

A MAP
of the
NORTHERN ASIA
as it was about the time of the
Grand Invasion of the Tatars into
the Southern parts of Asia under
the Conduct of Zingis Chan
Adapted to the Genealogicall
History of the Tatars.



Scale
100 German Leagues

1445^b.C.9
and

A GENERAL

HISTORY

OF THE

Turks, Moguls, and Tatars,

Vulgarly called

TARTARS.

TOGETHER

With a DESCRIPTION of the Countries
they inhabit.

Abul Ghazi Babader
K *Babader*

In TWO VOLUMES.

I. The Genealogical History of the *Tatars*, translated from the *Tatar* MANUSCRIPT written in the *Mogul* Language by *Abu'l Ghâzi Babâder*, *Khân* of *Khowârazm*.

II. An Account of the PRESENT STATE of the *Northern Asia*, as it includes *Grand Tatar*, (or the Countries possess'd by the *Moguls* and *Tatars*) and *Siberia* : With some Observations relating to *Great Russia*, *Turkey*, *Arabia*, *Persia*, *India* and *China*.

With Two MAPS exhibiting the Antient and Present State of GRAND TATARY.

The whole made *English* from the *French*, with several Improvements and Additions.

L O N D O N :

Printed for J. and J. KNAPTON, J. DARBY, A. BETTESWORTH, F. FAYRAM, J. OSBORN and T. LONGMAN, J. PEMBERTON, C. RIVINGTON, F. CLAY, J. BATLEY, and AARON WARD. M.DCC.XXX.

THE
Genealogical History
OF THE
TATARS.

Translated from the *Tatar* MANUSCRIPT
written in the *Mogul* Language by *Abu'l Ghâsî*
Bahâder, *Khân* of *Khowârazm*.

C O N T A I N I N G

The ANTIQUITIES of the *Moguls* and *Tatars* from
Adam, according to the Account of the *Mohammedan*
TATARS. A curious Description of all the
Tribes into which the *Turkish* Nation is divided.
The LIFE of *Zingiz Khân* the Great, and of his
Successors in the four Parts of his Empire.

T O G E T H E R

With a complete HISTORY of the *Uzbek Khâns* of *Khowârazm*,
and in a good measure of the *Khâns* of *Great*
Bukharia, from the first Conquest of those Countries under
Shah Bakht Soltân in 1494. to the Death of *Abu'l Ghâsî*
Bahâder Khân, the Author, in 1663.

Illustrated with NOTES, and a MAP of *Great*
Tatary, as it was in the Time of *Zingiz Khân*.

The Whole made *English*.

V O L. I.

L O N D O N :

Printed in the Year M.DCC.XXX.



THE
CONTENTS
OF
The First VOLUME.

PART I.



Contains the History of the Generations of the Tatars, from Adam down to Mogul, or more properly Mung'l Chan.

Chap. I. *Of Adam and his Descendants until the Deluge.*

Pag. 1

Chap. II. *Of the Posterity of Nui to the Time of Alanza Chan.*

5

Chap. III. *Of Alanza Chan and his Posterity, down to Siuntz Chan ; descending in the seventh Degree from Tatar Chan.*

7

PART II.

Contains the History of the Generations of the Tatars, from Mung'l Chan to Zingis Chan, who did not descend in a right Line from the Princes, the Successors of Mung'l Chan.

Chap. I.

C O N T E N T S of

Chap. I. <i>Of Mung'l Chan and his Posterity.</i>	1
Chap. II. <i>Of the Birth and Reign of Ogus Chan.</i>	16
Chap. III. <i>Of the Children of Ogus Chan, and of their Descendants until Ill Chan.</i>	21
Chap. IV. <i>Of the Life and Reign of Siuntz Chan, and the Destruction of the Empire of the Mogulls.</i>	24
Chap. V. <i>Of the Fortune of Kajan and Nagos, the only Remains of the Posterity of Mogull Chan.</i>	26
Chap. VI. <i>Of the Tribes of the Kanklis, Kipzaks, Kallatz, and Karliks.</i>	31
Chap. VII. <i>Of the Tribe of the Vigurs.</i>	34
Chap. VIII. <i>Of the Tribes of the Takrins; of the Kergis, of the Camcamzuts, and of the Urmankatts.</i>	36
Chap. IX. <i>Of the Tribe of the Tatars.</i>	38
Chap. X. <i>Of the Tribe of the Virats, and its several Branches.</i>	40
Chap. XI. <i>Of the Tribe of the Naimanns, of the Caraits, of the Unguts, and of the Turkaks.</i>	42
Chap. XII. <i>Of the Tribe of the Mogulls.</i>	46
Chap. XIII. <i>Of the Tribes of the Markatts, the Kunkurats, the Ankarahs, the Allaknuts, the Caranuts, the Curlafs, the Ilzigans, the Ummauts, the Cunnachmars, the Arlats, the Kalkits, and the Kishliks.</i>	47
Chap. XIV. <i>Of the Tribes of the Vishuns, the Suldus, the Durmanns, the Bariens, the Sukuts, the Curla-uts, the Burkuts, and some other Branches of the Mogulls.</i>	51
Chap. XV. <i>Of the Chans of the Mogulls, from their sallying out of Irgana-kon, down to Zingis Chan.</i>	55

P A R T III.

Contains the History of the Reign of Zingis Chan, from his Birth to his Death.

Chap. I. <i>Of the Birth of Zingis Chan, and his first Years, to the Death of his Father, and his Advancement to the Throne of the Mogulls.</i>	63
Chap. II. <i>Of some Things that fell out during the first Years of the Reign of Zingis Chan.</i>	67
Chap. III. <i>Of the War of Zingis Chan, against Aunak Chan of the Caraits; and of the Defeat of the latter.</i>	70
Ch. IV. <i>Zingis Chan is acknowledged Chan of the Mogulls.</i>	78
Chap. V. <i>Of the War of Zingis Chan, against Taijan Chan of the Naimanns; and of the Reduction of the Tribe of the Naimanns under the Obedience of Zingis Chan,</i>	80
Chap.	

the First VOLUME.

- Chap. VI. *Of the Reduction of the Tribe of the Markatts under Zingis Chan, and of the Conquest of the Town and Kingdom of Tangut.* 83
- Chap. VII. *Of the Death of Bairak Chan of the Naimahns, and of Tochtabegi Chan of the Markatts.* 84
- Chap. VIII. *Of the Reduction of the Kergis under the Obedience of Zingis Chan, and of the Death of Zamucha Zizen.* 86
- Chap. IX. *Of the voluntary Submission of the Vigurs to Zingis Chan.* 87
- Chap. X. *Of Zingis Chan's War against Altan Chan of Kitay.* 88
- Chap. XI. *Of the Reduction of the Town of Akashin, the quashing some Seeds of Rebellion, and of the Death of Kutshluk.* 93
- Chap. XII. *Of the Wives and Children of Zingis Chan.* 95
- Chap. XIII. *Of the Commencement of the War between Zingis Chan, and Sultan Mahamet Shah of Charass'm.* 97
- Chap. XIV. *Of the Expedition of Zingis Chan into Great Bucharia.* 107
- Chap. XV. *Of the Expedition of the three Sons of Zingis Chan into the Country of Charass'm, and of the Reduction of many Towns on the Frontiers of the Indies under the Obedience of that Prince.* 118
- Chap. XVI. *Of some Actions of Sultan Dsalaludin, Son of Sultan Mahamet.* 122
- Chap. XVII. *Of the Expeditions of the two Mogull Generals into divers Provinces of Persia, and of the Death of Sultan Mahamet.* 127
- Chap. XVIII. *Of the Expedition of Taulai Son of Zingis Chan into the Province of Chorassan.* 133
- Chap. XIX. *Of the Return of Zingis Chan into his hereditary Provinces, and of his Death.* 140

PART IV.

Contains the History of Ugadai Chan, third Son of Zingis Chan; and of his Successors in the Empire of the Moguls, of the Posterity of Zingis Chan.

- Chap. I. *Of the Reign of Ugadai Chan.* 148
- Chap. II. *Concerning some memorable Actions of Ugadai Chan.* 153

C O N T E N T S of

- Chap. III. *Of the Reign of Kajuk Chan, Son of Ugada Chan ; and of the Posterity of those Princes.* 151
Chap. IV. *Of the Reign of Mangu Chan, Son of Taula Chan.* 151
Chap. V. *Of the Reign of Coplai Chan, fourth Son of Taulai Chan.* 161

P A R T V.

Contains the History of Zagataï Chan, Second Son of Zingis Chan, and of the Princes of his Posterity, who have reigned over the Cities and Kingdoms of Cashgar and Ma-urenner.

- Chap. I. *Of the Life and Reign of Zagatai Chan.* 165
Chap. II. *Of the Princes of the Posterity of Zagatai Chan, who have reigned in the Country of Ma-urenner after the Death of Zagatai Chan.* 167
Chap. III. *Of divers other Chans who have reigned in the Country of Ma-urenner until Amir Timur.* 170
Chap. IV. *Of the Life and principal Actions of Amir Timur.* 172
Chap. V. *Of the Princes of the Posterity of Zagatai Chan, who have reigned in the Country of Cashgar.* 176

P A R T VI.

Contains the History of Taulai Chan, youngest Son of Zingis Chan, and of his Descendants who have reigned in the Country of Iran.

- Chap. I. *Of Halaku Chan, and of the Princes of his Posterity down to Abufait Chan.* 184
Chap. II. *Of the Civil Wars among the several Successors of Abufait Chan, and of the Reduction of the Country of Iran by Dzanibek Chan.* 188

P A R T VII.

Contains the History of Zuzi Chan, eldest Son of Zingis Chan, and of his Descendants who have reigned over the Kipzaks.

Chap. I.

the First VOLUME.

- Chap. I. Of Zuzi Chan, and of the Reign of his Son Batu Sagin Chan. 192
- Chap. II. Of the Princes of the Posterity of Zuzi Chan, who have reigned over the Kipzaks, after the Death of Batu Zagin Chan. 195
- Chap. III. Of the Descendants of Togai Timur, youngest Son of Zuzi Chan, who have reigned in the Country of Kipzak. 200

PART VIII.

Contains the History of Sheybani Chan, Son of Zuzi Chan ; and of his Descendants, who have reigned in the Countrys of Ma-ureiner, and Turan.

- Chap. I. Of the Life and Reign of Sheybani Chan. 205
- Chap. II. Of the Descendants of Sheybani Chan, down to Jadigar Chan. 208
- Chap. III. Of Burga Sultan, Son of Jadigar Chan. 212
- Chap. IV. Of the Death of Abulgair Chan, and also of Burga Sultan. 217.

PART IX.

Contains the History of the Descendants of Sheybani Chan, who have reigned in the Country of Charafs'm.

- Chap. I. Of Ilbars Chan, and Bilbars Sultan, who were the first Princes of the Descendants of Sheybani Chan, who reigned in the Country of Charafs'm. 221
- Chap. II. Of the Life and Reign of Hadsi Chan, of Hasan-culi Chan, of Saphian Chan, and of Buzzuga Chan. 232
- Chap. III. Of the Reign of Avanash Chan, and of the Civil Wars among the Descendants of Amunak, and those of Burga Sultan. 242
- Chap. IV. Of Kahl Chan, Akattai Chan, Junus Chan, and Dost Chan ; of the Civil Wars among the divers Branches of the Posterity of Amunak. 261
- Chap. V. Of Din Mahamet Chan, and of the other Descendants of Avanash Chan. 271
- Chap. VI. Of Hadsim Chan, and the other Descendants of Akattai Chan. 285

C O N T E N T S.

- Chap. VII. Abdula Chan *makes himself Master of the Country of Charass'm, and obliges Hadsim Chan to seek Refuge in Persia.* 290
- Chap. VIII. *Of the Re-establishment of Hadsim Chan in his Dominions, and of his Death.* 300
- Chap. IX. *Of the Reign of Arap Mahamet Chan, and of his Death.* 310
- Chap. X. *Of the Reign of Isphandiar Chan, and of that of his Brother Shariph Mahamet Chan.* 320
- Chap. XI. *Concerning the first Years of the Life of Abulgasi Chan.* 330
- XII. *Of the Reign and Death of Abulgasi Chan.* 350





CONTENTS

OF

The Second VOLUME.

PART I.

CHAP. I. *Observations upon Grand Tatar, and the Tatars in general.*

Seçt. I. *Of the Extent, Nature of the Soil, and Air of Grand Tatar.* 379

Seçt. II. *Tatars, whence descended.* 384

Seçt. III. *Of the several Branches of the Tatars, particularly so called.* 388

Seçt. IV. *The Government of the Tatars.* 391

Seçt. V. *Of the Manners and Customs of the Tatars.* 399

Seçt. VI. *Of their Building, Trade, and Sciences.* 409

Chap. II. *A Description of the Kingdom of Chowarazm subject to the Tatars.* 419

Seçt. I. *The Situation, Extent, Antiquity and Government of Chowarazm.*

Seçt. II. *Of the Inhabitants of Chowarazm, particularly the Turkmans and Uzbeks.* 423

Seçt. III. *A Description of the Provinces and Towns of Chowarazm.* 434

Seçt. IV. *A Description of the Rivers Amu and Khesell, and of the great Lake of Arall.* 444

Chap. III. *A Description of Great Bucharia, or Ma Wara 'Inahr, subject to the Uzbeks.* 452

Seçt. I.

CONTENTS of

Sect. I. <i>The Name, Extent, and Situation of Great Bucharia.</i>	Pag. 452
Sect. II. <i>Of the Inhabitants of Great Bucharia.</i>	455
Sect. III. <i>The Provinces and Cities of Great Bucharia.</i>	461
Chap. IV. <i>A Description of the Kingdom of Little Bucharia, or Cashgar.</i>	
Sect. I. <i>Of its Situation, Extent, and natural Advantages.</i>	469
Sect. II. <i>The principal Places in Little Bucharia.</i>	470
Sect. III. <i>The Government, Buildings, Language, Religion, Marriages, Burials, and other Customs of the Natives.</i>	474
Chap. V. <i>A Description of Tangut, subject to the Callmaks.</i>	485
Sect. I. <i>Its Extent, Government of the Dalai Lama, and his Religion.</i>	485
Sect. II. <i>Of the Towns of Tangut, and the great Desert of Shamo, or Goby.</i>	491
Chap. VI. <i>Some Account of Cara-Kitay.</i>	495
Chap. VII. <i>A Description of the Country of the Mungals, or the Eastern Part of Grand Tatar.</i>	
Sect. I. <i>Of the Situation, Bounds, Extent, and natural Products.</i>	499
Sect. II. <i>Of the Mungals, or Moguls, both of the East and West; their Manner, Customs, Government, Religion, &c.</i>	502
Sect. III. <i>The Religion of the Mungals of the West, and particularly of the Kutuchta, their High-Priest or Pope.</i>	508
Sect. IV. <i>The Towns and Rivers in the Country of the Mungals.</i>	512
Sect. V. <i>A Dissertation concerning Gog and Magog.</i>	518
Chap. VIII. <i>A Description of the Country of the Mogulls, called Callmaks; containing the middle and West Part of Grand Tatar.</i>	
Sect. I. <i>Its Situation, Bounds, Provinces, Towns, Rivers, Mountains: An Account of the Archora.</i>	521
Sect. II. <i>Of the Original, Names, Branches, Customs, Manners and Religion of the Callmaks.</i>	529
Sect. III. <i>Of the three Branches of the Mogulls or Callmaks, and of several other Tribes under their Dominion.</i>	538
	Sect.

the Second VOLUME.

- Sect. IV. *Of the Government of the Mogulls or Callmaks, and the Power of the Con Tailha their Grand Chan.* 541
 Sect. V. *Of the Wars between the Contailh, and the Chan of China, and of the Revolution which happen'd there-upon.* 546
 Sect. VI. *Of the Tombs, Pyramids, deserted Towns, and curious Writings, found lately in the Country of the Callmaks.* 555

 Chap. IX. *A Description of the Country of Turkestan, subject to the Tatars.*

 Sect. I. *Name, Bounds, antient Power, Government, Division, Towns.* 562
 Sect. II. *The Inhabitants of Turkestan.* 571

 Chap. X. *A Description of the Country and Inhabitants of Kipzak, Kipjak, or Kafjak, subject to the Russians.*

 Sect. I. *Its Name, Extent, Conquest, Inhabitants, &c.* 576
 Sect. II. *Of the Balhkir Tatars and Tatars of Uffa, who inhabit the Duchy of Bulgar in the Kingdom of Casan.* 579
 Sect. III. *Of the several Branches of the Cofaks.* 582

 Chap. XI. *An Account of the Tatars of Crimea, Budziak, and Kuban.* 597

 Sect. I. *A Description of Crimea and its chief Towns.* 597
 Sect. II. *An Account of the Tatars of Crimea.* 600
 Sect. III. *The Tatars of Budziak.* 604
 Sect. IV. *The Kuban Tatars.* 605

 Chap. 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.*

 Sect. I. *Of Circassia, and the Circassians.* 607
 Sect. II. *Of the Country of Daghestan, and the Daghestan Tatars.* 613
 Sect. III. *Of the Alans or Alains, an Independent People of the Mountains.* 617
 Sect. IV. *Of the Abasses, an Independent People of the Mountains.* 618

 Chap. XIII. *A Description of Siberia.* 620

Sect. I.

C O N T E N T S of

Sect. I. <i>The Bounds, Extent, Climate of Siberia, and of the Discovery and Conquest of it by the Russians.</i>	620
Sect. II. <i>The Soil, Product, Coin, and Trade of Siberia.</i>	623
Sect. III. <i>The Inhabitants of Siberia.</i>	630
Sect. IV. <i>The Division, Government, Buildings, Towns.</i>	649
Sect. V. <i>Of the Lakes and Mountains of Siberia.</i>	652
Sect. VI. <i>Of the Rivers of Siberia.</i>	655
Sect. VII. <i>Of the Icy Sea and Streights of Waygat. Asia not contiguous to America.</i>	662

P A R T II.

Chap. I. *Observations relating to Great Russia.*

Sect. I. <i>Its Extent, Bounds, Nature of the Soil, Commodities.</i>	665
Sect. II. <i>The Original, Name, and Qualities of the Russians.</i>	668
Sect. III. <i>The Government of Russia, and of the City of Moscow.</i>	673
Sect. IV. <i>The Rivers of Russia.</i>	677

Chap. II. *Observations upon Turkey.*

Sect. I. <i>Why Turkey is called Rûm by the Orientals, and the Ottoman Sultan, Chalifah. An Error to call his Subjects Turks.</i>	682
Sect. II. <i>The Provinces of Diarbekr, Curdistan, and Erak; with an Account of Mount Ararat.</i>	685

Chap. III. *Observations on Arabia and the Mohammedans.*

Sect. I. <i>Of Arabistan. The Inundations of the Persian Gulf. Of Mekka and Medinah.</i>	691
Sect. II. <i>Of Mohammed and his Religion.</i>	696

Chap. IV. *Observations relating to the Country of Iran, or Persia at large.*

Sect. I. <i>Of the Name and Extent of Persia. Women Dancers.</i>	706
Sect. II. <i>Of the Title of Chan, still given to Governors in Persia. The Points in which the Persians differ in Opinion from the Turks and other Mohammedans.</i>	709
Sect. III. <i>Of the Provinces and Cities of Persia.</i>	715
Sect. IV. <i>A Description of the Caspian Sea.</i>	747

the Second V O L U M E.

Chap. V. *Observations relating to India.*

Sect. I. *Of the Mohammedan Kingdoms founded in India before the Conquest of the Moguls.* 754

Sect. II. *Of the Town of Cabul, and Kingdom of Cashmir.* 759

Chap. VI. *Observations relating to China, subject to the Tatars, or rather to the Mungals.*

Sect. I. *Kitay, or Cathay and China, the same. Also Chan-balik and Pekin the same. Of Nanking, the Chinese Wall, and River Hoangho.* 763

Sect. II. *Of the Expulsion of the Tatars by the Bonzas, and their second Conquest of China under Zungh te.* 770

Sect. III. *Of the Reign of Cangh Hy, the Laws he introduced, and the Methods he made use of to establish the Dominion of the Tatars in China.* 775



T H E



THE
TRANSLATOR'S
PREFACE.

A History of the several Branches of the Tatars is a great Curiosity; and this which we here present the Publick has the better Claim to its Regard as coming from a Tatar himself: tho' possibly there are some, who, according to their narrow way of thinking, may reject it for the same Reason.

But whatever such Persons may fancy, 'tis certain the Tatars have made themselves remarkable for Erudition as well as Arms. That Zeal for the Encouragement of Learning which pass'd thro' the several Successions of Persian Kings, did not cease upon the Conquest of the Tatars, but descended even to them. It is to Hulaku, surnamed Il Khân, the Founder of their Monarchy in Persia, that we owe the Astronomical Tables of Nasir al dîn al Tûsi, call'd from him Ilkhanian. He built a magnificent Observatory at Marâgha in Persia, and invited thither all the great Astronomers of his Time to observe the Motions of the Heavens. Tatars famous for Learning as well as Arms.

a Kazan

Kazan Khân his 6th Successor, caused * the History of the Moguls and Tatars to be written by his Wazîr (or as we write it Vizier) Fadl allah, from which the present History is chiefly extracted : and Abu sayd Khân the Great is remark'd to have spent most of his Time in Study.

If we pass from the Descendants of Zingîz Khân to those of Timûr-beg, or as our Author calls him Amîr Timûr, we shall find that Love for Learning still continue. Besides the magnificent Academy and Observatory erected at Samarkant, the first by the last mentioned Hero, and the other by his Grandson Ologh Beg ; this last Monarch has made himself famous, among other things, for the Tables of Epochas, and the fixt Stars, which go under his Name, and will always remain as Monuments both of his Learning and Inclination to promote the Sciences. It is no Novelty in the East to find Kings among their Authors, and the Book before us is an Instance of two, the Father and the Son, who were both Khâns of Khowârazm.

Genius of
the Tatars
proved
from their
Conquests.

It may appear at first sight a little out of the way to draw an Argument of the Tatar Genius from their Conquests : Events which we shall be told perhaps are the Effects of brutal Force, and in which Numbers only have had the Decision. But whoever shall place those three great Tatar Heroes in his view, I mean Zingîz Khân, Timûr beg and Zungh-te, the last Conqueror of China and shall consider from how small a Beginning, and by what degrees, they rose to such immense Power the potent Neighbours they had to struggle with on all sides, and the various Turns of Fortune they underwent before they could even secure themselves at home : In short, that each of them, comparatively out of nothing, enlarged his little Canton to a prodigious Empire ; and in the Compass of a single Reign, nay in a few Years of that Reign, con-

* Pag. 30.

The Translator's P R E F A C E.



quer'd considerably more than the Romans did in 500 Years: These Facts, I say, weigh'd by a Person of Sense in all their Circumstances, as deliver'd to us by the Historians, whether Asiatick or European, who have wrote their respective Lives, must constrain him to acknowledge that nothing less than the most consummate Genius could be capable of conducting such Grand Designs; and make him look upon the Heroes who form'd and executed them under so many Disadvantages (according to the just Remark of the French Editor*, with regard to Zung-te) as infinitely superior to our Alexanders and Cæsars.

Our Contempt for the Tatars would still lessen North perhaps, did we consider how nearly we stand re- Parts of Europe originally from Tatars. Laws, and way of Living were formerly the same tary. with theirs: In short, that we are no other than a Colony of Tatars. It was from Tatar those People came, who under the successive Names of Kymrians, Titans, Kelts and Gauls, poss. sed all the Northern Parts of Europe, and establish'd a mighty Empire there and in Asia, long before Greece was a Nation, or Rome had a Name. And what were the Goths, Huns, Alans, Swedes, Vandals, Franks, and other Tribes of People, who many Ages after descending southward overthrew the Roman Empire, but Swarms from the same Hive? These Islands of ours beyond all doubt were peopled from Gaul; and the Keltick Language which still subsists in French Britany, Wales, but more eminent thro'out Ireland (and which for its great Antiquity and Use, in explaining the Antiquities of even Greece and Rome themselves, ought highly to be valued) is a Demonstration that the Inhabitants are descended from that Tatar Nation. As for the Saxons, Danes and Normans, who in the latter Times made

* Pag. 771.

successive Conquests of England, everyone knows, or at least believes, they came originally from Tatar.

*Saxons
from Kip-
jak.*

*I might be able perhaps to carry this Point further, and allege, not without some shew of Probability, that we are akin to the very Uzbeks whose Khan was the Author of the present History, since there appears a great Connection between the Saxon and the antient Language of Kipjak, or Kipchak, of which we have a Specimen in the 4th Epistle of Busbequius, out of the Language of the Inhabitants of Krîm, who are originally of Kipjak as well as the Uzbeks. Busbequius owns their Speech, Manners, and Countenances to have a great resemblance with the Germans, but supposes the Krîm Tatars to be descended from them; nay he brings it so near as to fancy they might be Saxon transplanted thither by the Emperor Charles the Great, in order to account for that Agreement. And our Conjecture will still appear more probable, in case there be any truth in the old Swedish Chronicles which bring the * Swedes from Kashgar.*

This Affinity between us and the Tatars ought to render a History of them the more acceptable to us, and indeed a faithful and exact Chronology from antient Times of that extensive People would be of great Use in fixing their Migrations and Settlements from time to time in all Parts of Europe; but it is not but of late that they have begun to keep Records of their Affairs any more than we; and their Antiquity is to be proved by the Testimony of other Nations, and not by any Monuments of their own.

*Learning
settled
early be-
yond the
Oxus or
Amu.*

It is not easy to fix the Date when Learning passed into the Countries beyond the Oxus or Amu; but it may be presumed it is of a standing as old as the Name of Bukharia, one of the principal Provinces: Bukhar, as our Author tells us † signifying in the Mogul Language a learned Man

* Hist. Gengh. Khan, p. 116. † Pag. 108.

The Translator's P R E F A C E.



because, says he, all that have a mind to be instructed in the Languages and the Sciences go into Bukharia. This at least we are certain of, that Learning appeared very early there in the Times of the Arabians, and continued to flourish in those Provinces till the last Conquest of them by the Uzbeks, who are the present Possessors of Great Bukharia and Khowârazm, both of which have bred numbers of very famous Men: of whom for Bukharia I shall only mention Abu Aly Ebn Sina, vulgarly called Avicenna, and for the latter Abu Rihan, surnamed Al Biruni, the great Astronomer; who besides is the Scotus, or Doctor subtilis of the Mohammedans, and even surpassed Ebn Sina. At present indeed Learning is brought to decay in those once flourishing Countries, thro' the Rapines and Oppressions of the Uzbeks; and Khowârazm, which in the Time of Mamûn Ebn Mamûn was full of learned Men, we are told now by the Son of our Author*, contains scarce any at all.

However, Abu'lghâzi Khân was not destitute of **The Author's Abilities.** Abilities suitable to his Undertaking; and, if you will believe himself †, he had the Art of writing History, as well as of War. This at least appears, that he understood the Turkish, the Persian, and perhaps the Arabik, besides the Mogul Language, in which he wrote his Book. And after all that can be said, every People are best able to write their own History. Other Nations, be they ever so near Neighbours, or superior to them in Politeness and Genius, cannot possibly be so well acquainted with their Affairs as themselves: And it is obvious from the Mistakes committed by the Persian Historians, that for a History of the Uzbeks one must have recourse to an Uzbek.

The Original, as the royal Author tells us, ‡ was History extracted partly from the Books written on whence this Subject, and partly from particular Memoirs extracted.

* Pag. 374.

† See his Preface.

‡ Pag. 68.

moirs of divers Mogul Tribes. *The Number of these Books he informs us elsewhere * were eighteen of which he only mentions Khoja Rashîd as the Chief. This Author is the same whom de la Croix in his History of Genghiz Khan, Herbelot and others, cite under the Name of Fadl allah. He is the first who wrote a History of the Moguls and Tatars at the Command of Gazan Khân before mentioned, from several Original Memoirs which that Monarch had collected by means of one Pulâc or Fulâd, mentioned p. 30. who was sent into Tatory for that purpose. The first Volume, of Fadl allah's Work consists of three, is in the French King's Library, and has been translated by M. de la Croix the Son: And as it is the most authentick Account of the Original of the Tatars perhaps to be met with, it could be wish'd some kind Hand would communicate it to the Publick, as well as some other Translations of that Gentleman mentioned in the Preface to Timûr-beg.*

Contents
of it.

Abu'l Ghâzi Khân has divided his History into nine Parts. The two first contain the History of the Moguls and Tatars, with an Account of all their Tribes, from Turk the first Founder of their Nation down to Zingîz Khân; the third relates the Life and Actions of that great Conqueror; the fourth, fifth, sixth, seventh and eighth treat of his four Sons and their Successors, in the respective Quarters of the Empire into which he divided it among them at his Death; and the ninth contains a particular History of the Khâns who have reigned over Khowârazm, from the Conquest of it by Shâh Bakht Khân to the Death of the Author Abu'l Ghâzi Khân, which happen'd in 1663. Throughout his History he has been particularly careful to mark all the Revolutions in each State, and give us the Pedigree of the new Family, which on such Occasions ascend the Throne; and that is the reason, I suppose, why he entitles it a Genealogical History, rather than

Why called Genealogical.

* Pag. 30.

a History of Successions, or the Reigns of the Tatar Monarchs, which seems to suit it better.

It is certainly a Satisfaction to know what any Original Nation have to say of themselves, whether it be of the Tatars authentick or not ; and we find by the Account given here that the Original of the Tatars is fabulous as well as that of other Nations. We have no authentick Proof that Turk the common Ancestor of these People was the eldest Son of Japhet, if there was ever such a Man. The History of Ogûz Khân, Founder of the first Empire of the Moguls, is a mere Legend. The Division which his Son makes of the Empire among his forty eight Relations, is possibly to account for the different Tribes and Nations into which Tatory is divided ; and the long Wars and various Success after that between the Moguls and Tatars, seem to be only to display the Power of those two Rival Nations, and fill up the vacant Ages. At last the Tatars prevail in their Turn, and overthrow the Empire of the Moguls, the very Name of whom for four hundred Years is lost in the Mountain of Irgana Kon. That of the Tatars seems to be lost too, for we hear nothing of them during that time any more than of the others. Their melting their way out of the Mountains with seventy Bellows, is a whimsical Invention. It is not very probable that the Posterity of two Persons only and their Wives, who went into Irgana Kon, should become so numerous in 450 Years, as without the Knowledge of Arms to beat the Tatars, a People long inur'd to War at the first Onset, and*

* In all likelihood this Fiction of the Moguls being inclosed in the Mountain of Irgana Kon, took its Rise from one of the like kind, which we find in Arabik Authors relating to the People of Yajûj and Majûj, or Gog and Magog, whom they suppose to be inclosed within the Mountain Cocaia or Caucasus, at the further end of all the North of Asia, so steep that there is no ascending it. See Geog. Nubiensis, p. 248, & 267. & D'Herbelot at Jagiougé & Magiougé.

totally over-turning them, establish their Empire a second time. In short, they cannot carry their History farther back than their famous pretended Sally out of Irgana Kon, should we allow it genuine so high up: but it is to be suspected they had only some traditional and general Knowledge of their History before Zingiz Khân, of which Pulâd gather'd the scatter'd Fragments, as has been already observ'd.

Proved
from the
Chronolo-
gy.

This appears still plainer from the Chronology, of which there are only two Periods mentioned in the first Part of the Tatar History; the first is from the Reign of Ogûz Khân to that of Zingiz Khân, which is said to contain the Space of about 4000 Years: so that reckoning back from the beginning of the Reign of Zingiz Khân in the 13th Year of his Age, the end of that of Ogûz Khân will fall in about the Year 2824 before Christ, which runs it up 500 Years beyond the Flood, and makes him contemporary with Kainan or Methuselah, instead of Kayumarras, first King of Persia, who was no Antediluvian, according to the best Historians.*

The second Period of Time is mentioned † on occasion of the Name of Kayath, which coming from Kayan, who enter'd with Nagos into the Mountain of Irgana Kon, our Author says was lost for about 3000 Years, till revived in the six Sons of Kabul Khân, Zingiz Khân's Grandfather. By this Reckoning there were not quite 1000 Years between Ogûz Khân and Kayan; and taking away 450 for the time of the Moguls Abode in Irgana Kon till their sallying forth again and overthrowing the Tatars under Bertizena Khân, there will remain an Interval of 2550 Years from this last Khân to Kabûl Khân, which is too much by at least two thousand of the Number, considering the History places but seventeen Khâns in Succession between them; and allowing each of them thirty Years to his Reign, which is more than

* Pag. 47.

† Pag. 154.

we ought by Chronological Rules, the Sum of them all will amount but to 510 Years; whereas according to our Author's Computation they must be allowed 250 Years apiece. 'Tis true, the allowing about 3000 Years for the Reigns of twenty Khâns between Bertizena and Zingîz Khân, is proportion'd well enough to the 1000 allowed for those between Ogûz Khân and Kayan, which are but six; but then where is the Probability, I might say Possibility, of such long Reigns? besides, if we may depend upon the Authority of Ebn Abd-allatîf, cited by de la Croix*, who affirms that Buzenger, (by our Author called Budensir Mogak, the 11th in Succession from Bertizena, and 9th in degree before Zingîz Khan) lived in the Time of Abu Moslem, and D'Herbelot † observes they corresponded together, the Tatar Chronology must be false: for Abu Moslem, who was Governor of Khorasân, flourished about the Year of the Hejrah 132, or of Christ 749. at which time he expelled the Family of Ommiyah, and raised that of Abbâs to the Khalifat: so that if Budensir Mogak was his Contemporary, he must have reigned about 427 Years before Zingîz Chân; whereas according to the former Calculation his Reign must have preceded that Conqueror's 1350 Years, and falls in with the time of Antiochus Epiphanes, the 11th Syro-Macedonian King, about 174 Years before Christ.

I am obliged to shew the Defects of my Author, in order to prevent the Reader's being misled by a wrong Notion of Things relating to the Tatar Antiquities: but we are not to condemn the Whole for the Faults of a Part. If a History is to be rejected for having Fable mixt with it, what History would be read? for all Nations have in the Accounts they give of their Original blended Fiction more or less with the Truth; and our own Histories are no freer from this Abuse than that of the Ta-

All Nations have mixt Fable with their History.

* Hist. Genghiz Khan, p. 8.

† At Buzangir.

Tatars and
Persians
Rivals in
History as
well as
Arms.

tars. *A Nation once become powerful never cares to look back upon its obscure State, but would fain be thought to have always been considerable; and the Historians zealous for the Glory of their Country, endeavour by the help of Invention to put it upon a level with their Neighbours for Antiquity as well as Power; in which however they are generally so unskilful as to leave Marks by which their Forgery is detected. The History within this Period seems to be framed in opposition to the Persian, which is the only History we know of, except the Chinese, that mentions the Tatars, and which by the way is no more to be depended on for the better part of that Interval, especially in what regards Tatar, than the former. It must be observ'd that these two Nations have always been at Enmity together; and the Historians of either Party resolving to draw all the Honour to their own side, have endeavour'd to raise the Glory of one at the Disadvantage of the other. The Persian Historians make Tur, the Founder of the Turkish Nation, to be a Son of one of their first Monarchs, and represent their Kings as often overcome and made tributary by their Heroes. 'Tis true, they admit Afrasiab, King of Turkestân, reigning over Persia by Conquest for some time; but then the Persians upon his Male Administration turn him out again: and the continual Run of Advantages which they give their Nation over the Khakhân, King of Tatar, and the People of Abtela (who are the Khaganos and Ephthalites of the Greeks) makes the Turks and Tatars (for their Histories make no mention of the Moguls before Zingiz Khân) always appear in a Light much inferior to themselves thro' the whole Course of their History.*

The Turkish or Tatarian History on the other hand extols the Exploits of their antient Kings in its turn; and having been framed much later than

that of its Neighbours, gives the Turks those Advantages over the Persians, which the Persian Historians gave their Nation over the Turks. The Inventors of these Histories, who lived in the flourishing Times of the Moguls Empire, disdain to allow the Persians, who were then under their Dominion, ever to have held their Ancestors in subjection, have taken care not to insert any thing that may look that way. On the contrary, Ogûz Khân, Grandson of Mogul Khân, is made to over-run Irân or Persia at large after the Death of Kayumarras; and Afrasiab, whom the Persians acknowledge as a great Hero and Conqueror of Persia, is mentioned only as a King of a dependant or inferior Monarchy, and not in the Line of Mogul or Tatarian Emperors.

There is a certain Period in the History of all Tatar Nations, which separates the Spurious from the Genuine, and beyond which one cannot be sure of the Truth. The Reign of Zingîz Khân stands in the same Point in the History of the Tatars, as Romulus does in the Roman, and Mohammed in the Arabian History. But however uncertain or obscure the Tatar History may be before the Appearance of that Conqueror, we may depend upon what has been written of their Affairs since his Time, as being authorized by faithful Records; for that warlike People having made themselves famous throughout the East by the Conquest of the most flourishing Kingdoms of it, their Actions naturally became the Object of History in those Countries for more than two whole Ages, that they held the Empire over them, under the Descendants of those two mighty Conquerors, Zingîz Khân and Timûr Beg.

It must be confess'd our Author is too concise throughout, except in his second and ninth Books. He intended * to have written more fully of the Empire and several Branches of the Moguls; but be-

The Author's Defects.

* Pag. 164.

Unacquainted with the several Parts of the Tatar History,

And of that of his Ancestors in Kipjak.

Defective in the History of Khowârazm.

ing seized with a violent Fit of Sickness, he was obliged to abridge his Work that he might not leave it imperfect at his Death, which yet overtook him * before he could finish it. We also find in this Author a Knowledge of foreign Countries very limited. What an absurd Description does he give of Alexander's Wall, and of the Nation of Yadsutz Madzuth †, which is a Corruption of the Arabic Yajûj and Majûj, or Gog and Magog? But making an Allowance for a Fault which he has in common with the Arabians, Greeks and Romans themselves, one would be apt to think no part of the Tatar Affairs should be unknown to a Tatar Prince who professes to write the History of them; and yet it is plain he was but little acquainted with the Khâns, the immediate Successors of Zingîz Khân in the Empire of the Moguls, who reigned in the Eastern Tatory, breaking off with Coplai Khân the fourth Emperor. He breaks off as abruptly with Amîr Timûr, without informing us who were his Successors in Ma wara'l nahr, till it was conquer'd by Shâh Bakht Soltân above fourscore Years after. Of all the Khâns who had reigned in Kashgar of the Race of Zingîz Khân, he mentions none but Togalak Tîmur Khân, and his Son Khisser Khodfa, or Kefra Khoja Khân, who succeeded Amîr Timûr: But as for those who came after Kefra Khoja Khân, he only observes that they were of his Posterity; nay he confesses himself ignorant of the Successors of Hâji Geray Khân of Kipjak (who died about 1475) further than that the Khâns of Krîm are sprung from one of his Sons; tho' the Khâns of Khowârazm and Great Bukharia are collateral Branches of the same Family, being all descended from Zuzi Khân, Son of Zingîz Chân.

One might also have expected this Author would have carry'd back the History of his Country into

* Pag. 358.

† Pag. 43.

its flourishing Times, and given an Account of the Empire of the Khowarazmians which continued for about 138 Years under seven, some make nine Monarchs, and was not inferior to that of the Moguls for Extent, when Zingiz Khân invaded Soltân Mohammed. They were the Inhabitants of this Country (mentioned in the Writers of the holy War by the Name of Khorosmins, but unknown to them and to almost all the Historians since as to the Parts from whence they came) who driven out by the Moguls, fled towards Syria, and gave the Christians in the Holy Land that fatal Blow about 1242, which they never could recover afterwards.

There is also in this History an Omission of several other Successions, particularly those of Turkestân, the Kâlmaks, or Kalmûks, and the Mungals. 'Tis to be observ'd also, that in several of his Successions he puts in but one Khân, where de la Croix mentions two or three, as in that of Kipjak, (tho I don't charge this as an Error on him) and the Dates of their Reigns are very rarely added. But these Defects are recompens'd by a Recital of a great many Particulars which are to be met with no where else: for besides a circumstantial History of the Uzbeks, his Ancestors, who have reign'd over Khowârazm since Shâh Bakht Soltân conquer'd it, which is the Subject of his ninth Book, and seems to have been the Author's chief Design, we have intermixt with it in a good measure that of Ma-wara'lnahr also, on occasion of the almost continual Wars between those two neighbouring States; by means of which we are able not only to rectify several Mistakes in Teixeira's and de la Croix's Account of the Uzbek Khâns who have reign'd in that Country, taken from the Persian Historians, but to bring them down to the Time of our Author. To this may be added several Particulars occasionally mentioned relating to the Form of Govern-

Several o-
ther Suc-
cessions
omitted.

The Au-
thor exact
in his His-
tory of
the Uzbek
Khâns.

Government, Manner of Fighting, and other Customs among the Tatars: In short, the History of Asia receives several Improvements from this Abridgment.

And in his Account of the Turkish Tribes.

But there are two Things for which this Author is chiefly valuable. The first is his Description of the several Turkish and Mogul Tribes, and the Countries they did originally or at present do inhabit, which takes up the best part of the second Book; not to mention his Account of the Turkman Tribes in the ninth. Tho' 'tis probable this Part is not so complete as it would have been had the Author's Health permitted him to have written more fully on those Matters as he designed; yet it is much more perfect and exact than the scatter'd and confused Account we find of some, not all of them, in M. de la Croix's History of Genghiz Khân, and may serve well enough till we can get a complete Translation of Fadl allah's History before mentioned, which is the first and best that was ever wrote of the Tatar Nations in any other Language but their own.

Gives Light into the Geography of Grand Tatory.

The second thing which makes this Author valuable, is the considerable Light he gives us into the Geography of Tatory, and particularly Khowârazm, which before we were almost intire Strangers to. There is not a Town nor scarce any Place of note in that Country, but what is mentioned upon occasion of some warlike Action or other, or of the frequent Partitions that have been made of them. We knew not before this Author discover'd it to us, that the River Amu divides it self into two Branches in the Country of Khowârazm; and that one of them having quitted its antient Course to the Caspian Sea, turns northward, and throws it self into the Lake of Arall in the same Country. I shall only mention further, that by the Notices in this Author we find that Mankishlak, which is the only

only Port of Khowârazm, and the usual Ferry to and from the Province of Shîrwân in Persia, ought to be placed at the Mouth of the southern Branch of the River Amu, in the most South Eastern Corner of the Caspian; whereas Geographers hitherto misled, I suppose, by the false or corrupted Journal of Anthony Jenkinson, have placed it on a large Bay in the North East Part of the same Sea and Country of Turkestân: which single Error has been the Occasion of introducing several others into the Maps of those Countries; as may be seen by de Lisle's late Map of Persia.

The French Editor draws an Argument for the Impartiality of our Author, from the Justice he has done to Amîr Timûr the great Enemy to the Family of Zingîz Khân; but besides, for the reason offer'd upon the Place, p. 174. I think it appears better from the Account which is given of Abu'l-ghâzi Khân in the 11th and 12th Chapters of the ninth Part, where mention is made of some Actions which seem to accuse him of Treachery and Cruelty, if not of Breach of Faith; but the Misfortune is, that we have not any History at present, I mean of the Uzbeks, either of Khowârazm or Great Bucharia to compare with it: and as for the Accounts of Travellers, their disagreeing with that given by Abu'l Ghâzi Khân can never be urged against his Veracity; since in the Opinion of all judicious Persons they must give way to the Authority of one who writes the History of his own Country Affairs; in consequence of which Maxim the French Editor, p. 309. has justly decided against Olearius, tho one of the most exact Travellers, in favour of Abu'l-ghâzi Khân's History. I know of but two Travellers, and both Englishmen, that have been in Khowârazm since the Uzbeks became Masters of it, and their Accounts agree very well with our Author. The first is Anthony Jenkinson before mentioned,

Is impar-
tial in his
History.

mentioned, who travell'd thro' the Country in his way to Boghar, or Bokhara, in 1557, in the time of Hajim, or Azim Chan, as he calls him, of which we have taken notice, p. 270. The other is the Author of the curious Description of the Countries which border upon the Euxine and Caspian Seas, printed at the end of Tavernier's Travels, under the fictitious Name of Astrachan. He observes, p. 109. "That in the Year 1620 there were great Wars in Yurgeach, or Jurgench, [Urgens] between the Khân and his Son the Prince of Yurgeach; who, overthrowing his Father in Battle, put out both his Eyes, and caused himself to be crowned King, ordering his younger Brother to be strangled: But the Lords of his own Party would not suffer it, but sent the Child to the Emperor of Moscovy." Which is conformable with what is related, p. 325. about the Death of Arap Mohammed Khân, and the Attempt made against the Life of the young Augan Soltân, by his unnatural and rebellious Brother Ilbars Soltân.

Etymology of Kalpak and Kalmûk.

And by the way, I cannot help mentioning another Passage of this last Author, p. 108. he tells us, "That the Calmuks are so called by the other Tatars, because they wear a kind of Cap or Hats open before and behind, with broad Brims on each side; which Caps, he says, are called by the Moscovites Coulpaks:" in which, if it be right, we see the Etymology both of the Kalmûks, or Kâlmaks, and Kara Kalpaks, as he tells us Kafachy Horda signifies a wild People. But why then should the Russians call some Kalpaks and others Kalmûks, and not rather all by the same Name? Meninski indeed confirms the Observation with regard to the first Term, and* tells us,

* Thesour. Linguar. Orient.



Kalpak, Kalpâk, or Kâlpak, is a Word both with the Poles and Tatars, signifying a furr'd Cap; but I find nothing in that copious Author tending to give any Light into the other Name, only that there is such a Word as Kâlmak, which signifies to remain, abide, and fall away, or to decay: so that we stand in need of further Information before we can determine on this Point; unless that of * Matthias a Micow and Herberstein † should happen to be right, who say they are called Kalmuks, because they are the only Nation among the Tatars who let their Hair grow; which yet is no more than a Lock ** on the Crown of their Heads: for as to its being compounded of an Arabic and a Tatar Word, || both signifying the same thing, intimating their being good Archers, according to the Explanation of a Kalmûk to the Gentleman I had it from, who asked him the Etymology of it; it seems to be too forced and far-fetch'd to be genuine, and to be devised in order to make the best of a Nickname, which they find is likely to stick by them, in spite of all their Endeavours to get rid of it.

The Publick obliged for this History to the Swedish Officers remaining Prisoners in Siberia; for some of those Gentlemen, who were Men of Learning, having bought the Tatar Manuscript of a Bukhar Merchant who brought it to Tobolskoy, caused it to be translated at their own Expense into the Russian Tongue, and translated it afterwards themselves into divers Languages. But all those different Translations having been full of Faults, as well thro' the Ignorance of the first, as Carelessness of the latter Translators, the French Editor was obliged to employ above a Year to put this History in a Condition to be serviceable to the Publick;

The Publick is obliged for this History to the Swedish Officers remaining Prisoners in Siberia; for some of those Gentlemen, who were Men of Learning, having bought the Tatar Manuscript of a Bukhar Merchant who brought it to Tobolskoy, caused it to be translated at their own Expense into the Russian Tongue, and translated it afterwards themselves into divers Languages. But all those different Translations having been full of Faults, as well thro' the Ignorance of the first, as Carelessness of the latter Translators, the French Editor was obliged to employ above a Year to put this History in a Condition to be serviceable to the Publick;

* De Sarmatia Asiana, cap. 7.

† Rer. Moscov. Comment. in Articulo de Tartaris, apud finem.

** Pag. 534. | Kalm, in Arabic, and Ok in Tatarian, as well as Turkish, signifies an Arrow.

Translated
into several
Languages.

Improvements of
the French
Edition.

nor could he ever have been able, he tells us in his Preface, to have brought it about, if he had not had extraordinary Helps, notwithstanding he procur'd the Copy he made use of from the Hands of one of the very Gentlemen who had got it translated at their Expense.

To make this Work still more serviceable, he hath added Remarks of his own for the Instruction of the Reader in what regards the People, Places and other Particulars mention'd by the Author which needed Explanation. These Remarks, out of which, with some few Additions, the second Volume of this Translation is composed, are exceeding curious; and the Editor has good reason to value himself on having given the first true, and distinct Notions of the present State of that vast Continent, and of the different Nations which inhabit it. 'Tis true, in what relates to other Parts of Asia, he has fallen into some Mistakes, which we have taken notice of in their proper Places; but that ought not to lessen the Reader's Opinion of the rest, in which he has discover'd a great deal of Judgment and very extensive Knowledge.

Who the Editor is, it would not be Manners to discover, since he has concealed his Name: the Reader may perceive in general, by his writing the Proper Names in the Translation according to the German Orthography, that he is of that Nation, tho in his Notes he has follow'd the French. He has left us as much in the dark, as to the Fund from whence he drew his Remarks concerning the North of Asia and Russia; all he discovers of the Matter is, that he gather'd them from authentic Memoirs, and the uniform Report of several Persons of Merit who were upon the Places themselves. Tho I agree with that Gentleman, that the Remarks carry along with them sufficient Evidence of their Veracity; yet, I must own, I think he

should

should have cited his written Authority at least for Collectors
 them: Nay, 'tis to be hoped he will print the ought al-
 Originals, since he * seems to think the Publick has ways to
 a Demand on M. de la Croix for his Translation Authority-
 of Fadl allah. There are several Particulars, es- tics.
 pecially relating to Khowârazm, which excite our
 Curiosity for them; and when, in the Remarks,
 one finds the Situation of the Provinces of that
 Country, mentioned in the History, ascertained, he
 naturally wishes for the Memoirs they were taken
 from, as Collections from whence he might expect
 more full Satisfaction in his Enquiries.

To illustrate his Observations the better, the Edi- Account
 tor has prefix'd two Maps to the Tatar History: of the
 The first shews the State of Tatarry in the Time of Maps.
 Zingiz Khân, with the Situations of the several
 Tribes of the Turkish Nation; the other is a
 Representation of it as it is at present; both of them
 are curious in their Kind, and have several Im-
 provements former Maps want. Nova Zembla
 is found to be an Island; there is an Addition, or
 if you will, a Separation from the Continent of
 the whole Peninsula of Kamchatka, probably the
 greatest in the World; the Country of Khowârazm
 undergoes a thorow Reformation; Turkestân has
 got into its right Place; in short, the whole puts
 on a new Face, and is represented in a Form very
 different from what it bears in other Maps. 'Tis
 true, if we come to a strict Examination, it
 will be found defective in the Situations of Towns
 and other Particulars: but as the Editor's Design
 by those Maps seems to have been chiefly to shew
 the general Divisions of that large Continent, and
 the Discoveries which have been made there by the
 late glorious Tsar, we have let them pass as they
 were, only correcting two or three of the most ob-

* Pag. 79.

vious Mistakes ; such as the Situation of Khâ bâlik, or Peking, that of Abascum Casira, or Aboskûn Jezîra, the Country of Turân, and few others. However, it may be proper to caution the Reader, that the Latitudes and Longitudes of Places which are taken from them are not to be depended on ; for which reason, I have left out some of them in the Second Volume, and wish I had omitted them all, for fear of misleading our Geographers, who take every thing of that kind which they meet with in Authors, for actual Observations.

Account
of this
Transla-
tion.

My Design indeed once was, to have drawn new Maps, as well as supply'd the defective Parts of the Tatar History out of other Authors the best I could, and to have made several considerable Additions to the French Editor's Observations ; especially, when upon bringing those together which relate to Geography, and composed the Second Volume, I found they fell very short of making complete Descriptions of the Countries they related to : but the Copy having been detained too long by the Booksellers, before they return'd it me, I was so far from being able to execute my Design, that I was forced to let some Oversights of the French Editor pass untouched in the Parts which do not relate to Tatar, with regard to which that Gentleman's Remarks are generally exact and curious. However, as the few NOTES I have thrown in have help'd to swell the Book beyond the expected Bounds, I am the less concerned for not having added what I intended ; and the rather, since I am preparing a Collection of Travels and Observations into Tatar, from the best Authors extant in any Language, according to the Method I have laid down in the Appendix to the Construction of Maps and Globes.

'Tis owing to the same Cause, namely, the Exact Index of the Book, that the Booksellers have thought themselves obliged not to print the complete INDEXES, which I have made, with a great deal of Trouble, of all the Names of Persons, Places, and Things in both Volumes. This Addition would have been of great Advantage to the Work, and will be particularly miss'd by the Curious, who know how to set a just Value upon exact INDEXES, which are so necessary, especially in Books of this Nature, always crowded with Names and Terms, that I think none should be suffer'd to be publish'd without them. A good INDEX is sometimes the most valuable Part of a Book, and a great Help to quicken the Progress in Study, as it saves the Pains often of reading over a whole Volume, to find a single Passage or Circumstance, by offering it at one View.

Before I conclude, 'tis necessary to give some Directions, with regard to the Orthography of Proper Names and Places; which being written after the German Pronunciation, 'tis to be observ'd that J consonant is always to be pronounced like our y, and sch as sh, into which I have generally converted it, as being a harsh Character: but there is not the same Uniformity observ'd with regard to some other Letters. I have not been always able to discover where the Ch has the Force of Kh, and where only of an H, in both which Qualities 'tis used by the Germans; except in the Words Achmet, Machmut, (for Ahmed and Mahmûd) and such others as are Arabic, or Persian: To express our Ch, sometimes Tsch, at other times Tzch is used. Thus Casatschia or Casatschia is to be read Casachia, and Kamtzchatka, Kamchatka. Df sometimes stands for Dh, as in Dsilhotza (for Dhu'lhajjah) but generally for our

g before e and i, or rather for J consonant, which is also express'd sometimes by Dz, as in Dzanibek; sometimes by Tz, as in Dilhotza aforesaid, and Tzemedi for Jomada; and if th ever stands for it, we shall then find all the four different Characters together. The Word Jadsutz Madzuth, which is Yajuj Majij disguised by the Kakography. I have also a strong Suspicion that the Z is often put to express the same Letter, and that instead of Zingiz and Zuzi, it should be Jingiz and juji as the Turks write and pronounce it: The Z also in other Words seems to stand for Ch, as in Zupani, which the Turks and Persians write Chubani.

Difficulty
of settling
it.

In this and many other Cases, with regard to settling the Orthography, especially of the Tatar Names, the original Mogul Manuscript would have been of great Use, considering the Book comes to us at a third or fourth hand by the French Translation: and as possibly the Russian Copy might have swerved from the Original, and the German from the Russian; so the French may have vary'd from them all. At least, 'tis easy to observe, that several of the Arabic and Persian Names are written wrong; and I am sensible the Translator should have been a little acquainted with the Arabic, in order to have written them true, because the Scantiness of the Oighurian, or if you will the Vigurian Alphabet, which consists only of fourteen Letters, obliges the Moguls, who use them, to express several of the Arabic Letters by one and the same Character. Arabshah in his Life of Timûr Beg * particularly observes, " That they express the Gutturals, and
" all other Letters of the same Organ, by the
" same Character, as the Ba and Fa:" [to which

Scantiness
of the
Oighurian
Alphabet.

* Pag. 437. printed Copy in Arabic.

we may add the P and V which the Arabic wants] “ the Dal and two Ta’s, the Za, “ Sad and Sîn”, if not the Shîn, which is joined to them in a Chinese Tatar Alphabet lately communicated to me, which goes further yet, and makes one Character serve for the K, Q, G and C: and this may be the reason why we find Ahmet and Pulat, for Ahmed and Fulâd, or rather Fulâdh; Abu’lgafi for Abu’lgazi, or rather Abu’lghâzi, and the like. In short, betwixt the Deficiency of the Mogul Alphabet and the Uncertainty of the Orthography of the Tatar History as it comes to us, one cannot be sure that even the Name of Zingis Khan is written as it should be; at least in Meninski’s Lexicon, before-mention’d, ’tis written Jengîz Khan; and if, as the French Editor affirms, p. 79. Marco-Polo writes that Name exactly like our Author, it should be Chingis Khân.

This Difficulty of coming at the Orthography Reasons of the Tatar Names, for want of the original Manuscript, or a Tatar Dictionary, for we would not depend upon the Turkish, joined to the Variety which is found among Authors, not only of different Nations, but of the same Country in writing the Arabic and Persian Names, made me resolve to transcribe them all as I found them in the French Copy, for fear of adding to the Number of Faults, in all likelihood already crept into former Versions for the Reasons aforesaid, and to reduce them to the English Orthography the best I could in the Margin and Indexes.

But with regard to the Matter contain’d in the Second Volume, I have not always been so scrupulous; and especially in such Remarks as I have inserted of my own, have laid my self under less Restraint still as to the Orthography; except-

Confusion
in History
owing to
the Cor-
ruption of
Names.

Corrupti-
on of
writing
Names
after the
Pronun-
ciation.

ing that I have follow'd our Orientalists in the Use of some Letters, the Inconveniencies of which mentioned hereafter, I did not see time enough to reform. I have also begun to break thro' that barbarous Custom of retaining corrupt Names, after we are come to the Knowledge of the true; and, amongst the rest, have introduced that of Mohammed, instead of Mahomet; which I am surprized Dean Prideaux, who complains of this Abuse, would not venture to do, tho writing the Life of that pretended Propbet. But why should not we have the true Orthography of Names in English, as well as Latin Translations? I cannot believe we are so loth to be set right, as the Arguments used by some for retaining such Corruptions would infer: but be that as it will, I shall choose rather to be deemed pedantick, than help to promote an Abuse which has involved the History of all Ages in so great Obscurity. It is evident, that most of the Difficulties in Chronology, which after all the Labour spent about them by the Learned must still remain unsettled, are owing not so much to the want of Dates, as the Corruption of Names. How many Volumes have been written to prove the same Person to be two, and two different Persons to be the same? the Ignorance of Authors, or Carelessness of Copists having made Names alike which had no Resemblance, and disfigured the same Name so strangely, that it was not to be known in two different Authors; nay, nor in two different Places of the same Author; of which Abuse, modern Histories, as well as antient, furnish us with numerous Instances.

Pursuant to the same Maxim, I have also alter'd another Practice of writing Words according to the Pronunciation, and that is the Reason you find Gelal al din for Gelal addin;

Ala 'ldin for Ala'ddin, as they are generally written by Translators; because the l in the Particle al, is by the Arabs in the Pronunciation before certain Letters which they call Solar chang'd into them. And this Practice is carry'd to an Excess by the French, tho perhaps they wou'd take it ill if Foreigners should write their Language as it is spoken; and know that however the Arabs may pronounce such Words, yet they write them otherwise: and their Example, I think, ought to be the Rule in this Case. Indeed with regard to cutting off the latter a, when two meet, as in Ala 'ldin, I have not been so scrupulous, because the meaning of it is very well understood by every body.

As to the Word Tatar, I hope there needs no Apology for using it, since we have the Sanction of the Author for it, which we could not without the greatest Injustice, as well as Absurdity, but submit to; besides, the Name Tartar is an Error, which according to the aforesaid Maxim we should have been obliged to reform; for it has been long ago observed by the Authors and Travellers who have wrote with any Judgment about the Affairs of the Levant; and our Orientalists, such as Golius, Pocock, Hyde, &c. have rejected it in their Writings. Avril, who was sent by the late French King to discover a Road thro' those Countries which go under the Name of Tatar, says, "He knows not why we call them Tartars; " seeing " in Poland, Moscovy, and even Tartary it " self, they call them only Tatars." And yet, what is strange, he helps to carry on the Abuse himself by retaining the erroneous Word. The French Editor has done the like, having in compliance to Custom, all along in his Remarks, written Tartars, contrary to the Authority of his Tatar Author, tho he follows him in writing the Name of Zingiz Khân in opposition to almost all other Historians,

Reasons
for reject-
ing the
Name
Tartars.

But

But seeing no reason why his Authority should not be as good in one Case as the other, I have in my Translation thought fit to make the Notes in that respect agree with the Text.

Rules for translating especially from the Oriental Languages.

Great difference in writing the same Word, occasioned by the Difference of Alphabets.

To remedy these Evils for the future, let us thrust out Corruptions as fast as we find them, and not suffer Custom to tyrannize over Truth and Reason; it has done too much Mischief to Learning already, and 'tis better to put a Stop to it late than never. In the next place, I would recommend to Translators, with regard particularly to Proper Names, to consider when they should be only transcribed, and when they should be transferr'd into other Characters: For instance, in translating from the Originals (I am to be understood of Oriental) the Orthography should be strictly adhered to, that is, the Names are to be written according to the Force of the Letters, in the Characters, of the Language of the Country for whose Use the Translation is design'd, correspondent thereto. And as this is usually the Method in translating from the Oriental Tongues, (tho sometimes Translators by a strange Liberty insert the antient or the corrupted Names instead of those given by the Author) it shews that in translating from Translations the Words are to be written according to their Pronunciation. Thus the Title of the present Kings of Persia, which a Frenchman writes Cha, a Dutchman, Sja, a German, Schah, an Italian, Scia, and a Portugal, Xa, must be written by an English Translator Shâh; otherwise, in a Collection from different Languages, there would be no knowing the same Name under so many Disguises. Indeed that is not a constant Rule, for Foreigners are not always uniform in writing Proper Names: The French for instance, for the jim, sometimes use g, and sometimes dg; the Germans, ds, dsj, and dz: For the Waw the first

first use sometimes ou, other times v; and the latter, for the Persian and Turkish Chîm (which is our Ch) put Tsj and Tsch; so that in order to be sure, one should have recourse to the Original. Nor are our Orientalists agreed better among themselves about the Force of some Letters, particularly with regard to the jîm, some use g for it, others J consonant, some both one and the other, according to the Vowels that follow; and a third sort preposterously join both Letters together to express a Sound, by a Character in it self inexpressible in our Language, which admits of no such unnatural Combination. Not to mention their putting the C sometimes for K, and generally ph for the f; they do further hurt yet, by often leaving out the w, (without which there is no writing Oriental Names) and substituting Ch for the Arabic Kha; so that to express the Persian and Turkish Chîm, they are obliged to fetch in the tch; which, tho found in some few English Words, is not properly a Character, nor ever used but by our Orientalists on this Occasion.

It may seem strange that our Authors should be reduced to such Shifts, when we have an Alphabet so capable of furnishing Letters for all the distinct Sounds in the three before-mention'd Oriental Languages. What can better suit the Arabic Kha, than Kh, or the Persian and Turkish Chîm, than our Ch? Does any thing express the jîm so exactly as J consonant, which has the same Sound before a, o or u, as before e and i? and therefore is more properly used for it than the soft g, which I have mark'd with a' to distinguish it from the hard g, which often happens before e and i, as in Zingis and Sagil, and which ought to be reserv'd for the hard g used by the Persians and Turks, which the Arabs want, the Ghayn being a different Letter.

And

Excellen-
cy of the
English
Alphabet.

Has the
Advantage
of the Eu-
ropean,

And even
of the
Oriental
Tongues.

And by the way, I cannot but take notice of the Excellency of the English Alphabet, which expresses all the Tones either with single Letters, or at most by adding the Aspiration, while other Nations are obliged both to borrow from us, or one another, and to employ two or three, and sometimes four Letters to express one Sound, as appears among others from the Instances already mentioned. Nay, what is more, we seem to have the Advantage of the Oriental Tongues themselves in an extensive Alphabet; for besides the hard G, the P and V Consonant, which the Arabs particularly want, we have the Q and the X, which both the Turks and Persians want as well as they, to help us out in other eastern Languages. 'Tis true, we have not the Gutturals, nor so many Letters to express the Divisions of the same Tone; but that Defect is not so much, when it is consider'd with regard to the first, that we have the Characters with the fundamental Sounds annex'd, tho not the guttural Form; as the Gh in Ghost, or Gherkin, and the hard Ch (which is equivalent to Kh) in Christ, Chronicle, and all Derivatives from the Greek: and as to the latter, those Divisions of the Tone in T, D, Dh, S, K, H and Z, which are express'd in those Languages by different Characters, are so minute and nice, that perhaps none but those who speak them naturally are able to distinguish the Difference. In short, the only Letter we seem to want, is the Persian Zhay, equivalent to the French j, in J'ai, I have; which yet may be very exactly express'd by Zh.

An Alpha-
bet fixt to
the Orien-
tal Lan-
guages
greatly
wanted.

It is absolutely necessary therefore that an Alphabet should be fix'd by our Orientalists for the Oriental Tongues, and constantly made use of whether they write in English or Latin, without tying themselves down to the Letters of the Language they write in, which has been the chief Occasion

of the before-mention'd Innovations. 'Tis to be wish'd also, that they would not add Latin Terminations to Oriental Words, than which nothing can be more incongruous ; but rather, if there was a Necessity for it, to make use of the Greek Articles to distinguish the Cases, as Dr. Hyde, and others, sensible of the Inconveniencies arising from that Corruption, have commonly done.

I could go farther yet upon this Subject ; but because it may appear somewhat odd to prescribe Rules to others, which for the Reasons aforesaid, I have not exactly follow'd my self, I shall rest satisfy'd with giving the Hint at present, reserving the rest to another Occasion.

I shall only add, that I have taken care to adjust the Year of the Christian Æra in the Margin, which does not always exactly correspond with the Mohammedan, in the French Edition, and that the Matters thrown in by me are included between two Crotchets ; hoping the Reader will pass a favourable Censure upon the Imperfections both of Them and the Translation, which I am sensible stand in great need of a particular Apology, if I durst venture to tire his Patience any further.

London, August
the 1st. 1729.



T H E



T H E
A U T H O R ' s
P R E F A C E.

T H E R E is one only God, and before him none was, as after him none shall be. He hath made seven Heavens, seven Earths, and eighteen Thousand Creations. 'Tis by him that *Mohammed*, the Friend of God, has been sent in quality of his Prophet to all Mankind in general; 'tis under his Influence that I *Abu'l ghazi Bahâder Khân* have begun to write this Book. My Father *Arap Mahamet Khân* descended in a right Line from *Zingîz Khân*, and was before me sovereign Prince of the Country of *Kharazm*. I shall treat in this Book of the House of *Zingîz Khân*, and of his Original; of the Places where he establish'd himself; of the Kingdoms and Provinces which he conquer'd, and what became of him at last.

'Tis

'Tis true that before me several *Turkish* and *Persian* Authors have written upon this Subject, and I my self have eighteen different Books of those Authors in my Hands, some of which are tolerably well wrote; but as I perceive those Books stand much in need of Correction in many Places, and in others of large Supplies, I judged there was a Necessity for having a more exact History. And forasmuch as our Countries are very destitute of learned Writers, I saw my self obliged to undertake this Work. But notwithstanding there may not be found any *Khân* before me who was willing to take so much Trouble upon himself, the Reader will do me the Justice to be persuaded that it is not out of a Principle of Vanity that I have commenced Author, but that 'tis pure Necessity which has engaged me to meddle in this Affair. If I was disposed to glory in any thing, it should be only in that Conduct and Wisdom which I possess as a Gift from God, and not of my self; for on the one hand I understand Military Affairs as well as any Prince in the World, knowing how to make War both with a few Troops and with numerous Armies, and to dispose to advantage as well my Horse as my Foot. On the other hand, I have a peculiar Talent for writing Books in all sorts of Languages, and I know not whether the Person is easily to be found,
of

An. Dom.
1663.

of more Ability than my self in that kind of Literature, unless it may be in the Cities of *Persia* and the *Indies*: but in all the neighbouring Provinces, of which I have any Knowledge, I dare flatter my self there is no one who exceeds me, whether it be in the Matter of War, or Learning; and as for the Countries which are unknown to me, I shan't trouble my Head about them. Since the Flight of our holy Prophet, to the Time that I began to write this Book, there have passed 1074 Years. I call it a Genealogical History of the *Tatars*; and I have divided it into nine Parts, in order to conform my self to the Custom of other Writers, who all have this * Number in particular Esteem.

[* Haithon in his *Historia de Tartaris*, cap. 17. assigns a different Reason from that given by the Author, p. 9. for the great Veneration which he observes the Tatars have for the Number Nine; adding, that all Presents to the Tatar Monarch were to consist of nine Things. There is a curious Passage mentioned in Mohammedan Authors upon this Occasion, of a Prince, who having made a present to Timûr Beg of eight beautiful She-Slaves, and being asked where the ninth was, said, he came to offer himself as such, which procured him Timûr's Friendship. And it seems the Tatars rob by this Rule of Nine, for the Karawân with which Anthony Jenkinson travelled from Urgens to Bokhara was obliged to give the Rovers who attacked them twenty times nine several Things to get rid of them.]



T H E



THE

Genealogical History

OF THE

TATARS.

PART I.

Containing the History of the Generations of the *Tatars*, from *Adam* down to *Mogull*, or more properly *Mung'l Chan*.

CHAP. I.

Of Adam and his Descendants until the Deluge.



WHEN God had determin'd to create *Adam*, he sent the Angel *Sa-brail* to fetch him a Handful of Earth; but the Earth having demanded of the Angel, at the Instant he was about taking some of it, what he intended to do with that Handful of Earth, and the Angel having answer'd that God would

The Tatars Opinion of the Creation.

B

creates

create *Adam* out of it, the Earth begged of him not to take any of it, saying, "The Children of *Adam* would multiply and sin against God, who thereupon would pour out his Wrath upon them and punish them severely on account of their Sins; and I dread this Punishment extremely, because I cannot choose but sink under it." The Angel being return'd in to the Presence of God with this Answer, God sent the Angel *Michael* to the Earth with the same Commission; but he went back with the same Excuse, without having executed God's Command. After which God sent again thither the Angel *Azraphil*, who return'd once more empty-handed. At last, God having sent the Angel *Azrail* to the Earth, she try'd in like manner to persuade him to return without doing any thing; but the Angel made answer "Thy Remonstrances are nothing to me in comparison of the Commands of God:" After which, having taken a Handful, he went to carry it before God; and 'tis in the same Place where the Angel took that Handful of Earth that the House of *Mecca*, which is still to be seen there, was afterwards built, and to which all the Faithful go yearly to pay their Devotions. 'Tis held, in recompense of the Angel *Azrail's* having so punctually on that Occasion executed the Command of God, that the Power was given him of receiving the Souls of Men at their Death, and bringing them into his Presence. After God had created *Adam*, he plac'd him upon the Earth between the House of *Mecca* and the City of *Tayif*, where he left him for the Space of thirty nine days; not having given him a Soul till the fortieth Day. There is no Necessity to speak here of the Manner how God plac'd *Adam* in *Paradise*, and of his

Mecca.
Tayif.

finning against the Almighty in eating the Apple, because that is sufficiently known to us.

Adam lived a Thousand Years: his Name is deriv'd from the *Arabick*, in which *Adam* signifies, *of the Turf*: and because the Angel *Afrail* took some of the Earth of the Turf, he had the Name of *Adam*; but he was surnamed *Saphi-Jula*. He saw forty Thousand of his Posterity, and nominated before his Death his Son *Sbifs* to reign in his Place, who by this means inherited the Dominion of all the Lands which his Father had peopled, and lived four hundred and twelve Years with the Reputation of a great Prophet: At his Death, the Angel *Afrail* receiv'd his Soul, and carry'd it into *Arai*, or *Paradise*. 'Tis from the Language of *Junan*, or *Greece*, that the Name of *Sbifs* came to him; but in the *Arabick*, he is called *Ezbasulla*.

His Son *Anus* obtain'd the sovereign Lordship after his Death; and inasmuch as conformable to the Instructions of his Father, he lived in great Holiness and Virtue, they gave him the Name which in *Arabick* signifies *Just*. He lived 412 Years.

After him reign'd his Son *Shinan*, who died after having liv'd 240 Years, and had for his Successor his Son

Melabil, who perceiving Mankind visibly to increase, was the first who began to build Cities. The first he built was in the Country of *Babel*, and called it *Sufs*. The Houses of this Town were built of Earth and Wood; whereas before Caves, Holes, and Grotto's in the Mountains had serv'd for Men to live in. 'Twas he also who first invented what belongs to the Harvest, and for that End distributed his People among the most fertile Plains. He liv'd 920 Years, and left a Son called

Jared.
Enoch.

Berdi, who lived 960 Years.

His Son and Successor was called in the Greek Language *Acbnuch*, on account of his extraordinary Wisdom and Piety; but in *Arabick* he is called *Idrifs*. He prophesy'd and instructed his Subjects during 42 Years: After which an Angel came and took him living, upon his Wings, and carry'd him to Paradise.

Methusalah.

After him reign'd his Son *Matusblach*, who was very Virtuous and Pious; but the Number of the Years he lived is not known.

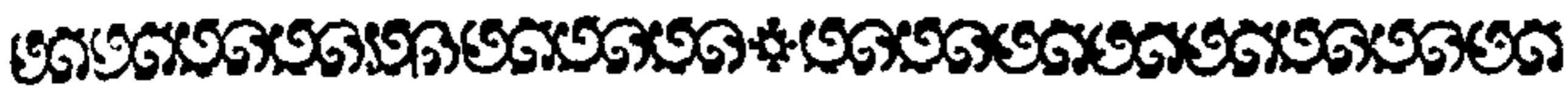
Lamech.

To him succeeded his Son *Zämach*; the Years of whose Life also are unknown: but we know that before his Death he nominated for his Successor his Son

Noah.

Nui, who was chosen by God at the Age of 150 Years to be a Prophet; he taught Mankind for the Space of 700 Years the Way to Heaven, without being able in all that time to gain over above eighty Souls, reckoning Men and Women; and perceiving all the rest of Mankind had turn'd away themselves from God, he supplicated God that he would root out that whole Generation. Upon this the Angel *Sabrail* having appear'd to him, said, "Thy Prayer is granted, and God will in a short time destroy all Men by a universal Deluge; for which reason God has order'd you to build an Ark." The Angel at the same time instructed him in what Manner that Ark should be built. In Obedience to this Command, *Nui* and the eighty true Believers set about building it, and it was scarce finish'd when the Earth open'd her Deeps, and the Heavens sent down Rains without ceasing. Then the Prophet having caused all sorts of living Creatures and Birds, Male and Female to enter into the Ark, he likewise went in himself with the eighty true Believers, and al

the rest of Mankind, as well as of Animals and Birds, was drown'd by the Deluge. After some time God having shut up the Deeps of the Earth, and made the Rains to cease, the Water insensibly diminish'd.



C H A P. II.

Of the Posterity of Nui to the Time of Alanza Chan.

IT was on the Mountain of *Dsudi*, between ^{Gudi,} the Town of *Musel* and that of *Sham*, that ^{Musell,} *Nui* built the Ark, from whence the Waters ^{Sham or} rais'd it the first Day of the Month *Redseb* [*Regeb*] and they kept it sailing till the 10th Day of ^{Damascus.} *Muharam*, when it rested upon a Mountain; so that it floated six Months and ten Days.

Of all the Men which had enter'd into the ^{Of the} Ark with the Prophet, only himself, his Wife, ^{Peopling of} and his three Sons and their Wives went alive ^{the World.} out of it; all the rest being dead of Sickness during the Deluge. After which *Nui* dispers'd his three Sons thro' the World, having sent his eldest Son *Ham* to inhabit the *Indies*, his second ^{Cham.} Son *Sam* to inhabit the Country of *Iran*, and his ^{Sem.} youngest Son *Japhis* into the Country of *Kuttup* ^{Japhet,} *Shamach*, and the neighbouring Lands; injoining them, that forasmuch as there were then no more Men in the World but themselves, they should not begin to build Cities before their Posterity multiply'd. *Japhis* has been look'd upon by some as a Prophet, and by others as a common Man. After he had quitted the Mountain where the Ark rested, he went to settle about the Rivers *Atell* and *Faigick*, and died at ^{Wolga-}

ter having liv'd there 250 Years : He left eight Sons and many Kinsfolks and Relations. These are the Names of his Sons ; 1. *Turk*, 2. *Cbars*, 3. *Sacklap*, 4. *Rufs*, 5. *Maninach*, 6. *Zwin*, 7. *Camari*, 8. *Tarich*. Before his Death, he appointed his Son *Turk*, to whom he gave the Sirname of *Japhis-Oglany*, to bear chief Rule in his Family ; ordering the rest to obey him and acknowledge him for their Master.

Turk. *Turk* was a Man of a superior Genius, having been the first who invented many of the Conveniences of Life ; he made himself Tents, and pitch'd upon a fix'd Residence in a Place call'd at present *Ifachkoll*. He had four Sons ;

1. *Taurak*, 2. *Zakale*, 3. *Bersazar*, 4. *Amlak*. At his Death he appointed his Son *Taunak* for his Successor, who became a very rich and ingenious Prince, Author of many fine Inventions. It happen'd one Day, that *Taunak* having gone a hunting, and kill'd much Game, order'd a Piece to be roasted ; but when he was just going to eat some of it, he by chance let a Bit drop upon the Ground, and having taken it up, and put it to his Mouth he found it delicious, by reason a Grain of Salt had stuck to it ; which having given him to understand that this Land was impregnated with Salt, he set himself to improve this Discovery, and became the first Inventor of the Use of Salt ; no one before him having known what Salt was, or that it could season Victuals.

Co-temporary with him reign'd a Prince in the Country of *Iran*, call'd * *Cajumars*. *Taunak* lived 240 Years, and at his Death left his Throne to his Son *Jelza Chan*, who lived many Years, and before his Death appointed his Son

[* *Cajumarrath*, first King of Persia, and of the Family of *Pisbdad*.]

Dibbakui Chan to succeed him. *Dibbakui Chan* liv'd also a long time, and dispos'd of the Succession before his Death to his Son *Kajuk Chan*, who reign'd a great Length of Years; and had for his Successor, after his Death, his Son *Alanza Chan*.

Dibbakui Chan.
Kajuk Chan.
Alanza Chan.

From the Days of *Japhis* and his Descendants, to the Time of *Alanza Chan*, the true Religion was preserv'd; and during the Reign of this Prince his Subjects liv'd in a profound Peace, having great Abundance of all sorts of Riches.

Religion continued still uncorrupted.



C H A P. III.

Of Alanza Chan and his Posterity, down to Siüntz Chan; descending in the Seventh Degree from Tatar Chan.

OUR Forefathers made use of a Proverb, which says, "That when a Dog is too well fed, he grows at last so saucy that he bites his own Master." This was effectually verify'd in the Subjects of *Alanza Chan*, who, growing wanton in Affluence, forsook the true God to adore Idols; which they also carry'd to such an Extreme, that when any one had lost a Father, a Husband, a Wife, a Child, or in short any other Object which was dear to him, he presently made a Divinity of it, to whose Image he offer'd up his Oblations. 'Tis true, that at first this was not done but in private, but by degrees it became the Fashion to practise it publickly. *Alanza Chan* had two Twin-Sons, the one called * *Tatar*, and the other *Mogull*, or

Idolatry introduced.

* 'Tis from this Prince the Tatars take their Name, and not from the River *Tata*, as the Mogulls from *Mogull*.

more properly *Mung'l*; between whom he divided his Dominions, when he drew near his End

Tatar
Chan.

Bucha
Chan.

Jalanza
Chan.

Ettela
Chan.

Attaisir
Chan.

Orda
Chan.

Baydu
Chan.

Siuntz
Chan.

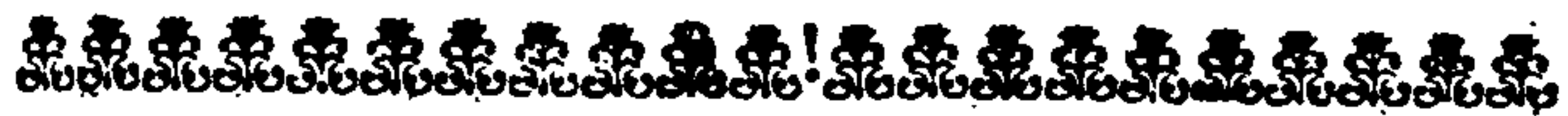
We shall begin at present to say something with regard to *Tatar Chan*; and if God spare me my Life, I shall proceed to speak concerning *Mogul*, or *Mung'l Chan*. *Tatar Chan* liv'd a long time, and had for his Successor after his Death his Son *Bucha Chan*. *Bucha Chan* dying after having reign'd likewise a good while, left the Scepter to his Son *Jalänzä Chan*: After *Jalänzä Chan*, his Son *Ettela Chan* reign'd: After *Ettela Chan*, *Attaisir Chan* came to the Throne, and was engag'd in bloody Wars. After his Death his Son *Orda Chan* possess'd his Dominions a long time in perfect Peace, and after his Death was succeeded by his Son *Baydu Chan*; who having reign'd a great many Years, thought fit to make War on the Descendants of *Mung'l Chan*; but dying in the mean while, his Son *Siuntz Chan* found himself engag'd in so furious a War with the Princes of the Posterity of *Mung'l Chan*, that he had much ado to extricate himself; because the Dominions of the Descendants of *Mung'l Chan* far surpass'd his own in Power and Riches. I shall now treat of *Mogull* or *Mung'l Chan*; and, if I live, I shall not fail to return again to the Reign of *Siuntz Chan*.





PART II.

Containing the History of the Generations of the *Tatars*, from *Mung'l Chan* down to *Zingis Chan*; who did not descend in a right Line from the Princes, Successors of *Mung'l Chan*.



CHAP. I.

Of *Mung'l Chan*, and his Posterity.

THE Term *Mung'l* has been chang'd Mogull, a
 by a general Corruption into *Mogull*. Corruption
Mung signifies Melancholy, or a of *Mung'l*.
 melancholy Man; and because this
 Prince was of a very melancholy Disposition, he
 bore that Name very properly. His Descen-
 dants reign'd after him to the Ninth Genera-
 tion, *Mogull Chan* having been the first of them,
 and *Ill Chan* the last: *Zingis Chan* reign'd a
 long time after them. An Author call'd *Sbara-*
Sudin, remarks in his Writings, that the *Turks*
 are accustom'd to seek after the Number Nine *
 in whatever they undertake or write, inasmuch
 as they have that Number in singular Veneration;
 because God made use of it in the Creation.

* The Number Nine has been in Veneration, thro' I know not what Frenzy, by most Nations. The Romans and Greeks, the Germans as well as the Gauls have always had great Regard to it in their sacred Ceremonies; also our modern Cabalists pretend still to find Mysteries in it, where none else can see any thing at all.

Mogull

Mogull Chan having reign'd a long time, died and left four Sons; 1. *Cara Chan*, 2. *Arma Chan*, 3. *Cawwas Chan*, 4. *Cavar Chan*: But *Cara Chan*, as being eldest, came to the Empire after the Death of his Father, and was a very powerful Prince. During the Summer, he made his Abode about the Mountains of *Ar-tag* and *Car-tag*, called at present *Uluk-tag* and *Kitzik-tag*; and in the Winter-time, his Residence was upon the Banks of the River *Sirr*, at the Foot of the Mountains which are to the North of that River. In his Time none were to be found of the true Religion, the whole World making open Profession of Idolatry.

Country of
the ancient
Mogulls.

C H A P. II.

*Of the Birth and Reign of Ogus Chan.**

Birth of
Ogus
Chan.

Fabulous
Story.

Cara Chan had by his Favourite Spouse, a Son, whose Countenance seem'd to shine like the Sun. From the Time of his Birth he would take no Nourishment, tho his Mother continually offer'd him the Breast: Besides that, the Mother dream'd every Night that her Son said to her, "Mother, return to the true Religion, for so long as you continue in your Idolatry I will not receive your Breast tho I should dy by it." Whereupon the Mother, to save the Life of her Child, having made a Vow to resume the Worship of the true God, he immediately fell to sucking her Breast: In the mean time, the Mother did not fail carefully to preserve the Remembrance of this Particular. The *Turks*, who lived between the Time of *Japhis* and *Alanza Chan*, all profess'd the true

[* *The Ottomon Turks pretending to be descended from this Prince, call themselves Oguzians.*]

Religion: but during the Reign of *Alanza Chan*, abusing the Prosperity they enjoy'd, they forsook the true God and stray'd after Idols; which Abomination increas'd every Day till the Time of *Cara Chan*, when the Fury of Idolatry was come to such a Height, that if the Father had a mind to return to the true Religion, he was sure to be knock'd in the Head by his own Children; and the Fathers did the same to those of their Children, who shew'd an Inclination to the true Religion.

In the Time of the Reign of *Mogull Chan*, it was the Custom not to give Names to their Children till they had pass'd the first Year. 'Tis for this reason that *Cara Chan* would not give his Son a Name till he was a Year old. Then having assembled the Lords of his Court, and prepar'd a great Entertainment, he order'd the Infant to be brought, and said to them, "You know that my Son being this Day a Year old, it is time to give him a Name." Whereupon every one keeping Silence to hear what Name the Father would give him, this Child spoke, saying, "What Name mean you to give me? I call my self *Ogus*." The Admiration which this Novelty gave the whole Assembly, to see an Infant but twelve Months old give himself a Name, caus'd them unanimously to consent that he should keep that Name, in the Opinion that he would one Day become a great Prince. When this Boy began to speak, he had continually in his Mouth the Word *Allab! Allab!* which every one made a Subject of Raillery, saying, "This Child is yet so young that he does not understand what he says, uttering the first thing that comes into his Head." But far from being a thing of chance, it was the immediate Work of God, who

who was pleas'd his Name should be glorify'd by the Mouth of this tender Infant.

Ogus mar-
ries two
Wives.

When he was arriv'd at a proper Age, he had given him his Cousin-Germain, the Daughter of *Cavar Chan* in Marriage ; with whom being one Day in private, he said to her, " I know him who hath created thee and me, and all that we see ; therefore I am of Opinion we ought to obey him in all that he hath commanded us." But she, on her part, not being willing to agree to this Proposal, *Ogus* not only quitted her Bed, but also shunn'd her Company upon all Occasions. *Cara Chan* being

Forsakes
them on
account of
Religion.

inform'd that the new-marry'd Couple liv'd in no good Understanding together, gave his Son another of his Cousins, the Daughter of *Carwas Chan* in Marriage ; with whom he had the same Adventure as with the first. Some Years after *Ogus* returning from hunting, pass'd near a Brook, beside which he saw a Woman who was washing Linen, and a Third Cousin of his, Daughter to *Aurwas Chan*, sitting by her ; whereupon he took her aside, for fear it should be discover'd that he profess'd the true Religion, in case he should speak to her by some body else ; and having made her swear she would keep secret all he was going to trust her with ; he said, " My Father has given me two Wives, but I cannot love them because they adore Idols, and I live in the true Religion ; therefore if you will embrace my Religion and forsake Idolatry, I'll take you in Marriage and love you as long as I live."

Gets a
Wife to
his mind.

She having consented to the Proposal of *Ogus*, he ask'd her in Marriage of his Father, who willingly gave her to him ; and also made a great Feast on that Occasion. *Ogus* liv'd very agreeably with this last Wife ; but some Years after,

after, being gone a hunting a good way from home, *Cara Chan* his Father gave in his Absence a great Entertainment to all his Wives, and likewise invited the Wives of his Son *Ogus*. Among many Discourses which he had with his Wives during the Entertainment, it came into his Head to ask them, if they did not know the reason how it came to pass his Son should love his last Wife so well, and hate his two former? But not being able to get a satisfactory Answer, inasmuch as they knew not the Secret of that Affair, he put the same Question to his Sons Wives. The first of which reply'd, "Your Son is of a Religion different from thine, as is his last Wife as well as he; and because we two were not willing to embrace that Religion as he desir'd us, he hath taken a Hatred to us."

Upon this Answer, *Cara Chan* resolv'd by the Advice of the Lords of his Court to go to the Place where *Ogus* was hunting, in order to put him to death without any Noise. But the last Wife being appriz'd of this Resolution, sent immediately to inform her Husband that his Father was gathering Troops to go and surprize him, because he had learn'd that he profess'd a different Religion from his own. *Ogus* having without Delay spread this News thro' the whole Country, caus'd it to be publish'd at the same time, that all those who pretended to be his Friends should come off-hand to his Assistance; but the Majority sided with the Father, and there were but very few who came to take the Son's Part; of which Number, among others, were the Nephews of *Cara Chan*, the Children of his Brothers, who were fallen much below the Grandure of their Birth, to whom *Ogus* gave the Sirname of *Vigur*, as much as to say, *Vigur's coming*

Cara Chan
resolves to
put his Son
Ogus to
Death on
account of
Religion.

Ogus in-
form'd of
it, gathers
Forces.

Vigur's
Tribe.

Cara Chan's Army routed, and himself gain.

Ogus establishes the true Religion in his Dominions.

Gurgut, or Zinu.

Ogus Chan wars on Tatar Chan, on account of Religion.

Chariots invented.

Kankli Tribe.

coming to Aid, or Relief. In the mean time *Cara Chan* being advanc'd with a great Army against his Son, his Troops notwithstanding their great Superiority were beaten, and in the Rout the *Chan* himself receiv'd a Shot with an Arrow in his Head, of which he died not long after.

Ogus Chan being advanc'd to the Throne caus'd an Order to be publish'd that every one should embrace the true Religion; and the better to encourage his Subjects therein, he heap'd Favours upon those who obey'd him readily; whereas he gave no Quarter to those who persisted in Idolatry: And as there dwelt divers People upon his Frontiers who paid no Obedience to his Orders, notwithstanding they had been heretofore under the Dominion of *Mogul Chan*, many of his Subjects who would not quit their Idolatry went and shelter'd themselves among them, which mov'd *Ogus Chan* to make War upon them so briskly, that at last he oblig'd them to submit, except a very few who retir'd into the Dominions of *Tatar Chan*, who resided in the Neighbourhood of *Dsurdsut*. The Town of *Dsurdsut* is very powerful, having several small Towns under its Jurisdiction: 'Tis situate towards the Frontiers of *Kitay*, being called *Zinu* in the *Indian* and *Persian* Language.

Ogus Chan embrac'd very eagerly that Occasion to war upon *Tatar Chan*; and having vanquished him, took from him so great a Booty, that it had been impossible to have carry'd it away, if it had not been for an ingenious Man in his Army, who on this Occasion invented Chariots; by the help of which they brought off all the Booty: and because those Chariots *skreel'd* much, they were call'd *Kun-neck*, and the Author of the Invention *Kankli*: and all those who are call'd at present *Kankli*,

are

are of the Posterity of that Man who invented the Use of Chariots.

Ogus Chan, after a War with his Enemies Ogus Chan which lasted 72 Years, oblig'd all his Neigh-^{conquers} bours at last to submit to him, and brought ^{Kitay,} them back to the true Religion. After which ^{Tangut,} he 'conquer'd the Empire of *Kitay*, the City of ^{and Cara} *Kitay*.

Dsurdsut, and the Kingdom of *Tangut* with ^{Gurgut.} *Cara Kitay*. The Capital of *Cara Kitay* is a ^{Cara Ki-} great City, and the Country is inhabited by Peo-^{ple as black as the Indians:} They live about ^{the Lake Mobill,} the *Lake Mobill*, between *Kitay* and the *Indies*, ^{Lake Mo-} drawing towards the South. From thence pas-^{ing behind Kitay,} he found upon the Sea-^{Coasts among the Mountains,} very warlike Peo-^{ple*} who had a *Chan* call'd *Itburak*; who com-^{ing to meet him with a good Army,} receiv'd ^{him with so much Bravery,} that he was con-^{strain'd to go back the way he came,} and to post himself in an advantageous Camp between two great Rivers, in order to make himself se-^{cure against any Surprize.} As upon this occa-^{sion, Ogus Chan and the chief Officers of his} Army carry'd their Wives with them, it hap-^{pen'd that one of his general Officers,} who had been kill'd in the Battle, having left his Wife big with Child, she could find no other Place to retire to when her Time was come but an old Hollow-Tree; into which having crept when her Labour came on her, she there brought forth a Son. The *Chan* being inform'd of this Adventure, gave Orders to have this Child care-^{fully brought up,} in Consideration that he had lost his Father in his Service, and gave him the Name of *Kipzak*, which signifies in the antient ^{Turkish,} an *Hollow-Tree*. When this Boy was ^{whence named.}

Itburak Chan.

Kipzak; whence named.

* The Author undoubtedly speaks here of Tunkin and Cochinchina, with which the Situation of this People agrees.

arriv'd

arriv'd to a fit Age, *Ogus Chan* gave him a considerable Army to go and war against the *Vrusfes*, *Vlaks*, *Madsabrs*, and *Bashkirs*, who inhabited along the Banks of the Rivers *Tin*, *Atell* and *Jaigik*; and having been fortunate enough to bring these People under his Subjection, he reign'd thirty Years in that Country. From him are descended all the *Kipzaks*; and from the Reign of *Ogus Chan*, to that of *Zingis Chan*, for above four Thousand Years, no other Nation has inhabited between those three Rivers, besides the Subjects of the Princes of the Posterity of *Kipzak*. This Country is call'd *Dasht Kipzak*, or the Plain of *Kipzak*.

Dasht
Kipzak.

OgusChan
conquers
Itburak
Chan.

Conquers
Turkestan,
Andigan.

And Great
Bucharìa.

Seventeen Years after *Ogus Chan* attack'd *Itburak Chan* the second time, and having this time entirely defeated him, he put him to death and afterwards made himself Master of his Dominions. On this Occasion he treated those of his own Subjects, who had preserv'd the true Religion, with all the Tenderness imaginable; but caus'd all those whom he found to be Idolaters to be destroy'd. After which turning back; he pass'd by the Frontiers of the *Indies*, drawing towards *Talash*, *Sairam*, *Tashkant*, *Samarkant* and *Bucharìa*. First of all he took the Towns of *Sairam* and *Tashkant*, and detach'd his Son from thence with some Troops towards that side, where are the Towns of *Turkestan* and *Andigan*; who having made himself Master of those Cities, came to rejoin his Father after an Absence of six Months. From thence *Ogus Chan* march'd towards *Samarkant*, and after having reduc'd that City, he made himself Master of all the great *Bucharìa*: Then he march'd to the Town of *Balk*, and having likewise subdu'd it, he advanc'd in the middle of Winter toward that side where stands the Town of *Gbor*; but

but as it was extremely cold, and there had fallen abundance of Snow, this March put his Army to infinite Fatigue. In the mean time he continued his Rout, having taken all proper Precautions that none should remain behind. After he had possess'd himself of that Town, he made a Review of his Army in the Spring following; and finding that some had absented themselves, he caused diligent Search to be made in order to know what was become of them; and when they were arriv'd some days after, the *Chan* demanded of them where they had been so long. To which they answer'd, that having follow'd the Army at an easy Rate, there fell so much Snow one Night that they could not possibly re-join it: And as besides that, all their Horses and Camels had burst, they had been oblig'd in spite of themselves, to wait till Spring before they could be able to appear before him. Whereupon the *Chan* gave them the Surname of *Karlik*, in memory of the Snow stopping them on the Road, *Karlik* signifying Snow: And it is from these People that the *Karliks* deduce their Original.

From thence he march'd towards *Cabull Gasmien*, and *Cashmir*, which are famous Cities to the North of the *Indies*. The Town of *Cashmir* was then in Subjection to a very puissant Prince called *Jagma*; who upon the News of the March of *Ogus Chan*, possess'd himself of the Avenues of the Mountains and the Banks of the Rivers which are about that Town, and put a Stop to him in this manner for a whole Year. But *Ogus Chan* having at last surmounted all these Difficulties, and defeated his Troops, put him to death; and having taken the City, he put the greater Part of the Inhabitants to the Sword. After which he return'd by the Ci-

ties of *Badagshan* and *Samarkant* into his hereditary Dominions.

Some time after having taken a Résolution to go and conquer the Country of *Iran*, where among others, are the Cities of *Sham* and *Misser*, he caus'd it to be publish'd that all his Men should provide themselves with Provisions, because they had a long March to make. After which setting forward with numerous Troops near the Town of *Talash*, he join'd those of his Army who had staid behind in his March to the *Indies*; and having ask'd one of them how it came to pass they had delay'd so long coming to him? he made Answer, " Our Horses were
 " quite spent; and for my own part, I was
 " embarrass'd with a Wife who was ready to
 " fall to Pieces without my being able to give
 " her any thing to eat; and being deliver'd on
 " the Road, she was so reduc'd with Hunger
 " that she had not Milk to nourish her Child,
 " which oblig'd me to go and kill some Game,
 " and roast some of the Flesh for my Wife's
 " Support, that she might be in a Condition to
 " give her Infant Suck: This I continued to
 " do till such time as one of the Officers, com-
 " manded to gather together the Stragglers of
 " the Army, lighting upon me, press'd me
 " to repair to the Camp." Whereupon the *Chan* having order'd a Horse to be given him with Provisions, gave him leave to return home and gave him the Name of *Kall-atz* in memory of that Adventure; for *Kall* signifies *left*, and *atz*, being *hungry*. The Posterity of *Kall-atz* corruptly call'd *Callatz*, has since that time increas'd to that degree, that there are at present divers very numerous Branches of them in the Country of *Ma-urenner*, and in the Cities of the Country of *Chorasan* and *Irak*.

Sham, or
Damascus.
Misser, or
Cairo.

Talash.

Kall-atz
Tribe.

Ogus Chan decamping from about the Town of *Talash*, march'd thro' the Territory of the Cities of *Samarkant* and *Buchara*; and passing the River *Amu*, went and laid Siege to the Town of *Chorassan*. The Country of *Iran* was just at that Juncture without a Master, for the last Chan, called *Cajumars*, who was a very powerful Prince, dying before his Son *Hausbany* was of an Age capable of holding the Reins of Government, the Lords of the Country, taking the Advantage of the Minority of *Hausbany*, waged War among themselves; which made the Reducing of *Chorassan* very easy to *Ogus Chan*. From thence he turn'd towards the Cities of *Irak*, *Adirbeindsan*, and *Arméen*; where of he took some by Capitulation, and others by Force. In this Expedition, being in the City of *Sham*, one Day he order'd one of his most faithful Attendants to go into the neighbouring Forest, and there bury secretly, in some Part towards the East, a golden Bow which he put into his hands; but so, that only a little Bit of it could be seen: which having been executed according to his Commands, he gave him also three golden Arrows, with Orders to bury them in like manner; but on the West-side of the Forest. A Year after, having caused his three eldest Sons to be called before him, 1. *Kiun*, or the Sun, 2. *Ay*, or the Moon, 3. *Fuldus*, or the Star, He said to them, " You know, my Children, that we are in a strange Country, where I am so overburden'd with Affairs that I have not time to spare for Hunting; therefore I would have you go in my stead, and that on the East-side; and do not fail to bring me all that you are able to take, for there is a great deal of Game in those Quarters."

Ogus Chan
invades
Iran.
Talash.

Hushangh
surnam'd
Pishdad.

Conquers
Chorasani.
Irak,
Adirbeng-
an, Ar-
menia.
Sham.

The Ad-
venture of
the golden
Bow and
Arrows.

As soon as they were departed, accompany'd by Persons whom their Father had named for that purpose, he order'd his three younger Sons to be called, and commanded them as he had done the others to repair to the Chase, but on the West-side. These three last were called, 1. *Kuck*, or the Heaven, 2. *Tag*, or the Mountain, 3. *Zingis*, or the Sea. The three first at their Return, brought to the *Chan*, besides a great Quantity of Game which they took, the golden Bow which they found: and the three latter, who return'd soon after, brought likewise the three golden Arrows, with much Game. The *Chan* having caus'd all the Game to be dress'd, and much other Victuals to be added to it, gave a great Feast on this Occasion for Joy that his three eldest Sons had found a golden Bow, and his three youngest Sons three golden Arrows: and he was pleas'd that the three first should divide the golden Bow among themselves, and that the three others should also keep each of them his golden Arrow.

OgusChan
returns in-
to his Do-
minions.

Ogus Chan having resided some Years in the Towns he had conquer'd, treated very mildly all those who submitted themselves; but gave no Quarter to such who were so obstinate as to resist him: After which he put strong Garisons into all the Cities of Defense, and led back his

Makes a
great Feast.

Army into his own Dominions. At his Return, he caus'd to be prepar'd a magnificent Tent adorn'd with golden Apples, curiously enrich'd with all sorts of Stones, and having order'd 900 Horses, and 9000 Sheep to be kill'd, and 99 Leathern Bottles with Drink to be provided, whereof 9 were fill'd with Brandy, and 90 with Kumisse, or Mare's-Milk; he gave a great Regale to his Sons, and all the Lords and Officers of Distinction in his Empire. And having
thank'd

thank'd his Sons for the inviolable Love and Fidelity which they had always preserv'd towards him, he bestow'd on them many Cities, and gave them Subjects of their own: He also gave Gratuities to each of the Lords of his Court, and his principal Officers according to their Merits; and as he had his Views in causing the golden Bow and Arrows to be bury'd in the Forest near *Sham*, he took Occasion from thence to give his three eldest Sons the Name of *Bussuk*, that is, *broken*, in memory of the golden Bow which they had found and parted among themselves: and to the three youngest he gave the Surname of *Utz-ock*, that is to say, *three Arrows*, in Remembrance of the same Adventure: adding, it is not by Chance, but thro' the Will of the living God, that it came to pass that you found that Bow and those Arrows; and seeing our Ancestors have always believ'd that the Bow signify'd the Prince, and the Arrows his Ambassadors, because the Arrow must fly that way the Bow is drawn, and that my eldest Son *Kiun* has found the Bow, he shall reign after my Death, and his Descendants after him, while there shall remain any of the Posterity of the *Bussuks*; and those of the Posterity of the *Utz-ocks* shall be their Subjects for ever.

Hence Bussuktu Chan.

OgusChan prophecies of the Empire of the Bussuks.



C H A P. III.

Of the Children of Ogus Chan, and of their Descendants until Ill Chan.

OGUS CHAN dying after having reign'd 116 Years, his Son, *Kiun Chan* succeeded him. He had among those of his Council, an

KiunChan succeeds Ogus Chan. old

old Counfeller of his Fathers of the Tribe of the *Vigurs*, who had the Reputation of a Man of great Parts. This Person being one Day in private with *Kiun Chan*, represented to him that his Father had reign'd 116 Years, and endur'd many Fatigues; only with the View of conquering by his Sword a great Number of Cities and Provinces, and leaving his Posterity a Name full of Glory: That he should possess all *that* so long as he lived in good Harmony with his Brothers; but that the Moment Discord enter'd among them, they would lose all with their Lives and Honour. After having prepar'd *Kiun Chan* by this Discourse, he added, You are six Brothers, each of whom has four Sons; therefore I advise you to divide part of that great Number of Cities and Provinces which your Father has left you among your Brothers and their Children, in order to prevent that Jealousy which will creep in among you, in case one hath all, and the rest nothing: and to this Purpose it will be necessary, that you order a great Entertainment to be prepar'd, to which all shall be invited without Distinction; and you may take that Opportunity to divide the Empire with your Brothers and their twenty four Children, in the Presence of all your Subjects.

Kiun Chan divides his Dominions amongst his Brothers and their Sons. *Kiun Chan* having approv'd of this Council, caused that magnificent Tent which he inherited by his Father to be set up with six other great white Tents on each side. After which he caused to be erected near these Tents, two Trees forty Fathoms high, and a golden Hen to be fix'd on the Top of the Tree, which was planted near the Tents on the right hand; and on the Top of the Tree which was planted near the Tents on the left side, a Hen of Silver; ordering, that all those who bore the Name of

Bussuk,

Buffuk, should exercise themselves in shooting at the golden Hen running full speed, and that those of the Name of *Utz-ock* should shoot in the same manner at the silver Hen; and he order'd considerable Prizes for those who hit the Hen. This Feast every way resembled the last ^{Great} which *Ogus Chan* gave, and there were consu- ^{Feast.} med at this, as well as that, 900 Horses, 9000 Sheep, 9 Leathern Bottles* of Brandy, and 90 of Kumisse: It continued 10 Days and 10 Nights successively, and *Kiun Chan* on this Occasion publickly divided the Inheritance of his Father, not only with his Brothers and their 24 Children, but he also assign'd a convenient Portion to the other Sons which his Brothers had by their Concubines, which were likewise pretty numerous.

Ogus Chan left six Sons; 1. *Kiun Chan*, 2. *Ogus* *Ay Chan*, 3. *Juldus Chan*, 4. *Kuk Chan*, 5. *Chan's* *Tag Chan*, 6. *Zingis Chan*; each of these six *Children.* Brothers had four Sons in lawful Wedlock. The Sons of *Kiun Chan* were called; 1. *Kagi*, 2. *Bayat*, 3. *Alkaaduli*, 4. *Carajuli*. The Sons of *Ay Chan* were called; 1. *Jasir*, 2. *Japbir*, 3. *Dodurga*, 4. *Dugar*. The Names of the Sons of *Juldus Chan* were; 1. *Ushar*, 2. *Kasik*, 3. *Begdali*, 4. *Karkin*. The Sons of *Kuk Chan* were called; 1. *Bajender*, 2. *Bazina*, 3. *Zauldor*, 4. *Zabni*. The Sons of *Tag Chan* were called; 1. *Salur*, 2. *Imar*, 3. *Alajunti*, 4. *Usgar*. The Sons of *Zingis Chan* were named; 1. *Igder*, 2. *Baydus*, 3. *Aurwa*, 4. *Kannek*.

The six Sons of *Ogus Chan* had likewise each four natural Sons, which make in all twenty four, viz. 1. *Kana*, 2. *Luna*, 3. *Turbati*, 4.

[* Rather Sheeps Skins, called by the Spaniards *Borra-chios.*]

Karedi, 5. *Sultanli*, 6. *Okli*, 7. *Kukli*, 8. *Sultzli*, 9. *Harasanli*, 10. *Jurazi*, 11. *Zamzi*, 12. *Turunco*, 13. *Kumi*, 14. *Surki*, or, as they name it at present, *Surubi*, 15. *Kortzik*, 16. *Suerzik*, 17. *Carasib*, 18. *Kasquet*, 19. *Kergis*, 20. *Takàn*, 21. *Za*, 22. *Zama*, 23. *Murda*, 24. *Sbuy*

Ay Chan's
Reign.

Kiun Chan dying after having reign'd seventy Years, his Brother *Ay Chan* succeeded him

Juldus
Chan.

Ay Chan at length also dying, had for his Successor *Juldus Chan*; not his Brother of that Name, but another of the same House. *Juldus Chan* held the Reins of the Empire with great Conduct and Prudence, but he did not live long;

Mengli
Chan.

and after his Death his Son *Mengli Chan* succeeded him, who having also reign'd very worthily, dyed in Peace at a great Age, and left the Em-

Tinjis
Chan.

pire to his Son *Tinjis*; who in his old Age, resign'd the Crown in favour of his Son *Ill Chan*,

Ill Chan.

that he might employ the remainder of his Days in Exercises of Devotion. *Ill Chan* reign'd a long time over the *Mogulls*.



C H A P. IV.

Of the Life and Reign of Siuntz Chan, and the Destruction of the Empire of the Mogulls.

Ill Chan
and Siuntz
Chan Con-
tempora-
ries.

ILL Chan and *Siuntz Chan* reign'd at the same time; *Ill Chan* being of the Posterity of *Mogull Chan*, and *Siuntz Chan* descended from *Tatar Chan*. These two Princes were continually at War together, but *Ill Chan* always carry'd away the Victory, which oblig'd *Siuntz Chan* to send Ambassadors with magnificent Presents

sents to the *Chan* of the *Kergis*, who was a Po-^{Chan of} tent Prince, to engage him to come to his As-^{the Kergis.} sistance: but as *Ill Chan* appear'd still too formidable for them both, and *Siuntz Chan* propos'd to make his Part so good this time, as to assure himself of Success in his Enterprize, he ^{Confedera-} took such effectual Methods to raise a Jealousy ^{cy against} of the too great Power of *Ill Chan* in the Prin-^{Ill Chan.} ces his Neighbours, that they all united with him in order to keep him under. As soon as *Ill Chan* receiv'd Advice of this Confederacy, he went and encamp'd in a very advantageous Place and so fortify'd himself, that notwithstanding the Confederate Princes attack'd his Camp several times with all their Forces, they were not able to force it, which oblig'd them to come to a Resolution to order their Men, that at the Attack which they were to make the next Day, they should, after a slight Skirmish, throw away their Arms, and every thing they had, and feign a Flight towards a Place where they had planted the best of their Troops in Ambuscade, in order to draw their Enemies into it *. This Stratagem having succeeded to their Wishes, the Army of *Ill Chan* was sur-^{Ill Chan} rounded on all sides, in such wise that it was ^{over-} entirely cut to Pieces; after which the Allies ^{thrown.} having with ease carry'd the Intrenchments of ^{The Em-} the *Mogulls*, made all those Prisoners who were ^{pire of the} saved from the Defeat of the Enemy, and ut-^{Mogulls} terly subverted the Empire of the Descendants ^{destroy'd.} of *Mogull Chan*.

* A Method of Fighting used of old by all the Scythians.



C H A P. V.

Of the Fortune of Kajan and Nagos, the only Remains of the Posterity of Mogull Chan.

Adventure of Kajan and Nagos.

AS soon as *Siuntz Chan* had finish'd that Expedition he return'd with his Army into his own Country. *Ill Chan* had several Children, but they all lost their Lives with him in that unfortunate Battle, except the youngest of his Sons called *Kajan*, and his Nephew *Nagos*, his Brother's Son, who were both of an Age, and marry'd in the same Year. These two Princes who had been taken Prisoners, seeing themselves with their Wives under the Guard of only one Man, came to a Resolution after ten Days Captivity, to betake themselves to Flight with their Wives, and return into their own Country; where being happily arriv'd, they first of all appropriated to themselves all the Camels, Horses, Cows and Sheep which escaped from the Action, having none to dispute them with them; and judging a while after those Quarters were not over secure for them, they took the Clothes which they found on the Field of Battle and retir'd into the Mountains.

They dwell in the Mountain of Irganakon.

They pass'd in this manner from Mountain to Mountain, till arriving with their Wives and Cattle at the Foot of a very high one, they could find no way to pass it but a small Path very narrow, made by certain Animals called in the *Tatar* Language *Archara*; and tho they search'd all about the Mountain for another Road, they could find none; which obliged them to make use of this Path, tho it was so strait

strait there could not pass above one at a time, and that with the unavoidable hazard of breaking one's Neck at the least false Step. Having ascended the Mountain on one side by this Path, they descended it also on the other side by the same way, and were not a little rejoiced to find a Landskip perfectly agreeable, interspersed with Brooks and charming Meadows, abounding in all sorts of delicious Fruits: But what pleas'd them most was, that beholding it inclosed on all sides with inaccessible Mountains, they had room to believe themselves shelter'd from the Pursuits of their Enemies.

Content with their Destiny, they fed in this Place, during the Winter, upon the Flesh of their Beasts, the Skins of which also serv'd them for several Uses, and in Summer liv'd on Milk-Meats and Fruits. They call'd this Country *Irgana-kon*, in allusion to its Situation; *Irgana* signifying in the old Language of the *Mogulls*, a Valley, and *Kon*, a steep Height. After this in process of Time their Posterity very much increased; *Kajan* whose Posterity were most numerous, called his Descendants *Kajath*; and *Nagos* who had a less numerous Issue, called one Part of his Descendants *Nagosler*, and the other Part *Durlagan*. *Kajan* had received the Name which he bore from his Father *Ill Chan*, because all the Children of *Ill Chan* were exceeding robust and vigorous Men. *Kajan* signifying a Torrent which falls down with Rapidity from the Top of a Rock.

Kajan and *Nagos*, and their Descendants after them, dwelt in this Place above 400 Years, till finding it at last too narrow for them, they made a general Meeting to deliberate upon the State of their Affairs; and forasmuch as they had learned from their Ancestors, that the Country

Lived in the Mountain 400 Years.

behind

behind those Mountains from whence *Siuntz Chan* had driven them, was a fine and extensive Country, they came to a Resolution to return there; but they were at a Nonplus to find a Road to carry them out of the Inclosure of these Mountains, because the Path, by which their Forefathers had found the way into it, was destroy'd thro' length of Time: whereupon a Farrier, who thought he had observ'd that the Mountain was not over thick in a certain Place, and also that it entirely consisted of Iron-Mine, propos'd to apply Bellows to it, to try if it was not feasible to dissolve this Mountain by Fire.

Melt their way thro' the Mountain.

This Counsel having been unanimously approv'd of, every one carry'd thither Wood and Charcoal; and having laid round the Foot of the Mountain, one Bed of Wood and another of the Coal, they set Fire to it; which they so effectually blew up by the help of 70 Leathern Bellows, that the Mountain at last coming to melt in this Place, left a Road large enough for the Passage of a loaded Camel; and by this Road they all march'd out with great Joy.

Still celebrate the Day of that Sally.

To perpetuate the Memory of this miraculous going forth, the *Mogulls* still celebrate the Anniversary of it with the following Solemnities. They kindle upon that Day a great Fire, wherein they put a Piece of Iron to make it red-hot; after which the *Chan* gives the first Stroke with a Hammer upon the Piece of Iron, and then all the Heads of the Tribes and other Officers of Distinction, each according to his Rank, give it a Stroke with a Hammer; and when they have done, the common People do as much: which thing is observ'd thro' the whole Extent of the Empire of the *Mogulls*, in Remembrance of that Sally.

Extraction who embrac'd the Religion of the *Mahometans*, which is the true one. This was *Gasan Chan*, Son of *Argun Chan*, Son of *Abka Chan*, Son of *Halacu Chan*, Son of *Taulai Chan*; he built a City for himself to reside in, but we know not the Name of it: and the Year after he came to the Crown of those Provinces, he said to *Chodsa Rashidt*, who was of his Council,

“ God be prais'd the *Mahometan* Worship is
 “ well establish'd among us; and since the time
 “ that my great Grandfather *Halacu Chan* came
 “ from the Country of the *Mogulls* to reign o-
 “ ver these Provinces, there have pass'd two or
 “ three Generations: Wherefore it is necessary
 “ that I should order a Book to be compiled of
 “ the Families, Religion and Customs of our
 “ *Mogulls* to leave it to Posterity; and as it is
 “ not possible for me to set about it my self,
 “ and that I have no body but you who is ca-
 “ pable of doing it well, I intend to put into
 “ your hands all the Books which I have rela-
 “ ting to that Matter; and seeing they are
 “ written in the *Mogull* Language, I will join
 “ to your Assistance one of the Lords of my
 “ Court, called *Fulat*, surnamed *Zabixang*, who
 “ understands perfectly that Language, to the
 “ end that you may carry on that Work with
 “ Success:” In which *Chodsa Rashidt* having
 obey'd his Master, he finish'd that Book in the
 Year 702, and called it *Dsamastaveroh*. 'Tis
 from that Book, and 17 others, that I *Abulgasi*
Bayadur Chan have extracted the Contents of
 mine, which I begun to write 372 Years after
Chodsa Rashidt. 'Tis true that in that Interval
 there are to be found many Writers who have
 been pleas'd to meddle with it; but as they
 did not understand the different Languages
 which they stood in need of on that occasion,
 they

Fulat, or
Pulad.

An. Dom.
 1302.
Gami al
Tawarik.

they have committed gross Faults, and have in a manner entirely confounded the Generations. Wherefore having been obliged for certain Reasons to remain a whole Year in the Country of the *Calmacks*, I have had Opportunity to learn the Language of the *Mogulls*; and the reason why I have written this Book in the *Mogull* or *Turkish* Language, without meddling with the others, is that it may be every where in use; and if God spares me my Life, I am resolv'd to translate it hereafter into the *Persian*.

I come now to treat of the principal Tribes which compose the *Turkish* Nation; and in the first place, I shall speak of the Tribes which have no Connexion with the *Mogulls*, descended from *Kajan* and *Nagos*: and after that, I shall treat of those which deduce their Origin from the *Mogulls*, since their falling out of *Irganakkon*.



C H A P. VI.

Of the Tribes of Kanklis, Kipzaks, Kall-atz, and Carliks.

TH E R E are five *Aimacks* or Tribes which derive their Name from *Ogus Chan*, whereof there is only one, viz. the Tribe of the *Vigurs*, which sprung from the Posterity of *Mogull Chan*. The four others are the Tribe of the *Kanklis*, the Tribe of the *Kipzaks*, the Tribe of the *Kall-atz*, and the Tribe of the *Carliks*; of which something has been hinted in the Life of *Ogus Chan*.

The Tribe of the *Kall-atz* dwells among the *Turcmanns*, in the Country of *Ma-urenner*, and the Province of *Chorassan*.

The

Kipzaks
Tribe.

The Tribe of the *Kipzaks* has always inhabited the Banks of the Rivers *Tin*, *Atell* and *Faigik*.

Kanklis
Tribe.

The Tribe of the *Kanklis* dwelt for some time jointly with the *Turcmanns* in the sandy Deserts; but when these last went to live in Towns, the *Kanklis* went and dwelt about the Rivers *Isikul*, and *Tallash*; where they have inhabited a long while.

Now Te-
kees and
Ila.

Vigish
Chan of
Chowar-
azm.

Sultan
Moham-
med
his Son.

Vigish Chan of *Urgens*, having espoused a Wife out of this Tribe called *Turkan*, he had by her one Son, who was called afterwards *Sultan Mahamet Shab* of *Charafs'm*, and came to be a Prince exceeding powerful*: He usually resided in the City of *Urgens*, and had obliged all the neighbouring Countries to submit to him, viz. on the East-side the *Indies* and *Bucharia*; on the North-side the Towns of *Turkestan* and *Andidsan*; Southward the Country of † *Arabistan*, and Westward the Country of *Rubm*: he conferr'd many Favours on those of the Tribe of *Kanklis*, for the sake of his Mother. His Uncle *Chamar*, Brother to his Mother, coming to see him, and turning *Mahometan*, he placed him at the Head of his Council. *Inallzik*, who was his Mother's Cousin-Germain, being Brothers Children, having likewise come to pay his Court to him, he honour'd him with the Name of

Or Andig-
an.
† That is, all
possessed by
the Arabs
on this side
Gihun,
except A-
rabia.

* This Prince, whose Ancestors were rais'd successively from being Slaves to the Governor of the Country of *Charafs'm* to the Government, and from the Government to the Sovereignty of the Country, always retain'd the Name of *Shah* of *Charafs'm*, tho he possess'd in a manner all *Persia* and the *Great Bucharia*, with part of the *Armenias* and *Syria*. He mounted to so great Power, upon the Decay of the Grandeur of the *Selgiukid Sultans*; the last of which he put to death, notwithstanding he and his Ancestors ow'd all their Fortune to the Favours of the Princes of that House.

[This is the same Prince, who is called by most other Authors *Tacash*.]

Gagir Chan, and gave him the Property of the Town of *Turkestan*,* after he had embrac'd *Ma-* Turkestan under Sultan Mohammed.
ometism. Another Man of the Tribe of the *Kan-*
klis, call'd *Kuk*, repairing also to Court, he con-
 ferr'd on him the Government of the *Great Bu-*
charia, and gave him the Title of *Kuk-Chan*.

There were between 50 and 60000 Men of the Tribe of *Kanklis*, who put themselves in Subjection to Sultan *Mahamet*, *Schah* of *Cha-*
rafs'm; but there remain'd about 10000 along 10000 Families of the Kanklis put to the Sword by Zingis Chan.
 the Banks of the Rivers *Iffikull* and *Tallash*, whom *Zingis Chan* put to the Sword, when he went to make War against Sultan *Mahamet*. Nevertheless there have sprung up since then some of that Tribe, without any one being able to find out from whence they came.

Those of the Tribe of *Carliks*, have always Carliks submit.
 inhabited the Mountains of the Country of the *Mogulls*, living on the Produce of their Lands and Herds. They elected their *Chans* out of their Tribe, and might make in all 20000 Families; but *Zingis Chan* coming to the Empire, and having conquer'd many neighbouring Towns and Provinces, sent a Man named *Berlas Koplay-Noyan* on an Embassy to the *Carliks*, to persuade them to submit to him. Whereupon *Arflan Chan*, who was at that time their Prince, Arflan Chan of the Carliks.
 took a Resolution to go and offer him a very pretty Daughter which he had, with very magnificent Presents, and to put himself under his protection. In Requital of which, *Zingis Chan* gave him one of his Cousins in Marriage: But when he was gone back, he said it was too much to call him *Arflan Chan*, and that the Name of *Arflan-Syrak* fitted him better; for the *Mogulls* make use of the Term *Syrak*, signifying a poor spirited Person, when they would speak of a

* This seems to have been after *Kutshluk's Death*.

Tagicks. sort of Men whom they call *Tadsicks*; because those *Tadsicks* are a very simple People.



C H A P. VII.

Of the Tribe of the Vigurs.

The true Country of the Mogulls. Now Uluk-tag, and Kir-zik-tag.

Now Chaltay.

Country of the Vigurs.

Vigurs at first had no Chans.

Divide and choose two Kings.

IN the Dominions of the *Mogulls* there are found two Chains of very high Mountains which extend from the East to the West, of which one is called *Tugra Tubusluk*, and the other *Uskun Luk Tugra*: Between these two Chains of Mountains, towards the West, lie the true Country of the *Mogulls*, and beyond that more Westward yet is another Mountain which they call *Kull*: between these three Mountains the *Vigurs* inhabited heretofore; and as one finds in this Country ten Rivers on one side, and nine on the other, one part of the *Vigurs*, call'd *Un-Vigurs*, inhabited about the forefaid ten Rivers, and the other part dwelt about the other nine Rivers, and these last bore the Name of *Tokos Vigurs*: They got these different Names from the Number of the River about which they inhabited; *Un* signifying in the *Turkish* Language ten, and *Tokos* nine.

These two Kindred Tribes possess'd a great Number of Towns, Villages and Subjects, without having Chans, notwithstanding they were numerous, consisting of more than 120 particular Branches: At length a great Diffension arising amongst them, they resolv'd to choose two separate Kings; in pursuance of which Resolution, the *Un-Vigurs* elected a Prince of their Tribe called *Mangatati*, to whom they gave the Su-

name of *Il-ittar*; and the *Tokos Vigurs* chose al-*Il-ittar* for a Prince of their Tribe, whom they call'd *Il-Il-irgin-irgin*: These Princes and their Descendants reign'd more than 100 Years over the *Vigurs*, preserving always the same Name which the first Princes bore. After which these two Tribes coming to unite together, had but one and the same Prince whom they call'd *Idi-kut*, signifying *Idi-kut*, in the *Turkish* Tongue, *sent by the Spirit*: *Idi* i. e. sent by the Spirit. importing, *being sent*, and *Kut*, the *Spirit or Soul*: But in the Language of the *Usbeks*, it is as much as to say, *a free Man who is not subject to any body*.

These two united People lived together in *Live united for* these Mountains almost 2000 Years in Peace; 2000 Years. but in the End a new Difference arising among them, they separated for good and all; one *Separate again.* part of them remaining in those Districts, and the other going to inhabit about the Banks of the River *Irtis*. These last divided once more into three Branches, whereof one went and dwelt in the Town of *Bishbalik*, and subsisted *Bishbalik.* by cultivating the Lands thereabout. The second dispers'd themselves in the Neighbourhood of that Town, feeding upon their Cattle; and the third Branch continued beside the *Irtis*, *liv-R. Irtis.* living by Fishing and Hunting of *Zibelines*, *Castors*, *Martins*, *Squirrels*, and such like Beasts, of which they eat the Flesh, and employ'd the Skins to make them Clothes, because they were always accusom'd to go clad with nothing but what was made of Skins: These last conceiv'd so great a Hatred to that sort of Life which their Brethren had chosen, that it was a great Curse among them, to wish a Man to be re- *Vigurs* Curse. duc'd to live among Men who fed upon Beasts, eat their Meat dress'd, and chang'd Garb.

Banerzick
Idi-kut
Chan.

Cavar
Chan of
Turke-
stan.

Vigurs a-
bout the
Ittis ex-
pert in the
Turkish,
and in
Writing.

Employ'd
as Secreta-
ries by
Zingis
Chan and
his Suc-
cessors.

Banerzik Idi-kut Chan, who was their Prince in the Time of *Zingis Chan*, submitted to the Conqueror, to secure himself against *Cava Chan* of *Turkestan*, and every Year sent him considerable Presents; he came also in Person to join him with a good Number of Troops, when he went to attack *Sultan Mahamet Shab o Charafs'm*; and as there were among the *Vigurs* many Persons skill'd in the *Turkish* Language and expert at the Pen, *Zingis Chan* made use of them to very good purpose in all his Expedition as Secretaries to the Chancery; and the Prince his Descendants, who reign'd after him in the Country of *Ma-urenner*, and over the Cities of *Irak* and *Chorassan*, continued for a long time to make use of them in that Quality. *Ugaaan Chan*, among others, having succeeded his Father in the Empire of the *Mogulls*, conferr'd the Government of the Province of *Chorassan*, *Masanderan*, and *Gilan*, on a Man of that Tribe, call'd *Vigur Kurgur*, who gave him an Account every Year of all the Revenues of the Cities of his Government.



C H A P. VIII.

Of the Tribes of the Takrins; of the Kergis, of the Camcamzuts, and of the Ur-mankatts.

Takrins. **Z**ingis Chan having begun to make himself formidable, sent an Ambassador to the *Takrins*, with Orders to say, “ God has made me a very puissant Prince, and the three
“ Parts

“ Parts of the World obey my Orders ; where-
 “ fore I expect that you will submit to my Go-
 “ vernment.” Thereupon their Prince, called

Bugai-Zinantz Chan, came to a Resolution to pro-
 mise him Obedience, and having a very pretty
 Daughter, he sent her to him with magnificent
 Presents. *Zingis Chan* having receiv'd the
 Maid and the Presents, caus'd the Embassadors
 of *Bugai-Zinantz Chan* to be very splendidly en-
 tertain'd, and plac'd his Daughter among the
 Number of his Wives. After the Death of
Zingis Chan, his Son *Ugadai Chan*, tho he had
 already many Wives, yet found so much Beauty
 in this Daughter of *Bugai-Zinantz Chan*, who
 had been one of his Father's Wives, that he
 marry'd her, and lov'd her better than all his o-
 ther Wives.

*Bugai-
 Zinantz
 Chan of-
 Kergis
 submits to
 Zingis
 Chan.*

*Ugadai
 Chan
 marries
 one of his
 Father's
 Wives.*

The Tribe of the *Kergis* was none of the most
 numerous at first ; but as it possess'd a Country
 very agreeable, full of Rivers and fertile Fields,
 many of the *Mogulls* and other People came
 and join'd themselves with this Tribe ; which
 considerably increas'd the Number of its Fa-
 milies. In the Time of *Zingis Chan*, the *Kergis*
 had a Prince called *Urufs Inall*, to whom *Zingis*
Chan sent two Embassadors call'd *Altai* and
Taramish, to summon him to submit himself.
 This Prince finding himself too weak to run the
 Hazard of drawing so formidable a Neighbour
 upon his Back, was oblig'd to comply with the
 Times, and do what was demanded of him.
 Pursuant to which, having dismiss'd the Embas-
 sadors, he sent back with them one of his chief
 Officers, charg'd with magnificent Presents for
Zingis Chan ; among which there was a Bird all
 white, having only the Feet, Eyes, and the Bill
 red. This Bird is called in the *Turkish* Language
Shungar, but the *Russians* call it *Kratzshet*.

Kergis.

*Urufs
 Inall,
 Prince of
 the Kergis.*

*Submits to
 Zingis
 Chan.*

*Strange
 Bird, by
 the Turks
 Shungar,
 by the
 Russians*

Camcam-
zut
Towns.

There are two Towns call'd *Camcamzut* which are very near one another, between two great Rivers; whereof one is call'd *Selanga*, and the other *Ikar-muran*. Besides these, there are also two other Towns upon the Frontiers of the *Kergis*, both of them call'd *Aprusir*.

Aprusir
Towns.
No such at
present.

Ur-man-
katts
submit to
Zingis
Chan.

There is a particular Tribe of People which are call'd *Ur-mankatts*, because they dwell in the Places most remote and full of Forests: They are Neighbours to the *Kergis*, and submitted as well as those to *Zingis Chan*. There is also another Tribe of the same Name, but quite different from this; tho the People belonging to it lead much the same Course of Life. These last are of the Posterity of *Mogull Chan*, by his Grandson *Ogus Chan*; and that Name has been given them also because of their living always in the Forests.

Another
Tribe of
the same
Name, but
different.



C H A P. IX.

Of the Tribe of the Tatars.

Tatar
Tribe.

THE Tribe of the *Tatars* is one of the most ancient and famous of the *Turkish* Nations; it was heretofore above 70000 Families strong, and had only one *Chan* who was very potent. But being afterwards divided into several Branches, its Power by degrees began to decline. The principal Branch of the *Tatars* went and dwelt towards the Borders of *Kitay*, in the Country of *Biurnazer*, and was brought in Subjection to the Empire of *Kitay*. But the *Tatars* of this Branch revolting some time after, the Emperor of *Kitay* was oblig'd to make a severe War upon them before he could bring them again to their Duty; which has very often been the Case with them since.

Branches
of the
Tatars
in
Kitay.

And

Another Branch of the Tribe of the *Tatars* went and settled upon the Banks of the River *Ikar*, or *Ikran Muran*: This River glides along the Frontiers of the *Kergis*, and having receiv'd thereabouts the Waters of many other Rivers, enlarges it self considerably, and at last after a long Course falls into the *Azoch-Zingis*, or bitter Sea. Near its Mouth there is a great Town, which commands several small ones thereabouts, call'd *Alachzin*, that is to say, *pie'd*; because the Inhabitants of that Town have none but *pie'd* Horses: All the People who inhabit the neighbouring Lands, and breed great Numbers of Beasts, are subject to this Town*. The Horses found in this Country are of a very tall size, a Colt of a Year old being as large as a Horse of three Years old elsewhere; and more than that, they are all *pie'd*. There are rich silver Mines in the Neighbourhood of that Town; and 'tis for that reason that nothing is seen there but silver Plate. The *Usbeks* know by Tradition, that there is a Nation in some part of the World that makes use of nothing but Gold or Silver Plate, and has none but *pie'd* Horses; but they cannot say precisely where that Nation is.

After the Death of *Zingis Chan*, the *Kergis*, with some other neighbouring People, fell to the Share of *Taulai Chan*; who dying some time after, his favourite Spouse call'd *Siurchochtny-begi*, sole Mother of all his Children, having the Charge of the Regency of the Country, caus'd three Officers of Distinction to embark with 1000 chosen Men, to go upon the Discovery of this Country; with Orders, if they found a favourable Opportunity, to make War

* The Russians have a Tradition like this of a *pie'd* People *scap'd* where in Siberia. See Vol. II.

with the Inhabitants of *Alachzin*; but if they did not, that then at least they should not return without bringing home some Informations that might be depended upon of the true State of that Country. These Officers having departed with these Instructions, return'd a long time after with 300 Men, which remain'd of the 100 they had at setting out, and gave an Account that all which was said of these People was true but that the Air was so unwholesom there that they had lost the greatest part of their Men who were not accustom'd to the Intemperature of that Climate. That indeed they had found Silver sufficient to load their Vessels with it; but as they were oblig'd to sail up the River against the Stream in their Return, they had been forc'd to throw it all away for want of Hands.

Fictitious Relation.

Plenty of Silver.



CHAP. X.

Of the Tribe of the Virats, and its several Branches.

I MUST take notice here by the by, that the *Turks* in their antient Language call all great Rivers *Sai*; the *Tadsicks* call the small Rivers *Ruth*, and the great ones *Ruth Canna*. The *Arabians* call the great Rivers *Uwady*, and the *Mogulls* name them *Muran*.

Tagicks.

Country of the Virats.

In the Country of the *Mogulls*, there are on the East-side eight Rivers, which all fall into the great River *Ikar*, or *Ikran Muran*, and they call them all by one common Name, *Se-kir Muran*, or Eight Rivers, of which these are

are the Names ; 1. *Kok Muran*, 2. *On Muran*, 3. *Cara Uffun*, 4. *Sebikan*, 5. *Ikran Muran*, 6. *Akar Muran*, 7. *Zagan Muran*, 8. *Cbodsa Muran*: About these Rivers heretofore dwelt the *Virats*.

In the Time of *Zingis Chan*, those of the Tribe of the *Virats* had a Prince called *Tochta-begi*, who had two Sons ; one call'd *Inalzi*, and the other *Tauranzi*. This *Chan* and his two Sons, after having for a good while maintain'd War against *Zingis Chan*, were in the end vanquish'd, and the *Virats* reduc'd under the Subjection of the *Mogulls*. The *Torgauts*, the *Kurifs*, and the *Utulafs* draw their Origin from the Tribe of the *Virats* ; but they have separated and form'd particular Branches. The *Torgauts* bear that Name, because they inhabit beyond a Country call'd *Salika*, which is beyond the Country of the *Mogulls*, which has given them the Name of *Torga-ut*.

The *Tumats* are likewise sprung from the Tribe of the *Virats* : They dwell upon the Borders of the *Kergis*, in the Country of *Barkutzintugum*, and had in the Reign of *Zingis Chan* a Prince call'd *Tatula Sukar Chan*, who was oblig'd to submit himself to the *Mogulls*.

The *Boygazins* and the *Hirmuzins* are also two Branches of the Tribe of the *Virats* ; they dwell in the neighbourhood of the *Kergis*, and are very peaceable People.

The *Telanguts*, the *Orasuts*, and the *Kussutmaits* are also sprung from the *Virats* ; tho they bear different Names. They have all along been renown'd for their Skill in Physick and in Magick, and for being great Hunters and good Fishers : Accordingly they always have dwelt by the sides of Rivers, and in Forests.

C H A P. XI.

Of the Tribe of the Naimanns, of the Caraits, of the Unguts, and of the Turkaks.

Nai-
manns.

THE Tribe of the *Naimanns* is very antient, and very rich ; but I am a Stranger to their Origin and Government. The first of their Princes that I have come to the Knowledge of, was called *Karkish Chan* ; who had his Son *Abjatb* for his Successor after his Death.

Carakum
the Coun-
try of the
Nai-
manns.

In the Reign of *Zingis Chan*, they were govern'd by a Prince call'd *Taijan Chan*, who had a Son called *Kutshluk* ; they dwelt in a Country of the *Mogulls* called *Cara Kum*, or Black Sand, and had not the Custom of cultivating their Lands.

Cara-its.

The Term *Cara-it*, signifies *swarthy* ; and inasmuch as there was a Father who had seven Sons all of a swarthy Complexion, they called their Posterity *Cara-its*. This Tribe is very antient, and was heretofore very numerous and rich in Cattle. It had its own particular Government, and dwelt in the neighbourhood of the *Naimanns*. Among the other Princes of the *Cara-its*, there was one of them called *Margus Illi Chan*, who had two Sons, of which the eldest was called *Korzacur*, and Sirnamed *Busruk*, succeeded his Father. The eldest Son and Successor of *Korzacur* was called *Tayrell* ; but the Emperors of *Kitay* gave him the Name of *Aunak*, which imports, in the Language of *Kitay*, Emperor. This is the same *Aunak Chan* of the *Caraits*, of whom we shall speak in the History of *Zingis Chan*.

Margus
Illi.
Korzacur.Tayrell,
or Aunak
Chan of
the Cara-
its.Chinese
Wall.

Those of *Kitay* have built a great Wall to cover their Country, in which there are two Iron Gates for the Passage of the Merchants and other Travellers. This Wall is call'd *Sat* in

Ara-

Arabick, which signifies *Fortress*; in the antient *Turkish Language* it is called *Turk-urgha*, and in the *Language of Kitay*, *Ungu*. * *Alexander the* Alexander's Wall. *Great* caused a like Wall to be raised to cover the Frontiers of his Dominions; but it was composed of all sorts of Metals. His design by this Wall, was to hinder the Nation of *Jadsutz-Madzuth* Jadsutz-Madzuth, from carrying their Ravages into the Lands under his Dominion, where they had done i. e. Gog and Magog. great Mischief in Times past. 'Tis a general Tradition with the *Tatars*, that those People have the Muzzle of a Dog; and that this Wall being made up of all sorts of Metals, they did indeed all in their Power to make a Passage thro' it by dint of Licking; but they could not succeed: That nevertheless before the Day of Judgment, they shall come and lick their way thro' the Wall; and that then they shall do a great deal of Mischief in the World. *Nau-Shirwanadill*, Nau-Shirwan the Sultan of *Shamachy*, caused in Just's like manner a Wall of Earth to be built round Wall. about his Kingdom.

The Iron Gates which are in the Wall of *Kitay*, are called *Timurchanai*: The Emperors of that Country engaged one entire *Turkish* Gates of the great Wall call'd Timurchanai. Tribe for great Wages in their Service to guard this Wall and the Gates, which give Entrance into the Empire of *Kitay* by this Wall. This Guard has been entertain'd for a long time, and because of the great Wages which it gets, they have given this Tribe the Name of *Ungutti*, Ungutti Tribe, the same as Ancout. which is as much as to say in the *Mogull Language*, *Men who are well to pass*. In the Time of *Zingis Chan* this Tribe might consist of about

* *Alexander the Great is the true Amadis of the Oriental Historians*; they name him *Iskander*, and vent as many blind Stories upon that Head as would fill many great Volumes. The Curious may find some Samples of them in the *Voyages of Olearius*.

4000 Families under a Prince called *Alakus* who having made an Alliance with *Zingis Chan*, contributed much to render the Conquest of the Empire of *Kitay* easy to him, for going to meet him when he approach'd the Frontiers of that Empire with his Army, he gave him a free Entrance by the Wall.

Kitay divided into two Parts. Cara Kitay.

Part of the Carakitayans settle elsewhere.

Atill Country.

Cara Kitay conquer'd by the Chan of Gurgut.

Imill in Kitay, An. Dom. 1177. Illik Chan.

The Empire of *Kitay* is divided into two Parts; the first is called *Cara Kitay*, but that is enough of this Matter for the present. The Inhabitants of *Cara Kitay* having revolted against the Emperor of *Kitay*, a great part of them abandon'd their Country and retir'd near the *Kergis*; but the *Kergis* having pillag'd them, they resolv'd to go and dwell in the Country of *Atill*, and built there a Town, living by cultivating the Lands thereabouts: And forasmuch as it succeeded with them very well, many neighbouring Families went and joined them; so that they were able to make up 40000 Families.

About the same time the *Chan* of *Dsurdsut* declar'd War against the Inhabitants of *Cara Kitay*, and having defeated them, made himself Master of the Country, insomuch that the Prince of *Cara Kitay*, called *Nusi Taigir Ili*, who was a Prince of much Merit, was oblig'd to retire among the *Kergis*, and from thence to a Town of *Kitay*, call'd *Imill*, which happen'd in the Year 573. Two Years after, when the Place of his Retreat was known, one *Illik Chan*, of the Posterity of *Afrasiap Chan*, who kept his Residence in the Town of *Jalafagan*, which is called by the *Mogulls* *Chambalik*, or the good Town, *Chan* importing in the Language of the *Mogulls* good, and *Balik* a Town; seeing himself hardly press'd by those of the Tribe of the *Kanklis*, who dwelt in the neighbourhood of that Town, and who had ruin'd all the Lands which

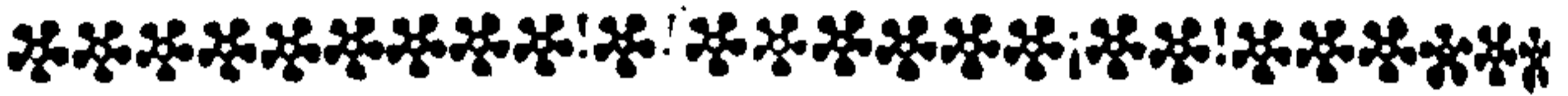
which he had caused to be cultivated, sent to *Nusi Taigir Ili* to desire his Assistance, and offer to resign to him the Sovereignty of that Town.

Nusi Taigir Ili having accepted this Offer, Nusi Tai-
gir Ili, or
Cavar
Chan. march'd to his Assistance, and taking the Government into his Hands, he chang'd the Name of *Illik Chan* into that of *Illik Turkmann*, and took himself the Name of *Cavar Chan*, or Grand Seigneur; after which he conquer'd the Conquers
Andigan,
Tashkant
and Tur-
kestan. Towns of *Andidsan*, *Tashkant* and *Turkestan*, but rais'd the Siege before *Samarkant*, because the Inhabitants of that Town obliged themselves to pay him an annual Tribute. After he Makes Sa-
markant
Tributary. was return'd into his Dominions, he sent one of his Generals called *Arys*, with a numerous Army on the side of the City of *Urgens*; who having plunder'd all the adjacent Parts about that Plunders
Urgens. Place, constrain'd *Vigish Chan* of *Urgens* to agree the Matter with his Master, by a Tribute Constrains
Vigish
Chan of
Covar-
azm to
pay him
an annual
Tribute. of 20000 Dinars of Gold, which he promis'd to pay yearly to *Cavar Chan*, and which he paid indeed very regularly till his Death. But his Son *Mahamet* coming to succeed his Father, would no longer pay that Contribution, which causing a War between them, *Sultan Mahamet*, notwithstanding he had gather'd all his Forces, and that his Dominions extended as far as the Defeats
Sultan
Moham-
med. Country of *Rubm*, was defeated by *Cavar Chan*, and constrain'd to fly for Shelter to the Tribe of *Kanklis*, until he had found means to make a new Agreement with *Cavar Chan*.

I know not from whence or from what *Turkish* Tribe the *Turkaks* are deriv'd; the word *Turkak*, signifies in the *Turkish* Language, a Turkaks,
i. e. a
Guard. Guard; for among the *Turks*, while one half of the Guards of the Night repose themselves, the other half which is on Duty, must always beat upon something which may give a Sound, that

that one may know they are on the Watch; and when he who is on Duty has a mind to be reliev'd, he says to the other *Turkak*; that is to say, get up and beat: *Tur* signifying, *get up*; and *kak*, *beat*. This Tribe has increas'd exceedingly by length of Time.

We have treated hitherto of the different *Turkish* Tribes which draw their Origin some where else than from the Descendants of *Kajan* and *Nagos*; we come now to the Tribe of the *Mogulls* and other Tribes which are Branches of it.



C H A P. XII.

Of the Tribe of the Mogulls.

I H A V E remark'd above, that when *Ill Chan* was defeated by the Princes of the Posterity of *Tatar Chan*, that there were none of his whole Army who escaped, but *Kajan* his youngest Son, and *Nagos* his Nephew, who went and settled themselves among the Mountains; and the Descendants of *Kajan* took the Surname of *Kajat*, and those of *Nagos* took that of *Durlagan*, or *Nagofler*, which occasion'd them in a little time to lose their true Names.

Kajan
Nagos.

Kajat,
Durlagan,
Nagofler.

Nircha
Tribe.

There was a Woman of the Tribe of *Kajan*, and of the Posterity of *Curlafs*, who brought forth three Children at a time without having had Commerce with any Man; of which I shall speak more fully in the end of this Book. From these three Sons sprung a numerous Tribe which took the Surname of *Nircha*, which signifies in the Language of the *Mogulls*, a pure Family, in memory

memory that the first Founders of this Tribe were born without any Commerce with Man.

Cabul Chan, Great Grandfather of *Zingis Chan*, had six Sons, all great Warriors; from whence they had the Name of *Kajat*. The eldest of these six Brothers was called *Borton Chan*, and had a Son called *Jessugi-Bayadur*, who had a red *Border* between the Black and White of his Eyes, for which reason they gave to his Descendants the Surname of *Borzugan Ka-jat*, because the *Mogulls* call such Persons *Borzugan Ka-jat*. *Jessugi Bayadur Chan* was the Father of *Zingis Chan*. There is no Person at present in all the *Turkish Nation* who can have any knowledge of these Circumstances, which are known to none but to me *Abulgasi Bayadur Chan*.



C H A P. XIII.

Of the Tribes of the Markats, the Kunkurats, the Ankarahs, the Allaknuts, the Caranuts, the Curlafs, the Ilzigans, the Ummauts, the Cunnachmars, the Arlats, the Calkits, and the Kishliks.

THOSE of the Tribe of the *Markats* had in the Time of *Zingis Chan*, a *Chan* called *Tochtabegi*, who was always at variance with *Zingis Chan*; and one time among others that *Zingis Chan* was absent, *Tochtabegi* invaded his Lands, and carry'd away his Wives and his Subjects with all that fell into his Hands. Another time *Zingis Chan* himself, as he was taking a Walk, was made Prisoner by *Tochtabegi*, who

lay

lay in ambuscade for that purpose ; but his Subjects ransom'd him for a great Sum of Money.

There was a Man of the Posterity of *Kajan*, who had three Sons, 1. *Zurluk Mergan*, 2. *Cabayshira*, 3. *Busjuday*. *Zurluk Mergan*, who was exceeding dextrous at shooting with the Bow, falling out one time with his younger Brother, they agreed between themselves to fight on Horseback with Bows and Arrows ; and being arriv'd at the Place of Rendezvous, Fear seiz'd *Cabayshira* just in the Instant they were going to advance against each other : Wherefore bowing himself down all on one side of the Horse, he was content to hold his Bow strait before him, supposing he would be shelter'd by the large Crest of his Horse. This Posture rais'd Compassion in his eldest Brother, who resolv'd, seeing he was his Brother, not to kill him, as he might easily have done, and to forgive him for his Fear, *only striking off the Pendant at his Ear* ; which he did so dextrously, that he *did not so much as touch his Ear, leaving also the Jewel unhurt at which the Pendant hung*. The same *Zurluk Mergan* had afterwards a Son called *Kunkurat*, from whom the Tribe of the *Kunkurats* draw their Origin.

**Kunkurat
Tribe.**

**Ankarahs
Allaknut
Tribes.**

Cabay Shira had two Sons, the eldest of which was called *Ankarahs*, and the youngest *Allaknut*. From these two Brothers the Tribe of the *Ankarahs* and that of the *Allaknuts* are sprung. The Mother of *Zingis Chan*, called *Ulun*, and to whom sometimes they give the Surname of *Ulun-iga*, and sometimes that of *Ulun Kufin*, came from the Tribe of the *Allaknuts*.

**Caranut
Tribe.**

Busjuday had also two Sons, the eldest of whom was named *Caranut*, and from him the Tribe of the *Caranuts* has its Original. The second Son of *Busjuday* was called *Conachlot*,
and

had had a Son called *Meisir-ili*, who had two Sons, of whom the eldest was called *Curlafs*, Curlas Tribe. and the youngest *Ilzigann*; and from these two Brothers the Tribes of *Curlafs* and of the *Ilzi-* Ilziganns Tribe. *ganns* draw their Origin.

The Tribe of the *Umma-uts* was heretofore Ummauts, called the Tribe of the *Urma-uts*; but at pre- or Urmauts sent they are generally called *Umma-uts*. There Tribe.

was a Man of the Tribe of the *Umma-uts* who had three Sons, the eldest of which was called *Cunnackmar*, and from him has issued the Tribe Cunnach-

of the *Cunnackmars*. After the Death of *Jessu-* mars *Bayadur Chan*, the Father of *Zingis Chan*, a Tribe.

Person of Distinction of the Tribe of the *Cun-* Menglik *ackmars*, call'd *Menglik Izka*, who had the Izka,

Reputation of a wise and virtuous Man, having Zingis marry'd his Widow *Ulun-iga*, otherwise *Ulun-* Chan's

Kuzin, the Mother of *Zingis Chan*, *Aunak Chan*, Father-in-

Prince of the *Caraits*, sent a trusty Person to Law, him, and order'd him to say, "You are as tempted

chief of your Tribe, and nothing is between by Aunak, you and the Crown but your Wife's Son; Chan of

therefore I will come and see you, and we its, to de- shall try to find means to put * *Zingis Chan* to stroy Zin- death without Noise; after which, we may gis Chan.

divide between us his Subjects and Effects."

As *Aunak Chan* was an intimate Friend of the

Father of *Zingis Chan*, that Prince never suspect-

ed any such Treason; and for that reason he

made no Difficulty of going to see *Aunak Chan*,

accompany'd with a very small Retinue, who

some time after gave him an invitation under

pretence of treating with him about a Marriage

between *Zuzi*, eldest Son of *Zingis Chan*, and

his Daughter; but meeting his Father-in-Law Discovers

on the Road, who was the afore-mention'd the Plot to

Zingis

Chan.

[* Spoken by way of Prolepsis, for as yet he was not called *Zingis Chan*.]

Menglik Izka, and being inform'd by him of the ill Design of *Aunak Chan* of the *Cara-its*, he immediately return'd the Way he came. From that time *Zingis Chan* conceiv'd so great a Friendship for his Father-in-Law, that he could not live without him.

Menglik Izka's true Name was *Menglik*, and the Surname of *Izka*, which signifies a devout Man, was given him by the *Mogulls*, on account of his great Piety and Virtue. *Zingis Chan* was but thirteen Years old when *Menglik Izka* espoused his Mother in second Marriage, for he had before three Sons by a first Venter, the eldest of which called *Kokza*, pass'd in the Conceits of People for the Image of God. When I come to the Reign of *Zingis Chan*, I shall have occasion to speak of this *Kokza*. The second Son of *Menglik Izka* was nam'd *Arlat*, and from him came the Tribe of the *Arlats*. The third Son of *Menglik Izka* was called *Calkit*, because he could not speak plain; and from him are sprung the Tribe of the *Calkits*.

Arlats
Tribe.

Calkits
Tribe.

A Man of the Tribe of the *Calkits* had two Sons, one called *Badu* and the other *Kishlik*, who kept the Horses of one of the great Lords of the Court of *Aunak Chan* of the *Cara-its*; one of these two Brothers going one Day to his Master's Apartment, with several Days gathering of *Mares-Milk*, heard that his Master being in private with his Wife, bid her get his Arms in readiness; and upon her asking him what he was going to do with them? he answer'd, That *Aunak Chan* intended to make War upon *Zingis Chan* without much Noise. This Man returning to the Place where his Brother was, after delivering his Milk into his Master's Kitchen, they agreed together, that seeing they sprung from the *Mogulls*, and consequently

The Designs of
Aunak Chan,
against
Zingis Chan,
discover'd
by the
Calkits.

requently were of the same Tribe with *Zingis Chan*, they would go and inform him of what was plotting against him: But we shall drop this History for the present, reserving it till we come to the Life of *Zingis Chan*. In reward of so great Service, *Zingis Chan* gave to these two Brothers an Employment which they call *Office of Tarkun, or Tercan*, which frees them from all sorts of Taxes; which Exemption they have enjoy'd, and their Descendants after them to the ninth Generation. 'Tis from this *Kishlik* that the Tribe of the *Kishliks* draw their Origin. *Kishlik Tribe.*



C H A P. XIV.

Of the Tribes of the Vishuns, the Suldus, the Durmanns, the Bariens, the Sukuts, the Curla-uts, the Burkuts, and some other Branches of the Mogulls.

THE *Vishuns* as well as the *Suldus* are Branches of the *Mogulls*. There was in the Country of the *Mogulls* a *Chan* of the Posterity of *Kajan*, called *Bizin Kajan*, who had five Sons; the youngest of which named *Kipzi Mergan*, had the best Parts, which induced his Father at his Death to appoint him his Successor. The other four seeing the Government going to be conferr'd on their youngest Brother were exceedingly enraged, and declar'd they were content to let them choose which they would of them four to succeed their Father in the Dignity of *Chan*; but that if they persisted in the Resolution to affront them by electing their youngest Brother, they would all four quit the Country;

Dur-
manns
Tribe.

which in reality they did, when they found notwithstanding all their Protestations, that the principal Lords of the Country in obedience to the last Will of *Bizin Kajan*, had put the Government into the Hands of *Kipzi Mergan*: And as the *Mogulls* call the Number Four, *Durmann* the Descendants of these Four Brothers retain the Name of *Durmanns*, and came in process of Time to dwell in the Dominions of *Kipzi Mergan*.

Bariens
Tribe.

There was a Man of the Tribe of the *Durmanns* who had three Sons, the eldest of which was called *Barien*, and from him the Tribe of the *Bariens* deduce their Original. The third had no lawful Children, tho he was marry'd but one of his Slaves became with Child by him; and tho his Wife gave this Slave great Blows on the Belly to make her miscarry, yet she was happily brought to bed of a Son about Midnight, and having wrap'd up the Infant in a piece of Skin which she had cut off the furr'd Garment of the Father, she carry'd it to a Place where there was a great deal of a kind of Shrubs, which they call in their Language *fulgun*. The Father passing next Morning by that Place, and hearing the Child cry, he judged whose it was by the Piece of the furr'd Coat which he knew, and carrying the Infant home, he gave it to the Mother to take care off, and at the same time nam'd it *Sukut*, because the aforefaid Shrubs are call'd *Sukut* in the *Mogull* Language; and 'tis from him that the Branch of the *Sukuts* draw their Origin.

Sukut
Tribe.

Kurla uts
Tribe.

Burkuts
Tribe.

Kank-
ratts. or

Congorats
Tribe.

The Tribes of the *Kurla-uts*, and that of the *Burkuts* inhabited formerly along with the *Kank-ratts*, who are related to them; and all these three Tribes are deriv'd from the *Mogulls*.

The Oklians are also sprung from the Mogulls; but by what Generation is unknown.

Oklians
Tribe.

The Dsoigerats and the Adserats are descended from the Tribe of the Allaknuts, which is a Branch of that of the Mogulls.

Goigerats
Tribe.

The Bajauts are divided into several Branches; the most considerable of which are those of the Sadagin Bajauts, and the Makrim Bajauts: The

Agerats
Tribe.

Bajauts
Tribe.

Bajauts were Neighbours to the Virats, and have taken their different Names from the Rivers of Sadagin and Makrim, on the Borders of which they inhabited: They derive their Origin from the Tribe of the Durlagans, which are of the Posterity of Nagos.

Rivers
Sadagin
and Ma-
krim.

Galagir,
or Gelairs
Tribe.

The Tribe of the Dsalagirs is very antient: they were heretofore scatter'd over a great Extent of Country, and had many Princes; but those of Kitay having declar'd War against them, they were oblig'd to come closer together, to be in a Capacity to assist one another. Their Families were so numerous, that formerly they spread over seventy different Provinces, which they call'd in their Language Kuran, and the greatest part of them dwelt in a Quarter of the Mogulls Country called Uman: but the Emperor of Kitay having defeated them and carry'd away a great Number of them Prisoners, the rest of this Tribe sav'd themselves by Flight, and were reduc'd to live on Roots for want of other Food. This happen'd in the Reign of Dutumin, Grandfather of Zingis Chan, in the Seventh Generation.

Possessed
seventy
Provinces,
called
Kuran.

Defeated
by the Em-
peror of
Kitay.

Dutumin had nine Sons, the eldest of which called Kaidu, succeeding his Father, went to be marry'd in another Country, and his second brother Mutulun kept the House, with his seven other Brothers, while their eldest Brother was absent about his Mistress. There was near their

Eight Sons
of Dutu-
min Chan
slain by
the Gala-
girs.

Galagirs.

Habitation a very level Place where the seven Brothers used to perform their Exercises and Tournaments; one Day that they went there for that Purpose, they found the afore-mentioned *Dsalagirs*, who were digging the Earth to look for Roots: whereupon retiring immediately, they went and told their Brother *Mutulun* how the Place had been spoil'd, set apart for their Exercises. *Mutulun* having repair'd thither with a strong Force at first, put to flight the *Dsalagirs*; but these last having had time to rally, return'd to the Charge, and having at last overcome *Mutulun*, after great Loss on both sides, they kill'd him and his seven Brothers, ruin'd their Habitations, and put to the Sword all those of their Subjects who fell into their Hands.

Galagirs
submit to
Kaydu
Chan

Kaydu Chan being inform'd of this Accident, return'd home as quick as he could, and sent to demand of the *Dsalagirs* their Reason for killing his Brothers. The *Dsalagirs*, extremely terrify'd at this Message, came to a Resolution to send him five of the Authors of this Disturbance, with their Wives and Children, to take on them what Satisfaction he thought fit; but *Kaydu Chan* was content to keep them as his Slaves, which prov'd of good account to him, for they serv'd him very faithfully; and having quitted their former Name, took the Surname of the Master they serv'd. In the Reign of *Zingis Chan*, the other *Dsalagirs* took likewise the Surname of their Captive Brethren; but in truth they derive their Origin from the *Durlagans*, who are of the Posterity of *Nagos*. The Descendants of these enslaved People continued in the Service of the Children of *Kaydu Chan* to the fourth Generation; some of them

Galagir, or
Kaydu
Tribe.

them having ten, others twelve, as far as twenty Families for their Portion.

C H A P. XV.

of the Chans of the Mogulls, from their sallying out of Irgana-kon, down to Zingis Chan.

K *Ajan* and *Nagos* dwelt in the Country of *Chans Irgana-kon*, and their Descendants multiplying, divided themselves into many Branches, with different Names. There was among others, a Man of the Posterity of *Kajan* call'd *Curlafs*; and as his Family was one of the most numerous, they agreed to choose one of them to be *Chan* of the *Mogulls*; and every time the *Chan* came to dy, they rais'd another of the same Family to that Dignity.

At the time that they sally'd out of *Irgana-kon*, they had a *Chan* of the Posterity of *Curlafs* nam'd *Bertezena*, and after his Death his Son *Kaw-idill* succeeded him; who likewise dying, his Son *Bizin-kajan* reign'd after him, and had his Son *Kipzi Mergan* for his Successor. After the Death of *Kipzi Mergan*, his Son *Menkoazin-Borell* obtain'd the Government, and after his Death his Son *Bukbendun* succeeded him, who had for his Successor his Son *Simfauzi*. *Simfauzi* dying left the Throne of the *Mogulls* to his Son *Kaymazu*, who was succeeded by his Son *Temirtash*, and he by his Son *Mengli Chodsa*. After the Death of *Mengli Chodsa*, his Son *Juldus Chan* came to reign over the *Mogulls*, and had two Sons, who both died before him;

- chosen out of the Family of
- Curlafs* in
- Irgana-kon*.
- 1. Bertezena.
- 2. Kaw-idill.
- 3. Bizin-kajan.
- 4. Kipzi Mergan.
- 5. Menkoazin-Borell.
- 6. Bukbendun.
- 7. Simfauzi.
- 8. Kaymazu.
- 9. Temirtash.
- 10. Mengli Choga.
- 11. Juldus Chan.

Dejun Bajan. but one of them having left a Son called *Dejun Bajan*, and the other a Daughter named *Alancu*, *Juldus Chan* marry'd them together, soon as they came to a proper Age, and gav a magnificent Feast on that Occasion.

None could reign under thirty Years of Age.

Sometime after *Juldus Chan* happen'd to die before his Grandson *Dejun Bajan* had attain'd the Age requir'd by the Laws to qualify him to reign by himself, which was that of thirty Years, *Dejun Bajan* did not long survive his Grandfather and left two Sons, the eldest of which called *Belgadei*, was seven Years of Age, and the youngest named *Begdsadei*, six Years. In some Books the eldest of these two Children of *Dejun Bajan*, is called *Belgajut*, and the youngest *Bugnat*; and tho after the Death of their Father, their Mother was sought in Marriage by several of *Juldus Chan's* Relations, she constantly refus'd to marry again, saying she was oblig'd during the Minority of her Children to take care of the Regency, that when they came to Years she might deliver it up to them in good Condition. But some little time after, having slept all Night long, she saw something as she awak'd in the Morning, as bright as the Sun, fall into her Chamber thro' the Opening a-top, and approach her in the Form of a Man, of an Orange Colour, with Eyes of a singular Beauty, which frighten'd her so, that tho she had a mind to call her Servants, and strove also to rise, she had neither Strength to speak nor get upon her Feet: Nevertheless as she did not lose her Senses, she took notice that this Spirit, after lying with her several times, of a sudden disappear'd.

Fable of an Incubus and Alancu.

As this Adventure favour'd too much of the Fabulous, she durst not make any body a Confident in it, for fear they would not give Credit

to her words. Five or six days after the Spirit return'd to see her in the same manner, and continued his Visits frequently afterwards. In the mean time, as she was with Child by the Spirit from the time of his first Visit, they did not fail, as soon as they perceiv'd something of it, to put it home to her, to know who was the Father: which having obliged her to relate the whole Adventure, she added, that to clear up the Truth of what she said, they need-ed only set Guards upon her, inasmuch as she did not believe the Spirit would avoid coming upon that score; that if what they saw had happen'd to her thro' Frailty of Nature, she would to be sure have marry'd again, as they all knew she had Opportunities enough of doing; but that this had happen'd to her against her Will, and after a supernatural manner: That possibly also some particular Sign might shew it self upon the Child she was big with, which might distinguish it from other Men. Thereupon they thought proper to allow her Guards, who found that all she had said was true, excepting that they could not see any Appearance of a Man.

In the mean time, *Alancu* being come to her full Time*, was happily deliver'd of three Sons at a Birth; the first of which was called *Bocum Catagun*, from whom the Branch of the *Cata-* Catagun
Tribe.

* *All the Oriental Historians who treat of the Original of the Tatars, make mention of this miraculous Adventure, tho they vary in the Circumstances; which naturally leads me to the Reflection, whence it comes that in all Ages they have observed to introduce the Miraculous into the Origin of great Revolutions which have happen'd both in the State and Religion: and I can find no other Reason for it, except it be, either to cover certain Defects which occur in the Original of those Revolutions, or to impose on the Vulgar; and to dispose them by the false Lustre of those feign'd Miracles to a greater Tractableness.*

Zalzuts
Tribe.
12. **Bu-**
densir Mo-
gak.

guns derive their Origin. The second was call'd *Boskin Zalzi*, and from him are sprung the *Zalzuts*. The Name of the third was *Budensir Mogak*, who came to reign over the *Mogulls*: 'Tis from him that the Family of *Zingis Chan*, and several other considerable Families of the *Mogulls* are deriv'd.

Niron
Tribe.

The Descendants of these three Princes took the Surname of *Niron*. *Budensir Mogak* had two Sons, the eldest of which was called *Tumu*, and the youngest *Tocha*: 'Tis not known if the first left Children; but after the Death of *Budensir Mogak*, his second Son *Tocha* came to the Throne, and was succeeded after his Death by his Son *Dutumin*.

13. **To-**
cha Chan.
14. **Dutu-**
min Chan.

Dutumin had nine Sons, but the *Dsalagirs* having slain eight of 'em in the manner above related, *Kaydu* only remain'd alive and reign'd after his Father. *Kaydu Chan* had three Sons; the first was named *Bassicar*, the second *Hurmancum*; and from these two Brothers the Branch of the *Bayzuts* derive their Original. *Hurmancum* had a Son called *Murank-Ducuzina*, who had a Son called *Kadun*, who bore the Surname of *Tayshy*, because he sung very well: This word importing in the Language of *Kitay*, a Man who has a fine Voice. The Son of *Kadun* was called *Arall*, who had a Son called *Kariltuk*; who is believ'd to be the same, who being chief of the *Bayzuts*, made War on *Zingis Chan* by the Name of *Burganay Kariltuk*. The third Son of *Kaydu Chan* was called *Zapzin*, from whom the *Zipzuts* and *Irigents* draw their Origin. After the Death of *Kaydu Chan*, his Son *Hurmancum* marry'd his Widow, who was his Stepmother, and had by her two Sons, who were called in the Language of the *Mogulls*, the one *Caudu Zena*, and the other *Olek-*

15. **Kaydu**
Chan.

Bayzut
Tribe.

Zipzuts
Tribe.
Irigents
Tribe.

zin Zena; but in the *Turkish* Language the first Mogul was named *Irgak-bura*, and the second *Urgazi-bura*, which signify a He Wolf, and a She Wolf. There hath sprung from these two Brothers a very numerous Family, which took the Name of the Tribe of *Zenafs*, on account of their Ancestors having borne the Surname of *Zena*. They took besides that, the Surname of *Nagos*, infomuch that they had two Names; but they have no relation to the Branch of the *Nagos*, of which I have spoken before: These last having by length of Time lost the Knowledge of their Pedigree.

Bassicar, eldest Son of *Kaydu Chan*, who reign'd after his Father, was a Prince of great Conduct and conquer'd many Provinces and Towns. After him reign'd his Son *Tumana*, so powerful that he reduced the whole the *Nirons* under his Obedience, and his subjects were in a very flourishing Condition during the time of his Reign. He had nine Sons, and of their Descendants some retained the Name of their Family, and the rest divided themselves into divers particular Branches. There were two Twin Brothers among those nine Sons of *Tumana Chan*, who were call'd *Cabull* and *Cazuli*. The eldest of these nine Brothers was called *Zazsu*, and had three Sons, 1. *Butakin*, 2. *Uruth*, 3. *Mankatt*; from whence are descended the three Tribes of the same Name. The second Son of *Tumana Chan*, was called *Janishur-Tumanzu*, and was likewise the Father of a particular Branch. The third Son of *Tumana Chan* was called *Samcazun*, and from him are sprung the *Badurgins*. The fourth was called *Batkilki*, and 'tis from him that all the are deriv'd. The fifth was *Cabull Chan*, Grandfather of *Zingis Chan*. The sixth was *Cazuli*,

**Burlafs
Tribe.**

**Cajums
Tribe.**

**Vilots
Tribe.**

**Bassuts, or
Jessuts.**

**Mogulls
reckon the
youngest
Sons fittest
for War.**

zuli, who had a Son called *Jedemzi-burlafs*, from whom the *Burlafs* draw their Original. *Amir Timur Chan* was of this Tribe. The Term *Burlafs*, signifies a Commander of Troops. The seventh was called *Udur-Bajan*, and from him are issued the *Cajums*. The eighth was called *Balzar Oglan*, because he halted. *Oglan* signifying in the Language of the *Mogulls*, a lame Man, and from him descended the *Vilots*. The ninth Son of *Tumana Chan* was called *Olzingan*, and from him the Branch of the *Bassuts* draw their Origin. The *Mogulls* call a Man who has sat a long while at his own Fire-side, *Olzingan*, from whence the Name is given, by an indirect Application, to the youngest Sons, because the Parents usually keep them longer at home than the other Children; and they reckon for the same reason among the *Mogulls*, that the youngest Sons are the most robust and fit for War. When *Zingis Chan* enter'd with his Army into the Country of *Ma-urenner*, he detach'd one of his Generals called *Zena Noyan*, descended from the Tribe of the *Jessuts*, or *Bassuts*, with 30000 Men to go in pursuit of Sultan *Mahamet Shab* of *Charafs'm*; who after seizing the Treasures, the Wives and Children of the Sultan, conquer'd all the Countries of *Irak* and *Chorassan*; and from thence passing into the Country of *Shirwan*, he went and fell upon the *Zerkas* and *Kipzaks*, and having put all to the Sword in those Quarters, he pass'd the Rivers of *Atell* and *Jaigik*, and came back to join his Master at his Return from the Country of *Iran*, upon the Frontiers of the great *Bucharia*.

**18 Cabul
Chan.**

After the Death of *Tumana Chan*, his Son *Cabull Chan* succeeded him, who had six Sons, viz. 1. *Ukinjargak*, 2. *Bortan-bayadur*, 3. *Kutuktu Manga*, 4. *Cassan-bayadur*, 5. *Coblacun*, 6. *Budan-*

Budan-kajat. In regard we have already treated of the Name of *Kajat*, I have only to add here, *Kajats* that tho, conformable to what has been said a-^{take other}bove, the *Kajats* took their Surnames in *Irgana-*^{Names, as}*kon* from *Kajan* their first Founder; they have ^{Kankratts.}nevertheless in process of Time, one after ano-^{Curlafs.}ther, quitted their first Surnames, and taken in lieu of them several other Names: Some of them having called themselves *Kankratts*, others *Curlafs*; some *Durmanns*, and others again by ^{Dur-}other Names; infomuch that the Surname of ^{manns.}*Kajat* was in a manner unknown for above ^{Name of}3000 Years: But in regard the Sons of *Cabull* ^{Kajat left}*Chan* were all six very strong Men and great ^{and reviv-}Warriors, their Father revived in them the ^{ved.}Name of *Kajat*.

After the Death of *Cabull Chan* his Son *Bor-*^{19. Bor-}*tan Chan* obtain'd the Sovereignty over the ^{tan Chan.}*Mogulls*. He had four Sons, viz. 1. *Mungadai*, 2. *Bugan Tayshy*, 3. *Jessugi Bayadur*, 4. *Daritulai-bulai*; and their Descendants preserv'd also the Name of *Kajats*.

After the Death of *Bortan Chan*, his Son *Jessugi Bayadur* succeeded him in the Throne of ^{20. Jessu-}the *Mogulls*. He had five Sons, viz. 1. *Tamu-*^{gi Baya-}*zin*, or *Zingis Chan*; he did not take this last ^{dur.}Name till after he was proclaim'd *Chan*. 2. ^{21. Ta-}*Zuzicar*, which is as much as to say a Guest like a ^{muzin, or}*Wolf*; *Zuzi* signifying in the *Mogull* Language ^{Zingis}a Guest, and *car*, or (in the *Persian* and *Turkish* ^{Chan.}Language) *Dan*, importing a carnivorous Beast. 3. *Kazun*, 4. *Tamuka*, and 5. *Belgatai*. These five Brothers were all of a fair Complexion, inclining to yellow, with a red Circle between the black and white of their Eyes: and because the *Mogulls* call this kind of Eyes *Borzugan*, all the Descendants of these five Brothers

**Borzugan
Kajat
Tribe.**

thers were surnamed *Borzugan Kajat*. *Tamuzin* and his four Brothers descended in the ninth Generation from the three Brothers, born in the manner above related of *Alanu* the Widow of *Dejunbajan*.



PART



P A R T III.

Which contains the History of the Reign of Zingis Chan, *from his Birth to his Death.*



C H A P. I.

Of the Birth of Zingis Chan, and his first Years, to the Death of his Father, and his Advancement to the Throne of the Mogulls.

Zingis Chan was born in the Country of *An. Dom.* Blunjulduk in the Year 559, which is 1163. called *Tongus*, or the Hog in the *Mogull* Language; he brought into the World with him a piece of coagulated Blood in his Hand, of which his Mother having acquainted his Father, he advised with his principal Officers about this odd Accident; one of whom assur'd the *Chan*, it was a Prefage that the new-born Prince should subdue many Provinces and Nations to his Empire, which in reality came to pass afterwards. At his Birth his Father called him *Tamuzin*, but when he was declar'd *Chan*, he took the Name of *Zingis*; tho I have spoken before *Tamuzin his first Name.*

[* Called Dilon Yldac in the History of Genghiz Chan, p. 13.]
of

of his Original, nevertheless I shall repeat here his Genealogy in form.

Genealogy
of Zingis
Chan.

How the
Mogulls
name the
Degrees of
Ancestry.

Jessugi Bayadur Chan was the Father of *Zingis Chan*, his Father was *Bortan Chan*, whose Father was *Cabull Chan*, the Son of *Tumana Chan*, the Son of *Kaidu Chan*, whose Father was *Dutumin Chan*. 'Tis to be observ'd here, that the *Turks* and * *Tadsiks* are accustom'd in reckoning up Genealogies not to go backwards above the seventh Generation. The *Mogulls* call the Father in the first Generation *Izka*, the Grandfather or Father in the second Generation *Ulugan*, him in the third *Atinzak*, him in the fourth Generation *Budutur*, in the fifth *Badukur*, in the sixth *Murki*, and the Father in the seventh Generation *Dutakar*.

But to return to the Genealogy of *Zingis Chan*. The Father of *Dutumin Chan* was *Tocha Chan*, his Father was *Budensir Mogak*, born of the Widow *Alancu*, Grand-daughter of *Juldus Chan*, who was brought up with his Grandfather; because his Father, of whose Name we are ignorant, and who was the Son of *Juldus Chan* died, being as yet very young. The Father of *Juldus Chan* was *Mengli Chodsa Chan*, who was the Son of *Temirtash Chan*, the Son of *Kaymazu Chan*, Son of *Simsauzi Chan*, Son of *Bukbendun Chan*, Son of *Menkoazin Borell Chan*, Son of *Kipzi Mergan Chan*, Son of *Bizin Kajan Chan*, Son of *Kaw Idill Chan*, whose Father was *Bertezena Chan*.

Between the Reign of *Bertezena* and the Flight of *Kajan*, who went and inhabited in the Country of *Irgana-kon*, after the Defeat of his Father, there is a Vacancy of 450 Years;

[* *Tagicks* are the Inhabitants of *Mawaralnahr* and *Iran*, that are neither *Turks*, *Mogulls*, nor *Tartars*. *Vid. Hist. of Timur Bec. Pag. 13. Vol. II.*]

which

which is just the time that the *Mogulls* were *A Vacancy*
 confin'd within the Mountains of *Irgana-kon*, *of 450*
 and were in perfect Ignorance of the Order *Years in*
 of the Succession, and Names of the Princes *the Succession of*
 who reign'd over the *Mogulls* in that Interval, *Mogull*
 so we are certain they were all of the Posterity *Emperors.*
 of *Kajan*; and inasmuch as we don't find the
 least Certainty in the Books of the *Mogulls* on
 his Head, I am likewise obliged to leave a
 gap in this Place.

The Father of *Kajan* was *Ill Chan*, his Fa- *The Genealogy of*
 ther was *Mengli Chan*, the Son of *Juldus Chan*, *Kajan.*
 who succeeded *Ay Chan*, *Juldus Chan* having
 been neither the Brother nor Son of *Ay Kan*,
 or *Kiun Chan*, but only their Relation. *Ay*
Chan succeeded his Brother *Kiun Chan*, whose
 father was *Ogus Chan*, the Son of *Cara Chan*,
 the Son of *Mung'l Chan*, Son of *Alenza Chan*,
 Son of *Kajuk Chan*, Son of *Dibbakui Chan*, Son
 of *Jelza Chan*, Son of *Taunak Chan*, whose
 father was *Turk*, the Son of *Japhis*, the Son
 of *Nui*, whose Father was *Zamach*, the Son of
Matusblach, the Son of the Prophet *Idriss*, call-
 ed in the Language of *Funan*, *Achnuch*, whose *Greece.*
 father was *Berdi*, the Son of *Melabil*, Son of
Abinan, Son of *Anus*, whose Father was the Pro-
 phet *Shifs*, who was the Son of *Adam*, surnam'd
Sapbi Jula.

At the Death of *Jessugi Bayadur Chan*, his *Mogulls*
 Son *Zingis Chan* was but thirteen Years of Age, *give their*
 and his Brothers were still younger than he. 'Tis *Chans*
 a Law among the *Mogulls* for the Subjects to *Tithe of*
 give yearly to their *Chan* the Tithe of all their *all Cattle.*
 Cattle of all Denominations; and tho a *Chan*
 leaves five or six Sons, the eldest is of right his
 successor, and the other Brothers are to serve
 him just like the rest of his Subjects, excepting
 that they give him yearly one Beast of every
 sort;

Chan's
Brothers
only ex-
empt.

sort ; but this Exemption extends only to them-
selves, their Children and Descendants being
obliged to the ordinary Tithe just like the other
Subjects.

Thirty or
forty Thou-
sand Fami-
lies under
Jesugi
Bayadur
at his
Death.

At *Jesugi Bayadur's* Death, they reckon'd
under his Obedience between thirty and forty
thousand Families paying Tithe, all sprung
from the same Stock ; besides which there were
several neighbouring Tribes whose Chiefs paid
him Tribute, of which Number among others
was one *Busander Chan*. *Zingis Chan* being very
young at his Father's Death, most of those Fa-
milies taking Advantage of his Youth would no
longer obey him, nor pay him Tithe, and with-
drew themselves into Places out of the way.
The Tribe of the *Tayzeuts*, which was the richest
and most considerable of them all, was the first
which revolted from *Zingis Chan*, having sub-
mitted to one *Burgany Kariltuk*, whom the other
Branches, which had withdrawn themselves from
the Obedience of *Zingis Chan*, in like manner
acknowledg'd afterwards for their Head. The
Father of *Burgany Kariltuk* was called *Arall*,
whose Father's Name was *Kadun Tayshy*, the Son
of *Murarck Ducozina*, the Son of *Hurmalancum*,
the Son of *Kaydu Chan*.

Most of 'em
revolt
from Ta-
muzin.

Burgany
Kariltuk.

Only a
third Part
continue
firm to
Tamuzin.

Of all those Families which were under the
Obedience of *Jesugi Bayadur Chan* at his Death,
there was but one third of them which continu-
ed firmly attach'd to *Zingis Chan*, the other two
thirds having wholly deserted him. The third
Part which continued faithful to him, consisted
of the Descendants of his Great Grandfather,
who were all united to him ; of half the Tribe
of the *Mankatts*, and of divers Families of the
other Tribes, out of some of which there re-
main'd 50, out of others 100, or 200, and out
of some only 5 or 10 Families. The Tribe

the *Mankatts*, tho not very numerous, yet had its particular Chief, called *Kojuldar*; but *Zingis Chan* was their Sovereign Prince.

These are the Names of the Tribes which went away with *Burganay Kariltuk*; the *Cataguns*, the *Zipzuts*, the *Dfoigerats*, and the *Ni-rons*, of which there did not stay so much as one Family with *Zingis Chan*. The Tribe of the *Markatts*, which never would submit to the Father of that Prince, went over also to *Burganay Kariltuk*, as soon as they were inform'd that he had separated himself from *Zingis Chan*, and corrupted such Numbers; but *Zingis Chan* having made War upon these Revolters, reduc'd them to their Obedience one after another.

The Tribes that deserted with Burganay Kariltuk. Goigerats.

C H A P. II.

Of some Things that fell out during the first Years of the Reign of Zingis Chan.

THE Mother of *Zingis Chan* was called *Ulun Iga*, *Ulun*, Surnamed *Iga*, which is as much as to say great in the *Mogull* Language. She also had another Surname which was that of *Kuzin*, which signifies in the Language of *Kitay*, an old Woman. In the Language of the *Tadiks*, an old Woman is called *Banu*, and in the *Usbeck* Language *Baybiza*, which signifies also a Governess: She was descended of the Tribe of the *Allaknuts*, and had a vast deal of Wit. After the Death of the Father of *Zingis Chan*, the above-mention'd *Menglik Izka* marry'd her; and because he was of the Tribe of the *Cunach-*

Ulun Iga, Tamuzin's Mother.

Tagicks.

Marries Menglik mars, Izka.

Cunach-
mars *sch-*
mit to Ta-
muzin.

Author's
Apology
for not
writing
more am-
ply.

How this
History
was com-
pleted.

Nothing
material
omitted.

mars, and was in great Credit with the Peop
of his Trib^s, he order'd it so that all that Trib
submitted to *Zingis Chan*.

I had at first a Design to write more fully
the Empire, and the different Branches of the
Mogulls; but a great Illness, with which I wa
surpriz'd, giving me cause to fear with a goo
deal of reason, that I should die before I finish
ed this Book; I have been oblig'd to abridge
my Work, that I might not leave it imperfect
after me. I have also continued throughout
the Course of my Distemper *, to labour at it
having for that End four Clerks, to whom
dictated whilst they wrote, whenever my Sick
ness gave me any Respite. With regard to the
Part of my History which reaches from *Adam*
down to *Shyebani Chan*, I have extracted part
from the Authors which wrote on that Subject
and part from particular Memoirs of divers *Mo-*
gull Tribes: But with regard to the other Part
which begins with the Reign of *Shyebani Chan*
and reaches down to my own time, I have not
had much Occasion to consult Books in order to
render that perfect; because I have had before
hand an exact Knowledge of the chief Tran
sactions within that Period. As for what relate
to remarkable Actions, and the Names of Prin
ces, and of the different Tribes, I have taken
particular care to preserve them, without omit
ting any: But for Actions of the lesser kind

* 'Twas of the same Distemper that our Author *Abulga*
Bayadur Chan, after having languished near six Months, died
last in the Year of the Hegira 1074, which answers to the Year
1663 of the Christian Æra, before he could put the last hand
to this Book. His Son *Anulha Mahamet Bayadur Chan*
brought this Work to Perfection two Years after the Death
his Father, as we have remark'd at the beginning of the
Book.

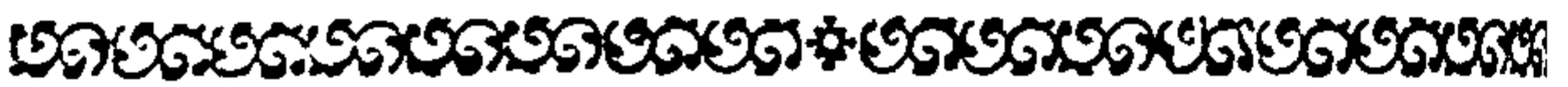
and other Circumstances of small importance, I have pass'd them over in silence, that I might not swell this Book more than was needful.

When *Burgany Kariltuk* corrupted the *Tay-Tamuzin* *Tamuzin* *zents*, the *Nirons*, and the other aforesaid Tribes *takes the* from their Obedience to their natural Prince, *Field at* there remain'd with him very few Families of *Thirteen,* the Tribe of the *Nirons*. 'Tis true that *Zingis* *Revolted* *Chan* did all he could to remedy this Evil in the *Tribes.* beginning, and that for this end, while he was scarce thirteen Years old, he took the Field against those Revolters, and fought a bloody Battle with them; but in regard it was not decisive, he saw himself obliged to temporize until the Year *Bars*, or of the *Tiger*; when entering into *Tamuzin* the 40th Year of his Age, a Man belonging to *enters the* the Revolted Tribes, came to tell him that the *40th Year* *Tayzents* and the *Nirons* were joyn'd with the *of his Age.* *Bayzents*, the *Markatts*, and the *Tatars*, intending to surprize him. Upon this News *Zingis Chan*, *Defeats* who had already considerably augmented his *the Tay-* Forces, and acquir'd great Experience in the *zents,* *Nirons,* *Bayzuts,* *Markatts* *and Ta-* *tars.* Business of War, having given a general Rendezvous to the thirteen Tribes which were under his Obedience, and assign'd to every Tribe as they arriv'd, the Post which they were to be employ'd in; having afterwards order'd the Baggage and Cattle to be plac'd in the middle of the Camp, he put himself at the Head of his Troops, and in this Posture expected the Enemy without stirring: but at their Approach he rang'd his 30000 Men in a Line, to cover by so large a Front his Baggage and Beasts; and having in this manner engag'd the Enemy, he gain'd a compleat Victory over them, leaving between five and six thousand slain upon the Field of Battle, besides a great Number of

Prisoners which fell into the Hands of *Zingis Chan*.

Cruel Execution.

Immediately after the Battle, *Zingis Chan* having order'd seventy large Caldrons of Water to be put upon the Fire, he caus'd the principal of the Revolters to be thrown in Head-foremost while the Water was boiling hot. After which he march'd towards the Habitations of the Revolted, and having sack'd them, he carry'd away the Men and the Cattle, and every thing in general which he found to be of use. He condemn'd the Children of the chief Men of the Tribes to Slavery, and distributed the rest among his Troops to serve for Recruits, which considerably increased the Number of them.



C H A P. III.

Of the War of Zingis Chan, against Aunak Chan of the Caraits; and of the Defeat of the latter.

*Goigerats.
Zamuca
Zizin siirs
up Aunak
or Ung
Chan a-
gansf Ta-
mazin.*

THERE was a Man of the Tribe of the *Djoigerats*, called *Zamuca Zizen*; the Term *Zizen* in the *Mogull* Language, signifies an eloquent Man; in the *Arabick* such a Person is called *Akill*, and in the *Persian* Tongue *Bachirath*. This Man going to *Sungun*, eldest Son of *Aunak Chan* of the *Caraits*, said to him, “ You and your Father imagine that *Zingis Chan* is your best Friend; but I can assure you that he has sent to desire *Tayan Chan* of the *Naimans* and *Bairak Chan* to join him, in order to war upon you; and none can know it better than I, because I have been brought up with him; and am of the same Tribe
“ and

“ and I have had what I tell you, not only from
 “ *Zingis Chan*’s own Mouth, but also from those
 “ who are in Confederacy with him.” *Aunak*
Chan calling to mind upon this Advice, that the Ung
Chan of the *Naimanns* had an old Grudge against Chan con-
 him, believ’d that this Intelligence was not al- sults his
 together to be despis’d. Nevertheless consult- Son Sun-
 ing his Son *Sungun* about it, he gave him to gun.
 understand that it was almost impossible to give
 entire Credit to the Report of *Zamuca Zi-* Suspects
zen, because of the constant Friendship which Zamuca
Zingis Chan had always shewn for them for the Zizen.
 time past; that consequently it was no way ad-
 visable that they should be the first who should
 break that Amity, upon the Report of only Is inclined
 one Man who might be false, but that they not to
 should observe the Motions of *Zingis Chan*, and make War
 hold themselves in readiness let what would on Tamu-
 happen; to the end that if he was determin’d zin.
 to make War upon them, the Blame at least Under
 might lie at his Door. At the same time, he great Obli-
 put his Son in mind of the great Obligations gations to
 which he had to the House of *Zingis Chan*, in the Family
 the time of his Wars against his Brothers. of Zingis
Chan.

For it must be observ’d that *Margus Ili*, Prince
 of the Tribe of *Caraits*, having at his Death History of
 left six Sons, the eldest called *Korzacur*, and Ung
 the youngest *Cavar*; these two Brothers agreed Chan.
 together to divide the Inheritance of their Fa-
 ther between them. *Korzacur* had in process
 of Time five Sons, called, 1. *Aunak*, or *Tay-*
rell, 2. *Jacacara*, 3. *Baytimut*, 4. *Numissai*, 5.
Zukambu, all active Men and of uncommon
 Bravery; who after the Death of their Father,
 quarrelling among themselves for the Succession,
 the eldest and youngest joined against the other
 three, and having got the better of them, they
 obliged their Brother *Jacacara*, who was the
 chief

Ung
routed by
his Bro-
ther, flies
to Jessugi
Bayadur.

chief of the Party, to retire among the *Namans*; who having given him Assistance, put him in a Condition to go back, and chase his Brother *Aunak* in his Turn, who fled to the Father of *Zingis Chan*. This Prince having lent him Succours re-establish'd his Affairs, put *Jacacara* again to flight, and plac'd *Aunak* once more in the Possession of the Country of the *Caraitis*. *Jacacara*, who took shelter with his Uncle *Cavar Chan*, wrought so upon him by his Importunities, that he prevailed with him to interpose his Authority with *Aunak Chan*, in order to oblige him to come to an Agreement with his Brothers, and part the paternal Inheritance among them. But *Aunak Chan* giving little heed to the Remonstrances of his Uncle *Cavar Chan* enter'd his Territories with an Army, and reduc'd him a second time to fly for Refuge to the Father of *Zingis Chan*; because the greatest part of his Subjects refused to take Arms against his Uncle, whose sole Business was to reconcile him with his Brother. Whereupon *Jessugi Bayadur Chan* coming anew to the Assistance of *Aunak*, and having this time put to death his Brother *Jacacara*, who fell into his Hands, he re-settled him in the Possession of his Country, without reaping any other Advantage by this Expedition, than the Glory of having laid the Foundation of the Riches and Power to which *Aunak Chan* afterwards arriv'd.

Flies to
him a se-
cond time.

Is re-esta-
blished by
Jessugi
Bayadur.

Ung
Chan's
Plot to in-
snare Ta-
muzin.

The Remembrance of these Benefits could not but oblige *Aunak Chan* to have much regard for the Person of *Zingis Chan*: but as on the other hand he fear'd him extremely on account of his active Spirit, he came to a Resolution with his Son to send Embassadors to him; who to testify that the Remembrance of so many Benefits were not blotted out of their Minds, should

should demand the Continuance of his Friendship, and at the same time propose a more strict Alliance betwixt his Family and that of *Aunak Chan*, by the Marriage of his Son *Zuzi* with the Daughter of *Aunak Chan*: That to settle this Affair, they should endeavour to engage him to make a Visit in Person to their Master, and that as soon as he arriv'd, they should put him to death, and so be under no necessity of engaging in a War on that Occasion.

Pursuant to this Resolution, *Aunak Chan* sent one of his Officers he most confided in, called *Bukadai Kanzat*, to make the aforefaid Proposals to *Zingis Chan*; who having given a favourable Reception to this Embassador, and having had no Knowledge of the false Reports which *Zamuca Zizen* had made on that Head to *Aunak Chan*, set forward, accompany'd with only two of his Men, to go and see him: But meeting with his Father-in-Law *Menglik Izka* on the Road, who inform'd him of the ill Designs of *Aunak Chan* against his Person, he return'd back again; and after causing the Embassador to be handsomely treated, sent him back with answer, "That he wish'd it was in his Power to return the Civilities of his Master by inviting him to his Court; but that the Cattle was so lean at present that his Entertainment must be very indifferent: that therefore he was oblig'd to put off the Invitation till the Season came when the Beasts would be fatter; and then if *Aunak Chan* would do him the Honour to come and see him, he would not fail going to visit him in his Turn."

Tamuzin
accepts the
Invitation
to Ung
Chan's
Court.

Is met on
the Road
by his
Father-in-
Law, who
discovers
the Plot.

Tamuzin
returns,
and sends
an Apolo-
gy to
Ung Chan.

Five or six days after the Departure of that Embassador, one named *Badu*, and his Brother *Kishlik* came to find *Zingis Chan*, and desiring to

Ung Chan
designs to
surprize
Tamuzin.
to

Design discover'd. to speak to him in private, they said to him, " We keep the Horses of one of the chief Officers of the Court of *Aunak Chan*, when *I Badu* going Yesterday to carry the Milk, which I had been some days gathering, to my Master's House, I heard by chance from behind the Door, my Master saying to his Wife, Our Embassador is return'd, and forasmuch as our *Chan* finds he has miss'd his Point, he is resolv'd to go and surprize *Zingis Chan* before he suspects any thing of the Matter; and he designs to begin his March immediately, or in the Evening, that he may be up with him early, because he knows he is accusom'd to lie long a-bed in the Morning. Struck with Horror at so black a Treason, I did not delay a Moment's time after I had deliver'd my Milk in my Master's Kitchen, from coming to inform you of it, to the end you might be upon your Guard."

Tamuzin lies in Ambush expecting Ung Chan. Upon this Advice *Zingis Chan*, having dispatch'd immediate Orders to his People that were nearest hand to repair to him, sent the Women and Children, together with the Cattle and all their other Effects, to a Place out of the way called *Balzunabalak*, saying, " If God gives us Victory, we shall bring them back quickly again:" But he stay'd himself with about 2500 Men, which were all he was able to get together in haste, in the same Place where he then was; ordering his Men, that during the Night, every one should hold his Horse by the Bridle, that they might always be in readiness for the Combat. *Aunak Chan* of the *Caraitis* drawing nigh about Sun-rise, at the Head of 12000 Men, *Zingis Chan*, by Advice of a Man of Parts, of the Tribe of the *Mankatts* called *Kojuldar Zizen*, divided his Men into two Bodies,

Ung Chan appears at Day-break with 12000 Men.

dies, and put himself with one of them in Ambuscade, while the other Part expected their Enemies resolutely in the Open Field. In this manner the Van of the Enemy being attack'd in Front and Rear at the same time, was immediately routed, and tho' *Aunak Chan* advanc'd in Person with his Son *Sungun* at the Head of a great Body of their Troops to support them, *Is defeat-* far from being able to rally them, they were *ed.* so roughly attack'd themselves in their Turn, that *Sungun* having receiv'd a great Stroke with a Pike in his Face, all the rest were put to flight. After which *Zingis Chan*, content with the Honour of having beat the Enemy with such a Handful of Men, judg'd it convenient to retreat before all the Forces of the Enemy came down upon him, and shaping his March towards *Balzunabalak*, where he had sent the Women and Baggage of his Men the Night before, he found at his Arrival there so little Water, that he was constrain'd to decamp and march towards the River *Kalassui*, and in regard the Tribe of the *Kunkurats* at that time dwelt upon *Orchon:* the Banks of that River, and had a Chief call'd *Turk-illi*, who was a Relation of *Zingis Chan*, he sent one of his Officers to tell him, that being his Friend and Relation, he would come and see him, and that if he was dispos'd to keep up the old Friendship which was between them, he should always find him ready to do it on his side with the greatest Exactness; but that in case he was resolv'd to renounce that Amity, and enter into Engagements contrary to his Interests, he need only speak his Mind and then he knew what he had to do.

Upon this Message *Turk-illi* thought proper *Turk-illi* to put himself under the Obedience of *Zingis* *with the* *Chan*, and join him with all the Tribe of the *Kunkurats* *joins Ta-* *Kun-* *muzin.*

Tola. *kurats.* From thence they march'd together towards the River *Collanuaer*, upon the Bank of which they stop'd some time. After which *Zingis Chan* sent a Man of the Tribe of the *Badurgins*, called *Aarcaizum Bayadur* to *Aunak Chan* of the *Caraits*, to represent to him

Tamuzin's Letter to Ung Chan. “What Ingratitude it was in him to attack him without any Reason, after he had been twice establish'd in his Dominions by the Arms of his Father, and had receiv'd from himself on five or six different Occasions, so authentick Proofs of his Friendship, that he had never attempted to corrupt his Subjects, or seize his Lands; having on the contrary always sought Occasions to serve him without any View to Interest: That he ever believ'd he ought to consider him and his Son *Sungun* as the two Shafts of his Chariot; and remember, that one of them ought not to be broken, unless the Chariot did not run true, how strong and good soever the other Shaft might be.” *Aunak Chan* having heard these Remonstrances with some kind of Confusion, acknowledg'd that there was nothing in the Whole which was not very true; but forasmuch as it was in compliance with the Advice of his Son *Sungun* that he had begun the War, he sent back that Envoy to his Son, to receive from him the final Answer to those Articles; and he who purpos'd to have his Revenge for his late Hurt, would upon no Account hear of an Accommodation.

Sungun opposes the Peace. *Zingis Chan* having yet try'd many other ways to bring them to Peace, and seeing in the end he only lost his Labour with them, set forward with all his Troops in quest of them, and having quickly encounter'd *Aunak Chan* and his Son, who came to meet him with a very numerous Army, they came to a bloody Battle,

Tamuzin advances with his Army.

in which Fortune having declar'd in favour of *And de-Zingis Chan, Aunak Chan* and his Son *Sungun* ^{feats} *Ung Chan* and ^{his Son} were constrain'd to save themselves by Flight, and to abandon their Dominions, and all those of their Subjects who liv'd on the Produce of their Lands and Cattle, at the Discretion of the Vanquisher.

After this Defeat, *Aunak Chan* resolv'd to ^{Death of} fly for Refuge to *Taijan Chan* of the *Naimanns*; ^{Ung Chan} but in the way falling into the Hands of two *Murfas* of the *Naimanns* called *Kurimazu* and *Tamika*, who knew there had always been much Animosity between their Chan and him, they kill'd him with all his Attendants; and having strip'd the dead Bodies of whatever they had about them of any use, they cut off the Head of *Aunak Chan* and brought it for a Present to their Chan, who blam'd much this Action, saying, "That being a great Prince, and venerable for his Age, they had better serv'd for his Guard than been his Executioners." And to honour the Memory of so great a Prince, he had his Head enchas'd in Silver, and plac'd upon his own Seat with the Face turn'd to the ^{Ung Chan's} Door. They give out, that one Day when the ^{Head en-} Head was become dry, the Tongue was ob- ^{chas'd in} serv'd to stir and thrust it self three times out ^{silver.} of the Mouth, which gave occasion for many Speculations to those who pretended to draw some Prefage from thence.

Sungun the Son of *Aunak Chan* hid himself ^{Death of} for some time among his own Subjects; but ^{Sungun.} observing that they sought after him to take away his Life, he retir'd to the Town of *Cha-teen*, which was in the Hands of a Lord of the Tribe of *Kallatz*, called *Calizobara*; who instead of protecting, put him to death, and sent

sent his Head, with his Wife, his Children, and all the Effects he found, to *Zingis Chan*.



C H A P. IV.

Zingis Chan is acknowledg'd Chan of the Mogulls.

The lesser neighbouring Tribes submit to Tamuzin.

AFTER this Event, all the lesser neighbouring Tribes putting themselves under the Power of *Zingis Chan*, he began to grow formidable: but the other Tribes, who thought themselves numerous enough to make head against them, would not hear of submitting to him.

An. Dom. 1202.

Naumancura, or Oman Curule.

In the Year 599, called by the *Mogulls* *Tongus*, or the *Hog*, *Zingis Chan* being full forty Years old, all the Tribes of the *Mogulls* which had submitted to him, acknowledg'd him for their *Chan* in the Country of *Naumancura*, where he resided at that time; on which Occasion he gave his Subjects a great Feast. The most remarkable thing which happen'd at this Solemnity was, that one *Cokza*, surnamed the *Image of God*, Son of *Menglik Izka* by the first Venter, sprung from the Tribe of the *Gunachmars*, Father-in-Law to *Zingis Chan*, came to this Prince, called till then *Tamuzin*, and de-

Tamuzin takes the Name of Zingis Chan.

clar'd to him, “ That he came from God, to
 “ tell him that from thenceforth he should take
 “ the Name of *Zingis*, and order all his
 “ Subjects for the time to come to call him
 “ *Zingis Chan*.” He foretold at the same time,
 “ that all those of his Posterity should be *Chans*
 “ from

“from Generation to Generation.” The word *Deriva-*
Zin in the *Mogull* Language signifies *great*, and ^{tion of the}
 the Termination *gis*, making the Superlative, ^{Name of}
Zingis is as much as to say, *the most great* *.

The aforesaid *Cokza*, who brought him this *Cokza*, &
 Message, was accustom'd to go much in Winter ^{sort of}
 with his Feet bare, and very thin of Clothes; ^{false Pro-}
 and as he was nevertheless in good Health, while ^{phet.}
 others would have but ill endur'd such a Course
 of Life, they gave him the Name of *the Image*
of God. He gave out also, that a white Horse
 † came to him from time to time, and that as
 soon as he was upon his Back, the Horse moun-
 ted with him up to Heaven, where he convers'd
 with the Divinity †.

* *As our Author gives in this Place an exact Derivation*
of the Name of Zingis Chan, it seems to me that there is no
room to doubt, that all those who write that Name after a
different manner do but maim it; nevertheless, as a Confir-
mation, it is proper to take notice that Marco Polo, who
pretends to have lived several Years in great Repute at the
Court of Coplai Chan, Grandson of Zingis Chan, writes the
Name of that Conqueror just as our Author. 'Tis on ac-
count of the same Derivation that the Callinuks, who use at
present the true Language of the Mogulls, give the Name of
Zingis to the Sea, as tho' to signify an Extent of extraordi-
nary Greatness.

[† *This Story is copied from the Fable of Mohammed's*
Al Borak.]



C H A P. V.

Of the War of Zingis Chan, against Taijan Chan of the Naimanns; and of the Reduction of the Tribe of the Naimanns under the Obedience of Zingis Chan.

Taijan Chan of the Naimanns invites Alakus to join against Zingis Chan.

IN the mean time, *Taijan Chan* of the *Naimanns* dispatch'd an Envoy to *Alakus*, Chief of the Tribe of the *Ungutts*, with Instructions to tell him, that *Zingis Chan* began to make himself more formidable every Day, and treated with extreme Severity those whom he brought under his Power; causing the principal Men of them to be slain, and preserving the common People only to augment the Number of his Slaves: That he had treated in this manner the Tribe of the *Caraitts*, tho it was one of the most considerable Tribes of the *Turkish Nation*; that he had order'd *Aunak Chan* to be slain, with the chief of his Subjects, and had seiz'd all his Demesns; that the Dread of these Violences had already brought the other small neighbouring Tribes to submit to that Prince: That for his part, not doubting but he would serve them the same Sauce, he judg'd it proper to attack him with their Joint Forces before he could arm himself, and that he summon'd *Alakus* to enter into that Confederacy.

Alakus, Chief of the *Ungutts*, sends Notice to *Zingis Chan*.

But *Alakus* not only rejected these Measures, but sent to inform *Zingis Chan* of the Proposal which had been made to him on the Part of *Taijan Chan*. Upon which *Zingis Chan* having consulted with the Heads of the Tribes dependent on him, they were unanimously of Opinion,

on, that they were not in a Condition to undertake any thing till their Horses were somewhat recover'd from the Fatigue of their last Expedition. But *Daritlai Olzingan*, or *Daritlai-lai*, *Zingis Chan's* Uncle by the Father's side, disapproving all Delay on this Occasion, said to them, "If you have no other Reason for deferring so long, an Expedition of such Importance, but the bad Condition of your Horses, you sha'l have mine, which are in very good Case, and I take upon me to furnish the whole Army." Upon these Offers, the War against the *Naimanns* was resolv'd on, and *Zingis Chan* assembled his Troops without Delay to be before-hand with his Enemies.

It was in the Year 600, called by the *Mogulls* *An. Dom. 1203.* *izkan*, or the *Mouse*, that the War against the *Naimanns* began: but before he took the field, *Zingis Chan* sent a trusty Person called *Zena Toyan* *Naimanns* to get Intelligence of the Enemy, and to inform himself whether the *Naimanns* were yet in Motion to come and attack him. *Zena Toyan* having seiz'd a *Naimann*, brought him to *Zingis Chan*; who questioning him about the Motions of those of his Tribe, learn'd that *Aijian Chan*, after joining the *Markatts*, the *Goigerats*, *irats*, and the *Dsoigerats*, had pass'd the River of *Altai*, and made great Marches in order to surprize him. *New Siba.*

Zingis Chan upon this Advice, setting forward instantly with his Troops, was before hand with him. After many days March, he was at length inform'd by his forlorn Hope, that the Front of his Enemies Army appear'd; whereupon he gave the Command of the Right Wing of his Army to his Brother *Zuzicar*, and that of the Left to his eldest Son *Zuzi*, placing himself

himself in the Center; in which Order, he made the Charge to be given.

Taijan
Chan
wounded
at the first
Onset.

At the beginning of the Battle, it happened unluckily for the *Naimanns*, that their *Chan* was dangerously wounded, which oblig'd him to retire out of the Fight to a neighbouring Height; and the Commanders of his Troops perceiving by his making no Answers to any thing they spoke about, that he was so weak, as he had not long to live, unanimously resolv'd to defend themselves to the last, to avoid being expos'd to the ill Treatment of *Zingis Chan*, in case they fell into his Hands. With this Resolution they return'd to the Fight, and left their *Chan* dying in that Place.

Advise
his Men to
submit to
Zingis
Chan.

After Numbers had been kill'd on both sides *Taijan Chan* sent to tell the Chiefs of his Troop that he desir'd them to surrender at Discretion to *Zingis Chan*; that they had done their Duty sufficiently, and he was fully satisfy'd with the Services they had already done him: but seeing it was in vain to sacrifice themselves to oppose the happy Star of *Zingis Chan*, he exhorted them to provide for their Safety; but they continually refus'd to come to any Agreement and persisted in the Resolution of Fighting to the last Man, as they really did. The wounded *Chan*, finding nothing could divert them from such a desperate Resolution, strove to save himself by Flight with his Son and the few Men he had to guard his Person, but he died on the Road. However his Son *Kutshluk* happily retreated towards *Bairak Chan*, who was his Father's eldest Brother.

Dies, and
his Son
Kutshluk
flies to
Bairak
Chan.

CHAP. VI.

of the Reduction of the Tribe of the Markatts under Zingis Chan, and of the Conquest of the Town and Kingdom of Tangut.

IN regard the Season was already much advanced at the time that *Zingis Chan* went in quest of *Taijan Chan*, he return'd immediately after the Battle with his Troops, to take up their Winter Quarters in the Lands belonging to him. In the Spring following he enter'd the Country of the *Markatts*; the *Chan* of this Tribe called *Tochtabegi*, had on several Occasions openly declar'd himself against the Interests of *Zingis Chan*. he was also present at the Battle which *Zingis Chan* fought the Autumn before with *Taijan Chan*; but foreseeing from the beginning of the Action that *Taijan Chan* would be defeated, he knew so well how to shift for himself, that escaping with his Men from the rout, he retir'd towards *Bairak*, another *Chan* of the *Naimanns*.

Zingis Chan returns.

Invades the Markatts.

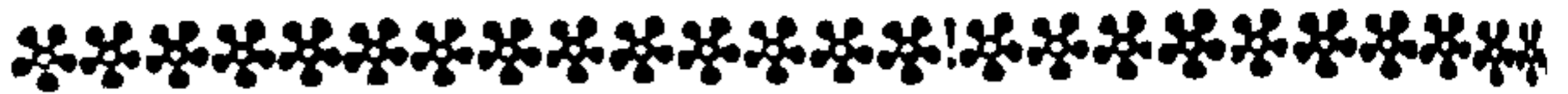
Zingis Chan having beaten the *Markatts*, and reduc'd that Tribe under his Obedience, chose a great Number of Men out of them to reinforce his Troops, and march'd from thence towards the Capital of the Country of *Tangut*. Upon the News of this March, the *Chan* of that Country, who was a very aged Prince, shut himself up in his Metropolis, which gave name to the whole Country, and resolv'd to defend himself to the last. *Zingis Chan* being arriv'd before the Town, summon'd the *Chan* to surrender; who refusing, he besieg'd it in Form:

Besieges and takes Tangut.

Puts the Chan to death.

Raises the Walls of Tangut.

and having taken it after a Siege of several Weeks by a general Assault, he caus'd the *Chan* to be put to death, and the Walls of the Town to be thrown down. Then having conquer'd some other Towns thereabouts, he put strong Garisons into them, and return'd to his own Dominions.



C H A P. VII.

Of the Death of Bairak Chan of the Naimanns, and of Tochtabegi Chan of the Markatts.

Bairak Chan of the Naimanns taken and killed.

Zingis Chan having return'd from the Expedition of *Tangut*, and rested during the Winter in his own Territories, went in the Spring following in quest of *Bairak Chan*; but arriving at the Place of his ordinary Residence he understood he had gone a hunting some day before. Upon this Advice he follow'd him with all the haste he could, and having taken him Prisoner, order'd his Head to be cut off.

Kutshluk and Tochtabegi fly the Country.

In the mean time, one of the Retinue of *Bairak Chan*, having escap'd out of the Hand of the *Mogulls*, went to find out *Kutshluk*, the Son of *Taijan Chan*, and *Tochtabegi*, Chan of the *Markatts*, and his Sons, who thought themselves perfectly safe, and told them of the Misfortune which had happen'd to *Bairak Chan* whereupon they all betook themselves to flight and retir'd towards the Banks of the River *Iris*. *Zingis Chan* for his part return'd to his Dominions, carrying with him the Wives, the Children, and in general all that belong'd to *Bairak Chan*.

Chan. He pass'd the Winter at home, and took the Field about Spring with a good Body of Troops in search of *Kutshluk* and *Tochtabegi*, who had settled themselves upon the Banks of the *Irtis*.

In his Approach to that River, he arriv'd in the Neighbourhood of the Habitations of the *Goigerats* and the *Carliks*, the first of which had a Chief called *Conacabegi*, and the latter a *Chan* named *Arslan*: These two Princes not seeing themselves in a Condition to try their Forces with those of *Zingis Chan*, put themselves under his Subjection, and led him towards the Habitations of *Kutshluk* and *Tochtabegi*, who getting News of the Approach of *Zingis Chan* fled as fast as they could: but he pursued them so close that *Tochtabegi* fell into his Hands, whom he instantly caused to be put to death. As for *Kutshluk*, he happily escaped for this time also, and took shelter in *Turkestan*, with *Cavar Chan* of *Carakitay*, who at that time reign'd in *Turkestan*. *Cavar Chan* receiv'd that unfortunate Prince with all the Distinction imaginable; and not only gave him his Protection, but also his Daughter in Marriage, and look'd upon him as his own Child. In the mean time *Zingis Chan* having no more to do on that side, return'd to his own Dominions.



C H A P. VIII.

Of the Reduction of the Kergis under the Obedience of Zingis Chan, and of the Death of Zamucha Zizen.

Kergis
submit to
Zingis
Chan.

Shungar,
a rare
Bird.

Zamuca
Zizen
deliver'd
up to Zin-
gis Chan.

Put to a
cruel
death.

Zingis Chan, on his Return from the Expedition against *Techtabegi*, sent two Embassadors, called *Altai* and *Taramish*, to the *Kergis*, to summon them to submit to him. The Chief of the *Kergis* called *Uruffinall*, seeing himself in no Condition to refuse with Impunity so powerful a Prince, accepted the Proposal, and dispatch'd one of his principal Officers to *Zingis Chan* to assure him of his Fidelity, and present him among other magnificent Presents, with a very rare Bird, called by the *Turks* *Shungar*, and by the *Russians* *Kratzshet*. This Bird is all over white, having nothing but the Head, Feet, Bill and Eyes of a fine red*.

After the Death of *Aunak Chan* of the *Caraits*, *Zamuca Zizen* retir'd to *Taijan Chan* of the *Naimanns*, and some time after the Death of the latter he return'd to his Tribe, which was that of the *Dsoigerats*; but the *Dsoigerats* considering that *Zingis Chan* was not only their Master, but also of the same Blood with themselves, and that this *Zamuca Zizen* had been the only Cause of the Ruin of *Aunak Chan* of the *Caraits*, and of *Taijan Chan* of the *Naimanns*, their former Masters, they resolv'd to carry him bound Hands and Feet to *Zingis Chan*, who caus'd him to be put to death by drawing him Limb from Limb. And in the midst of his Torments he declar'd, that if ever

* See Page 37.

Zingis Chan had fallen into his Hands, he would have put him to the same Death which he then suffer'd*.



C H A P. IX.

Of the Voluntary Submission of the Vigurs to Zingis Chan.

THE *Vigurs* liv'd under the Protection of *Cavar Chan* of *Turkestan*, and annually sent him magnificent Presents, tho they had a Prince of their own called *Idikut Chan*. But *Cavar Chan* resolving to send one of the Lords of his Court called *Shurwakom* to the *Vigurs*, with the Character of *Deruga*, or Intendant of the Policy, to take exact Information of the Condition of their Country, the *Vigurs* consider'd this as an Innovation which might be made a President of; and as on the other hand that Prince exerted his Power with much Violence, they resolv'd to throw off *Cavar Chan's* Yoke.

Vigurs
throw off
the Yoke of
Cavar
Chan of
Turke-
stan.
Idikut
Chan of
Vigurs.

* This is the same *Zamuca Zizen*, who is pretended to have been the Rival of *Zingis Chan*, with the Daughter of *Aunak Chan*, at the time of his supposed Retreat to the Court of the *Chan* of the *Caraits*; and who fired with Disdain, to see himself contemned by that Princess, for the Love of *Zingis Chan*, leaves no Stone unturn'd to destroy that too happy Rival. But as our Author makes no mention of those romantick Adventures, and reports very ingenuously the Circumstances of all these Events, one may venture to depend on him on this Occasion; especially since he explains himself precisely enough thereupon, assuring us that *Aunak Chan* endeavour'd to ensnare *Zingis Chan* by Proposals of Marriage between his Daughter and the eldest Son of this last; and that he does not put the Daughter of *Aunak Chan*, upon whom all this Intrigue turns, among the Wives of *Zingis Chan*; as may be seen, Chap. XII. of this same Part.

Kills Cavar Chan's Deruga.

Wherefore having understood that *Zingis Chan* was a very formidable Prince, who receiv'd very graciously all those who voluntarily put themselves under his Subjection, they persuaded *Idikut Chan* to have the *Deruga* kill'd which *Cavar Chan* had sent among them; after which he sent Embassadors to *Zingis Chan*, with Commission to propose to him, that having heard so many Wonders about his Person and Government, he offer'd to put himself with all his Subjects under his Obedience, provided he could be assur'd of his Protection against the Resentment of *Cavar Chan*.

Seeks Zingis Chan's Protection.

Vigurs submit to Zingis Chan.

Zingis Chan having embrac'd this Proposal with Joy, dispatch'd one of the principal Officers of his Court with his Embassadors to assure *Idikut Chan* of his Protection. Whereupon that *Chan* having resolved to wait on *Zingis Chan* in Person with magnificent Presents, this Prince receiv'd him with so many Marks of Affection, that *Idikut Chan* besought him to receive him among the Number of his Children. *Zingis Chan* having granted him his Request, gave him his Daughter in Marriage, and ever after preserv'd much Friendship for him. I have already observ'd, that the Word *Idikut*, signifies a *free Man* that is subject to no body.

Idikut marries a Daughter of Zingis Chan.



C H A P. X

Of Zingis Chan's War against Altan Chan of Kitay.

Zingis Chan wars on Altan Chan of Kitay.

Zingis Chan having reduc'd to his Obedience the whole Nation of the *Mogulls*, resolv'd to revenge on *Altan Chan* of *Kitay* all the Matters

Matters of Complaint which he had on several Occasions given, as well to his Father and him as his Ancestors; and having propos'd this Affair to the Heads of the different Tribes under his dependence, they advis'd him to send one of his Officers called *Zachiredsa*, in quality of Embassador to the Court of that *Chan*. This Minister arriving at the Court of *Altan Chan*, gave him to understand that God having made *Zingis Chan* Master of a vast Empire, he was sent to summon him to submit himself to his Obedience, and acknowledge him for his Lord and Master; that he had Orders to demand a direct Answer to the Point, and that without Delay; that in case of refusal he was to prepare for War, and that it would soon appear which of the two would be Master.

Summons Altan Chan to submit.

Altan Chan having heard this Proposal, fell into a Passion both against *Zingis Chan* and his Minister, saying, "You believe perhaps you have to do with one of your petty *Turkish Tribes*; but if your *Chan* is so eager to be at it, he may come; I shall endeavour to have his Work ready for him." The Embassador returning with this Answer, carefully observ'd all the Rivers, Roads, and Avenues to the Frontiers of *Kitay*, that he might make his Use of it in time and place. *Zingis Chan* having heard his Report, took the Field off-hand with very considerable Forces: *Altan Chan* having likewise on his Part gather'd a numerous Army, advanc'd to meet his Enemy, and encamp'd very advantageously about the Frontiers of his Empire.

Embassador observes the Roads.

Zingis Chan and Altan Chan prepare for War.

In the mean time *Zingis Chan* entring *Kitay*, took several Towns in sight of *Altan Chan*, of which he burnt some, and put the best part of the Inhabitants to the Sword. *Altan Chan*, to hinder

Zingis Chan enters China.

Routs Altan Chan's General.

hinder him from making farther Progress, detach'd one of his Generals with a considerable Body of his Army to oppose his Passage. This General having learn'd by a Defenter that *Zingis Chan* had newly taken one of the greatest Cities of *Kitay*, the Throats of whose Inhabitants he had order'd to be cut, march'd immediately on that side, in hopes of surprizing the *Mogulls* before they got any Tidings of his March, the rather because that Man assur'd him, that he fled to them at the very time they were busy in dividing the Spoil which they had made on that Occasion; but *Zingis Chan* who put all his trust in God, came and attack'd him briskly when he thought him far enough off; and having entirely defeated him, made himself Master of a great many Towns thereabouts. After which falling unexpectedly upon the grand Army of *Altan Chan*, he slew 30000 Men, and oblig'd that Prince to shut himself up in his City of *Chan Balik* *.

Zingis Chan subdues many Places in Kitay.

After so great a Victory, *Zingis Chan* took, without much Resistance, many of the considerable Towns of *Kitay*; mean while *Altan Chan* observing that *Zingis Chan* pierc'd farther every day within his Empire, and even drew near the Town of *Chan Balik*, held Council with the principal Lords of his Court, to know what he had to do in so ticklish a Juncture, and whether they judg'd it most convenient to continue a War so unfortunate in the beginning, or to make Peace with *Zingis Chan*. On this Occasion one of the prime Lords of his Court call'd *Dsing-Dsang*, gave his Opinion for Peace, by reason that as soon as it was concluded *Zingis Chan* would return into his Dominions, and that then they

[* *Tis a Tatar Name, signifying the City of the Chan. Balik is a Town, so is Bally in Irish.*]

would be at full liberty to assemble the States of the Empire, and consider deliberately what they had to do in so nice a Situation. This Altan Council was approv'd by *Altan Chan*, who ha-
 ving quickly dispatch'd an Embassador to *Zingis Chan*, order'd him to propose Peace, and his
 Daughter in Marriage. *Zingis Chan* having accepted these Proposals, espoused the Daughter of *Altan Chan*, and retir'd after the Conclusion of the Peace into his hereditary Dominions.

Altan Chan finding after the Retreat of the *Mogulls* that all the Northern Provinces of his Empire were ruin'd, left the Government of *Chanbalik* to his Son, and went to reside in the
 City of *Namkin*, which his Father had very
 strongly fortify'd. This Town had a triple
 Enclosure of Walls, the outmost of which was
 forty Leagues about; it was built by the side of
 a great River, and of so vast Extent, that one
 would not be less than a Day passing by Barge
 from one end of the City to the other.

Altan Chan having, before his Departure to
Namkin, cut off the Heads of some Lords of
Cara Kitay for some slight Faults, it very much
 disgusted the *Carakitayans*, and induced some of
 them after *Altan Chan's* Departure, to take
 whatever they could lay hold on of the Effects
 and Cattle belonging to his Son their Sovereign,
 and retire afterwards to the Countries in Sub-
 jection to *Zingis Chan*. Another of the Lords
 of *Cara Kitay* having surpriz'd and ruin'd some
 Towns in the Domains of *Altan Chan*, sent
 one of his Men to *Zingis Chan* to sound whe-
 ther he should meet with an agreeable Recep-
 tion from him; and having receiv'd a favoura-
 ble Answer, he went over to him, and in re-
 gard he was treated very honourably by that
 Prince, many great Lords and other People of
Cara

*Chan sues
 for Peace
 to Zingis
 Chan.*

*Removes
 his Seat to
 Namkin.
 Namkin
 described.*

*Caraki-
 tayans
 leave their
 Country.*

*Several
 Lords of
 Carakitay
 go over to
 Zingis
 Chan.*

Cara Kitay follow'd his Example upon the lead Pretence of Discontent.

Zingis Chan invades the Northern Provinces of Kitay.

His Army reinforced by Deserters from *Cara Kitay*.

Altan Chan poisons himself.

Chanbalik surrenders.

About five or six Months after the Departure of *Altan Chan*, his Son to whom he had given the Command of the Northern Provinces of his Empire, having put the Government of the Town of *Chanbalik* into the Hands of some trusty Lords, went himself to his Father at *Namkin* to acquaint him with the bad Condition of their Affairs on the Frontiers. In the mean time *Zingis Chan* understanding on all Hands, that the Empire of *Altan Chan* was very much rent by Factions, would not neglect so good an Opportunity of seizing that fine Country. To effect this, he sent two of his Generals called *Zamuca Bayadur*, and *Mascan Bayadur*, with a numerous Army on that side, with Orders to make a new Irruption into *Kitay*, and to endeavour to make themselves Masters of *Chanbalik*. This Army being arriv'd on the Frontiers, was considerably reinforc'd by a great Number of Deserters from *Cara Kitay*. *Altan Chan* on the News of this March, and knowing there was a great Scarcity in the Town of *Chanbalik* and the Country about it, sent thither some thousand Camels laden with Corn, under the Guard of a great Body of Troops commanded by two of his best Generals: But the Troops of *Zingis Chan* coming up with them entirely defeated them, took the two Generals Prisoners, and seized all the Camels and Corn of the Convoy. The News of that Misfortune so sensibly affected *Altan Chan* that he poison'd himself. At the Approach of the Generals of *Zingis Chan*, *Chanbalik* surrender'd without striking a Stroke. Upon this News *Zingis Chan* sent one of his principal Officers called *Kutuktu Noyan*, accompany'd with two others of his Ministers,

nifters, to *Chanbalik*, to seize the Treasure of *Zingis Altan Chan*, and carry it to the Place of his usual Residence. Arriving afterwards in Person at *Chanbalik*, he apply'd all his Care to strengthen and extend more and more his Conquests in *Kitay*. *Chan five Years in his Expedition to Kitay*: For this End he took by degrees the greatest part of the Cities of that Empire, in the most considerable of which he put Garisons and trusty Governors; and having imploy'd five Years in this Expedition, return'd into his hereditary Provinces.



C H A P. XI.

Of the Reduction of the Town of Akashin, the quashing some Seeds of Rebellion, and of the Death of Kutshluk.

Zingis Chan in his Return from his Expedition of *Kitay*, went and besieged the Town of *Akashin* in the Country of *Tangut*, and having subdued it, as well as all the neighbouring Country, he resolv'd to go and finish the Conquest of *Kitay*, by reducing the Towns which remain'd yet untaken in that Empire; but he was diverted from the Execution of that Design by the Advice he receiv'd, that the Tribes which had refused till then to acknowledge him for their Master, had submitted to *Kutshluk* the Son of *Taijan Chan*, and had made him their *Chan*. That afterwards *Kutshluk* seeing himself in a Condition to support himself by his own Forces, by the Advice of *Sultan Mahamet Shab* of *Charafs'm*, and on some Pretence of Discontent ill enough grounded, had unawares

Cavar Chan deprived of half Turkestan, by **Kutshluk**. **Naimanns** in Motion.

unawares attack'd *Cavar Chan* his Father-in-Law, and had depriv'd him of the better half of his Dominions.

To this News was joined another Piece, viz. That a Brother of *Tochtabegi Chan* of the *Markatts*, called *Kudath*, was arriv'd with his two Nephews, the Sons of *Tochtabegi Chan*, among the *Naimanns*, and began to make the Subjects of *Zingis Chan* in those Quarters uneasy, by reason that the *Naimanns* being People newly subdued, could not as yet accustom themselves to the Government of *Zingis Chan*.

Markatts subdued.

These Tidings having changed the Resolution of *Zingis Chan*, he resolv'd not to be absent from his hereditary Dominions in so delicate a Juncture. At the same time he sent two of his Generals called *Suida Bayadur*, and *Camu Tushazar*, with a considerable Body of his Troops against *Kudath* and his adherents; who coming up with them at the River *Dsam Muran*, killed a good Number of them, and took the rest Prisoners. This Defeat put an End entirely to the Sovereignty of the *Markatts*, which happen'd in the Year 613.

Ar. Dom. 1216. **Tumats** subdued.

As the *Tumats* in like manner had committed Hostilities on the Lands of *Zingis Chan*, while he was employed in *Kitay*, he also detach'd one of his Generals called *Burgu Noyan* with some Troops to bring them to reason, which he did with a great deal of Rigour, having caused a great Number of them to be kill'd, and treated the rest exceeding ill. Against *Kutshluk*, who appear'd a more formidable Enemy, he sent the most experienc'd of his Generals, called *Zena Noyan*, with a numerous Army, ordering him to go and attack him where-ever he could meet him. *Kutshluk*, far from hiding himself, advanced to meet *Zena Noyan* with an

Zena Noyan sent against **Kutshluk**.

Army

Army superior to that of the *Mogulls*; but *Zena Noyan* charg'd him so briskly, notwithstanding the Superiority of his Troops, that he was constrain'd to fly, follow'd by a small Number of his Men; all the rest of his Army having been cut to Pieces. *Zena Noyan*, not content with so great a Victory, stuck close to *Kutshluk*, and pursued him so briskly, that he even kill'd all the Men that accompany'd him; insomuch that not above three besides himself reach'd the *Sarekoll*. Country of *Sarekoll*, and the Neighbourhood of the City of *Badagshan*.

Mean while *Zena Noyan*, who never ceased pursuing him, meeting a Countryman in his way plowing, ask'd him if he had not seen Strangers pass by? and the Countryman telling him that four were newly pass'd by who took the Road to *Badagshan*; *Zena Noyan* redoubled his Speed, and coming up with *Kutshluk* at last in the Country of *Sarekoll*, before he could get to *Badagshan*, he order'd him immediately to be put to death. After which he went back with his Army into the Dominions of his Master, who was so pleas'd with the good Services he had done him on this Occasion, that he rewarded him magnificently at his Return.

Kutshluk
taken and
killed.



C H A P. XII.

Of the Wives and Children of Zingis Chan.

Z*ingis Chan* had so great a Number of Wives and Concubines, that they reckon above five hundred. All his lawful Wives were Daughters

Zingis Chan had 500 Wives and Concubines.

His five
favourite
Wives.

ters of Chans or Princes; among which were five whom he lov'd beyond the rest. The first was called *Borta Cuzin*, by whom he had four Sons; the second *Kizu*, the Daughter of *Altan Chan* of *Kitay*; the third *Carizu*, who was the Widow of *Taijan Chan*; the fourth was called *Milu*, and the fifth *Singan*: These two last were descended of a *Tatar* Family, and were two Sisters; the last of which he espoused after the Death of the first.

Zingis
Chan's
four fa-
vourite
Sons, who
had the
Manage-
ment of
Affairs.

The four Sons which *Zingis Chan* had by *Borta Cuzin*, were called, 1. *Zuzi*, 2. *Zagatai*, 3. *Ugadai*, and 4. *Taulai*. I have already observ'd, that the word *Zuzi* signifies a *Guest*. These four Brothers had each of them his particular Employment. *Zuzi* govern'd the OEconomy of his Father's Court; *Zagatai* administered Justice, and heard the Complaints of his Subjects; *Ugadai* had the Management of the Treasury, and receiv'd the Accounts of the Governors of Provinces; and *Taulai* had the Care of all that related to the Affair of War.

His five o-
ther Sons
made Go-
vernors of
Kitay.

Besides these four Sons, *Zingis Chan* had five others by his other Wives. Among these last, and his other nearest Relations, he distributed the principal Governments of *Kitay*, when he had made himself Master of all that Empire as far as the Country of *Almak*; but he divided the Sovereign Lordship of his hereditary Provinces, and in general of all his Conquests, among his four eldest Sons, exhorting them always to live in amity with one another as became good Brothers: and having assembled them all four on that Occasion, he gave them a Bundle of Arrows, bidding them break it in the Condition it was; which none of them being able to do, he unfasten'd the Bundle and gave them the Arrows one by one: then being able easily

His Domi-
nions divi-
ded among
the four el-
dest.

This Pas-
sage is re-
ported of
several
Princes.

asily to break them, he shew'd them it was the same with them, and that as long as they staid in Union among themselves, no neighbouring Power would dare meddle with them; but when once they came to be divided, it would be an easy Matter to bring them under: That lastly, he was desirous they should choose one from among themselves while he was yet living, to succeed him in the Empire after his Death, with the supreme Authority over the rest; each of whom should nevertheless be Master in the Dominions which fell to his Share.



C H A P. XIII.

Of the Commencement of the War between Zingis Chan, and Sultan Mahamet Shah of Charass'm.

Zingis Chan having establish'd Peace in his Dominions, and completed the Reduction of all the Tribes of the Turkish Nation under his Obedience, sent an Embassador called *Makinut-Jalauzi*, to Sultan Mahamet Shah of Charass'm, to propose on his Behalf, that having become Master of all the neighbouring Dominions from the East to the Frontiers of his Empire, he earnestly desir'd that he would acknowledge him for his Father, as he on his Part was ready to consider him as his Son; because it appear'd expedient for their mutual Advantage, that the good Understanding which then subsisted between the two Empires

pires should be carefully cultivated for the time to come.

*Sultan
Mabamet
Shah's
Dispute
with the
Embassa-
dor.*

Upon this Proposal, Sultan *Mabamet Shah* of *Charaj's*, having taken the Embassador aside, said to him, "I have one Question to ask you, provided you tell me the Truth. Is it true that your *Chan* has conquer'd *Kitay*? and at the same time took a magnificent Scarf adorn'd with Jewels, which he actually wore at that time, and made him a Present of it, to induce him to disguise nothing from him. Whereupon the Embassador answer'd him, "I protest before God that all which my *Chan* has order'd me to tell you is true, and that you will soon find I tell Truth, in case you come to have any Difference with him." At this Answer the Sultan fell into a great Passion, saying, "I know not what your *Chan* means by sending me word he had conquer'd so many Provinces? do you know of how great Extent my Empire is? or upon what ground your Master pretends to be greater than I, expecting I should honour him as my Father and be content to be treated as his Son? had he then so many Armies?"

*Offended
with the
Embassa-
dor's An-
swer.*

*Embassa-
dor's Flattery.*

The Embassador perceiving, by this Discourse that the Sultan was angry, began to flatter him, saying, "I know very well that you are more powerful than my Master; for there is as much Difference between you two, as there is between the true Sun and a mock one: but you know on the other hand that he is my Master, and that I must execute his Orders: Nevertheless I can assure you his Intentions are very good." This Flattery having mollify'd the Sultan's Temper, he consented at last to every thing which the Embassador propos'd.

propoſ'd, and ſent him back very well ſatisfy'd with his Negotiation.

Makinut-Jalauzi having given *Zingis Chan* an Account of the Succeſs of his Commiſſion, this Prince reſolv'd thence forward to live in good Underſtanding with the Sultan *Shah* of *Charaſm*, and not to attack him unleſs he gave him ſome great Provocation; and tho' the Calif of *Bagdat*, called *Nafir* *, wrote to *Zingis Chan* to

H 2 induce

* *The Califs of Bagdat, in quality of Succeſſors of Mahomet, ought ſolely to have poſſeſſed the ſupreme Power among the Mahometans, as well in Temporals as Spirituals; but there ſprung up by degrees new Houſes, which at length drew all the temporal Power from them, and left the Califs no more than an empty Shadow of Superiority.*

*Such was, among others, the Houſe of the Shahs of Charaſm, which push'd things ſo far, that Sultan Mahomet, who is ſpoke of in this Place, after having ſeized all Perſia, and ſeveral other conſiderable Provinces, preſumed to expect that the Calif *Nafir* ſhould receive a Garriſon of his Troops into the City of *Bagdat*, and permit him to come and live there whenever he thought fit: And upon being reſuſed, he omitted nothing to obtain by force, what he could not get voluntarily yielded to him; which obliged the Calif, who was not in a Condition to make head againſt the Forces of Sultan Mahomet, to apply himſelf to *Zingis Chan*, as the only Prince in *Aſia* at that time, who did not fear the Power of the Shah of *Charaſm*.*

*[This was the 8th Race of Kings in Perſia which threw off the Yoke of the Chalifs: They had raiſed themſelves upon the Ruin of the Selgukians, to whom they owed all their Greatneſs, the firſt of them being a Slave of *Gelalaldin Malek Shah*, the third and greateſt Sultan of that Family, whom he made his Governor of *Chowarazm*. The Son of this Slave taking Advantage of the Diſtractions which enſued in Perſia upon the Death of *Gelalaldin*, aſſumed the Title of King of *Chowarazm*, and his Succeſſors proved the greateſt Enemies the Selgukians had. *Togrul* the laſt of them being taken in Battle by *Tacash* the Father of Sultan *Mohammed*, was hang'd by him. It was in abhorrence of this Ingratitude, among other Reaſons, that the Chalifs would never admit the Shahs of *Chowarazm* to the Enjoyment of thoſe Honours in *Bagdad* which the Selgukians poſſeſſed.]*

The

Calif of Bagdad writes to him to invade the Sultan.

induce him to declare War against Sultan *Mabamet* *, he never would do it; infomuch that for a long time there was so great a Harmony between the two Empires, that one might have carry'd Gold or Silver in his Hands from one Empire to the other without any Hazard: and this Union continued till such time as *Gagir Chan* by the Order of Sultan *Mabamet*, caused the Embassadors and Merchants, *Zingis Chan's* Subjects, to be massacred; which happen'd after this manner.

Mogulls no Towns or Castles.

The *Mogulls*, who were properly the Subjects of *Zingis Chan*, have neither Towns nor Castles being accustom'd to live in wooden Hutts, which they remove from Place to Place as they see proper; and in regard the Merchants of the neighbouring Countries could gain considerably by them, when they could go there with safety they resorted from all Parts with great Quantities of Merchandizes into the Dominions of *Zingis Chan*; because on account of the good Order which he had establish'd there, they could carry on their Traffick with perfect Security. Those of the Country of *Ma-urennar*, who were under the Dependance of Sultan *Mabamet*, being inform'd of it, went thither all

Zingis Chan settles a Trade between the two Empires.

[* *The Embassador sent by the Chalif to Zingis Chan, being to pass thro' Sultan Mohammed's Dominions; therefore to prevent the Consequence of having his Letters seized, the Chalif order'd the Envoy's Head to be shaven, and his Credentials impress'd upon it with Needles, after the Manner that the Arms of Pilgrims are mark'd at Jerusalem, and so sent him towards the Tatar Court: Where having deliver'd his Message, and being demanded to shew his Authority, he desired his Head might be shaven, and said it would then appear.*

Histæus, Prince of Miletus, when at the Court of Darius King of Persia, made use of the same Device, to stir up Aristagoras his Son-in-Law to a Revolt; as we find in the Fifth Book of Herodotus.]

with abundance of valuable Merchandizes. Upon their arrival, *Zingis Chan* having sent for some of them, with the best of their Goods, they set so exorbitant a Price upon them, that he was enrag'd; and having shewn them above a thousand Chests with all sorts of valuable Commodities, you may see by this, says he, "That it is not the first time that I have cheapen'd such like Merchandizes; but since you durst exact upon me with so much Assurance, I intend to pay you in your kind;" and without more Ceremony, he made them take what they had, without paying them for any thing. After which, having sent for other Merchants of *Ma-urennar* with the same sorts of Merchandizes, he began in like manner to cheapen several Parcels of them. But they, who were before inform'd of what had happen'd to their Countrymen, said to the *Chan*, "We do not pretend to ask more for our Merchandizes than they are worth; that if they are to your liking, you need only take them and give us what you think reasonable; that even if you have a mind to take them, and give us nothing for them, we shall nevertheless rest satisfied."

Extortion of the Merchants of Mawalnahr, provokes Zingis Chan.

Zingis Chan pleased with the Conduct of other Merchants.

This Answer pleasing *Zingis Chan*, he not only order'd them to be paid double the Value of their Merchandizes, but also gave them free liberty to sell the rest of them in his Camp, without presenting the chief Men with the least Trifle. *Zingis Chan* perceiving that Trade might bring considerable Advantage to his Subjects, at the Departure of those Merchants, sent 450 Merchants of his own Subjects with them, to go and trade in the Sultan's Dominions: he order'd these Merchants to be accompany'd by three Officers of his Court, called,

Sends Embassadors with his Merchants into Sultan Moham-med's Dominions.

1. *Mahamet* of *Charass'm*, 2. *Ali Chodja* of *Buchara*, and 3. *Jussuf* of *Otrar*, whom he sent in Quality of Embassadors to Sultan *Mahamet Shab* of *Charass'm*; and on this Occasion he wrote to him a very obliging Letter, importing, "That he had used his Merchants
 " so well during their Stay in his Dominions,
 " that he believ'd he might with reason flatter
 " himself that he would do the same with re-
 " gard to his Subjects which went to traffick in
 " his Empire; that he gave him his Word he
 " would always act the Part of a good Father,
 " and reckon'd he would on his side continue
 " to be a good Son to him; which being per-
 " form'd by both Parties, it could not choose
 " but contribute powerfully to the aggrandizing
 " of their Empires, and the Augmentation of
 " their common Glory."

Arrive at
Otrar.

Gagir
Chan, Go-
vernor of
Otrar.

These Embassadors being arriv'd at the Town of *Otrar*, went to salute the Governor of that Town, who was Cousin-Germain to Sultan *Mahamet's* Mother. He formerly went by the Name of *Inallzik*, but the Sultan had conferr'd on him the Name of *Gagir Chan*; the Merchants on their Part paid him also their Compliments, and offer'd him some Presents: but there happen'd to be among them a Merchant, who having been formerly an intimate Friend of *Gagir Chan's*, thought fit, without any Design, to call him by his former Name *Inallzik**. *Gagir Chan* was so sensibly provok'd with that Familiarity, that without more ado he caused the Embassadors as well as the Merchants to be arrested, and dispatch'd a Courier to the Sultan to inform him, that there were arriv'd at *Otrar* Strangers, who pretended some of them to be Embassadors, and others Merchants; but that having strong Reasons to suspect them of

Arrests the
Embassa-
dors and
Mer-
chants.

some

* See Pag. 32.

Some ill Designs, he had caused them to be arrested, expecting his Orders. Whereupon the Sultan without taking any farther Information of the Matter, having order'd that they should be immediately put to death, *Gagir Chan* executed that Order according to the Letter, and confiscated all their Effects for the Sultan's Use. *Puts them to death by the Sultan's Order.*

Nevertheless one of the aforesaid Merchants having had the good Fortune to escape the Massacre, went and inform'd *Zingis Chan* of that villainous Action. At so unexpected a Piece of News, that Prince fell into an extreme Rage, and having forthwith given the necessary Orders for assembling his Troops, he sent to tell the Sultan, that seeing by an Action so odious to all Nations he had broken all the Engagements that were between them, he declar'd himself from that Instant his mortal Enemy, and that he would make a most rigorous War upon him. After which he detach'd his Son *Zuzi* with a good Body of the Army on the side of *Turkestan*, in order to dislodge the rest of the Friends of *Kutshluk* who were establish'd there. *Zingis Chan declares War against Sultan Moham-med.*

Sultan *Mahamet* as soon as he heard this Declaration of War from the Mouth of *Zingis Chan's* Envoy, assembled likewise all his Troops and march'd towards *Samarkant*, and from thence to *Chodsan*, to go meet *Zingis Chan*: but being inform'd at this last Place, that *Zuzi* the eldest Son of *Zingis Chan*, was marching from *Turkestan*, he chang'd his Design, and took the same Road with all his Army, in hopes that he would be able to give a good Account of this part of the Army of *Zingis Chan*. To that effect, having pursued his March by great Journeys till he arriv'd on the Frontiers of *Turkestan*, he turn'd off towards the River *Cabli*, in order to cut off *Zuzi's* Retreat: but arriving *Sultan Moham-med marches to meet Zingis Chan. Chogan, or Chogand.*

Cabli and
Camzi
Rivers.

between the Rivers *Cabli* and *Camzi*, he found there a great Number of Men newly slain, and causing Search to be made among the dead Corps for any who discover'd some Signs of Life, they found by chance a Man, who tho' much wounded, was yet able to speak. Upon which the Sultan having demanded who it was had handled them so ill, he gave him to understand that it was *Zuzi*; who having encounter'd them the Day before, as they were going to join his Army, had kill'd part of them and carry'd the rest into slavery, returning the same way he came.

Sultan
Moham-
med over-
takes *Zuzi*.

Upon this News the Sultan set forwards, and made such haste that he overtook him next Morning. *Zuzi* seeing the Enemy draw near, held Council with the Generals that accompany'd him, about what was to be done on this Occasion; and they were unanimously of Opinion that he should retire in good Order, seeing *Zingis Chan* had not order'd him to fight with the whole Army of the Sultan, and that he was not strong enough to undertake an Action of that Consequence without exposing himself to evident Danger. That supposing also the Sultan should pursue him in his Retreat, he could only do it by making small Detachments, against which they might easily defend themselves; and that if he did not pursue them they should proceed on their way in Peace. *Zuzi* alone was of Opinion contrary to this Advice, saying, "What will my Father and Brothers say if I return and fly in sight of the Enemy? it would upon all Accounts be better for us to stand our Ground, and fight bravely with the Enemy, than to be slain in flight: you have done your Duty in admonishing me of the Danger we are in, I am
" now

“now going to do mine by trying to bring
 “you out of it with Honour.” After which, <sup>Come to a
Battle</sup>
 having rang’d his Troops in order of Battle,
 he led them chearfully to the Charge. In the
 height of the Confusion, *Zuzi* pierc’d two or
 three times thro’ the Ranks of the Enemy,
 and having encounter’d Sultan *Mabamet*, gave
 him several Strokes with his Sword, which the
 other parry’d with his Buckler. The *Mogulls* a-
 nimated by the Example of their Prince, did
 Wonders that Day, and charg’d their Adverfa-
 ries with so much bravery, that notwithstanding
 the great Superiority of Sultan *Mabamet*’s Ar-
 my, it was upon the Point of flying, if the Sul-
 tan perceiving that his Example was not suffi-
 cient to revive the Courage of his Soldiers,
 had not called out to them to stand their
 Ground only for a few Minutes, seeing that the
 Night which advanced a-pace would be sure to
 put an end to the Conflict. That Resolution
 saved him the Shame of seeing his whole Army
 fly before a small Part of that of the *Mogulls*.

Night having soon after separated the Com- ^{Night}
 batants, *Zuzi*, who thought he might be con- ^{parts}
 tent with the Honour which he had acquir’d ^{them, and}
 that Day, caused great Fires to be lighted in ^{both Ar-}
 several Places of his Camp, and retir’d without ^{mies re-}
 Noise. Next Day the Enemy imagining that ^{turn.}
 he still waited for them on the Field of Battle,
 march’d out again to renew the Fight: but
 finding he had decamp’d, they retir’d likewise
 on their side. *Zuzi* having rejoin’d his Fa-
 ther with the Troops which were under his
 Command, afforded him much Joy by the Rela-
 tion of this Battle: and *Zingis Chan*, to let him
 see how well pleased he was with the Conduct
 he had shewn on this Occasion, loaded him with
 Praises and Presents.

Mean

*Sultan
Mohammed re-
turns to
his Capital.*

*Kills She-
ich Mage-
deddin in
his De-
bauch.*

*Chalif of
Bagdad
deposed by
Sultan
Mohammed.*

Mean while Sultan *Mahamet*, who had learned by this Sample, that he had to do with rough Gamesters, distributed his Troops into the Garisons, saying, “ If *Zingis Chan* has a Desire to make War upon me, he may come and look for me.” After which returning to his usual Residence, he gave himself up to Debauchery ; and on this Occasion, one Day getting drunk, he caus’d to be massacred one *Sheich Magededien Bayadi*, whom he suspected of having a scandalous Commerce with his Mother *Turcan Chatun* ; for which being much troubled the next Day when he had slept off his Wine, because that *Sheich* pass’d for a holy Man, and of an unblamable Life, he sent a great Bason full of Gold and Jewels to another holy Man called *Sheich Nasrudien*, praying him to grant him pardon for that Murder. But the Saint having refus’d this Present, let him know in Answer that it was not in his Power to pardon him that Crime ; that with Gold and Jewels, the Life of so holy a Man, more precious in the Eyes of God than his own, and that of many thousands of other Men, was not to be purchas’d ; that therefore he return’d him all again, and left the Vengeance to God.

Sultan *Mahamet* did also very ill in deposing the Calif of *Bagdat*, called *Nasirdien Abulajar**, and

* 'Tis the same Chalif of which our Author speaks, Page 99, who endeavoured to draw *Zingis Chan* to make War on Sultan *Mahomet Shah* of *Charafs'm* : That Design not taking effect, and Sultan *Mahomet* being informed of it, he caused a general Assembly to be held of all the Men of the Law throughout *Persia* and the neighbouring States, who professed the Worship of *Mahomet* ; in which, upon the Complaints of that Prince, that the Chalif instead of labouring to propagate the true Faith, entertained secret Intelligence with Infidels against the Interest of the Musulmans, the Chalif was deposed in form, and another to whom our Author gives the

and putting in his Place one *Ailmulk* of the Tribe of *Termiskifegid*; without mentioning his giving Credit so easily to the false Report of *Gagir Chan*, and which was the Cause of his ordering the Embassadors and Merchants of *Zingis Chan* to be massacred, which cost him his Crown and his Life, as we shall soon find. Many other bad Actions of the Sultan might be alledged here, but we will confine our selves at present to those we have mention'd.



C H A P. XIV.

Of the Expedition of Zingis Chan into the Great Bucharìa.

IN the Year 615, *Zingis Chan* took the Field *An. Dom.* with a powerful Army, in order to pe-^{1218.} netrate into the *Great Bucharìa*: In his March, *Arslan-Chan* of the *Carliks*, *Idikut Chan* of the *Vigurs*, who inhabited the Country of *Bishbalik*, and *Saknak*, Lord of the Country of *Bishbalik*, *Amalik*, came and joined him with all their For-^{perhaps} ces: He march'd at first on the side of the ^{Almaleg.} Town of *Otrar*, but understanding that Sultan

the Name of Ailmulk put in his Place, at the Recommendation of Sultan Mahomet: after which that Prince immediately set about executing the Decree of that Assembly, and to that effect march'd at the Head of a powerful Army towards Bagdat, which was the Residence of the Chalifs. But as the Season was already far advanced when he took the Field, all he did there was to ruin his Army, and the War which afterwards followed between him and Zingis Chan, served to secure the Chalif against the Ill-will of Sultan Mahomet.

[*The Chalif is much censured by the Mohammedan Doctors, for endeavouring to stir up an Infidel Prince, to destroy a Mohammedan one.*]

Mahamet

Mabamet had left the open Country to him, and had distributed his Army into the Places of Strength, he detach'd his two Sons *Ugadai Chan* and *Zagatai* with a good Body of the Army to lay Siege to *Otrar*, and his Son *Zuzi* with another Part towards the Town of *Nadsan*. He also order'd two of his Generals, one called *Alan Noyan*, the other *Suktu-buka*, with 50000 Men towards *Pharnacant* and *Chodsan*; reserving with himself the Gros of his Army, with which he continued his March, accompany'd with his Son *Taulai*, towards the *Great Bucharia*.

It is to be observ'd here, that the word *Buchar*, signifies, in the *Mogull* Language, a learned Man; because all those who have a mind to be instructed in the Languages and Sciences go into *Bucharia*. The first Town that *Zingis Chan* found in his Passage was *Sarnuc*, under the Walls of which he encamp'd, with so terrible an Outcry on the Part of his Soldiers, that the Inhabitants in a Fright shut the Gates of the Town, and put themselves in a Posture of Defence. But *Zingis Chan* sent one *Hadsip*, a very eloquent Man, into the Town, to let them know that the wisest Course they could take on that Occasion, was to open the Gates to him, because there was no likelihood of their being able to resist a Prince who had conquer'd so many Towns and Provinces: These Remonstrances having chang'd the Resolution of the Inhabitants of *Sarnuc*, they flock'd in Crouds out of the Town, loaded with Presents, to receive *Zingis Chan*, and put themselves under his Obedience. *Zingis Chan* having receiv'd them very graciously, treated them with all imaginable Clemency, and chang'd the Name of their City, ordering that for the future it should be called *Kutluk-balik*. After which, having

Nagan.

Chogend.

Etymology of Bucharia.

Sarnuc besieged.

Surrendered.

Sarnuc, called Kutluk-balik.

ving chosen out all the young Men from among the Inhabitants for his Service in that Expedition, he permitted the old ones to return and dwell in the Town.

From thence he march'd to the Town of *Nur* ^{*surrender'd.*} *Nur*; the Inhabitants of which, after having been several times summon'd to surrender, resolv'd at last to submit and open their Gates to him: But *Zingis Chan*, to punish them for daring to form even a Thought of resisting him, order'd Publication to be made that the Inhabitants of the Town should set a-part the Cattle which they made use of in their necessary Affairs, as well as the Corn and other Pulse which they could not be without; which having executed off-hand, he gave all the rest for Pillage to the Soldiers. After which, he continued his March towards the Province of *Buchara*, and arriv'd the 1st of the Month of *Rebbi Achir*, in the Year 616, before the Town of *Buchara*, Capital of the *Great Bucharia*. *An. Dom. 1219.*

Sultan *Mahamet* had left in that Town a ^{*Siege of Buchara.*} very numerous Garison, under the Command of three General Officers, whose Names were *Kuk Chan*, *Siuntz Chan* and *Kutshluk Chan*. At the Approach of *Zingis Chan* these three Generals made a Sally, in the Night, upon the *Mogulls* with all the Garison, which consisted of 20000 Men; but being repulsed with great Loss, their Courage failed them, and they pass'd out of the Town by the opposite Gate with their Families, and almost all their Soldiery, in order to retire into the Towns of the Country ^{*The Generals and Garison fly.*} of *Charass'm*, in hopes the Darknes of the Night would conceal their Retreat from the *Mogulls*; but their Design having been discovered, *Zingis Chan* detached a great Body of Horse in pursuit of them, which overtaking them

them on the Banks of the River *Amu*, cut
 them almost all to pieces. In the mean time
 the Inhabitants of *Buchara* seeing themselves,
 by the Retreat of the Garison, left at the Dis-
 cretion of the Enemy, all the religious and
 learned Men went out of the Town next Mor-
 ning, accompanied by the most considerable
 Citizens, and presented the Keys of their City
 to *Zingis Chan*. That Prince entring on Horse-
 back into the great Moske of the City, asked
 merrily, if that was the Sultan's Palace. Up-
 on his being answered, that it was the House of
 God, he lighted off his Horse, and giving it
 the principal of the Magistrates and learned
 Men, who accompanied him in, to hold, he
 mounted the Gallery where the Mullhas, or
 Priests, usually place themselves; and taking
 up the *Alcoran*, threw it under the Feet of his
 Horses; which one of the chief Inhabitants of
 the Town, of *Mabomet's* Race, called *Seigit*,
 perceiving, he said, What a great Sin that is!
 But another holy Man made answer, Hold your
 Tongue; 'tis a Punishment which God in his
 Anger has sent upon us. As soon as *Zingis*
Chan had seated himself in the Gallery, his
 Soldiers began to drink and eat in the very
 Middle of the Moske, without the least re-
 gard to the Holiness of the Place. At his go-
 ing out of the Moske, he sent to the Place
 where the Inhabitants used to assemble on great
 Festivals, and placing himself again in the Gal-
 lery appointed for the Priests, he ordered all
 those of the *Mabometan* Worship to meet to-
 gether; and representing to them the perfidious
 Behaviour of their Sultan towards him, in cau-
 sing his Merchants and Embassadors to be assas-
 sinated, he added, That God had sent him to
 revenge that Perfidiousness upon them: That
 for

Buchara
surrendered.

Zingis
Chan en-
ters the
great
Moske on
Horseback.

Throws
the Alco-
ran under
his Horses
Feet.

Speech
to the
Moham-
medan in-
habitants.

for their Goods which were to be found in the Town, his Soldiers should not meddle with them; but for those which they had hidden, they must give them up of their own Accord into his Hands; or, That he knew the way of coming at them by force of Torments. Whereupon they carried to the Officers which he had commissioned for that Purpose, as well all their Goods which they had buried, as what they kept in their Houses; which seemed to satisfy him for that time: But understanding, afterwards, that many of the Sultan's Soldiers still remained hid in the Town, he ordered it to be set on fire, which intirely consumed the whole Town, almost all the Houses of which were built of Wood; infomuch that there remained nothing of that great City but the Palace of the Sultan, built of Stone which they called *Ark*, and some few of the private Houses which were built with Brick. *Zingis Chan*, having afterwards sent to search all the Houses which remained standing, and especially the Palace of the Sultan, caused all the Soldiers that were there found hid to be put to the Sword. The City of *Bochara* continued some Years in this Condition, until *Zingis Chan* at last ordered it to be rebuilt a little before his death.

They deliver up their Goods.

Bochara burnt to the Ground.

Rebuilt by Zingis Chan.

Sultan *Mahamet* had left *Gagir Chan* with 50000 Men near the Town of *Otrar*, to oppose *Zingis Chan* if he turned on that side: And understanding afterwards that he had detached two of his Sons to reduce that Town, he sent a farther Reinforcement of 10000 Men, under the Command of one of the Lords of his Court, called *Caraza-hadsip*. With these 60000 Men *Gagir Chan* shut himself up in the Town, and made all the necessary Preparations for a vigorous Resistance. In the mean time, the Sons of *Zingis Chan*

Otrar besieged.

Cban arriving before *Otrar*, immediately began the Siege with all possible Vigor, and committed nothing which might hasten the Conquest of it. After the Siege had continued five Months, *Caraza-badsip* told *Gagir Cban* it was time to think of capitulating, seeing it was impossible to hold out much longer against the Efforts of the Besiegers; and that it was to be feared, if they deferred a Surrender too long the Enemy would not then hearken to any Agreement. But *Gagir Cban*, who was conscious to himself of being the only Cause of that unfortunate War, absolutely rejected that Proposal, resolving to defend himself to the last Extremity. *Caraza-badsip* finding he had made himself liable to Suspicion by this Step he had taken, in the night time caused the Gate called *Darvassey-Sofi*, of which he had the Guard, to be opened; and retired with the 10000 Men under his Command into the Quarters of the Sons of *Zingis Cban*. But the Princes, upon reflection that a Man who was capable of betraying his natural Lord, would make no Scruple of betraying them also upon occasion, ordered him to be slain with all his Men. After which they entred into the Town by the same Gate thro' which the others went out.

Otrar betrayed.

The Traitor justly rewarded.

Gagir Cban seeing the Town taken retired with 20000 Men into the Castle: All the rest of the Garison, having been driven out of the Town, was put to the Sword. *Gagir Cban* finding the Castle too little for such a number of Men, endeavoured to free himself by continual Sallies which he made upon the Enemy, which incommoded them extreamly for some time; but the Princes redoubling their Efforts as the Defence of the Besieged became more obstinate, took the Castle at last with Sword in Hand.

Gagir Cban with 20000 Men flies to the Castle.

Castle taken, and the Garison put to the Sword.

Hand, and cut the Throats of all the Garison. *Gagir Chan* seeing all was lost, retired with two Men into his Apartment, and defended himself there desperately. Those two Men also being killed, and *Gagir Chan* finding himself in want of Arrows to shoot at those who strove to get up to the Place where he was, still defended himself a long time with great Stones, which his Wife brought him for that purpose ; but having been at last taken Prisoner, he was brought before the Princes, who ordered him to be loaded with Chains, and shut up in a close Prison, till *Zingis Chan* should give Orders how he should be disposed of. After this Expedition, the Princes understanding that their Father had seized the Town and Province of *Buchara*, they marched towards that side to go and join him with their Troops, and being arrived at a Place called *Kuk-serai*, they caused *Gagir Chan* to be put to Death, pursuant to the Orders they had received from *Zingis Chan*.

Gagir Chan taken.

Province of Buchara taken.

Gagir Chan put to Death.

Zuzi Chan, having left his Father's Army, marched towards *Signac*. As soon as he was arrived before that Town, he sent a Man of the *Mahometan* Profession, called *Affan-Hadsi*, to summon the Inhabitants to surrender, with a Promise of being well treated ; but they put to death this Envoy, instead of receiving his Proposals. *Zuzi*, upon the News of this Assassination, fell into a violent Passion, and never ceased assaulting the Town till he had taken it. He caused the Throats of above 10000 of the Inhabitants of *Signac* to be cut upon this Occasion, to revenge the Death of his Envoy ; and having conferred the Command of that Place on the Son of the aforesaid *Affan-Hadsi*, whom those of *Signac* had slain, he marched towards *Usgan*.

Siege of Signac.

Inhabitants put the Mogull Envoy to Death.

Uskant.

Uskant
surren-
ders.

The Inhabitants of that Town, made wise what happened to those of *Signac*, came out to meet him with magnificent Presents, and delivered up their Town to him; whereupon he forbid his Soldiers under severe Penalties offer them the least Insult, or take any thing that belonged to them. From thence

Astakh re-
sists.

marched towards the Town of *Astakh*, which daring to defend it self, *Zuzi*, after taking

Great
Slaughter.

caused a great number of the Inhabitants to be put to the Sword. The Governor of the Town

Nadsan or
Nagan re-
sists.

of *Nadsan* seeing it was his Turn next, abandoned the Place in time, and retired with his

Garison towards the Towns of the Country of *Charaj's'm*; but the Inhabitants of *Nadsan* lost not their Courage for all that, refusing to enter into Capitulation with the *Mogulls*; they were also very near killing the Envoy which *Zuzi* sent to summon them to surrender: This Conduct having constrained him to apply Force, he ordered the Town to be attacked with all possible

Taken.

Vigor, and having carried it, caused

Great
Slaughter.

to be put to death all those who had any Hand in the Violence offered to his Envoy; the rest

of the Inhabitants were ordered to be driven out of the Town, after he had caused them to

be spoiled of all they had. After which he placed there a good Garison, under the Com-

mand of one of his Officers named *Ali Chod Gezdirony*.

Farnacant
and Cho-
gand.

I have observed above, That *Zingis Chan* had detached two General Officers, named *Ala*

Noyan and *Suktu-Buka*, with 50000 Men, towards the Cities of *Pbarnacant* and *Chodsa*

The first of these Places was taken after a Siege of three Days, and the two Generals of *Zingis*

Chan, after putting the Garison to the Sword made all the Inhabitants Captives, and we

and laid Siege to the Town of *Chodsan*. The Governor of that Town, call'd *Timur-Malik*, was reputed a Man of great Courage; and, that he might not be unlike himself on this Occasion, he omitted nothing which might serve for the Defence of the Town.

The City of *Chodsan* is situate upon the side of a River, which forms an Isle right before the Town; and in regard there was at that time a Castle extremely strong upon that Isle, *Timur-Malik* posted himself there with 1000 choice Men; and having provided four covered Boats with Port-holes on both sides, they served him to shoot continually upon the *Mogull's* Quarters, which incommoded them dreadfully. The two Generals of *Zingis Chan* having taken a View of the Town, and finding it in so good a Posture of Defence, were mightily puzzled how with Honour to get off an Enterprize which appeared to them so difficult. At last, after they had well considered the Situation and Condition of the Place, they determined to employ that number of captive Inhabitants of *Pharnacant* to throw Stones into the River, in order to form a Jettee which might be of Use in attacking the Fort of the Isle. The Governor, on the other hand, opposed this Enterprize by all sorts of Contrivances, and strove to dispute with the *Mogulls* the Passage of the River as long as possibly he could; but finding, in spite of all his Efforts, that the Bank was finished, he got into the Boats with all his Men, and let himself be driven by the Current of the River.

The two *Mogull* Generals being apprized of his Retreat, ordered him to be pursued by a great Detachment of their Troops, who contented themselves with observing his Motions

*The brave
Retreat of
Timur-
Malik.*

Cuts the
Chain at
Farna-
cant.

Escapes
from his
Pursuers.

Returns
and sur-
prizes Far-
nakant.

Sultan
Moham-
med sends
110000
Men to re-
inforce
Samar-
kant.

from the Banks of the River, imagining he could not escape them, a Chain having been drawn a-cross the River at *Pharnacant*: But *Timur-Malik* being arrived there, found means to cut the Chain, and pass safely. Nevertheless at length coming to a Place where the River was extremely narrow and shallow, he was obliged to quit his Boats, and try to escape by Land. But the *Mogulls* easily coming up with him, because they were on Horseback and *Timur-Malik's* Men on Foot, they slew all his Followers; so that with much ado he escaped singly out of their Hands. On this Occasion *Timur-Malik* seeing himself hotly pursued by three *Mogulls*, and having but three Arrows left, of which only two were pointed with Iron, he let fly the third which had no Point at all, against the *Mogull* who pressed him most, and having wounded him in the Eye, his Companions were so scared at it that they all three stopp'd, and let him go his way. Coming in this manner alone to a neighbouring Town, where there was a Garison of the Troop of Sultan *Mahamet*, he gathered in haste a small Body of Men, and went and surprized *Pharnacant*; and having cut the Throats of the *Mogulls* who were there in Garison, he returned towards his Master Sultan *Mahamet*, who amply rewarded his Fidelity, and gave him leave to go pass the remainder of his Days quietly in the Town of *Sham*.

The two Generals of *Zingis Chan* having happily ended that Expedition, went also to rejoice their Master. In the mean time Sultan *Mahamet* having had Advice, That *Zingis Chan* prepared to lay Siege to the Town of *Samarkant* sent thither an Army of 110000 Men, with a great number of Elephants, under the Com-
man

mand of 30 Generals, tho there were already an infinite number of People in the City. On the Arrival of so powerful a Reinforcement, they drew round the Town a broad Ditch, which they dug till they came to Water, and caused the Troops to encamp behind this Ditch, which served them for an Intrenchment. *Zingis Chan* having been rejoined in his March from *Bucharia* towards *Samarkant* by his Sons and Generals, who had all successfully executed the Commissions with which they had been charged, learned on the Road, that the Enemy had assembled very considerable Forces at *Samarkant*, and had very strongly fortified that Town; but that did not hinder him from pursuing his March. Upon his Approach the Enemy made a furious Sally upon him; but having been driven back to the City after a very bloody Action, he went and encamped the next Day under the Walls of the Town; and finding the Enemy had no desire to engage with him without their Walls, he gave a general Assault which lasted from Morning till Evening, without being able to gain an Inch of Ground from the Enemy; but the Night following, the Head of the Law and the Cady of the City, who were fallen out with the Commanders of the Troops of Sultan *Mahamet*, having submitted themselves to *Zingis Chan*, and been well received by him, caused one of the Gates of the City to be opened to him, which were not accustomed to be opened but on great Festival Days, of which they had the Keys in their keeping; and the *Mogulls* having entred by that Gate, went immediately and seized the other Gates, to let the whole Army into the Town. *Zingis Chan*, in this manner becoming Master of *Samarkant*, caused all the Troops

Samarkant besieged.

Betray'd to the Mogulls.

Garison
put to the
Sword,
and Town
pillaged.

An. Dom.
1219.

which composed the Garison to be put to the Sword, *Aloub Chan* being the only Person who had the good Fortune, with 1000 Men, to escape this Massacre. After this prosperous Event he caused the Town to be pillaged, and made a Present to his Generals of 30000 of the Inhabitants with their Wives and Children. After which he pardoned the rest, whom he permitted to live in the City as before, paying him a Tribute of 300000 Dixars of Gold yearly. All this happened in the Year 616.



C H A P. XV.

Of the Expedition of the three Sons of Zingis Chan into the Country of Charass'm, and of the Reduction of many Towns on the Frontiers of the Indies under the Obedience of that Prince.

Mogulls
invade
Chowara-
razm.

Urgens at
that time
the Capi-
tal, called
also Cho-
warazm.

AFTER the Conquest of the *Great Bucharia*, and the taking of *Samarkant*, *Zingis Chan* sent his three Sons, *Zuzi*, *Ugadai*, and *Zagatai*, with a numerous Army towards the Capital of the Country of *Charass'm*, where four of the principal Lords of Sultan *Mabamet's* Court, viz. *Chamar*, *Mogull*, *Hadsp*, and *Pbiriduni Geri* had shut themselves up: but *Chamar*, as being a near Relation of the Sultan's, commanded in chief, and having with him a good Body of Troops for the Defence of the Town, he resolv'd to sell it very dear to the *Mogulls* in case they came to attack it. Notwithstanding as he had no News of their March, and believ'd them still at a great distance, he had given the Inhabitants leave to let their Cattle graze in the Meadows near the Town, which gave the Vanguard of the *Mogull*.

Mogulls Army an Opportunity on their Arrival to surprize the greatest Part of them. The Town-folks, at the Sight of this, made a Sally upon the *Mogulls* with 10000 Men, as well Horse as Foot, and coming up with the Vanguard, which retir'd leisurely near a Garden belonging to the Town, they attack'd them briskly: but the *Mogulls*, who had placed a good Number of Troops in Ambuscade on both sides of that Garden, seeing the Enemy so far engaged as not to be able to get back, charg'd them so hotly in Front and in Rear, that scarce a hundred of them escaped. After which they march'd as far as the Suburbs of the City, where they put to the Sword all they found in Arms, and set Fire to it after they had sufficiently plunder'd it: Next Day the whole *Mogull* Army came before the City, and laid Siege to it in Form.

The three Sons of *Zingis Chan*, understanding-^{Siege of} ing that *Phiriduni Geri*, one of the afore men-^{the Capital} tioned General Officers, had posted himself^{of Chow-} with 5000 Men at one of the Gates of the Ci-^{arazm.} ty, they gave him to understand, that if the Troops which compos'd the Garison would come to a Resolution to surrender the Town, they should be allowed the Liberty to retire with their Wives and Children wherever they pleased. But *Phiriduni Geri* having imparted this Proposal to *Chamar*, and the other Chiefs of the Garison, they absolutely refused it. The Siege having lasted seven Months, the *Mogulls* detach'd 3000 Men to turn the River * *Dsayhun* ^{Gayhun or} away ^{Gihun.}

I 4

* As our Author does not mention the Name of the Capital of the Country of Charass'm, which is spoken of in this Place, 'tis not amiss to observe, that what is said on this Occasion of the River *Dsayhun*, or *Amu*, which passes before
the

away from the Town, in order to cut off the Water : but the Inhabitants having had timely Notice of it, sent against them a greater Body of Troops, who put to the Sword the 300 *Mogulls* employ'd in that Work.

As the Diffension which happen'd among the three Sons of *Zingis Chan*, was the greatest Obstacle which hinder'd the good Success of the Siege, inasmuch as the one continually cross'd the Designs of the other: *Zingis Chan*, upon Advice thereof, order'd that for the future *Ugadai* should have the chief Command at the Siege; and he to merit the Confidence of his Father, having immediately order'd a general Assault to be given, took the City and set it on Fire; above 100000 Souls were put to the Sword in the first Fury of the Vanquishers: After which the rest of the Inhabitants were order'd to go out of the Town, and with their Wives and Children were condemn'd to Slavery. The Number of which was found to be so great, that in the Distribution which *Ugadai* caused to be made of them among the Soldiers of his Army, each Soldier had twenty four to his Share. They tell you, that on this Occasion *Ugadai* sent to tell a holy Man, named *Sheich Hafreti-cubru*, who was in the City, that unless he came out and put himself under his Protection, it would be impossible to hinder him from perishing with the other Inhabitants of the Town; but that the *Sheich* let him know in Answer, that he was bound to follow the

Capital
taken and
fired.
Great
Slaughter.

Bravery of
Sheich
Hafreti-
cubru.

the Town, shews plainly that 'tis the Town of Urgens which is meant, because that River at that time run by the Walls of that City; and 'tis but within these eighty Years that it has taken another Course, as we have observed in the Description of that Town, Part II. [This would be no convincing Reason, if we did not know by other Authorities that Urgens was then the Capital, because it was not the only Town the Gihun run before.]

Fate

Fate of the Town, by Ties too strong to be so easily broken; insomuch that he perish'd with the rest, after he had defended himself with the utmost Bravery.

In the mean time *Zingis Chan*, who staid all *Nachshap* the Spring after the Conquest of *Samarkant* in ^{taken by} his Quarters about that City, march'd toward ^{Zingis} *Nachshap* at the same time that he had sent his three Sons towards the Capital of the Country of *Charafs'm*, and having made himself Master of that Town without meeting the least Resistance, he march'd from thence to the Town of *Termis*, which put it self in a Posture of De- ^{Termed} fence; but being taken by Assault, all the In- ^{taken by} habitants were put to the Sword, except an old ^{Assault,} Woman who offer'd a great Pearl to save her ^{and the} Life: But being ask'd where she had that Pearl, ^{Inhabi-} and confessing she had swallow'd it, they immedi- ^{tants put} ately rip'd open her Belly, and finding the Pearl ^{to the} there, the *Mogulls* rip'd the Bellies of all the ^{Sword.} other dead Bodies, imagining they would likewise find Jewels.

From thence *Zingis Chan* led his Army before ^{Balck Be-} the City of *Balck*, which was at that time so ^{sieged.} large, that there were reckon'd to be in it 1200 great Mosks, besides small Chapels, and 200 publick Baths for the foreign Merchants and other Strangers. Upon his Approach the Town ^{Offers of a} offer'd to capitulate, but *Zingis Chan* would ^{Surrender} not consent to it; being of Opinion, that while ^{refused by} Sultan *Mahamet* lived, he could not depend up- ^{Zingis} on the Inhabitants of the Town, and for that ^{Chan.} Reason he chose rather to take it by Force, to the End he might dispose of the Fate of the Inhabitants at his Pleasure; and in regard the Town was none of the strongest, he took it with ease by a general Assault: After which he put ^{Balck} all the Inhabitants to the Sword, and levell'd ^{destroyed.} the Walls of the Town with the Foundations.

After

After this he sent his Son *Taulai*, accompany'd with many Officers of Merit, with a numerous Army towards the Town of *Chorassan*, and after he had subdued all the other Towns in those Quarters, he went in Person to lay Siege to that of *Tallchan*; which being a Town extremely strong by its advantageous Situation, defended it self above seven Months very vigorously. In the mean time *Taulai* having taken *Chorassan*, with several other Towns thereabouts, return'd and join'd his Father before *Tallchan*; which putting him in a Condition to make a general Attack, the Town was taken at last, and all put to the Sword. The Town of *Anderab* having been in like manner taken after the Reduction of *Tallchan*, was treated much after the same manner; from thence he went and besieged *Bamijan*, which defended it self with much Obstinacy. Among several other Persons of Distinction, who were kill'd at this Siege, there having been a Son of *Zagata's*, whom *Zingis Chan* lov'd much, it threw him into such a Rage that he instantly order'd a general Assault to be given to the Town; and having taken it by that means, he caus'd them all to be slain without excepting one Person, and afterwards raz'd it to the Ground; ordering the Place where that Town was situated for the time to come to be called *Maubalik*, which in the *Mogul* Language signifies *an unlucky Town*.

Bamian
called
Maubalik.

C H A P. XVI.

*Of some Actions of Sultan Dfalaludin,
Son of Sultan Mahamet.*

Zingis Chan before he decamp'd from about the Town of *Samarkant*, detatch'd *Zena Noyan*, *Suday Bayadur*, and *Togazar Kantaret*, three

ree of his most faithful Generals with 30000 Horse, in Search of Sultan *Mahamet*, who had pass'd the River *Amu* to retire farther within *Persia*. After several Marches and Counter-marches, these three Generals of the *Mogulls* arriving before the Town of *Herat*, *Sultan-Chan-Malik**, who commanded there, sent to tell them, that he was a Servant of *Zingis Chan*, and that he had nothing to dispute with them: Whereupon *Zena Noyan* and *Suday Bayadur* continued their March in quest of Sultan *Mahamet*; but *Togazar Kantaret*, being of Opinion that the fair words of Enemies were not to be confided in, gave an Assault to the Town. This Enterprize cost him very dear, for not only his Men were repuls'd with much Loss, but he was also himself wounded with an Arrow in the Head, of which he died immediately. To complete his Joy, Sultan *Chan-Malik* learn'd shortly after, that Sultan *Dsalaludin*, the Son of Sultan *Mahamet*, was arriv'd at the City of *Gafmien*; whereupon he sent him word, that if he was willing, he would go join him with all the Troops he could gather, in order to give the *Mogulls* Battle.

Herat.

Gafnehen.
Gafna.

Zingis Chan had almost at the same time detach'd one of his principal Officers, called *Ugar*, surnamed *Kalshan*; which signifies in the *Mogull* Language, a pleasant Companion, with four other Generals, *Shangi*, *Kutuktu Noyan*, *Tabazik*, and *Malkaw*, at the Head of 30000 Men, to cut off the Communication between *Gasmien*, *Sagil* and *Cabul*, and the rest of the Dominions of Sultan *Mahamet*. These Generals of the *Mogulls* thought it proper to divide their Detachments into different Bodies, thereby to be in a better Condition to watch the Motions of the Enemy in those Quarters. *Kutuktu Noyan*, who with a Party of those Troops

[* Three great Titles united in one Name.]

was

was advanced towards *Herat*, understood by the way that Sultan *Chan-Malik* had left *Herat*, with a Body of Troops, in order to join Sultan *Djalaludin*, and that he was encamp'd not far from him, upon which he resolv'd to go and attack him early next Morning; but Sultan *Chan-Malik* getting Intelligence in the Night, that there were *Mogull* Troops in the Neighbourhood of his Camp, decamp'd immediately and went to join Sultan *Djalaludin*.

Sagill. *Tabazik* and *Malkaw* on their side, had advanc'd with so little Noise to the Town of *Sagill*, that it was very near being surpriz'd by them, in regard the Inhabitants believing the *Mogulls* yet at a great Distance from their Walls, took no care to send out for Intelligence. The *Mogull* Generals having miss'd so fair a Hit, besieged the Town in Form, and employ'd all their Efforts to contrain it to capitulate; but Sultan *Djalaludin* being reinforc'd by the Troops which Sultan *Chan-Malik* had brought him, fell upon them so unexpectedly, that he oblig'd them to fly, and go join *Kutuktu Noyan*, after they had lost above 1000 Men in that Encounter. Not satisfy'd with this first Advantage, he pursued *Kutuktu Noyan*, and never ceased provoking him, till he oblig'd him to make a Stand and come to a Battle with him. The *Mogulls* seeing no way left to avoid the Battle, prepar'd themselves for it with all the Resolution imaginable; and Sultan *Djalaludin* on his side, having trusted the Left Wing of his Army to the Conduct of Sultan *Chan-Malik*, and the Right to one of his Father's old Generals, named *Sepbudin Malik*, put himself in the Center, and in this Order charg'd the *Mogulls* with so much Vigor, that after a very obstinate Fight, which lasted from Morning till almost Evening, they were at last constrain'd to fly,

Sagill
besieged.

Siege raised
by Sultan
Gelal-al-
din.

and leave the most Part of their Dead on the Field of Battle.

Kutuktu Noyan, in this Battle, made use of a Stratagem which had like to have given him the Victory; for having order'd a trusty Officer to get all the Felt Bonnets and Clokes that were in the Camp to be stuff'd with Straw; and to range them a little behind upon the Horses and Camels of the Baggage, as a kind of second Line; that Officer executed his Orders so dextrously, that the Enemy believing it to be a Reinforcement which came from the *Mogulls*, were seiz'd with Fear, and had shamefully fled, if Sultan *Dsalaludin*, suspecting it a Trick of *Kutuktu Noyan*, had not animated them by his Example and Speeches, assuring them that it was no more than a Stratagem of the *Mogulls* to frighten them; which having rous'd their Courage, they fell a-fresh upon the *Mogulls* with so much Impetuosity, that only a very few escaped, besides the three General Officers.

Zingis Chan hearing the News of this Disaster was much incens'd, and prepar'd to march immediately on that side with all his Forces. In the mean time Sultan *Dsalaludin*, before he turn'd back, divided the Spoil among his Troops upon the Field of Battle: upon which Occasion a Quarrel happen'd between Sultan *Chan-Malik*, and *Sephudin Malik*, about a Horse, which went so far that Sultan *Chan-Malik* gave *Sephudin Malik* a Lash in the Face with his Whip. *Sephudin* did not fail to complain to Sultan *Dsalaludin* of this Insult; but finding no hopes of obtaining such a Reparation as would satisfy him, he quitted that Prince in the Night with all those of the Tribe of *Kanklis*, which were under his Command, and retir'd into the Mountains of

Kir-

Kirman. Sultan *Cban-Malik*, on the other hand return'd soon after to his Government of *Hera*

River Indus.
Gafna surrenders to Zingis Chan.

Sultan *Dsalaludin*, upon Tidings that *Zingis Cban* was coming upon him with all his Forces went and gained the River of *Sirr-Indi*; but *Zingis Cban* made no Delay in following, and appear'd so unexpectedly before the Gates of *Gasmien*, that the Inhabitants lost their Courage, and let him enter their Town without any Resistance. That Prince was content for that time to place a Governor there; and being inform'd by the Inhabitants of *Gasmien*, that it was but fifteen days since Sultan *Dsalaludin* decamp'd from before their Town, he continued to pursue him by great Marches, endeavouring to come up with him before he could pass the River; and arriving at length near that Prince's Camp, he went in the Night and posted himself between the River and him, in order effectually to cut off the Passage of it. Sultan *Dsalaludin* perceiving at Day-break that he was surrounded on all sides by the *Mogull* Troops, resolv'd to fight, tho' there was no Proportion between his Handful of an Army and the great Forces of the *Mogulls*.

Battle at the River Indus.

Before the Engagement, *Zingis Cban* order'd two of the bravest Officers of his Army, named *Cugur Kalsban*, and *Kotur Kalsban*, to observe as much as possible the Person of Sultan *Dsalaludin*, and to endeavour to take him alive. But after the Fight had lasted from Sun-rise till Noon, Sultan *Dsalaludin* finding himself too hardly press'd by the *Mogulls*, and seeing no more of his Army left, made a last Effort to break thro' the *Mogulls*, and having happily gained the Bank of the River, he spurr'd his Horse, which being very vigorous, carry'd him sound and safe thro' the Stream to the other side in view of the Enemy.

Gelal-aldin passes the Indus on Horseback.

my. This Action pleased *Zingis Chan* extremely, and he said on this Occasion, that one might justly give the Title of *Happy*, to the Father who had such a Son. Notwithstanding he did not fail to seize the Treasure of the Sultan, and to condemn to Slavery the few Men who were not kill'd in the Battle. After which he detach'd *Dubay Noyan* and *Bala Noyan*, two trusty ^{Hubbe} Officers, to pursue the Sultan; who having follow'd him in vain as far as the Frontiers of the *Indies*, were obliged to return to their Master, without being able to give him any certain Tidings relating to the Person of Sultan *Dsalaludin*.



C H A P. XVII.

Of the Expeditions of the two Mogull Generals into divers Provinces of Persia, and of the Death of Sultan Mahamet.

WE have observ'd before, that *Zingis Chan* before he decamp'd from the Neighbourhood of *Samarkant*, had detach'd *Zena Noyan*, *Suday Bayadur*, and *Togazar Kantaret*, three of his best Generals, each with a Body of 10000 Men, in pursuit of Sultan *Mahamet*, upon the News he had receiv'd of that Prince passing the River *Amu*, in order to retire farther within *Persia*. On dispatching these three Generals, *Zingis Chan* enjoin'd them, "To treat all those Towns kindly which should open their Gates to them; but entirely to plunder such

Three Generals sent in quest of Sultan Mahamet.

“ such as should make Resistance and carry the
 “ Inhabitants with them Captives; adding, I
 “ hope you will find less Difficulty in executing
 “ your Orders than you imagine, and that I
 “ shall see you return safe into our native Coun-
 “ try; for I don’t intend to stay long in these
 “ Provinces.”

Herat o-
 pens its
 Gates to
 them.

Togazar Kantaret having been slain before the City of *Herat*, in the manner related in the preceding Chapter, the rest of the Detachment which were under his Command went and joined *Zena Noyan* and *Suday Bayadur*, giving them an Account of the Misfortune which had befallen him. Whereupon they march’d immediately that way, but the Inhabitants of the City coming out to meet them with many Presents, and declaring they had no hand in what happen’d between the Troops of *Togazar Kantaret* and those of *Sultan Chan Malik*, they contented themselves with exacting some Provisions for the Sustainance of their Troops, and turn’d of a sudden towards the City of *Neshabur*.

Sultan Mo-
 hammed
 retires to
 Irak.

Sultan Mahamet being inform’d that *Zingis Chan* had detach’d 30000 Men in pursuit of him, resolv’d by the Advice of the Lords of his Council, with a very small Attendance, to take the Road of the Province of *Irak*, and send the Sultana his Consort, with his Son *Kijasudin* to the Town of *Carender*. At his Departure from *Neshabur* he left the Government of that City, and the neighbouring Provinces in the Hands of four principal Lords of his Court, *Tasber-Ulmuik*, *Nesamudin*, *Abulmabalicatip*, and *Sbaulmuik*, not to mention many other Persons of Distinction who shut themselves up with them in the Town of *Neshabur*. As for himself, he went designing to reach the Province of *Irak*, and the City of *Caswin*, in which

Carender.
 Nishabur,
 or Iran
 Shaher,
 and Aber
 Shaher.

Caswin.

which his Son Sultan *Ruknudin* had the Command with a Body of 30000 Men. At his Approach Sultan *Ruknudin* went out to meet him with a Detachment of his Troops, and conducted him into the City with all the Marks of Respect imaginable.

Zena Noyan and *Suday Bayadur* being arriv'd at the Town of *Neshabur*, sent to summon the Lords who commanded there for Sultan *Mahamet* to surrender the City to them; where-

Nishabur
summon'd
to surren-
der.

upon they let them know in Answer, that they need only pursue Sultan *Mahamet* briskly, and that when they had happily executed that Part of their Commission, they would not fail to deliver up the Town to them at their Return.

Makes
Condi-
tions.

This Answer having been accompany'd with very magnificent Presents, *Zena Noyan* and *Suday Bayadur* judg'd it proper to rest satisfy'd, and sent them a Copy of the Orders they had to treat kindly all the Towns which opened their Gates to them, and to destroy all such as made Resistance. After which, having taken

Guides from *Neshabur*, they march'd towards the City of *Masanderan*; and that Place having

Masanderan
City
taken by
Storm.

been carry'd by force, they cut the Throats of all the Inhabitants without giving Quarter to any one. Then understanding that Sultan *Mahamet* was at *Caswin*, they took the Road of the

Province of *Irak*, and in the way they treated with much Kindness all the Towns which opened their Gates; but shewed no Mercy to those which constrain'd them to make use of Force.

The Town of *Ilan*, where the Mother of the Sultan, with the youngest Children of that Prince were shut up, being very strong by its situation, and appearing resolv'd to defend it itself vigorously, they would not meddle with it, tho' it lay in their way; but the Town of *Rudin* did not come off so cheaply, for it was plundered and the Inhabitants slain, for offering to defend itself.

Rudin
Town
plundered.

Sultan
Moham-
med e-
scapes to
Carender.

Upon the News of the Approach of the Mogulls, Sultan *Mahamet* resolved to retire to the Town of *Carender*, but falling in the way among some *Mogull* Troops, he narrowly escaped being made Prisoner: For the *Mogulls* having at the first dispersed his Guards, pressed him so vigorously on all sides, that it was by the best Luck imaginable that he escaped their Hands and got to the Town of *Carender*, after having his Horse shot under him by an Arrow. But being informed some time after that the *Mogulls* were coming also to *Carender* to look for him, he went into the Country of *Gilan*; so that *Zena Noyan* and *Suday Bayan* who were actually on the March towards *Carender*, did not find him in that Town on their Arrival: Wherefore they were content to leave some Troops about *Carender*, and pursue him with rest; but the Sultan arriving in the Country of *Gilan* went to *Istadura*, and in the way he lost his Money and all his Equipage. From *Istadura* he embarked on the *Kulsum*, and arrived in the Country of *Abascum-Casira**. The *Mogulls* perceiving he had escaped them returned and besieged the Town of *Carender*, and this Place being taken after a very vigorous Resistance the Sultana, Wife of Sultan *Mahamet*, and her Son *Kiasudin*, fell into their Hands. From thence they went, and laid Siege to the Town of *Ilan*, which was situated in so rainy a Climate that tho there were neither Wells in the Town nor River in its Neighbourhood, yet it had never been in want of Water till that time, in

Retires to
Istadura.

Caspian
Sea.
Aboscun
Gesira.

Ilan be-
sieged.

[* The French Editor supposed this to be the Country of the Abasses, a People in the Mountains of Caucasus near the Black Sea; but by Abascum Casira, or rather Aboscun Gezi which signifies the Peninsula or Isle of Aboscun (the Arabic having but one word to express those two things) is to be understood a Place, whether Island or Peninsula, in the Caspian Sea near Astrabat.]

such as the frequent Rains which fell in those Parts constantly furnished it with Plenty of it. Nevertheless, from the Instant the *Mogulls* came before the Town, it ceased raining for the Space of 40 Days, which reduced the Inhabitants of the Town to such Distress, that out of a Persuasion that so extraordinary an Accident could be no other than a visible Sign of the Wrath of Heaven upon the Family of Sultan *Mahamet*, they obliged their Commander *Nazurdin* to repair to the Camp of the *Mogulls* to capitulate for them: Which was no sooner done than it began to rain so plentifully that all the Streets of the Town were overflowed.

The Generals of *Zingis Chan* becoming Masters of the Town of *Ilan* in this manner, and having found there a vast Quantity of Jewels and other valuable Goods, they sent them immediately to their Master, with the Mother and Children of Sultan *Mahamet* who were found in this Town, and *Zingis Chan* caused them all to be slain upon the Spot. Sultan *Mahamet* was so overcome at so afflicting a Piece of News that he fell down dead; and of all the great Riches which he possessed before, there was not enough left at his Death to bury him honourably, so that they were obliged to inter him in the Clothes he died in; which happened in the Year 617, called *Gilan* or the Serpent, after he had reigned 20 Years.

Ilan surrenders.

The Mother and Children of Sultan Moham-med slain.

Mohammed falls dead at the News.

An. Dom. 1220.

After the Reduction of *Ilan*, *Zena Noyan* and *Suday Bayadur* marched towards the Provinces of *Aran* and *Adirbeindsan*, and having reduced all the Towns in those Parts under the Obedience of *Zingis Chan*, they turned at length towards the City of *Shamakie*, and that Place having been obliged to surrender after some Resistance, they treated the Inhabitants with much Rigor to punish them for their Rashness.

Provinces of Aran and Adirbagan subdued.

Shamaky taken.

Mogulls
march to
Derbent.

ness. After which they took ten Guides to shew them the shortest Road to the City of *Derbent*, and to frighten them, caused one of them to be slain in presence of the rest, threatening to serve them all the same sauce if they did not bring them the right Road. But, notwithstanding that Precaution, the Guides conducted them by another Rout, where they knew the *Kipzaks* and *Alans* lay in Ambuscade to surprize them. The *Mogull* Generals perceiving the Danger they were in, sent one of their Officers with magnificent Presents to the *Kipzaks*, and to tell them, That they were very much surprized to see that those who were of the same Blood with the *Mogulls* should join themselves with the *Alans*, who were a People intirely Foreigners to them, to make War against their Relations and Allies who had never offended them, and with whom it would be far more honourable for them to live in Amity. The *Kipzaks* shaken by this Message separated themselves from the *Alans* without joining however with the *Mogulls*, and in the mean time these last fell with such fury upon the *Alans*, that after killing a great number of them, they made Slaves of all the rest.

Kipzaks
and Alans
join to oppose
their
Passage.

Kipzaks
desert the
Alans.

Alans de-
feated.

Kipzaks
join with
the Russi-
ans against
the Mo-
gulls.

The *Kipzaks* on their side being seized with their first Surprize, and beginning to distrust the fair Words of the *Mogulls*, retired toward the Frontiers of the *Urusses*, and being joined by them returned to seek the *Mogulls*, whom they easily found because they had no desire to shun them. At the Approach of the *Urusses* and the *Kipzaks*, the *Mogulls*, pretending to be afraid, retired before them the Space of ten Days; till having drawn them at length into the Country of *Zerkafs*, in a Place very advantageous for them, they faced about, at

Country of
Zerkafs or
Circassia.

charg

charged them very briskly. After they had fought stoutly for seven Days, the *Kipzaks* and *Urusses* were intirely defeated, and the *Mogulls* having slain the greatest part of them carried all the rest into Slavery, and returned joyfully thro' the Country of the *Kipzaks* to join *Zingis Chan*, whom they met upon the Frontiers of great *Bucharia*. That Prince having heard their Account, and seen the great number of Captives which they presented him, was much satisfied with their Expedition ; and not content with giving them publickly great Commendations, he heaped on them Honours and Favours in abundance.

Kipzaks and Urusses defeated.



C H A P. XVIII.

Of the Expedition of Taulai Son of Zingis Chan into the Province of Chorassan.

WE have observed in the fifteenth Chapter, that *Taulai* was detached by his Father, with a numerous Army, to reduce the Province of *Chorassan* ; but in regard we have there spoken of that Expedition too succinctly, we shall here relate some Circumstances of it.

The City of *Chorassan* was at that time very fair, and its Inhabitants so wealthy, that they preserved themselves in a sort of Independency, without submitting themselves to any absolute Government. The City of *Meru*, which was near it, was also very powerful ; and in this last Sultan *Mahamet* had placed a Governor called *Masar Ulmulk*, but his Father having long before

Chorassan City near Meru.

City Meru.

fore been in disgrace with the Sultan, *Maj Ulmulk* had been dismissed from the Government of *Meru*, and *Bacha Ulmulk* put in his Place. At the Approach of *Taulai*, and while he was busied about the Town of *Chorassa* Sultan *Mahamet* let the Commander of *Meru* know, that he ought not obstinately to contend against the *Mogull* Army, but endeavour to obtain good Terms from *Taulai* for the City. Upon these Orders *Bacha Ulmulk* intirely abandoned the Town, and retired to *Wafir*: On part of the Garison dispersed themselves in the neighbouring Towns, and the rest remained at *Meru* by the consent of the Inhabitants. *Taulai* being informed of what passed in the City of *Mern*, detached two General Officers with a good Body of Troops to take possession of the Place. At their Approach the Sheich *Ulissa* Father of *Bacha Ulmulk*, came forth to meet them with a numerous Train and magnificent Presents, and presented them with the Keys of the Town.

Wafir.

Meru submits.

Bucha Turkmann, made Governor of Meru by his Party.

Tadsiks.

The *Mogull* Generals, satisfied with this Submission of the City, turned their Arms another way. In the mean time one *Bucha Turkmann* who had formerly been Head of the Guides in the Service of Sultan *Mahamet*, and who at the time of the Commander of *Meru's* Retreat had retired into the neighbouring Forest with the *Turkmanns*, who made part of the Garison of that Town, returned not long after the Departure of the *Mogulls* to *Meru*, followed by *Tadsiks*, *Turkmanns*, and all other Partisans of the Sultan, who had fled at the Approach of the *Mogulls*. These Men unanimously conferred the Government of *Meru* upon *Bucha Turkmann* and obliged all the Inhabitants of the City to acknowledge him in that Quality. About

At the same time *Masar Ulmulk* being informed, in the Country of *Irak*, where he resided since the time he lost the Government of *Meru*, That Sultan *Mahamet* was dead in the Country of *Abascum-Casira*, mounted a Mule which ran exceeding swift, and made all the haste he could to *Meru*; but *Bucha Turkmanu* refused him admittance into the Town. Nevertheless *Masar Ulmulk* having found means, some Days after, to get in by stealth, *Bucha Turkmanu*, upon Advice of it, assembled immediately all the Inhabitants; and having informed them that *Masar Ulmulk*, who had been formerly their Governor, was arrived in the City, he declared, that for the love of Peace and publick Good, he was content to give up the Command to him, and to live among them as a private Man, which was accepted of with a great deal of satisfaction by the Inhabitants.

*Aboscum
Gezira.*

*Masar Al-
mulk cho-
sen Gover-
nor of Me-
ru by the
Inhabi-
tants.*

The Country of *Charafs'm* had already submitted to the Obedience of the *Mogulls*, and *Zingis Chan* had established there an Intendant, to take care of what concerned the Polity and the Revenue of the Country. He that had the Management of the Revenue at *Meru*, held a secret Correspondence with the aforesaid Intendant of the Country of *Charafs'm*; but the Vanguard upon the Road to *Charafs'm*, having one Day intercepted the Messenger who was charged with these Letters, sent him with the said Letters to *Masar Ulmulk*, who immediately caused the Correspondent of the Intendant of *Charafs'm* to be put to death.

*Chowarazm sub-
dued.*

While these things pass'd at *Meru*, the *Mogull* Generals, who reckoned themselves from thenceforth secure of that Town, were gone to take in the Towns of the Province of *Masanderan*; but upon their Approach to the Capital of

*Mogull
Generals
march to
Masander-
ran.*

Mafanderan City. the Country, *Bacha Ulmulk*, who from the Town of *Wafir* was come to that of *Mafanderan*, came forth to meet them, and related to them what had happened at *Meru* in their Absence, adding thereto, That provided they would give him some Troops, he would do his best to bring the City of *Meru*, without delay, into subjection to the *Mogulls*; and, that if the Inhabitants would surrender without Resistance, he would only lay a large Tax upon them; but if they made Opposition, he would treat them with all the Rigor they deserved.

Bacha Ulmulk baulked in his Design, against Meru. Pursuant to these Offers, the *Mogull* Generals having given him 700 Men, he marched toward *Meru*: But being informed on the Road, that *Majar Ulmulk* had augmented his Forces in the City to 80000 Men, he durst not pass farther but sent to him two Officers with a Letter importing, That inasmuch as he was not in Condition long to hold out against the Arms of the *Mogulls*, he summoned him to deliver up the Town, because he was sent for that Purpose with proper Troops by the *Mogull* Generals: But *Majar Ulmulk* having ordered those two Officers to be slain, prepared for a vigorous Defense, and fortified in the best manner he could the Avenues by which the *Mogulls* might come at him. This News being spread among the *Mogull* Troops which were under the Command of *Bacha Ulmulk*, they killed their Commander and turned back.

Is slain by the *Mogulls* under his Command.

Amuya Town.

Majar Ulmulk being informed of the Death of *Bacha Ulmulk* was so overjoy'd at it, that he gave a magnificent Treat upon that Occasion to the principal Inhabitants of the Town of *Meru*. But this Joy did not last long, for the Governor of the Town of *Amuya*, who was a Chief of the *Turkmanns*, went to him the Day after

the Feast with some *Turkman's* of his Garison, to inform him that the *Mogulls* were on their March towards the Town of *Meru* with a powerful Army, and he did not doubt but their Vanguard was already arrived at *Amuya*. Tho' this News was not very pleasing to *Masar Ul-* Masar Ul-
mulk, he did not lose his Courage, but that Mo- mulk pre-
 ment ordered it to be published, that every pares for a
 one should provide what was necessary to make vigorous
 stout Resistance against the Enemy, which were Defence.
 expected every Minute. In the mean time the
 Commander of *Amuya* having assembled a small
 Body of *Turkmans*, went and posted himself
 upon the Banks of a River which was between
Meru and the *Mogulls*, in order to dispute the
 Passage of it as long as they could: but the
 Vanguard of the *Mogulls* having fallen upon
 them unexpectedly, he and Part of his Men Governor
 there lost their Lives, and those who were not of Amuya
 slain were made Slaves by the Conquerors. slain.

It was *Taulai* himself, who having subdued Taulai in-
 the Province of *Chorassan*, came in Person with vests Meru.
 his whole Army to make a Visit to *Meru*: He
 arriv'd the 1st of the Month of *Maharem*, in
 the Year 618, before that City. The People An. Dom.
 of *Meru* try'd at first to keep him at a distance 1221.
 from their Town by a vigorous Sally; but ha-
 ving lost above a thousand of their Men in less
 than an hour's time, they return'd faster than
 they went out. That Siege having lasted above
 three Weeks, *Taulai*, who began to be impa-
 tient, order'd his whole Army to be drawn out,
 and having commanded that those who were
 arm'd with Bucklers should place themselves in
 the Front, he divided the rest of his Army in-
 to two hundred Troops, and led them in Per-
 son to the Assault; but just as he was going to
 give it, *Masar Ulmulk* desir'd to capitulate, and Masar ca-
 came pitulates.

Plunder-
ing of Me-
ru.

100000
of the In-
habitants
slain.

Nishabur
besieged
and taken.

All the
Inhabi-
tants slain.

Herat be-
sieged.

came himself with grand Presents to make his Submission to *Taulai*. This Prince after he had seiz'd the Treasure, and all that could be there found of any Value in the Town, gave Orders for all the Inhabitants to go out without exception; and that City was so populous at that time, that they were four days about it. After which he caused all the Tradesmen to be separated from the rest, and spared them, but put all the Remainder to the Sword: And having order'd one of his Secretaries to take an exact Account of the Number of those who were slain on that Occasion, he found them to be above 100000. After that he gave the Government of the City to one *Amirisia Udin*, and the Management of the Revenue to *Farmist*, ordering them to make a strict Search after the Inhabitants, who might still have lain concealed in the Town, and to put them in Possession of their Lands again in order to cultivate them. This was the fourth time that *Meru* had been plunder'd, and each time above 50 or 60000 Inhabitants were slain.

Taulai decamping from about *Meru*, went and laid Siege to *Neshabur*; and having taken the City, caused all the Inhabitants to be put to the Sword. From thence he turn'd towards the City of *Herat*, whereof *Melik Shamsudin Mahomet* had taken the Government by his own Authority, and had arm'd near 100000 Men for the Defence of the Place. *Taulai* as soon as he was arriv'd before that Town, sent and summon'd the Governor to surrender, but he caused the Envoy to be kill'd: After which he made a furious Sally upon the *Mogulls*, which he continued to do regularly for seven days successively, with so great Havock on both sides, that the Blood stream'd on all hands like Rivers, and

Taulai

Taulai lost in that time above 1700 Officers, *Bravely* besides private Soldiers: But the eighth Day, *defended* after a long and obstinate Fight, *Melik Shamsudin Mahamet* was mortally wounded with an Arrow, which having sunk the Courage of those of *Herat*, they retir'd in Confusion into the City; but the *Mogull* Troops entring pell-mell with them, *Taulai* who headed them took off his Helmet, calling out to the Inhabitants to surrender, that he was the Son of *Zingis Chan*, and promis'd they should be well treated, and that they should pay to his Father but half the Taxes which they till then paid to Sultan *Dsalaludin*. These Proposals having bred Diffension among those of the Town, the Inhabitants who accepted of the Offers of *Taulai* rang'd themselves on one side, and the Soldiers who refus'd them, rang'd themselves on the other. But *Herat* *Taulai* having caused these last to be disarm'd *ken and* off-hand, put them all to the Sword and punc-*spared* tually perform'd his Word to the Inhabitants. After which he made *Malik Abubeker* Governor, and trusted the Management of the Revenue of the City to one named *Mengetei*; which done, he return'd and joined his Father before the Town of *Tallchan*.

The People of *Herat* were at first very well *Herat re-* satisfy'd with their Governor and Intendant, who *volts* at the bottom were Men of Merit: But some time after the Departure of *Taulai*, the Generals of *Zingis Chan* having lost the aforesaid Battle against Sultan *Dsalaludin*, the Inhabitants of the City of *Herat*, as well as those of the Provinces of *Ma-urenner* and *Chorassan*, believ'd that Fortune was going from thenceforth to turn her Back upon *Zingis Chan*, since the Arms of Sultan *Dsalaludin* had once begun to get the Advantage of him: and in this Imagina-
tion

Slays the
Mogull
Governor.

Herat ta-
ken, and
all but
fifteen
Persons
put to the
Sword.

Walls of
Herat
ras'd.

An. Dom.
1222.

tion those of *Herat* slew the Governor and In-
tendant which *Taulai Chan* had given them, and
elected one *Melik Mobarisudin* for their Gover-
nor; not at all doubting that all the neighbour-
ing Towns would immediately do as much to-
wards shaking off the Yoke of the *Mogulls*.
At this News *Zingis Chan* chid his Son *Taulai*,
for not having put to the Sword the Inhabitants
of *Herat* when he had taken that City, which
had given them the Boldness to commit that
Murder, and order'd one of his Generals
named *Ilziktei Noyan* forthwith to march on
that side with 80000 Men, ordering them not
to spare one living Soul in *Herat*. *Ilziktei Noy-
an* being arriv'd before *Herat*, divided his Ar-
my into four Bodies, each of 20000 Men, and
never ceased assaulting the City at four different
Places, till he had taken it after six days At-
tack. Of all that liv'd in the Town, they left
but fifteen Persons, the rest having been put to
the Sword. After which the *Mogulls* razed the
Walls of *Herat* to the Ground, and went to
join their Master in the Country of *Chorassan*.
This happen'd in the Year 619.



C H A P. XIX.

*Of the Return of Zingis Chan into
his hereditary Provinces, and of his
Death.*

In Corre-
ction in Ki-
tay.

Zingis Chan having brought all the Country
of *Iran* under his Obedience, and put to
death all those who seem'd inclinable to a Re-
volt, receiv'd Tidings that the *Kitayans* began
to rise; upon which he resolv'd, by the Advice
of

of his Sons and most trusty Officers, that his Son *Zagatai* should march towards *Gilan* in quest of Sultan *Dsalaludin*, upon the Report which was current that that Prince was lately return'd into *Persia*; that his third Son *Ugadai* should march with another Army towards *Gasmien*, to oppose the Designs of one of the Lords of the Court of the late Sultan *Mahamet*, named *Subuktagin*, deceased, and to punish the Town of *Gasmien* which favour'd him underhand; and that for himself he should march in Person, accompany'd by his Son *Taulai* towards the Country of *Turan*, so to be nearer hand to observe what pass'd on the side of *Kitay*.

Ugadai having soon put an end to his Expedition, immediately follow'd his Father towards the Country of *Turan*, after he had destroy'd the City of *Gasmien*, and put all the Inhabitants to the Sword. *Zagatai* having enter'd the Province of *Gilan* after some Resistance from the Inhabitants, took the Town of *Mangara*, and all the other Towns of that Province, in which he caus'd a great Number of the Inhabitants to be kill'd; and not having been able to learn any thing of Sultan *Dsalaludin* in these Parts, he march'd also towards *Great Bucharia*.

It was in the Spring of the Year 620, when *Zingis Chan* set forward in his March towards the Country of *Turan*, after he had placed good Garisons, and Commanders of approv'd Fidelity, in all the Cities of Defense, which were upon the Entrances into the Country of *Iran*. Shortly after his Arrival in the Country of *Great Bucharia*, his two Sons *Zagatai* and *Ugadai* came to join him with the Troops under their Command, after they had executed their Commissions in the manner as has been related.

During

Zingis
Chan's
Discourse
with two
learned
Buchars.

A Deist.

Dislikes
Pilgrimages and
Set-places
for Wor-
ship.

During the Stay which *Zingis Chan* made in that Country, he ask'd to speak with some learned Person among the *Buchars*, because he had a mind to discourse him about several important Matters; whereupon two of the first Learning in *Great Bucharia*, of which one was the Cady *Asbraf*, and the other named *Woaasis*, being come before him, he inquir'd of them what was the meaning of the Name of *Mahometans* which they assumed, and in what their Worship truly consisted? The two learned Men answer'd him thereupon, 1. We are *Mahometans*, that is to say, Servants of one omnipotent God, to whom nothing is to be compar'd, and we honour the Prophets whom God has sent to teach us the Good, and to forbid us the Evil: Upon which he was pleas'd to reply, I agree with you that nothing is comparable to God. 2. We are obliged to give yearly to the Poor the 40th Part of our Income, and whatever else we are able to get by our Industry or Traffick: This *Zingis Chan* likewise approv'd of. 3. We are commanded, with regard to God, to pray five times a Day, which we must punctually perform: This he allow'd to be very good also. 4. We are permitted during eleven Months of the Year to eat what we please, and at what Hour we please, but the twelfth Month we are obliged to fast; insomuch that during that Moon, we can eat nothing till after Sun-set. which he did not disapprove of. 5. A Command is laid on those whose Health will permit them, at least once in their Life, to perform a Voyage to *Mechka* to worship God there. *Zingis Chan* did not relish this last Article at all, who, persuaded that God is present every where, and that all the World belongs to him, maintain'd that every Place is equally proper to offer

offer up Prayers to him, and thought it ridiculous for any one to say, that one Place should be fitter than another to adore God. After this Conversation he dismiss'd them.

In the mean time the *Buchars* making use of Buchars so favourable an Opportunity, obtain'd Letters ^{freed from} Patent from him, that for the time to come ^{Taxes by} they might not be charg'd with any Imposts, ^{Zingis} without an exprefs Command from the *Chan*.

Departing from the *Great Bucharia*, *Zingis* ^{A hunting} *Chan* went to *Samarkant*, and sent from thence ^{Match} a Messenger to his Son *Zuzi Chan*, who had ^{proposed by} settled his Abode in *Dashté Kipsak*, to acquaint ^{Zingis} him, that being inform'd there were great Numbers of Fallow Beasts towards the Confines of *Turkestan* and *Dashté Kipsak*, he desir'd he would order them to be hunted by the People under his Government towards the Frontiers of *Turkestan*, and that he on his side would cause the same to be done by his People, to the end he might divert himself for some time by hunting in those Quarters. I have observ'd above, that *Zingis Chan* had given an Army to his three Sons *Zuzi*, *Zagatai*, and *Ugadai*, to go and subdue the Capital of the Country of *Charafs'm*, and that the Discord which happen'd among the three Brothers having prolong'd the Siege, *Zingis Chan* had conferr'd the chief Command in that Expedition on *Ugadai*. This Preference touch'd *Zuzi* so sensibly, as being the eldest Brother, that he retir'd into *Dashté Kipsak*, where he was ^{Dashté} receiv'd with open Arms by the Inhabitants of ^{Kipzak} the Country, who becoming acquainted with ^{submits to} his Merit, afterwards voluntarily submitted to ^{Zuzi} his Obedience; and in that Country he made Hunting, which he passionately lov'd, his chief Exercise.

As

Zuzi's Presents to his Father.

As soon as *Zuzi* had receiv'd his Father's Message, he immediately order'd as much People to be assembled as could be, to rouse a great deal of Game and chase them towards the Frontiers of *Turkestan*; knowing also that the Cavalry of his Father was in bad order, he sent him 100000 Horses to remount them, viz. 20000 white Horses, 20000 Dappled-greys, 20000 Brown-bays, 20000 black Horses, and 20000 spotted Horses; and at the same time he sent a great Quantity of Presents of all sorts to his Brothers. After which coming in Person to meet his Father, he was receiv'd with much Tenderness.

Zingis Chan and his Sons hunt in Turkestan.

Zingis Chan having for some time taken the Diversion of Hunting with his Children, in the Country of *Turkestan*, return'd from thence into his hereditary Dominions; but he was scarce arriv'd, before he was inform'd that the Governor of the Country of *Tangut*, called *Sbidurku*,

Sbidurku Governor of *Tangut* revolts, and is defeated.

had revolted against him. At this News he march'd immediately that way with a numerous Army. *Sbidurku* had the Rashness to meet him with an Army almost equal to that of *Zingis Chan*; but having been entirely defeated, he shelter'd himself in the City of *Tangut*. In the mean time *Zingis Chan* having destroy'd every thing with Fire and Sword in the Country of *Tangut*, return'd into his Dominions with a great Number of Captives, and was follow'd immediately by an Envoy of *Sbidurku*, who was commission'd to propose on his behalf to *Zingis Chan*, that provided he would pardon him what was past, he was ready to come and wait upon him. *Zingis Chan* receiv'd this Envoy with much Civility, and dismiss'd him with all sorts of good words, without putting himself under any positive Engagement with regard to *Sbidurku*. But this Envoy was no sooner depart-

Sbidurku submits himself.

ed

than *Zingis Chan* fell into a great Disorder, Zingis Chan falls sick. and perceiving that it increased every Day, he called to mind a certain Dream which he had formerly in his *Kitayan Expedition*; whereby being sensible that his End approach'd, he order'd his Sons, and the Children of his eldest son *Zuzi*, who was then dead, with all the prime Officers of the Court, to be called, and after he had earnestly exhorted his Children to Union, and to lay aside all Animosity and Ambition, not to be allow'd of among Brethren and Relations, he presented *Ugadai* to them as his Successor in the Empire; ordering that all the Subjects of the Empire of the *Mogulls* should acknowledge and obey him in that Quality, immediately after his Death. This he deliver'd to them at the same time in writing, enjoining them moreover to conceal his Death, till such time as they had punish'd *Shidurku*, and entirely destroy'd the Town of *Tangut*: After which having embrac'd them separately, he dismiss'd them, and died a few Minutes after. Makes Ugadai his Successor in the Empire. Zingis Chan's Will.

His Death.

The Princes his Sons, conformable to the last Orders of their Father, kept his Death closely concealed; and having assembled a great army, went and besieged *Tangut*, which falling to their Hands after a very obstinate Resistance, they put to death *Shidurku*, with a good number of his Soldiers who were in the City, and carry'd the rest into Slavery. After this Expedition they publish'd *Zingis Chan's* Death thro' all the Provinces of the Empire, and caus'd his Corps to be interr'd in the Place which he had chosen for that Purpose: for being one day a hunting, and perceiving a Tree exceeding tall and strait, he order'd that they should inter him under it after his Death; which his Sons having executed with all the requisite Ceremony, there

Tangut taken and wasted.

Place of Burial.

L

grew

Burchan-caldin, where Zingis Chan was buried.

grew in time such fair Trees about the Tomb, and in such Numbers, that an Arrow shot from Bow could hardly find a Passage thro' them. From that time they have given to that Place the Name of *Burchan-caldin*, and all the Princes of the Posterity of *Zingis Chan*, who since they died in those Provinces, have been interr'd in the same Place.

An. Dom. 1163.

Zingis Chan was born in the Year 559, called *Tongus*, or the *Hog*; was proclaim'd *Chan* the same Year of the *Hog*, and died in the Year

An. Dom. 1226.

624, which the *Mogulls* call *Tauch*, or the *Heaven*, having lived 65 Years, and reigned 25 Years, in Quality of *Chan*. After the Publication of his Death, his Sons employ'd three Months in Mourning his Death, and all the neighbouring Princes who were the Allies of their Father, came to testify to them the Concern which they share in so great a Loss.

Character.

Zingis Chan was a Prince of a great Genius which partly appears by the Discipline which he establish'd among his Troops, which he divided into several Bodies of 10000 Men, and each of these Bodies had its particular Commander called *Tuman Agasi*; *Aga*, signifies: Commander, and *Tuman*, 10000. These Bodies were subdivided into Battalions of 1000 Men, having each its chief called *Miny Agasi* or Commander of a Thousand. These Battalions were likewise divided into Companies of 100 Men, having each its Captain, called *Gu Agasi*, or Commander of a Hundred: and these Companies were yet sub-divided into Platoons of ten Men, having each its Officer called *Un Agasi*, or Commander of Ten: but all these Divisions were subordinate one to the other, and receiv'd their Orders from the Commander in chief of the whole Body. When he

Discipline establish'd by Zingis Chan in his Army.

was about taking the Field, every one of his subjects knew how much he was to furnish towards the Equipage of the Army: He never let a commendable Action go without its Reward, and Virtue without Commendation; but he punish'd as rigorously Vice and Crimes. He was not satisfy'd to choose strong Men for the Wars, 'twas necessary also that they should discover some Parts, and out of the bravest of those he made his Officers. He usually appointed the best Footmen among the Captives to take care of the Horses, and employ'd the dullest among them to look after the Sheep. So many good Regulations gave him an easy Conquest over the neighbouring Countries and Kingdoms where there was not the like Disposition. He was also accusom'd once a Year to assemble all his Officers, as well Civil as Military, and examine if they had the Capacity requisite for the well discharge of their Employments; never failing to give large Praises to those who appear'd to have discharg'd the Duties of their Posts. In short he put every thing in so good order, that it is impossible to recount all the Measures he took for that Purpose.

His Conquests owing to this Discipline among his Troops.





P A R T IV.

Which contains the History of *Ugadai Chan*, third Son of *Zingis Chan*, and of his Successors in the Empire of the *Mogulls* of the Posterity of *Zingis Chan*.



C H A P. I.

Of the Reign of Ugadai Chan.

Ugadai declines the Succession as settled by Zingis Chan's Will.

TWO Years after the Death of *Zingis Chan*, his Sons *Zagatai Chan* and *Taulai Chan*, as also the Children of *Zuzi Chan* his eldest Son, being assembled in Presence of all the great Officers of the Empire of the *Mogulls*; *Belgatai-Noyan* and *Ilziktei-Noyan*, two of the principal Lords of the Court of their deceased Father, caused the last Dispositions of that Prince to be publickly read, and following the Tenor of those Dispositions, they requir'd *Ugadai Chan* to accept of the Empire; but he excused himself on the Score, that having an Uncle by the Father's side, and two Brothers living, he desir'd from his Heart that one or other of them would take the Charge upon himself, and that he would take care not to envy him that Honour.

After

After that Assembly had spun out forty days without being able to unfix the Resolution of *Ugadai Chan*, his Brothers, who were willing to comply with the Disposition of their Father at any rate, laid hold of him, the eldest by the right, and the youngest by the left Arm, and placed him, in some measure whether he would or no, in the Throne of the Empire. *Ugadai Chan* having been obliged in this manner to submit to the officious Zeal of his Brothers, and all the Grandees of the State, gave a great Feast to all the Assembly; and upon that Occasion distributed magnificent Presents to those who were at it. After which he apply'd himself effectually to remedy all the Irregularities which had crept into the Government during the two Years Interregnum. It was in the Year 627, that *Ugadai Chan* attain'd to the Empire of the *Mogulls*.

His Brothers constrain him to accept of it.

An. Dom. 1229.

In the mean time Sultan *Dsalaludin*, who had fled to the *Indies* after the last Battle which he lost against the *Mogulls*, being inform'd of the Death of *Zingis Chan*, was return'd into the Country of *Iran*, and had taken the Cities of *Kirman* and *Shiras*; and from thence was gone into the Province of *Adirbeindsan*, where he had taken the City of *Tauris*, and almost all the other Cities in those Parts, which *Zingis Chan* at the time of his Expedition into the Country of *Iran*, had brought under the Power of the *Mogulls*. But *Ugadai Chan*, upon the Intelligence he had receiv'd thereof, sent thither two of his Generals with 30000 chosen Men, who defeated the Army of Sultan *Dsalaludin*, and forced him to fly for shelter into the Country of *Baker* and *Curdistan*, where at length he ended his unhappy days; for the Inhabitants of those Countries, not satisfy'd with having robb'd him of

End of Sultan Gelal-al-din.

Persia at large.

Diarbekr.

all, slew him with all his Men; and with him ex-
pir'd the Family of Sultan *Mahamet Sbab* of
Cbarafs'm.

*Progress in
Kitay.*

After *Ugadai* had remedy'd the Disorders
within his Dominions, and sent, as we have be-
fore related, a good Body of Troops into the
Country of *Iran*, he resolv'd to defer no longer
putting in order the Affairs of *Kitay*; and for
that end, he went thither in Person, at the
Head of a powerful Army, the same Year that
he ascended the Throne of the *Mogulls*. At
his Arrival in *Kitay*, he laid Siege to a great Ci-
ty which was situate on the River *Cara-Muran*.
This Place defended it self for forty days with
much Vigor; but having at last been taken by
Assault, 12000 of the principal Inhabitants es-
caped by help of their Boats: All the rest
were put to the Sword, or made Slaves
of.

*Altan
Chan
sends
100000
Men a-
gainst
Taulai
Chan.*

After this Expedition, *Ugadai Chan* advanc'd
farther into *Kitay*, and sent his Brother *Taulai
Chan* before with a Body of 10000 Men. *Al-
tan Chan* having receiv'd Advice of this Ad-
vance of the *Mogulls*, caus'd 100000 Men to
march against *Taulai Chan*, under the Com-
mand of some of his best Generals; who hav-
ing surrounded *Taulai Chan*, and his Troops on
all sides, had infallibly cut them in Pieces, if
it had not come into that Prince's Head to com-
mand one of the Magicians which accompany'd
him to make the *Djada*; that is to say, to pro-
duce a boisterous Winter Season in the midst of
Summer, which these Men know how to bring
to pass by their Sorceries; and 'tis from thence
that these Magicians are call'd *Dfadadatzi*. The
Magician, in obedience to his Master's Order,
having continued his Inchantments for three
days, there fell at last so much Snow and Hai-
an

*Taulai
escapes by
the Assist-
ance of
Magick.
Dfadadat-
zi, Magi-
cians.*

and the Weather became on a sudden so cold, tho it was then in the height of Summer, that the Soldiers of the *Chan* of *Kitay's* Army, with their silken Clothes, and other thin Stuffs, could not stir Hand nor Foot. Then *Taulai Chan* falling upon them, cut the Throats of all but 5000 Men, who were happy enough to save themselves by flight from so strange a Misfortune.

Kitayans over-thrown by Inchantments.

At this News *Altan Chan* made away with himself, tho it is not known for certain what became of him : However, 'tis believ'd that he threw himself in despair, into a great Fire which he order'd to be made for that Purpose.

Altan Chan makes himself away.

Taulai Chan, having inform'd his Brother *Ugadai Chan*, of the happy Success of the Battle which he gave the Enemy, and of the Report which ran with regard to the Fate of *Altan Chan*, that Prince hasten'd towards him by great Marches ; and having afterwards taken in most

Kitay almost wholly subdued.

of the Towns of *Kitay*, he establish'd a Governor there, named *Machmut Delauzi*. These Transactions detain'd *Ugadai Chan* for some

A Governor placed by Ugadai in Kitay.

Years Space in *Kitay* ; but having at length finish'd all his Affairs on that side to his satisfaction, he return'd into his Dominions ; having lost in this Expedition his Brother *Taulai Chan*, who died of Sickness in *Kitay*.

Taulai Chan dies.

In the Year 634, *Ugadai Chan* sent his Son *Kajuk*, with *Batu* the Son of *Zuzi Chan*, and *Baidu* the Son of his Brother *Taulai Chan*, and *Baidar* the Son of his third Brother *Zagatai Chan*,

An. Dom. 1236.

with considerable Forces towards the Country of the *Urusses*, the *Zerkafs*, the *Bulgars*, of *Tura*, and of the *Bashkirs* ; but he himself continued to reside in the Country of *Carakum*, where he built a magnificent Palace for his Residence, and sent for thither the most able Painters in *Kitay* to add the Ornaments suitable to it. At

Expedition against the Urusses, Zerkafs, Bashkirs, and Bulgars. Carakum. Painters in Kitay.

Palace
and City
built in
Carakum.
Fine Foun-
tain.

Vast Park.

Herat re-
built.

Urusles,
&c. sub-
dued.

Ugadai's
Death.

An. Dom.
1244.

the same time he injoin'd all the Princes of his House, and the other great Officers of the Empire to build handfom Houses about this Palace. He also order'd a fine Fountain to be made there, which he adorn'd with a Tiger in full proportion, cast in Silver, which spouted the Water out of its Mouth. At some distance from the said Palace, he caused a Park to be made two days Journey in compass, which he stock'd with all sorts of Fallow Deer, and other Game; in order to take therein from time to time the Pleasure of Hunting, and inclosed it with Pales two Fathom high. He caused also the City of *Herat* to be rebuilt, which had been intirely destroy'd by his Father's Orders.

After seven Years Absence, his Son *Kajuk*, and his Nephews return'd from their Expedition into the above-mention'd Countries, which they had intirely brought under the Subjection of the *Mogulls*. On account of the glorious Success of that Enterprize, and the great Advantages which he had obtain'd himself in *Kitay*, *Ugadai Chan* assembled all the Heads of Families among his Subjects, and gave them a Feast more than ordinarily magnificent: and we are assur'd that the Number of those who were at that Feast, was so great, that it was impossible to reckon them. Not long after *Ugadai Chan* was seized suddenly with a grievous Sickness, which carry'd him off in a few days, to the great Regret of all his Subjects. This hap- pen'd in the Year 642.

C H A P. II.

Concerning some memorable Actions of Ugadai Chan.

Ugadari Chan was a Prince of great Judgment, and withal very charitable. I shall relate some remarkable Instances of it. A Man of the Tribe of *Virats*, who hated the *Mabometans* exceedingly, having come to acquaint him that *Zingis Chan* had appear'd to him in a Dream, and commanded him to order *Ugadai* from him to put to the Sword all the *Mabometans* in his Dominions: The *Chan* ask'd him if *Zingis Chan* had spoken to him himself, or only by an Interpreter? Whereupon that Man having assur'd him that he had spoken in Person; the *Chan* ask'd him if he could then speak in the *Mogull* Language? And having reply'd that he could not, *Ugadai Chan* said to him, "My Father spoke no other Language but that of the *Mogulls*; how durst you then come to tell me that he spoke to you, seeing you understand not the Language which he spoke; and that he understood not that which you speak?" And having in this manner detected him in a Lye, he order'd that his Impudence should be immediately punish'd with Death.

Ugadai Chan's Charity.

Another time, *Ugadai Chan* having caused an Ordinance to be published, forbidding all his People for the time to come, to kill Sheep any other way than by striking a Knife into the Breast; it happen'd one Day, that a *Mabometan* having bought a Sheep, shut the Door of his House that no body might see what he was going to do, and then cut the Head off. In the mean

Another Instance.

Law about killing Sheep.

mean

mean time a *Mogull* suspecting the Design of the *Mabometan*, from the Care he had observ'd him take to shut the Door after he had carry'd the Sheep in, it came into his Head to get up on the House ; and having by that means been a Spectator of the Action of the *Mabometan*, he went and seiz'd him by the Collar, and carry'd him fast bound before the *Chan* ; who having well consider'd the Affair, order'd the *Mogull* to be put to death, and the *Mabometan* set at liberty. For this reason, that the last by taking all possible Care not to be seen by any body, had obey'd his Law ; but that the first had violated the Law, by getting a-top of his Neighbour's House without his Knowledge.

Another Instance.

A poor Farrier having made six Iron Bodkins, went to the Market to see if he could sell them ; and observing *Ugadai Chan* to pass by, he held up his Bodkins that he might see them : whereupon the *Chan* having sent to ask what he meant by it ; the Farrier answer'd, that they were six Bodkins he had a mind to make him a Present of ; and the *Chan* having accepted the Bodkins, gave him a Dinar of Gold for each of them.

Another.

A poor old Man, who had neither Wives nor Children, having likewise come to see *Ugadai Chan*, gave him to understand that he had a great Inclination to fall into some little way of Trade, but he wanted Money for carrying it on. Upon which the *Chan* having order'd 200 Dinars of Gold to be given him out of his Treasury, to be employ'd in some advantageous Business ; some of the Lords of his Court, who were then present, endeavour'd to dissuade him from it, by reason that that Man having neither Wives nor Children, the Money which he gave him would of course pass after his Death into
the

the Hands of Strangers: But the *Chan* persisted in his first Resolution, saying, "Since this Man has implor'd my Assistance, it would be unjust in me to send him away empty-handed, when it is in my Power to help him;" and thereupon he commanded that the 200 Dinars which he had promis'd him should be given him immediately; adding, that after that he might dy when it pleased God: But the old Man had scarce handled the Money, before he fell stone dead.

Another poor Man called *Musties*, having *Another.* come to make his Complaint to *Ugadai Chan*, that he had not wherewithal to support Life; he order'd 500 Dinars of Gold to be given him. After he had eaten out that Money, he came again to see the *Chan*, and receiv'd 500 Dinars of Gold more. Those being spent like the rest, he came a-new to implore the Assistance of the *Chan*; but the Lords who were about *Ugadai*, chid him much for daring still to importune the *Chan*, after having already received so much Money; saying it was unjust to give so much Money to one Man; and that after the manner which that went, all he was able to give him would not last long with him. The *Chan* having taken Occasion thereupon to inquire what he had done with his Money, and understanding that he employ'd it in clothing and feeding himself well, he declar'd he could find no Cause to chide the Man so much; and at the same time order'd 500 Dinars of Gold more to be given him; recommending to him nevertheless, to be a little better Manager for the time to come of them, than he had been of the 1000 Dinars which he had receiv'd before.

C H A P. III.

Of the Reign of Kajuk Chan, Son of Ugadai Chan; and of the Posterity of those Princes.

Ugadai's
Wives.

U*Gadzi Chan* had four lawful Wives, and sixty Concubines: His four Wives were called, 1. *Burakzin*, 2. *Turagana*, whom some would affirm to have been of the Tribe of the *Markats*; and others pretend to have been the Wife of a Chief of the Tribe of the *Virats*; and that falling into the Hands of *Ugadai Chan*, with many other Captives, after the Defeat and Death of her Husband, that Prince marry'd her afterwards, and loved her more than all his other Wives and Concubines, tho she was not over handsom. The third was called *Zazin*, and the Name of the fourth is not known to us.

His Chil-
dren.

Turagana brought five Sons to *Ugadai Chan*; but he had none by his other lawful Wives. The first Son of *Ugadai Chan* was called *Kajuk*, and resided, while his Father lived, in the Country of *Pamak*; but he was always in a very languishing State of Health. This was he who succeeded his Father in the Empire, conformable to his last Dispositions. The second Son of *Ugadai Chan*, was called *Kutan*; the third *Kuku*, who was a promising Prince, but died before his Father; the fourth *Carazar*, the fifth *Kashi*, to whom that Name was given, because he was born just at the time that *Zingis Chan* conquer'd the Country of *Tangut*: but in regard he gave himself up excessively to drinking, he died in the Flower of his Age.

Pamak
Country.

This shews
it is also
called
Kacuin.

Kajak

Kajuk Chan, at his coming to the Throne of the *Mogulls*, distributed such magnificent Presents among all the Lords and other Persons of Distinction throughout his Empire, that he outdid all that his Predecessors had done on the like Occasions; but in regard he was very sickly, he held the Scepter but one Year, and died *An. Dom.* in the Year 644*. He left three Sons, of which 1246. the first named *Chodsa Ogul*, and the second *Bagu*, were born of the same Mother, called *Chamish*: *Bagu* had a Son named *Oku*, who had likewise ten Sons.

* *The Monk Rubruguis reports, that Brother Andrew who was some time before him in Grand Tartary, had assured him that Kajuk Chan, whom he calls Ken Chan, died of a certain Drink which had been given him, and that Batu, his Cousin-German, was accused as the Author of that Mischief; but that he had learned since upon the Place, from several Persons, that Kajuk Chan having order'd Batu to hasten to his Court to do Homage to him as his sovereign Lord, he indeed set forward immediately with a very great Equipage, and all the Magnificence imaginable to obey the Orders of the Chan; but that under the Apprehension he was in of not being well received at Court, he sent one of his Brothers, whom Rubruguis calls Stichen, before, to observe how Matters stood; and that Stichen being one Day to wait on Kajuk Chan at Table, took Occasion to quarrel with him at a time when only they two were in the Tent, and that this Quarrel run so high that they slew each other on the Spot, which deliver'd Batu from a Voyage which made him very uneasy in his Mind.*



C H A P. IV.

Of the Reign of Mangu Chan, Son of Taulai Chan.

Doubt about a Successor.

AFTER the Death of *Kajuk Chan*, it was a Doubt for a long time on whom to confer the Government, considering the great Number of *Zingis Chan's* Descendants: But forasmuch as the favourite Widow of *Taulai Chan*, named *Siurchochtny-begi-Geban*, had gained the Hearts of all the Subjects of the Empire by her Charities, every one wish'd that such an Honour might light on one of her Sons.

Batu declines the Succession.

Batu, Son of *Zuzi Chan*, who resided in the Country of *Dasht Kipzak*, seem'd to be the Person whom the Succession to the Empire naturally had an Eye to, but he had no desire to take the Trouble upon him: And having invited all the Princes of the House of *Zingis Chan* to come to him, to regulate among themselves the Succession to the Empire, some of them resolv'd to go thither, and others refus'd to do it; alledging, that the Election ought to be made in the Place where the *Chans* usually resided: but the aforesaid Widow of *Taulai Chan* perswaded her Sons to go there, seeing that as *Batu* was very much distemper'd in his Feet, it was but fit they should go pay him a Visit, a thing which they might very conveniently do upon that Occasion, and thus kill two Birds with one Stone.

Summons the Princes to an Election.

Mangu, Son of Taulai, chosen.

The Names of the five Sons which *Taulai Chan* had by *Siurchochtny-begi-Geban*, were, 1. *Mangu*, 2. *Halaku*, 3. *Artokbuga*, 4. *Coplai*, 5. *Moka-*

Moka-ogull. These five Brothers having then gone to see *Batu* by their Mother's Advice, he receiv'd them with all the Honours imaginable; and the Day of Meeting being come, he represented to all the Princes of the House of *Zingis Chan*, that in his Opinion they could not make a better Choice for filling the vacant Throne, than in the Person of *Mangu*, eldest Son of *Taulai Chan*; that nevertheless he left it intirely to themselves; who, as being on the Spot, should better know the Necessity of the Empire, than he who was at some distance. This Proposal having met with a general Approbation, they agreed to put off his Inauguration till the end of the current Year; and at the beginning of the next, they assembled all the great Officers and Heads of the Tribes of the Nation, that they might acknowledge *Mangu* in quality of Successor to the Empire of the *Mogulls*.

Pursuant to this Resolution, *Mangu* having *Proclaimed* been solemnly proclaim'd *Chan* in a general Assembly of all the Lords of the Empire, which was held in the beginning of the Year following; he treated very magnificently for seven days together all those who met at that Ceremony. At that Feast were consumed every Day eight Chariot Loads of Wine, two of Brandy, and twenty of Kumisse for Drink, and three hundred Horses, with three hundred Cows, and two thousand Sheep for the Kitchen. This happen'd in the Year 648.

Shortly after *Spiramun*, one of the Grand Sons of *Ugadai Chan*, persuaded the other Princes of the Posterity of that *Chan*, that they ought to rid themselves of *Mangu Chan*, who usurp'd in prejudice to them the Throne of the Empire; and that such a blow might be struck with

An. Dom.
1250.
Shira-
mun's Plea
to kill
Mangu
Chan.

with very little Risk, because he mistrusted nothing. This Proposal having been relish'd by all the Parties concerned, *Shiramun* march'd before, with a Detachment of 500 Men, and some Chariots loaded with Arms: but one belonging to *Mangu Chan*, who was in search after some of the *Chan's* Camels, by chance passing by a Place where *Shiramun* with his 500 Men and his Chariots had halted, expecting Night-Fall, suspected they might have had some ill Design in hand, and went immediately and told the *Chan* of it, who sent off-hand 1000 of the principal Officers of his Troops who were at that time about him, with 2000 Soldiers, to know the meaning of it. These having soon met with *Shiramun*, demanded at once where he was going; and receiving for Answer, That he was going with his Company to pay his Court to the *Chan*, they brought them along with them Chariots and all. *Mangu Chan* regaled them, very handsomely for three days; but the fourth Day, having examin'd very strictly some of *Shiramun's* Men to what End they had been assembled; and understanding by their own Confession that their Intention was to revolt, he put to death eighty of them; but he pardon'd *Shiramun* and the Children of *Kajuk Chan*, as well as the remaining 420 Men who were in the Plot*.

*Shiramun
pardon'd.*

* *The Monk Rubruquis reports, that Shiramun was Kajuk Chan's Brother, and that he undertook this Plot by the Advice of his Wives and his Vassals; but that his Design having been discovered in the manner our Author relates, Mangu Chan put him to death with his eldest Son, and 300 Gentlemen who followed him on that Occasion; that the Wives of Shiramun were whipp'd with Rods till they had discovered all the Particulars of that Conspiracy, and that afterwards they were likewise put to death; but that Mangu Chan pardon'd the youngest Daughter of Shiramun, because she was too young to have had a Hand in that Treason.*

He

He had so much Gratitude towards *Batu*, Batu called Sagin Chan. the Son of *Zuzi Chan*, who had contributed most to his Elevation to the Throne, that he yielded to him in every thing, and rely'd upon him in all Affairs of Consequence; he also chang'd his Name *Batu*, into that of *Sagin Chan*.

Mangu Chan, perceiving on several Occasions Mangu Chan that all his Neighbours, as well on the Eastern Chan as the Western side of him, were forming Designs against his Empire, sent his Brother *Coplain* sends out three Armies. with an Army Eastward, and his Brother *Hala-* Perhaps Machin. *ku*, with another Army into the West, marching himself towards *Zinumazin*; and having subdued all the small Towns of that Country, he went and laid Siege to the Capital named *Zinu*. The same as Dsurd-sut, p. 14. This Siege began in the Winter, and having lasted till the Spring, a great part of his Army perish'd by Sickness, the *Mogulls* not being used to the unwholesomeness of the Air of that Climate; which giving his Generals Cause to Sickness in the Chan's Army. fear, lest the Plague had got into the Army, they strove to persuade him to raise the Siege and renew it at the end of the Summer, seeing their Men could better bear the Inconveniencies of the Winter, than the great Power which the Air has in that Country in the Spring. But he would by no means hearken to that Council, Mangu Chan inasmuch, that obstinately persisting to continue Chan the Siege, he fell ill himself of the same Disorder, and died after a Sickness of eight days, dies before Zinu. which happen'd in the Year 655. An. Dom. 1257.

C H A P. V.

Of the Reign of Coplai Chan, fourth Son of Taulai Chan.

Coplai
proclaim-
ed Chan
by the
Army.

Artokbu-
ga the
Regent
proclaim'd
Chan.

Artokbu-
ga attacks
Burga
Chan.

Is beaten.

Submits to
Coplai
Chan.
Division of
the Em-
pire.

AS soon as the News of the Death of *Mangu Chan* was known in the Army, which was in the Field towards *Kitay*, under Command of *Coplai*, they proclaimed him *Chan*, in the room of his deceased Brother. On the other side *Artokbuga*, who was also a Brother of *Mangu Chan*, and on whom that *Chan* had conferr'd the Regency of the Empire in his Absence, being inform'd of the Death of his Brother, got himself also proclaim'd *Chan*. *Coplai Chan* having had Intelligence of this Matter, dispatch'd a Messenger to dispose him to quit his Pretensions; but *Artokbuga* put to death that Envoy, which highly enrag'd *Coplai Chan*.

In the mean time, *Batu-Sagin-Chan*, who reign'd over the Country of * *Dasht-Kipzak*, happening to die, and his Subjects having elected his Brother *Burga* in his stead, *Artokbuga* made War upon him: But having been beaten, he was constrained to fly into the Provinces neighbouring on *Carakum*. Upon these Tidings *Coplai Chan* went to find him in those Parts at the Head of his Army; but he sav'd himself by flight, and found means sometime after to make his Peace with *Coplai Chan*, and obtain his Favour. *Halaku* being wiser, sent to make his Compliments to his Brother *Coplai Chan* upon his Advancement to the Empire; who granted him

[* It is every where in the French Translation *Dasht Kipzak*; but as it is written *Dasht* by Dr. Hyde and all other Authors, I have thought fit to leave out the *s* in the original.]

upon that Consideration, the Property of all which the *Mogulls* possess'd at that time beyond the River *Amu**. *Burga Chan* remained in Possession of *Dasht Kipzak*; and *Algu*, Grandson of *Zagatai Chan*, had for his Share all the Country lying between the *Altai*, and the River *Amu* †.

At length *Coplai Chan* died full of Glory, shortly after he had taken the Town of *Zinu*; having lived seventy three Years, and reigned thirty five ‡. Zinu taken.

M 2

C H A P.

[* With regard to us it should be on this side the River; but it must be considered, the Author, when he wrote, was beyond it.]

† The part of Mount *Caucasus* which runs directly East from the River *Irtis* to the Sea of Japan, and which the Tatars call *Tugra Tubusluk*, sends forth two Branches which run along on each side of the *Irtis* as far up it as the Lake *Sayssan*, and bear the Name of the Great and Little *Altai*; so that 'tis easy to see that by all the Country situate between the River *Amu* and the *Altai*, which *Coplai Chan* granted on that occasion to *Algu*, Grandson of *Zagatai Chan*, must be understood the Country which is known to us at present by the Name of Great *Bucharia*, *Charafs'm*, *Turkestan*, and the western part of the Country of the *Callmucks*.

‡ *Coplai Chan* was one of the greatest Princes that have reigned over the Tatars: 'Twas this Prince who accomplished the Reduction of China under the Power of the Tatars about the Year 1278; for *Zingis Chan* conquer'd only what lies to the North of the River *Hoangso*; *Ugadai Chan* afterwards subdued what is situate between the River *Hoangso*, and that of *Kiang*; but *Coplai Chan* compleated that fair Conquest by the Reduction of all the Southern Part of China beyond the *Kiang*.

As our Author says nothing of the Posterity of *Coplai Chan*, altho we know from others that he had several Sons; I shall add here, that his Descendants reigned after him in China, so long as the Tatars kept Possession of it; and as after they had been driven out of China, those of them who went and settled towards the Shores of the Sea of Japan, continued always to have


have Chans: It is probable that the present Emperors of China are descended from the Posterity of Coplai Chan; seeing there are no other Princes of the House of Zingis Chan among that Part of the fugitive Tartars from China, but those of the Posterity of Coplai Chan, and that the Tartars preserve too great a Veneration for the Memory of Zingis Chan, willingly to obey other Chans of their Nation, while there remained among them Princes of his Race. But whether the Chans of the Mogulls of the West be likewise sprung from the Posterity of Coplai Chan, is a Point a little difficult to determine; tho there is much Probability for the Affirmative.





P A R T V.

Which comprises the History of *Zagatai Chan*, second Son of *Zingis Chan*, and of the Princes of his Posterity who have reigned over the Cities of the Kingdoms of *Cashgar*, and *Ma-urenner*.



C H A P. I.

Of the Life and Reign of Zagatai Chan.

Zagatai Chan had something very severe ^{Zagatai's} in his Countenance, infomuch that every ^{Share.} one was afraid to look at him ; but he had a vast deal of Wit, and it was on that account that *Zingis Chan* gave him for his Share all the Country of *Ma-urenner*, and half of what belong'd to the Towns of the Country of *Cbarass'm*, as well as the *Vigurs* and the Cities of *Cashgar*, *Badagshan*, *Balck* and *Gasmien*, with their Dependences, as far as the River *Sirr-Indus.* ^{Indus.} *Indi* : but he always resided with his Brother *Ugatai Chan*, and conferr'd the Government of

the Provinces of his Dominions to Officers of consummate Prudence.

Story of a
Sorcerer.

He had at his Court a Sorcerer, who knew so well how to dazzle the Eyes of those he had a mind to deceive, that they thought they saw whole Armies march before them; tho at the same time they saw nothing at all of it. *Zagatai Chan* having likewise had the Curiosity once to see some such Representation, conceiv'd a strong Aversion for the Man; and upon some Complaints which one of the Lords of his Court made against that Sorcerer some short while after, he order'd him to be bound Hand and Foot and cast into Prison, where he died; but *Zagatai Chan* did not survive him long, for he was seized soon after with an incurable Disease, which carry'd him off in the Year 640.

*Zagatai
Chan's
Death.*

An. Dom.
1242.
His Wives.

Among a great many Wives and Concubines which he had, he distinguish'd two above all the rest, who were two Sisters, Daughters of *Caba Noyan*, Chief of the Tribe of *Kankratts*; the first of whom called *Bussalun*, bore him many Sons, which he loved best of all his Children: And the second was called *Tarchan Chatun*, whom he espoused after the Death of the first. These

His Sons.

are the Names of the Sons of *Zagatai Chan*;
1. *Mutugan*, 2. *Muzi*, 3. *Balda Shab*, 4. *Sagin-lalga*, 5. *Sarmans*, 6. *Bussumunga*, 7. *Baidar*.



C H A P. II.

Of the Princes of the Posterity of Zagatai Chan, who have reigned in the Country of Ma-urenner after the Death of Zagatai Chan.

C*Ara-Halaku*, Son of *Mutugan*, reign'd in the Country of *Ma-urenner* after the Death of his Grandfather *Zagatai Chan*, and that Prince was succeeded by his Son *Mubarak Shah*; but in regard he was very young at his Father's Death, his Mother *Argata Chatun* took the Title of Regent, till her Son had attain'd the Age which qualify'd him for reigning by himself. After the Death of *Mubarak Shah*, *Algu* Son of *Baidar* came to the Crown, and had for his Successor a Grandson of *Mutagan*, named *Barak Chan*, the Son of *Jasuntu*; who after he had reigned two Years, embraced the *Mahometan* Profession, and took the Name of Sultan *Gelafudin*: He was the first of the Posterity of *Zagatai Chan* who profess'd *Mahometism*. After his Death, the Dignity of *Chan* was conferr'd on *Begi*, the Son of *Sarmans*, who had a great Grandson of *Mutagan*, called *Buga Timur*, for his Successor.

Cara-Halaku.
Mubarak Shah.
Algu.
Barak Chan turns Mo-hammedan.
Begi.
Buga Timur.

After the Death of *Buga Timur Chan*, *Doizi Chan*, Son of *Barak Chan*, held the Scepter; and had for Successor his Son *Conza Chan*. *Conza Chan* dying, *Baliga* who was also a Grandson of *Mutugan*, succeeded him. After *Baliga Chan*, *Isan Boga**, second Son of *Doizi Chan*, held the Scepter of the Country of *Ma-urenner*,

Doizi Chan.
Conza Chan.
Baliga.
** or Amul Chodsa.*

[* Upon *Isan Boga*'s being called to reign in *Cashgar*, I suppose he left the Throne of *Mawar-al-nahr* to his Brother *Dui-Timuc*. See p. 176.]

Dui Ti-
mur.

Tarma-
shir.

Moham-
medism
lost and
restored.

Butan
Chan.
Zangshi
Chan.

Jasun Ti-
mur,
another
Nero.

Aly Sul-
tan.

and was succeeded by his Brother *Dui Timur*. *Dui Timur Chan* was follow'd in the Throne by his Brother *Tarmashir*, who again embrac'd the *Mahometan* Religion : for tho *Barak Chan* and his Subjects had already embrac'd and carefull preserv'd in their time the Worship of *Mahomet*, it nevertheless came to pass, that the succeeding Generations had by degrees so far lost it, that there was hardly to be found any Foot steps of that Religion in the Countries of *Maurenner*, and the Provinces dependent thereon when *Tarmashir Chan* undertook to restore it.

Tarmashir Chan was slain by his Brother *Butan Chan**, who afterwards seiz'd the Throne, and had for his Successor his Nephew *Zangshi*, the Son of his Brother *Ulugan*. *Zangshi Chan* had a Brother, called *Jasun-Timur*, who envying him the Throne he possess'd, resolv'd to make him away without Disturbance : but the Widow of *Ulugan*, who was Mother of them both, suspecting his Design, advis'd *Zangshi Chan* to be upon his Guard, who immediately took the Field against his Brother ; but he had the Misfortune to lose the Battle, with his Life, on that Occasion ; after which *Jasun Timur* caused his Mother's Belly to be rip'd up, in Revenge for having appriz'd *Zangshi Chan* of the Design which he had form'd against his Life.

During his Reign, there was a Prince of the Posterity of *Ugadai Chan*, called *Aly-Sultan* ; who became so formidable, that *Jasun Timur*, and the other Princes of the Posterity of *Zagatai Chan* were not able to make head against him ; insomuch that after the Death of *Jasun Timur*, he brought the Country of *Ma-urenner*

* [Turmashirin, 16 from Zagatai, died in 1336. Tim. Bec, pag. 18.]

under Subjection to him : but after his death, ^{Casan} *Casan Sultan*, Son of *Jasur*, Son of *Urek Timur* ^{Sultan.} *Chan*, Son of *Cutugai*, Son of *Bosai*, Son of *Mutugan*, Son of *Zagatai Chan*, re-enter'd into the Possession of the Patrimony of the House of *Zagatai Chan*; infomuch that there were in all sixteen *Chans* of the Posterity ^{Power of} of *Zagatai Chan*, who reign'd without Interrup- ^{the Chans} tion over the Provinces of *Ma-urenner*; and af- ^{ceases in} ter them there were indeed other *Chans* in that ^{Mawar-al-} Country; but they were such as only bore the Name of *Chan* without having the Power, each Head of a Tribe assuming the Liberty of doing what he pleased, and obeying the *Chan* as much as he thought fit.

Casan Sultan was a very cruel Prince; he at ^{Casan Sul-} first maintain'd a War successfully enough a- ^{tan very} gainst *Amir Casagan*, seeing that he constrain'd ^{cruel.} him after defeating his Army to save himself by flight: But *Casan Sultan* having after that taken up his Winter Quarters in the Country of *Carshi*, he had the Misfortune to lose that Winter, which was very severe, so many Horses in his Army, that almost all his Cavalry was reduced to march a foot: Upon which *Amir Casagan*, who had good Intelligence of the bad Condition of the Troops of *Casan Sultan Chan*, return'd ^{Slain by} immediately, and falling upon him depriv'd him ^{Amir Ca-} of Life, together with the Scepter of the Coun- ^{fagan.} try of *Maurenner*, which happen'd in the Year ^{An. Dom.} 749. *Casan Sultan Chan* was the last of the six- ^{1348.} teen Princes of the Posterity of *Zagatai Chan*, who reign'd without interruption during 109 Years in the Country of *Ma-urenner*, with the Power belonging to the Sovereign Dignity with which they were invested.

C H A P. III.

*Of divers other Chans who have reigned in the Country of Ma-urenner until Amir Timur *.*

Amir Casagan.

AFTER the death of *Casan Sultan Chan*, *Amir Casagan* mounted the Throne of the Country of *Ma-urenner*: This Prince was the Son of *Danishmanza*, Son of *Kaydu*, Son of *Kasbi*, Son of *Ugadai Chan*, Son of *Zingis Chan*. He was slain after he had reigned two Years, but it is not known by whom †. After his death

Bayanculi. *Bayanculi* Son of *Surga*, Son of *Doizi Chan*, Son of *Barak Chan*, Son of *Jasuntu*, Son of *Mutugan*, Son of *Zagatai Chan*, seized the Throne tho *Amir Casagan* left several Sons, among which there was one called *Abdula*, whom *Bayanculi-Chan* caused to be slain upon a Suspicion of having a criminal Correspondence with his Wife ‡. *Amir Hussain* was a Nephew to *Abdula*, and one of his Brothers Sons.

Timur Shah.

Timur Shab succeeded *Bayanculi Chan*, he was Son of *Jasun Timur Chan*, Son of *Ulugan*, Son of *Doizi Chan*, Son of *Barak Chan*, Son of *Jasuntu*, Son of *Mutugan*, Son of *Zagatai Chan*. After *Timur Shab* *Adill Sultan* came to the Throne: he was of the Posterity of *Zagatai Chan*, being the Son of *Mahomet Pulat*, Son of *Conza Chan*, Son of *Doizi Chan*, &c.

Adill Sultan.

[* 'Tis *Amir Timur Chan* in the French; but the word *Chan* being put in by the Editor, without any Authority, I have left it out.]

† *Vide Timur-bec*, p. 13. slain by *Cotluc Timur*, his Son-in-Law.

‡ *Vide Timur-bec*, p. 15. where *Abdalla* is said to have slain the Chan for the same Cause.]

Among

Among the Vassals of *Adill Sultan*, there were two Heads of Tribes, one named *Amir Timur*, Son of *Taragai* of the Tribe of *Bur-lafs*; and the other called *Amir Hussain*, Nephew of *Abdula* of the Posterity of *Ugadai Chan*, as we have already related. These two Lords having plotted together against *Adill Sultan*, seized his Person, and having bound his Hands and Feet, afterwards drowned him. They nominated in his room *Cabull Sultan* to bear the Dignity of *Chan*: That Prince was Son of *Dordji*, Son of *Ilzaktai*, Son of *Doizi Chan*. In his reign the two fore-mentioned Lords seized the Town of *Balck*, and slew the *Chan* who reigned there at that time, but 'tis not known what his Name was.

Adill Sultan
drown'd
by Amir
Timur
and Amir
Hussain.

Cabull
Sultan.

Balk seized
by the A-
mirs
Timur
and Hus-
sain.

After *Cabull Sultan Chan* these two Lords raised *Soiruk-Tamish* to the Dignity of *Chan*; he was of the Posterity of *Ugadai Chan*, being the Son of *Danishmanza*, Son of *Kaydu*, Son of *Kashai*, Son of *Ugadai Chan*. After the death of *Soiruktamish Chan*, *Mahomet Sultan* his Son was invested with the Title of *Chan**. All the *Chans* we have mentioned since *Casan Sultan Chan*, have only born the Name of *Chan*, without having any real Power; forasmuch as each Lord of their Vassals, who saw himself at the head of

Soiruk
Tamish
Chan.

Moham-
med Sul-
tan Chan.

The Chans
from Ca-
san Sul-
tan purely
nominal.

* *Cabul Chan* was the last of the Posterity of *Zagatai Chan*, and *Mahomet Sultan Chan*, the last of the Descendants of *Ugadai Chan*, who reigned in Great Bucharria after the Death of *Zagatai Chan*; for after that *Tamerlan* caused himself to be proclaimed *Chan* of that Country, and his Descendants possessed it after him till the end of the 15th Century, when *Shabacht Sultan* of the Posterity of *Sheybani Chan*, Grandson of *Zingis Chan*, whom our Historians commonly call *Sheybec*, drove them out of it; and since that time all the *Chans* who have reigned in Great Bucharria, have been of the Posterity of *Zingis Chan*. [All the *Chans* at present sprung from *Zuzi*. See Part 2.]

some

some numerous Tribe, believed he had right to make a *Chan* according to his own fancy, and to obey him no more than was his pleasure.



C H A P. IV.

Of the Life and principal Actions of Amir Timur.

Amir Timur wars on the other Tribes.

Togalak Timur Chan subdues part of Mawaral Nahr.

Amir Timur retires to Chowarazm.

WHILST the Government was upon so unsteady a Footing in the Country of *Ma-urenner*, Amir Timur, Son of *Tarragai*, of the Tribe of *Burlafs*, made war against all the other Tribes of that Country, getting sometimes the better, other times the worst. *Togalak Timur Chan* of the Country of *Cashgar**, who was become very formidable during these Troubles, perceiving so favourable an occasion to enlarge his Power, enter'd the Country of *Ma-urenner* with a great Army, and at his approach one part of the Inhabitants of the Country, wearied with Civil Wars which raged among them for so many Years, submitted to him, without making any Resistance †. Another part of them which oppos'd that Prince, were put to the Sword, and the rest retired with *Amir Timur*, and *Amir Hussain*, into the Country of *Charass'm*.

Togalak Timur Chan, having staid a whole Year in the Country of *Ma-urenner*, gave the Government to his Son *Ilyas Chodsa*, and return'd to *Cashgar*, where he died a Year after his Return ‡.

[* Called King of the Getes, Timur-bec. p. 18. hence *Cashgar* and *Gete* seem to be the same.

† Heg. 761. A. D. 1359. Timur-bec. p. 18. 'Tis his second Expedition. Heg. 762. A. D. 1360. which is here refer'd to. Vide Timur-bec. p. 28.

‡ Died A. D. 2372. Timur-bec. p. 28.]

Upon the News of his Death, *Amir Timur* Amir Ti- and *Amir Hussain* return'd into the Country of *Ma-urenner*, and constrained *Ilyas Chodsa* to re- mur forces Ilyas Choga to return to Cashgar. tire to *Cashgar*. These two Lords lived for some time in very good Understanding together, and divided between them the sovereign Authority in the Country of *Ma-urenner*; but at length they fell at variance, insomuch that they came to a bloody Battle in the neighbourhood of the Town of *Balk*; and Fortune having upon this Occasion decided in favour of *Amir Timur*, Hussain Amir Hussain remained dead upon the Field of defeated and slain. Battle, and by his Death left his Rival sole Master of the Country of *Ma-urenner*. 'Tis true that the forementioned *Mahomet Sultan Chan* continued always to bear the Title of *Chan*; but it was *Amir Timur* who in fact reigned: Amir Ti- And *Mahomet Sultan Chan* was so far from en- mur in ef- vying him, that on the contrary he continually fect Chan. prayed to God to preserve the Life of *Amir Timur*.

After *Amir Timur* had reigned in this manner during thirty three Years, he enter'd at the Age Invades of sixty Years into the Country of *Ruhm*, and Ruhm, or Asia Minor. fought a bloody Battle with the sovereign Prince of that Country called *Sultan Bajasiet*. This Battle lasted with horrible Slaughter from Morning till late in the Night; but at length *Sultan Bajasiet* found himself obliged to betake himself to flight, and his Army was entirely destroyed. Defeats Bajazet, Sultan of the Turks. *Amir Timur* perceiving the Battle won, immediately detach'd *Mahomet Sultan Chan* to pursue *Sultan Bajasiet*; who coming up with him next Day about Noon, put to the Sword the few Followers that were about him, and brought him Prisoner to the Camp*.

Amir

* 'Tis not difficult to see that 'tis of the famous Tamerlan our Author speaks in this Place; and certainly one can't but be

be highly pleased to find him so moderate upon the Subject of a Man who had in his time done all the mischief imaginable to his Ancestors, and the rest of the Princes of the Posterity of Zingis Chan: and this Moderation is a good Security to us of the Faithfulness of the History of our Author; since we see thereby, that as he could not prevail with himself to say all the good he might of a Man he had so much reason to hate, he chose rather to say but a few things of him, than fail of the essential Duty of an Historian, by charging him with Falshoods; and for that reason, there is no room to doubt, but what he relates of the Origin of Tamerlan is intirely agreeable to truth; for whereas some Authors make him descend from the meanest of the People, and others on the contrary derive his Pedigree from I know not what Emperors and Princes of the Tartars, our Author relates very ingenuously, that he was Chief of the Tribe of the Burlafs, who descended from Tumana Chan, great great Grandfather of Zingis Chan, by Cazuli his sixth Son; as may be seen, p. 60*.

But inasmuch as he speaks only of those Expeditions of this Conqueror, which the Connection of the History necessarily obliges him to relate, I shall add here in a few words, that the Exploits of the grand Tamerlan far surpass those of all the Heroes of Antiquity; for after being raised from the quality of Subject, to that of Master, he carried his Arms with an astonishing Rapidity thro' all Asia, united all the Mahometan Tartars under his Empire, conquer'd the Indies, subdued Persia, vanquished the Turks, penetrated as far as the Straits of Dardanelles, ravaged Egypt, and crush'd to pieces all the Princes who durst oppose him: and as he wanted only China, with some neighbouring Provinces, to see the Dominion of all Asia united in his Person, he was actually on the march thither at the head of a prodigious Army, when Death came and put an end to all his Power.

Tamerlan, as to his Person, was very ill favour'd, as are most of the Tartars; he was lame of a Wound which he received in some of the first Actions of his Life, and from thence he had the Name of Timurlang, that is, Timur the lame, which Custom has since changed by corruption into that of Tamerlan. He professed the Mahometan Religion, as did all the Tartars of both the Bucharria's and the Country of Charafs'm in his Time, which 'tis probable those Authors were ignorant of, who seem to be so much astonished that he never touch'd any of the Moskees of so many Towns which he had

* [I cannot agree with the Editor in this place, for I think the Author's Partiality appears not only by the slight Account he gives of Timur's Actions; but also by charging him with the Death both of Bajazet and Sultan Mohammed Chan, contrary to the Fact. See Hist. Timur-bee, Vol. 2. p. 270, 285.]

Amir Timur having remained a Year in the ^{Amir Ti-}Provinces depending on *Rubm*, return'd into ^{mur}his own Dominions; and at this Juncture he ^{assumes the}caused to be put to death, not only *Sultan Ba-Chan.* ^{Title of}
jasiet his Prisoner, but also the good *Mahomet Sultan Chan*; after which he caused himself to be proclaimed *Chan*. He was scarce arrived in the Country of *Ma-urenner*, when he resolved to undertake an Expedition into *Kitay*; but he

destroyed. He had some Knowledge of Mathematicks and Philosophy; he protected the Learned on all occasions, and was a great lover of the Sciences; as it still appears by the Academy of Sciences, in the City of Samarkant, which owes its Establishment to him. He was sober, modest, wise, and as great a Dissembler as ever Prince was; but above all, he shined in the Virtues of War, of which his grand Actions will be everlasting Monuments.

The defeat of Sultan Bajazet I. Son of Sultan Amurat I. was the most famous of his Victories, seeing that Prince had acquired the Reputation of the greatest Warrior of his Age, by the great Advantages which he had gained at different times over the Christians. That Battle was fought near the Town of Simisa, in Natolia, on Friday July 28, 1402. 'Tis to be observed that our Author reports, that Tamerlan put Sultan Bajazet to death; whereas our Historians assure us, that he dashed out his Brains against the Bars of an Iron Cage, which the Conqueror caused him to be inclosed in. 'Tis said Tamerlan had the Custom when he besieged a Town, to set up over his Tent the first Day white Colours, to notify that then was the time to have recourse to his Clemency; the second Day red Colours, to signify that the principal Inhabitants of the Town should pay with their Blood for their rashness in endeavouring to stop the Course of his Victories; and the third Day black Colours, to shew that the Day of Grace was past, and that the Town was thenceforth destin'd to be destroyed; nevertheless, as I don't find any Foundation for advancing this Particular, I think it ought to be look'd upon as an Invention.

Our Historians give us but very little Light into the Life of Tamerlan; and as for the Oriental Writers, they are all to be read with caution in their Histories of illustrious Men, because in that sort of Writings they usually give such a Latitude to their Imagination, naturally very lively, that they seem to be writing a Romance, at the same time that they are treating of Facts of great importance, and very true.

got

Dies at Otrar in his way to China. An. Dom. 1404.

got no farther than the City of *Otrar*, where he fell sick and died, after he had reigned thirty six Years, and lived in all sixty three. This happen'd in the Year 807*.



C H A P. V.

Of the Princes of the Posterity of Zagatai Chan, who have reigned in the Country of Cashgar.

Isan Boga Chan called out of Mawar-al-nahr to reign in Cashgar. Vide p. 167.

IN the mean time it came to pass that the Inhabitants of the Cities of *Cashgar* and *Jerken*, of the Countries of *Alatach* and the *Vigurs*, finding none of the Posterity of *Zagatai Chan* among them, who was capable of filling the Throne of their Country which was vacant, they found themselves obliged to call in *Amul Chodja*, who reigned at that Juncture, under the Name of *Isan Boga Chan*, in the Country of *Ma-urenner*. This Prince, as we have above observ'd, was Son of *Doizi Chan*, Son of *Barak Chan*, Son of *Jasuntu*, Son of *Mutugan*, Son of *Zagatai Chan*. He had a Wife named *Satiltamish*, and as she bore him no Children, he got

* *After the Death of Tamerlan, his vast Empire which grew up almost as suddenly as a Mushroom, disappeared almost as soon; for his Descendants immediately after his Death, lost all that he had conquered to the South of the River Amu, with the Kingdom of Cashgar; so that they only kept the Indies, with the greatest part of his Conquests in the North of Asia. These last Provinces were also taken from them towards the end of the 15th Age by a Prince of the Posterity of Zingis Chan, called Shabacht Sultan; but the Indies remained to them, where they at present possess one of the finest Empires of the Earth, which we are wont to call the Empire of the Great Mogull; because those Princes are sprung from the Mogulls by Tamerlan their Founder.*

one of his Slaves with Child, called *Manlagi*: History of the Woman Slave Manlagi.
 but one Day when the *Chan* was gone a hunting,
 his Wife, who could not but be very jealous of
 that Slave, gave her in marriage, with Child as
 he was by her Husband, to a *Mogull* named
Shiragol, and obliged him to carry her off with
 him immediately into his own Country.

The *Chan* at his Return from hunting having
 enquir'd after the Slave, was inform'd that his
 Wife had given her to a *Mogull*, and in regard
 he had no mind to have a Quarrel with his Wife,
 he resolv'd to pretend ignorance of the Matter,
 and say not a word to her about it. In the mean
 time *Isan Boga Chan* happening to die without Isan Boga dies.
 Children, the State was all in confusion, by
 means of the different Factions which rent it in
 pieces. In this Extremity one of the principal
 Lords of the Kingdom of *Cashgar*, named *Amir*
Bolauzi, who knew the Affair of the Slave, sent
 off-hand for a Man whose Fidelity he had prov'd,
 named *Tash Timur*; and having provided all Tash Ti-
 sorts of Cattle for his Sustainance, sent him in mur sent
 quest of the Slave, ordering him not to return in search
 till he could bring him certain Tidings of the of the
 Child, with which she was big at the time that Slave.
 the Wife of the deceased *Chan* made her depart
 with the *Mogull*.

Tash Timur, after he had to no purpose tra-
 vell'd thro' many Countries in hopes of finding
 what he look'd for, came at length to a Place
 where there were many Habitations of *Mogulls*,
 and having enquir'd the Name of the Chief of
 those Habitations, he understood not only that Togalak,
 his Name was *Shiragol*, but also that the Slave Son of
Manlagi was in the same place, and that in reality Isan Boga
 she had had a Son called *Togalak* by the deceased Chan by
Chan of *Cashgar*: They also shew'd him the the Slave
 Boy, who was playing with his Brother by the Manlagi,
 Mother's born Heg.
730. A.D.
1329.

Togalak
made
Chan of
Cashgar
about
Heg. 748.

Mother's side, called *Timur Malik*. Upon which that Man, having taken his Opportunity when no body observ'd him, carry'd off young *Togalak* and brought him to *Amir Jolauzi*; who caus'd him off-hand to be proclaimed *Chan* of *Cashgar* gave in his Name all the accustom'd Banquets and Rejoycings on these sorts of Occasions, and made him take the Name of *Togalak Timur Chan*.

Conquers
Mawar-al
Nahr.
Heg. 762.

This *Chan* was oblig'd to employ a great part of his Reign in suppressing the different Factions which oppos'd him in the Towns of *Cashgar* and *Jerkeen*, and in the Countries of *Alatab* and the *Vigurs*, after which he enter'd with a powerful Army into the Country of *Ma-urenner*, and brought it also under his Obedience.

Leaves his
Son *Ilyas*
Choga
Governor
of *Samar-*
kant.

After which having left his Son *Ilyas Chodsa* to govern the City of *Samarkant* in his Name, he return'd to the Country of *Ma-urenner*, he return'd to the Town of *Cashgar*, where he died some time after.

Togalak
the first
Moham-
medan
Prince in
Cashgar.

Togalak Timur Chan was the first of the Princes of the Posterity of *Zingis Chan* reigning in *Cashgar*, which embrac'd the *Mabometan Religion*, which happen'd in this manner. *Togalak Timur Chan* being one day a hunting, perceiv'd some foreign Merchants in the Place which he had pitch'd upon for assembling the Game, which put him in a great Passion; inasmuch as he had order'd a Decree to be publish'd, prohibiting every body to shoot or walk in the Places where he was accustom'd to hunt, to avoid frightening away the Game; and for that reason he order'd those Men to be brought before him bound Hand and Foot; which having been instantly executed, he ask'd them how they came to infringe his Laws? whereupon the most considerable among them, who was a *Sheich*, name

Sam

Samaludin, having answer'd, that they were Strangers of the Country of *Kattack*, who knew not there was any such Prohibition in that Country. The *Chan* reply'd, " 'Tis like you are *Tadsiks*, and consequently worse than Dogs; for I make much more account of a Dog, than of a *Tadsik*." But the *Sheich Samaludin* made answer, " If we were not true Believers, there would be reason for making no more Account of us than a Dog; because that with the Reason that we have, we should yet be less reasonable than Beasts." This Answer touch'd the Heart of the *Chan*, who thereupon order'd those Strangers to be detain'd till he return'd from the Chase; and then sending for the *Sheich Samaludin*, he took him in private and said to him, " What is your Religion, that you durst tell me a while ago, that if you were not true Believers I had reason to make no more Account of you than a Dog?" Upon which the *Sheich* having amply explained all the Articles of the *Mahometan* Faith, the *Chan* was so convinced of the Truth of that Religion, that he resolv'd to embrace it immediately: but in regard divers Considerations hinder'd him from undertaking as yet so great a Change in the State, he besought the *Sheich* to return to him some time after, to concert together the Means to be employ'd to bring about that Affair.

Tagicks
held in
Contempt.

In the mean time *Sheich Samaludin* falling ill a little while after his Return, he commanded his Son named *Sheich Rashidudin* to repair after his Death to *Togalak Timur Chan*, and put him in mind of the Discourse which he had at such a time with him concerning the *Mahometan* Worship. Pursuant to these Orders the *Sheich Rashidudin* did not fail to repair to *Cashgar* immedi-

Togalak
Timur
Chan and
all the
Lords of
Cashgar
embrace
Moham-
medism.

All the
Mogulls,
16000 in
number,
follow
their Ex-
ample.

ately after his Father's Decease ; but not being able all he could do to get into the Court to speak to the *Chan*, he bethought himself to go one Morning at Day-break and say his Prayer upon a Hill a little way from the Castle, so loud that he awaken'd *Togalak Timur Chan*, who sending immediately to look for him, would know the reason why he bawl'd so loud in saying his Prayers. Then the *Sheich* having compleatly fulfill'd the Orders of his Father, the *Chan* would no longer defer embracing the *Mahometan* Religion ; which he did so opportunely, that all the Lords of the Country follow'd his Example, except one only named *Amir Secuabis*, who appear'd and said, " There is one of our People " who has extraordinary Gifts, with whom, " the *Sheich Rasbidudin* dare wrestle and throw " him, I will also embrace his Religion, but " not otherwise." The *Chan* at first oppos'd a Controversy of that nature ; but the *Sheich* having press'd for liberty to accept of the Challenge, he at length condescended : and no sooner had the *Sheich* advanced up to the *Mogull* but he laid him flat upon the Ground with a back Stroke of his Hand on the Stomach, inflicting much that it was a good while before he came to himself again : After which he fell at the *Sheich's* Feet, and declar'd he was ready to embrace *Mahometism*. The Lord who had set them together did the same, and all the *Mogulls* who were in subjection to *Togalak Timur Chan* follow'd this Example, to the number of 16000 Souls.

Amir Jolausi, who had aided *Togalak Timur Chan* to ascend the Throne, happening to die during his Reign, leaving only one Son seven years old named *Amir Chudaidat* ; the *Chan* notwithstanding his Youth, conferr'd on him a

his Father's Employments ; whereupon the youngest of *Amir Chudaidat's* Uncles by the Father's side named *Camarudin* (for *Amir Jozuzi* had five Brothers) besought the *Chan* that inasmuch as it would be a long time before *Amir Chudaidat*, on account of his Youth, would be able to do the Duties of the important Trusts with which he was invested, he might officiate for his Nephew till he came of Age, and proposed then without more ado to give them up to him : But the *Chan* not having thought proper to grant his Request, *Camarudin*, who was a very ambitious Man, and at the same time very powerful, took such offence at that Refusal, that he conceived a mortal hatred against the *Chan*. Nevertheless he knew so well how to bide it during the Life of *Togalak Timur Chan*, that he had no room to mistrust him : but after his death he revolted against his Son *Ilyas Chod-ga*, who succeeded his Father in the Throne of *Cashgar*, and having caused him to be massacred with all his Family to the number of eighteen Persons, he seized the Government himself, and had it published by a solemn Proclamation, that Liberty was given to every body who knew any of the Posterity of *Togalak Timur Chan*, to slay him with Impunity. *Togalak Timur Chan* was born in the Year 730, came to the Crown at the Age of nineteen, embraced *Mahometism* at twenty, and died at the Age of thirty four

Camarudin revolts.

Massacres Ilyas Choga and all his Family.

An. Dom. 1329.

Among many other Children which *Togalak Chan* left behind him, there was a Son so very young that he was yet in his Mother's Womb, named *Amir Aga Chatun*, at the time of *Camarudin's* Revolt ; and this afflicted Mother not knowing where to hide her Son that he might not fall into the hands of that Tyrant,

Chiffer Choga, Son of Togalak Timur Chan, escapes the Massacre.

trusted him to the care of *Amir Chudaidat*, who discharg'd his Trust so faithfully, that whatever Applications *Camarudin* made to him to deliver that Child into his hands, he could never persuade him to it; and War breaking out afterwards between *Amir Timur* and *Camarudin* *Amir Chudaidat* laid hold of that occasion to send the young Prince, named *Chiffer Chodsa*, under a Guard of some of his People of approv'd Fidelity, and with some old Women, to keep him about the Mountains of *Badagshan*, where the Jasper is found.

Jasper.

Amir Timur invades Camarudin.

Amir Timur and *Camarudin* waged War together for some time with much Fury, and so much Equality, that after five bloody Battles it seem'd yet uncertain which of the two in the end would get the better, when *Camarudin* fell dangerously ill, and *Amir Timur* having advanced at the same time at the head of a powerful Army, the Troops of *Camarudin*, who saw themselves without a Chief betook themselves to flight, not daring to stay for the Enemy. As for *Camarudin*, he was in this Confusion carry'd into certain great Defarts, which lie to the East of the Town of *Cashgar*, to the end he might not fall into the hands of the Enemy; but after the Retreat of the Army of *Amir Timur*, *Camarudin* could not by any means be found, whatever care was taken for the purpose they understood a great while after * that he resided with one named *Malik Adfabn*; but 'tis not known who that Man was.

Camarudin's Army flies.

Camarudin not to be found after.

Chiffer Choga Chan.

Amir Chudaidat not failing to lay hold of this Opportunity to bring back *Chiffer Chodsa*, cau-

[* About 777. A. D. 1375. or 785. A. D. 1383. See *Timur-bec.* p. 176 and 235. *Camareddin living in 792. A. D. 1390. See Hist. Timur-bec. p. 346.*]

and him to be proclaimed *Chan* with all the usual solemnities. *Chiffer Chodsa Chan* was the Son of *Togalak Timur Chan*, the Son of *Isan Boga Chan*, Son of *Doizi Chan*, Son of *Barak Chan*, Son of *Jasuntu*, Son of *Mutugan*, Son of *Zagasi Chan*, Son of *Zingis Chan*. This Prince reigned thirty Years over the Country of *Cashgar*; and all those who have since possessed the Throne of that Country have been of his Posterity*.

[* So that when this Author wrote, viz. in 1665. *Cashgar* was in the hands of the Descendants of *Chiffer Chodsa*; and we find by the present State of *Bucharia*, printed in French, 1723. that it was subdued 18 years after by *Bosto Chan* of the *Callmucks*, in 1683.]





P A R T VI.

Which contains the History of *Taula Chan*, youngest Son of *Zingis Chan*, and of his Descendants who have reigned in the Country of *Iran*.



C H A P. I.

Of Halaku Chan, and of the Princes of his Posterity down to Abufait Chan.

Halaku
conquers
Iran.

T*Aulai Chan* happening to die in the Country of *Kitay* during the Expedition of his Brother *Ugadai Chan* into those Parts, *Mangu Chan* his eldest Son obtained the Empire of the *Mogulls* after the death of *Kajuk Chan*, the Son of *Ugadai Chan*. That Prince some time after his advancement to the Throne, sent his Brother *Halaku* with a numerous Army to conquer the Country of *Iran*, and at the same time nominated a Man of the Tribe of the *Virats*, called *Argun Aka*, for Governor of the Town of *Chorassan*; who died after he had enjoyed that Government ten Years*.

In

* *Zingis Chan and his immediate Successors in the Empire of the Mogulls, were content with subduing all Persia under*

In the mean time *Halaku* having penetrated into the very heart of the Country of *Iran*, put
to

under the Dominion of the Tatars; but *Halaku Chan* coming with a powerful Army into *Persia* about the Year 1255, passed the *Tigris* and *Euphrates*, conquered all the Provinces about those two Rivers, and advanced even to the Extremities of *Syria* and *Natolia*; so that he brought under the *Tatar Yoke* all which the *Romans* were heretofore possessed of in *Asia*.

'Twas this Prince who put an end to the Empire of the *Califfs of Bagdat* in the Year 1258, by the death of the last of the *Abbaside Califfs*, and of all the Princes of his House.

Marco Polo informs us on this Subject, that *Halaku Chan* having carried the City of *Bagdat* by assault, tho there was a *Garison* of above 100000 Men in it, he shut up the *Califf* in a Tower, where that unfortunate Prince kept the immense Treasures which he had gather'd with so much Covetousness during his Reign, and let him die with hunger in that place, after he had reproached him with suffering himself and his Dominions to be lost for want of using that Money seasonably.

Halaku put an end also to the Tyranny of the famous old Men of the Mountains, by causing all the strong places of that petty State to be destroyed, after he had put to death the last of those Tyrants called *Moadin*.

These inhuman Princes possessed a small Territory inclosed within the Mountains of *Libanus*, to the N. E. of the famous Town of *Tyre*; their Subjects pretended to be sprung from the great *Arfaces*, Founder of the Empire of the *Parthians*, and bore for that reason the name of *Arfacians*, which was changed by corruption into that of *Assassins*; they were all Men of Execution, and breathed nothing but Murders and Robberies: Their Chief was commonly called the old Man of the Mountains, because all their Towns and Castles were built upon Rocks, and the most inaccessible Places of the Mountains; and that they always chose one of the most antient and crafty among them to lodge the Supreme Authority with.

All our Historians accuse these petty Sovereigns with having been very dextrous at ridding themselves of their Enemies by a Stroke with the Hand, and to have had very singular Methods to engage the most resolute of their Subjects therein; for they pretend, that when they had pitch'd upon any one of them for such a Business, they proposed the Affair he was to act in as an infallible means to gain *Paradise*; and to insure him in some measure of it, they promised to give him a Foretaste of the Joys which the Happy enjoy there. Afterwards they caused him to be carry'd while asleep into certain very magnificent
Gardens

Coplai
Chan be-
flows
Iran on
Halaku.
Sham the
Residence
of Halaku.

to the Sword all the Nation called *Mulabaida**, with their Chief named *Calif Imotasim*, and did not lay down his Arms till he had intirely subdued all the Provinces thereabouts. *Mangu Chan* happening afterwards to die, and *Coplai Chan* having succeeded to the Empire of the *Mogulls*, he made over the Property of all the Country of *Iran* to his Brother *Halaku*, who thereupon went and resided in the Town of *Sham*, where he died after he had reigned nine Years over those Provinces.

Abka
Chan.
Achmed
Chan
turn'd
Mohame-
dan.
Argun
Chan.

After his death, *Abka* his eldest Son succeeded him in the Sovereignty of the Country of *Iran*, and died after reigning nineteen Years: After *Abka Chan* his Brother *Achmat* was advanced to the Government of those Provinces. That Prince embraced the *Mahometan* Worship, but he was kill'd by his Nephew *Argun*, the Son of *Abka Chan*, before he could introduce that Religion

Gardens which they had made upon an exceeding high Mountain, where he wanted nothing which might please the Senses while he was there; and after he had been carry'd back in the same manner, they gave him hopes of the full Possession of that delightful Abode, as soon as he had executed the designed Blow; which so far persuaded those miserable Creatures, that there was not any Danger which they would not face with an astonishing Rashness to obtain that imaginary Paradise.

But if what our Historians advance on this occasion be true, I wonder they did not employ all their Skill to make away with *Halaku Chan*, who extirpated them. Be that as it will, 'tis certain we have borrowed from these People the Name of *Assassins*, which is given at present to those who kill any one designedly. See *Mezeray*.

[*There was a Race of Mohammedan Princes in Persia called *Melahedah*, or *Ismaelians*, who are the same meant by *Mulabaida*: The *Sheich al Gebal*, i. e. the Lord of the Mountain, was chief of those *Assassins*, whom the Author confounds with the *Chalif* of *Bagdad*, *Almotassem*, whom *Halaku* put to death, as well as *Rokn Al-din Chuz Shah*, chief of the *Ismaelians*. *Tacash*, the Father of *Sultan Mohammed Shah* of *Chowarazm*, purged the Province of *Aderbagan* of part of

ligion among his Subjects. He reign'd but two Years.

Argun Chan dying after he had reigned seven **Kazeitu** Years, he was succeeded by his Brother *Kazeitu*, **Chan.** who was slain by *Baydu* after a four Years reign. **Baydu** *Baydu* who was the Son of *Taragai*, Son of *Ha-* **Chan.** *laku Chan*, seized afterwards the Throne of the Country of *Iran*; but he had scarce reigned eight Months, when *Gasan*, Son of *Argun Chan*, **Gasan** Son of *Abka Chan*, Son of *Halaku Chan*, put him **Chan.** in like manner to death, and seized the Scepter.

Gasan Chan was the first of the Princes of *Tau-lai Chan's* Race, which reigned in *Iran*, who embraced *Mahometism* together with all his Sub- **Embraces** jects, and to prevent their falling any more into **Moham-** *Paganism*, he caused all the Idol Temples in **medism** his Dominions to be burnt: He died in the Year **An. Dom.** 701, being not above thirty Years of Age. **1301.**

Ulseitu his eldest Brother was his Successor in the Throne of the Country of *Iran*, and died after he had reigned with much Glory thirteen Years. After the death of *Ulseitu Chan*, his Son *Abusait* came to the Crown: but in regard he was but twelve Years of Age at his Father's death, a Lord, one of his Vassals called *Amir Zupani*, chief of the Tribe of *Suldus*, had the Regency during his Minority. *Abusait* **Abusaid** *Chan* * having afterwards taken the Reins of **Chan.** Government into his own hands, acquir'd much Glory by his great Valour, and extended considerably the Frontiers of his Dominions.

of them, Hegrah 593. A. D. 1196. He intended also to have destroyed those of Chorasan, but that Work was reserved for Halaku. There remained some of them in Mafanderan till the time of Timur-bec, who rooted them out. See Hist. Timur-bec. pag. 395.]

[* Called by the Persians, Sultan Mahamet Chodabenda.]



C H A P. II.

Of the Civil Wars among the several Successors of Abufait Chan, and of the Reduction of the Country of Iran by Dzanibek Chan.

The Moguls Empire in Persia divided by Civil Wars.

Arpa Chan succeeds Abufaid.

Musa-ben-Aly proclaimed at Bagdad.

Mohammed Ben Jol Kutluk proclaimed in Asia Minor.

Mohammed Chan invades Iran.

A *Busait Chan* dying after he had reigned in all nineteen Years; those of the Tribe of *Suläus*, the Heads of which from Father to Son bore the Name of *Zupani*, put the Scepter into the hands of *Arpa Chan*, who was descended from *Artok-buga*, third Son of *Taulai Chan*. During his Reign there was a Chief of the Tribe of the *Virats* called *Aly*, who having much Credit in the City of *Bagdat*, caused *Musa* the Son of *Aly*, the Son of *Baydu Chan*, Son of *Targai*, Son of *Halaku Chan*, to be proclaimed *Chan* there. After which *Musa Chan* marching to attack *Arpa Chan*, depriv'd him both of his Life and Scepter, and made himself Master of all the Cities and Provinces in his Dependence.

At the same time there was in the Country of *Rubm* a *Sheich* named *Sheich Hadsani Dfalagir*, otherwise *Sheich Hadsani-busruk*; who understanding that the People of *Bagdat* had proclaimed *Musa Chan*, and perceiving himself very powerful in the Provinces belonging to *Rubm*, he caused in his turn *Mahamet*, Son of *Jol Kutluk*, Son of *Timur*, Son of *Anbarzi*, Son of *Mangu*, Son of *Halaku Chan*, to be proclaimed there in the quality of *Chan*. As soon as that Prince saw himself raised to this Dignity, he got together a great Army and march'd towards the Frontiers of

of Iran. At the News of the March of *Mahamet Chan*, *Musa Chan* advanced to meet him as far as the City of *Tabris*, and the two Armies coming to a Battle in that place, that of *Musa Chan* was entirely defeated, infomuch that he was constrained to shelter himself among the *Virats*, after having lost on that occasion the said *Aly*, chief of a Branch of the *Virats*, who by his own Interest had raised him to the Throne.

Defeats
Musa
Chan at
Tabris.

Sheich Aly, Son of *Amir Aly Cosbzi*, who at that Juncture commanded in the Town of *Chorassan*, being inform'd of this Defeat of *Musa Chan*, went immediately to *Bastan* and proclaimed there in quality of *Chan Tagai Timur*, one of the Descendants of *Zuzicar*, the Brother of *Zingis Chan*, who formerly resided in the City of *Masanderan*. *Musa Chan* coming afterwards to join them, they went all three in search of *Mahamet Chan*; but the *Sheich Hadsani Djalagir*, coming to meet them with a powerful Army as far as a place called * *Jagarmruth*, entirely defeated them. *Musa Chan* lost his Life in this Battle, but *Tagai Timur* and *Sheich Aly* fled into the Country of *Chorassan*.

Togai
Timur
proclaimed
Chan at
Bastan.

Joins
Musa
Chan.

Both de-
feated by
Moham-
med
Chan.
Sheich

Another *Sheich Hadsani*, whom we shall present name *Sheich Hadsani Chodja*, and who commanded on the Frontiers of *Rubm* in the time of *Abusait Chan*, having had Intelligence of the unfortunate Success of that Battle, gather'd in haste a powerful Army, and took the Field against *Mahamet Chan* and the *Sheich Hadsani Djalagir*. After some Rencounters of no moment, they came at length to a decisive Battle near the Town of *Nacsvan*, and Fortune having declar'd in favour of *Sheich Hadsani Chodja*, *Mahamet Chan* died in the Field of

Hagani
Choga
takes the
Field.

Mohamed
Chan
over-
thrown
and slain.

[* *Jagarm Ruth* : I suppose a River.]

Battle, and *Scheich Hadsani Dsalagir*, was obliged to save himself in the City of *Sultanya*. Upon this occasion *Scheich Hadsani Chodsa* conferr'd the 'Government of the City of *Tabris* on a Woman called *Satibica*, while he went in pursuit of his Enemies. *Scheich Hadsani Dsalagir* perceiving the conquering *Scheich* pursued him close, and seeing no Likelihood of escaping him, resolved to implore his Clemency and surrender himself at discretion.

Scheich Hadsani Chodsa returning afterwards to *Tabris*, *Satibica* deliver'd him the Keys of the City after she had govern'd there a whole Year: and the *Scheich* to recompense her Fidelity marry'd her to a Lord called *Suleyman*, the Son of *Mahamet*, Son of *Sangu*, Son of *Jashmut*, Son of *Halaku Chan*.

Gehan Timur proclaim'd Chan at Bagdad.

Some time after the *Scheich Hadsani Dsalagir* having found means to escape out of the Hands of *Scheich Hadsani Chodsa*, fled to *Bagdat*, and caused to be proclaimed there in quality of Chan, *Dsaban Timur*, Son of *Alfran*, Son of *Kazeitu Chan*, Son of *Abka Chan*, Son of *Halaku Chan*: After which he went to try his Fortune a-new against the *Scheich Hadsani Chodsa*; but having been again beaten, he took Refuge in *Bagdat*; and believing he had reason to be dissatisfy'd with *Dsaban Timur*, he depos'd him, and seized the supreme Authority himself.

Scheich Hagan Galagir usurps the Sovereignty.

Scheich Hagan Choga killed by his Wife.

In the mean time the *Scheich Hadsani Chodsa* became every Day more formidable; but as he had an *Arabian* Wife who was great with one *Jacup Shab*, it happen'd one Day that the *Scheich Hadsani Chodsa*, having upon some Account or other caused the said *Jacup Shab*

Shah to be arrested, that Woman imagined it was in consequence of his having come to the Knowledge of the criminal Commerce which she carry'd on with that Man, and under this Apprehension she took the Opportunity, while the *Sheich* slept soundly after hard Drinking, and cut his Throat. The *Sheich Hadsani Chodsa* was Son of *Timur Tash*, Son of *Amir Zupani* of the Tribe of *Suldus*, who had been Regent during the Minority of *Abusait Chan*. As powerful as this *Sheich* was, he never assumed the Title of *Chan*.

After his death his Brother *Malik Ashraf* succeeded him in the Usurpation of the supreme Power, and immediately conferr'd the Dignity of *Chan* upon one of the Descendants of *Halaku Chan*, called *Nau Shirvan*; but repenting soon after, he thrust him out of the Throne again, to which he had advanced him, and seized it for himself: but in regard he led a very scandalous Life, many among the most considerable of his Subjects, and among others the Chief Justice, went to *Dzanibek Chan*, who reigned in the Country of *Dasht Kipzak*, and complained so movingly to him of the shameful Actions of *Malik Ashraf*, that he thought himself obliged in Conscience to march against him with an Army. *Malik Ashraf* advancing to meet him with another Army almost equal to his, they came to a Battle in the Country of *Adirbeindsan*, near the City of *Chui*, and *Malik Ashraf* having been defeated and killed upon that Occasion, *Dzanibek Chan* seized all the Provinces which had been under his Subjection. This happen'd in the Year 756.

Nau Shirwan made Chan.

Deposed, and Malek Ashraf usurps the Dignity.

Ganibek Chan of Kipsak invades Malik Ashraf.

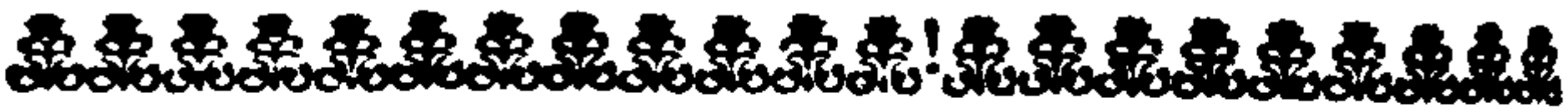
Kills him and seizes his Dominions.

An. Dom. 1355.



P A R T VII.

Which contains the History of *Zuzi Chan*, eldest Son of *Zingis Chan*, and of his Descendants who have reigned over the *Kipzaks*.



C H A P. I.

Of Zuzi Chan, and of the Reign of his Son Batu Sagiu Chan.

*Birth of
Zuzi
Chan.*

*Wrapt in
Paste
when born
for want
of Blan-
kets.*

Zingis Chan being on a time absent, while *Borta-cuzin*, Mother of *Zuzi Chan* was with Child of him, the *Markatts* came and fell upon his Habitations; and after they had ruined every thing that came in their way, they carry'd *Borta-cuzin* with them: But in regard she was Sister-in-law of *Aunak Chan* of the *Caraits*, and that Prince was an intimate Friend of the *Chan* of the *Markatts*, he easily obtained her Liberty and sent her back immediately to her Husband, forasmuch as *Aunak Chan* had always been in strict Alliance with *Jessugi Bayadur Chan*, Father of *Zingis Chan*. *Borta-cuzin* having brought forth a Son on the Road, and having no Blankets to wrap her Child in, she bethought herself of making a Paste of Meal pretty thick, upon which

which she laid her Infant, to save it from being hurt by the Ground. *Zingis Chan* over-joyed at his Wife's return, and being happily deliver'd of a Son, cry'd out, God be thank'd you are come back with a *Zuzi*, which signifies in the *Mogull Language a Guest*. From that time forth that Child took the Name of *Zuzi*.

Zuzi Chan happening to die during his Fa-^{Zuzi's}ther's Life-time in the Country of *Dasht Kip-^{Death.}*zak, where he reigned, as we have related in the Life of *Zingis Chan*, that Prince was exceedingly afflicted at it, and sent immediately his Brother *Belgatai Utezkim* into the Country of *Dasht Kipzak*, to cause *Batu*, Son of *Zuzi Chan* to be received there in quality of *Chan* in the Place of his Father. *Batu* being inform'd of the Arrival of *Belgatai*, went to meet him with his Brothers and his Children; and having employed three days in lamenting together the death of *Zuzi Chan*, he conducted him to the place of his usual Residence, where *Belgatai* put him in possession of the Throne of his Father; ^{Batu suc-}which was done with all the customary Rejoy-^{ceeds as}ings on the like Occasions: But scarce were ^{Chan of}these Solemnities ended, when they received the ^{Kipzak.}News of the Death of *Zingis Chan*. Whereupon *Belgatai Utezkim* return'd immediately to *Carakum*, where *Zingis Chan* died, and *Batu Sagin Chan*, accompany'd by his Brothers, follow'd him thither immediately, having conferr'd the Regency of his Dominions during his Absence on *Togai Timur* his youngest Brother, who was the only one of all the Sons of *Zuzi Chan*, who upon this Occasion remained in the Country of the *Kipzaks*.

Upon the Arrival of *Batu-sagin Chan* and his ^{Batu ac-}Brothers at *Carakum*, they spent several days in ^{compa-}lamenting together the Death of *Zingis Chan*; ^{nies Uga-}day into ^{after} Kitay.

His Expedition against the Russians, Circassians, Bulgarians, &c.

after which they assisted at the general Assembly of all the Princes of the House of *Zingis Chan*, and of all the great Officers of the Empire who were met to regulate the Succession and *Ugadai Chan* having been advanced to the Throne of the *Mogulls*, *Batu-sagin Chan* and his five Brothers accompany'd that Prince in his Expedition into *Kitay*: At the return from which *Ugadai Chan*, pleas'd with the Conduct and Bravery he had observ'd in *Batu-sagin Chan* gave him a numerous Army to go and subdue the *Uresses*, the *Zerkass*, the *Bulgars*, and other neighbouring Nations, and caus'd him to be accompanied in that Expedition by his Son *Kajuk* by *Mangu*, Son of *Taulai Chan*, and by *Baidar* Son of *Zagatai Chan*.

Batu-sagin Chan having taken the way to his Dominions with so fine an Army, his Brother *Togai Timur* who had the Regency of them in his Absence, came to receive him with all the Magnificence imaginable, and feasted him for three days very splendidly, with all the Princes in his Company. After which *Batu-sagin Chan* gave in his Turn a great Feast, which lasted forty days; and at the end of all these Rejoycings he set forward on his March to the Enemies Countries. This Expedition had the Success which every one knows, and *Batu-sagin Chan* after he had fill'd all the West with the Glory of the great Exploits which he achiev'd upon that Occasion, at length return'd happily into his own Country of *Dasht Kipzak*, where he died some time after in the Capital of the Country called *Coc-orda*.

Batu's Death.

CHA I

C H A P. II.

Of the Princes of the Posterity of Zuzi Chan, who have reigned over the Kipzaks, after the death of Batu-Sagin Chan.

AFTER the death of *Batu-Sagin Chan*, Burga Chan succeeds Batu. *Burga* his Brother mounted the Throne of the Country of *Dasht Kipzak*: This Prince gave on that occasion a very magnificent Feast to all his Vassal Lords, and distributed considerable Presents among the principal of them. Nor did he forget to send some of an extraordinary richness to *Coplai Chan*, in order to get his consent to the Choice which his Subjects had made of him for their *Chan* in the room of his deceased Brother; which he readily obtained.

Burga Chan reigned with much Glory and Intends to Justice, and was much dreaded by all his Neigh- turn Mo- bours. In the mean time it happen'd, that go- hamme- ing one time to see *Coplai Chan*, he met upon dan. the Road with several Merchants of *Great Bu-* *baria* and falling into discourse with some of them, particularly upon the Articles of the *Mahometan* Faith, he was so pierced with the Explanations which these Men gave him of it, that he resolv'd off-hand to embrace that Religion; and having also in time brought over his youngest Brother *Togai Timur*, who accompany'd him on that Journey, he caused Publication to be made at his Return, that all his Subjects should receive the *Mahometan* Worship; but he died

Mangu
Timur
Chan.

Conquers
the Bul-
gars.

before he could put the last hand to so salutary a Work, after having reigned twenty five Years. He had for his Successor in the Throne of the *Kipzaks*, his Brother *Mengu Timur*, who was a Prince of much Courage and Conduct. This Prince after his Advancement to the Crown, gave the Property of a certain Tribe among the number of his Subjects called *Ak-orda*, to *Bay-adur Chan*, Son of *Sbeybani Chan*, and to *Oran Timur*, Son of *Togai Timur*, he gave the Towns of *Cassa* and *Crim*; after which he took the Field against the *Bulgars*, and having made considerable Conquests on that side, he return'd into his own Dominions after two Years Absence, but he march'd quickly after towards the Country of *Iran*, where *Abka Chan* reigned at that time, who came to an amicable Agreement with him; and those two Princes lived ever after in so good understanding together that not a Year past without one sending the other a Present of whatever was rare in his Country. This Friendship continued always the same while *Abka Chan* lived; but after the death of that Prince, *Achmat* Son of *Halaku Chan* who had embraced *Mabometism*, having been raised to the Throne of the Country of *Iran* *Argun* Son of *Abka Chan* slew him, and possessed himself of the Crown.

Sends an
Army a-
gainst Ar-
gun Chan
of Persia.

At this News *Mengu Timur Chan* sent two of his Generals named *Tachai* and *Turkuthai* with 80000 Men towards the Frontiers of the Country of *Iran*. *Argun Chan* having got Intelligence of the March of the Troops of *Mengu Timur Chan*, immediately order'd a good Body of the Army to advance and meet the two Generals under the Command of one of his best Officers called *Amir Tegatur*, and he followed in Person with all his Forces. These two Armies coming

On an Engagement in a place called *Carabach*, which is the Army of *Mengu Timur Chan* was defeated, ^{defeated.} which afflicted him so much that he died soon after.

After his death *Tuda Mangu*, Son of *Batu-Tuda Mangu Chan*, ascended the Throne of the *Kipzaks*, and as he over-burthen'd his Subjects with Taxes, *Tochtagu* Son of *Mengu Timur Chan* thought himself obliged to represent to him the injustice of that Conduct; but *Tuda Mangu Chan* took it so ill of him, that he was obliged to leave the Country; nevertheless he found the means to return thither not long after at the head of a powerful Army, no body being able to tell exactly from whence he had such considerable Assistance, and having given Battle to *Tochtagu Tuda Mangu Chan*, this last lost the Scepter with his Life in that Action, and *Tochtagu* got himself acknowledg'd *Chan* of the *Kipzaks*. That Prince reigned six Years with the universal Applause of his Subjects, and conquer'd a great number of neighbouring Cities; but Death having snatch'd him away in the midst of his Conquests, he was bury'd in the City of *Sbarisaraizik* pursuant to his last Directions.

After his death *Usbeck Chan* his Son succeeded him in the Throne of *Dasht Kipzak*; and tho he was but thirteen Years old at his Advancement to the Throne, yet he reigned with much Prudence and Resolution. He introduced the *Mahometan* Worship thro' all the Provinces of his Dominions, which procured him so much the Affections of his Subjects, that in order to give him publick Demonstration of it, they all took the name of *Usbecks*, which they have constantly retained ever since; for before the Reign of *Usbeck Chan* they were never known under that Name. *Usbeck Chan* after that

Usbeck Chan
from
whom the
Usbecks
are called.

Introduced
the *Mahomedan*
Religion.

that try'd his Fortune twice against *Abusait Chan* of the Country of *Iran*, but he could never make any thing of it, and died at his return from the last Campaign which he made against that Prince.

Dzanibek
Chan.

His Son *Dzanibek*, who succeeded him in the Throne of the *Kipzaks*, was also a zealous Protector of the *Mahometan* Worship, and got the Reputation of a very virtuous and devout Prince. He made the Town of *Sbarisaraizik* the Place of his ordinary Residence, and continually apply'd himself to the Good of his Subjects. During his Reign *Malik Ashraf*, Son of *Timur Tash*, had seized the Throne of the Country of *Adirbeindsan*, and the neighbouring Provinces; but as he was a great Tyrant and led a most scandalous Life, Numbers of his Subjects left him and went over to *Dzanibek Chan*, and among the rest a chief Man of the Law named *Mobosudin*, who making it his business to explain the Law publickly in the *Metsbids*, took occasion one day, when *Dzanibek Chan* with a great number of other Persons of Quality assisted at divine Service, to touch upon the scandalous Life of *Malik Ashraf*; and addressing himself to the *Chan*, he threatned him, that in case he did not stir himself effectually to put an end to the infamous licentiousness of that Tyrant, he and all his People who knew he was acquainted with it, would accuse him before the Throne of God of all the Evil that might accrue thereby; which had such an effect on the Mind of *Dzanibek Chan*, that assembling all his Forces without delay, he went in quest of *Malik Ashraf*, who having on that occasion lost the Battle with his Life, *Dzanibek Chan* seized on all the Provinces under his obedience, and divided among his Subjects all the Treasure of that Usurper,

Wars upon
Malik
Ashraf
Chan of
Persia.

Usurper, which were found to be four hundred Camel Loads in Gold and in Jewels, without reckoning the other valuable Effects. After which having put the Government of those Provinces into the Hands of his Son *Birdibek*, he return'd into his own Dominions, and was scarce arriv'd before he fell dangerously sick; upon which he immediately dispatch'd Couriers to his Son *Birdibek*, whom he had left in the Country of *Adirbeindsan*, to come and see him before he died: but perceiving afterwards that it would be impossible, considering the great distance of Places, for him to come time enough to find him still alive, he enjoined the Lords of his Court to acknowledge his Son for their Master after his Death, and having expir'd shortly after, he was bury'd in the Town of *Sbarisaraizik*, after he had reigned seven Years, which happen'd in the Year 758.

Ann. Dom.
1355.

Birdibek
Chan.

His Son, whom Affairs of importance still detained in the Provinces where he was at the time of his Father's Death, at length arriv'd two Years after; and having spent three days in lamenting his Father's death, he caused himself to be publickly acknowledg'd in quality of *Chan*: after which he abandon'd himself intirely to Tyranny and a brutish Life; and forasmuch as he reckon'd he had a long time to live, he put to death all his Relations, for fear any of them should attempt to thrust him out of the Throne which he possessed so unworthily. But his Debauches soon put an end to his Life, which happen'd in the Year 762: and as with *Birdibek Chan* the Posterity of *Mengu Timur Chan* became extinct, the Scepter of the Countries of *Kipzak* was conferr'd on the other Descendants of *Zuzi Chan*.

Tyranny
and De-
bauchery.

Ann. Dom.
1360.

C H A P. III.

*Of the Descendants of Togai Timur
youngest Son of Zuzi Chan, who have
reigned in the Country of Kipzak.*

Urufs
Chan.

Defeats
Tokta-
mish.

AFTER the death of *Berdibek Chan*, *Urufs Chan*, Son of *Badakull Oglan*, Son of *Cbedja*, Son of *Avas Timur*, Son of *Togai Timur*, youngest Son of *Zuzi Chan*, Son of *Zingis Chan*, seized the Scepter of the Country of the *Kipzaks*, and reigned for some Years very peaceably. But at length *Toktamish*, Son of *Tokul Cbedja Oglan*, Son of *Saritza*, Son of *Avas Timur*, Son of *Togai Timur*, Son of *Zuzi Chan*, attempted to thrust him from the Throne; but his Troops having been beaten by *Urufs Chan*, he was obliged to take Refuge with *Amir Timur* in the Country of *Ma-urenner*.

There was at the same time a Man of Distinction of the Tribe of the *Ak-Mungals*, called *Kutluk Kaba*, who had a Son named *Idigi Mangap*, and a Daughter whom *Amir Timur* gave in marriage to one of his Sons, and of this Marriage was afterwards born a Son, who was called *Timur Kutluk*. *Idigi Mangap* had put himself in the Service of *Toktamish*, and when the latter was obliged to save himself by Flight, after having been beaten by *Urufs Chan*, and to seek shelter from *Amir Timur*, who then had his Residence at *Samarkant*, *Idigi Mangap* follow'd him a few days after with Tidings that they might easily surprize *Urufs Chan* with all his Forces, because he march'd at a great rate towards the Frontiers of the Country of *Ma-urenner*. Upon this Advice *Amir Timur* sent

Defeated
and killed
by Tokta-
mish.

Toktamish with a numerous Army to meet *Urufs Chan*, and the two Armies coming to an Engagement,

gement, that of *Urufs Chan* was intirely defeated; and as this Prince lost his Life in that Conflict, *Toktamish* found no Difficulty after that of seizing the Scepter of the *Kipzaks*, which happen'd in the Year 777. An. Dom. 1375.

When *Timur Kutluk* had arriv'd to Years of Understanding, he went to dwell in the Country of the *Kipzaks*, and *Idigi Mangap* put himself under his Protection, which greatly displeas'd *Toktamish Chan*; who having besides some Suspicion that *Timur Kutluk* sought to supplant him, endeavour'd without Noise to get rid of so dangerous a Rival: But *Timur Kutluk* having smelt out the Design of *Toktamish Chan*, fled for Refuge to *Amir Timur*, where he was follow'd six Months after by *Idigi Mangap*. In the mean time *Amir Timur* made an Invasion into the Country of *Iran* with all his Forces; whereupon *Toktamish Chan*, who had been informed that all the Country was unprovided with Troops, enter'd with a good Army into the Country of *Ma-urenner*, and having taken the City of *Sa-markant*, he caused a great number of the Inhabitants to be put to the Sword, after which he had a mind to return into his Dominions; but *Amir Timur*, who on the News of the March of *Toktamish Chan* had return'd back, follow'd him with so much Diligence that he came up with him at length upon the Banks of the River *Atell*. *Toktamish Chan* finding there was no avoiding a Battle, gave it with all the Resolution imaginable; but the good Fortune of *Amir Timur* having also this time prevailed over all the Conduct of *Toktamish Chan*, this last was obliged to save himself by Flight, after having lost almost all his Army in this Engagement. After which *Amir Timur* return'd to *Sa-markant*.

Timur

Timur Kutluk, who was at this Battle in *Amir Timur's* Army, propos'd to him after the Action, that having been obliged to abandon all his Subjects, that he might not be surpriz'd by *Toktamish Chan*, he judged it would not be amiss to lay hold of that occasion to go and assemble as many of his Subjects as he could find, and afterwards return and join him. *Amir Timur* having approv'd of that Design, *Timur Kutluk* went to look for his Subjects, and meeting with a great number of them upon the Banks of the River *Atell*, he prepared to bring them to *Samarkant*; but *Idigi Mangap* made him sensible that he was going to do a thing which would deprive him entirely of all his Subjects, inasmuch as *Amir Timur* would have no more to do at his Arrival but to disperse those Men among the Cities under his Jurisdiction, whereby he would be reduced wholly at his Discretion; that for this reason he would do much better to keep his People together, and go and settle himself with them in some convenient Place. *Timur Kutluk* approving this Council, quitted the Resolution of bringing his Subjects into *Ma-urenner*, and went and fixt himself elsewhere; but we are ignorant of the Place which he chose for that purpose.

Toktamish Chan * dying after that, left indeed eight Sons; but *Kavertzik*, Son of *Urufs Chan*, seized the Scepter of the Country of the *Kipzaks*

Kavertzik
Chan.

* *Toktamish Chan* was a Prince of much Bravery and Conduct; he had frequent Quarrels with the Russians, but he beat them several times, and reduced them to great Straits after he had taken the Towns of Moscow and Wolodimer from the Czar Demetrius Ivanowitz; which happened in the Year 1382.

after

after his death. These are the Names of the eight Sons of *Toktamish Chan*, 1. *Djalaludin*, 2. *Dsabarbirdi*, 3. *Kajuk*, 4. *Karimbirdi*, 5. *Ijkander*, 6. *Abusait*, 7. *Chodsa*, 8. *Kadirirdi*.

After the death of *Kavertzik Chan*, his Son *Barak* obtained the Throne of that Country; but after *Barak Chan*, *Machmat*, Son of *Hadsan Oglan*, Son of *Zabina*, Son of *Tolak Timur*, Son of *Saritza*, Son of *Avas Timur*, Son of *Togai Timur*, seized the Scepter, and had for his Successor *Abusait* surnamed *Dzanibek Chan* (the Son of *Barak Chan*) who left nine Sons, 1. *Irazi*, 2. *Mahamet*, 3. *Kasim*, who is the same that gave Battle to *Mahamet Chan Sbeibani*, in which the latter lost his Life. 4. *Aitik*, 5. *Dsanish*, 6. *Camber*, 7. *Tamish*, 8. *Aussak*, 9. *Zajik*. The *Usbeks* affirm that the *Chans* of *Turkestan* are descended from *Dsanish Sultan*, fifth Son of *Dzanibek Chan*.

Barak Chan.

Machmat Chan.

Dzanibek Chan.

Chans of Turkestan, whence descended.

After the Death of *Dzanibek Chan*, *Giasudin*, Son of *Timurtash*, Son of *Machmat Chan*, possessed himself of the Throne of this Country, and had his Son *Hadsi Garay Chan* for his Successor. *Hadsi Garay Chan* left eight Sons; 1. *Daulatjar*, 2. *Nur Daulat Chan*, 3. *Haider Chan*, 4. *Kutluk Saman*, 5. *Kildish*, 6. *Mengli Garay Chan*, 7. *Jangurzi*, 8. *Avas Timur*.

Giasudin Chan.

Hagi Garay Chan.

After the death of *Hadsi Garay Chan*, his Sons divided among themselves the Dominions of their Father; but their Descendants did not enjoy it long, for the *Urusses* seized of all the Country of *Kipzak* in the Year 961, and since that time we hear no more mention of the Descendants of *Hadsi Garay Chan*.

Empire of Kipzak divided and subdued by the Russians.

An. Dom.

1553.

**Chans of
Crim de-
scended
from Ha-
gi Geray
Chan.**

Nevertheless it is certain, that the *Chans* of *Crim* are sprung from the Posterity of *Hadji Garay Chan*; but as this Country is at a great distance from us, we know not from which of his eight Sons they deduce their Original.



PART