side-posts of Wood, much after the common Fashion in *Poland* : But there are to be seen great Brick Buildings, with each a Tower belonging to it, which in all likelihood must have been set apart for divine Service. All these Buildings were in pretty good Condition when this Town was first discover'd ; nor was there the least Appearance of any violent Destruction.

In good Condition.

Writings found in most of the Houses of two sorts.

First written from the Right to Left.

The most remarkable of the private Houses had several Chambers, and in most of these Houses were found a great Quantity of Writings in Rolls in unknown Characters, several Leaves of which were sent by the late Emperor of *Russia* to all the learned Men of *Europe*, famous for their Knowledge in the Oriental Languages, to try if any of them could explain them. I have seen two sorts of those Writings, the first of which was written with the beautiful *China* Ink, upon Silk Paper, white and pretty thick, and the Leaves might be about two Foot long, and nine Inches broad ; the Leaves were written on both sides, and the Lines ran from the Right to Left a-cross the same. Each Page was border'd round with two black Lines in form of a square, which left a two Inch Margin round the Leaf where there was no Writing. The Character of this first sort had some Resemblance of the *Turkish*. The second sort was written upon fine blue Silk Paper, with Characters of Gold and Silver : and some of them were written entirely in Gold Characters, some wholly in Silver Characters ; and others yet which had round them sometimes a Line in Characters of Gold, and sometimes a Line in Characters of

of Silver. The Leaves were about 20 Inches long, and 10 in height, and the Lines were written length-ways of the Paper, running from the Right to the Left. They were edged about

*Second
sort writ-
ten from
Right to
Left.*

with two Lines of Gold or Silver Square-wise, which left a Margin round the Leaf like as in the first sort: it was also written on both sides.

But 'tis to be observ'd that that which was on one side the top of the Leaf, was the bottom in the other; so that in turning it, it was necessa-

*Written
like our
Bills in
Chancery.*

ry to turn the lower end up, and not from one Hand to the other, as we commonly do in turning over a Leaf. The Character of this last

sort was very beautiful, and somewhat like the Hebrew. They had laid Varnish on the Writing on both sides to preserve it; which Varnish did

not pass beyond the Square which inclosed the Writing. For the rest, these two sorts of Characters have no Resemblance, and it was easy to

see they served to express two very different Languages. In short we learn since, that the Wri-

tings of the first sort are in the Mogul Language; but those of the latter in the Language of Tangut, and that they treat of Matters of

Devotion; which shews us that the People who inhabited that Town were *Callmaks*, and of the Religion of the *Dalai Lama*: But when, and on

what occasion they abandon'd that Town, we are at present ignorant. Nevertheless 'tis pro-

bable it must have happen'd upon some occasion of War, seeing otherwise they would not have left those sacred Writings so carelessly.

They have discover'd since then two other Towns thereabouts, both deserted like the former; and 'tis not doubted at present but they were abandon'd within these forty or fifty Years,

on account of the bloody Wars which they have also had since that time with the *Mungals*.

*The first
sort are in
the Mogul
Language.
The other
in that of
Tangut.*

*Two other
Towns
near the
former
quite a-
bandoned.*

C H A P. IX.

A DESCRIPTION of the Country of TURKESTAN, subject to the TATARS.

S E C T. I.

Name, Bounds, antient Power, Government, Division, Towns.

Name.

Turkestan signifies the Country of the Turks, and is otherwise called by the Arabs and Persians, *Turân*, so named according to the latter from *Tur* the Son of *Feridun VII* King of *Persia* of the first Race, called that of *Pishdad*; but the Turks and Tatars, especially the *Mobammedan*, affirm it takes its Name from *Turk*, the eldest Son of *Japhet*, whom they make to be the Founder of the *Turkish* Nation, and common Father of all the Inhabitants of *Grand Tatarry*, as has been observ'd in the first Chapter.]

Bounds of Turkestan.

Turkestan is bounded on the North by the River *Yemba* and the Mountains of *Eagles*, which are no better than small Hills in that Part; on the East by the Dominions of *Contaisb*, *Grand Chan* of the *Callmaks*; on the South by the Country of *Chowarazm* and *Grand Bucharia*; and on the West by the *Caspian* Sea. It may be about 70 *German* Leagues in its greatest length, and near as much in breadth; but its Bounds have been by far more extended in times past, before *Zingis Chan* made himself Master of all *Grand Tatarry*.

Turke-

[*Turkestan* is the original Country of the *Turks* and *Turkmauns*; it was for many Ages a very flourishing Empire, and extended its Dominion far on all sides, whence it is that in the Oriental Histories we find *Mawara'nabr*, *Cashgar*, and other Parts of *Tatary* called *Turkestan*, as happening at sundry times by Conquest to become Parts of that Empire. Before the Reign of *Zingis Chan*, the *Turks* not only subdued all the neighbouring Countries round them, but after infesting *Persia* by Invasions for many Centuries together, at length conquer'd it and founded a mighty Monarchy there under *Togrul-bek*: about *Heg. 429. A. D. 1037.* which continued for 161 Years till it was destroy'd by the *Chowarazmians*.

Turkestan in the Time of *Zingis Chan* shared the common Fate with the rest of *Tatary*, and fell under the Dominion of that Conqueror. After his Death it fell to the Share of *Zagatai*: tho we find all lying to the North of *Sirr*, which is the greatest Part of it (if *Turkestan* was in the same Condition then that 'tis now) given by *Batu Chan* of *Cashac* to *Sheybani Chan*, whose Descendants possessed it, till *Shabacht Sultan* led out the *Uzbeks* to conquer *Chowarazm* and *Great Bucharria*: What Changes have happen'd in *Turkestan* since then we know not, only that at present 'tis divided between two *Chans*, as shall be observ'd presently.

Tho the *Turks* were beyond dispute a very powerful Nation, and perhaps bore the greatest Sway in the North of *Asia* before the Reign of *Zingis Chan*; yet there seems to be no Grounds for believing (what some assert) either that all *Grand Tatary* was subject to them, or that the Inhabitants thereof were known till then by no other Name than that of *Turks*; for the contrary

Original
Country of
the *Turks*
and *Turk-*
mauns.

Conquer'd
by *Zingis*
Chan.

Turks
Name and
Power ne-
ver exten-
ded over
all *Tatary.*

Tatars
known to
the Persi-
ans long
before
Zingis
Chan.

trary in both Respects appears from History, and the Account if it be genuine which we have in *Mircond* (as deliver'd by *Teixeira*) of the frequent Motions of the *Tatars* to attack the *Persians* before the Time of *Mohammed*, destroys both Opinions at oncè, as representing that Nation under powerful Kings, who seem by Turns to bear the Dominion from the *Turks*. And if any Credit is to be given to our *Tatar* Historian, for many Ages together there was neither any Name nor any Power to be heard of in the North of *Asia*, but that of the *Moguls* and *Tatars* which interchangeably prevail'd. Indeed many of the *Arabian* and *Persian* Historians made the Inhabitants of that vast Continent all *Turks*, as they have since made them all *Tatars*; because they were the most powerful, or the only People which were well known to them. However it does not appear that the *Turks* were ever Masters of more than one half of *Grand Tatory*; for in the Time of *Cassar Chan* of *Turkestan*, mentioned often in the foregoing History, who extended his Dominion over *Little Bucharìa*, or *Cashgar*, we find several Nations in the East, as those of the *Megulls*, *Naimans*, *Karaïts*, &c. who had their particular *Chans*, among which that of the *Karaïts* was the most powerful; so that while the *Turks* were in possession of the West Part of *Grand Tatory*, the Eastern Part, which was the larger half, was divided between several Princes who ruled over their particular Tribes till *Zingis Chan* reduced them all under his Obedience; with whose united Power he put an end to the Empire of the *Turks* then divided into Factions, and subdued all *Grand Tatory* from
one

one end to the other, with great Part of *China* and *Persia*.

Since then the Name and Empire of the *Turks* have ceased in the North of *Asia*, and given Place to that of the *Tatars*, who being in Possession of the same Countries, have succeeded also to the Honour of having that great Continent, called after their Name by their Neighbours in the West, as before it had been by their Neighbours in the East; for at the same time that it went by the Name of *Turkestan* and *Turan* among the *Persians* and other neighbouring People on this side; it was known to the *Chinese* at the other end only by the Name of the Country of the *Tata* or *Tatars*, who were for many Ages their Borderers, and the People beyond the Wall which were only or best known to them: for which reason they comprehended all the rest in general under their Name. So that the Name of *Tatars* has extended farther than that of the *Turks* ever did: All that great Continent to the North of *Persia*, the *Indies* and *China*, having been at one time or other called *Tatary*; first the Eastern Part (where the *Tatars* originally inhabited) by the *Chinese*; and now (since their Transplantation) the Western Part by the *Persians*: but was never that I can find called *Turkestan* by the bordering Nations on all sides; nor yet was it called *Tatary* by all of them at the same time; for as the Name of *Turkestan* prevailed in the West, it went by that of *Tatary* in the East; so now that it is known by the Name of *Tatary* in the West, it goes by that of the Country of the *Mungals*, *Nieucheu*, and the like among the *Chinese*.

Once more let it be observ'd, that the Names of *Turkestan* or *Turan*, and *Tatary*, are Names of

Turkestan and Tatar a limited Signification with the Natives, denoting only some particular Parts of the North of *Asia*, and are extended to the whole only by some, not all, of their Neighbours, from whom they have passed to us. And on this occasion it is worth our Observation, that *Abulgazi Chan*, a *Tatar* himself, tho' writing professedly the History of his Nation, never once calls the Country they inhabit *Tatary*, but gives to every Part of that vast Region its own Name; as *Chowarazm*, *Mawara'lnahr* or *Great Bucharia*, *Casbgar*, *Tangut*, &c.

All the People of Tatar not derived from the Turks.

Thus I think I have made it appear against the general Opinion that the People inhabiting that Country, called by us *Grand Tatar*, were not universally called *Turks* before the Time of *Zingis Chan*. And perhaps it is as inconsistent, according to another receiv'd Notion, to make them all descend from the *Turks*; for the People of the East, as the *Mungals* and even the *Callmaks*, are as likely for any thing which can be shewn to the contrary, to derive their Original from the *Chinese*, to whom they bear a much greater exterior Resemblance than to the *Turks*. Their different way of Living makes nothing against this Opinion, since all Nations originally have consisted of People who lived partly in the open Plains, and partly in Cities, and who upon account of that different way of Living, were at enmity with each other, as is observable at present among the *Arabs*. I know it will naturally be objected, that the Descent of the other People of *Tatary*, and even of the *Tatars* themselves, from the *Turks*, is acknowledg'd by *Abulgazi Chan* in the first and second Parts of his History; but it is to be consider'd that *Abulgazi Chan* has

has taken all he has written concerning the Ori-
 ginal of his Nation from the *Persian* Historians,
 who have taken care to give the Preference in
 every thing to the *Turks*, as a Nation which had
 always made a considerable Figure in *Asia*, and
 been the Masters of their Country more than
 once. Had the Collecting and Management of
 their History been left to the *Tatars* or *Moguls*
 themselves, as they seem to have had Histories
 of their own, probably we should have had a
 different Account of their Original, and perhaps
 they would have made the *Turks* their Descen-
 dants; but we find * all those Memoirs which
Fulat or *Pulad*, who was sent into the Country
 of the *Moguls* for that Purpose by *Gazan Chan*,
 had pickt up, were put into the Hands of his
Wazir, (by corruption *Vizir*) *Choga Rasbid*, cal-
 led otherwise *Fadl allah*, who being a *Persian*, in
 all Probability follow'd the Historians of his
 own Country, especially in what related to the
 Original of those Nations, which possibly the
Mogul Memoirs did not treat of. Had we that
 Part of *Fadl allah's* History, which *Mr. de la*
Croix has translated into *French*, we should be
 better able to judge of this Matter.

There is another Point which it would be worth
 while to inquire into, and that is, whether the
Turks and *Turkmanns* be the same, or different
 People, I have already given my Opinion for
 the first, but must refer the Consideration of it
 to my farther Account of *Tatary*, often men-
 tion'd.]

D I V I S I O N.

[*Turkestan* is divided into two Parts, of which
 the Western is possessed by the *Cara-kalpaks*, a
 Nation of *Tatars* whose *Chan* resides at the Town

* Pag. 30.

of *Turkestan*; the Eastern Part is in the Hand of the *Tatars* of *Casatshia Orda*, whose *Chan* has his Residence at *Tashkant*.

*Govern-
ment.*

The two *Tatar Chans*, between whom *Turkestan* is at present divided, are both *Mohammedans* as well as their Subjects, and the first is commonly call'd the *Chan* of the *Cara-Kalpakks*, because those *Tatars*, who make a particular *Orda*, and who usually encamp betwixt the River *Sirr* and the *Caspian Sea*, acknowledge him for their *Chan*, and that is as much as he gets from them. For as to Obedience, he does not expect much of it, seeing that, as they are very strong in numbers, so as to be able to make head against the *Chan*, and that their particular *Murfa's* have great Power over them, they have long since accusom'd them not to obey the Orders of the *Chan*, how much soever they may be inclined to it. [According to our Author, p. 203, the *Uzbeks* affirm at present that the *Chans* of *Turkestan* are descended from *Ganish Sultan* fourth Son of *Ganibek Chan*.]

T O W N S.

Turkestan
Capital of
Turke-
stan.

The Town of *Turkestan* is situate in $45^{\circ} 30'$ Lat. and 89° of Longit. on the right side of a small River which comes from the N.E. and falls into the *Sirr*, at a small distance from this Town. 'Tis the Residence of a *Chan* of the *Tatars*, and tho it is built of Brick, yet it is a very sorry Place, and is remarkable for nothing but its agreeable Situation. In this Condition it still continues the Capital of the Country of *Turkestan*.]

[This

[This Town, as well as the whole Country, is often called *Turon* or *Turân* in the *Persian* Authors, who ascribe the Building of it, as well as the Founding of the whole *Turkish* Nation to *Tur*, one of the Sons of *Feridun* VII. King of the first *Persian* Dynasty, call'd *Pishdad*, as has been already observ'd, p. 562.]

The Town of *Tashkant* is situate on the Right **Tashkant.** side of the River *Sirr* in 45° of Latit. and $92^{\circ} 40'$ Longit. 'Tis a very antient Town, and has been often destroy'd and rebuilt on account of the frequent Wars among the neighbouring *Tatar* Princes. Tho it is not very considerable at present, yet it is the Winter Residence of the *Chan* of the *Casathia Orda*, who possesses one Part **Casathia Orda.** of *Turkestan*; for in Summer he goes and encamps on one side or other of the River *Sirr*, according to the Custom of all the *Tatar* Princes.

The Town of *Shahirochoya* is situate in $44^{\circ} 50'$ of Latit. on the Right side of the River *Sirr* **Shahirochoya.** 16 Leagues to the East of *Tashkant*; but 'tis at present a miserable poultry Place of about 200 wretched Cabbins, inhabited by the *Mohammedan* *Tatars*, and belonging to the *Chan* of the *Casathia Orda*, who resides at *Tashkant*.

[This Town in all probability is the *Shabruchiab*, built by *Shah Ruch*, who succeeded his Father *Timur-bec* in the Empire of *Zagatai*, *Chorasán* and the *Indies*, and is otherwise called *Fenakant*; but I am of Opinion the Author of the Remarks has given it too northerly a Situation.]

R I V E R S.

The River *Sirr*, or *Sirth*, springs from the **River Sirr.** Mountains which separate the Dominions of
 VOL. II. N *Contaisb,*

Contaisb, Grand Chan of the *Callmaks* from *Bucharia*, in $44^{\circ} 40'$ Latit. and 97° of Longit. to the North of the City of *Samarkant*. Its Course is nearly from East to West; its Sides are very agreeable, and abounding with Pastures. After a Course of about an hundred *German Leagues*, it empties it self into the Lake of *Arall*, which lies upon the Borders of the Countries of *Chowarazm* and *Turkestan*, three days Journey from the *Caspian Sea*.

*Gold Sand
a Cheat.*

'Tis pretended that the Sand of this River is mixt with Gold, and a Sample of it has been brought into *Russia*, which appear'd to be very rich in an Essay which the late Emperor caused to be made of it: But the Event has shewn that this pretended Gold Sand had never seen the Banks of the River *Sirr*, and that it was no other than a certain kind of Gold Dust which they found in Spring time in the Channels of those high Mountains which separate the Dominions of the *Great Mogul* from the *Bucharias*, and which the *Buchars* carry sometimes into *Siberia* to truck for Skins.

*Yemin Ri-
ver.*

The River *Yemin*, called *Yemba* by the *Russians*, rises in that part of *Mount Caucasus*, called by the *Tatars Uluk Tag*, towards the 50^{th} Degree of Latit. and 93 of Longit. the Course of this River is near W.S.W. and after running about 100 *German Leagues*, it empties it self into the *Caspian Sea* at the N.E. Corner of it, in $47^{\circ} 50'$ Latit.

Fishy.

This River abounds exceedingly with all sorts of excellent Fish; it is excessive rapid, but shallow: Its Stream is very delightful, and its Banks extraordinary fertil; but they are very little cultivated at present, because the *Callmak Tatars* who possess the eastern side of that River have not the Use of Agriculture, and the *Tatars*

of the *Casatshia Orda*, who are Masters of the western side towards its Entrance into the *Caspian Sea*, cultivate only just as much as is absolutely necessary for their Subsistence.

There is neither Town nor Village upon the *Yemba*; for having only five Foot Water at the Entrance, the *Russians* don't think it worth their while to go and settle there; and the *Tatars* of *Casatshia Orda*, who are already fixt there, live under Tents and Huts as well as the *Callmaks*.
No Town or Village on it.

S E C T. II.

The Inhabitants of Turkestan.

SINCE *Zingis Chan's* Conquest, we hear no more of *Turks* in *Turkestan*: They were then either driven out and dispersed, or if any did remain, they changed their own Name for that of the Conquerors; only towards the *Caspian Sea* we find some *Turkmans* about the beginning of the last Age, who 'tis probable have since that time retir'd to join those of *Chowarazm*. *Turkestan* hath undergone several Revolutions with regard to its Inhabitants, since the *Turks* became extinct: At present 'tis possessed by two *Tatar Hords*, called the *Casatshia Orda* and *Kara Callpaks*.]

The Casatshia Orda.

The *Casatshia Orda* is a Branch of the *Mobamedan Tatars*, which inhabits the Eastern Part of the Country of *Turkestan*, between the River *Yemba* and the *Sirtb*.
Casatshia Orda.

Like the
Callmaks.

These *Tatars* resemble the *Callmaks* much being of a middle size but exceeding well-set, their Faces broad and flat; their Complexion very swarthy, Eyes of the Pink Form, black, sparkling and cut like those of the *Callmaks*; but they have the Nose very well-shap'd, the Beard thick, and the Ears form'd as usual. They cut their Hair, which is exceeding black and strong, within four Inches of the Head, and wear round Bonnets a Span high, of thick Cloth or black Felt, with a Fur Border.

Habits.

Their Clothing consists in a Callico Shirt, a Pair of Sheep-skin Breeches, and a Quilted Vest of that Callico, which as I have elsewhere observ'd, is called *Kitaika* by the *Russians*; but in Winter they put over this Vest a Sheep's-skin Gown, which serves them instead of a Quilt: Their Boots are very clouterly, and made of Horse-skin, as well as every one can make them himself.

Arms.

Their Arms are the Sabre, the Bow, and the Lance; for Fire-Arms are very little used by them yet.

Women.

Most of the Women of the *Tatars* of the *Casatshia Orda* are large and well made; and tho' their Faces be broad and flat, yet they are not disagreeable. They dress much like the *Callmak* Women, excepting that they wear high pointed Bonnets, which they fold on the right side, and a sort of big Slippers.

Seat.

These *Tatars* possess very fine Quarters along the River *Yemba*, and towards the Mountains which separate the Country of *Turkestan* from the Provinces of the *Callmaks*; but they reap no great Advantage from them, all their Thoughts being bent on Rapine, which they make their only Business, and that is the Reason they only cultivate just as much of their Lands

as suffices for their Subsistence, which amounts to a small Matter, seeing their Flocks and Hunting furnishes plentifully to their Nourishment, and that Bread is not much used by them.

They are always on Horseback, and when *Hunting.* they are not upon their Incurfions they make Hunting their whole Employment, leaving the Care of their Flocks and Dwellings to their Wives and to their Slaves, if they have any. Their Horses make no Appearance, but they *Swift* are very mettlesom, and certainly the best Cour- *Horses.* sers of all the *Tatar* Horses to be found beyond the *Caspian* Sea. Few of them have fixt Habitations, and they encamp for the most part under Huts or Tents towards the Frontiers of the *Callmaks* and the River *Yemba*, to be ready at hand to lay hold on all Opportunities of Pilla-
ging.

The *Tatars* of the *Casatshia Orda* are continu- *Always at* ally fighting with their Neighbours to the North *War with* and East: and the *Uzbek Tatars*, who are *Mo-* *their* *Neigh-* *bours.* *bammedans*, are the only People with whom they ordinarily live in a good Understanding; nor wou'd they do it if they were not obliged to it by Necessity. In Winter they pay a Visit on one side to the *Callmaks*, subject to *Contaisb*, who about that time go to scour the Frontiers of *Great Bucharìa*, and other Parts to the South of their Country; and on the other side they perpetually incommode the *Cosaks* of *Yaik*, the *Nogai Tatars* and the *Callmak* Tribes which obey *Ajuka Chan*; but in the Summer they often cross the Mountains of *Eagles*, which are very easy to pass towards the Head of the River *Yaik*, and make Inroads a great way into *Siberia* to the West of the River *Irtis*; and as those are the very best cultivated Parts in all *Siberia*, they are obliged to keep Guards all Summer in

Trade of
Slaves the
only secure
one among
the Uz-
beks.

the Villages and Burrows along the *Tobol*, the *Ishim* and the *Tebenda*, that they may be in Condition to oppose them in case of some sudden Invasion. And tho they are often very ill treated in those Incurfions, and even all they steal is not equivalent to what they might with very little Labour get out of their Lands if they would till them as they ought, so fertil and excellent they are, yet they choofe rather to expose themselves to a thousand Fatigues and Dangers that they may subsist by Robbing, than apply themselves to some regular Business and live comfortably. They sell the Slaves they make in those Invasions in the Country of *Chowarazm* or *Great Bucharia*, where they always find *Persian* Merchants or *Armenians*, and even sometimes *Indian* Merchants, who repair thither upon no other account than to trade for Slaves, which is the only one that is carry'd on with any Security in those Provinces, by reason it is the chief Livelihood of the *Uzbek Tatars*; and 'tis principally with a View of preserving the means of selling their Slaves, that the *Tatars* of the *Casatshia Orda* are careful to cultivate Friendship with the *Uzbeks*. They retain very few Slaves themselves, excepting such as they stand in need of to keep their Flocks; but they commonly reserve all the young Women and *Russian* Girls they can snap up in *Siberia*, unless Necessity obliges them to part with them.

Moham-
medans.

The *Tatars* of the *Casatshia Orda* profess the *Mohammedan* Worship; but they have neither *Alcoran*, *Mullas* nor *Moskees*, so that their Religion comes to very little.

Chan.

They have a *Chan* whose ordinary Residence in Winter is in the Town of *Tashkant*, and in Summer he encamps about the sides of the River *Sirib*, and the Frontiers of the *Callmaks*; but their

their particular *Murfas*, who are very powerful, don't leave much Power in the Hands of the *Chan*. These *Tatars* are able to bring into the Field *Force*. about 30000 Men, and in Conjunction with the *Cara Kallpaks* 50000 ; but all Horse.

The Cara Kallpaks.

Cara Kallpaks is the Name the *Russians* give *Name*. the Branch of the *Tatars*, call'd the *Mankats*.

The *Cara Kallpaks* inhabit the Western Part of the Country of *Turkestan* towards the Coast of the *Caspian Sea*. They are the fast Allies and Relations of the *Tatars* of the *Casatsbia Orda*, and accompany them commonly in their Expeditions, when there is some great Feat in hand.

The *Cara Kallpaks* are profess'd Robbers, who have nothing to live on but what they steal either from the *Callmaks* or the Subjects of *Russia*. *Live by Robbing.* They often pass the Mountains of *Eagles* in Company with those of the *Casatsbia Orda*, and make Inroads very far within *Siberia* on the side of the Rivers of *Tobol*, *Iseet* and *Ishim*, which extremely incommodes the *Russians* who inhabit the Burroughs and Villages along those Rivers.

When I say p. 568. the Town of *Turkestan* is the Residence of the *Chan* of the *Cara Kallpaks*, it must be understood that it is for the Winter only after the manner of the other *Mohammedan Tatar* Princes ; for in the Summer they go and encamp towards the Shores of the *Caspian Sea*, and about the Mouth of the River *Sirr* in the Lake *Arall*.

The Term *Bijaul* which occurs, p. 263, denotes a Military Charge among the *Cara Kallpaks* and the *Tatars* of the *Casatsbia Orda*, which comes pretty near that of Colonel among us.

C H A P. X.

A DESCRIPTION of the Country and Inhabitants of KIPZAK or KAPSHAK, subject to the RUSSIANS.

S E C T. I.

Its Name, Extent, Conquest, Inhabitants, &c.

Name.

[**K** *I* *z* *a* *k*, or *K* *a* *p* *s* *h* *a* *k*, as the *Arabs* and *Persians* write it, has its Name according to *Abulgazi Chan*, p. 15, from a Man in the Time of *Oguz Chan*, if the Reader can give Credit to a Story which is very likely to be all legend. It is also called *Dasht Kapshak*, or the Plain of *Kapshak* by the *Persian* Historians; *Dasht* in *Persian* signifying a Plain: On which occasion I cannot but observe two Mistakes in the *French* Edition, where it is always written *Dashté Kipzak*, and render'd the Companion of *Kipzak*: This last Fault is probably a Mistake of the Printer, occasion'd by the Affinity between the words *Compagne* and *Campagne*.

Extent.

Kipzak or *Kapshak* is a very large Country, extending in its greatest length from the *Yaik* to the Mouth of the *Borysthenes*, but its breadth is more uncertain: All we can say is, that the *Caspian Sea* and *Palus Meotis* made Part of its Southern Bounds, and that to the North it included the Kingdom of *Casan*, and the Country of *Tura* as far as the River *Irtis* Eastward, tho at different times a great Part of *Siberia* and
Russia

Russia were under its Dominion, during the Reigns of the first Successors of *Zuzi Chan*, to whose Share this great Country fell: and it continued in great Power even till the Time of *Timur-bec*, after which it began to be divided by Factions, and declined apace. The greatest Part of it became a Prey to the *Russians*; and all that remains now of that great Empire is the Country of *Crim*: to which the Family of *Hagi Garay Chan* retir'd, that having been part of their Dominions, as appears from p. 196]

It was the *Czar Ivan Wasilowitz* who made *Kipzak* this fair Conquest [of *Kipzak*] from the *Tatars* conquer'd in the Year 1554; for after he had re-united in himself the Dominion of all *Russia*, he apply'd himself to clear the River *Wolga* by driving the *Tatars* out of the Kingdoms of *Casan* and *Astracan* which they then possessed; in which he was so successful, that he completed the Reduction of those two Kingdoms in less than two Years, and ever since that time they have always been reckon'd two of the fairest Flowers in the Imperial Crown of *Russia*, the Kingdom of *Astrachan*, because of its Trade, and that of *Casan* on account of its Fertility in all sorts of Fruits and Pulse.

The Country of *Kipzak* or *Capsak*, as other *Turkish* Authors call it, is the true Country of the *Cosaks*, whereof Search has been made to this time to find out the Original. I can't tell whether my opinion on this Occasion will have the Approbation of every body; but I know I have three sorts of Reasons not to doubt of the Matter which I have advanced. The first is, that the Nation which we know at present by the Name of *Cosaks*, inhabit precisely within the Limits, which our Author as well as all the Oriental Writers who have spoken of

Tatary

Tatary assign to the Country of *Kipzak* or *Casak*, viz. the Lands contained between the River *Yaik* and the Mouth of the *Borysthenes*; and that it does not appear by the least Sign that that Nation ever inhabited elsewhere. The second is, that the Names are perfectly the same, and that it is nothing but the Convenience of Pronunciation which has formed the word *Casak*, as the *Russians* and *Tatars* call those of *Kipzak* or *Casak*. The third is, that the *Cosaks* to this Day preserve a strong Affection for the *Tatars*, whom they call their Brothers and Relations, and that they have much the same Inclination as the *Tatars*.

Inhabi-
tants of
Kapshak.

[Within the Bounds of the Country of *Kipzak*, were formerly contained among others, the Kingdoms of *Casan* and *Astrachan*, the same Parts are still possessed by several Branches of *Tatars* who are all subject to the Empire of *Russia*; as the *Bashkir Tatars* and *Tatars* of *Uffa* who inhabit the Kingdom of *Casan*. The *Tatars* of *Nagai* in that of *Astrachan*, the *Cosaks* of *Yaik*, who are properly descended from the *Tatars*, and dwell about that River; to which we shall add those of *Sa Porovi* and *Ukraina*, in order to give a continued History of that People.]

S E C T.

S E C T. II.

Of the Bashkir Tatars and Tatars of Uffa who inhabit the Duchy of Bulgar in the Kingdom of Casan.

THE Kingdom of *Casan* extends to a great length along the Northern and Eastern side of the River *Wolga*: It was conquer'd by the *Russians* in 1552, ever since which it has been reckon'd one of the choicest Flowers in the *Russian* Crown, on account of its Fertility in all sorts of Fruit and Pulse. *Kingdom of Casan.*

The *Bashkir Tatars*, as well as those of *Uffa*, inhabit the Province of *Bulgaria*, which makes the Eastern part of the Kingdom of *Casan*; it is situate to the East of the River *Wolga*, and extends on one side from that River to the Mountains of the *Eagles* [*Arall Tag*] and the Frontiers of *Siberia*; and on the other side from the Mouth of the River *Kama* in the *Wolga*, almost as far as the Town of *Samara*. *Province of Bulgaria.*

'Tis suppos'd that from this Province came the *Bulgars*, who over-run the Kingdom of *Hungary* and the neighbouring Provinces about the thirteenth Age, and who gave the Name of *Bulgaria* to that Space of Country which is known to us at present by that Name in *European Turkey*. *who over-ran Hungary came from hence.*

Bulgaria in *Europe* lies to the South of the Mouth of the *Danube*, between the *Black Sea*, *Romania*, *Servia* and the *Danube*.

The City of *Casan* is situate in 55° 30' Latit. upon the little River *Casanka*; but a little distance from the Left [or East] side of the *Wolga*. *City Casan.*

The

Tatars of
Uffa and
Bashkir.

The Nation known to us at present by the Name of *Baskirs* or *Bashkirs*, is thought to be a Branch of the *Tatars*. Those of *Uffa* which dwell among them are their Relations and Allies, issuing from the same Stock with them. Nevertheless the *Tatars* of *Uffa* possess in particular the Northern Part of *Bulgaria* towards the River *Kama* and Town of *Uffa*, from whence they derive their Names; and the *Baskirs* the Southern Part, which extends almost as far as the Town of *Samara*.

Whence
descended.

These two Branches of *Tatars* are of the Posterity of those of their Nation, who possess'd the Kingdom of *Casan*, when the *Russians* conquer'd it in the Year 1552; nevertheless 'tis very apparent, that in their Composition there is much of the Blood of the old Inhabitants mixt with that of the *Tatars*.

Form.

The *Baskirs* as well as the *Tatars* of *Uffa* are tall and very robust; they have broad Faces, their Complexion a little swarthy, broad Shoulders, the Hair black and the Eyebrows so thick, that they commonly join. They let their Beards grow a Span long, and usually wear long Gowns of thick white Cloth, to which there is fasten'd a sort of Cap, wherewith they cover the Head in cold Weather; for in Summer they always go bare-headed: The rest of their Clothing is the same with that of the Peasants of *Russia*.

Habit of
the Men.

Of the
Women.

Their Women also go dress'd like the common *Russian* Women, excepting that they wear Slippers, which scarce cover their Toes, and are tied upon the Leg above the Ankle.

Arms.

These People are good Horsemen, and brave Soldiers; the Bow and Arrows are their only Arms, which they know how to use with wonderful Dexterity.

Their

Their Language is a Mixture of the *Tatar Language* with the *Russian*, and perhaps with the antient Language of the Country; nevertheless they can converse very well with the *Tatars of Nagai*.

By Circumcision and some other *Mohammedan Circum-* Ceremonies which they still observe, 'tis to be perceiv'd that they heretofore profess'd the Religion of *Mohammed*; but for the rest they have at present no Knowledge of the *Alcoran*, and consequently have neither *Mullas* nor *Moskees*; insomuch that their Religion partakes at present more of *Paganism* than of the *Mohammedan* Worship. Nevertheless since the late Emperor of *Russia* came to the Crown, a great Part of them have embraced the *Greek* Religion: and would the *Russian* Clergy but give themselves the Trouble, in all Probability they would in a little time convert that whole Branch of *Tatars* to the Christian Faith.

As the Country which the *Tatars* of *Uffa* and *Country* the *Baskirs* inhabit, is situate between the 52° *fertil.* 30' and the 57th Deg. of Latit. it is not to be supposed very hot; nevertheless 'tis very fertil in all sorts of Grains and Fruits.

These People live in Burrows and Villages *Inhabic* built after the *Russian* Fashion, and maintain *Villages.* themselves by their Cattle, Hunting, and Agriculture. They have the Custom of Threshing their Grain on the Place where they gather it, and carry it home thorowly cleansed. This Country also produces Honey and Wax in great Quantity; and in the Northern Part there are found abundance of grey Squirrels and other Skins.

The *Tatars* of *Uffa*, as well as the *Baskirs*, *Subject to* are at present under the Dominion of *Russia*; *Russia.* but they are obliged to govern them with much
Caution

Caution and Mildness, because they are very turbulent, and will not be treated with too much Rigor; besides they retain a strong Inclination towards the other *Tatars*: for which reason, whenever *Russia* is in War with the *Tatars* of *Crimea*, the *Callmaks* and other *Tatars* of these Quarters, they must watch the *Baskirs* and the *Tatars* of *Uffa* narrowly to keep them in awe. These two People united might raise in case of need fifty thousand armed Men.

They pay their Contributions to the *Russian* Receivers in Grain, Wax, Honey, Cattle and Skins, according to the Valuation of the ordinary Tax which every Family is charg'd with by the Capitation.

S E C T. III.

Of the several Branches of the Cofaks.

WE have shewn ready, p. 576, that the *Cofaks* take their Name from the Country of *Kipzak* or *Kapshak* which they inhabit. This Nation is divided into three Branches; the first is that of the *Kofakki Yaïkski*, the second that of the *Kofakki Sa-porovi*, the third that of the *Kofakki Donski*. The first only belong to *Asia*, but because they are the same People, we shall give an Account of them all here.

1. *The Cofaks of Yaïk inhabiting about Yaïfkoy and the River Yaïk, which are described.*

Descent. The *Cofaks* of *Yaïk* are descended from that Part of the antient Inhabitants of the Country of *Kipzak*

Kipzak or *Capsak*, who retir'd towards the Shores of the *Caspian* Sea when the *Tatars* invaded their Country, where dispersed along the Coast between the River *Yaik* and *Wolga*, they lived by Fishing and Piracy, till gathering together by little and little they at length possessed themselves of the Southern side of the River *Yaik* upon the Declension of the Power of the *Tatars* in those Parts; and after the *Russians* had made themselves Masters of the Kingdom of *Astrachan*, they submitted voluntarily to their Domination.

The *Cosaks* of *Yaik* are made much like the *Like the other Cosaks*; but as their living is more wild, *Callmaks*; and they often mix their Blood with that of the *Tatars* who surround them on all sides, their Aspect is not at all so good as is that of their other Countrymen; but yet in the main they are the same in outward Appearance, as well as Inclinations and Customs.

They commonly wear Gowns of a thick *Habit*. white Cloth, with close Sleeves which hang down to the Calf of the Leg, over which in Winter they wear long Sheep-skins: Their Boots are made of *Russian* Leather, but shaped much like those of the *Persians*. Their Bonnets are round with a broad Fur Border.

The Habit of the Women of this Branch differs little from that of the Men, excepting that their Gowns are longer and closer, and that they go with their Faces bare in Winter. *Women.*

The *Cosaks* of *Yaik* dwell in the great Villages along the right side of the River of that *Dwell in Villages.* Name from the 50th Deg. of Latit. to its Fall into the *Caspian* Sea. They live by Husbandry, by Fishing, and on their Cattle; but when an Opportunity offers of preying upon their Neighbours, they are sure not to neglect it.

Their

Language. Their Language is a Mixture of the *Tatarian* with that of the *Callmaks* and the antient Language of their Country, which makes a particular Jargon ; which nevertheless serves them to transact their Affairs with all the different *Tatars* in their Neighbourhood.

Always at War. As the *Cojaks* of *Yaik* are continually fighting with the *Cara Kalpakks* and the *Tatars* of the *Casatshia Orda*, they take care to fortify all their Villages with Ditches well pallisado'd, to be in a Condition of Defence against them in the Winter when the River is frozen ; and during that whole Season they keep close shelter'd at home, while the aforesaid *Tatars* range all about their Habitations to see to snap any of them ; but at the Return of Summer they go in their Turn in quest of the *Tatars* with their Barques, and then they scour all the Eastern Coast of the *Caspian* Sea, and often pillage their Friends as well as their Enemies : for that purpose they always keep a great many Barques in readiness, each of which carries thirty or forty Men, with which they cruise all the Summer on the *Caspian* Sea, and toward Winter they draw them ashore, and hide them in their Villages to prevent the *Tatars* coming and burning them.

Weapons. Their ordinary Weapons are Bows and Arrows, with the Sabre ; and 'tis but since the late Emperor of *Russia* came to the Crown that they have had the Use of Fire-Arms, but they are not suffer'd to have them in Summer, because they might make a bad use of them in their Piracies on the *Caspian* Sea, and they do not distribute Fire-Arms among them till towards Winter, the better to enable them to defend themselves against the *Tatars*, and as soon as the River begins to thaw they are obliged to carry them to the Town of *Yaikskoy* ; to the *Waywode*

mode of which they also pay their Contribution of Corn, Wax, Honey, and Cattle, which they are obliged to pay yearly to *Russia*; nevertheless they have their own Chiefs who govern them according to their antient Customs.

The *Cosaks* of *Yaik* may amount to about thirty thousand fighting Men. They are brave and very good Foot Soldiers, like all the rest of *Good Soldiers* the Nation, but they are not so turbulent as the other Branches. They live in good Harmony with the *Callmaks*, subject to *Contaish*, who repair in Summer in great Numbers to the Eastern side of the River *Yaik* to trade with them.

The *Cosaks* of *Yaik* profess at present for the *Religion*: most part the *Greek Religion* as receiv'd in *Russia*; nevertheless they still retain much of *Mohammedism*, and even of *Paganism*.

By the Account which we have given of this *Error of* Nation, the Reader may be able himself to judge *Authors*: how much those Authors are deceived who pretend that the present *Cosaks* are sprung from a Pack of all sorts of Vagabonds without House or Home, who derive their Name from the *Polish* Word *Cosa*, which signifies a Goat; and at the same time he will be convinced that the Nation of the *Cosaks* is at least as antient as any other Nation in their Neighbourhood.

They are the *Cosaks* of *Yaik* who are to be understood by the *Urusses*, p. 312; which Name our Author gives them because they are subject to *Russia*.

T O W N.

The Town of *Yaïkskoy* is situate upon the *Yaïkskoy*: Right [or West] side of the *Yaik*, forty Versts from its Fall into the *Caspian Sea*, and at present

sent is the only Town to be found upon that River.

Way-
wode.

The Waywode who resides there has the Inspection of the *Cosaks* of *Yaik*, and receives from them in Corn, Wax, Honey, and Cattle the Contributions which they are to pay yearly to *Russia*.

R I V E R.

River
Yaigik.

The River *Yaigik*, called by the *Russians* *Yaik* has its Source in that Part of *Mount Caucasus* which the *Tatars* call *Arall Tag*, in 53° of Lat and 85 of Longit. Its Course is from N. N. E. to S. S. W. and it discharges itself, after running about eighty *German Leagues*, into the *Caspian Sea* 45 Leagues to the East of the Mouth of the River *Wolga*.

Full of
Fish.

The River *Yaik* serves at present as a Frontier between the Empire of *Russia* and the Dominions of *Contaish*, Grand Chan of the *Calmaks*. Its sides are very fertile in Pastures, but destitute of Wood, especially towards the *Caspian Sea*. It abounds with incredible Quantities of all sorts of excellent Fish; and I have been assured by Persons of Credit, that in the beginning of Spring the Fish come in such great Plenty from the *Caspian Sea*, whose Waters are extreme salt, to look for the fresh Water of this River that they almost stop the Current of the Stream, and that one may take with the Hand as many as he will. It is chiefly the salted Spawn of this great quantity of Fish which is taken in the Rivers *Yaik* and *Wolga*, that is transported all over *Europe* under the Name of *Caviaer*, by which one may guess at the Quantity that must be taken every Year.

Caviaer.

Banks fer-
til.

The Banks of the River *Yaik* are so exceeding fertile, that notwithstanding how little the Land

and is cultivated, it produces Plenty of all the Necessaries of Life. Within these twenty Years they have discover'd much Wood towards the Springs of that River, and even of Oak, which proves of great Service to the *Cosaks* of *Yaik*, who often before found the Want of it much: but now they go and cut great Quantities of it in Summer, and send it down the River in great Boats loaden with three or four thousand Trees each, as far as the Town of *Yaïkskoy* and the *Caspian* Sea.

The *KOSAKKI SA-PORÖVI*, who inhabit *UKRAINA*, which is described.

Kosakki Saporovi

The *Kosakki Sa-porovi* is the chief of the three Branches, and dwell about the River *Borysthenes* from the 48 to the 51° 30' of Latit. This River crosses'd towards the River *Samar*, which falls into it on the East side, by a Ridge of Rocks which pass from one side to the other, over which the River falls for the Space of near a Mile with such Impetuosity, that the least Boat can't pass without extreme Hazard: And as the *Russians* call these sorts of *Cataracts* *Porovi*, ^{Whence Named.} they have given to the *Cosaks* who live on that side the Name of *Sa-porovi*, which signifies the *Cosaks* beyond the *Cataracts*, to distinguish them from the other Branches of that Nation.

These People in the beginning of the sixteenth Age were scatter'd over the vast Plains about the *Borysthenes*, where they were at length reunited after they had suffer'd extremely from the ^{Suffer'd long from the Tatars.} *Tatars* for more than two or three Ages, who over-ran their Country about the middle of the Thirteenth Century; and as about the same time the boundless Power of the *Tatars* began to decline by degrees thro' their Domestick Feuds,

Oppose
them.

Beat the
Tatars.

Received
under the
Protection
of the
Poles,
1562.

Ukraina
improves.

Becomes
the finest
Part of
Poland.

and that the *Russians* and *Poles* came often to
Blows with them at those favourable Junctures
the *Cofaks* did not fail to lay hold of those Op-
portunities, to revenge themselves on the *Tatars*
for the infinite Evils they had suffer'd from them
in times past, notwithstanding they were in some
measure of the same Race with them. And the
desire of Revenge having made them extremely
desperate and enterprizing, they beat the *Tatars*
in all Engagements, and at length did Wonders
against them, and that without being obliged
either to *Russia* or *Poland*, seeing they lived
without the Protection of any of the neighbour-
ing Powers, as People of a free Nation, who act-
ed purely by a Motive of Revenge against their
Enemies.

The *Poles* perceiving the *Cofaks* might be of
great Service to them against the *Tatars*, and
even against *Russia*, which began then to grow
formidable under *Ivan Wasilowitz*, offer'd them
their Alliance, and receiv'd them solemnly un-
der their Protection in a Diet held in the Year
1562; they engaged also to pay them a yearly
Subsidy, to keep a good Army always on Foot
for the Defence of *Poland*, and assigned them
all that Space of Land inclosed between the Ri-
vers *Borysthenes* and *Niester* towards the Fron-
tiers of the *Tatars* to settle in, with the Town
of *Tretbimiroff*, situate on the right side of the
Borysthenes, ten or twelve Leagues below *Kiova*
for a Place of Arms.

As that Province, tho quite deserted then by
reason of the frequent Incurfions of the *Tatars*
was yet exceeding fertile, the *Cofaks* apply'd
themselves so well to improve the Goodness of
the Land which had been granted to them, that
in a little time all that Country was cover'd over
with large Towns and handsome Villages, and

in short the Province of *Ukrain* began from that time to be deemed the finest Part of *Poland*.

The *Cosaks* were consider'd in this manner for near a Century as most firmly attach'd to the Kingdom of *Poland*, seeing neither the *Russians* nor the *Tatars* could stir a Foot, but they found the *Cosaks* in their Road; they advanced *Cosaks* as even to the Gates of *Constantinople*, ravaging ^{the Gates} the *Turkish* Borders upon the least Occasion of ^{of Con-} Complaint given to *Poland*. On these Occa-^{stantino-} sions they have found that infinite Number of ^{ple:} little Isles which the *Borysthenes* makes below ^{Their Re-} the aforefaid Cataracts, of great Service to them, ^{treats in} amongst which there are some towards the mid-^{the Isles in} dle, which are so hidden by the rest which sur-^{Borysthe-} round them, that 'tis absolutely impossible to ^{nes,} find them out, unless one is particularly acquainted with the way to come at them. 'Tis in the remotest of these Isles that the *Cosaks* have fixt their Docks and Magazines, and there from time to time they equip small Flotes, which are a kind of Demi-Galleys, with which they ^{Cruise in} cruize all over the *Black Sea*, plundering and ^{the Black} burning all the Towns and Burrows of the *Turks* ^{Sea.} and *Tatars* wherever they can land.

The *Cosaks* had a General to whom they gave *Hetman* the Name of *Hetman*, who commanded in chief ^{or Gene-} in the Province and in the Army; he was in no ^{ral.} wise subordinate to the great General of *Poland*, ^{Indepen-} and always acted separately with his *Cosaks*, ac-^{dent.} cording to the Measures which were taken to that effect in concert with him; in short he was consider'd purely as an Ally and Confederate, and not at all as a Subject of *Poland*.

This General was always chosen from among ^{Chosen out} the principal Officers of the *Cosaks*, and must ^{of the Co-} have been one of that Nation; but unfortunate-^{saks.} ly, a Union so useful, as well to *Poland* as the *Cosaks*,

Oppress'd
by the
Polish
Lords.

Cofaks, could not continue long. The great *Polish* Lords had by degrees acquir'd considerable Lands in *Ukraïna*, and as those Lands were infinitely better than what they possessed elsewhere, they forgot nothing which might render them more valuable; and to that end they pretended to oblige the *Cofak* Peasants who belong'd to those Lands to Days-work and such like Services, which they were accustom'd to exact from their Subjects of *Poland*, who are Slaves to their Lords.

Revolts to
the Rus-
sians.

Pretensions so unjust, exacted with much Haughtiness, enraging the *Cofaks*, they took Arms against *Poland*, which design'd to oppress them, and threw themselves into the Protection of *Russia* and the Port; which kindled a cruel War between the Parties concern'd that continued near twenty Years, and like to have been fatal more than once to all *Poland*. The end of all this was, that the *Cofaks* remained to *Russia*; and as the Country which they possessed before had been entirely ruin'd and plunder'd during the Course of that War, they went and settled themselves in the *Russian Ukraïna*, under a solemn Promise made them on the Part of the *Czarian* Court, that nothing should be alter'd in the Constitution of their Government, and that they should be suffer'd to live after their own Manner without being charg'd with any Imports or Contributions under any Denomination or Pretence whatsoever; for which they were obliged on their side always to keep on foot a good Body of Infantry for the Service of *Russia*.

Settle in
Russian
Ukraïna.

Nevertheless this People too factious and jealous of their Liberty, no more able to accustom themselves to the Domination of *Russia* than the Yoke of *Poland*, gave so much Discontent on
divers

divers Occasions to their new Protectors, (especially when the famous *Mazeppa*, their *Hetman*, in the Year 1708 quitted the Party of *Russia* to side with the late King of *Sweden Charles XII.*) that the deceased Emperor of *Russia*, finding at length that he had to do with People on whose Fidelity he could not rely, resolv'd to humble them so, that they should not easily rise for the future ; and to that Purpose, some time after the *Battle of Pultowa*, he sent a Body of Troops into the afore-mention'd Isles of the *Borysthenes*, where the *Cosaks* who had follow'd *Mazeppa's* Party had retir'd with their Wives and Children after the unhappy Event of that *Battle*, and those Troops put all they found there to the Sword, without distinction of Age or Sex. The Effects of those who had been concern'd in *Mazeppa's* Plot were all given to the *Russians* ; the Country was filled with a great Number of Troops who lived at Discretion ; several thousands of Men were drawn thence to be employ'd in the Works which the late Emperor was carrying on in several Parts of his Dominions towards the *Baltick* Sea, which destroy'd almost all of them ; and after the Death of their last *Hetman*, which happen'd in the Year 1722, on his Return from a Journey which he had made to the Court of *Russia*, that Office was entirely suppress'd, because it was found that the Power belonging to it was too extensive, and consequently incompatible with the Maxims of a despotick Government. In short the Court of *Russia* seem'd resolv'd to put the *Cosaks* upon the same Footing with the other Subjects of *Russia*, when the Death of the late Emperor suspended the Execution of that Affair for some time. 'Tis true that the present Government has assured them since, that they

Their Hetman Mazeppa joins the King of Sweden against Russia.

Russians destroy them in their Isles.

Office of Hetman abolish'd in 1722.

Baturin. would punctually preserve to them the Enjoyment of all their Privileges; but as the Town of *Baturin*, which is at present the Capital of *Ukraina*, and the Place where the *Hetmans* have latterly made their Residence, has been given lately as a Present to Prince *Menzikoff*, 'tis not likely they are disposed to give them a new *Hetman*.

Shape. The *Cossaks* are large, and well made; they have for the most part the Nose aquiline, blue Eyes, brown Hair, and a very easy Carriage: They are robust, cunning, indefatigable, hardy, brave, and generous. They sacrifice all to their Liberty, of which they are jealous beyond what can be imagined: But they are inconstant, deceitful, perfidious, and great Drunkards.

Extreme jealous of Liberty.

Women. Their Women are handsome, well shaped, and very complaisant to Strangers. Both Men and Women go clothed after the *Polish* Fashion, except the Bonnet, which differs somewhat from the *Polish*.

Haïr.

Arms. Their Arms are the Sabre and Musket, and their Troops consist only of Foot.

Language soft and sweet. Their Language is a Composition of the *Polish* and *Russian*, yet it partakes much more of the former than the latter; they say the Phrases are very Delicate and Engaging.

Religion Greek.

The *Cossaks* profess the *Greek* Religion, such as it is received in *Russia*; nevertheless there are found amongst them many *Roman* Catholics and Lutherans.

Forces.

Nothing can be said at present with regard to the Forces of the *Cossaks*, because since the Battle of *Pultowa* the Condition of their Affairs has been so terribly changed. Nevertheless, if I am not mistaken, they are reckon'd still to consist of twelve national Regiments of three thousand

land Men each, under as many Colonels of their Nation.

U K R A I N A.

The Country which the *Cosaks* possess at present, is by the *Russians* called *Ukraina*, which signifies, situate on the Frontiers; because in fact it serves for the Frontier on that side between *Russia*, *Poland*, *Little Tatar* and *Turky*. Name.

By the last Treaties between *Russia* and *Poland*, this latter is left in Possession of all that Part of *Ukraina* which lies to the West of the *Borysthenes*; but it is at present in a very sad Condition, compared with what it was at the Time the *Cosaks* were Masters of it; wherefore that Part only of *Ukraina* is to be reckon'd the true Country of the *Cosaks*, which is to the East of the *Borysthenes*, and which extends on one side from the River *Dezna*, (which falls almost over against *Kiow* into the *Borysthenes*) as far as the River *Samar*, which separates it at present from the Territories of the *Crim Tatars*; and on the other side from the *Borysthenes* to the Town of *Bielgorod*, and the Mountains which lie near the Springs of the River *Donetz Seviersky*, which may contain about the Space of sixty German Leagues in Length, and nigh as much in Breadth. True U-
kraina
East of
Borysthe-
nes.

As this whole Country is one continued Plain, interspersed with several fine Rivers and agreeable Forests; 'tis easy to conceive that it must be exceeding fertile, and stored with all the Necessaries of Life; also all sorts of Grain and Pulse, Tobacco, Wax, and Honey come from thence in so great Quantities, that this Country supplies a great Part of *Russia* with them. And forasmuch as the Pastures of *Ukraina* are excellent, the Cattle there exceed those of all the rest of *Europe* in Largeness; for a Man cannot Ukraina
one large
Plain.
Exceeding
fertile.
Cattle
largest in
Europe.

not reach the middle of an Ox's Back of this Country with his Hand, unless he be above the ordinary Stature.

Plenty of Fish and Game.

The Rivers swarm with all kinds of excellent Fish, and Game is also very plenty there; so that this Country wants nothing but to have a Communication with the Sea to be one of the richest Countries in *Europe*.

Houses of Wood.

There are but few Brick Buildings to be found in this Country, all the Towns and Burrows being built with Wood after the usual Fashion of the *Russians*.

III. *The KOSAKKI DONSKI, who dwell upon the sides of the River Don.*

Kofakki Donski.

The *Kofakki Donski* dwell upon the sides of the River *Don*, from the southern Bank of the River *Guiloï Donetz* (which comes from the West, and falls into the *Don* over against the Town of *Guilocha*) to the Mouth of the great River in the *Palus Meotis*.

Shape.

They are much of the same Size and Shape as the *Cofaks* of *Ukraina*, and they have also the same Inclinations and Defects. They go clothed both Men and Women like the common People of *Russia*, but they are not altogether so slovenly; they are resolute Pirates and very able Partisans.

Habit.

From where.

At the time the *Tatars* were seized of all the Country of *Kipzak*, that Part of the Inhabitants from whence the *Kofakki Donski* are descended, retir'd to the Coasts of the *Palus Meotis*, and the Isles which lie towards the Mouth of the River *Don*; where the *Tatars*, who are nothing

Dispossessed by the Tatars.

less than Mariners, did not care to follow them, and from whence they still incommoded them much by the Parties which they sent from time

to time towards the Habitations of the *Tatars*: but when the Power of these latter began to decline, the *Cosaks* seeing the *Russians* begin to oppose the *Tatars* stoutly, did not fail to fall likewise upon them with all their Forces; and on that occasion they went and possessed themselves of the sides of the River *Don*, where they are at present settled.

The *Czar Ivan Wasilowitz*, having after that begun to signalize himself, the *Cosaks* of *Don* in the Year 1549 put themselves voluntarily under the Protection of *Russia*, on very near the same Conditions as the *Cosaks* of *Ukraina* have since accepted the Protection of *Poland*; but as they are at least as restless as these latter, they have been obliged by degrees to clip their Wings, and that so close, that at present they are upon a Footing very little different from the Subjects of *Russia*. They had formerly their *Hetman* in the same manner as the *Cosaks* of *Ukraina*; but since the Advancement of the late Emperor of *Russia* to the Throne, it has been thought proper to suppress that Office.

Under Protection of Russia.

suppress'd.

Nevertheless since the *Turks* have repossessed themselves of the Town of *Astoff* by the Peace of *Prutt*, concluded in the Year 1711 between *Russia* and the *Port*, they have begun to lift up their Head again; insomuch that they have been obliged more than once since then to send good Bodies of Troops on that side to keep them in Duty; but they dare not handle them as they willingly would, for fear they should throw themselves at once under the Protection of the *Turks*, which would render the Recovery of *Astoff* exceeding difficult to *Russia*.

Begin to recover themselves.

The *Cosaks* of *Don* profess the *Greek Religion* as it is receiv'd in *Russia*; but they are exceeding ignorant therein.

Religion Greek.

They

Livelihood.

They subsist by their Cattle and Husbandry, not forgetting however to live at the Expence of one another when Opportunity serves.

Have many Towns.

They have a great many Towns and Villages along the *Don*, the sides of which are exceeding fertile; but they don't spread very far within the County, because it wants good Water in many Places, and affords no Wood.

All their Towns and Burrows on the Left [or East] Bank of *Don*, to the South of the Intrenchment (which begins near the Town of *Zaritzza* upon the *Wolga*, and ends at the *Don* over against the Town of *Twia*,) are ditch'd and pallisaded against the Incurfions of the *Kuban Tatars*, with whom they are always at Strife.

Forces.

All the *Cofaks* in general are excellent for Garifons and the Defense of Towns: The Forces of the *Cofaks* of *Don* may amount at present to forty thousand Men, more or less.

Arms.

Their Arms are the same as those of the *Cofaks* of *Ukraina*, and their Troops likewise consist only of Foot: 'Tis also very rare to see a *Cofak* on Horseback in any occasion of War.

Name of Cofaks must soon be lost.

As by the Course which Affairs take, 'tis very probable that fifty Years hence there will be no more heard of the *Cofaks*; I was willing on that account to give the Publick a faithful Extract of their History, because I know there is very little dependednce to be had upon what the Authors which have hitherto wrote say of that Nation.

C H A P. XI.

An ACCOUNT of the TATARS
of CRIMEA, BUDZIAK and
KUBAN.

S E C T. I.

A Description of CRIMEA and its chief Towns.

THE Peninsula of *Crimea* abounds with *Crimea* all the Necessaries of Life, and all sorts ^{very fer-} of Fruits and Pulse thrive there to a Wonder ; ^{til.} nevertheless the *Tatars* cultivate it their usual way ; that is to say, as little as they can.

The Part of the firm Land to the North of the Peninsula, which is at present in the Hands of the *Tatars* of *Crimea*, is cultivated but in very few Places, and the *Ordas* which possess it dwell for the most part in Huts, after the Manner of the other wandering *Tatars*, and feed on their Cattle when they have not an Opportunity of Robbing.

The *Tatars* of *Crimea* dwell in Towns and Villages, but their Houses are commonly miserably thatch'd Cabins.

The *Turks* are in possession of the two best *Turks* Places in the Peninsula of *Crimea*, which are ^{possessed of} *Cassa* and *Baluclawa*. ^{the two} ^{best Places.}

T O W N S.

Bascia Saray is situate about the middle of *Bascia* the Peninsula of *Crimea*, and is the Town where ^{Saray.} the *Chan* usually has his Residence ; it may con- ^{Residence} tain about three thousand Houses, and is inha- ^{of the} bited only by *Tatars* and some *Jews*. ^{Chan.}

*Crim or
Criminda.*

The Town of *Crim*, or *Criminda*, as 'tis also called, is situate in the *Crimea* in a beautiful and very fruitful Plain, at 46 Deg. of Latit.

*Once the
Capital.*

This Town was formerly the Capital of that Country, and 'tis from it that the Country has taken its Name. But since the *Tatars* have been in possession of that Peninsula, the Town of *Crim* has intirely gone to ruin, so that at present it may contain upwards of six hundred Houses, or rather thatch'd Cabins. 'Tis inhabited by *Tatars* and some *Jews*, and is under the Dominion of the *Chan* of *Crimea*.

*Ran to
Ruin.*

*Perekop a
pitiful
Hole.*

The Town of *Perekop* stands upon the East side of the *Isthmus*, which joins *Crimea* to the Continent, but a small distance from the Shore of the *Palus Meotis*. As this *Isthmus* is but half a League broad in that Place, the Town of *Perekop* is with reason deemed the Key of the *Crimea*: Nevertheless it is but a mere pitiful Hole of about six hundred Houses, with a Castle half ruin'd. 'Tis true it has some Fortifications, but they are very ill contrived, and of very little Defence.

*Intrenchment
drawn
cross the
Isthmus.*

The *Tatars* have drawn from this Town to the West side of the *Isthmus*, a Ditch with a Breast-wall behind, which serves them for an Intrenchment to defend the Entrance of the *Crimea*; but as that Ditch is drawn in a streight Line, without having wherewithal to flank it, this would be a poor Defence in case of a vigorous Attack.

Kirk.

The Town of *Kirk* on the Straits of *Daman*, which join the *Black Sea* to the *Palus Meotis*, has also an excellent Port; but as this Place is in the Hands of the *Tatars* who have no shipping, this Port is good for nothing to them. The Town of *Kirk* may contain about four hundred Houses.

*Excellent
Port.*

The

The Town of *Caffa* is situate in the *Crimea* upon a Gulf of the *Black Sea* in $45^{\circ} 10'$ Latit. This Town fell betimes into the Hands of the *Tatars*, but they did not keep it long; for about the Year 1266 the *Genoese* came and took it from them, and establish'd there the Seat of their Commerce in the East, which render'd that Town for some time one of the most flourishing in *Asia*; but since the taking of it by the *Turks* in 1474, after *Constantinople* fell into their Hands, the Town of *Caffa* has lost much of its Lustre, yet still it is the best Town of *Crimea*; but it has almost no Trade at present, except that of Slaves, which the *Tatars* of *Crimea*, the *Cuban Tatars*, the *Mingrelians*, the *Georgians*, and other robbing People thereabouts, bring thither in Drovers, and which are transported from thence thro' all the Dominions of the *Ottoman Empire*, and even as far as *Africa*.

It may contain at present about five or six thousand Houses; and all that appears there at present any thing handsom, with regard to Buildings, is as old as the Times of the *Genoese*. 'Tis inhabited by *Jews*, *Mingrelians*, *Christians*, (as well *Armenians* and *Greeks* as *Roman Catholics*) and by *Turks*; nevertheless the *Christians* are most numerous there, and enjoy full Liberty in the Exercise of their Religion. The *Roman Catholics* found there are for the most part of the Posterity of the *Genoese* Families, which were settled in that Town at the time the *Turks* conquer'd it.

The *Turks* are at present Masters of the Town of *Caffa*, and they constantly keep a strong Garrison there, to watch the Conduct of the *Tatars* and keep the *Mingrelians* in awe: Nevertheless it would be no difficult Matter to dislodge them, seeing

Caffa taken by the Genoese in 1266.

By the Turks in 1474.

Best Town in Crimea.

Five or six thousand Houses.

Liberty of Conscience.

In the Hands of the Turks.

seeing the Fortifications of that Place are fallen to ruin.

Baluclawa The Port of *Baluclawa* is situate in 44° 40' Latit. on the Southern Coast of this Country, and is in the Hands of the *Turks* as well as *Cassa*: which two Places are of great importance to the *Otbmans*, especially the Port of *Baluclawa*, because of the Communication with this Peninsula.

One of the best Ports in the World.

The Burrow which bears that Name is indeed nothing considerable, seeing it scarce contains at present three hundred Houses; but the Port is one of the best in the World, having Water enough for the largest Ships of War, and being cover'd from all Winds by the high Mountains which surround it. It may be about forty Paces wide at the Entrance, and forms a Bason within of eight hundred Paces long, and four hundred and fifty broad.

Chans their Descent.

The *Chans* of the *Tatars* of *Crimea* pretend to spring from *Mengli Garay Chan*, Son of *Haggi Garay Chan*.

Divided into three Branches.

The *Tatars* of *Crimea* are those which have been hitherto best known in *Europe*, on account of their frequent Invasions into *Poland*, *Hungary* and *Russia*. These *Tatars* are at present divided into three Branches.

1. *The Tatars of Crimea.*
2. *The Tatars of Budziak.*
3. *The Kuban Tatars.*

S E C T. II.

An Account of the TATARS of CRIMEA.

Names.

THE *Tatars* of *Crimea* are the most powerful of these three Branches; they are also called the *Tatars* of *Perekof*, from the Town of that Name,

Name, or the *Saporovi Tatars*; because, with respect to the *Poles*, who give them that Name, they dwell beyond the *Cataracts* of the *Borysthenes*.

These *Tatars* at present inhabit the Peninsula *Possessions.* of *Crimea*, with part of the Country to the North of that Peninsula, which is separated by the River *Samar*, from *Ukraina*, and by the River *Mius*, from the rest of *Russia*.

The *Tatars* of *Crimea*, are those of all the *Likest the* *Mohammedan Tatars* who bear the greatest Re- *Callmaks* semblance to the *Callmaks*, without being near *of all the* so ugly: They are short and strong set, they *Tatars.* have the Complexion swarthy, Pigs-eyes, not much open but very sparkling; the Turn of the Face square and flat, the Mouth pretty small, and Teeth as white as Ivory; black Hair, harsh as Hogs Bristles, and very little Beard.

They wear very short Shirts of Cotton Cloth, *Clothes.* and Drawers of the same: Their Breeches are very large, and made of any thick Cloth or Sheep-skin; their Vests are made of Cloth, and quilted with Cotton after the Manner of the *Cotons* of the *Turks*; and over these Vests they put on a Cloke of Felt, or Sheep-skin. The better sort among them wear a Cloth Gown lined with some fine Fur, instead of that Cloke; their Bonnets are in some measure like the *Poles*, and edged with Sheep-skin, or some better Skin, according to the Quality of the Person: They wear besides Buskins of red *Marro-*

Their Arms are the Sabre, the Bow and the *Arms.* Arrow, which they use with a surprizing Dexterity: Their Horses make a very bad Appearance, but are good, and have the Quality of Travelling upon occasion, twenty or thirty

Ride swift. Leagues without drawing Bit. Their Saddles are made of Wood, and they shorten their Stirrups so much, that when they are on Horseback they are obliged to carry their Knees quite bent.

Women. Their Women are none of the handsomest, seeing they partake too much of the Features of their Husbands; nevertheless they are fair enough, and wear long Shifts of Cotton Cloth, with a strait Gown of colour'd Cloth or Sheepskin, and Buskins of yellow or red *Marrckin*. But as these *Tatars* are continually roving one where or another, they commonly choose those they like best from among their Slaves for their Concubines, and despise the Women of their Nation.

Their Habits.

Children. They educate their Children with much Severity, and exercise them from the Age of six Years at drawing the Bow. They profess the *Mohammedan* Religion, and are stanch enough to it.

Mahometans.

Tatars of Crimea distinguished. The *Tatars* of this Country are the best disciplined of all the *Tatars*, tho the *Cailmaks* are infinitely braver than they. When they intend to make an Inroad into the neighbouring Dominions, each *Tatar* who is of the Party provides two spare Horses, which are train'd to follow him every where without leading by the Hand, and loads each Horse with a Sack fill'd with Barley-Meal, and a little Biscuit, and Salt for his Provision. In the March there are none but the most considerable among them who have little Tents to cover them in the Night, with a Quilt to lie upon; for the other *Tatars* make themselves Tents of their Clokes, which they spread upon some Sticks stuck in the Ground, with which they are always furnish'd for that Purpose. The Saddle serves them for a Bolster.

How they make their Inroads.

Tents made of their Clokes spread on Sticks.

and a kind of a thick Blanket, which they commonly put under the Saddle that it might not hurt the Horse, is their Covering. Each of them ties his Horses with pretty long Cords to Stakes near the Place where he rests, and there they feed on the Grass which they find under the Snow, after removing it very cleverly with their Feet; and when they are dry, they eat of the Snow to quench their Thirst.

If any of their Horses tires, they kill him out of hand and divide him among their Friends, who do the same when the like happens to them.

Kill their Horses when they tire.

On those Occasions they cut the best Flesh from about the Bone in several Slices a full Inch thick, and lay them very evenly upon their Horses Back under the Saddle; after which they saddle as usual, observing to draw off the Blood all they can, and thus march on again. After they have travell'd three or four Leagues they take off

Dress the Flesh by laying it under the saddle and riding.

the Saddle, turn their Slices of Meat, and take great care to stroke away with the Finger the Scum which the Sweat of the Horse raises about the Flesh. After which they put on the Saddle as before, and make the rest of their way; and in Evening this Ragoust will be ready, and passes with them for delicious Eating. The rest of the Flesh which is about the Bone is boiled with a little Salt, or for want of a Kettle, roasted with a few Sticks, and eaten upon the Place: Horse-Flesh and Mares-Milk are their greatest Delicates.

In this manner they very often make Inroads of two or three hundred Leagues, without kindling a Fire during the Night, that they might not be thereby discover'd; tho they never make their Inroads commonly but in the depth of Winter, when all the Marshes and neighbouring Rivers are frozen, that they

Make Inroads of 2 or 300 Leagues

might meet with nothing to stop them on the Road.

How they divide the Spoil.

At their Return, the *Chan* takes the Tithe of all the Booty, which generally consists in Slaves; the *Murfa* of each *Orda* takes as much out of the Share which falls to those who are under his Command, and the rest is divided equally among those who have been of the Party.

The *Tatars* of *Crimea* may bring into the Field about eighty thousand Men. See the Description of *Ukraina*, by the *Sieur de Beauplan*.

Chans deposed at pleasure by the Port.

They obey a *Chan* who is an Ally of the Port, and his Country is under the Protection of the *Turks*, who treat the *Chans* of *Crimea* much like their Grand Vizier; for on the least Occasion which the *Ottoman* Port thinks they have to be dissatisfy'd with the Conduct of the *Chan*, he is depos'd without any Ceremony, and confin'd in Prison, if he fares no worse; nevertheless they always observe to place one of his Family in his room. The presumptive Successor of the *Chan* is always called *Sultan Galga*, and the other Princes of his Family bear only the Name of *Sultan*.

Heir always called *Sultan Galga*.

S E C T. III.

2. TATARS of BUDZIAK.

Tatars of Budziak.

The *Tatars* of *Budziak* dwell towards the Western Coast of the *Black Sea*, between the Mouth of the *Danube* and the River *Bogt*.

Independents.

These *Tatars* are in truth a Branch of the *Tatars* of *Crimea*; but they live like Independent People, without obeying either the *Chan* of *Crimea*, or the Port. Their Form, Religion, and Customs, exactly agree with those of the *Tatars* of *Crimea*, but they are braver: They pretend to maintain themselves by their Cattle
and

and Husbandry, but Robbery is the chief Employment of their Lives; and neither Peace, Truce, Friendship, nor Alliance can restrain them: They often make Incursions into the Territories of the *Turks*, whence they carry off all the Christians subject to the Port whom they can lay hold of; after which they retreat home.

When the *Turks*, or other neighbouring Powers send great Bodies of Troops against them, they retire to certain Heights quite surrounded with Marshes towards the Coast of the *Black Sea*, from whence 'tis almost impossible to dislodge them, because there is no coming at them either by Land or Sea, but by very narrow Passages, where fifty Men might easily put a Stop to a whole Army, tho' ever so numerous: and as these Hills which are of great Extent, are the only Lands which the *Tatars* of *Budziak* cultivate, and that Pasturage never fails them there, they have no occasion to stir out till their Enemies have march'd off; nevertheless they keep as fair with the *Turks* as they can, and are commonly of the Party when the *Tatars* of *Crimea* have any great Design in hand.

Hitherto the *Tatars* of *Budziak* have had no Government of their own, but live under the Command of *Mursas*, Heads of different *Ordas*, which compose their Bodies: They may make about thirty thousand Men.

S E C T. IV.

The KUBAN TATARS.

The *Kuban Tatars* dwell to the South of the Town of *Affoff*, about the sides of the River *Kuban*, which rises in the part of *Mount Caucasus*, which the *Russians* call *Turki Gora*, and falls

into the *Palus Meotis*, at $46^{\circ} 15'$ Latit. to the N. E. of the Town of *Daman*.

Govern'd
by their
own
Chan.

These *Tatars* are a Branch of the *Tatars* of *Crimea*, and were formerly subject to the *Chan* of that *Peninsula*; but for about these forty Years past they have had their own *Chan*, who is of the same Family with the *Chan* of *Crimea*: He does not at all regard the Orders of the *Port*, and maintains an intire Independence with regard to the neighbouring Powers.

Dwell
mostly un-
der Tents.

The *Kuban Tatars* possess indeed some paultry Towns and Villages along the River *Kuban*; but the greatest part of them live under Tents, toward the Foot of the Mountains of *Caucasus*, where they go and shelter themselves when they are too closely press'd by the neighbouring Powers.

Live by
robbing
their
Neigh-
bours.

They subsist altogether by what they can pil- lage and steal from their Neighbours, of what Nation soever they be. They also make Incur- sions as far as the River *Wolga*, which they often pass in Winter, in order to surprize the *Callmaks* and *Tatars* of *Nagai*. 'Twas to cover the Kingdom of *Casan* against their Invasions, that the late Em- peror of *Russia* caused that great Intrenchment to be raised, which begins near *Zaritzza*, on the *Wolga*, and ends at the *Don*, right against the Town of *Wia*.

Intrench-
ment to
hinder
Incurfions.

Not so
warlike as
the Tatars
of *Crimea*.

The *Kuban Tatars* differ in nothing from the *Tatars* of *Crimea*, excepting that they are not so warlike, and have less Order and Subordi- nation among them. The *Turks* are very complaisant to them, because 'tis chiefly by their Means that they are furnish'd with *Circas- sian*, *Georgian* and *Abassian* Slaves, which are in great request in *Turky*; and that they fear if they should press them too hard they might put themselves under the Protection of *Russia*, which

Turks
complai-
sant to
them.

would

would terribly incommode the Provinces bordering on *Turky*.

When the *Tatars* of *Crimea* are threaten'd with any great Storm, or have any great Design in hand, the *Kuban Tatars* don't fail to lend them a helping hand. They may amount to about forty thousand Men, more or less.

Assist the Tatars of Crimea upon an Emergency.

C H A P. XII.

An ACCOUNT of the Countries between the Euxine and the Caspian Seas, inhabited by the CIRCASSIAN and DAGHESTAN TATARS; the ALLANS and the ABASSES.

S E C T. I.

Of Circassia and the Circassians.

THE Country of the *Circassians* is situate to the N. W. of the *Caspian Sea*, and extends in length at present from the Mouth of the River *Volga*, to the River *Bosto*; and in breadth from the Shore of the *Caspian*, as far as the Mountains of *Caucasus* to the North of *Georgia*, which takes up a Space of above sixty *German Leagues*, as well in length as in breadth. At present it is in the Hands of the *Russians* who are in Possession of *Terki*, the Capital of the Country.

Belongs to the Russians.

Terki.

*Fortified
after the
European
Manner.*

Terki is situate in $43^{\circ} 15'$ of Latit. near a Mile from the Sea, on the North side of the River *Tuk*; and as it is of great Importance to *Russia*, Care has been taken to fortify it after the *European* Manner, with good Bastions and Half-Moons faced with Earth, and to maintain there continually a numerous Garison to keep the neighbouring People in awe. The most powerful of the Princes of this Country resides here.

Circassians
Branch of
the Tatars.

The People known to us at present by the Name of *Circassians*, is a Branch of the *Mohammedan Tatars*; at least the *Circassians* still retain the Language, Customs, Inclinations, and even the Appearance of *Tatars*, tho one may easily perceive that there must have been a great Mixture of the Blood of the antient Inhabitants with that of the *Tatars*.

When
these Ta-
tars settled
in Circas-
sia.

'Tis probable that the *Circassian Tatars*, as well as the *Daghestans*, are of the Posterity of those *Tatars*, who were obliged at the time the *Sassanis* possess'd themselves of *Persia*, to retire out of that Kingdom to the Mountains lying to the North of the Province of *Shirwan*, from whence the *Persians* could not so easily drive them, and where they were near enough to hold Correspondence with the other Tribes of their Nation, who were then in Possession of the Kingdoms of *Caspian* and *Astrachan*.

Form.

The *Circassians* are made much like the other *Mohammedan Tatars*; that is to say, they are swarthy, of a middling Stature, but well-set; their Visage is broad and flat, the Features very large, and the Hair black and exceeding strong; but they are not by much so ugly as their Neighbours the *Daghestan* and *Nagai Tatars*. They shave their Heads the breadth of two Fingers, from the middle of the Forehead to the Nape
of

of the Neck, excepting a single Tuft of Hair which they reserve upon the Crown of the Head, and the rest of their Hair falls on both sides upon their Shoulders.

They wear a long Vest of coarse grey Cloth, *Habit.* with a Cloke of Felt or Sheep-skin knitted on the Shoulder with a tagged Point: This Cloke reaches but to half-way of the Thigh, and when they are in the Field they turn it to the side from whence the Wind and Rain comes. They wear Boots of Horse-skin Leather made very clouterly, and round Bonnets, but pretty broad, of coarse Felt or black Cloth, much of the Fashion of those used by the *Daghestan Tartars.*

Their Arms are Bows and Arrows, but many of them at present begin to handle Fire-Arms, and that with much Skill. *Arms.*

The *Circassian* Women are esteemed the *Women the* handsomest Women in the Universe, being *beautiful-* commonly tall and well shaped, with a true *lest in the* Complexion of Lilies and Roses, the finest *World.* black Eyes in the World, their Hair the same, beautiful Arms and fine Breasts; and besides all that they are very affable, complaisant, and exceeding airy, which is somewhat singular in the Women of that Continent. Their Husbands have the Qualification of being very convenient Husbands, giving their Wives all sorts of Liberty with other Men, and even with Strangers; and as they are most of the time employed Abroad in Hunting or keeping the Cattle, *their* Wives have the best Opportunity in the World of obliging their Gallants with all the Conveniency imaginable: Nevertheless 'tis said they don't at all abuse that Liberty, and that *Don't a-* besides the small Favours which they bestow *buse their* with Pleasure on those who know how to re- *Liberty.* ceive

Free but
honest.

ceive them in a proper manner, I mean by way of Presents, they very strictly preserve the Fidelity promised to their Husbands, giving for reason that it would be a great piece of Baseness in them to deceive their Husbands at a time when they trusted intirely to their Honesty.

Have the
Art of making a
Hand of
their Lovers.

These Beauties are very dextrous at searching the Pockets of their Adorers, and claiming as their own whatever they see. They are also well vers'd at making their Lovers pay sufficiently for the Kisses and other little Familiarities which they grant them, and are never tir'd of asking Presents.

Summer
Habit.

In the Summer they wear only a single Shift of colour'd Calico slit down to the Navel, and in Winter they cover themselves with furr'd Gowns, such as the *Russian* Women commonly wear. They cover the Head with a sort of black Bonnet, which becomes them very well; and the Widows fix behind this Bonnet a blown Bladder cover'd with some Crape or other thin Stuff of divers Colours; they wear several Strings of large Pearls of colour'd Glafs about the Neck, the better to make the Beauties of their Necks observ'd.

Glass
Necklaces.

This surprizing
Difference,
whence.

This extraordinary Difference which is found betwixt the two Sexes of this Country, the Men being all very ugly, and the Women on the contrary surprizingly beautiful, affords Matter to exercise the Speculations of Philosophers and Naturalists; especially if to this we add, that the few ill-favour'd Women which one sees in this Country are so frightfully ugly, that they seem to be loaded with the Deformity of all the Women in the Nation.

Circumci-
sion.

The *Circassians* circumcise and observe several other Ceremonies, which shew they pretend to be

be *Mohammedans*; but they have neither *Mullas* nor *Moskees*, nor make use of the *Alcoran*.

As *Mohammedans*, they are allowed * as many *Wives* as they can maintain, tho they seldom take more than one. When a Man dies without Children by his Wife, his Brother is obliged to marry the Widow in order to raise up Children to the deceased: They express much Sorrow at the Death of any of their Parents, so far as to tear off their Hair and scratch their Faces. They bury their Dead very honourably, and let the Family of the Deceased be ever so poor, they do not fail to build a little House over the Grave; and these little Houses are more or less adorn'd according to the Substance of the Defunct. At the Interment of any Person of Distinction they sacrifice an Ox, which is chosen for that Purpose with very extravagant Ceremonies; the Skin of this Ox is hung afterwards upon a high Pole in the middle of the Village, before which the *Circassians* go and make their Adorations with much Fervency, and that this Skin must continue there till the Death of some other Person of that Quality puts another in the Place of it. In this consists almost all the Religion of the *Circassians*; nevertheless the *Greek Religion* begins at present to make great Progress in that Country.

The *Circassians* are good Horsemen like all the other *Tatars*. They subsist by Hunting, by their Cattle, and by Husbandry; yet that does not hinder them to be great Robbers when an Opportunity offers; however, without using that Force and Violence which the *Tatars* of *Daghestan* their Neighbours do.

[* No Mohammedan is allowed more than five Wives by their Law.]

They

Dwellings. They dwell in Winter in little Towns and Villages, which consist generally of very sorry thatch'd Houses, and in Summer they go and encamp the best part of the time in Places where they find good Pasture.

Country very barren towards the Caspian. Towards the Coasts of the *Caspian Sea* the Country of the *Circasses* is very barren, and from the River *Kiselaer* to the Mouth of the River *Volga*, which contains a Space of above fifty *German Leagues*, the whole Country is only one vast dry Plain, where nothing is to be found but some great Holes of Salt or stagnant Water, which renders the Passage by Land from *Astrachan* to *Derbent* very dangerous and difficult; but towards the Frontiers of *Daghestan* and *Georgia*, this Country is very fine, and produces all sorts of Plants and Fruits in great Plenty. There are also Silver Mines in *Circassia* towards the Mountains of *Caucasus*, the Mineral of which has been proved very rich in several Essays which have been made of it; but the Junctures of Times would never hitherto permit working in them.

Silver Mines.

Circassian Horses. 'Tis from the mountainous Parts of this Country that those *Circassian Horses* come, so much esteemed in *Russia*, that one of them bears a Price of two hundred Ducats when it is of a good breed. These Horses are far from handsome, seeing they have long Legs, no Belly nor Buttocks, a long stiff Neck with a great Head; but their Merit lies in being exceeding swift, and going at a great Rate, which partakes of the Amble, and that so fast that another Horse must always be upon a full Gallop to keep up with one of them, while the *Circassian Horse* never goes out of his ordinary Gate. A very little Food serves them, and in case of need even the Moss which grows about the Shrubs will suffice;

suffice; tis also said that they lose their Quality, and become heavy when they are taken care of, and kept like our Horses.

The *Circassians* have particular Princes of their own Nation whom they obey, and these are under the Protection of *Russia*, which is in Possession of the Capital of the Country called *Terki*, where the most powerful Prince of the Country resides: The *Circassians* may make in all about 20000 armed Men. See the Travels of *Olearius*. *Princes of their own protected by Russia.*

S E C T. II.

Of the Country of **DAGHESTAN**, and the **DAGHESTAN** *Tatars*.

THIS Country of *Daghestan* extends in length from the River *Bustro* which falls into the *Caspian Sea* at 40 Deg. 20 Min. Latit. to the Gates of *Darbend*, and in breadth from the Shore of the *Caspian* to within six Leagues of the Town of *Erivan*; it is altogether mountainous, but for all that it is very fertile in those Parts where it is cultivated. *Extent.*

'Tis from these Mountains that the Country derived its present Name, *Tag* signifying in the *Turkish* Language a Mountain, and *Taghestan* or *Daghestan*, as they commonly pronounce it, a Country of Mountains. See thereupon the Voyages of *Olearius* and *Tavernier*. *Name.*

The *Tatars* who at present possess the Country of *Daghestan*, where they retir'd at the same time and on the same occasion with the *Circassians*, are the most ill-favour'd of all the *Mohammedan Tatars*: they are commonly below the *Most ill-favour'd of all the Tatars.*

the middling size, but strongly set; they are very swarthy, and they have some Resemblance of the *Callmaks* in the Nose, and the nearness of their Eyes, which are well enough cut according to the taste of the other *Mohammedan Tatars*. Their Hair which is very black and coarse like Hogs Bristles, is cut so that it does not fall quite so low as the Shoulders.

Habit.

They wear Gowns of a kind of very thick dark grey-colour'd or black Cloth, which falls as low as the Calf of the Leg, over which they throw a short Cloke, or instead of the Cloke two Sheeps Skins sewed together. They cover the Head with a sort of square Bonnet of thick Cloth, which they line in Winter with some Skin, and their Shoes and Stockings consist in a sort of Shoes made of one Piece of Sheep or Horse Skin sewed together on the top of the Foot.

Women.

Their Women are habited suitably; they go with the Face uncover'd after the manner of the other *Tatar Women*, and would not be unhandfom, if the ugly Habits which they wear did not disfigure them so much.

Arms.

The Arms of the *Tatars* of *Daghestan* are the same as those of the other *Mohammedan Tatars*, to wit the Bow and Arrows, the Sabre, the Lance, and the Javelin; nevertheless some of them now-a-days begin to use Fire-Arms, which however they don't well understand how to manage.

Cattle.

Their Horses are very small, but exceeding swift and expert in climbing the Mountains. They have great Troops of Cattle, of which they leave all the Care to their Wives and Slaves; for the Men put themselves under Arms as soon as they rise, and do nothing all the Day but look out for an Opportunity to execute some

some Designs after their Fashion, which are much the same as those of our Highwaymen. All the Strangers who fell into their Hands are quite stript and made Slaves of without Ceremony; neither do they lose any Occasion to steal Women and Children out of *Circassia*, *Georgia*, and other neighbouring Countries, and for want of such they steal Women and Children from one another, and go sell them at *Darbend* or at *Erivan* and *Teflis*, according to the Circumstances of Trade and Time.

They profess the *Mohammedan* Religion, but they take no great care to observe the *Alcoran*.

They obey diverse petty Princes of their Nation, who take the Title of Sultan, and who are as great Robbers as their Subjects. Amongst these Princes there is one who is as their *Chan*, with a kind of Superiority over all the rest, to whom they give the Name of *Shemkal*. This Dignity is elective, and the Election is made by means of an Apple which the Head of the Law casts in the middle of a Circle, where all the Princes of that Nation are rang'd for that Purpose, which ought to be a kind of Lot; but the good Man knows how to cast the Apple so that it shall only hit him to whom he would have that Dignity fall: nevertheless the other Princes obey the *Shemkal* only just as much as they please.

As barbarous as the *Daghestan* Tatars are, they have nevertheless one very good Custom which they carefully observe, viz. that none among them shall marry till he has planted 100 Fruit Trees in a Place mark'd out; insomuch that one finds, every where throughout the Mountains of *Daghestan*, Forests of all sorts of Fruit Trees.

Forces.

All the Forces of the *Daghestan* Tatars amount to about twenty thousand Men and more.

Live in Towns.

They dwell in Towns and Villages built much after the *Persian* Manner, but not quite so handsom.

Boinak Seat.

The Town of *Boinak* is the Residence of the *Sbemkal*, and that of *Tarku* the most considerable one in the Country.

Independent.

They have preserv'd themselves hitherto entirely Independent of the neighbouring Powers, in which the Mountains of the Country, inaccessible to all but those who know the Passages of them, have always been of great Service to them.

Opposed the Czar in 1722.

When the late Emperor of *Russia* went in 1722 to take the City of *Darbend*, he found much Resistance in his March from the *Daghestan* Tatars; but the Fortrefs of *St. Andrew* which the *Russians* have built since in the heart of their Country, to the North of the Town of *Tarku*, on the Shore of the *Caspian* Sea, almost half way between *Darbend* and *Terki*, is a Curb to them, and promises fair one Day for constraining them to submit intirely to the Obedience of *Russia*, provided it can maintain it self in the Conquests which the late Emperor has made on that side.

S E C T. III.

Of the ALANS or ALAINS, an Independent People of the Mountains.

THE Nation which is known at present by the Name of *Alans*, inhabit the Mountains of *Caucasus* between the *Black Sea* and the *Caspian*, to the East of the *Abasses* and North of *Georgia*; they are very ill-favour'd, but of Stature tall and loose, very resolute, and extremely dextrous in the Use of all sorts of Fire-Arms; they have also the Skill to make their own Muskets, and very good Powder, tho' otherwise they live in extreme Poverty, having only their Cattle and Hunting to subsist on.

Alans inhabit Caucasus.

Make Fire-Arms and Powder.

They dwell in little Villages, and have their particular Chiefs, whom they obey independant of any other Power. They pretend to be Christians as well as the *Abasses*; and it is plain they have had the same Reason which those had to confine themselves within the Mountains of *Caucasus*, since the Country of *Dagbestan*, which they heretofore possessed, is at present in the Hands of *Mohammedan Tatars*.

Independent.

Christians.

Among the other barbarous Nations who came to invade the *Roman Empire* after the Death of *Augustus*, the *Alans* were one of the first; but tho' they harass'd that Monarchy for more than a whole Age, and ravaged *Europe* from one end to the other, we are yet to seek from whence they certainly came; and all which has been written thereupon to this time is only founded upon very uncertain Conjectures: the only thing which appears probable with regard

Alains' or Alans invade the Roman Empire.

to them is, that they have issued somewhere from the North East of *Europe*, but from what Province we are intirely ignorant of. Nevertheless as the Oriental Authors unanimously agree to place a certain People whom they call the *Alans* in the Country, which is known to us at present by the Name of *Dagbestan*, and that at present there is found a Nation of that Name in the Mountain of *Caucasus*, it is very likely that the *Alans* who invaded the *Roman Empire* came from this Country.

S E C T. IV.

Of the *ABASSES*, an Independent People of the Mountains.

Abasses
Independent.

Once powerful
erst.

Handson
but great
Robbers.

THE *Abasses* are certain People inhabiting the Mountains of *Caucasus* on the side of the *Black Sea* towards the 45th Deg. of Latit. for it is certain that these *Abasses* had been much more powerful in the Ages past, and that their Country extended heretofore as far as the *Caspian Sea* towards the North of *Dagbestan*; but since the *Tatars* have extended themselves on that side, the *Abasses* as well as divers other People who dwelt of old between the *Black Sea* and the *Caspian*, have lost Ground and been obliged at last to shut themselves up in the Mountains of *Caucasus* to shelter themselves from the Intults of those bad Neighbours.

The People who are known at present by the Name of *Abasses* are very beautiful and well shaped, but great Robbers; for they steal one another whenever they can, and sell them to the *Turks*,

Turks, who are very fond of Slaves of this Na-^{Breed}tion, because they are commonly handfom and ^{much Cat;}ingenious; they live by Hunting and their Cat-^{tle.}tle, of which they breed very numerous Drovers in the fine Valleys which are inclosed in those Mountains.

They don't dwell in Towns or Castles, but ^{Live on}several Families join together and take Posses-^{Hills.}sion of the Top of some Hill which they find for their Conveniency, and there built Cabins to lodge in the best they can; they take care to fortify their Habitations with good Hedges and Ditches against any Surprize from the neighbouring Villages, who continually seek to make Slaves one of another for Profit sake.

They have petty Princes or Chiefs of their ^{Princes}Nation who govern absolutely; they pretend ^{absolute.}to be Christians, but have neither Church nor ^{Christians.}Priest; they don't inter their Dead, but put their Bodies in Chests made of some Trunk of ^{Burials.}a hollow Tree, and hang them in that Manner on a Tree, observing to hang one Part of the Moveables of the Deceased about those airy Tombs. See the Relation of *Colchis* by *P. Lambert.*



C H A P. XIII.

A DESCRIPTION of SIBERIA.

S E C T. I.

The Bounds, Extent, Climate of Siberia, and of the Discovery and Conquest of it by the Russians.

Bounds.

THE Country which is known to us at present by the Name of *Siberia*, comprehends the most Northern Part of *Asia*, being bounded by the Sea of *Japan* on the East, by *Grand Tatar*y on the South, by *Russia* on the West, (from which it is separated by the beginning of *Mount Caucasus*) and by the icy Sea on the North; so that *Siberia* in its present Condition might contain about eight hundred *German Leagues* in its greatest Extent from West to East, and near three hundred Leagues from South to North.

Extent.

Climate.

As this vast Country is situate between the 50th and 70th Deg. of Latit. it must needs be very cold in the most northern Parts of it, and the rather because there is nothing to cover those Quarters against the Violence of the North Wind, which reigns there almost three quarters

The Coasts of the Icy Sea level.

of the Year; because as one advances towards the Coast of the icy Sea, the Mountains of that Country, in other Parts very high, grow level insensibly, in such manner that at length you find nothing but vast Plains cover'd with little Fur Trees and other Shrubs, and interspersed from

time to time with little low Hills, which give full Liberty to that terrible Wind to penetrate into the most remote Cantons of *Siberia*.

Siberia has been wholly under the Obedience of the *Russians* for these 130 Years past; 'tis of that Conquest our Author speaks, p. 209. which happen'd on this Occasion: In the Reign of the *Czaar Ivan Wasilowitz*, there was a Colonel of the *Cosaks* of *Don* called *Yermak Timofewitz*, who having for a long time rang'd about the *Occa* and *Wolga* with some thousand *Cosaks*, pillaging and ravaging all the Towns and Villages thereabouts, found himself at last so press'd by a great Number of Troops which were sent after him on all sides, that not being able to recover the Habitations of the *Cosaks*, which they had taken care to intercept, he was obliged after having lost in several Engagements the best part of his Men, to return up the Rivers *Kama* and *Susarwaya*, to try to shelter himself from the Punishment which he knew to be due to his Actions.

In this desperate Situation he propos'd to one *Strobanoff*, who possess'd much Lands about the River *Susarwaya*, that if he would give him Boats and Men to assist him in drawing those Boats over the Mountains, he would fall down the *Tura* with the eight hundred *Cosaks* which still remain'd with him, and see if he could take the Towns of *On Zigidin* and *Siber*, called at present *Tumeen* and *Tobolskoy*, which were the only Towns then in all *Siberia*. *Strobanoff* fearing to make this Man desperate by rejecting his Request, and finding an Advantage on the other hand in removing the *Mohammedan Tatars* from his Borders, accepted the Proposal, and assisted him generously with whatever might be necessary on that Occasion.

Discovery and Conquest of Siberia by the Cosaks.

Yermak Timofewitz is assisted by Strobanoff.

Yermak
surprizes
On Zigidin
and Siber.

Drives
Kutziun
Chan out
of his
Kingdom.

Resigns his
Conquest
to the
Tzar.

Yermak
killed.

Militia of
Siberia
called Co-
saks in
honour of
this Con-
quest.

With this Assistance *Yermak Timofewitz* descended the *Tura* with his *Cosaks*, surpriz'd the Town of *On Zigidin*, now called *Tumeen*, and from thence went and seized the Town of *Sibir* or *Tobolskoy*, drove out *Kutziun Chan* who then reigned there, and took his Son Prisoner: but considering afterwards that it would be impossible for him to stand his Ground with so few Soldiers against so many thousand *Mohammedan* *Tatars*, as soon as they should have recover'd their first Surprize, he sent the Son of *Kutziun Chan*, named *Altanay Sultan*, to *Moscow*, and offer'd his Conquest to the *Russian* Court in expiation of his Crimes; which having been readily accepted, *Yermak* had his Pardon, and a good Number of Troops were immediately detach'd to take Possession of that Country; and from that time forward the *Russians* have every Day more and more advanced in *Siberia*, till at last they have reach'd the Shore of the Sea of *Japan*.

Yermak Timofewitz lost his Life soon after his successful Expedition; for falling down the *Ir- tis* with some Boats, he was surpriz'd in the Night by a strong Party of *Tatars*, who cut him in pieces with most of his Men: and as this Conquest was owing to the *Cosaks*, they were willing to leave them the Honour of it; so that as often as they sent Troops thither they were incorporated with the *Cosaks*: And this is the reason that all the Militia of *Siberia* to this Day bear the Name of *Cosaks*.

[In the Reign of the *Tzar Peter* the Country of the *Samoyeds* and North Part of *Siberia* was discover'd, as shall be related in our farther Account of *Tatary*.]

S E C T. II.

The Soil, Product, Coin and Trade of Siberia.

THE northern Part of *Siberia* produces no North
 sort of Grain nor Fruit; so that all that ^{part quite}
 lies beyond 60 Deg. of Latit. is wholly uncul- ^{barren.}
 tivated, and the *Russians* who are settled in the
 few Towns which are on that side are obliged
 to fetch the Grains they stand in need of for ^{South part}
 their Sustenance from the other Parts situate to ^{exceeding}
 the South, which are extremely fertil, notwith- ^{fertil.}
 standing the Cold is even there very piercing.

The best till'd Cantons of *Siberia* are at pre- ^{Places in}
 sent about the Rivers *Tobol*, *Nevia*, *Iseet*, *Ishim*, ^{Siberia}
 and *Tobenda* to the West of the *Irtis*, as also the ^{best culti-}
 Banks of that River from *Tobolskoy* to the South ^{vated.}
 of the Town of *Tara*; all those Quarters being
 cover'd with Villages and great Burrows on ac-
 count of the great Fertility of the Country.
 The Lands about the Town of *Tomskoy* to the
 East of the *Oby*, as also the Banks of the *Yenisea*
 from the Town of *Abakan*, as far as that of *Ye-*
skoy, are likewise well cultivated; so is all
 the Country about the Lake *Baikal*, from the
 Town of *Ilimskoy* situate to the North of the
 River *Angara* to the Town of *Nerzinskoy* on the
 River *Siilka*, and from the Town of *Selinginskoy*
 to the North of that of *Kirenskoy* near the *Lena*;
 and thort all the southern Part of *Siberia* is of a
 wonderful Fertility, and needs only Cultivation
 to produce in abundance all the Necessaries of
 Life.

The Pastures there are excellent, and the ^{Mines of}
 Rivers swarm with Fish; nor are there wanting ^{Copper}
 Mines, witness the Copper Mines near *Nerzin-* ^{and Iron.}
skoy,

sky, and the Iron Mines of *Uktus* and *Congur* towards the Frontiers of the Kingdom of *Cajan*, which they are actually at work upon.

Gold and
Silver pass
as Com-
modities.

As Silver is very scarce in *Siberia*, all Provisions and other Merchandizes of the Country grow there very cheap, and all Business is carry'd on in way of Exchange by receiving Goods for Goods, according as the Parties shall agree among themselves about the Value. Gold and Silver which is brought there from *China*, as well as the Gold Dust which the *Buchars* bring there in time of Peace, are receiv'd only as Merchandizes.

Beasts and
Birds be-
come
white in
Winter.

Black
Foxes and
Zibelins
only found
in Siberia.

All the
rich Skins
carry'd in-
to the
Treasury.

Great
Quantities
carry'd out by
Commi-
sioners.

All *Siberia* is full of Beasts, whose Skins are fit to be employ'd in furring, as well as all sorts of Game; and 'tis remarkable that towards the Coasts of the icy Sea all the Beasts become white like the Snow in Winter, as also one part of the Birds. 'Tis only in *Siberia* and the Provinces depending of it that they find the black Foxes, and Zibelins as well as the Glutons: and the fairest Skins of Ermins and Lynx come likewise from thence: Castors are also found there in plenty, and those of *Kamtzchatzka*, among others, are of an extraordinary size.

As all these Skins are very precious and rare, none are suffer'd, be they who they will, to trade in them, but the Inhabitants of the Country who have of them are oblig'd to carry them to the Commissioner of the Treasury, who must pay them at a fixt Price. But that gives occasion to all sorts of Impositions: nevertheless there is yearly carry'd out of *Siberia* a prodigious quantity of these sorts of Skins, by the Connivance of those who are paid to hinder their carrying out, for they search in several Places those who pass out of *Siberia* into *Russia*, in order to prevent their carrying any choice Skins

Skins with them which are raw ; but a small Gratification settles that Affair. With the other ordinary Skins the Inhabitants of the Country are allow'd to traffick as much as they please.

The Zibelins are a sort of Martins which are **Zibelines** found no where but in *Siberia*, and the Countries **a sort of Martins.** depending on it: They are bigger than the common Martins which are found in the North Parts of *Germany* ; but excepting that they resemble them perfectly. For the Zibelins to be beautiful, the Hair should be close, of a fine dark brown Lustre, and interspersed with thin white Hairs ; the best come from *Jakutskoy* and about the River *Lena*. They shoot them commonly with Arrows of Wood, rounded at the end that they might not make Holes in the Skin. In the choicest Furs they employ only the Back of the **Back, the choicest Fur.** Zibelins ; the Bellies which are of a bright brown are kept for the inferior sort. And of the Tails of these Animals are usually made those Zibelin Tippetts and Muffs which our *Dames* wear in Winter.

As all the People of that vast Continent **Commerce of Siberia with Chi-** which we call *Siberia* pay their Contributions in **na.** Skins, and as also all the best Skins ought to be sold by the Inhabitants to the Commissaries of the Treasury of the Crown at a certain fixt Price, they not being permitted to trade freely but with the worst sort ; 'tis easy to conceive that there ought to enter yearly a prodigious Quantity of valuable Skins into the Magazines of the Court of *Russia* ; and forasmuch as the Consumption which is made of them in *Europe* is not great enough to be able to empty them intirely, besides that they take care not to let too many Skins go out at a time, for fear of lowering the Price too much in foreign Countries ; the Contiguity of the Estates of *Russia* with

with those of *China* since the *Mungals* of the East are in possession of it, has made them think of the Establishment of an advantageous Trade with that Empire for the Sale of those Skins which are in great request in *China*; and it was first agreed with the Court of *China*, that there should yearly arrive at *Pekin* a Caravan of *Siberia*, with Skins and other Merchandizes of that Country growth; that the said Caravan should enjoy a full Liberty of Trade during its Stay in *China*, and that it should be permitted at its Return to import as much Merchandizes of the Growth of *China* as it should think fit; that the Expenses also of the Caravan should be entirely defray'd by the Court of *China*, from the time of its Entrance within the Dominions of that Empire, till its Departure out of it again on its Return; and that the Subjects on both sides should enjoy a full Exemption from all Customs at going out and coming in, and from all other Imposts, with regard either to themselves, or their Merchandizes.

*Interrupt-
ed.*

The Commerce subsisted for several Year on that Footing between *Siberia* and *China*, greatly to the Advantage of the Court of *Russia*: But since the last Broils that happen'd between *Russia* and *China*, on account of the Town of *Albassin*, the *Chinese* have begun to perplex exceedingly the *Russian* Caravans; and as they are not so much under a Necessity at present to fetch their Skins from *Siberia*, since the *Mungals* of the East have extended their Dominion along the Banks of the River *Amur*, where much *Zibelins* and other Skins are found, tho they are not so valuable as those which come from *Siberia*; they have by little and little not only very much limited the Commerce of Caravans, but they have also refused them entirely
the