PETIS

HISTORY OF
GENGHIZCAN

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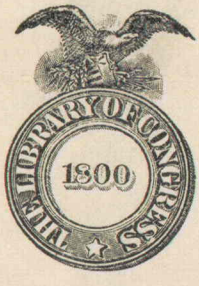
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Petis, Francois

THE HISTORY OF *Genghizcan* the Great,

First EMPEROR of the Antient

MOGULS and TARTARS;

In Four BOOKS:

CONTAINING

His Life, Advancement and Conquests; with a short History of his Successors to the present Time; the Manners, Customs and Laws of the Antient *Moguls* and *Tartars*; and the Geography of the vast Countries of *Mogolistan*, *Turquestan*, *Capschac*, *Yugurestan*, and the Eastern and Western *Tartary*.

Collected from several Oriental Authors, and *European* Travellers; whose Names, with an Abridgment of their Lives, are added to this Book.

By the late M. *Petis de la Croix* Senior, Secretary and Interpreter to the King in the *Turkish* and *Arabick* Languages.

And now faithfully translated into *English*.

LONDON:

Printed for *J. Darby* in *Bartholomew-Close*, *E. Bell* in *Cornhil*, *W. Taylor* in *Pater-noster-Row*, *W.* and *J. Innys* at the West End of *St. Paul's Church-yard*, and *J. Osborn* in *Lombard-Street*, M.DCC.XXII.

Library of Congress 1867

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TO HIS
ROYAL HIGHNESS
THE
Prince of *WALES.*

SIR,

IT is with the utmoſt Reſpect, that I preſume to lay at Your Royal Feet the Hiſtory of an *Aſiatick* Prince, who excell'd all his Predeceſſors in Bravery and good Fortune, and made himſelf (tho not born a King) Monarch of all *Tartary*, *Perſia*, a great part of *China*, and many other vaſt Countries; carrying his victorious Arms as far as *Muſcovy*: A Prince, who was Chaſte, Juſt, and Temperate; an excellent Husband, Father, Friend and Maſter, and a great General.

I am perſuaded when the Readers of this Hiſtory will be delighted with that Great Prince's Character, they cannot fail of calling to mind thoſe Virtues which have render'd Your Royal Highneſs the Darling of our Nation; in whoſe Perſon thoſe Qualifications ſhine with the greater Luſtre, as they are heighten'd by that Candour, and general Benevolence towards Mankind, in which the Character of *Genghizcan* appears defective.

MAY the ſame good Fortune attend all Your Undertakings which attended His; and may Your Poſterity be as renowned as his Succeſſor and Deſcendent *Tamerlain* was, is the ardent Wiſh of

Your Royal Highneſs's

moſt obedient and moſt

devoted humble Servant.

THE *French* PREFACE.

WE are indebted for this History to the late M. *Petis de la Croix*, Secretary and Interpreter to the King in the *Turkish* and *Arabick* Languages, who died *Nov.* 4. 1695. in the 73d Year of his Age, after having executed this Employment for the space of forty four Years with as much Honour and Integrity as Understanding. He is well known to the learned World by many excellent Works which he has composed. He translated the History of *France* into the *Turkish* Language, by which means he published the Grandure of our Monarchs to the farthest Parts of all *Asia*. He digested the three Volumes of Voyages into the the *East Indies* of M. *Thevenot* the Nephew, being his particular Friend. He also made an accurate Catalogue of all the *Turkish* and *Persian* Books which are in the King's Library. He composed two compleat Dictonaries

for the *French* and *Turkiſh* Languages. And, in ſhort, when he was dying, he was about to preſent the World with the Hiſtory of *Genghizcan.*

HE undertook this Hiſtory by M. *Colbert*'s Order. This great Miniſter being wholly employ'd in aggrandizing his Maſter's Glory, and putting our Nation in a condition of envying nothing which belonged to Strangers, was accuſtomed every Week to call together, either in the King's Library or his own, a certain number of learned Men; as Meſſieurs *Renaudot*, *Charpentier*, *Vaillant*, *Bizot*, *Gallois*, *Cottelier*, many learned Jeſuits, and others, to confer with them about the Sciences, in which each of them was skilled. He alſo cauſed their Works to be examined before him, and often propoſed new ones to them; and to encourage them in their Studies, obtained from the King Rewards ſuiting their Merits and Labours.

IN one of theſe Conferences, where M. *De la Croix* had the Honour to be call'd in, the Hiſtory of the *Ottomans*, by that celebrated *Turkiſh* Author *Abulcair Taſch Kuprizade*, falling into M. *Colbert*'s Hands, he order'd M. *Petis* to tranſlate the Preface, and more particularly a Poem in the Book which treated of the Life and Actions of *Genghizcan.* The Poem being tranſlated, this great Miniſter would hear it read, and found this *Mogul* Hero more juſtly merited that proud Title of Conqueror of *Aſia*, than the famed *Macedonian.* He therefore order'd our learned Interpreter to compoſe this Hiſtory: And to render it more exact, he commanded him to read carefully all Authors, both

both Eaſtern and *European*, who made any mention of this great Prince.

M. *De la Croix*, the better to anſwer M. *Colbert's* Intentions, after having tranſlated the four principal Authors Works who had writ, *ex profeſſo*, the Actions of *Genghizcan*, read all the Relations of the Travels of ſuch as made any mention of this Monarch; and by this means reports nothing which is not confirmed by the Teſtimony of Authors worthy Credit.

THIS Hiſtory, which coſt him more than ten Years Labour, is uſeful not only to the Learned who are curious to know paſt Events, or to Geographers, who have remained moſtly ignorant to this day of the Names of the Towns, Roads, Rivers, and Mountains in *Grand Tartary*, but likewiſe to all thoſe who trade to *China*, the *Eaſt Indies*, *Perſia*, or other Eaſtern Parts of the World, purſuant to the Treaty of Commerce renew'd and eſtabliſhed by the means of M. *Colbert* in 1708. between *Lewis* the Great and the Emperor of *Perſia*, which is highly advantageous to the *French* Nation, and was managed by Monſeigneur the Count *de Pontchartrain*, Secretary of State, whoſe Diligence and Zeal will not ſuffer him to loſe any Opportunity of ſerving his Country. Merchants will therefore doubtleſs be glad to ſee a perfect Account of this Country, and become acquainted with the Manners and Cuſtoms of its Inhabitants.

AS to the Pronunciation of proper Names, it is convenient to know, that the greateſt part of thoſe *European* Authors who have publiſhed Tranſlations of Eaſtern Books, have ſpelt the proper Names according to their own

Fancy. M. *de Herbelot*, for example, has writ them very near the ſame as they are pronounc'd in the *Indies*. And this is what M. *Petis* has rather choſe to do, than to imitate that famous *Arabick* Profeſſor M. *Vattier*, who in thoſe Tranſlations he has publiſhed, tho very excellent in all things elſe, has ſo corrupted the proper Names, that one can ſcarce know them: for inſtead of writing *Abdallah*, he puts *Gabdole*; inſtead of *Emir Almoumini*, he puts *Miramomelin*, and ſo of others. *Marcopolo* has no leſs diſfigur'd the Eaſtern Names: For *Genghizcan* he writes *Cingiſcan*.

THIS Hiſtory has been read and corrected by ſeveral Perſons who underſtand the Eaſtern Languages, and who take place amongſt Men of Learning: For the Author was not one of thoſe opiniated Writers who think no Man on Earth capable of amending their Works. He freely conſulted his Friends, and profited by their Remarks. If the late M. *Herbelot* had been of this Temper, his *Bibliotheque Orientale* had not been ſo full of Errors, but would have been digeſted into a better Order.

THE Hiſtory of *Genghizcan* has been examined with ſo much the more Care, in that the Author deſigned in publiſhing it the Advantage of his Countrymen; and nothing has been neglected that could render it both uſeful and agreeable to the Readers. M. *de l'Iſle*, one of the beſt Geographers of the Age, drew the Map, according to the Directions he received from the two Meſſieurs *Petis de la Croix*. And M. *Petis*, the Author's Son, not only reviſed this Work; but, to render it yet more worthy

the

the Reader's Curiosity, he has added an Abridgement of the Lives of all those Authors from whom this History of *Genghizcan* was collected. He has also translated the Lives of a great many Eastern Historians, Physicians and others, which he designs soon to present the Publick.

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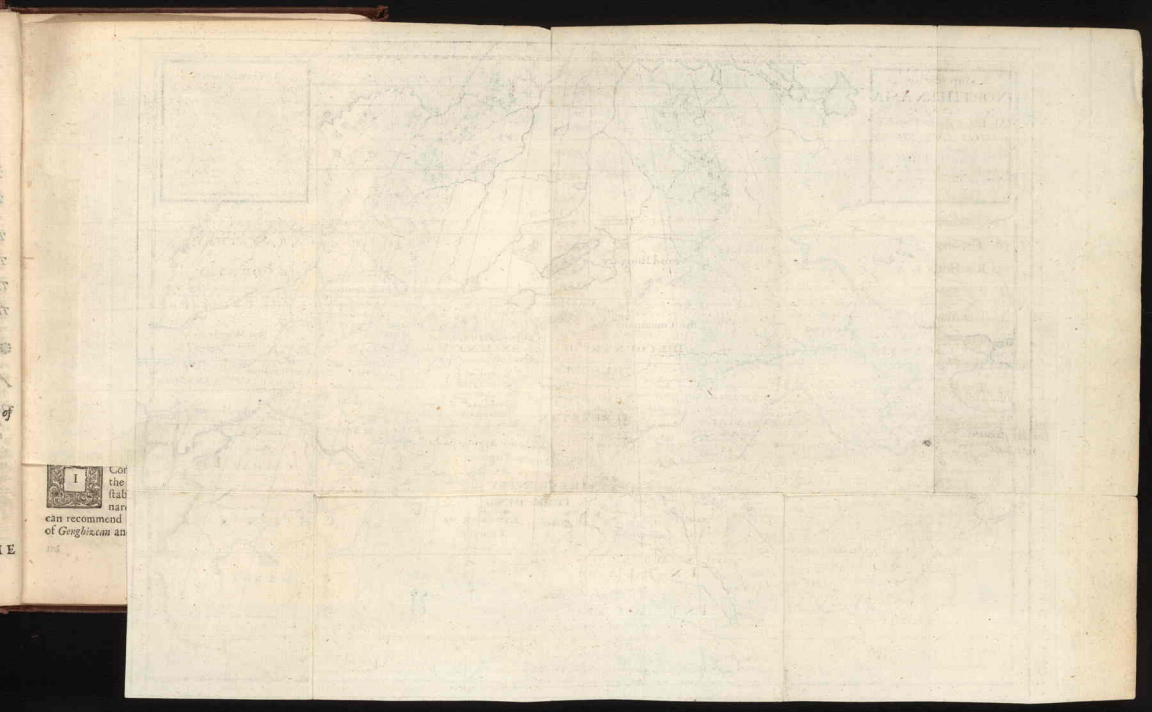
1. The Mouse	1215
2. The Ox	1216
3. The Leopard	1217
4. The Hare	1218
5. The Crocodile	1219
6. The Serpent	1220
7. The Horse	1221
8. The Sheep	1222
9. The Monkey	1223
10. The Hen	1224
11. The Dog	1225
12. The Hog	1226

For an Account whereof, see Page 209. *of this Book.*



A Map of the NORTHERN ASIA Calculated for M: Petis de la Croix's HISTORY of GENGHIZ-CAN By William De-l'Isle Member of the Royal Academy of Sciences at Paris 1710.
Advertisement
The Scituations of the Towns & other Places in this Map are taken from ÿ Eastern Geographers & the Journals of several Travellers: If there appears any Difference between the Longitudes of this Map and those of the Book itself: the Reader will remember that we have followed some modern Observations which are more exact.
The Polar Circle
The Mountains of Caf or Caucasus
RUSSIA
Grand Bulgaria
Grand Hungary
CARA CATHAY OR COUNTRY OF THE CALMACS
CAPCHAC or Decht-Bereké
the Comanians
Valachia
Nogai Tartars
Calmucs
CIRCASSIA
Crim
THE CASPIAN SEA
THE COUNTRY OF THE GETES
ANCIENT MOGOLISTAN
Sou Mogols or Tartars
MAVARAINAHAR or ZAGATAY
TURKESTAN
Kingd. of Naimans
Sandy-Desarts
KINGD. OF TANGUT
CATHAY
Cambalek or Pekin
THE COUNTRY OF TURK-HEND
KINGDOM OF TEBET
IRAC-AGEMI
CORASSANA
SEGESTAN
KERMAN
FARS
MECRAN
COUNTRY OF SEND
INDIA or INDOSTAN
CHINA
MANGI
Tropic of Cancer
Scale of 100 Leagues of one Hours travelling each.

THE

THE HISTORY OF GENGHIZCAN *the Great.*

CHAP. I.

Of the Scythians *or* Tartars, *and antient* Moguls. *Of* Genghizcan's *Country, Anceſtors, and Genealogy. Of his Birth, and Name, and the Troubles he ſuffer'd during his Minority from the rebellious Chiefs or Cans of the* Moguls *after his Father's Death.*

IF the Greatneſs and Rapidity of Conqueſts, the Variety of Events, the Downfal of Empires, and Eſtabliſhment of the greateſt Monarchy that ever the World knew, can recommend a Hiſtory, without doubt this of *Genghizcan* and his Succeſſors will be well re-

ceiv'd. This Prince laid the Foundation of a Monarchy greater in its Extent than thoſe poſſeſſed by *Alexander* or *Auguſtus*; for he extended his Dominions to more than eighteen hundred Leagues from Eaſt and Weſt, and above a thouſand from North to South [1]. It likewiſe flouriſh'd for more than one whole Age; that is to ſay, from the Elevation of *Genghizcan* to the Throne, to great part of the Reign of *Timur Caan*, his fifth Succeſſor in the *Chineſe* Empire. But what is yet more extraordinary, is, that *Genghizcan* had much fewer Forces when he began his Conqueſts, than *Alexander* or *Cæſar*, and that he kept them with as much Prudence as Valour. He even excell'd all his Succeſſors put together in the number of his Victories; and was not contented with the ſingle Title of Conqueror, but ſtrove to merit that of a Lawgiver alſo: tho this appear'd incompatible with the continual martial Employments which his almoſt inceſſant Wars engaged him in. Thus he made himſelf acknowledg'd to be the greateſt Prince that ever fill'd the Eaſtern Throne; and all Hiſtorians have given him the higheſt Titles and Encomiums that ever Emperor was honour'd withal [*]: They ſirname him the Sultan [3] of the *Moguls* and *Turks*, the Conqueror [4] of the World, the only King of Kings, the Support of Princes, the Maſter of Thrones and Crowns: they likewiſe ſay that God never inveſted any Sovereign

Abulcair *in his* Tarikh Aloſman, *p.* 1.

Beyzavi *in his* Nizam Attavarikh Divanaliuſcha.

[1] We are ſole Ruler of the Earth, from the fartheſt Eaſt even to the Weſt.

[2] The Prince and Chief of the *Moguls* was *Genghizcan*.

[3] Sultan of the *Moguls* and *Turks*, ſole King of Kings, Poſſeſſor of the Crown and Throne.

[4] The conquering *Genghizcan*.

on

on Earth with ſo great Authority. Nevertheleſs, how conſiderable ſoever this Hiſtory may make this Monarchy appear to be, yet it muſt be confeſs'd, that till this time we in *Europe* have had very little Knowledge of this People, or knew what the *Moguls* were, from whence deſcended, or who have reign'd over them. We have little Knowledge of their ſeveral Countries and Tribes, altho *Genghizcan's* Succeſſors have carry'd their victorious Arms even into *Hungary* and *Bohemia*, where they fought a famous Battel in the Year 1242 [5]; and they have likewiſe had Differences with the *French* in *Syria* on ſeveral occaſions. And before this time *Hulakou*, Grandſon to *Genghizcan*, had ruined the famous Empire of the *Califs*, or Succeſſors of *Mahomet*, after having cut off the Head of *Muſtaſem Billah*, the laſt of the *Abaſſide Califs*, in the City of *Bagdad*, in 1258. Notwithſtanding all theſe remarkable Events, and that there are yet living at this day ſome of the Deſcendants of this Prince, as well in *Aſia* as in *Europe*, without mentioning thoſe in *India*, who poſſeſs the mighty Empire whoſe Prince is call'd the Great *Mogul*, who is deſcended from *Tamerlain* the Great, who ſprung from *Genghizcan* by the Mother's Side, in the fifth Generation. [6] Maugre all this, I ſay, theſe known Facts, and the

Mirconde *in* Rouzet Aſſafa.

Calviſius, *p.* 807.

Bin Abdallatif *in* Lubbattavarikh.

Hezarfen *in* Tangih.

[5] *Henry* Duke of *Sileſia* was kill'd. The King of *Hungary* ſaved himſelf in *Auſtria*, whoſe Prince ſtripped him of all the Riches his Queen had ſent him to keep. He was at laſt exil'd into *Sclavonia*, where he paſt the reſt of his Days in extreme Miſery.

[6] The Cans of *Crim* or little *Tartary Precopenſis*, who deſcended from *Touſchican* the Son of *Genghizcan*: the *Uzbecs* who eſtabliſhed themſelves in 1498. in the Kingdom of *Tranſoxiana*, as alſo in *Capſchac*.

actual Existence of so many Princes of the Race, it is most surprizing that this Nation is so little known to us in *Europe* [7].

Schicardus. It is true, that the Empire of the present *Moguls* is new, it not being above a hundred and fifty Years since it was founded by *Humayoun* in *Indostan* [8]; and it is more than five hundred Years since *Genghizcan* was proclaim'd Emperor of the *Moguls* and *Tartars*: but both Nations had the same Original. And in this History the *Moguls* of *Tartary* are call'd the antient *Moguls*, only to distinguish them from the *Moguls* of *India*, who are more known.

Hezarfen.

But to return to *Genghizcan*, all the *Moguls* and *Tartars* of all sorts acknowledge him to be the greatest of all their Princes. [9] He was the Son of a Can named *Pisouca*, or *Yesouca*, who had reigned in the antient *Mogolistan*, a Country situate in *Great Tartary*, and in a Province call'd *Caracatay*. This *Great Tartary* in *Asia*, as well as the little *Tartary* in *Europe*, are no other Countries but those which in past times were call'd *Scythia*. They contain'd many Kingdoms, but they are now divided into so many petty Monarchies, that it is almost impossible to give a perfect Account of the Number or Names of them all.

Abulcair, p. 1.

The Eastern Authors are content to divide them into four Parts. The first of which is *Capschac*, composed of many great Provinces, amongst which is that of the *Getes*, situate to the Eastward of the *Moguls*, and to

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[7] *Ut vix quisquam nostrûm ejus nomen audierit.*

[8] The *Moguls* of the *East Indies* are descended from the antient *Moguls* by *Tamerlain*.

[9] In *Caracatay* was a great Can who was called *Pisouca*, the Son of *Purtan*.

the

the Northward of *Tranſoxiana*, and the Country which the River *Sihon* * waters. The ſecond Diviſion is *Zagatay*, which was call'd by the Antients *Tranſoxiana*, and by the *Arabs Maouarannahar*. The third is *Caracatay*, which contains *Turqueſtan*, the Country of the *Naimans*, the Country of the *Gelayrs*, of whom the *Keraites* make but a part; the Country of the *Yugures*, *Tangut*, *Khothan* or *Khyta* or *Koutan*; the Country of the *Calmucks*, and the Kingdom of *Courge*, which borders on *China* and on the Sea. The fourth part is compos'd of the antient *Mogoliſtan*, which is *Gog* and *Magog*, whoſe Situation is ſo differently deſcrib'd by Hiſtorians, tho it is indeed the Country poſſeſs'd by *Genghizcan*: Some have placed it in *Aſia Minor*, others only in *Lydia*, others in *Colchis* and in *Hyberia*; and ſome Travellers have placed it in the Country of the firſt *Scythians*, beyond *China*, to the North Eaſt of *Aſia*, ſaying, to ſupport their Conjectures, that the Children of *Magog*, the ſecond Son of *Japhet*, went from the North Parts of *Europe* to the North Parts of *Aſia*, where they gave their Name to the Country they inhabited. In a word, this Country is ſituate in the moſt Eaſtern Part of *Aſia*, to the Northward of *China*, and was always well-peopled. The Oriental Writers call its Inhabitants *Moguls*, and the *Europeans* have given them other Names.

* Oxus.

In the time of *Genghizcan*'s great Grandfather, they made a vaſt progreſs, and advanc'd as far as *Caracatay*, where they oblig'd ſome Cans to pay them Tribute; but in the twelfth Century, in which *Genghizcan* was born, they were Tributaries to the King of the *Keraites*.

Fadlallah *in* Tarikh Gazany.

In the ſeventh Age there were two ſorts of *Moguls*, the one called *Dirlighin Moguls*, and the other *Niron Moguls*: the Sequel of this Hiſtory will ſhew why they were thus call'd. The *Dirlinghin Moguls* were the Nations of *Congorat*, *Berlas*, *Mercout*, *Courlas*, and many others. And the Inhabitants of *Merkit*, *Tanjout*, *Mercat*, *Joumogul*, *Nironcaiat*, *Yecamogul*, and ſome others beſides, were call'd *Niron Moguls*; amongſt whom we muſt obſerve that the *Yecamogul* and *Nironcaiat* properly belong'd to *Genghizcan*'s Family.

The Word *Cayat* ſignifies a Smith. *Cabalcan*, the Great Grandfather of *Genghizcan*, to make himſelf diſtinguiſh'd from the other Cans of the Tribe of *Niron* his Relations, added the Name of *Cayat* to that of *Niron*; which Name his particular Tribe were known by: Since which time, this Name, as a Title of Honour, has remain'd not only to the Tribe, but to the Can himſelf, who is the Head of them all. The Origin of this Word was deriv'd from a certain People who liv'd at the remoteſt Northern Parts of *Mogoliſtan*, which were call'd *Cayat*, becauſe their Chiefs had heretofore erected a Foundary for Iron-work in a Mountain called *Arkenekom*, which gain'd them a great Reputation, and made this Branch of the *Moguls* highly eſteem'd, by the great Advantage all the *Moguls* Country receiv'd from this Invention[1]; they therefore called theſe People the *Arkenekom-Smiths*. And *Genghizcan*'s Anceſtors being a-kin to them by Alliances with this People, [2] ſome miſtaken

Rubruquis.

[1] They had never before that time had the Art of making uſe of Iron.

[2] *Tunc temporis Chingis faber quidam erat in populo Moal, & furabatur de animalibus Unc Gan quod poterat, &c.*

Wri-

Writers have publiſh'd, that this Prince was the Son of a Blackſmith, and had been of that Trade himſelf. What occaſion'd them to fall into this Error was, that every *Mogul* Family, to preſerve the Memory of theſe illuſtrious Founders, or Smiths, were accuſtom'd the firſt Day of the Year to celebrate a Feaſt, during which they erected a Forge, with its Bellows, in which they lighted a Fire, and heated a Wedge of Iron, which they beat with Hammers upon an Anvil; and this Beating was preceded and concluded with Prayers. Theſe Writers doubtleſs, not knowing the Meaning of this Ceremony, and ignorant of the Reaſon why the Sirname of *Cayat* was given to *Genghizcan*'s Family, were perſuaded that this Can had been a Smith, and that in Thankfulneſs to God for having raiſed him to the Throne, they had eſtabliſhed this Ceremony. Thus having ſearched no farther into the Hiſtory of the antient *Moguls*, they made *Genghizcan* paſs for a mean Perſon, whoſe Elevation to the Empire was owing to nothing but his good Fortune.

But thoſe Hiſtorians who have made a curious ſearch into Antiquity, to diſcover the Origin of this Prince[3], have had other Sentiments of him. They all ſpeak of his Father *Piſouca Behader*[4], as of a Can the moſt conſiderable amongſt the antient *Moguls*: He had, ſay they, two Kingdoms of great Extent; he had married *Oulon Aikeh*, the Daughter of a

Abulcair. Bin Abdallatif. Marrakeſchy *in* Almaſalic, *or* Almamalic. Condemir *in* Habib Aſſuyar.

[3] This Emperor was Maſter of two Kingdoms, over both which he ruled.

[4] The *Mogul* Emperors, to the number of twenty one, have reigned in *Perſia* 150 Years; the firſt of which was *Genghizcan* the Son of *Piſouca*.

Can, his [5] Relation, who had gained many Victories over his Enemies. [6] It may be plainly seen by this that the mean Birth they report him to have had is purely the effect of the Ignorance or Malice of these Writers; whereas his Father was descended, in a direct Line for seven Descents, from *Buzengir* sirnamed the Just, whose Reputation was so great both in the Eastern and Northern Parts of *Asia*, that there was no considerable Prince who would not gladly have past for his Relation, or been proud of being ally'd to him. [7] We may then rest assured that *Genghizcan* the Son of *Pisouca* was born a Prince or Can.

* *Remus* and *Romulus* Sons of *Mars*. *Alexander* the Son of *Jupiter*.

As almost all Empires * and illustrious Families have their fabulous Stories and false Miracles to grace their Beginnings, the *Moguls* have not failed to have theirs, and have rather chose to corrupt their History than to let it pass unadorn'd with something marvellous. They have attributed strange Revelations to *Genghizcan*; and to gain the greater Veneration from the People, they have even deify'd him: those who were most interested in his Advancement, have had the insolence to make him pass for the Son of God; but his Mother, more modest, said only, that he was the Son of the Sun: but not

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[5] They were all Emperors of the East, and the greatest of them all was *Buzengir Can*.

[6] The greatest of these was *Buzengir*, from whom all the *Mogul* Cans descended.

[7] *Bin Abdallatif* in his second Chapter of his *Lubbattaouarikh* says, that *Genghizcan* lived in the days of *Abou Muslim Merouzy*, who according to the Historian *Almakine* was in the days of *Merouana* the elder, the last of the *Ommiades* Califs. This *Abou Muslim* was he who took the Diadem from the *Ommiades* Califs, and gave it to the *Abassides*, *A. D.* 749. *Heg.* 132.

being

being bold enough to aver that ſhe was perſonally belov'd by this glorious Planet, ſhe pretended to derive this fabulous Honour from his ninth Predeceſſor; and his Partizans reported, that *Buzengir* was the Son of the Sun.

The *Turks* and *Tartars* believe that the Mother of *Buzengir* was the Root from whence all the *Mogul* Emperors ſprung: and Hiſtory, or fabulous Story, has given ground to Hiſtorians to report, that a Woman was the firſt of this illuſtrious Family, which cannot be traced farther than her: ſhe is called *Alancoua*[1]. She had been married, and had born two Sons, the one named *Bactout*, and the other *Balactout*, according to *Marcopolo*'s Report: other Authors call them *Belkeda* and *Yekeda*. 'Tis ſaid that *Douyan-Byan* her Husband died ſome time after; and that inſtead of thinking of marrying again, being eſteem'd a very vertuous Lady, ſhe lived a retired Life, and eaſily made the World believe that ſhe applied her ſelf wholly to the well educating of her Children: Neverthèleſs ſome time after ſhe appear'd to be big with Child[2], at which her deceaſed Husband's Relations murmur'd, and ſhe was at laſt forced by them to appear before the chief Judge of the Tribe. It is true, ſhe made no ſcruple of doing it, but went boldly to the Judge, and deſired him to give attention to what ſhe ſhould relate, and weigh well every

Marrakeſchy.

Marcopolo.

Marrakeſchy.

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[1] It is affirm'd that *Genghizcan* derived his Original from a Woman called *Alancoua*.

[2] She became with child; they accuſed her of a Crime, and carried her before the Judge, who queſtion'd her about it: ſhe ſaid ſhe had not had converſation with any Man living, and was upon her Bed, when a Light appear'd which penetrated three times into her Body.

circum-

circumſtance of what had happen'd to her, before he paſt his Judgment on her. The Judge asked her by whom ſhe was with child: ſhe
Mirconde. anſwer'd that no man had occaſioned it, but that one day lying negligently upon her Bed, an extraordinary Light appeared, illuminating the dark Room where ſhe lay; that this Light, whoſe exceeding Brightneſs even blinded her, ſeemed to environ her, and three times ſhe felt it penetrate even into her Body. [3] And this good Lady being deſirous to prove her ſelf innocent to the People, and to perſuade them that her conceiving with child was a Prodigy, and not naturally, ſhe is ſaid to have added, that each time the Light penetrated her Body, ſhe
Marrakeſchy. conceived a Son; and therefore they muſt wait till the time of her Delivery, and that if ſhe brought into the world three Male Children, it was an inconteſtable proof of the Truth of what ſhe told them; but on the contrary, if ſhe brought not three Sons, ſhe would ſubmit to ſuffer the moſt cruel Torments they could invent. The time of her Delivery being come, ſhe ſilenced the Calumnies her Husband's Relations had raiſed of her, and juſtified her Virtue [4] by bringing three Sons, who in proceſs of time gave their Names to three conſiderable Tribes, of which they were the Chiefs.

Mirconde. *Buzengir* was one of theſe three Sons, and the Heads of their Deſcendants were called *Nouranyoun*, that is to ſay, Children of Light. This Fable hath cauſed ſome Authors to call *Genghiz-*

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[3] I conceived with child, and I am big with three Sons; wait till I am deliver'd, and if I bring three Male Children, you will be convinced of the Truth of what I ſay: if I bring not three Sons, do with me whatſoever you think good.

[4] She brought into the world three Male Children.

can

can the Son of the Sun, believing him to be descended from *Alancoua* by *Buzengir*, his Predecessor in the ninth degree. *Marrakeschy* an *Arabian* Historian, who relates this Fable, professes that he does not credit it, and that he is fully persuaded this Lady only invented it to avoid the Death which by her Crime she had merited[5]: but the *Persian Condemir*, a celebrated Historian, compares the Chastity of *Alancoua* to that of the Moon; and after having related the Fact in a more modest manner, affirming that the Light enter'd into her Mouth, and thence descended into her Womb, adds, that she was really brought to bed of three Sons, as she had foretold: And this Prediction, being thus verified, made her be afterwards look'd on as a Saint or Propheteſs.

It is most certain, that the *Moguls* look on this Fable as a sacred Truth, and that it is held a great Miracle amongst them; and they remain persuaded that God sending his Light to *Alancoua*, design'd that a Prince should be one day born of the Descendants of this Woman, who should avenge God on Mankind for all the Injustice committed by them on Earth; and they believed *Genghizcan* to be that Prince.

These three Children, whose Names were *Bucan*, *Bosky* and *Buzengir*, no sooner appear'd in the world, but Superstition consecrated *Alancoua's* Cheat to the People, and distinguish'd these her three last Sons from all the other *Moguls*, and the People gave to them and their Successors the Sirname of *Niron*[6]: I say, to Mirconde.

[5] She invented this Fiction only to avoid being put to death.

[6] Corrupting the Word *Nouranyoun*, which signifies Children of Light.

these

these three last Sons, for her other Children were called *Dirlighin*, to distinguish that they were only *Moguls* born without a Miracle.

The same *Condemir* makes *Alancoua* to be descended from *Noah*; [7] he says, that she was the Daughter of *Tchoubinecan*, whose Ancestors he makes to be *Oguz*, *Caracan*, *Mogolcan* and *Turk*, who was the Son of *Japhet*, the Son of *Noah*: this *Turk* is the Person from whom the *Turks* pretend to proceed, he was the first King of the *Eastern Tartary*, in the days of *Cayamerres* the first King of *Persia*.

In fine, *Genghizcan*, according to the Report of *Fadlallah* who writ his Life, had for his Father *Pisouca Behader*, and for his Grandfather *Purtan* the Son of *Cabalcan*, who sprung from *Tumenecan* Son to *Baisancourcan*, whose Father was called *Caiducan*; this last was the Son of *Toutomitencan*, who had for his Father *Boucacan* the Son of *Buzengir*, sirnamed the Just.

Bin Abdallatif. Amongst these Princes there were particularly three, who have render'd themselves worthy our notice: *Buzengir*, by a thousand Virtues, and by his Quality, being King of *Cotan*; *Cabalcan* made himself the Admiration of all *Asia* by his Courage; and *Pisouca*, the Father of *Genghizcan*, was fam'd for having brought under his Command the greatest part of the Chiefs of the *Mogul* Nations, with the Kings of *Caracatay*, who troubled his Quiet: he vanquish'd them, notwithstanding they frequently receiv'd Succours from the King of the nor-

[7] *Turk*, the Son of *Japhet*, succeeded his Father; the *Turks* call themselves Sons of *Japhet*. He was the first *Turkish* King, as *Kayoumerres* is reported to have been the first King of *Persia*.

thern Parts of *China*, or from *Cathay*. The last Battel that *Pisouca* fought, before the Birth of *Genghizcan*, was against a People called *Soumouguls*, or *Tartars*: To revenge himself for an Affront he had received of them, he caused his Forces to march to their Frontiers, enter'd and pillag'd their Country. *Temugincan*, General of several Hords or Tribes, came to drive him thence; but *Pisouca* went to meet him, and put him to flight after a bloody Battel, and return'd with Honour to his Country-House, where he commonly resided, called *Dilon Yldac*, in *Yeca-Mogolistan*. An. Dom. 1154. Heg. 549.

To perpetuate the Memory of this Victory, he gave the Name of the Can he came from vanquishing, to a Child of which *Olon Ayke*, the first of his Wives, was soon after brought to Bed [1], calling him *Temugin*. [2] And congealed Blood being found in the Infant's Hands, [3] *Pisouca* was much surprized, it appearing to him an extraordinary Accident; he therefore, according to the Custom of the *Moguls*, consulted the Astrologers and Southsayers [4]; but he was not content with their Conjectures. And *Soughoudgin* his Relation, and first Minister, a [5] Man of great Capacity, very skilful in warlike Affairs, and one who had acquir'd much Knowledge in *China*, where he had long resided; I say, this *Soughoudgin* was the only Person Condemir. Mirconde. Texeira. Condemir.

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[1] *Genghizcan* was born *Anno Domini* 1154. in the Reign of *Lewis* the seventh King of *France*; and this Year was the Year of the *Hog*, according to the *Mogul* Calendar.

[2] *Cadrikhun fesurde Dermucht Dacht.*

[3] He was first named *Temugin*.

[4] *Genguizcan Hijo de Sukik Badur nacio corriendo elano dela Hyxara*, 546.

[5] *Pisouca* called him *Temugin*.

who

An. Dom. 1154. Heg. 549. Texeira.

who could satisfy the *Mogul* Can; [6] he told him, That the Planet that reign'd at his Son's Birth, ſhew'd that he ſhould have many Enemies to combate with; and that the Blood obſerv'd in his Hands foretold that he ſhould ſtain the Fields with their Blood, and overcome them all; and that he ſhould in a little time be Grand Cham of all *Scythia*, becauſe the Houſe of his Nativity [1] in his Horoſcope was *Libra*, which was a celeſtial Sign, and the ſeven Planets at that time were all in that Sign.

Condemir.

In effect, the Eaſtern Authors ſay in their figurative Stile, 'That the Air or Wind, impatient of his Severity, blew with ſuch Violence in *Aſia* in the time of his Reign, that many thouſands of People were deſtroy'd.'

This Prediction pleaſed *Piſouca*: He ſoon conceiv'd mighty hopes equal to what it promiſed, and thought he could ſee in his Son *Temugin*'s Face all the Preſages of an heroick Mind. Nor was he deceiv'd in his Conjectures: This young Prince had ſcarce attain'd to his ninth Year, when he would apply himſelf to no other Exerciſe than Arms.

Abulcair.

The great Miniſter *Soughoudgin* died before this time, but he left a Son called *Caraſchar Nevian*, who was a Man of great Parts and Learning. *Piſouca* choſe him to breed up [2] *Temugin*; and the Sequel proves that he made no ill choice.

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[6] *Quando Chinguizcan nacio, truxo en ſus dos manos a pretedo en cada una dellas un poco de Sangre que fue cierto pronoſtico de ſu crueldad.*

[1] His Horoſcope was *Libra*, a celeſtial Sign, and all the ſeven Planets in it.

[2] Seeing his Son of a noble Genius, he committed him to the Care of an *Atabec*, or Governour, of high Birth and Quality.

About

About this time *Piſouca* ſaw the Courſe of his Proſperity croſs'd by an adverſe turn of Fortune. The King of *China* took and kept him long a Priſoner in his Dominions, and treated him very ill; but *Piſouca* had the good Fortune at laſt to break his Chains. He bribed thoſe that guarded him, and found a way to eſcape to the *Yeca-Mogul*; where being come, he thought of nothing but how to revenge himſelf upon the King of *China*. In order to which, he married his Son *Temugin* (tho he was not thirteen Years old) to a Princeſs who was Daughter to the Can of *Naiman*, who had as much Cauſe as he to hate the King of *China*. Theſe two Cans were deſigning to go and attack this Prince with all their united Forces, but Death prevented them [3]: for *Piſouca* died, and then all things were quite alter'd in leſs than a Year's ſpace, and put into a very ill Poſture. An. Dom. 1166. Heg. 562. Bin Abdallatif.

Piſouca having made war with the People of *Tanjout*, *Merkit*, and ſeveral other Tribes of the Branch of *Niron*, his Relations, and forc'd them to acknowledge him for their Sovereign; ſoon after his Death all theſe Nations revolted, the Cans of *Tanjout* and *Merkit*, *Gemouca* Couſin to Prince *Temugin*, and ſeveral Heads of other Tribes whom *Piſouca* had ſubjected, join'd together, and came to attack *Temugin*, who, notwithſtanding his Youth, courageouſly ſet up his Standard [4], animated by his Mother's Example, who ſhow'd her ſelf a noble Princeſs, ſuch as it became *Piſouca*'s Wife to be. He Bin Abdallatif.

[3] When *Piſouca* died, *Genghizcan* was but thirteen Years old; *Ann. Heg.* 562. It was in 1166. two Years or thereabouts after the Birth of *Philip Auguſtus* King of *France*.

[4] It was a Staff, at the end of which a Horſe's Tail was faſten'd, which ſerved for a Standard in the Armies.

ex-

An. Dom. 1166. Heg. 564.

exhorted his Subjects to defend themſelves, and with her, putting himſelf at the Head of his Army, march'd to his Enemies, and immediately gave them battel with good Succeſs. But Fortune in the end turn'd againſt him; he was beaten, and *Temugin* fell ſeveral times into his Enemies hands, yet had always the luck to eſcape.

Mirconde.

Being in the fourteenth Year of his Age, he eſpouſed *Purta Cougine*, the Daughter of a *Mogul* Can, the Chief of the Nation of *Congorat*, and Kinſman to *Ounghcan* King of the *Keraites*. By this Lady he had a Daughter that Year:

Ounghcan *King of the* Keraites, *called* Preſter John.

[s] But the Year following a powerful Party of the Inhabitants of *Merkit* having learn'd that *Temugin* was gone from his Kingdom on an Expedition, went into *Nironcaiat* to plunder it, it belonging to one of his Tribes. They ſurprized thoſe few Forces that guarded it, and after a ſlight reſiſtance, they enter'd and carried off all that was valuable, as alſo the Princeſs *Purta Cougine*, who was big with her ſecond Child, and ſent her to the King of the *Keraites*, thinking it would much oblige him to put into his power a Princeſs of ſuch extraordinary Beauty as ſhe was.

The King of the *Keraites* certainly receiv'd this Preſent with much Joy; but he always look'd on *Purta Cougine* as a Father on his Child; and tho *Temugin* had a great many Enemies in his Court who preſs'd him to marry this Lady himſelf, he anſwer'd, that he could not marry his Son's Wife. He ſpoke thus, becauſe in the

[s] The Perſecutions *Temugin* ſuffer'd from the neighbouring Cans or Princes.

time

time that he made a League of Friendſhip with *Piſouca*, he called *Temugin* his Son; he therefore treated her as if ſhe had been his own Daughter. An. Dom. 1168. Heg. 564.

So ſoon as *Temugin* heard that his Wife was in the King of the *Keraites* Hands, he order'd a Nevian [6] to go and demand her in his Name, and to acquit himſelf of this Commiſſion with all Diligence. The Nevian obey'd, and was no ſooner arrived at *Caracorom*, where this King kept his Court, but he obtained Audience; and after having made him the uſual Compliments, he declared the Subject of his Embaſſy. The King received him favourably, and granted all he deſired; he even committed the Princeſs to his Care, charging him to treat her with all the Reſpect and Tenderneſs that he in duty owed to his Monarch's Wife.

The Princeſs *Purta Cougine* was ſo near her time, that ſhe was obliged to ſtop for ſome Days on the Road; in which time ſhe was deliver'd of a lovely Son, whom ſhe cauſed to be wrapt up in ſoft Paſte, and ſo carried in her Lap, without harming its tender Limbs. This ſucceeded ſo well, that when ſhe arriv'd at *Temugin*'s Palace, notwithſtanding the tedious Journey ſhe had gone, the Child was found to be in perfect Health. The Care ſhe had taken of this young Prince was very acceptable to her Lord: He call'd him *Jougi* [7]. And now altho *Temugin* had continued to ſupport a War for ſeven or eight Years after his Father's Death, and that *Oulon Ayke* his Mother uſed all her Efforts to maintain him on the Throne Condemir.

[6] That is to ſay, a Prince of that Court.

[7] In the *Mogul* Language *Jougi* ſignifies happily arrived.

An. Dom. 1170. Heg. 566. his Father had left him in, yet of neceſſity he muſt at laſt ſink under the weight of ſo many Enemies; and therefore it was no wonder that he was in the end taken Priſoner by the Tribe of *Tanjout*. [8] And what was more grievous to him than his Priſon, was, that his own Tribe of *Niron Cayat*, ſeduc'd by *Toucta Bey*, Can of the *Merkites*, the moſt powerful of all his Enemies, revolted at the ſame time, and took up Arms againſt him. He again had the good Fortune to eſcape from his Enemies hands by his Wiſdom; and then he began wiſely to conſider, that tho he had again eſcaped, yet he muſt now yield to Neceſſity, and provide a Retreat for himſelf, in caſe his Enemies refus'd to make a Peace with him; and that ſuch a Retreat could not be procur'd from any Prince, but on very diſadvantageous Terms. He therefore made all the Advances poſſible to bring the Cans to an Accommodation. He offer'd them all they could deſire; but they having no other Deſign than entirely to ruin the Family of *Piſouca*, rejected all his Propoſals, in ſuch ſort, that they invaded and uſurp'd the greateſt part of his Dominions. He uſed many vain Efforts to reſiſt them; ſo that at length, deſpairing to retrieve his Loſſes, he took a Reſolution to take refuge under the King of the *Keraites*, who he flatter'd himſelf would give him a good Reception, becauſe *Piſouca* his Father had before aſſiſted this Prince againſt his Enemies.

About this time *Temugin* had a Dream that preſag'd his future Greatneſs. He dream'd

[8] The Tribe of *Niron*, who had been ſubdued by *Piſouca*, abandon'd *Temugin*, and put themſelves under the Banner of the Tribe of *Tanjout*.

that

that his Arms were grown of an extraordinary length, that he had a Sword in each of his Hands, and that the Point of that in his right Hand was turn'd towards the East, and the Point of that in his Left to the West. He communicated this Dream to the Queen his Mother, who explain'd it in a manner suiting the ambitious Ideas she had conceiv'd of him. She told him, that these two Swords prefigured to him the Empire of two Parts of the World.

An. Dom. 1170. Heg. 566. Marrakeschy.

Flatter'd with such vast Expectations, he was confirm'd in his Design of retreating to the Grand Can's. To this effect, he sent a Prince, or Nevian, to *Caracorom*, and did not in vain implore the Protection of *Ounghcan*: The King granted him an *Asylum* in his Court; and sent him word by the Nevian, that he might look on him as a Man who thought himself absolutely bound to his Service, by the singular Obligations he lay under to his Father *Pisouca*. *Temugin*, thus assured of the Grand Can's Protection, had nothing more to do but contrive his Retreat. He left the Management of his Kingdom to his Uncle *Utagekin*, and marry'd the Queen *Oulon Ayke*, his Mother, to the *Emir Buzrac*, whom he made to sit on his right hand above all the other Princes; and then he departed with *Caraschar* to go for the King of the *Keraites* Court. [9] *Caraschar* took all the Precautions imaginable for the Safety of his Prince whom he had the Honour to accompany. He chose six thousand Soldiers for his Guard,

[9] Accompany'd by *Caraschar*, he took refuge under *Ounghcan*.

An. Dom. 1170. Heg. 566.

[1] and engaged all his faithful Servants to follow him; giving them hopes that the Grand Can would not fail to lend Assistance to *Temugin*, and re-establish them in their Fortunes, to the Confusion of their Enemies. Thus the brave Son of *Pisouca* put himself at the Head of those who would follow his Fortune; which tho but few in number, and appearing an inconsiderable Band of Forces, yet in respect of their Courage and Fidelity to their Prince, were formidable.

CHAP. II.

Of Ounghcan *King of the* Keraites, *otherwise known by the Name of* Prester John *of* Asia. *Of the Arrival of* Temugin *at* Caracorom, *and of the Conspiracy formd against him there.*

Matthew Paris.

BEFORE we speak of the Reception *Ounghcan* gave *Temugin*, I think it will not be improper to relate what Historians have said of this King, because he was not only a Prince of glorious Memory, but also a Person who has a considerable share in this History.

His Predecessors had been powerful Lords in the Northern Parts of *Asia*, that is to say, in *Mogolistan*, in *Gelair*, *Turqueſtan*, and some other Parts of *Caracatay*. Some of his

[1] *Pisouca* being dead, this young Prince went to *Ounghcan*, who was King of *Caracatay*.

An-

Anceſtors had even aſſum'd the Title of *Pa-diſcha* [2]; but their Greatneſs in time decay'd. And his Family, which was one of the moſt illuſtrious in all *Caracatay*, in the Country of *Gelair*, contain'd ſix great Branches or Tribes of *Dirlighin Moguls*, amongſt whom were the *Keraites*, who made cruel Wars with their Neighbours. The Grandfather of *Oungh-can*, whoſe Tribe reſided at *Caracorom*, was one of the moſt conſiderable and moſt valiant Princes of the *Keraites*, but at the ſame time one of the moſt unfortunate. Several Cans of *Caracatay* combined againſt him, and vanquiſh'd him twice; and one amongſt the reſt, named *Naour*, his Relation and next Neighbour, having drawn him into an Ambuſcade near a Wood, ſeized and immediately ſent him under a ſtrong Guard to the King of *Courga* [3] in *China*, where he finiſh'd his Life in a ſtrange manner; for the King of *Courga* cauſed him to be bound, and ſow'd up in a Sack, and cruelly let him expire on a wooden Aſs.

An. Dom. 1170. Heg. 566.

Fadlallah, *p.* 38.

[4] The Widow of *Mergous*, which was the Name of this unhappy Prince, inconſolable for his Loſs, and having a lively Senſe of the unworthy Uſage given her Husband, took a Reſolution to be reveng'd, whatever it coſt her; and you ſhall ſee in what manner ſhe obtain'd her Ends. Tho *Naour* was the principal Cauſe of her Grief, and Object of her Hate, ſhe feign'd herſelf to be angry with none but the King of *Courga*, and caus'd *Naour* to be told, after ſhe had been fifteen Months a

[2] Which ſignifies Emperor.
[3] Some pretend that this *Courga* was *Corea*.
[4] She was call'd *Coutouky*.

An. Dom. 1170. Heg. 566.

Widow, that being resolv'd to leave off her Mourning, she passionately desired to divert her self with his Company; and that if he yet retain'd any part of that Affection he had profess'd to have for her before her Marriage with *Mergous*, she should not refuse to make him her Husband: In fine, that if he appprov'd of what she propos'd, of making merry with her, he should prepare to receive her, for she would forthwith come to him, with only a few of her Attendants; and that she would take care to bring with her good store of *Bourachios*, or Leather Barrels, filled with an excellent *Cammez*, or Drink [s]. *Naour* falls into the Snare, and sends the Princess word back, that nothing could be more agreeable to him than her Company. The Lady immediately makes ready to go; and after having sent before her a hundred Sheep, and ten Mares, she sets forward, attended by Chariots, loaden with great Vessels made of Ox-hides, full of *Cammez*. Being arrived near *Naour*'s Tents, she order'd that the Sheep should be given to the Cooks to dress, and the Chariots full of the Vessels placed within two Paces of the Tent in which they were to feast. The Can went out to meet the Princess with all the Demonstrations of Joy and Respect of a passionate Lover. He had a long Conversation with her. The Table was spread, and she caused some of the Barrels of *Cammez* to be brought into the Tent, which she presented to *Naour*. He drank of this Liquor with much Pleasure, and made himself drunk. Then she gave the Signal to her Attendants, who open-

[s] Some call it *Cosmos*. It is a Drink made of Mares Milk, and prepared after a particular manner.

ing

ing the great Barrels, there came forth instantly arm'd Men, who joining with the rest of the Princess's Attendants, fell upon *Naour*, whom she had already stabb'd, and cut him in pieces. Nor could their Fury be appeased till they had spilt the Blood of all those Domesticks whom this Can had caused to come into the Tent to serve them. Such was the Vengeance this generous Woman took on her Husband's Enemy. And she concerted her Measures so well to execute her bold Design, that she retreated in Safety, without any discovery being made of what she had done, or falling into the Hands of those who might have reveng'd *Naour*'s Death. By this great Action she acquir'd a mighty Fame, and all the Princes of that Age highly esteem'd her. An. Dom. 1170. Heg. 566.

Mergous Can left two Sons by this Princess, *Coja Boiruc* and *Gurcan*; the first of whom dying, left several Children, the eldest of whom was *Ounghcan*, who was at first called *Togrul*. At ten Years of Age he accompanied his Father in his Wars. *Togrul* was in that Expedition where his Grandfather was taken by *Naour*, and with much difficulty escaped. And having more Merit, and being better belov'd than the rest of his Brothers, they conceiv'd a most inveterate Hatred against him, when they saw him seated on the Throne of the *Keraites*, which he took possession of after the Death of his and their Father. This Aversion was increased in them, when they saw the King of *China* send an Ambassador to congratulate him, giving him the Name of *Ounghcan*, by which he intimated that he merited the Title of Grand Can, and that he acknowledg'd him for such. And in truth this Name, which signify'd the first of Cans, pleased him so much, that he as- Fadlallah, *p.* 272.

An. Dom. 1170. Heg. 566.

ſum'd it, and quitted that of *Togrul*, which he always diſliked, becauſe it was the Name of a certain Bird that was accounted an ill Omen.

Ounghcan had afterwards more than one Quarrel with his Brothers and Couſins, ſome of whom he put to death. This rigorous Treatment of them cauſed his Uncle *Gurcan* to make war againſt him. They came to Blows in the open Field, where, after a bloody Battel, *Ounghcan* was vanquiſh'd, and deſpoil'd of all his Dominions: But he had recourſe to *Piſouca*, *Temugin*'s Father, and by his Aſſiſtance he expell'd his Uncle *Gurcan*, and purſued him even to the Kingdom of *Cachin*, and ſo was re-eſtabliſh'd in his Throne.

This ſame *Ounghcan*, King of the *Keraites*, was that Prince who made ſo great a Noiſe in the Chriſtian World towards the end of the twelfth Century, [6] under the Title and Quality of the *Preſter John* of *Aſia*, which Name the *Neſtorians* firſt ſtiled him by. And there are yet to be ſeen circular Letters ſent by him to Chriſtian Princes during his Reign; one of which was to Pope *Alexander* III. one to the King of *France*, one to the Emperor of *Conſtantinople*, and one to the King of *Portugal*, all writ in a very lofty Stile; in which he ſeem'd to deſign to give to thoſe Princes to whom they were addreſſed, an Idea of his Greatneſs, and to perſuade them that he was the greateſt Monarch that ever *Aſia* produc'd. There is yet remaining in *French* a Copy of the Letter he writ to King *Lewis* VII. the Father of *Philip Auguſtus*; but it ſeems by the Writing not to have been writ above three hundred

Matthew Paris.

[6] *Ounghcan* is the *Preſter John* of *Aſia*.

Years

Years, and it begins with these Words, 'Pres- An. Dom. 1170. Heg. 566.
'ter *John*, by the Grace of God, the most
'powerful Monarch, King of all Christian
'Kings, wisheth Health, *&c.*'

This Letter is fill'd with an Account of this Prince's Magnificence: He boasts of his great Wealth, the Vastness of his Dominions, in which he comprehends *India*, and all the Inhabitants of *Gog* and *Magog*: he proudly speaks of seventy Kings, who serve him, and are his Subjects; he vaunts of the Tribute he extorts from an *Israelitish* King, who is Lord of many Lords, Dukes, and *Jewish* Princes; he invites the King of *France* to come and see him, promising to give to him great Dominions, and also to make him his Successor. He proceeds in this Letter to name the different sorts of People and Rarities that are in his Kingdoms. In fine, he omits nothing that may conduce to his advantage, and speak him a most powerful Monarch. He calls himself a Priest, because of the Sacrifice of the Altar, which, as such, he performs; and King, as he executes Justice and Right as sovereign Judge. He speaks of St. *Thomas*, conformable to the fabulous Notions of the *Indians*; and at the Conclusion of his Letter, desires the King to send him some valiant Cavalier who is of the *French* Generation. These are his Words.

The Original of this Letter is in the Author's Hands.

But 'tis not difficult to discover that this Letter is a Counterfeit, and that it was not writ by *Ounghcan*. The *Nestorians* who in that Country were very numerous, having established themselves there in the Year 737. by the means of the Missionaries of *Mousoul* and *Basra*, were the Authors of this Letter; having by means of their Emissaries spread a Report over all Christendom, that they had converted the greatest

An. Dom. 1170. Heg. 566.

teſt Part of the People in *Scythia*, and alſo the King himſelf, who was the moſt mighty and powerful King that ever reign'd there; that his Converſion was ſo ſincere, that he was become a Prieſt, and had taken the Name of *John*. They added theſe Circumſtances, to render their fabulous Stories more like Truth; and compos'd theſe vain Letters, to make the Zeal of their Sect more reſpected and commended, by their having gain'd ſo great a Prince to Chriſtianity.

All the uſe we can make of theſe Letters for our Hiſtory, is to prove that the World was at that time perſuaded, and believ'd, that this King was a very great Prince, and likewiſe both a Chriſtian and a Prieſt. There is alſo found a Letter of the Pope's, who ſtiles him a moſt holy Prieſt; yet in reality there is not the leaſt Appearance that he was a Chriſtian, but only that he permitted Chriſtians to live under him, [7] and that ſome of his Subjects had embraced the Chriſtian Religion; nay more, that he even ſuffer'd them quietly to have Biſhops. What is really true, is, that this King was the moſt conſiderable Can of the Kingdom of *Caracatay*, and that a great number of Sovereign Princes paid him Tribute. *Abulfarage* obſerves, that he was Sovereign over all the Eaſtern *Turks*; but we muſt take notice, that in his time the greateſt part of the *Tartars* were call'd *Turks*, tho they were not of the Country of *Turqueſtan*.

Matthew Paris, *p.* 82. *Sacerdotem ſanctiſſimum.*

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[7] *Et vocabant eum Neſtoriani Regem Johannem, & plus dicebant de ipſo in decuplo quam veritas eſſet. Sic ergo exivit magna fama de illo Rege Johanne; & quando ego tranſivi per paſcua ejus, nullus aliquid ſciebat de eo niſi Neſtoriani pauci.* Rubruquis.

Ounghcan,

[8] *Ounghcan* was a Native of the Kingdom of the *Keraites*, whose Dependants were the Inhabitants of *Gelair* and *Tendouc*, which possess'd the largest Countries of *Caracatay*. The capital City of his Kingdom was *Caracorom*, situate about ten or twelve days Journey from the Place where *Temugin* first kept his Court, and about twenty days Journey from *China*. [9] This City after *Ounghcan*'s Reign became the Residence of the *Mogul* Emperors. *Temugin* establish'd his Seat there, and his Successors made it the principal City of the Empire. The Emperor *Octay Caan*, *Genghizcan*'s third Son, caused it to be rebuilt after his Expedition into *China*, and gave it the Name of *Ourdoubaleg*.

An. Dom. 1174. Heg. 570. Condemir.

Rubruquis.

Abulfarage.

This Digression I thought necessary, to prove who *Ounghcan* was, in whose Court *Temugin* sought an *Asylum* from the Persecutions of his Neighbours. And now let us return to this Prince. [2] He arrived safely at *Caracorom*, being conducted thither by the Prince *Caraschar*, *Ann. Dom.* 1174. He was then in his twentieth Year. [3] *Ounghcan* receiv'd him kindly, and gave him all the Marks imaginable of Friendship and Affection, acknowledging the grateful Sense he retain'd of the great Services the deceased *Pisouca* had done him. *Temugin* treated him with a like Respect, and mutual

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[8] *Ounghcan* who was the Governour of the *Keraite* Nation.

[9] *Ounghcan erat Dominus cujusdam villulæ quæ dicitur Caracorom, populum habens sub se qui dicebantur Krit, Merkit.*

[1] And arrived in his own Country, where he built a City, which he called *Ourdoubaleg*; and this was the City of *Caracorom*.

[2] *Caracorom* signifies black Sand.

[3] *Temugin* comes to the Court of *Ounghcan* King of the *Keraites*.

Ci-

An. Dom. 1174. Heg. 570.

Civilities paſs'd between them. And, as in all Courts, the Favourites careſs him whom their Maſter reſpects; ſo here the Courtiers all ſtrove to pleaſe and oblige *Temugin*, whom their Monarch ſtrove daily to do Honour to, and much loved.

Abulfarage.

Some Days after his Arrival, *Caraſchar* deſired *Ounghcan* to give his Maſter a private Audience, which was granted. [4] Then *Caraſchar*, being the Prince's Governour, firſt made to the King a full Recital of all the Injuſtice and Perſecutions the *Mogul* Cans had treated this young Prince his Maſter withal ſince his Father *Piſouca*'s Death; and finiſh'd his Diſcourſe with ſupplicating him to permit him to continue in his Court till he was of years to be able to revenge himſelf upon them. *Temugin*, after his Governour had ended his Diſcourſe, aſſured the King of his Obedience and Fidelity; adding, that he would entirely devote himſelf to his Service. *Ounghcan* careſs'd the young Prince, and promiſed him his Protection; and that he would not only make the *Mogul* Cans ceaſe to perſecute the Tribe of the *Yeca-Moguls* who had always been faithful to him, but that he would force the Tribe of *Niron Cayat* to return to their Duty: In fine, he treated him with all the Goodneſs that a King could ſhew, nay indeed uſed him as a tender Father would his Son. He added more Officers to his Retinue, and honour'd him highly. He ſent Lords from his own Court to thoſe Cans who were the greateſt Enemies to *Temugin*, to threaten them in his Name with his Diſpleaſure, declaring war with them if they

[4] He continued in *Ounghcan*'s Service till he was of age.

con-

continued any Hoſtilities againſt *Temugin*. An. Dom. 1174. Heg. 570.

Caraſchar had indeed much Wiſdom and Judgment, and it was doubtleſs by his ſage Counſel and Inſtructions that the young *Mogul* Prince came to be ſo ſoon capable of ſuch a great Truſt as he diſcharg'd in *Ounghcan*'s Court, who honour'd him greatly, calling him his Son; nay he even plac'd him above the Princes of his own Blood, and committed the Conduct of his Armies to him in a War he had with the Can of *Tendouc*. *Temugin* made his Courage appear on this occaſion; and ſome *Mogul* Cans refuſing to pay the Tribute they uſually paid to *Ounghcan*, felt his Valour. He behaved himſelf on all occaſions with ſo much Prudence and Wiſdom, that *Ounghcan* undertook nothing without firſt conſulting him.

All this good Succeſs, and the Confidence the King had in this young *Mogul* Prince, ſeem'd to ſecure him his Favour for ever; but his Virtues created him Enemies, even more dangerous than thoſe who forc'd him to fly his Kingdoms.

The Princeſs *Ouiſoulougine*, Daughter to the King, charm'd with *Temugin*'s Valour and Perſon, fell in love with him, [5] and rejected the Offers of *Gemoucha*, Can of the Tribe of *Jagerat*, who had asked her in Marriage with much Earneſtneſs. *Ounghcan* gave her to *Temugin*, [6] and this Marriage was celebrated with as much Pomp as if it had been the Grand Can's himſelf. *Gemouca* could not patiently ſee this; he lov'd the Princeſs, and ſaw himſelf ſlighted

Abulcair, p. 2. l. 3.

Abulcair, p. 21. l. 5.

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[5] *Gemouca* was in love with *Ouiſoulougine*, but ſhe lov'd *Temugin*.

[6] *Genghizcan* marries the Princeſs; *Gemouca* is mad with Rage, and loſes the Grand Can's Favour.

he

An. Dom. 1175. Heg. 571.

and rejected, his Love and Honour both injur'd and affronted: This enraged him so, that he resolv'd to revenge himself first on his Rival, and then on the King of the *Keraites*.

Marrakeschy, a celebrated *Arabian* Author, says, 'That the Fire of Envy was kindled in 'the Hearts of those who belong'd to the 'Grand Can, and that they invented deviliſh 'Stratagems to ruin the young *Mogul* Prince, 'and set the King against him; that they laid 'Snares (like Huntsmen) to entrap him, and 'omitted nothing to break the Union that 'was betwixt the King and him.' These are the Words of *Marrakeschy*.

Gemouca, now a despairing desperate Lover, easily found People disposed to join with him. A thousand envious Wretches offer'd themselves to assist him in his Revenge: Yet notwithstanding they were all combined against *Temugin*, and their Impatience great to ruin him, it was many Years before they could bring it to pass. The Credit of this young Prince, whom the King had made his first Minister, the great number of his Friends, and the Services he did *Ounghcan*, defeated all their Plots and villanous Designs a long time; [7] but the Grand Can, who wanted nothing but a Mind firm and constant, proof against Sycophants Whispers, at last suffer'd himself to be seduc'd with Calumnies: But before he gave ear to *Temugin*'s Enemies, many great Events past.

Conspiracy against Temugin.

Toucta Bey, Can of the *Merkites*, was at the head of those who sought to ruin the *Mogul* Prince; and seeing that their Designs did not

Abulfarage.

[7] He was valiant, and fear'd of his Enemies, which gain'd him the Envy of his Equals, who did him ill Offices with *Ounghcan*.

suc-

ſucceed, he broke Friendſhip with *Ounghcan*, reſolving publickly to make known the Hatred he bore to *Temugin*. He join'd with the Can of *Tanjout*, and they made a League together, and had ſo formidable an Army when join'd, that they doubted not of overthrowing both the Father and Son-in-law together. They receiv'd into their Party all that were Enemies to *Ounghcan*, as well as *Temugin*; and to make their Friendſhip and League laſting, the Can of *Tanjout* propoſed to the Confederates, to confirm their Union with a ſolemn Oath, frequent with the *Moguls* to ſwear on ſuch occaſions. An. Dom. 1177. Heg. 573.

All the Cans and Emirs, or their Deputies, hew'd in pieces with their Sabres, a Horſe, a wild Ox, and a Dog, and then pronounc'd theſe Words:

"Hear, O God! O Heaven! O Earth! "the Oath that we ſwear againſt *Ounghcan* and "*Temugin*; If one of us ſpare them when oc- "caſion offers, and fail to keep the Promiſe he "has made to ruin them, and aſſiſt their E- "nemies againſt them, may he become as theſe "Beaſts." *The Moguls Oath.*

This Oath was a long time kept ſecret; but at laſt the King and the *Mogul* Prince having been inform'd of all by a Lord of the *Congorats*, prepared for the War, and to prevent their Enemies. *Temugin* ask'd to go againſt them in Perſon. The half of the Army was given him. To theſe Forces he join'd his *Moguls*; and having ſet up his Standard [8], he marched to the Borders of the *Tanjouts*, of whom he got intelligence by his Scouts, and by his extraordinary

[8] This was a long Staff or Pike, to which a Horſe's Tail was ty'd.

Dili-

An. Dom. 1177. Heg. 573. Diligence surprized their General with his Arrival, who did his utmost to avoid fighting, till such time as some of the Allies Forces, whom he expected, had join'd him; and therefore amused *Temugin* so long with sometimes sending Parties towards the Mountains, where others were entrenched, or other Stratagems of War, that the *Naimans*, who being join'd in league with the Cans, were inform'd by their Caraouls. Scouts that the Grand Can had not all his Army with him, took this opportunity, whilst the *Mogul* Prince was on this Expedition, to enter into the Dominions of the King of the *Keraites*; and this Enterprize they undertook by the Advice of a younger Brother of *Ounghcan*'s, whose Name was *Erkecara*, who had many Years before retir'd to the *Naimans*. Whose King *Tayancan*, accompanied with this malecontented Prince, briskly attack'd the Grand Can, who thought of nothing less than this Irruption, having the Year before made Peace with the *Naimans* on very advantageous Terms for them. Tho much surprized, yet he omitted not to oppose them bravely, but in vain; for this unfortunate King, after a tedious Fight, found himself obliged to fly, to avoid falling into the Enemy's Hands. The greatest part of his Soldiers were either kill'd or wounded, the Capital City taken and pillaged; and his Brother *Erkecara* ascended his Throne as King of the *Keraites*. The Remainder of his scatter'd Troops, with Prince *Sancoun* his Son, retired to the Mountains; and *Ounghcan*, by unfrequented Ways, went to seek his Son-in-law, whom he found just on the point of giving battel to the *Tanjouts*, and their Confederates.

The *Mogul* Prince was much amazed when he saw the King in his Camp. He made him many

many Compliments of Condolance, and comforted him with Hopes of having now his full Revenge. In order to which, *Ounghcan* put himself at the Head of the main Body, *Temugin* commanded the left Wing, and a *Keraite* Lord the right; and in this order they vigorously attack'd the *Tanjouts*, who defended themselves obstinately. The Victory was a long time doubtful, but at last the Grand Can was Conqueror; for *Temugin*, after having animated the Troops, both by his Words, and more by his Example, broke in with such Fury upon the Confederates Troops, that he put their right Wing into disorder. The rest of the King's Army taking fresh courage at this sight, fell in upon them with such Resolution, that they were routed: And so great a Slaughter was made of the *Tanjouts* that day, that that Nation was almost intirely destroy'd. An. Dom. 1179. Heg. 575.

But this great Victory could not satisfy *Ounghcan*'s Revenge; he must regain his Throne, and punish the rest of his Enemies. He order'd *Temugin* to levy more Troops. This Prince immediately issued forth his Orders; and by his Care the Year following he had got together a formidable Army of *Keraites*.

The Confederate Cans were not idle on their side, nor were their Troops less numerous. It is true there were but few *Tanjouts*; but to make amends, *Toucta Bey* brought a great number of *Merkites* with him. There likewise came many Hords[9] of *Dirlighin Moguls*. The Can of *Naiman* came in Person at the Head of his Troops, and the Tribes which *Erkecara* had engaged to his Party considerably augmented his Army.

[9] A Hord is a Tribe of *Tartars* living together in Tents.

An. Dom. 1179. Heg. 575. They had at first only Skirmishes, and the Van-Guard on both sides fought several times with equal Advantage; but at last, the two Armies seeing each other, ranged themselves in Order of Battel, and *Temugin* at the Head of his Troops began the Fight. He was immediately follow'd by the whole Army: The Fight was smart and very obstinate, and perhaps the most bloody that History ever recorded. The Leaders of the Enemy at last gave way and fled: Their Example despirited all their Forces, who soon follow'd, and so great a Slaughter was made of them by the Pursuers, that the Fields were all dyed in their Blood. In this dreadful Confusion it was not known what became of *Erkecara*; but the Grand Can *Ounghcan* his Brother, enter'd victorious into *Caracorom*, and was re-established in his Throne *An. Dom.* 1179.

An. 1180. The Year after this famous Victory, *Gemouca*, Can of the *Jagerats*, who was the Author of this War, being still an Enemy to *Temugin*, and holding a Correspondence with the Confederate Cans, by the Mediation of the Prince *Sancoun*, obtain'd leave to return to the Grand Can's Court; where he was no sooner arriv'd, but he apply'd himself artfully to gain the Friendship of all those whom *Temugin*'s great Exploits had render'd envious, and who by private Whispers and Practices endeavour'd to lessen his Credit. But he strove above all things to please the Prince *Sancoun*, who was very young. He easily gain'd his Ear and good Opinion: He represented *Temugin* to him in the blackest Colours, to render him odious in his Eyes. He did not stop there; he strengthned his Cabal, redoubled his Plots, and spread many Calumnies against the *Mogul* Prince,

Prince, which his Friends ſupported. He fail'd not to find People enough who ſubtly inſpired Prince *Sancoun* with the Sentiments they deſired againſt *Temugin*; making him believe he was an ambitious Man, who had no other deſign in view, but to deprive him of the Succeſſion, and get the Crown. To accompliſh which, he held ſecret intelligence with *Tayancan*, King of the *Naimans*, whoſe Daughter he had marry'd in his Minority, which King was a known Enemy to his Father the Emperor; and that *Temugin* built his Hopes on this Can's Aſſiſtance, of whoſe Friendſhip he was well aſſur'd. An. Dom. 1180. Heg. 576.

Theſe Diſcourſes had at laſt the Effect *Gemouca* deſir'd upon the young Prince, and *Temugin* paſt in his Opinion for a Traitor. He by many Letters to the Grand Can his Father, advertiſed him of what he had been ſecretly inform'd, and omitted nothing that could render the *Mogul* Prince ſuſpected. The King at firſt did not regard *Sancoun*'s Advice, but look'd on it as coming from *Gemouca*'s Malice, who had inſpired him with theſe Notions: and without giving ear to it, continued to love *Temugin*, and to employ him on ſeveral Occaſions where he had need of his Valour or Counſel. But at laſt *Sancoun* and *Gemouca*, the one ſpur'd on by Fear, and the other by Hate, redoubled their Efforts, and took ſo much pains, that they broke the King's Peace, and made him jealous of *Temugin*. The Grand Can's Troops and his being quarter'd together in the ſame Province, the leaſt Motion of the *Mogul* Troops appear'd to Prince *Sancoun* treaſonable Deſigns. This young Prince lived in perpetual Diſquiet and Miſtruſt; he daily ſent Couriers with Packets of Letters to his Father, in which he ceaſed An. 1186.

An. Dom. 1192. Heg. 588.

not to adviſe him to be on his guard, and ſaid all that his Imagination or Fears could invent againſt *Temugin*. *Ounghcan* was no longer proof againſt his Son's Sollicitations, who conjured him earneſtly to ſecure *Temugin*'s Perſon; yet it was not without much Reluctance that he at laſt conſented to reſolve on ſeizing upon him. For firſt the Love he had for the [7] Princeſs his own Daughter, and next his reflecting on the great Services *Temugin* had done him, long kept him in ſuſpence, and racked his Soul: but his Love for his Son overcame all; and the Fear of *Temugin*'s wronging him of the Crown when he was dead, as he was made to apprehend he deſign'd to do, made him determine to ſecure his Son-in-law.

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[7] The Princeſs ſaid to her Father weeping, my Husband is innocent, believe not theſe malicious Tongues. *Abulcair*.

An. Dom. 1193. Heg. 589.

CHAP. III.

Temugin's *Retreat from* Ounghcan's *Court. His first Combat with his Father-in-Law's Troops. The* Moguls *refuse to pay Tribute to* Ounghcan. Temugin *is declared General of the* Mogul *Army.*

WHEN *Temugin*'s Enemies were assured that the King had resolved to seize this Prince's Person, they were overjoy'd; [1] but as it often happens in the Affairs of this world, that the Success does not always answer our Desires, and that Fate often confounds our politick Designs, the *Mogul* Prince's Affairs took quite another turn than *Ounghcan* and *Genouca* expected.

Bata and *Kischelik*, two of the King's Slaves, (some Authors say they belong'd to an old Lady of the Court) heard from a Place where they were hid some part of this Conspiracy; but particularly the Resolution the King had taken to arrest *Temugin*. [2] They hastened to the Hord where this Prince was encamp'd with his Troops by the King's Order, who had sent him from Court under pretence that his Presence was necessary in the Army, but in

[1] *Temugin* remain'd more than eighteen Years in *Ounghcan*'s Service. *Mirconde.*

[2] *Ounghcan* was displeased with two young Men, who fled for Safety to *Temugin*, who receiv'd them kindly, and hearken'd to them. *Marrakeschy.*

An. Dom. 1193. Heg. 589.

reality to get him away from his own Guards; for all the Soldiers ador'd the *Mogul* Prince, both becauſe of the brave Actions he had done in the Field, and his Liberality to them every where elſe, of which they had a grateful Senſe. [3] Theſe two Slaves gave him notice to take care of himſelf; nay, it is ſaid, that they told him the very Day that was fix'd to ſeize him.

Tho *Temugin* could hardly credit what the Slaves told him, yet he did not omit to thank them, and promiſed that on all occaſions wherein he could ſerve them, he would manifeſt his Gratitude for the Affection they had ſhew'd for him. After this, he conſulted *Caraſchar*, and the reſt of his faithfulleſt Friends, what to do; amongſt whom it was reſolved, that they ſhould not do any thing raſhly, but lie in ambuſcade on their guard, and if any came to attack them, defend themſelves valiantly. And the Slaves aſſuring him it was in his Tent he was to be ſeized, *Temugin* order'd that all things of value ſhould be remov'd out of it, that the Pavilion and Tents ſhould be left ſtanding, that all his Family and Officers ſhould quit them, and that they ſhould leave Fires burning in the Camp all Night. Then he march'd away with all his Troops, to go and poſſeſs themſelves of a narrow Lane or Paſs.

Temugin's Officers had no ſooner executed his Orders and departed, but *Ounghcan*'s Troops, who had marched all Night, arriv'd. They were far more numerous than *Temugin*'s, and commanded by *Sancoun* and *Gemouca*. The

[3] They even told him the time when *Ounghcan* deſign'd to fall upon him. *Abulfarage*.

Prince

Prince rid full ſpeed up to the Tents which he ſaw ſtanding, and illuminated by the Fires left within; [9] but the *Mogul* Prince's Tent he chiefly aim'd at, at which they ſhot a prodigious Quantity of Arrows, not doubting but the Cries of the Wounded would ſoon drive out the Enemy they wanted to find: but they were much ſurprized when they could hear no Voice or Noiſe. They enter'd, and finding no body in that nor the other Tents, they imagin'd Fear had made the *Mogul* Prince betake himſelf to flight. They reſolv'd to follow him; and looking on him not as an Enemy whom they muſt fight, but as a Man diſmay'd by his own Guilt, who ſtrove to eſcape from them, they follow'd the Track where his Army had gone, and never thought of keeping the Soldiers in their Ranks, who marched in diſorder more like a confuſed multitude of Men and Horſes, than an Army. An. Dom. 1193. Heg. 590.

Mean time, *Temugin* who was not above two or three Leagues from his Camp, had poſted himſelf at the foot of a Mountain in a narrow Paſs called *Germeghah*, cover'd by a Wood, with a Brook before him: but when he ſaw his Enemies coming up to him in diſorder, he paſs'd the Brook, and charged them ſo hotly, they had not time to diſcover who they were that aſſaulted them; which increaſed the Diſorder that was already amongſt them, in ſuch a manner, that *Ounghcan's* Troops, after a very ſlight Reſiſtance, fled before him. In this Fight they loſt a great many Soldiers and Offi-

[9] They ran and pierced the Tents with their Arrows, but they perceiv'd no body; then they ſent Detachments after him, but they could not find him. *Marrakeſchy.*

An. Dom. 1193. Heg. 590.

cers. The Prince *Sancoun*[1] himſelf was wounded in the Face by an Arrow, and was obliged to ſave himſelf, and all thoſe that eſcaped from *Temugin*, by flying to *Caracorom*. This Action happen'd *Ann. Dom.* 1193. *Temugin* had not ſix thouſand Men, and 'tis affirm'd that he defeated ten thouſand. He was then about forty Years of Age.

Marrakeſchi.

This firſt Battel was a Preſage to him of a great many other Victories. 'When the Divine 'Providence, *ſays an* Arabian *Poet*, throws 'down to thee the Cable of good Fortune, all 'Creatures ſhall combine to render thee happy, even thy Enemies ſhall contribute to it; 'and if thou meeteſt with any Obſtacle, Fortune ſhall take care to remove it." This was what befel the *Mogul* Prince in the end, thoſe who ſtrove to abaſe him were the cauſe of his riſing; and it ſeem'd as if he ſtood in need of their Hatred and Malice to eſtabliſh him in his Empire.

If the Grand Can had not ſuffer'd himſelf to be pre-poſſeſs'd againſt him, this Prince, who had already lived in his Court nineteen Years, had paſt the reſt of his Life in the Employments and Station he had given him, and had been content with being a Dependant Can under him: but God was determined to make uſe of him to puniſh *Aſia*, whoſe Crimes had arm'd his Vengeance againſt them.

After this Battel *Temugin* thought no more of any thing but how to ſecure himſelf from any farther Inſults, and to open himſelf a way to the Throne. He ſtrait retired with his Forces near to the Lake *Baljouta*[2]: There

[1] *Sancoun* was wounded, and a great number of *Keraites* kill'd. *Mirconde.*

[2] Some call it the Fountain of ſalt Water. *Ibid.*

He

he call'd together all his Relations and Friends; and the Battel of *Germeghah* having as it were given a new Luſtre to his Name, all the Malecontents of the Grand Can's Court fail'd not to go and join with him. [3] There daily arrived in his Camp entire Troops of Soldiers, with their Officers, who had before ſerv'd under him, offering him their Lives and Fortunes. An. Dom. 1193. Heg. 590.

When he ſaw that he had an Army ſtrong enough to execute his Deſigns, he quitted the Lake *Baljouta*, and went and encamp'd on the Frontiers of *China*, upon the Banks of the River *Cacoul* [4], at the foot of a very high Mountain. He ſtay'd there ſome Months, which he very well employ'd: for in that time he accompliſh'd his Deſign of bringing all the Officers and Soldiers intirely into his Intereſt; ſome by Promiſes of Rewards, and others, his particular Friends, by the hopes of Advancement: ſo that his whole Army was diſpoſed to follow him wherever he would lead them. Then he decamp'd, and march'd for *Mogoliſtan* his native Country.

His Subjects the *Yeca Moguls* receiv'd him with Tranſport, as a Prince whom they paſſionately loved, and had loſt with much regret. The Inhabitants of *Niron Cayat* ſent their Deputies; nay, even ſome of the moſt conſiderable Perſons amongſt them went in Perſon to congratulate him on his Return to his Kingdoms, and offer'd him their Aſſiſtance if he had

[3] He retires from the Field of Battel to the Lake *Baljouta*, which is a ſalt Lake, and has not much Water. *Abulcair.*

[4] It was alſo called *Caramouran*, *i. e.* the yellow River, *croceus Fluvius.*

occa-

An. Dom. 1194. Heg. 591.

occasion. He thanked them all for their Good-Will, retain'd those whom he thought most sincere, and concerted with them what measures to take to be revenged on his Enemies. [5] It was immediately resolved in his Council, that it should be publickly forbidden in all the *Mogul* Provinces to pay the customary Tribute to the Grand Can *Ounghcan*. But before this Order was publish'd, they sounded the People's Temper; and knowing they fear'd *Ounghcan*'s Power, they summoned several Diets, in order to dissipate their Fears. The greatest part of the Persons thus call'd, appear'd. *Temugin* laid before them the miserable Slavery they had long groan'd under, the Tyranny that was exercised over them, not only by the King of the *Keraites*, but by his Favourites, to whom they paid intolerable Tribute. He represented to them, That it was in their own power now to deliver themselves from this cruel Yoke; That the *Moguls*, their Countrymen, who had been his Companions in the late Victory, were sensible that their Persecutor was not invincible; That having at their Head now a Man who had gain'd so many great Victories for *Ounghcan* their Enemy, they need not doubt but he would conquer for them also who were his Subjects and Friends: To conclude, knowing the Power Religion has over the Peoples Minds, he finished with assuring them that this important Enterprize which he now proposed to them, proceeded not from himself alone, but that the Almighty had inspir'd him with these

Couroultay.

Abulcair, *p.* 2.

Ibid. *p.* 3.

[5] He stay'd some time near the Lake *Baljouta*, then decamped, and went to the Frontiers of *China*, and there encamped on the Bank of a River at the foot of a Mountain. *Mirconde.*

Thoughts,

Thoughts, and sent him to deliver them from this heavy Yoke of Slavery. An. Dom. 1195. Heg. 592.

This Speech of *Temugin* made such an impression on the Peoples Minds, that all the Assembly gave him their Applause, and promised to obey him. When he was thus assur'd of the Good-Will of his Subjects, the *Yeca Moguls* and *Niron Cayats*, he raised only four thousand five hundred Soldiers more, whom he join'd to those he already had; and then sent and proposed a League to the Commander of the *Congorats*, his Brother-in-law, for his Father-in-law the Can of *Congorat* was dead, whose Daughter *Purta Cougine* was *Temugin*'s second Wife. With this Prince he made a League, as also with the Cans of the Nation of *Courlas*; but for those of the *Soumoguls*, or *Tartars*, they refus'd to enter into the League, till he constrain'd them to it by force of Arms. The Cans of *Mercat*, seeing what had happen'd, chose to do freely what he would otherwise compel them to. And several Tribes, after their Example, put themselves under his Command, notwithstanding they were sollicited by some Cans to stand out, particularly those of *Merkit*, amongst whom *Touctabey*, the mortal Enemy of *Temugin*'s Family, was the most powerful.

All the Cans of *Soumogul*, *Meroat*, *Courlas*, the *Yeca Moguls*, *Niron Cayat*, and some others, caused to be publish'd in their Dominions, that for the time to come, no more Tribute should be paid to *Ounghcan*, on any Cause or Pretext whatsoever. Pursuant to this Declaration, the People of all those Countries pull'd down the Offices, and drove away the King of the *Keraites* Receivers, who fled to *Caracorom* to give the King Advice of this Rebellion. *The* Moguls *refuse to pay Tribute to* Ounghcan.

Ounghcan

An. Dom. 1197. Heg. 594.

Ounghcan used all the means possible to oblige these petty Sovereigns to return to their Duty, but he could not gain his ends; and at last despairing to obtain any thing of them by gentle means, he remitted all sorts of Tribute, and Impositions to the *Merkites*, who had not revolted from him, and made large Promises to *Toucta Bey* their principal Can, hoping that this Party of the *Moguls* would ballance the Power of the other.

It is true, *Temugin*'s Cunning and Wisdom was such, that all the Grand Can's Threats and Promises were ineffectual, either to regain or intimidate the People's Hearts; he knew so well how to guard his own Frontiers, and those of his Allies, that his Enemies could not penetrate into their Countries. In fine, his Conduct was such, that all the Nations of his Party look'd upon him as their Deliverer. Yet tho he was very desirous to enter upon Action, he omitted not to counsel the other Cans first to send an Ambassador [6] to *Ounghcan*, to propose an Accommodation, on condition that he should release them from all Taxes, as he had done the *Merkites*.

All the Cans left the Management of this Affair wholly to him, protesting they would approve of whatever he should think fit to do. *Temugin* cast his Eyes on a Man named *Arnijoun* (for so *Fadlallah* calls him.) He gave him all necessary Instructions, and sent him away with all Diligence; tho perhaps in his Soul he was less desirous of Peace than he appear'd to be by this Action, and rather wish'd to be revenged.

[6] They send an Ambassador, but no Peace was made. *Abulcair*, p. 4.

So

So soon as this Ambassador arrived at *Ounghcan*'s Court, he desired Audience, and was admitted to the King's Presence; to whom, pursuant to his Orders, he first made a recital of the Services *Pisouca* had formerly done him: Next he reminded him of his Breach of Faith with *Temugin*, whom he had promised to protect, and never to hearken or give credit to any that should speak against him, or endeavour to cause distrust between them; and then hinted how contrary to this his Promise, he had given credit to his Enemies, without searching into the Truth of the Matters they laid to his charge, or giving him leave to clear himself. Next he made a particular recital of the great Services *Temugin* had done him, which were sufficient to secure him of his Love and Fidelity to him. At last, he concluded, with entreating him to grant Peace to the *Moguls*, and renew the tender Friendship that had so long been between him and his Son-in-law, which he would never have lost, had it not been for his Enemies. An. Dom. 1197. Heg. 594.

Ounghcan gave no answer to the Ambassador, but refer'd the Affair to his Council's Deliberation. *Arnijoun* retir'd to the Tent which his Attendants had prepared for him; and there the Prince *Sancoun*'s Partizans and *Gemouca*'s Friends treated him basely, and put a thousand Indignities upon him, of which he loudly complain'd, but receiv'd not any Satisfaction. He continued here a whole Year in the utmost Pain and Uneasiness, *Ounghcan* still putting him off from Month to Month; when he was still promised an Answer to his Proposals, but he never got any. At last he lost all Patience, and sent his Master an Account of all that had past. *Temugin* sent him express orders to return,

An. Dom. 1197. Heg. 594.

turn, after having made one Effort more to oblige the King to explain himſelf.

[7] *Ounghcan* would willingly have made peace, but the Prince his Son, who ſtill harbour'd in his Breaſt the Suſpicions which *Gemouca* had infus'd into him, and whoſe Hatred ſeem'd rather augmented by *Temugin*'s defeating him, croſs'd this Negotiation, and hinder'd its coming to a good Effect. For *Sancoun* was one of thoſe obſtinate Perſons, who when they have taken a thing in their heads to believe or do, are not to be convinced of their Error; and therefore he himſelf carry'd the King's Anſwer, and told the Ambaſſador, that the *Moguls* muſt not expect to obtain any Peace but by ſubmitting to whatever the King ſhould pleaſe to require of them; that as for *Temugin*[8], he would neither commune with, nor ſee him, but with their Swords in their Hands.

So haughty an Anſwer obliged the Ambaſſador *Arnijoun* to retire immediately. He ſoon arrived at *Mogoliſtan*, and render'd an Account of his Negotiations to the Confederate Princes, who were all ſo diſpleaſed at the Grand Can's Inſolence, that they renew'd their Proteſtations to throw off his Yoke, and promiſed an inviolable Faith to one another, calling Heaven to witneſs their Oaths, and then proceeded to prepare for War. *Temugin*, tranſported to ſee all things go as he wiſh'd, diſpoſed himſelf to anſwer the Confidence the Allies had placed in him.

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[7] *Ounghcan* would really have made peace, but *Sancoun* oppoſed it with all his might. *Mirconde.*

[8] *Sancoun* ſaid, there is betwixt *Temugin* and me no Reaſon but the Sword. *Ibid.*

The Year following, being *Ann. Dom.* 1200. *Sancoun*, to ſhow that he meant as he ſaid, fail'd not to ſend ſome Troops into *Mogoliſtan* to ravage the Country, and ſpread a Terror in the Rebels Minds. But his Deſigns were fruſtrated, his Enemies defending themſelves bravely. It is true, this Year they did no great matters on either ſide; nothing conſiderable paſt: nevertheleſs, the *Moguls* always got the better, and beat every Party that encounter'd them: And *Temugin* gain'd much Honour by his Conduct. An. Dom. 1200. Heg. 597.

The Grand Can, enraged with the ill Succeſs of his Arms in *Mogoliſtan*, and being ſtung that theſe petty Princes ſhould be able to reſiſt him ſo long, cauſed Troops to be levied all over his Dominions, and drew together above thirty thouſand Men out of the Provinces of *Turqueſtan*, *Tendouc*, and other Places depending on his Kingdom of *Gelair*. Nevertheleſs, whilſt theſe new Levies were marching to *Caracorom*, to join thoſe of *Caracatay*, and other ſtanding Troops, he ſent to ſummon the *Moguls* to ſurrender before it was too late, threatning to treat them with the utmoſt rigour if they return'd not to their Duty; promiſing, that on the contrary, if they would ſubmit and truſt to his Clemency, they ſhould receive all the Satisfaction they required, and ſo prevent the dire Effects of his Anger, and their own inevitable Ruin.

This Conceſſion of the King of the *Keraites* was enough to ſhake the Conſtancy of the Confederates; but *Temugin* diſpatched Meſſengers immediately every way, to perſuade the *Moguls* that *Ounghcan* made theſe fine Promiſes only to amuſe and ſurprize them, and that they muſt put no truſt in him. He thought it not enough

to

An. Dom. 1200. Heg. 597.

to represent to them by his Envoys what he had to say to them on this important Subject; but he called an Assembly at *Manquerule*, whither he invited all the Cans concern'd. So soon as they were met, he inform'd them of what was then doing at *Caracorom*, shewing them Letters which he had receiv'd from his Correspondents there, and assured them that what they contain'd had been confirmed to him by his Spies, which was, that the Grand Can and his Son had sworn the Ruin of the Confederate Cans, whom they already look'd on as their Slaves and Vassals, and that they were resolv'd to put all to Fire and Sword in the *Mogul* Countries: They promise us, added he, good Treatment, for no other reason but because they see us with our Swords in our hands, and in a Condition to defend our selves; they wish no other but that we were so foolish as to fear them, or so credulous as to believe them; and then, alas, we were undone. Let us not basely deliver our selves into our Enemy's hands; believe me, let us bravely despise their Threats and Offers, and fear nothing, whilst we continue in a perfect Union amongst our selves.

An. 1201.

Jouini *in* Jehau Kusscha.

Some Cans were at first of opinion to accept *Ounghcan*'s Propositals; but others, less timorous, nobly opposed them. And it was at last resolv'd by the whole Assembly, That every Can should bring into the Field as many Men as his Tribe could furnish; that one half of the Troops of the *Mercats* should remain behind to observe the *Merkites*, and guard the Frontiers; that the War should be carried on with all imaginable Vigour; and that, in fine, *Temugin* should be declar'd General of the whole Army.

Then

Then they immediately presented to this Prince the *Topouz* [9]; but he would not accept it but on condition that every Man should promise to be entirely obedient to his Orders, and that he should have full Power to punish those who did not do their Duty. They granted him all he ask'd, and then he receiv'd the Staff of Power. [1] After which, every one return'd to his own Country, and thought of nothing but putting their Troops in a condition to take the Field, and march to the general Rendezvous. An. Dom. 1201. Heg. 598.

Tho *Temugin* had no cause to distrust the Fidelity of his own People, yet to be the more secure of them, and to engage them firmer to his Interest, he gave Largesses to them, and all the rest of his Army. And to shew that he knew how to recompense those that served him, being indebted for his Life to the two Slaves who left *Ounghcan*'s Court, and came to his Camp to give him notice of that King's Designs against him, he in publick acknowledged the Obligation he had to them, gave them the Praises they merited, made them considerable Presents; and to honour them the more, declared them *Tercans* [2], assign'd them a Revenue for their Maintenance, and exempted them and their Children from all Taxes [3], with a Power to

[9] This is a Staff of Authority, a short Truncheon made of a particular Fashion.

[1] It was in the Year 1201. when this Resolution was taken.

[2] It is a Title that is given amongst the *Tartars* and *Moguls* to those who have receiv'd of their Prince some great Privileges and Advantages, which distinguishes them from the rest of his Subjects. *Marrakeschy.*

[3] The *Tercan* is exempt from all Duties; he divides not his Booty with any body, not even with the Prince's Cus-

An. Dom. 1201. Heg. 598.

to take first of the Plunder that should be gotten in the War. He gave them likewise the Privilege not to be obliged to divide the Booty that they should take with the Prince's Receivers and Officers of the Customs. Besides all these Privileges, he permitted them to enter into his Tent whenever they pleased, without being obliged to ask leave of any of his Officers, and declared them exempt from all Punishment whatever Faults they committed, at least if it were not proved that they had committed a Fault more than nine times. He added to all these Favours, that these Privileges should continue to the Descendants of these two *Tercans*, even to the seventh Generation, or, according to the Report of some Authors, to the ninth.

But it was not to these Slaves alone that he shew'd his Gratitude; but he loaded with Benefits all those who had left *Ounghcan* to follow him, and chose out of them all his general Officers, and honour'd them with his Friendship and Places of Trust.

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tom-Officers; he goes into the King's Presence without asking leave; and is pardon'd nine times, let the Fault be what it will. *Abulfarage.*

An. Dom. 1202. Heg. 599.

CHAP. IV.

Ounghcan's *War with the* Moguls. *The Death of that King, and of the Prince his Son.* Temugin *proclaim'd Emperor of the* Moguls, Tartars, *and other the Northern Nations of* Asia.

TEMUGIN's Behaviour and Liberality to the Slaves, did him great Service; for it gain'd him the Hearts of a great many of the Soldiers. All the *Mogul* Cans, except those whom *Toucta-Bey* and *Gemouca* had prevail'd upon to enter into *Ounghcan*'s Party, admiring his Generosity, grew more zealous to second him in all his Designs. When all the Confederate Troops were come together, *Temugin* named his Lieutenant Generals and other Officers; and, contrary to the Custom of the *Scythians*, who used to attack their Enemies in one main Body, he divided his Army into two Wings, and in the Center placed his own Troops as a Body of Reserve; which Custom he ever after continued to use. And considering that Fear often seizes those who are first attack'd, he march'd directly to the Frontiers of the Grand Can's Dominions, where he learn'd that his Army was already in Motion, which he resolved rather to attack than act on the defensive.

Tho the Spring was not yet come, yet the King of the *Keraites* had already got his Troops

An. Dom. 1202. Heg. 599.

into the Field. [4] He made them take long Marches ſo ſoon as he was inform'd that *Temugin* was already on his Borders; but the Baggage being very rich, and the Waggons that belong'd to his Army heavy loaden, and by conſequence more troubleſom than thoſe of the *Moguls*, hinder'd their March; for which reaſon *Temugin*'s Army advanc'd ſwiftly, and ſoon arrived at the Place where they deſign'd to make a ſtand, and wait the Enemy's coming up. It was in a Plain call'd *Tangut*, belonging to the *Keraites*.

Temugin having learn'd in this Place that the Grand Can was but three Leagues and a half off from him, halted; and to encourage his Soldiers, conſulted the Aſtrologers and Magicians. *Marco Polo* reports, that this Prince order'd them to try his Fate by [5] Wands, to ſee which of the two Armies ſhould be victorious.

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[4] *Temugin* marches with the *Mogul* Army, and *Ounghcan* comes to meet him with a great many Forces. *Abulcair.*

[5] This Experiment of the Canes was then in uſe amongſt the *Tartars*, and is ſtill among the *Africans*, *Turks*, and other *Mahometan* Nations. The Cojas, or Regiſters of their Corſairs or Pirate Ships, commonly try this Trick before they fight; and this is what they call, *Do the Book*. It is true, that they oftner uſe Arrows: Two Men ſit on the Ground overagainſt one another, and hold each of them two Arrows by the Iron Part or Heads; the Ends of the two contrary Arrows are fixed together one in another by the Notches where the Bow-ſtring comes in ſhooting, ſo that the four Arrows together make as it were but two Sticks in a parallel Line. Then the Coja reads a certain *Arabian* Prayer. They pretend that during this Reading, theſe two pair of Arrows, two of which repreſent the Chriſtians, the other the *Turks*, ſhall approach one another, in ſpite of thoſe that hold them, and after fighting the one Pair ſhall get above the other. *Thevenot*'s Travels, *lib.* 1.

This

This Magical Experiment was perform'd after this manner: [6] The Magicians took a piece of green Cane, which they split in two to make two Sticks, which they set upright on the Ground at some distance from one another, after having writ on the one the Name of *Temugin* (whom *Marcopolo* calls *Cingis*) and on the other *Ounghcan* (whom he names *Umcan*;) then they told *Temugin* they would begin and read their Conjurations, and that during their reading, the two Canes, by the Power of their Idols, should approach near to one another, and begin a Combat; at the Conclusion of which the one should get up upon the other, which should presage that Prince should be Victor whose Name was on the Cane that was uppermost. An. Dom. 1202. Heg. 599.

The *Mogul* Army would be witness of this Experiment. The Magicians read their Book; the two Sticks were presently in motion; they approach'd, touch'd and fought, and at last *Ounghcan*'s remain'd undermost. This Prodigy so animated the *Moguls* and their Commanders, that they march'd boldly against the Enemy.

But the *Keraites*, who were no less desirous of fighting than they, met them half way. The Grand Can, who commanded in Person, and the Prince his Son, seem'd to promise themselves an entire Victory. The two Armies being come in view of one another in the Plain, strove to place themselves as advantageously as they could on both sides, and were drawn up in order of Battel by their Generals, according to the best of their Skill.

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[6] *Cingis commando alli suoi Astrologi & Incantatori che dovessero dire qual essercito dovee haver vittoria. Costoro presa una Canna verde, la divisero in due parti per longo, &c.* Marcopolo.

An. Dom. 1202. Heg. 599.

Mirconde, a *Perſian* Author, deſirous to repreſent the vaſt number of the Combatants which compoſed thoſe two mighty Armies, makes uſe of an oriental Hyperbole, and ſays, the Neighing of the Horſes, and the Cries of the Soldiers, obliged Heaven to ſhut its Ear; and the Air, by the great number of Arrows they ſhot againſt one another, ſeem'd to be a Field of Canes and Reeds.

Temugin before the Fight harangued his Army once again in this manner: He firſt talk'd to them of the Value of Liberty, and what a glorious thing it was to be free, and then ſet before them the Miſeries of Slavery: He repreſented to them, that this was the great Day in which they muſt make themſelves happy or miſerable for the reſt of their Lives; that therefore they muſt fight bravely and conquer, or die like Men in the Bed of Honour; that the Grand Can now made them paſs for Rebels, and look'd on them as revolted Slaves, but that he hoped, by their obtaining a glorious Victory, they would convince the World of the Wrong that had been done them by their Enemy who had ſo long uſurp'd an Authority over them and their lawful Princes, to which he had no right, and put a Yoke of Slavery on their Necks; which they bravely throwing off, ſhould no longer be his Vaſſals and Slaves, Names which we ſcorn longer to bear, and which, ſaid he, our Enemies Blood muſt waſh off from us.

Ounghcan fail'd not likewiſe to exhort his Troops to fight, by ſhewing them, firſt, that their Enemies were not ſo numerous as they, nor ſo well diſciplin'd and skilful in the Art of War. 'Theſe Rebels, *ſaid he*, will quickly 'fly before us; they are not hardy Soldiers 'enur'd

'enur'd to War like you.' (This Prince ſeem'd to have forgot, that *Temugin*, and the greateſt part of thoſe he talk'd of, had often defended him, and were not ignorant in any part of War, or timorous in Fight.) He had made a longer Speech to his Army, if the *Moguls* had given him time; but the Prince *Caraſchar*, who commanded the Van-Guard of *Temugin*'s Army, attack'd theirs briskly, which was commanded by *Gemouca*. The Combate was ſharp; the perſonal Hatred betwixt theſe two Generals render'd it obſtinate and bloody, and *Caraſchar* was overthrown. Then *Suida Behader*, at the head of the old veteran Troops join'd with the *Soumoguls*, ſo vigorouſly charged *Ounghcan*'s main Body, that they gave back; and *Gemouca* advancing to ſuſtain them, after defeating *Caraſchar*, was obliged alſo to give ground. At the ſame time *Temugin*'s two Wings of his Army, the one commanded by Prince *Hubbe*, and the other by Prince *Yrca*, attack'd the Enemy's two Wings. It is impoſſible ſufficiently to commend the Bravery the Troops ſhow'd on both ſides for the ſpace of three Hours. The *Keraites* fought with ſo much Courage, that the Victory often ſeem'd ready to declare it ſelf on their ſide; tho in the end the *Moguls* gain'd it: for *Temugin*, when he found it was time to advance with his *Corps de reſerve*, where he was with the Princes his Son, fell on with ſo much Fury, that he overthrew all that oppoſed him. This Advantage enflam'd the *Moguls* Courage, and damped the *Keraites*, who began to give back, and break their Ranks on all ſides. Their King, and the Prince his Son, uſed all their Endeavours to rally them together again, but in vain. At laſt, they were obliged to betake themſelves to flight, after their Army's

An. Dom. 1202. Heg. 599.

An. Dom. 1202. Heg. 599. Example, who being fallen into Confuſion, fled before the Enemy, who eagerly purſued them, and made ſo great a Slaughter amongſt them, that all the Fields were ſtrew'd with dead Bodies. This Victory greatly enrich'd the *Moguls*, who plunder'd the Baggage, and found enough to ſatisfy their Avarice. They alſo took abundance of Priſoners, and a great number of Horſes.

In fine, this Day, which was fatal to *Ounghcan*, decided *Temugin*'s Fate, who was then forty eight Years of Age; for it put him into poſſeſſion of the Kingdom of the *Keraites*, and all *Caracatay*: And the vanquiſh'd King not only loſt forty thouſand Men kill'd in the Fight, but had the Grief of hearing that all his beſt Troops which remain'd were gone over to his Enemy. Some Hiſtorians report that *Ounghcan* was kill'd in this Battel; but they are miſtaken: It is true, he was wounded in the Fight, which Wound obliged him at laſt to quit the Command of his Army, deſigning to retire to *Caracorom*; but ſeeing himſelf purſued by a Troop of *Moguls*, he ſaved himſelf by flying to his Enemy *Tayancan*, whoſe Protection he implor'd. His retreating thither was much wonder'd at; every body being amaz'd that he ſhould ask Protection of a Can by whom he was hated, and in a Court where there were ſeveral great *Naiman* Lords whom he had ill uſed, who fail'd not to relate to their Prince all the Injuries this now fugitive Prince had done their Country; ſaying, that they ſuppoſed his flying thither was a further Proof of his Malice to them, ſince it could be with no other deſign but to draw the Victor's Anger upon the *Naimans*, to occaſion their Ruin, and involve them in his own Misfortunes; which he could never bring about.

Mirconde.

Jouiny *in* Jehankuſcha.

about, tho he often attempted it, during his Prosperity. An. Dom. 1202. Heg. 599.

Tayancan, who was naturally ungenerous, and had even more Aversion to the Grand Can than those who persuaded him to guard himself against him, gave ear to their Discourses, and follow'd the Counsel they all gave him, to put the Grand Can to death. Thus the Can of the *Naimans*, instead of succouring this ruined King, which had been far more honourable for him, and perhaps more advantageous, caused him to be seized. The principal Lords of this Court, resolving to take away this unfortunate Prince's Life, held a great Council, at which their Prince took care not to be present; vainly imagining that he should by this means skreen himself from the Reproaches of the other Cans, who might justly blame him for having basely violated the Law of Nations and Hospitality. Nay, he even pretended to be displeased at the Death of his Enemy; but when he saw at his Feet this poor Monarch's Head, which was presented to him, he could not conceal his Joy, nor contain from insulting him, tho dead, in Words full of Scorn and Spite, which an Author much blames in these Words: 'It is a base 'Action, *says he* [7], to tear or rend off a dead 'Lion's Beard.' The Tongue in the Head was two or three times put out of the Mouth in *Tayancan*'s Presence, moving as the Head lay cut off. At which some Lords who were skill'd in Astrology [8], when the Can asked them whether this surprizing Motion of the Tongue

[7] 'Tis a base Action to rend off the Beard of a dead Lion. *Abulcair.*

[8] *Rubruquis*, a *French* Author, says, that in this Country Astrology was a Science held in great Estimation.

pre-

An. Dom. 1202. Heg. 599. By the *Moguls* Account the Year of the *Hog.*

preſaged any ill to him or his Kingdom, anſwer'd, It was their opinion it preſaged that *Temugin* ſhould one Day govern the *Naimans*, if good Care was not forthwith taken to prevent it.

Sancoun accompany'd the King his Father to the Borders of the *Naimans*; but fearing to hazard both their Perſons in one Place, he parted from him, and retired in diſguiſe ſecretly to *Caracatay*, where he lay conceal'd ſome time, and waited to hear News of his Father: But when he was inform'd of his unfortunate Death, he fled farther off, croſſing *Turqueſtan*, and ſtopp'd not till he came to the Kingdom of *Tebet*, where he liv'd unknown.

The Kingdom of *Tebet*, of which no doubt but the Reader will be glad to know ſome particular Account, is ſituated between thirty and forty Degrees of Latitude, and between a hundred and a hundred and ten Degrees of Longitude, according to the Situation, given it by the Eaſtern Geographers [9]. It contains part of the Region called *Turc-Hinde*, becauſe it is a part of *Turqueſtan* on the one ſide, and of *India* on the other. Some divide it into two Parts, calling it the *Great* and *Leſſer Tebet*. The *Great* borders on *China*, the *Leſs* is ſituate to the Eaſt of the little Kingdom of *Kaſchemire*, juſt behind the Mountains; and they are both but ſix Weeks Journey over. This Country is full of Towns and Villages well inhabited; the People are ſo good humour'd and chearful, that they breathe nothing but Joy and Pleaſure.

[9] *Tebet* is a great Country whoſe Capital City bears its Name. It is ſituate between *Coraſſana* and *China*, and a part of *India*. It makes part of the Country of the *Turks*. *Bin Alouardi*'s Geography.

But

But what is most surprizing, is, that there is a Mountain called *Jabal Assumoum* [1], which inspires all those with Melancholy who come near enough but to smell it, nay, even turns their Tongues black, in such a manner, that they remain black all the rest of their Lives. An. Dom. 1202. Heg. 599. Mog. *The Hog.*

'Tis from this Country that red Sulphur is brought, and the finest Tyger-Skins, as also that excellent Musk that is generally called, The Musk of *Tebet.* It is taken from a [2] Creature much like a wild Goat, and yet in something resembling a Hog. But in a City call'd *Schage*, there is a sort of Rat [3] whose Navel produces such precious Musk, that it surpasses all other. It is very much sought after, is often very scarce, and generally very dear; and this is the reason that the *Tebet* Musk is always prefer'd before the *Indian* and *Chinese.* Here is also found much Civet; and the Rhubarb that grows here is extremely valued.

The Women are handsome tho tawney, and they have one particular Quality which many People would not dislike, that is, to steal Children from one another to sell, and their Husbands do the same. It is in this Country that the Maids cannot marry before they have had Commerce with some Man; and she who has had the most Lovers is the most advantageously marry'd. The great number of Gallants passes for a Mark of the Merit and fine Qualifications of a Maid; and the Husband values her according to the Presents she has receiv'd from her Lovers, which he looks on as her Por-

[1] That is to say, the Mount of Poison.
[2] Named in the *Arabian* Tongue *Dabat Almisc.*
[3] Called *Farat Almisc.*

tion.

An. Dom. 1202. Heg. 599. Mog. *The Hog.*

tion. Their being thus proſtituted while ſingle, does not render them vicious after Marriage; but, on the contrary, it ſeems that they become more chaſte for being debauch'd, it being very rare to find one who is not faithful and true to her Husband.

But to return to *Sancoun*: This Prince, after having lived ſome time in the Kingdom of *Tebet*, return'd to *Turqueſtan*, and ſtaid in the City of *Caſchgar*, or *Caſgar* [4], where he lived, as he had done elſewhere, without diſcovering himſelf to any body. But one Day, having obſerv'd ſome *Moguls*, whom he had ſeen at *Caracorom* in *Temugin*'s Train, he imagin'd they were Spies come to ſeek after him; and fearing to be taken, he ſpeedily return'd into the Kingdom of *Tebet*, where he had no better Fortune than *Ounghcan* his Father; for being ſeized for a Spy, he was put to death, *An. Dom.* 1202.

Temugin was no ſooner inform'd of *Ounghcan*'s Death, but without loſs of time he continued to ſeize the Grand Can's Dominions as his Right by Conqueſt; and thus he ſoon became Maſter of all his Treaſures and Palaces. And *Sancoun* being no where to be found, he remain'd the peaceable Poſſeſſor of all the *Keraites* Countries. The neighbouring Princes who fear'd *Ounghcan* becauſe he was more potent than they, ſaw with Joy the War the *Moguls* waged againſt him, hoping that it might diminiſh his Forces, and weaken his Power; but they little thought his Crown and Kingdoms would all fall entirely into *Temugin*'s

[4] The Town from whence the *Swedes* took their Original, according to M. *Sparvenfeld*, a *Swede*.

hands:

Hands: And thus their Fear did not ceaſe, but changed its Object. An. Dom. 1202.

It was about the End of the Year 1202. that this Prince, being forty nine Years of Age, retired into his own Country; where he was receiv'd with the Acclamations, not of his own People and Subjects only, but of all the Confederate *Moguls* who had been Sharers in this Victory, or becauſe of this his Succeſs were obliged to come and teſtify their Acknowledgments to him, believing they could never be thankful enough to him for having deliver'd them all from *Ounghcan*'s Tyranny, whom they call'd the Perſecutor of their Nation; and charm'd with *Temugin*'s Valour, Wiſdom, and Love to them, they prais'd him to the Skies. He fail'd not to make advantage of this Opportunity ſo propitious to his Deſigns. He again uſed his Eloquence, the Power of which he had experienced, and promiſed the *Moguls* great Fortunes if they would but zealouſly ſecond him in what he deſired. The People, gain'd by his Rhetorick, and by the great things their Countrymen and Friends who had accompanied him in the War related of him every where, reſolv'd to chuſe him their Grand Can or Cham, that is to ſay, Emperor of all the Tribes. The Cans who had been the Companions of his Victory, finding their Account in advancing him to this great Dignity, animated the other Cans to follow their Example. The Preſents *Temugin* made them, under pretence of dividing with them the Riches of the vanquiſh'd King, and the Fear of being forced to do what was pretended to be neceſſary for the Honour and Welfare of the *Mogul* Nations, made them all yield, with a ſeeming Willingneſs, Heg. 599. Mog. *The Hog.*

An. Dom. 1202. Heg. 599. Mog. *The Hog.*

neſs, to *Temugin*'s Requeſt, and agree to his being Emperor.

Temugin *is raiſed to the Throne.*

Meſſengers were diſpatch'd to the abſent Cans, to acquaint them with what had been reſolv'd in the great Aſſembly that was held for this purpoſe. The Coronation of this Prince was then agreed on; and they thought no Place ſo proper to perform this Ceremony in as the Province of *Yeca-Mogul*, at *Dilon Ildac*, where *Temugin* was born. The People run from all Parts to be Eye-witneſſes of this great Ceremony, where the principal Actor ſoon came, accompanied by all the Cans his Partizans. He placed himſelf upon a plain Seat, which they had ſet for him upon an Eminence, from whence he harangued the Aſſembly with his uſual Eloquence. His Speech being ended, they placed him upon a black Felt Carpet, which they had ſpread on the Ground; and the Perſon who was order'd to give the Peoples Voice, pronounc'd to him aloud the Peoples Pleaſure in this manner: Firſt he told him, That whatever Authority or Power he had given him, was derived from Heaven, and that God would not fail to bleſs and proſper his Deſigns if he govern'd his Subjects well and juſtly; but that, on the contrary, he would render himſelf miſerable if he abuſed that Power, which the black Felt on which he ſat did intimate to him. After this Remonſtrance, ſeven Cans, or Princes, lifted him up with a ceremonious Air, and bare him to the Throne which was prepar'd for him in the midſt of the Aſſembly. Then they proclaim'd him Emperor, and gave him the Title of Grand Can, or Cham, of all the *Mogul* Nations, even of the *Merkites*, whom they declared Rebels for not ſubmitting to him. Then they bow'd their

knees nine times before this their new Emperor, to shew the Obedience they promised to him. The People, after their Example, made him nine Bows, accompanied with Acclamations and Shouts of Joy, to assure their new Emperor that they would absolutely submit, and be obedient in all things whatsoever he should command them to do. An. Dom. 1202. Heg. 599. Mog. *The Hog.*

He promised, on his part, to govern them with as much Justice as Mercy, and to defend them against all their Enemies, always to procure their Good and Ease, to acquire Glory and Fame for them, and make their Names known to all the Earth. And having much cause to praise the *Soumoguls* (who are particularly called *Tartars* [7], by reason of the River *Tata* that waters their Country) he declared in the *Mogul* Language, that he would add to his Title of Emperor of the *Moguls* that of Grand Cham of the *Tartars*, both to do that Nation Honour, and testify to them the Respect he had for them, and how well he was satisfy'd with their Conduct tho they had been once his Enemies.

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[7] 'Tis from hence that the several *Scythian* Nations who became Subjects to *Temugin* were by degrees called by a general Name, either *Moguls* or *Tartars*; but the last Name having in the end prevail'd, all *Scythia* is now called *Tartary*, both in the West and Southern Parts of *Asia*.

It is true, the Name *Tata*, or *Tatar*, was not altogether unknown in the East and North. It was of long standing amongst the *Chinese*. Before the Coming of our Lord Jesus Christ, and for some time after, they had had War with a Nation who was not known to them but by the Name of *Tata*. These were, without question, the *Soumoguls*, and some other Nations; for the Name of *Tartars* was not known in any other Country before *Genghizcan*'s time.

It must be observ'd, that the *Chinese* have no *r* in their Alphabet, they therefore pronounce *Tata* instead of *Tartar*.

This

An. Dom. 1202. Heg. 599. Mog. *The Hog.*

This Ceremony was perform'd during the Reign of *Philip Auguſtus* King of *France*; and was no ſooner over, but the Grand Can diſtributed Preſents, firſt to the great People, and then more Largeſſes to the Populace, to ſhow his Liberality. He continued the Feſtival of his Coronation by magnificent Treats, according to the Cuſtom of thoſe Nations, many Days; and after they were ended, and he had in particular made merry with his Friends, he diſmiſs'd the People, and thanking his Friends, teſtified the grateful Senſe he had of their Love and Services to him, and aſſured them of his future Favour and Protection.

Whilſt this was tranſacting, a Brother of *Ounghcan* came to offer his Service to *Temugin*, and his Daughter in Marriage. This Prince was called *Hakembou*. The Grand Can receiv'd him favourably, and after having ſpoken handſomly of the deceaſed King of the *Keraites*, this Prince's Brother, he gave him the Employ he deſired, and accepted of his Daughter with Joy, proteſting that he would always have for her and him much Reſpect. I owe you, ſaid he, a kind Treatment, in acknowledgment of that kind Reception your Brother gave me, and the Affection he ſhow'd for me in my Misfortunes. In truth, tho I never gave him any juſt Cauſe to be angry with me, or in any kind offended or wrong'd Prince *Sancoun* his Son, but, on the contrary, did them many conſiderable Services, yet they conſpired againſt my Life, and looked on me as the greateſt of their Enemies; yet I never blamed them, but imputed all their Perſecutions of me to *Gemouca*. Their Hatred to me was his Work alone, and I have not a Jot the leſs Reſpect for their Memories, tho they ſought

my Life, than if they had continued always my Friends. An. Dom. 1202. Heg. 599. Mog. *The Hog.*

The *Keraite* Prince thanked *Temugin* for his Favours, and took leave, setting out with all Diligence to go where his Employ demanded his Presence. The Grand Can fully design'd to marry his Daughter; but perceiving that the Captain of his Guard, whom he much esteem'd and honour'd with his Friendship, was fallen in love with this Princess, he gave her to him in Marriage, and the Marriage-Feast was kept at his Expence, with much Splendour.

Seeing himself Emperor of so many Nations, he thought less of enjoying peaceably his new Greatness, and tasting the Pleasures of Empire in Repose, than of rendring himself still more worthy of his good Fortune, by new Exploits. His Enemies, jealous of his Greatness, soon furnished him with the Opportunities he wanted to aggrandize himself and People. The first Commotion was in *Caracatay*. But before I proceed to relate these Wars, it is necessary that I speak a few words of *Caracatay*.

The Description of the Country of Caracatay.

'Tis a large Country that extends it self from the South to the North from the *Chinese* Wall even to the antient *Mogolistan* [8]. It is bounded on the West by Mount *Imaus*, and on the East by the Ocean and *China*. It is divided amongst several Princes, and inhabited by several different Nations or sorts of People. It contains the Kingdoms of *Tangut*, the *Naimans*, and many others. [9] Some *European* Geogra-

[8] Called in the *Mogul* Tongue *Ancou* or *Avencouh*.

[9] Some Geographers will have it that even the *Calmucks* Country and the Kingdom of *Courge*, which is the *Corea*, is a part of it; and *Caracatay* is also called *Khita* or *Khoutan* by the Orientals.

An. Dom. 1202. Heg. 599. Mog. *The Hog.*

phers have taken it for *Cathay*, but were deceived for want of knowing that *Cathay* was *China* itſelf.

The Name of *Caracatay* was given to the Country of *Scythia* after a furious War which the *Scythians* had with the *Chineſe*. The *Scythians* had at the beginning of this War the Advantage of the *Chineſe*, and being puffed up with this good Succeſs, enter'd the Kingdom of *China*; but having loſt one conſiderable Battel, they were obliged to retire, and return back to their own Country. The King of *China*, reſolving not to loſe the Advantage this Victory had given him, cauſed them to be purſued by two of his Generals [1], who entirely routed and brought them under his Obedience. He did yet more; for fearing leſt the *Scythians* ſhould revolt, he made theſe two Generals who had beat them, Cans, or Governours, over them: and they, by his Command, built Forts and ſtrong Towns for Colonies of *Chineſe* Troops, which he ſent thither to awe them. Theſe Forces, deſtin'd to guard the Country, held the People long in ſubjection; but by degrees their Deſcendents forgot the *Chineſe* Cuſtoms, and uſing to live as the *Scythians*, became *Scythians* themſelves: And in the end *China* had no greater Enemies than they.

When the King of *China* eſtabliſhed theſe two Generals in the ſandy *Scythia*, he gave it the Name of *Caracatay*, alluding to the Name of his own Country *Cathay* [2]; and to ſignify the Conqueſt he had made, and ſhow it was an

[1] Theſe Generals were named *Quimping* and *Quincing*.

[2] Conquerors are uſed to do ſo; and our Kings have always comprehended under the Name of *France* the Countries they have ſubdued.

acqui-

acquired Dominion, he added the Epithet *Cara*, a Word used by the *Tartars* and *Turks* to signify black, to distinguish these two Countries from one another: yet in time they have been confounded by People who did not consider the Epithet *Cara*, which makes the Difference betwixt the two Countries, and that *Caracatay* is barren and unpleasant, and, on the contrary, *Cathay*, that is, *China*, is a fine Country, fruitful, and filled with all sorts of good things.

An. Dom. 1202. Heg. 599. Mog. *The Hog.*

CHAP. V.

The Moguls *War against the Can of the* Naimans. Temugin's *Expedition against* Toucta-Bey, *Can of the* Merkites. *Regulations of the* Mogul *Army.*

Tayancan Prince of the *Naimans*[4], one of the most considerable Princes of *Caracatay*, and Father-in-law to *Temugin*, was astonished at his Son-in-law's Greatness and good Fortune; which gave him some disquiet, notwithstanding the Union and good Understanding there had been of long time be-

[4] These *Naimans* were the People whom the Antients call'd the *Issedon-Scythians*, and their Capital City is *Issedon* in *Scythia*, to which the Moderns have given the Name of *Succuir.*

An. Dom. 1202. Heg. 599. Mog. *The Hog.*

tween them. And the ſame Man who had been the Cauſe of the King of the *Keraites* Ruin, perſuaded *Tayancan* to declare war againſt the new Emperor.

[5] *Gemouca*, a Prince of the Tribe of *Jagerat*, after the Battel was fought in the Plain of *Tangut*, having fled with the reſt, thought he could not ſecure himſelf any way ſo well as to offer his Service to the Can of the *Naimans*, tho he had heard of the Death of *Ounghcan* the King of the *Keraites*. *Tayancan*, who knew him by Report to be a Man of great Abilities, accepted his Offers. *Gemouca* having gather'd as much of the ſcatter'd Remains of *Ounghcan's* Army as he could meet with, repair'd to *Tayancan's* Court, where he arrived attended by a tolerable number of good Soldiers and almoſt all the Officers that had eſcaped the Enemy's Hands. The Can received him very well, and promiſed him and his Friends Employments ſuitable to their Merits. *Gemouca*, who had a very ſubtle Wit, and was well skill'd in all the Arts of Courts, ſoon gain'd ſo great an Aſcendant over *Tayancan*, that he could perſuade him into doing any thing he counſell'd him to, and ſo prevail'd eaſily upon him to make war with the new *Mogul* Emperor, whom he boaſted he knew perfectly, having long convers'd with, and ſtudied him. He is, ſaid he, a Man of an unbounded Ambition, and has no other view but to ruin all Princes, and quarrels with

[5] *Temugin's* old Rival *Gemouca* went to *Tayancan*. It is neceſſary, ſays he, that Friends ſhould join to attack an Enemy. *Abulcair.*

them

them on purpose to invade their Dominions. Nor had he quarrel'd with the Emperor *Oungh-can* and Prince *Sancoun*, but because he is one of the most ungrateful and perfidious of all Men living: And at the same time that he was loaded with their Favours, and possess'd the Honour of their Alliance and Affection, he meditated on nothing but the horrible Design of depriving them both of their Empire and Lives. An. Dom. 1202. Heg. 599. Mog. *The Hog.*

Tho this Discourse was nothing but pure Calumny and Falshood, and that *Tayancan* was not ignorant that he who spoke it was a deceitful Sycophant, yet he gave ear to him. The great Power *Temugin* had over the *Moguls*, the Conquests he had made of several Provinces of *Caracatay*, and his being so near him, and so powerful, render'd him uneasy; but above all, *Temugin*'s warlike Disposition, and his continual exercising his Troops, made *Tayancan* think him dangerous. Thus, less seduced by *Gemouca*'s Sollicitations than by his own Fears and Jealousies, he took up a resolution to go to war with him. For this effect, he ask'd the Assistance of some other Princes, whose Interest it was to put a stop to the new Emperor's growing Greatness. He sent Ambassadors to *Toucta-Bey*, and other Cans of the *Merkites*, who desired no better than to join with him. The Can of *Ouyrat*, and the Can of *Kerit*, who was a Relation of *Ounghcan*, enter'd into this League; and *Gemouca* engaged the whole Nation of the *Jagerats*, who soon sent him all their Troops.

Temugin, on the other hand, was inform'd of these Practices by his Correspondents and Spies, and even by *Alacou* Can of the Tribe of *Car-*

An. Dom. 1202. Heg. 599. Mog. *The Hog.*

luc[6], who sent him word that *Tayancan* had proposed to him to join their Forces together. A Relation of *Alacou* carried *Temugin* the very Letter the *Naiman* Can had writ, in which were contain'd all the Particulars of the Conspiracy, and the Names of the Cans beforementioned who were engaged in it.

The Emperor of the *Moguls*, on this Advice, conven'd his Council, which was composed of his Uncle *Utegekin*, the Prince *Caraschar*, and some other Persons; he also would have his own eldest Son Prince *Jougi*, otherwise called *Touschy*, assist at the said Council. He had no sooner made known to them the wicked Intentions of the Can of the *Naimans*, but War was resolved on. Then the Grand Can's Orders were sent to all Parts to his Officers, and new Levies were made. It was in the beginning
An. 1203. of the Year 1203. that his Army was called together. So soon as the Emperor arrived, his Tents were set up, and he assign'd the Command of each Troop to such Officers as he thought proper, to whom he gave his Orders.

Then he sent Prince *Cubla* and Prince *Hubbe* with their Troops, to discover the Enemies. These two Captains went as far as the Banks of the River *Altay*, where they learn'd by some Prisoners whom they took in their March, the State of the Enemies: They informed them that *Tayancan* was preparing to come into the Field; that the Troops of *Merkit*, *Kerit*, *Ouyrat*, and *Jagerat*, were already come to the

[6] *Condemir* says that this Prince was a great Astrologer, and that he had by his Skill discover'd that *Temugin*'s Planet was turn'd towards the *Zenith* of Glory, and that on the contrary, *Tayancan*'s declined towards the *Nadir* of Humiliation.

Nai-

Naiman's Camp; that *Gemouca* was to command one part of them; and, that it was reported in *Tayancan*'s Army, that he design'd to meet and fight the *Moguls*. *Cubla* and *Hubbe* being inform'd of all they wanted to know, return'd back with their Troops to the Frontiers, and sent the Emperor word of all they had learn'd. And waiting his Answer and Orders, they intrenched themselves in an advantageous Post; because being far from the main Body of the Army, they fear'd being surprized: yet they often ventur'd to go forth of their Intrenchments to make Inroads into the Enemy's Country. An. Dom. 1203. Heg. 600. Mog. *The Mouse.*

However, all that was told these Captains was not true; for *Tayancan*, following the Advice of his Council, far from going to seek out *Temugin*, waited his coming. He thought he ought to hearten up his Troops by Rest, rather than tire them with long Marches. He was persuaded that his Son-in law would not fail to come and attack him; and he flatter'd himself that *Temugin*'s Army, after having travel'd so vast a way as the *Moguls* must necessarily do, and thro the Scarcity of Victuals they must suffer in the Desarts they must pass thro, would easily be overcome by an Army, fresh and in full strength.

One part of what *Tayancan* imagined came to pass; for *Temugin* coming up with the main Army, join'd the Troops on the Frontiers which he had sent before. There he stay'd, and refresh'd his Soldiers as well as the Place would permit; and then quitting his own Country, he march'd in good order to the Banks of the River *Altay*; and no Troops appearing to dispute the Passage over it, he was much surprized, because he did not expect to cross it with-

An. Dom. 1203. Heg. 600. Mog. *The Mouſc.*

out Oppoſition. It is certain, he muſt have ſuffer'd much if any had reſiſted, tho ever ſo few. But *Tayancan*, altho *Gemouca*, whom he had made his Lieutenant General, repreſented to him that it was much better to prevent and meet the Enemy, than to wait their coming; that in ſo doing he would prevent the *Moguls* ravaging his Country; that his Soldiers not being ſo well train'd to War, or ſo hardy as *Temugin*'s, ſhould be led farther off from their own Country, leſt the Conveniency of retreating, in a Place ſo well known to them, ſhould render them more cowardly and apt to fly: *Tayancan*, as I ſaid, inſtead of hearkening to his Advice, or making advantage of the *Moguls* Wearineſs, by giving them no time to recover, flatter'd himſelf that their Horſe was by this time in a bad Condition, and the farther they came, the leſs able they would be to fight; and on the contrary, his Troops being in full ſtrength, would eaſily get the Victory: and ſo ſtaid in the Heart of his Country expecting *Temugin*, who ſoon arrived.

This Emperor's Army was neither ſo fatigued or ill fed as his Father-in-law imagined, becauſe he had taken care to provide good ſtore of dry'd Fleſh, to ſerve when the freſh Meat fail'd; beſides which, the Officers and great Men had all made Proviſion of *Cammez* [7], and the meaner Perſons, Goats Milk dreſs'd and harden'd [8]; they had alſo bought abun-

[7] Mares Milk.

[8] This boil'd Milk ſerves the *Tartars* for ſeveral Uſes in their need. They make a ſort of Pottage with it; they put it into a little Barrel with Water, and tie it under their Horſes Belly, whoſe jogging on makes the hard Milk diſſolve in the Water, and ſo they eat it without any other dreſſing.

dance

dance of Forage in those Countries that had Plenty: In fine, the Imprudence of *Tayancan* gave time to the *Moguls* to recover their Fatigue, and well recruit themselves. *Tayancan* contented himself with sending out Scouts to discover them, when they were near at hand; and when he heard they were coming towards him, and some experienced Captains whom he had sent to view them, convinc'd him how formidable the Enemy was, he began to repent that he had not follow'd *Gemouca*'s Counsel. An. Dom. 1203. Heg. 600. Mog. *The Mouse.*

The Can of the Tribe of *Jagerat*, tho he saw too well that *Tayancan* had committed a great Fault in despising his Advice, yet show'd not the least Discontent, nor appear'd less zealous for the common Cause. He harangued his Officers, speaking to them of *Temugin*'s vast Ambition that excited him to endeavour to reign over all the Cans; as also, that they should reflect how he had already got possession of the greatest part of the *Mogul* Nations, and many Tribes of the Country of *Caracatay*: at last he concluded with exhorting them to fight valiantly for their Liberty.

Battel betwixt the Moguls *and* Naimans.

When the Armies were in sight of one another, and ranged in Order of Battel, Prince *Jougi*, and one of his Uncles, began the Fight, charging *Tayancan*'s Army with much Vigour; but *Cachluc*, *Tayancan*'s Son, sustain'd the Shock with such Courage and Resolution, that his Troops gave no ground. These two young Princes, whom the Love of Glory equally enflamed, used all their Endeavours to show that neither would yield Precedency to the other, either in Skill or Valour. The mutual Resistance the Van-Guards made on both sides, en-

An. Dom. 1203. Heg. 600. Mog. *The Mouse.*

engaged by little and little the other Corps, and both Armies came to blows.

[9] The Fight lasted from the rising to the setting of the Sun, and was as bloody as obstinate. *Tayancan* perform'd all the Parts of a good General; and *Gemouca*, spur'd on by the particular Hatred he bore the Grand Can, signalized himself by a thousand heroick Actions: But *Temugin* seem'd to have Victory at his beck. The *Moguls* fought with such Rage and Boldness, that at last they broke the Enemies Ranks, put them to flight, and made terrible slaughter of them. [1] *Tayancan* was wounded mortally, and died soon after of his Wounds. *Cachluc* his Son, and *Toucta-Bey*, fled with all those that scaped out of the *Moguls* hands. As for *Gemouca*, his Rage made him venture too far, for he was taken Prisoner; and after the Battel his Head was struck off, he being look'd on as the principal Cause of all the Bloodshed and Miseries of this War.

The Death of Gemouca, Temugin's *Enemy.*

After this happy Success, the Kingdom of the Vanquish'd became a Prey to the Conqueror, who brought under his Obedience a vast Tract of Land. [2] The War thus finished, *Temugin* return'd to *Caracorom*, where, during the Winter, his Court was filled with Ambassadors, some of whom were sent to congratulate him on his Victories, and others to ask his Protec-

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[9] The Furnace of the Fight continued glowing from Morning till Evening, says *Condemir*.

[1] *Tayancan* was kill'd, *Cachluc* flies, as also the *Moguls* of *Merkit*, *Ouyrat*, and *Jagerat*. *Abulcair*, p. 7.

[2] After the gaining this famous Victory, *Temugin* reduc'd to his Obedience the greatest part of the *Mogul* People, whom he brought into Subjection by his victorious Sword. *Condemir*, (who places this Event in the Year 1205, but that cannot be.)

tion,

tion, or to offer ſubmiſſive Terms to him from their Maſters. An. Dom. 1203. Heg. 600. Mog. *The Mouſe.*

Almoſt all the *Calmuck* Tribes in the Eaſtern Parts put themſelves under his Protection; but on the North ſome Tribes remain'd, whoſe Cans, jealous of their Liberty, refuſed to ask his Favour; and ſome *Mogul* Tribes who were fartheſt out of *Temugin's* reach, follow'd their Example. *Toucta-Bey* ſtrove all he could to foment their Hatred againſt the Emperor. He having once been very great, and a powerful Prince in *Mogoliſtan*, could not bear to ſee the ſudden Greatneſs of the new Emperor, who was but a *Mogul* Subject once as well as he; and therefore *Toucta-Bey* was not one of the laſt who join'd *Tayancan*. *Temugin* alſo looking on him as his worſt Enemy, reſolv'd to turn his Arms againſt him; not out of diſlike only, but becauſe this Can had ſo highly injured him, that he had a juſt pretext to finiſh his Conqueſt of *Mogoliſtan*.

He paſt the Winter in regulating the Affairs of thoſe Countries he had conquer'd; and after having given Orders to his Generals to put his Troops in a readineſs to march againſt the Tribes of *Merkit*, who were now join'd by ſome *Tanjouts*, and Prince *Cachluc Tayancan's* Son, he ſet out in the beginning of the Spring of the Year 1204. at the head of a powerful Army. An. 1204.

[3] *Toucta-Bey* was not inſenſible what Thoughts and Reſentments *Temugin* muſt have of his Conduct; yet flattering himſelf that notwithſtanding the ill Fortune he had had, he ſhould one

[3] It was the time of the Year when Day and Night were equal, that *Temugin*, with an Army like a rolling Sea, marched againſt *Toucta-Bey* the Can of the *Merkites*. *Condemir.*

time

An. Dom. 1204. Heg. 601. Mog. *The Ox.*

time or other be more ſucceſsful, was not unprovided, but alſo made great Preparations for War: Yet when he heard that his imperious Enemy approach'd his Capital City *Cachin* with ſo great an Army, the like of which was never ſeen before in *Mogoliſtan*, his Heart failed, and he with his eldeſt Son fled [4] to *Boiruc*, *Tayancan*'s Brother, to whom *Cachluc* was already fled for ſhelter. The Grand Can by this means found none to oppoſe him but ſome Fugitives who were flying from the Danger.

[5] The City of *Cachin* endeavour'd to make ſome defence, and ſeem'd reſolved to ſtand a long Siege; but notwithſtanding they made a vigorous Reſiſtance at firſt, yet they were in a little time obliged to ſurrender, and *Temugin* put all to the Sword who had oppoſed him. After which he made an Oath of Fidelity to be adminiſter'd, not only to thoſe to whom he committed the Charge of the Fortreſs, and all the Tribe of *Cachin*, but even to all others of the People who were of the Tribe of the *Merkits*; and all the Cans whom he pardon'd, ſwore to obey him.

After having given all neceſſary Orders in the *Merkits* Country, his new acquired Dominions, he return'd to his Capital; where he was no ſooner arrived, but having conſider'd the vaſt number of his Conqueſts, he judged it proper to prevent Diſorder and Confuſion, by

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[4] In the Spring *Genghizcan* marched againſt *Toucta-Bey*, who did not ſtay his coming to him, but fled to *Boiruc*. *Abulcair*, p. 7.

[5] When he came before *Cachin*, he beſieged the Caſtle, and having taken it in a ſhort time, he razed it, and put all thoſe to the Sword who reſiſted him. *Mirconde*.

re-

regulating his Empire. For this Cauſe [6] he called a general Diet, which he order'd to be held on *Nourouz*, that is to ſay, the firſt Day of the Spring of the Year 1205. the ſame Day that the Sun enters into *Aries*. He ſent Meſſengers to the Princes his Sons who were far off, and to the other Princes of the Blood; he alſo ſent to the Cans, *Emirs*, and all the great Officers to whom he had given the Government of the Countries he had conquer'd, and, in fine, to all the great Lords, either *Moguls* or *Tartars*.

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

In the mean time, not to continue idle, he reſolved to eſtabliſh good Orders in the Army which he had with him. He divided the Soldiers into ſeveral Tomans [7]; at the Head of each Toman he placed a chief Officer or General, under whom he appointed ten Officers, who each commanded a Hezare [8]; and every one of theſe ten Officers had ten other Officers under him, each of theſe commanded a Sede [9]; and the Centurion had under him ten leſſer Officers, each of which commanded a Dehe [1]. The Generals of theſe Tomans were to act under the Command of ſome one of the Grand Can's Sons. [2] This was the manner in which *Temugin* divided his Troops into Corps; after which, he diſpoſed of theſe Employments to ſuch Men as were moſt capable

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[6] He called a Diet in the Winter, and early in the Spring *Genghizcan* aſcended the Throne. *Abulcair.*

[7] Theſe were Corps or Battalions of ten thouſand Men.

[8] A Regiment of a thouſand Men.

[9] A Company of a hundred Men.

[1] A little Body of Soldiers compoſed of ten Men.

[2] He divided the Troops that had ſerved him againſt *Ounghcan* into Tomans, Hezares, Sedes, and Dehes, and made theſe Employments hereditary to the Sons of every Officer. *Mirconde.*

and

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

and worthy of them. Then he consider'd maturely of making new Laws, of which a Memorial was by his order drawn up, which he communicated to his Privy-Council, before he exposed it to the General Diet.

CHAP. VI.

The Description of the General Diet of the Moguls, *called in their Language* Couriltay. *The Establishment of the* Yassa, *that is to say, the* Mogul *Laws.* Temugin *changes his Name for that of* Genghizcan.

WHEN the Princes of the Blood [3], the Nevians, Cans, Emirs, and other Lords who were to compose the General Diet, were arrived at the Place the *Mogul* Emperor had appointed, and that the first Day of the Spring was come, they dress themselves all in white. The Grand Can dress like the rest, came to the Assembly. Then he sat down upon his Throne in the midst of the Princes of the Blood, with his Crown upon his Head, all the Cans and other Lords [4] wishing the Continuation of his Prosperity and Health, which was follow'd with Shouts of Joy, and loud Acclamations of all the People who were present at the Assem-

[3] *Temugin* order'd his Sons, the Emirs, Nevians, and all the great Men of *Mogolistan*, to assemble; and the *Turcomans* call this sort of Assembly *Couriltay*. *Condemir.*

[4] All the Assembly made Vows for his Prosperity. *Id.*

bly. After which, not contented to confirm the *Mogul* Empire alone to him and his Succeſſors, they added all thoſe Kingdoms and Nations he had ſubdued, and declared even all the Deſcendents of thoſe vanquiſhed Princes deprived of all Right or Title to any of thoſe Dominions. [5] When he had thanked them all for the Marks of Love and Reſpect they ſhow'd him, being ſenſible that the chief Duty of a Prince is to eſtabliſh good Laws, he declared to them that he thought to add to the antient Laws of the Land ſome new ones which he deſired, and commanded that they would obſerve.

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

The Laws of Genghizcan [6].

By the FIRST LAW it is ordain'd to believe that there is but one God the Creator of Heaven and Earth [7], who alone gives Life and Death, Riches and Poverty, who grants and denies whatſoever he pleaſes, and who has over all things an abſolute Power.

It ſeems that *Temugin* had not publiſhed this Law [8], but to ſhew what Religion he was of; for

[5] After the Salutations they began to read the *Yaſſa*. *Abulcair.*

[6] The Laws in the *Mogul* Language are called *Yaſſa*, and ſometimes *Yaſac*. Some Authors give them the Name of *Altoura*, but it is very improperly; becauſe this Word *Altoura* ought not to be uſed but for the Law of *Moſes*. *Abulcair*, p. 7.

[7] To adore one God alone was the firſt Law. *Mirconde.*

[8] Tho this Law had been long obſerved by the *Tartars* in its Purity, and is at this Day by a great many of them; yet Superſtition had by little and little introduced Idolatry into their Religion: tho the Superſtitious did not think it to be contrary to the Lawgiver's Intention; to ſave which, thoſe of the

An. Dom. 1203. Heg. 602. Mog. *The Leopard.*

Rubruquis.

Carpin.

Marcopolo.

Genghizcan *was a Deiſt.*

for far from ordaining any Puniſhment or Perſecution againſt thoſe who were not of his Sect, he forbid to diſturb or moleſt any Perſon on account of Religion, and deſired that every one ſhould be left at liberty to profeſs that which pleaſed him beſt, on condition that he believed there was but one God. Some of his own Children, as alſo ſome of the Princes of his Blood were Chriſtians, and others made profeſſion of *Judaiſm* or *Mahometaniſm*, or elſe were like him, Deiſts; for his Sect was more follow'd in *Tartary* than any other, tho there were alſo a great many Idolaters [8].

II. He ordained by another Law, that the Heads of Sects, the Religious, the Devotees, the Criers of the Moſques, and thoſe that waſh the Dead, ſhould be exempted from all publick Offices as well as the Phyſicians.

III. He forbad, under pain of Death, that any Prince or other Perſon whatſoever, ſhould ever preſume to cauſe himſelf to be proclaim'd Grand Can or Emperor, without having firſt been duly elected by the Princes, Cans, Emirs,

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the *Tartars* who were neither Chriſtians nor *Mahometans* introduced a Diſtinction between a celeſtial God and a terreſtrial. They always ador'd the firſt, yet the ſecond fail'd not to find a Place in their Houſes under the Form of an Idol, or Statue cover'd with Felt, and named *Natigay*. They accompanied this with others, which they ſaid were the Images of his Wife and Children; and they addreſs'd themſelves to theſe Images when they had any domeſtick Wants. *Rubruquis.*

[8] *Dicono eſſervi il Dio alto ſublime & celeſte al qual ogni giorno col turribulo, & incenſo non domandon altro ſe non buon intelletto & ſanita. Ne hanno poi un altro che chiamano Natigay che a modo di una ſtatua coperta de faltri.* Marcopolo.

and the other *Mogul* Lords, lawfully assembled in a general Diet. An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

IV. The Heads of Nations were by a particular Law forbidden to use all Titles of Honour, which they affected to have, in imitation of the *Mahometans*. He also forbids that any should give to the Emperor who succeeded him, any Title but that of *Caan*, with two *aa*. He desired that for the time to come all his Subjects should call him by the plain Title of Can; which was ever after practised by all that spoke to him: [9] But when any Person writ to him, they always added some other of his Titles to that of Can.

V. He ordain'd that Peace should never be made with any King, Prince, or People, till such time as they were entirely subdu'd.

VI. The dividing of the Troops into tens, hundreds, thousands, and ten thousands, was also made a standing Order, as a thing very commodious in raising an Army with more speed, and to make Detachments with Ease and Order.

VII. That when there was a Necessity of taking the Field, the Soldiers should receive their Arms from the Officers Hands, with whom they should be left at the end of the

[9] As we in *Europe* use only the plain Title of King; and not like the *Turks*, who neither speak nor write to their Sovereign without joining with his Name some pompous Title, as that of most happy, most powerful, invincible, or, the Disposer of Crowns, *&c.*

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

Campaign [1]. That they ſhould be obliged to keep their Arms clean, and in good Condition, and to ſhow them to their Commanders when ever they were getting ready to give battel.

VIII. It was forbidden, on pain of Death, to pillage the Enemy before the General had granted leave: But it was likewiſe ordain'd that the meaneſt Soldier ſhould have the ſame Advantage as the Officer, and remain Maſter of the Booty he ſhould be found poſſeſt of, on condition he paid to the Can's Receiver the Duties or Share ſpecify'd by the Laws.

IX. *Temugin* being ſenſible that continual Exerciſe was neceſſary for his Soldiers, to keep them in good order; and Hunting appearing to him the moſt proper Employment to exerciſe his Troops, he ordain'd that every Winter the hunting of Beaſts ſhould be performed in the manner following.

Mirconde. X. That from the Month which with us is *March*, to that which anſwers to our *October*, no Perſon ſhould take Stags, Deer, Roe-bucks, Hares, wild Aſſes, nor ſome certain Birds, to the end that the Court and Soldiers might find ſufficient Game during the Winter, in the Huntings they were obliged to make.

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[1] In brief, they ſhow'd to their Generals both Edge and Point, and were obliged by this Law to carry all their Arms ſo ſoon as the War was finiſhed, into the King's Store-houſes, from whence they fetched them in the Winter for Hunting, which they always exerciſed themſelves withal when no warlike Occaſion preſented to uſe them. *Fadlallah.*

XI. It

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

XI. It was likewiſe forbid to cut the Throats of the Beaſts a Man ſhould kill: He muſt tie the Legs, rip up the Belly, put in his Hand, and pluck out the Heart.

XII. The Ordinance that the Blood and Entrails of Beaſts ſhould be permitted to be eaten, was made in his time, and put amongſt his Laws; whereas it was forbidden the *Moguls*, before then, to eat the Blood or Inwards of Beaſts. But as he was one day returning from an Expedition, Proviſions fell ſhort for the Soldiers, and they were almoſt faint with Hunger: then meeting with a great Quantity of Beaſts Inwards newly kill'd by People who had been hunting in a great Party, Hunger conſtrain'd them to eat them; nay the Emperor himſelf eat with them: and from that Moment the Prince, conſidering how uſeful this Food might be to his Troops on the like occaſion, reſolved to give Liberty to all his Subjects to eat them, and afterwards made it a Law.

XIII. The Privileges and Immunities granted to the *Tercans* was regulated in the manner already related.

XIV. To baniſh Idleneſs out of his Dominions, he obliged all his Subjects to ſerve the Publick in ſome kind or other. Thoſe who went not to the Wars, were obliged at certain Seaſons of the Year to work ſo many Days on the publick Structures, or do ſome publick Work for the State, and one Day in every Week employ themſelves in the Service of the Emperor in particular.

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

XV. The Law againſt Thieving was, That he who ſtole any thing of conſiderable value, as an Ox, or other thing equal to that in Price, ſhould be puniſhed with Death, and their Bodies cut aſunder in the middle with a Hanger. That thoſe whoſe Theft was not of value enough to merit Death, ſhould receive ſo many Blows with a Cudgel, either more or leſs, in proportion to the Value of the thing ſtolen. The number of theſe Blows were generally ſeven, ſeventeen, twenty ſeven, thirty ſeven, and ſo on to ſeven hundred; but this Puniſhment might be bought off by paying nine times the Value of the thing ſtolen. The Exactneſs with which this Law was obſerv'd, ſecured all the *Moguls* and *Tartars* who were Subjects to the Grand Can, from robbing.

XVI. It was forbidden all his Subjects throughout his Dominions to take any Perſon for his domeſtick Servant who was of his own Nation, to the end that they might all addict themſelves to War, and be obliged to take care of the Captives they ſhould take, whom they muſt preſerve for their own Service. He likewiſe publiſhed two Ordinances: by the one it was forbidden, on pain of Death, to all *Moguls* and *Tartars* to give Meat or Drink to another Perſon's Slave, as alſo to lodge or clothe one, without Permiſſion from his Maſter; and the other Ordinance obliged under the ſame Penalty, all Perſons that ſhould meet in the way with a fugitive Slave, to ſeize and bring him back to his Maſter.

XVII. By the Law concerning Marriages it was ordain'd that the Man ſhould buy his Wife,

Wife, and that he ſhould not marry with any Maid to whom he was a-kin in the firſt or ſecond Degree; but in all other Degrees it was permitted: ſo that a Man might marry two own Siſters. Polygamy was permitted, and the free Uſe of their Women Slaves; which was at laſt the occaſion of that great Liberty, that every Man took as many Wives and Slaves as he could maintain. [2] The Management of the Man's Fortune, amongſt the *Tartars*, belongs to the Women: They buy and ſell as they think fit. The Husbands wholly employ themſelves with Hunting and War, and trouble themſelves with nothing elſe. The Children who are born of the Slaves are legitimate, as well as thoſe born of the Wives; but the Wives Children, and eſpecially thoſe born of the firſt Wife, are the moſt reſpected by the Father, who firſt advances them. And this Advantage not injuring the reſt, occaſions no Diſorder in the Family, who generally live in a perfect Union and Amity.

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

XVIII. Another Law condemn'd all Adulterers to die, and it was permitted a Man to kill them when ſurprized in the Act. The Inhabitants of *Caindu* murmur'd againſt this Law, becauſe they had a Cuſtom amongſt them, to teſtify their Reſpect and Love to their Friends, by offering their Wives to them when they came to ſee them, and regale them with their Company. They preſented ſeveral Petitions to the Emperor, deſiring they might not be deprived of this Privilege and Means to treat

[2] *Le donne ſono alli mariti di poca ſpeza, anzi di gran guadagno & utile per li trafiqui, et eſſercitii.* Marcopolo.

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

their Guests. This Prince, yielding to their Importunities, left them to their Shame, and granted what they desired. But to the end the Modesty of his other Subjects might not be offended, by his permitting so vile a Custom, which he thought contrary to Reason and Honour, he at the same time declared that he look'd on these People as infamous.

Marriage of the Dead.

XIX. To preserve Amity amongst his Subjects, he regulated Alliances, and extended the Ties of Relation by Marriage very far. He permitted two Families to unite, tho they had no Children living: it sufficed that the one had had a Son, and the other a Daughter, tho both dead; they might write a Contract of Marriage, and perform the Ceremony in their Names; and they were reputed married, tho dead, and the Families really ally'd to one another by this Marriage. Rubruquis.

This Custom is still in use amongst the *Tartars* at this day, but Superstition has added more Circumstances to it: They throw the Contract of Marriage into the Fire, after having drawn some Figures on it to represent the Persons pretended to be so marry'd, and some Forms of Beasts; and are persuaded that all this is carried by the Smoke to their Children, who thereupon marry in the other World.

XX. Thunder, in antient *Mogolistan* and the adjacent Countries, was so dreaded by the *Moguls*, because it did often much Mischief, that so soon as ever they heard it begin they all threw themselves desperately into the Rivers and Lakes, and were often drown'd: *Temugin* finding this extraordinary Fear caused him to lose many of his best Soldiers, even when he had

had moſt need of them, ſtrictly forbad, under a ſevere Penalty, any Perſons to bathe or waſh themſelves upon any Pretence whatever; nay, they were not permitted to waſh their Clothes in running Waters during the time it thunder'd; the People being thereby made to believe that the Exhalations they cauſed to break forth in diſturbing the Waters, occaſion'd the Thunder, which would not do them half ſo much harm, if they withdrew far from any Water. They immediately ſubmitted to this Law, which the *Tartars*, who are not *Mahometans*, do ſtill obſerve. But for thoſe that are *Mahometans*, they look upon it as a ſuperſtitious Cuſtom, which contradicts one of the principal Points of their Religion, which gives its Profeſſors full Liberty to waſh in any Place where they find Water; nay, they are even perſuaded that without ſuch Waſhing there are no hopes of Salvation for them.

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

XXI. Spies, falſe Witneſſes, Sodomites, and Sorcerers, were condemned to be put to death.

XXII. He publiſh'd moſt ſevere Ordinances againſt Governours who fail'd of doing their Duty, but principally thoſe who commanded in far diſtant Countries. In whatever Place they were, Death was their Puniſhment if their Conduct was blameable; but if their Fault was but ſlight, they muſt come in Perſon to the Grand Can, and juſtify themſelves. And this Prince was in this Caſe a very ſevere Judge.

Many other Laws were publiſhed which are not ſpecify'd in the Authors I have tranſlated. I am not ignorant that in the *Levant* there is found a Collection of Laws entitled *Yaſa Genghizcani*;

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

ghizcani[*]; but no Person has as yet brought a particular Account or Copy of them into *France*, and therefore we cannot fully satisfy the Reader's Curiosity.

The LAWS we have recited, and which were doubtless the principal ones, remain'd in full Vigour during *Temugin*'s Reign and his Successors. *Tamerlain* himself, who was born a hundred and eleven Years after this Prince, caused them to be observed throughout all his Empire; and the *Crim Tartars*, as well as others, to this day religiously observe them. It must be confess'd they could not be broken without incurring very great Penalties; which alone was enough to make them continue long in force, and without question preserved them so long.

Marrakeschy.

One Author assures us that the Grand Can invented them all himself, without consulting any Books, or the Example of former Kings, and that they all were made by his own Wisdom: But other Authors pretend that they were only copy'd from those which the Orientals heretofore attributed to the Invention of *Turk*, the Son of *Japhet*, the Son of *Noah*.

Temugin confirm'd to his Friends the Commands he had given them; he even made their Employments more advantageous than before. And having more Designs in his Thoughts than he communicated to his *Mogul* Subjects, beside the Methods he had already made use of to gain their Hearts, he had recourse to Revelations, telling them that God had assur'd him that he should become Master of the World, but that it was his Pleasure that he should change his Name, and that they

Abulcair, *p.* 5.

The Name of Temugin *changed into* Genghizcan.

[*] That is to say, the Laws of *Genghizcan*.

should

should call him *Genghizcan*[3]. He added, that they ought not to doubt of the Accompliſhment of this Divine Promiſe, becauſe they had ſeen that which had been made him in the ſame manner ſome Years before ſo happily fulfilled, in his ſo glorioufly delivering them from *Oungh-can*'s Tyranny. An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

Other Authors relate this Revelation to have been pretended to be reveal'd by another Perſon, and tell the Story thus: They ſay there was a Man[4], one of the firſt Rank amongſt the *Moguls*, who after having wander'd ſtark naked in the Deſarts for ſome time, enter'd into the Aſſembly, and declar'd aloud, that he came commiſſioned by God to find out the Son of *Piſouca*, to advertiſe him to take the Name of *Genghizcan*, that is to ſay, the Can of Cans, and to aſſure him that he ſhould be Emperor of the whole Earth. This Deceiver made a florid Diſcourſe upon the Glory and Honour this Prince ſhould acquire under this new Name. And to make himſelf be heard with greater Attention, he had the Boldneſs to aver that he only related God's own Words. The Prophets, ſays a *Turkiſh* Poet, who foretold nothing but what was poſſible, were always applauded. In fine, *Temugin*, whom we ſhall henceforward call *Genghizcan*, appear'd to be in a condition able to make good the Prophecy by Force of Arms; and the People readily gave credit to it. Another Author aſſures us, with much Appea- Abulfarage, *p.* 281. Bin Abdellatif.

[3] *Genghizcan* in the *Tartar* Language ſignifies Can the Son of Can.

[4] This Man was called *Bet Tangri*. He was a Prieſt and Magician. He ſaid he was a great Penitent, and made them believe that he had been taken up into Heaven, where he receiv'd his Miſſion. *Condemir.*

rance

An. Dom. 1205. Heg. 602. Mog. *The Leopard.*

rance of Truth, that this Prince ſecretly hired this Impoſtor to act this Cheat.

To conclude, a Diet was called towards the end of the Year 1205. *Genghizcan*, according to his wonted Cuſtoms, gave Preſents to every Body, and nothing but Prayers and ardent Wiſhes for his Proſperity were to be heard. His Friends the *Mogul* Lords, who were privy to the Secret of this pretended Revelation, ſupported him ſtrongly in all things; ſo that the Report was ſoon ſpread over all *Mogoliſtan* and *Tartary*, and was ſo ſtrongly credited, that they look'd upon all the reſt of the World as if it belong'd of right to the Grand Can their Emperor.

CHAP. VII.

The Death of Prince Boyruc. Genghizcan's *Expedition againſt* Toucta-Bey, *and the Succeſs of it.* Caſchluc's *Flight to* Gurcan *the King of* Turqueſtan, *who gives him his Daughter in Marriage. A Deſcription of the* Yugures, *and their Religion.*

An. 1206. Condemir.

THIS Prophecy was very uſeful to *Genghizcan*, for the *Moguls* breath'd nothing but War; nay they even thought it a Crime in thoſe Princes who reſiſted, whom they endeavour'd to deprive of their Kingdoms. *Boyruc*, Brother to the deceaſed Can of the *Naimans*, to whom *Caſchluc* his Nephew and *Toucta-Bey* were

Abulcair, *p.* 8.

were fled, was the first Victim to this Prediction. An. Dom. 1206.

This Prince, being informed of the *Moguls* Resolution, had made all the Preparation possible to receive them: but it signified little, tho *Toucta-Bey* assisted him with his Troops of *Merkites*; for after a very slight resistance *Boyruc* fled, but was taken in the chase by a party of *Moguls*, and brought a Prisoner into their Camp, where he was put to death. And this so much daunted his People, that his Army dispersed. *Caschluc* and *Toucta-Bey*, after having given orders to their Soldiers whither to repair, betook themselves to flight, and retired to the Frontiers of their Territories at *Ardisch*, where they designed to get together some Troops which had not been able to join the Army before the Fight. Heg. 603. Mog. *The Hare.* Fadlallah, *p.* 319.

In the mean time *Genghizcan*, not being far from the Country of *Tangut*, marched in the year 1206 with a strong Detachment into that Country to revenge himself upon *Schidascou* who was the Can of it, and who had secretly lent succours to his Enemies; and there he cunningly surprized *Campion* the capital City of *Tangut*: which so astonished *Schidascou*, that he immediately submitted, and made use of the great Lords of that Country to intercede for his Pardon with the Emperor, to whom they went loaded with Presents. The Conqueror pardon'd the Can, and restored him to his Kingdom with the same Power as before, on condition that he should every year pay him a certain Tribute, and permit a Garison of *Moguls* to remain in the Fortress of *Campion*. And thus the Grand Can, being satisfied with the immense Riches he had found in that City, returned back to his Army. Campion *the Capital City of* Tangut.

It

An. Dom. 1207. Heg. 604. Mog. *The Crocodile.* Rubruquis.

It is in the City of *Campion* that the Caravans of Merchants ſtop, which come from the Weſt, and often from the South, to trade with *China*, becauſe they are forbidden to go further: and here they ſometimes ſojourn a long time, which gives an opportunity to the Inhabitants to enrich themſelves greatly. Here are a great many learned Men who ſtudy the Sciences, which they call *Schimia*, *Limia*, and *Simia*. The firſt treats of Phyſick, Philoſophy, Chymiſtry, and the Philoſophers Stone; the ſecond of Aſtronomy, and natural Magick; and the third of Theology, and Cabaliſtry, which contains the Knowledge of good and bad Angels, and teaches the Operations which belong to theſe Sciences.

Fadlallah.

Expedition againſt Toucta-Bey *Can of the* Merkits, *and againſt* Caſchluc. Condemir. Abulcair. Mirconde.

Genghizcan almoſt at the ſame time conquer'd the Countries of *Crequir* and *Cachin*, which laſt Name formerly the Country of *Tangut* bore. In 1207. he learnt that *Caſchluc* and *Toucta-Bey* had got together all their Forces in the Country of *Ardiſch* in the Tribe of *Merkit*. He gave them the leaſt time he could poſſible to fortify themſelves, and marched againſt them in the midſt of the Winter. Theſe Princes amazed at his ſudden Arrival, and finding their Army not ſtrong enough to ſtand againſt him, retired farther off, and went and encamped even under the Fortreſs of *Ardiſch*.

But their Enemy, notwithſtanding the badneſs of the Ways and rigour of the Seaſon, ſoon appeared before the Place, and forced them, maugre all the Precautions they had taken, to come to an Engagement with him. The Battel did not laſt long; for the *Moguls*, as if aſſur'd of the Victory, fell with ſuch Fury on their Enemies, who were inferiour to them both in Courage and Number, that they ſoon put them

to

to flight. *Toucta-Bey* was killed in the Action. As for *Caſchluc*, he was ſo cunning as to get out of the Croud, and with ſome expert Soldiers eſcape to *Turqueſtan*, where he had the good fortune to be ſhelter'd by *Gurcan*, one of the moſt powerful Princes of *Touran*[1], that is to ſay, of the *Tartars* Country which is beyond the River *Gihon*, reaching to the Borders of *Caracatay*. King *Gurcan* touched with his Misfortunes, received him kindly, and conceived ſo tender a Friendſhip for this young Prince, that he gave him his Daughter in Marriage to comfort him in all his Troubles. An. Dom. 1208. Heg. 605. Mog. *The Serpent.*

All theſe Conqueſts and happy Succeſs raiſed *Genghizcan* to ſo high a pitch of Greatneſs, that many ſovereign Princes ſent to ask his Protection, and among the reſt *Arſlancan* Prince of the *Carluques* in *Caracatay*: but there happened to *Genghizcan* ſomething yet more advantageous, which compleated his good Fortune; and that was the Diſcontent of a Prince of *Turqueſtan* named *Idicout*[2].

He was Can of the *Yugures*; and tho a very powerful Prince, yet was Tributary to *Gurcan* King of *Turqueſtan*, who generally kept among the *Yugures* a kind of Intendant of that Province, to be watchful for his Intereſt, and to gather the Tributes which that People were obliged to pay him. He who at this juncture Mirconde. Fadlallah, *p.* 326.

[1] Some call this Country *Touran*, becauſe it was heretofore the Portion of *Tour* the Son of *Feridoun*, King of *Perſia*, of the firſt Dynaſty named *Piſchdadiens*. Thus by the word *Iran* we muſt underſtand all *Perſia*, and all the Countries ſituate beyond the River *Gihon*, otherwiſe call'd *Oxus*. *Fadlallab*, *p.* 326.

[2] *Idicout* in the *Mogul* Language ſignifies the Prince then reigning. *Abulcair*, p. 8. *Abulfarage*.

held

An. Dom. 1208. Heg. 605. Mog. *The Serpent.*

held this Employment there, was called *Schoudkem.* This Man, being naturally covetous and hasty, besides the Money and Wares which he levied as due to his Master, extorted more for himself; insomuch that the *Yugures* finding themselves oppress't, complained of his Abuses to their Prince: he forthwith spoke to *Schouakem*, but he could get no Reparation or reasonable Answer from him; nay he even answer'd to the Remonstrances he made to him with Threats. The Prince was so enraged at his Insolence, that to be revenged he caused him to be assassinated, and forthwith sent two of his chief Officers to *Genghizcan* to inform him of what had past, and to ask his Protection, because after this Action which he had been obliged to perform, he fear'd the Resentments of *Gurcan*. These Messengers overtook the *Mogul* Emperor in the Country of *Tangut*, where he was then gone to reduce to his Obedience *Schidascou*, who with some other Cans had revolted from him, amongst whom was the Can of *Crequir*, whose Country he entirely ruined.

Mirconde.

Abulcair, *p.* 8.

The *Mogul* Emperor, glad of an opportunity to make King *Gurcan* uneasy, who was never a Friend to him, and had now made an Alliance with *Caschluc* his Enemy, received these Envoys from *Idicout* much better than he would otherwise have done. He hearken'd to them, and made them such an Answer as they wished; and when they returned back, he named two fit Persons to accompany them, whom he charged to assure the Can of his Friendship and Protection against *Gurcan*.

Abulfarage.

This civil and generous Procedure charm'd the Can of the *Yugures*, who strait took all that he had most precious and valuable in his Treasures, and went to *Genghizcan* in person to offer

him his ſervice; which he did with all the Zeal imaginable, and all the Reſpect his Quality would admit. This Condeſcenſion render'd this Prince ſo agreeable to the Grand Can, that he received him with all the Teſtimonies of Affection that he could deſire. The Aſſurances *Idicout* gave him of his Zeal were not contradicted by his Actions; for he afterwards ſerved the *Mogul* Emperor effectually, who, as an acknowledgment of the Services he did him, gave him one of his Daughters in Marriage, and ever after looked on him as one of his Children. King *Gurcan*, who upon the news of *Schouakem*'s being aſſaſſinated was tranſported with Rage, and threatned *Idicout* with Fire and Sword, could not execute his Threats before he heard that this Prince was become *Genghizcan*'s Son-in-law; and the fear of drawing the *Moguls* Army upon himſelf ſtifled his Rage.

An. Dom. 1210. Heg. 607. Mog. *The Sheep.*

The Religion of the *Yugures* has not been perfectly known to Hiſtorians: ſome have writ that they were Idolaters; others that they were Chriſtians, but *Neſtorians*; and others that they were Mahometans; becauſe ſeveral amongſt them made profeſſion of all theſe Religions. Their Prieſts, whom they call'd *Lama*, had their Heads and Beards quite ſhaved; their Superiours obliged them to obſerve Chaſtity, and to ſerve in the Temples; they had to cover their Heads a kind of Mitre, and for their Habit a yellow or red Tunick, cloſe-bodied as a Caſſock, and girt about the Waſte: over this Tunick they wore a Cloak cut after the manner of a Chriſtian Deacon's Cope. When the *Lama's* are in their Temples, they are ſeated on Benches over againſt one another, holding their Books in their hands: they are always bare-headed, and

Of the Yugures. Rubruquis. Abulcair, *p.* 8. Rubruquis.

An. Dom. 1210. Heg. 607. Mog. *The Sheep.*

and instead of singing they read to themselves softly, and generally keep silence. Those who report them to be Idolaters, have never declared in what particulars they were so. The Idols they had are no sufficient proof of it, since in the Conversation *Rubruquis* had with them they assured him that they adored but one God; and that tho they had Images, it was only to put them in mind of those they represented, and not to adore them. Which might make one conclude, that they then made profession of *Genghizcan*'s Religion, with a small mixture of the Superstitions which they had in common with the *Moguls*.

The *Moguls* were indebted to the *Yugures* for the Art of Writing they now use, which was wanting before their Union with this People. Whether they found the manner of the *Yugures* writing more convenient than their own, we know not; but they took to it, and have used it ever since [3].

The *Yugures* in antient times had that Name conferred upon them, even by the mouth of *Oguz* himself: he called them *Yugures*, that is to say, United. He has always passed amongst them for a great Prophet; and the *Turks* of the last Ages, that is to say, the *Ottomans*, who by the title of *Ogusians* which they bear value themselves as being his Descendants, say that when he was but a year old he spoke, and gave himself the Name of *Oguz*; but at eighteen God

Fadlallah.

[3] The Letter which *Mangoucaan* the Son of *Genghizcan*, Emperor of the *Moguls*, writ to St. *Lewis* King of *France* in 1254. was in the *Mogul* Language, but in the *Yugurian* Characters, and the Lines were writ from the top to the bottom, and multiplied from the left to the right. *Rubruquis.*

illuminated his Understanding; and whereas all Mankind were at that time Idolaters, he brought them out of their Errors, and made them worship only the one true God; which so much displeased his Relations, that they resolved to ruin him: but with the Assistance of some other Persons whom he had converted, he resisted them so vigorously, that his Father was killed by an Arrow in the Fight, and his Uncles put to flight. This is what *Fadlallah* reports of *Oguz* [4].

An. Dom. 1210. Heg. 607. Mog. *The Sheep.*

[4] The Son of *Caracan*; *Caracan* the Son of *Mogolcan*; *Mogolcan* the Son of *Alinge-Can*, the fourth King of the Oriental *Turks*, of the Posterity of *Turk* the Son of *Japhet*, the Son of *Noah*. From this *Mogolcan* the *Moguls* are descended; as are the *Tartars* from *Tatarcan* the Son of *Alinge*.

CHAP. VIII.

Genghizcan's *first War against the Northern Parts of* China, *called* Cathay; *and the Success of it. His Return into his own Country. His Expedition to the Desart of* Capschac, *otherwise called* Decht.

ALTHO *Genghizcan*, when he was on his return to *Caracorom*, had resolved not to renew the War for some time, yet he neglected not to raise Recruits, and strengthen his Army, to let his Enemies see that he was always

Mirconde.

An. Dom. 1210. Heg. 607. Mog. *The Sheep.*

in a Condition to be fear'd; and that whilſt he was in peace he applied himſelf, according to the Reſolutions taken in the laſt Diet, to regulate the Affairs of his Kingdoms, and ſecure the beſt he was able thoſe Countries he had conquer'd. All things look'd now as if he deſign'd to live in Repoſe, and taſte the Sweets of that peaceful Eſtate which by ſuch vaſt Fatigues he had obtain'd: but the Love of Arms, the darling Paſſion of his Soul, permitted him not to reſt; and he thought of nothing elſe but how to find a Pretext to fall out with the *Chineſe*, againſt whom in particular he had form'd ſome deſigns.

The preſent State of Affairs, all being now in peace, affording him no means to quarrel, he fought amongſt the Tranſactions of paſt Ages for ſomething fit to urge againſt them; [5] and calling to mind the Injuries the Kings of *China* had heretofore done to his Anceſtors, nay to his own Father and People, [6] he conferred with his Nevians and other Princes of his Court, continually entertaining them with Diſcourſes of the Injuries and Wrongs their Fathers had ſuffer'd by the *Chineſe*. [7] This was the Cauſe, *ſaid he*, that our Country was look'd upon with ſo much Scorn, and deſpiſed by all the Nations of *Aſia*. In fine, he excited them to revenge, by urging, that they had no other way to vindicate their Honour, and make

[5] He call'd to mind his Father's Wrongs, and ſighing, recited the Injuſtice of the King of *China*. *Abulcair*, p. 9.

[6] He recounted to his Courtiers the Injuries the King of *China* had done their Anceſtors. *Mirconde*.

[7] He ſaid, that ſince the great God had given him the Victory over all his Enemies, he had reaſon to expect that he would do the ſame for him over the *Chineſe*.

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themſelves famous to Poſterity. Neither did he forget to remind them of the Promiſe God had made to him, to aſſiſt and render him victorious over all his Enemies. An. Dom. 1210. Heg. 607. Mog. *The Sheep.*

The *Mogul* Princes and Lords fail'd not to applaud their Emperor's Deſign; whether it was out of Complaiſance, or that they found it agreeable to Reaſon and Juſtice, is not the queſtion. A Council was call'd to conſult on Ways and Means how to bring this great Enterprize to paſs; and it was reſolv'd that firſt of all an Ambaſſador ſhould be ſent to *Altouncan* King of *China* to demand Satisfaction for all the Damages and Injuries done to the *Moguls* by his Predeceſſors, with Orders that in caſe he refuſed to comply, War ſhould be declar'd againſt him. For this purpoſe they choſe *Jafer*, an old Courtier, a Man perfectly skill'd in State-Affairs, and ſent him away in the Winter-Seaſon. *Jafer* being arrived at *Canbalec*, which was the old City of *Pequin*, one of the Capital Cities of *Cathay* [s], and the antient *Iſſedon* of the *Seres*, had Audience of the King, whom he accidentally found in this City, for he was not uſed to reſide there but only in the Summer. This Ambaſſador made a long Harangue, which he began with expatiating on his Maſter's

[s] The Country of *Cathay* which is here ſpoke of, is *China* it ſelf, and not *Grand Tartary*, as it was long thought to be by us *Europeans*. The Eaſtern Geographers have made it known by the Limits they have given it in their Maps, and their Hiſtorians have declared it in expreſs Words. Beſides, it is now plainly diſcover'd that the Name of *Cathay* particularly belong'd to the ſeven Northern Provinces of this great Kingdom; and that the Southern Parts, which contain'd the nine other Provinces, were called *Mangi*: But theſe Southern Parts were not conquer'd by *Genghizcan*, but by the *Moguls* his Succeſſors, *An. Dom.* 1268. *Heg.* 667.

An. Dom. 1210. Heg. 607. Mog. *The Sheep.*

Greatneſs, his Elevation to the Empire of the *Moguls* and *Tartars*, and the choice God had made of him to govern the World: he afterwards demanded reparation of the King for all the Damages and Injuries which his Predeceſſors had done the *Moguls*; telling him that if he refus'd to comply with theſe Demands, he had Orders to declare War againſt him, and to aſſure him that *Genghizcan*, at the Head of a moſt powerful Army, would come and drive him out of his Kingdom, and eſtabliſh one of his own Children on his Throne.

Mirconde.

Jafer's Diſcourſe appear'd very ſurprizing to the King of *China*, who was much aſtoniſh'd that the *Mogul* Emperor ſhould form ſuch a Deſign, and venture to attack and begin a War againſt a Nation whom he had reaſon to fear, conſidering the great Damages and Loſſes he himſelf confeſs'd his Nation had ſuſtain'd by them. The King complain'd to the Ambaſſador, ſaying, Your Maſter treats me as if he thought me a *Turk* or a *Mogul*; and with this Anſwer he ſent him back: Go tell *Genghizcan* that altho I cannot hinder him from making war with me, yet I will meet him with an Army that ſhall make him repent his Raſhneſs. *Jafer* return'd with all diligence to *Caracorom*, and gave his Maſter an account of his Negotiation, and the Obſervations he had made, purſuant to the Orders he had given him.

Genghizcan having receiv'd this Anſwer from the King of *China*, continued to make Preparations for the War. So ſoon as the Seaſon permitted him to take the Field, he divided his Army into two Bodies; the moſt conſiderable he took along with him, and the other he gave the Command of to three of his Sons, *Jougy*, *Zagatay*, and *Octay*. Theſe three Princes march'd to-

towards *Courge* [9], or *Corea*; they did no Injury to the *Calmacks* * thro whose Country they past, becauſe this Nation, which was ſituate on the Confines of *Caracatay*, had already ſubmitted to *Genghizcan*: but when they were come to the Borders of *Courge*, where there were but a few Troops left, the reſt being all gone to join the King of *China*, they made terrible Devaſtations both in the Towns and Villages wherever they came, as alſo in the open Country, carrying away all the Horſes and Cattel they found. An. Dom. 1210. Heg. 607. Mog. *The Sheep.*

The Emperor of the *Moguls* did no leſs Miſchief on his ſide with his Army: for after having ſtrengthen'd it with ſome Troops which waited to join him near the *Til*, a River of *Caracatay*, he enter'd *China* at the great Gate in the Wall [1], which *Alacous*, of whom we have before made mention, cauſed to be open'd. This *Alacous* was Can of the Kingdom of *Ancout*, to whoſe Care heretofore the Emperors of *China* had committed this Gate and Wall. This Prince was at this time diſpleaſed with *Altouncan*, and held ſecret intelligence with *Gen-*

[9] A Kingdom ſituate on the Confines of *China* on the North, having the Sea on the Eaſt. This Country contain'd about ſeven hundred thouſand Souls, and had been almoſt always govern'd by a King of their own Nation, who ſometimes were likewiſe Monarchs even of *China* it ſelf: but the King of *China* in his turn was alſo revenged, having made himſelf Maſter of *Courge*. *Fadlallah*, p. 341.

* The *Calmacks* are a Nation to the Eaſtward, not to be confounded with that of the *Calmucks* who live in the Weſt of *Aſia* towards the *Volga*.

[1] The *Chineſe* built this Wall in paſt Ages, betwixt the Mountains, to hinder the *Turks* and *Moguls* from making Inroads into this great Kingdom. This Wall was call'd *Avencouh* in the *Mogul* Tongue, and *Sedd Yadgoudge* or *Madgouge* in the *Arabian*, which ſignifies *Gog* and *Magog*'s Bank.

An. Dom. 1210. Heg. 607. Mog. *The Sheep.*

ghizcan, whom he was very useful to on this Occasion. He did not only open a way for the *Moguls* into *China*, but gave them some of his own Officers to be their Guides.

All the Cities which made no resistance, but open'd their Gates, and furnished Provisions to *Genghizcan*, were by that generous Prince spared: but those that oppos'd him were all plunder'd, as likewise several considerable Castles, out of which he took all the Riches that were there deposited for security: And all this he did whilst he waited for the coming up of the Army which the young Princes commanded.

Abulcair, *p.* 9.

On the other side, the King of *China* join'd to his Army the Troops of *Courge*, and putting himself at the Head of these united Forces, marched directly towards the *Moguls*; but when he was come within a few Days Journey of them, his Soldiers being much fatigued, stay'd to rest, and for their Security he caused all the Carts to be placed round the Army; then they made a large deep Ditch before them. His Troops stay'd not so long in this Camp as they could have wished; for being soon inform'd that *Genghizcan* was coming to attack them, they decamp'd to go and meet him.

Mirconde.

So soon as the two Armies were in sight of one another, they ranged themselves in order of Battel, and fell to Blows. The Combat was bloody. The King of *China* lost thirty thousand Men, and the *Mogul* Emperor had a great many Officers kill'd, and more Soldiers than the Enemy. The latter retired with all the Spoils he had gotten by the way of the Province of *Pequin*, in which he had some Intelligence. The *Chinese* did not venture to follow him, because they were no less fatigued than the *Moguls*, and had great need of Repose. For this reason,

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reflecting only on the great loss of Soldiers they had just felt, and fearing lest *Genghizcan* should besiege their Capital City, they resolved to make Peace with him, in order to get him out of *China*, which the War had already reduced to a miserable Condition. An. Dom. 1211. Heg. 608. Mog. *The Monkey.*

Altouncan therefore sent an Ambassador to *Genghizcan* to propose a Peace, with his Daughter *Cubcou Catune* in Marriage, promising to send this Princess to him under the Conduct of one of the greatest Lords in his Court, and with all the Splendor and Attendance suiting an Emperor's Daughter and Wife. The *Mogul* Emperor, pleas'd with the condescending Offers of an Enemy whom he found he could not vanquish, accepted the Proposals he made him, and married the Princess of *China* so soon as she arrived in his Camp; and, accompanied with the Princes his Sons, retired with her to *Caracorom*. Fadlallah, *p.* 349.

But he remain'd not unactive any longer than was absolutely necessary to recruit his Army, for two Reasons: first, because he would not suffer the Soldiers to be idle; and next, because he had form'd a great Design in his own mind. He meditated how to conquer all the Western Countries of *Tartary* for his eldest Son, and flatter'd himself that he should succeed in this Undertaking, because of the Animosities that were amongst the *Tartar* Cans. He first disposed a Part of his Troops in the Countries he had subdued, to keep them quiet, and prevent their revolting; and then with the rest of his Army he set out on the way to the vast Country, called the Plains of *Capschac*. His eldest Son, as being the Person the most interested, fail'd not to accompany him in this Expedition.

An. Dom. 1211. Heg. 608. Mog. *The Monkey.*

Description of Capschac.

The Country of *Capschac* is of a vast Extent, and is accounted the most considerable part of *Tartary*. It reaches from East to West from *Turqueſtan* even to the River *Volga*, and all along the Borders of the antient *Bulgaria*, and the antient *Russia*, and from the *Volga* to the Country of *Crim*, where the People dwell who are called the *Little* or *Crim Tartars*. Its greatest Length from North to South is from the *Caspian* Sea to the great sandy Desarts, or rather to the Frozen or North Sea.

[2] This Country has but few Towns. Its Soil, if we except the great Desarts on the North Side, is excellent, abounding in all sorts of Grain, Pasturage and Cattel. A better Air cannot be found, nor better Water. The Women are handsomer there than in any other part of *Tartary*. The Men are courageous, and Lovers of War. They are divided into Tribes, many of which are at present composed of *Moguls* and *Turks*. The Towns being few, and the open Countries very large, every Tribe transport themselves frequently from one Place to another, seeking every Winter in the Southern Parts for Subsistence for themselves and Beasts, and in Summer visiting the Northern Parts of their Country.

Altho every Tribe has its particular Prince or Can, which governs it; yet this Part of *Tartary*, ever since the *Moguls* subdued it, has always had a King, or Grand Can, to

[2] This Country is also call'd *Decht Capschac*, and *Decht Bereke*. *Decht* signifies large level barren Countries; and *Bereke* is the Name of a Grandson of *Genghizcan*, who succeeded his Brother *Batucan* in the Kingdom of *Capschac*, to which he gave his Name, and was the first of the *Mogul* Cans of *Capschac*, who made profession of the *Mahometan* Faith.

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whom the others did Homage. This Country in past Ages was overstocked with People, and from thence came the *Huns*, the *Getes* or *Goths*, the *Gepides*, the *Vandals*, the *Alains*, the *Swedes*, and other Nations who have render'd themselves but too famous in the World by the Disorders they committed. An. Dom. 1211. Heg. 609. Mog. *The Monkey.*

Seray is the Capital City of *Capschac*, situate on the Banks of the River *Sencla*, which discharges it self into the *Volga*. *Batucan* laid the Foundation of this City, and *Berekecan* his Brother finished it. The three finest Rivers in the Country of *Capschac*, are the *Volga*, the *Jayc*, and the *Irtish*.

But let us return to *Genghizcan*. By the Victory he had formerly gain'd over *Ounghcan* he thought he had a right over several Tribes of *Capschac* who lived in subjection to this vanquish'd King; and for this reason he marched his Troops to that side of the Country. No sooner did he appear on their Frontiers, but these Tribes submitted to him; as did others who inhabited the Country of *Getes*, situate in *Capschac*, on the Borders of *Mogolistan*: which all together in a short time composed a vast Army. These Nations, and some others, of whom Historians have made no mention, having join'd him, *Genghizcan* gave the Command of one half of them to Prince *Jougi-Can*, call'd also *Touchy*, his eldest Son, leaving him in this Country with many *Mogul* Officers to govern them, and return'd to *Mogolistan* with the other half, which made an Army great enough for any Undertaking.

Jougi-Can, after the Departure of the Emperor his Father, made some new Conquests, which gave much cause of Jealousy to several Nations of the Western *Tartars*. These People

An. Dom. 1212. Heg. 609. Mog. *The Hen.*

ple combined against him [3]; but he defeated them in several Skirmishes, and particularly the *Comans*, the antient *Bulgarians*, *Valacks*, and *Hungarians*, who heretofore inhabited the Country of the *Huns*, *Vandals*, and other Nations, which for along time have not been distinguish'd but by the common Name of *Tartars*.

[3] He render'd himself Master of the Countries of *Dechi Capschac*, *Sagine*, *Bulgaria*, *Russia*, *Alassan*, *Tanker*, and other Kingdoms and Provinces. *Bin Abdallatif.*

CHAP. IX.

Genghizcan's *second War with* China, *and the taking of* Pequin *the Capital City of the Northern* China, *or* Cathay.

GEnghizcan, as we have before observ'd, had given his Protection to the Princes *Arslan* and *Idicout*; the first was Can of the *Carlucks*, the last, Can of the *Yugures*. After having concluded with him what number of Soldiers they should raise for his Service, these Princes retired into their own Countries, with several *Mogul* Officers who were order'd to convoy them home.

These two Princes omitted nothing to procure good Troops, and each of them rais'd a Toman [4], with which they return'd to *Gen-*

[4] That is to say, ten thousand Men.

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ghizcan's Court, after he was come back from *Capſchac*. Their Arrival much rejoic'd the Emperor, becauſe they had brought him very fine Troops, which he wanted to ſtrengthen the Army he was reſolv'd to ſend to *China*, on Advice given him of ſome Threats utter'd by *Altouncan* againſt the *Moguls*: Beſides, he had now a favourable Opportunity; for the King of *China* being diſpleaſed with the People of ſome Provinces of *Caracatay*, had given order to ravage their Countries; and theſe People being reſolved to oppoſe him, had ſent Deputies to *Caracorom* to beg the Emperor's Protection. There arrived at the ſame time an Envoy from a particular Can of their Nation, to inform him that by means of ſome Rebels he had got poſſeſſion of a conſiderable Fortreſs which open'd to him an Entrance into *China*. [5] This Can, after having put a good Gariſon into this Place, came himſelf to *Genghizcan*, to engage him to go againſt *Altouncan*.

An. Dom. 1212. Heg. 609. Mog. *The Hen.*

The *Mogul* could not withſtand his Importunities. He receiv'd him favourably, treated and conſulted with him about proper Meaſures to render this War ſucceſsful. Then he ſent back this Prince loaden with rich Preſents, and promiſed either to follow him himſelf, or to ſend his chief General immediately after him, at the Head of a numerous Army, of which the Troops of the *Carlucks* and *Yugures* ſhould make a part. Accordingly the Army was ſoon in a condition to march; but *Genghizcan* could not command it in Perſon, by reaſon

[5] The King of *China* having ill-treated the People of *Caracatay*, *Genghizcan* revenged them, and carried the War even to *Pequin*, which was called *Can-Balec*, that is to ſay, the Royal City. *Abulcair.*

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An. Dom. 1212. Heg. 609. Mog. *The Hen.*

of an Indiſpoſition that ſeized him. *Samouca Behadeur*, the eldeſt of his Generals, commanded in Chief; and all the Cans, Princes, Nevians, and Emirs who could get leave of the Emperor to go, went on this Expedition, each ſtriving to manifeſt how zealous he was for the Service of his Prince.

Mirconde.

Theſe Troops were no ſooner arrived at the Place appointed, but the Fortreſs that had been ſurprized was put into the Hands of a *Mogul* Officer; and ſo ſoon as they had reſted, and were in a Condition to enter upon Action, they ſeiz'd, almoſt without any Oppoſition, upon the Provinces of *Caracatay* that were the laſt of thoſe belonging to *Altouncan*. Then they quickly enter'd with eaſe into *China* by means of the Intelligence the Rebel Can held in that Country.

At the ſame time, *Moucli Gouyanc*, one of the moſt able *Mogul* Generals, marched to the Country of *Courge* with a Body of Troops, to hinder the Forces in that Kingdom from going to aid the King of *China*; and this Officer ſeized ſeveral Places according to the Orders given him. Yet this hinder'd not *Altouncan* from advancing his Army againſt that commanded by *Samouca Behadeur*. This King, as well as all his Soldiers, were tranſported that they were to fight an Army not commanded by *Genghizcan*, flattering themſelves that they ſhould gain an eaſy Victory. They briskly attack'd *Samouca*, and made his advanced Guard give way; but the *Moguls*, reſolving to conquer or die, fought with ſo much Valour and Reſolution, that the *Chineſe* were in the end obliged to betake themſelves to flight, and to ſhut themſelves up in their Cities that they

they might be skreen'd from the Fury of their Enemies. An. Dom. 1212. Heg. 609. Mog. *The Hen.*

Altho the King of *China* had put abundance of Troops into *Pequin*, the *Moguls*, inſtigated by the *Chineſe* Rebels that accompanied them, reſolv'd to lay ſiege to this City: They even tried to take it by Aſſault; but the Prince of *China*, to whom the King his Father had entruſted the Management of the firſt War, [6] defended it ſo vigorouſly, that all the Beſiegers Efforts prov'd in vain. [7] It is impoſſible to tell how many brave Actions were perform'd on both ſides during this Siege; by reaſon that the Fate of *China* ſeeming to depend on the good or ill Fortune of this its Capital City, the braveſt *Chineſe* and greateſt Lords of the Empire were enter'd into it, to ſhare the Honour of a long and brave Defence. *The Siege of* Pequin *the Capital City of* Cathay.

The great number of Troops that were in this City took away from the Beſiegers all hopes of taking it by open Force, therefore they reſolved to ſtarve it out; and the Famine became ſo great in *Pequin*, that the Men choſe rather to eat one another than to yield. [8] Notwithſtanding the *Chineſes* Bravery avail'd them nothing, for the City was taken by a Stratagem; which being reported to the King of *China*, he conceived ſuch Diſpleaſure that he poiſon'd himſelf. Mirconde.

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[6] They beſieged *Pequin*. *Abulcair*.

[7] The King of *China* gave the Command of *Pequin* to his own Son, and cauſed an infinite number of Troops and Officers to enter with him into that City.

[8] *Altouncan* flying with his People, wept, and conceived ſo great Diſpleaſure that he poiſon'd himſelf. *Abulcair*, p. 10.

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An. Dom. 1213. Heg. 620. Mog. *The Dog.*

Mirconde and *Abulcair* report the taking of *Pequin* thus, in general Terms; but *Carpin* gives a more ample Relation of it: He says, 'That the Besiegers suffer'd so horrible a 'Famine, that they were oblig'd to decimate the Men, and out of every ten kill 'one to feed the other nine: That the Besieged defended themselves so valiantly with 'their Arrows and Engines, that when the 'Stones came to fail the Engineers, [9] they 'melted down their Gold and Silver, which 'was in great Abundance in that Place, and 'used it to shoot against their Enemies; but 'at last, the *Moguls* having receiv'd a Supply 'of Provisions, and finding they were no nearer 'taking the City than they were the first Day, 'undermined it, and made a way under ground 'which reached to the middle of the City, 'and in the night assail'd the *Chinese*, who, 'surpriz'd with a Stratagem so new and strange, 'lost all Courage, and were obliged to surrender the City to the *Moguls*. He adds, that 'the King of *China*, believing this Place impregnable, had shut himself in it, and was 'kill'd with his Son; that the *Moguls* and *Tartars* who were enter'd into the City open'd 'the Gates to those without, and gave no 'Quarter to any they met with; and, that they 'plunder'd it of all that was precious or valuable, and afterwards divided the Booty according to *Genghizcan*'s Law.'

[9] *Et cum diu pugnassent, & cum bello vincere minime possent, unam magnam viam sub terra ab exercitu usque ad mediam civitatem, &c.* Carpin.

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[1] Let this be true or false, 'tis certain that after the taking of *Pequin* a Courier was dispatched to carry the News to the *Mogal* Emperor, who immediately nominated Officers to manage the Finances and Revenues properly belonging to *Altouncan* in this Northern Part of *China*, which he annext to his own Revenue. The taking of *Pequin* which happen'd [2] *An. Dom.* 1213. *Heg.* 610. render'd *Genghizcan* Master of the greatest part of the Northern *China*, or *Cathay*. He gave the Government of this City to General *Moucly Gouyanc*, with Orders to finish the Conquest of *China*, which this Officer accomplish'd in two Years: he even also conquer'd the Kingdom of *Courge* or *Corea*.

An. Dom. 1213. Heg. 610. Mog. *The Dog.*

[1] *Pequin* taken *An.* 1210. and according to the Orientals Account 1213.

[2] *An. Dom.* 1213. *Heg.* 610. eight Months before that famous Victory which *Philip Augustus* King of *France* gain'd over the Emperor at *Bovines* in *Flanders*, who brought near two hundred thousand Men into the Field; and over the King of *England* and the Count of *Flanders*. *Father* Martin, *a Jesuit.*

CHAP.

An. Dom. 1213. Heg. 610. Mog. *The Dog.*

CHAP. X.

Genghizcan's *War againſt the reſt of his Enemies in* Caracatay, Mogoliſtan, *and* Turqueſtan. *The Perfidy of Prince* Caſchluc *to his Father-in-Law* Gurcan. *The* Moguls *War againſt* Caſchluc. *The Death of that Prince.* Genghizcan's *Alliance with the King of* Carizme.

IT ſhould ſeem that the Conqueſt of this half of *China*, would oblige the *Mogul* Emperor to fix the Seat of his Empire at *Pequin*, in order to keep with leſs Trouble the Poſſeſſion of *China*, by his Preſence there, and to facilitate the Conqueſt of the other half, if an opportunity preſented; but he had Deſigns in view more conſiderable than that of rendring himſelf Maſter of ſo great an Empire. He therefore was contented with ſending Governours thither, and continued to keep his Court at *Caracorom*, both to have an eye upon *Tartary*, and to watch the Motions of the Cans the Succeſſors of *Toucta-Bey*, who ſtill had Forces in *Merkit*, which was a part of *Mogoliſtan*; and on *Caſchluc* the Son of *Tayancan*, who he well knew did hate him. He was ſenſible theſe two Princes were able to give him trouble, particularly *Caſchluc*, if he could prevail with *Gurcan* to declare War againſt him.

Altho all theſe fortunate Succeſſes had render'd *Genghizcan*'s Power very formidable, yet there

there ceaſed not to reign in ſome of the *Moguls* Minds an Inclination to revolt; and *Toucta-Bey's* Hatred to the Emperor ſeem'd to ſurvive in his whole Family and Nation, tho he was dead. His three Sons, and Brother *Coudoucan*, preſerved that Averſion to *Genghizcan* even to death; nay, they were ſo audacious as to raiſe Troops, and excite ſome other Tribes, amongſt whom were thoſe of *Tomat* on the Frontiers of *China*, to revolt: In fine, they kindled in ſeveral Places ſo great a Flame, that *Genghizcan* was obliged to ſend Troops to quench it. An. Dom. 1214. Heg. 611. Mog. *The Hog.*

Suida Behadeur march'd againſt the Rebel Cans of *Merkit*; and after having plunder'd the greateſt part of the Province where they were encamped, he forced them to a Battel, in which he defeated them; and by the Death of theſe Cans, which happen'd within the ſame Year 1214. procur'd to the Tribe of *Merkit* that Calm and Repoſe which the reſt of the *Mogul* Nations enjoy'd. As for the People of the Tribe of *Tomat*, *Baba* Nevian who was ſent againſt them, treated them in ſo cruel a manner, that the Emperor himſelf was moved with Pity when he receiv'd the Account of it, and order'd that care ſhould be taken to breed up and well educate the Children of thoſe whoſe Parents had had the ill Fortune to periſh in the terrible Slaughter this General had made, and to marry their Wives and Daughters.

Prince *Caſchluc* was much more to be fear'd than the Cans of *Merkit* and *Tomat*, had he but known how to manage the King of *Turqueſtan* his Father-in-Law, who was ſo powerful a Prince, that he often aſſum'd the Title of *Padichah*. *Turqueſtan* was then one of Mirconde.

An. Dom. 1214. Heg. 611. Mog. *The Hog.*

the largeſt parts of *Tartary*; it had on the South *Tebet* and *India*, where the new *Moguls* are, on the North *Caracatay*, on the Eaſt *China* and ſome Parts of *Caracatay*, on the Weſt *Tranſoxiana* and *Capſchac*: and during ſome time all *Tartary* was called the Country of the *Turks*.

Thoſe who knew *Caſchluc*, did not approve the choice *Gurcan* had made of him for his Daughter. He was unworthy to be a Prince.[3] He was neither good-natur'd nor grateful, and had neither Honour nor Generoſity. And notwithſtanding the Obligations he had to his Father-in-Law, the many Favours he had received of him, and the Love he ought to have born him; yet he ceaſed not daily to do him ill Offices, and excite Commotions amongſt his Subjects, nay, to forward the Revolt of the Governours of his Provinces, and even enter into a League himſelf with *Mehemed* King of *Carizme*, *Gurcan*'s greateſt Enemy.

In fine, *Caſchluc* retired from his Father-in-Law's Court, and with ſome malecontented ſeditious Perſons whom he had ſeduc'd, form'd a conſiderable Body of Men, which in a ſhort time was much augmented by the ſcatter'd Remains of the Army of the King of the *Naimans* his Father: and whilſt *Mehemed*, as they had agreed, invaded *Gurcan*'s Kingdom on the Weſt, he went to the Eaſt, and ravaged and plunder'd his Father-in-law's Provinces; who deteſting his Ingratitude, reſolv'd to be revenged on him. This King, tho he was far advanced in Years, put himſelf at the head of a conſiderable Ar-

[3] *Caſchluc* was an Idolater. *Abulcair*, p. 9.

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my, and had ſtill Vigour and Courage enough to conquer his Son-in-Law in the Country of *Couakege*. An. Dom. 1215. Heg. 612. Mog. *The Mouſe.*

[4] We muſt not omit to mention one Particularity which *Bin-Aias* relates of this Country: He ſays that in the Country of *Couakege* in *Turqueſtan* there is a ſort of Wood which they make uſe of to build Houſes, and is of ſuch a Nature that Fire cannot burn it; and a ſort of Stone ſo bright, or luminous, that the Inhabitants are lighted by it in the Night.

In the mean time the King of *Carizme* made Conqueſts in *Turqueſtan* on the Borders of *Tranſoxiana*. He ſeized on almoſt all the Countries that belonged to *Gurcan*. This Prince marched againſt him, but had not the ſame Succeſs that he had had againſt *Caſchluc*, for he narrowly eſcaped being made a Priſoner. The Weakneſs attending his Age gave opportunity to ſeveral great Lords of his Kingdom to form ſeditious Plots againſt him. His Kingdoms fell all into great Diſorders, of which he could not poſſibly expect to live to ſee an end. His Son-in-Law return'd to give him a ſecond Battel, in which *Caſchluc* had the better. He took *Gurcan*, and in appearance treated him with reſpect; but he render'd himſelf Maſter of all his Kingdom and Treaſure, and repaid with ſuch baſe Ingratitude all the Obligations and Favours he had receiv'd from him, that *Gurcan* within two Years after died with Grief.

Caſchluc preſently after this Battel beſieged the City of *Caſchgar*, where the King uſed to Condemir.

[4] *Bin-Aias* in his Book entitled *Naſchac Alazhar*.

An. Dom. 1215. Heg. 612. Mog. *The Mouſe.*

reſide; which City refuſed to acknowledge any other Sovereign but *Gurcan*'s Son as the rightful Heir of the Kingdom. The Inhabitants defended it vigorouſly againſt *Caſchluc*, and the Siege laſted long; but the City was at laſt taken, and he made the Inhabitants feel the utmoſt Rigour of his Tyranny.

[5] The City of *Caſchgar* was ſituate in the forty fourth Degree of Latitude, and in ninety five Degrees and twenty Minutes of Longitude. It was then the Capital of the Country which *Gurcan* poſſeſs'd in *Turqueſtan*. It had produc'd ſeveral Men famous for Learning. It was ſometime call'd *Ourdoukent*, that is to ſay, the Royal City. And when *Marcopolo* was in that Country, at *Caſchgar*, this City, ſays he, was ſubject to the Grand Can *Gurcan*[6]. It was from this City that the *Swedes* took their Original[7].

The principal Religion which the Inhabitants profeſs'd was *Mahometaniſm*. The *Neſtorians* had alſo Churches. And the ſame *Marcopolo* acquaints us that this was a City of great Trade, becauſe it was in the Road which all the Merchants paſs'd through who went to *China*. At this time the Country of *Caſchgar* is govern'd by a King of their own

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[5] *Caſchgar* the Capital of *Turqueſtan*, *&c.* *Abulfeda*, p. 235.

[6] The *Caracathayans* ſo called their King *Gurcan*, that is to ſay, the Can of Cans. *Mirconde.*

[7] M. *Sparvenfeldt*, who was Maſter of the Ceremonies to Ambaſſadors at the King of *Sweden*'s Court, being at *Paris* in 1691. aſſur'd the Author that he had read in the antient Annals of *Sweden*, that the *Swedes* took their Original from the City of *Caſchgar* in *Turqueſtan.*

in

in particular, and the Name of their Capital City is *Hyarcan*, which is in the same Place as *Caschgar* was, to which one of its Princes would give his Name. It is reckon'd there are a hundred Mosques in this City. The Country produces all things necessary for Life, as also the finest aromatick Plants; and in one of the Mountains there is a Mine of Silver which brings a great Revenue to the Prince. An. Dom. 1215. Heg. 612. Mog. *The Mouse.*

Cotan, a City in *Tugura*, situate on the Confines of *Turqueſtan* towards the East, in forty two Degrees of Latitude, had the same fate as *Caschgar*. And *Caschluc* in the end subdued the Country and City of *Almaleg*, situate in the same Degree as *Caschgar*, which belong'd to a *Turkish* Prince, who was at that time absent. He surprized the Governour a hunting, and kill'd him: after which he got possession of so many other Countries, that it seem'd by his Successes as if Fortune had prepared for him a great and lasting Felicity. Cotan *a City of the* Yugures. Abulfeda, *p.* 235.

The *Mogul* Emperor, mighty as he was, was alarm'd at this Prince's Success, whom he hated as much as he was hated of him; but being very prudent, he would do nothing precipitately. He therefore sent a Lord of his Court to Sultan *Mehemed* King of *Carizme*, to endeavour to draw him from *Caschluc*'s Interest, whom he called the *Naiman* Prince. The Envoy succeeded in his Negotiation without much trouble. *Mehemed*, who was also grown uneasy at *Caschluc*'s good Fortune, and had already some Cause to be displeased with this Prince, promised to give him no Assistance; hoping indeed that *Genghizcan* and *Caschluc* might ruin one another, or at least be both weaken'd, and that he in the end should be a

An. Dom. 1216. Heg. 613. Mog. *The Ox.*

Condemir.

Gainer by the Diſorders which a War between them would occaſion.

In the mean time *Caſchluc* did a great deal of Miſchief in the Countries into which he carried his Arms, and ill-treated all thoſe who were not Idolaters. 'Tis ſaid, that in the Kingdom of *Cotan*, which he became Maſter of, he cauſed to be nail'd to the Door of a College, an *Imam*, or *Mahometan* Prieſt, named *Aladin*, who reprehended him for blaſphemous Expreſſions which he utter'd againſt *Mahometaniſm*.

The Report of the Cruelties of this Prince was ſpread abroad every where; and *Genghizcan* being ſecured of the King of *Carizme*, made an advantageous uſe of the Complaints that were reported of *Caſchluc*. He gave a kind Reception to all the Envoys who came from the People on every ſide, to entreat him to deliver them from this Tyrant. He readily promiſed to ſuccour them; and for this effect he gave Orders to *Hubbe* Nevian, one of his Generals, to go and make war with him as a Perſecutor of Mankind.

[7] *Hubbe* departed in the Spring of the Year 1216. with that Army which the Emperor had on the Frontiers of *Caracatay*, and enter'd into *Turqueſtan* by the ſide of *Caſchgar*. *Caſchluc* had Advice of his coming, and immediately put himſelf at the Head of his Troops, and marched againſt him, reſolving to uſe all his Efforts to beat the *Moguls*, this once at leaſt; but he was ſo unfortunate as to loſe the Battel. Af-

[7] *Genghizcan* ſent *Hubbe* with ſeveral Tomans of Troops, or Battalions of ten thouſand Men each. *Mirconde.*

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ter which, he retir'd to *Caſchgar*; and finding that he could not prevail with the King of *Carizme* to act for him, he grew mad with Deſpair. All the great Expectations he had conceiv'd vaniſh'd, and he concluded he had no other courſe to take but to fly. Many of his Followers accompanied him in his Flight, but they were vigorouſly purſued by the *Moguls*, who put to the Sword all the *Naimans* they could overtake. An. Dom. 1217. Heg. 614. Mog. *The Leopard.* Condemir.

Hubbe Nevian ſeized upon *Caſchgar*, and cauſed to be publiſhed Liberty of Conſcience, which the Uſurper had forbidden. Prince *Caſchluc* at firſt eſcaped the Enemies Purſuit; but at laſt he was taken as he was a hunting amongſt the Mountains of *Bedakhſchan*, where he paſs'd for an Inhabitant of that Country. The *Moguls* knew him again, and cut off his Head, and brought it to Prince *Hubbe*, who ſent it to the Grand Can his Maſter, who by this Prince's Death was put into poſſeſſion of all the Countries he had uſurped, and the Riches he had pillaged. This War ended in the Year 1217. when *Genghizcan* was about ſixty four Years of Age. Mirconde.

This Emperor having nothing more to fear either from the Eaſt, Weſt, or Northern Parts of *Aſia*, endeavour'd to cultivate a ſincere Friendſhip with the King of *Carizme*. He therefore towards the latter end of this Year 1217. ſent three Ambaſſadors to him with Preſents, and a Letter which imported [a] that the Poſſeſſion of ſo many Countries Genghizcan's *Alliance with the King of* Carizme.

[a] God has given me the Poſſeſſion of all the Eaſt, even to the Frontiers of *Carizme*; of *China*, *Mogoliſtan*, *Turqueſtan*, and all the *Mogul* Tribes. *Mirconde.*

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

which he had reduced to his Obedience, left him nothing more to wish for than the Friendship of his Neighbours, and therefore he had sent to ask his; to the end that their People might trade together with Safety, and find in a perfect Union with one another, that Repose and Plenty which are the chief Blessings that can be wished for in all Kingdoms. The *Mogul* Ambassadors had Orders to assure *Mehemed* of the good Intention and Friendship of their Master, but in such a manner as should let him know that *Genghizcan* thought himself more puissant than he was. They neglected not to follow their Instructions in every Particular. And the King of *Carizme*, in the Audience he gave them, after having let them magnify their Master's Greatness, fail'd not, in his turn, to boast of his own Power, Armies, and the Largeness of his Empire; in short, he deliver'd himself with a great deal of Haughtiness.

Nevertheless, there being amongst the Ambassadors one who was a Native of *Carizme*, *Mehemed* had him introduced into his Palace in the night, without the knowledge of his Collegues. He first made him a Present of a rich Diamond; after which he conjur'd him to tell him the Truth, and then demanded to know the State of *Genghizcan*'s Affairs, and whether it was true that he had made such great Conquests in *China* as was reported. The Ambassador satisfy'd all his Questions, and added that he counsell'd him to ally himself with his Master: but perceiving the King took it amiss that he should pretend to advise him, he thought of nothing more than how to flatter and win him; which he did

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so well, that the Result of this secret Conversation was the setting a Treaty of Peace on foot. An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

The three Ambassadors agreed upon the Articles with the Commissioners of the King of *Carizme.* Then they ask'd their Audience of leave, and return'd with Presents both for their Master and themselves. Several Merchants of *Carizme,* loaden with the finest Merchandizes of that Country, accompanied them, and went to traffick in *Genghizcan*'s Dominions; who no longer fearing any Enemy, now began to reign in Peace.

The End of the First Book.

THE

THE HISTORY OF GENGHIZCAN *the Great*, THE First EMPEROR of the Antient *Moguls* and *Tartars*.

The SECOND BOOK.

The ARGUMENT.

AN *Abridgment of the Hiſtory of the Sultans* Seljukides, *the Knowledge of which is neceſſary for the underſtanding that of the Kings of* Carizme. *A ruinous War betwixt the* Moguls *and the* Carizmians, *occaſion'd by the* Carizmians *aſſaſſinating the* Mogul *Ambaſſadors and Merchants.* Genghizcan *invades and enters the Kingdom of* Carizme, *and makes himſelf Maſter of it.* Genghizcan's *Wives and Children. An Account of ſeveral Battels and conſiderable Sieges.*

BOOK II.

CHAP. I.

The Alteration of the Treaty of Peace made between Genghizcan *and the King of* Carizme. *An Abridgment of the Hiſtory of the Sultans* Seljukides, *and the Kings of* Carizme.

GENGHIZCAN was ſixty three years old when he made this Peace with Sultan *Mehemed* King of *Carizme:* and this Treaty was very exactly obſerved on both ſides at the beginning; and more than a Year paſt before either of theſe Princes gave the leaſt occaſion of Complaint to each other. Their mutual Civilities ſeem'd, on the contrary, to ſecure their People that their Friendſhip would be of long Continuance. But two great neighbouring Princes can-

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

cannot live long without ſome Jealouſy, becauſe their different Intereſts and Deſigns will continually occaſion them to diſtruſt each other: The King of *Carizme* could not ſee *Genghizcan*'s Greatneſs, and the univerſal Veneration the People had for him all over *Aſia*, without regret; eſpecially when he came to reflect that there was not a Prince amongſt all the *Moguls* and *Tartars*, whether in the North, the Weſt, or Eaſt Parts, who did not pay him Homage; that he gave Laws to the proudeſt Princes, even to thoſe who had moſt oppos'd his Elevation; that the Cans of *Turqueſtan*, and, in a word, all the Potentates round about, ſought the Friendſhip of this *Mogul* Prince, and ſlighted his: All theſe Conſiderations deſtroy'd the Union that was between them.

After two Years of Peace, the King of *Carizme* in returning from his Expedition againſt *Gazna*, of which he render'd himſelf Maſter in 1217. uſed the *Moguls* with leſs Reſpect than before; and his Subjects committed ſuch Acts of Hoſtility as obliged *Genghizcan* to complain of them to their King. Yet theſe Outrages, which were the Subject of theſe Complaints, were not the Cauſe of breaking the Peace: It was the Murder of the *Mogul* Merchants, as the Sequel will ſhow.

Beizavy.

The King of *Carizme* being one of the principal Perſons in this Hiſtory, and Monarch of a vaſt Empire, it is methinks proper to ſay ſomething of his Family, and to tell by what means he arrived at that exceſſive pitch of Greatneſs in which *Genghizcan* found him. We ſhall not here make mention of the Slaves who were the firſt Authors of it, but begin with their Maſters, who were the *Seljukide* Princes, whoſe Family this King had deſtroy'd, and who

who had been the moſt illuſtrious and moſt powerful Sultans of *Aſia*.

The *Seljukides* took their Name and Original from *Seljouc* the Son of *Dacac*. [1] This *Seljouc* was by Birth a *Turk*, who after having been a long time a General in the Army of *Wararcan* King of *Tranſoxiana*, was kill'd at the Age of a hundred and ſeven Years in a Battel, in which he was engaged fighting againſt that Prince, who would have put him to Death, becauſe he fear'd him. He had four Children, *Michayl* or *Michael*, *Moſes* ſirnamed *Bigou*, *Jonas*, and *Iſrael*. *Michael* was the moſt conſiderable of them all, and he had alſo four Sons, to wit, *Togrulbey*, *Jacar*, *Jafer*, and *Arſlan*.

Abridgment of the Hiſtory of the Seljukides.

Almakine *in his Hiſtory of the* Saracens, *p.* 267.

From this Family ſprang three Branches, the eldeſt and powerfulleſt of which was that of *Togrulbey*. This Prince made himſelf Maſter of the great Empire of the *Califs*, and eſtabliſhed himſelf in *Bagdad*, *A. D.* 1055. *Heg.* 447. where he and his Deſcendants continued to reign to the fourteenth Generation. The ſecond Branch was that of *Jafer-Bey*, who was Sovereign in *Quirman*, and other Countries towards the *Perſian* Sea and *India*, but it did not continue ſo long as the other Branch. The Sultans of *Iconia* [2] made the third Branch. *Cutlumiſch* [3] the Son of *Iſrael*, and Nephew of *Togrulbey*, eſtabliſhed himſelf in *Aſia Minor*, about *Ann. Dom.* 1050. *Heg.* 442. And thoſe Sultans, tho far leſs puiſſant than thoſe of the elder Branch,

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[1] This *Seljouc* was in repute at the time that *Hugh Capet* mounted the *French* Throne. *Bin Abdallatif.*

[2] Theſe Princes contended with the *French* in the Holy Wars.

[3] Some *European* Hiſtorians call him *Cutlu Moſes*.

yet

yet lasted much longer; for they did not end till after the Establishment of the *Ottoman Turks*, who began to reign in the Year 1299[4]; whereas the *Seljukides* of the eldest Branch came to an end in the Year 1193.

Michael the Father of *Togrulbey* had acquired a mighty Reputation by the great Actions he had done against the Princes of *Gazna*; but his Son render'd himself yet more famous by the Conquest he gain'd over those of *Coraſſane*.

Heg. 589. *during the Reign of* Philip Augustus. An. Dom. 1055. Heg. 447. [5] Even the Califf himself ask'd his Assistance against a Rebel named *Baſſaciri*, who had taken *Bagdad*, and was enter'd into the Capital City of the *Mahometan* Empire with the *Egyptian* Banners. *Togrul* reveng'd the Califf, freed him from the Bonds in which *Baſſaciri* had bound him, and put the Traitor to death. He once again deliver'd this Prince from *Boide*[6] the Last, and re-establish'd him with Honour on his Throne the second time.

These fortunate Turns served as Steps to *Togrul* to ascend to the greatest Dignities. The Califf, to reward his Services, married his Sister, and gave her as a Dowry a hundred thousand Crowns of Gold. He clothed him in royal Robes, and created him Sultan, *An. Dom.* 1056. *Heg.* 448. Publick Prayers were made for him, as for the Califf, in the Mosques. In fine, *Togrul* disposed of all Employments in the Army, and all the Posts in the Empire, as also of the Revenues. He govern'd the State, tho he bore but the Title of Sultan under the Califf,

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[4] Whilst *Philip* the Fair reigned in *France*.

[5] He was called *Caime*.

[6] A Prince of the Family of *Bouya*, who had been the first Usurpers of the Power of Califfs under the Name of Sultans.

and

and in quality of Captain of his Court, and Grand Chamberlain of his Palace.

In the Year 1603. he married the Califf's Daughter; but dying the ſame Year without Iſſue, his Nephew *Alubarſlan*, the Son of *Jacar*, ſucceeded him, and ſuſtained with no leſs Honour than he had done, the Dignity of Sultan, which the Califf inveſted him withal. *Alubarſlan* took the *Grecian* Emperor [7] *Diogenes* Priſoner, and impoſed on him for his Ranſom a yearly Tribute of a Million of Crowns of Gold. After *Alubarſlan*, *Gelaleddin* his Son, whoſe Sirname was *Malecſcha*, reign'd. This was he who conquer'd *Syria* by his Lieutenants, and in his own Perſon ſeveral other Countries in the Eaſt. He was the greateſt of all the *Seljukides*. His Empire reach'd from the fartheſt Parts of the Country of the *Turks* even to *Jeruſalem*, and to the Confines of *Arabia Felix* [8].

Heg. 456. An. Dom. 1071. Heg. 464.

Theſe firſt *Seljukide* Princes, being naturally inclined to do great Actions, ſuch as ſpoke their Goodneſs and Generoſity, made Sovereign Princes of ſeveral of their Subjects; which gave occaſion to a Poet to ſay that many Sultans were riſen from the Duſt of their Feet. *Mehemed* the King of *Carizme*, who occaſion'd us to make mention of theſe Princes, was of the number of theſe Sultans laſt ſpoke of. *Touſchtekin*, the firſt of his Family, was made Governour of *Carizme* by the Sultan *Malecſcha*. This *Touſchtekin* was lame, he had a great deal of Wit, and was, before his Advancement to

[7] *Bin Abdallatif* calls this *Grecian* Emperor *Armanous*.

[8] 'Tis to him that the celebrated *Epocha* is attributed, which is call'd *Gelaleene*, of which the *Perſians* make uſe in their Aſtronomical Computations.

this Poſt, no more than a Slave to *Pelcaykin* Governour of this Country. His Maſter dying, *Malecſcha* gave him his Place, and he did not repay his Benefactor with Ingratitude. But his Son *Coutbeddin* had not the ſame Senſe of the Obligations his Father had to *Malecſcha:* the Quality of a Governour only could not content his Ambition.

An. Dom. 1092. Heg. 485. The Sultan *Malecſcha* died, and his four Sons could not agree after his Death. The Empire was torn by Civil Wars, and theſe Princes by their Diviſion disjoined this great Empire, of which their Predeceſſors had made an entire vaſt Monarchy. It well may be ſaid that the Empire of the *Seljukide* Sultans ended in *Gelaleddin Malecſcha*, altho nine Princes of the ſame Race reigned after him, without reckoning [9] *Bercaruc* his immediate Succeſſor. All theſe Diſorders were the Cauſe that *Jeruſalem* was taken, when under the *Fatimite* Califfs of *Egypt*, and gave opportunity for the other good Succeſſes of the Holy War which the *French* with ſome other *European* Nations undertook in the Reign of *Philip* I. of *France*.

An. Dom. 1097. Heg. 491. Beſides theſe private Differences which continually aroſe betwixt theſe *Seljukide* Princes, there was daily ſome Diſpute or other to decide with the Kings of *Carizme*, who ſeem'd to think no more of what they owed them. *Coutbeddin*, proud of the great Riches his Father had amaſs'd for him, and making advantage of the Miſunderſtandings among the Sultans, took with impunity the Name of King. He died *An.*

[9] 'Twas this Sultan *Bercaruc* who ſent under the Command of *Querbouca* that powerful Army which he had rais'd in *Perſia*, and which was defeated by the *French* after the taking of *Antioch*, which it came to ſuccour.

Dom.

Dom. 1127. *Heg.* 522. His Succeſſors not only kept poſſeſſion of their new Dominion of *Carizme*, but even conquer'd that of *Tranſoxiana* which belong'd to their Benefactors, as alſo the greateſt part of the Provinces of the *Perſian* Empire. [1] *Taquiſch* the ſixth King of *Carizme*, and the Father of Sultan *Mehemed*, puſh'd things yet farther; for it was he that by the Death of *Togrul Arſlan*, the laſt Sultan of the *Seljukides*, extinguiſhed this powerful Family. He cauſed the Body of this Prince to be faſten'd to a Gibbet in the City of *Rey*, and ſent his Head to the Califf of *Bagdad*, as if he gloried in outdoing all his Anceſtors in Ingratitude [2].

But Heaven was not ſlow to puniſh theſe Crimes; for the *Moguls* came ſoon after to revenge the *Seljukides*: and it was in the Reign of Sultan *Coutbeddin Mehemed*, the Son of this Murderer of *Togrul Arſlan*, that due Puniſhment fell upon them.

Mehemed generally uſed to have a Drum beat at the Gate of his Palace five times a day at the Hours of Prayer, according to the Cuſtom of other *Mahometan* Princes; but after he had conquer'd *Coraſſana* and ſome other Countries, he became ſo proud, that to be diſtinguiſh'd from all others, and in contempt even of his own Religion, he cauſed this Cuſtom to be changed, or rather this Ceremony, and would perſuade his Officers that he propoſed to imitate *A-*

Almakine. Bin Abdallatif. Mirconde.

[1] *Vid. Niſavi* in the Life of *Gelaleddin*, taken from *Mirconde*, *Jouini*, and other Authors.

[2] Four Verſes were compoſed upon the Death of *Togrul Arſlan*, the Senſe of which was this; *Yeſterday thy Head wanted but little of touching the Sky, to day thy Carcaſe is ſeparated from thy Head many Leagues.*

An. Dom. 1217. Heg. 614. Mog. *The Leopard.* Nisavi.

lexander [3], he order'd the Captain of his Guards to let the Drum be beat no more only Morning and Evening: But he augmented the number of the Drums even to twenty seven; and besides their being beat with Drum-sticks which were all over set with precious Stones, they were beat by twenty seven Cans or Sovereign Princes.

[3] This Custom of *Alexander* is not mention'd in any History but in that of Sultan *Gelaleddin*.

CHAP. II.

An Envoy sent to Genghizcan *from the Califf of* Bagdad, *to ruin the Interest of Sultan* Mehemed *King of* Carizme.

Ibu Katir *in* Innikhab Salatin.

GOOD Fortune often makes Men insolent, and excessive Greatness sometimes becomes prejudicial to those who possess it. *Mehemed* having cut off the Heads of above a hundred Princes to make himself Master of their Treasures and Dominions, saw himself, by their Deaths, render'd the most powerful Monarch of all the *Mahometan* Parts of *Asia*; and was now so great, that he imagin'd nothing was able to oppose him. His Predecessors had given Laws to the Califfs, altho the Califfs who were the Successors of *Mahomet*, had a right to be always their Sovereigns; yet Force often changing the Fortune of the Great, the Sultans in contempt of their Laws and Religion, overruled the Califfs, who finding themselves not in a condition to oppose the Violence done them, smother'd

ſmother'd their Reſentment, and were fain to be contented with a vain Deference [4] which the Sultans ſtill paid them on publick Occaſions, or times of Ceremony. An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

The Sultan *Mehemed* would oblige the Califf *Naſſer* to grant him the Privileges which the other Sultans had enjoy'd under the preceding Califfs; and principally that of eſtabliſhing his Seat in *Bagdad*, to govern, and be named in the publick Prayers as he was. But *Naſſer* believing himſelf ſtrong enough, boldly refus'd to comply with his Demands, cauſing Cady *Magededdin*, the Sultan's Ambaſſador, to be told in the Divan that his Maſter's Demands were unreaſonable and unjuſt: and the Cady citing as a Precedent, that the like Privileges were granted on the firſt Eſtabliſhment of the *Seljukides*; it was anſwer'd, that theſe Princes when they were firſt called to thoſe Honours, and particularly *Togrulbey*, had done ſuch great Services to the State, that the Califfs thought themſelves obliged to grant them, as a Reward and Acknowledgement, the Honour of living, nay even commanding in *Bagdad* as abſolute; but that the preſent Califf *Naſſer* having no War, and by conſequence no need of any Perſon's Aſſiſtance, the Sultan did ill to deſire to reign in a City which was the Patrimony of the Emperors of the Muſſulmen, and where almoſt all the Califfs his Predeceſſors lay buried. The Cady was ſent back with this Anſwer; and the Califf ſent with him an Ambaſſador, who had orders to repreſent to the Sultan all the Reaſons *Naſſer* had to refuſe him the Privileges he

[4] The Sultans walked on foot before the Califf, and held he Bridle of his Mule. *Almakin*'s Hiſtory of the *Saracens*.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

had demanded. *Mehemed* receiv'd the Califf's Ambaſſador very honourably, but he abated nothing of his Demands. He even gave this Prince in the Sequel all manner of occaſions to complain: Nay, ſometime before *Genghizcan*'s Rupture with him, he call'd a general Aſſembly of the Muftys, Cadys, Moula's, Imans, Checs, and other Lawyers, to depoſe him. He cauſed another Califf to be named, and brought into the Field a great Army, with deſign to go and take *Naſſer* by force in his Capital. This Army indeed was almoſt quite deſtroy'd by the Froſt, Snow, and extraordinary Rains of a ſevere Winter, and he was obliged to return to his own Kingdom: However, the Califf fearing to be in the end reduc'd to Extremities by this Prince, ſought all means poſſible to deliver himſelf out of his Hands; and could find but one, of which he would not have made uſe, had he prefer'd the *Mahometans* Intereſt before his own. He knew *Genghizcan*'s Victories, and was not ignorant how potent he was; he therefore reſolv'd to make an Alliance with this Prince, and to excite him to declare War with *Mehemed*, whilſt he himſelf attack'd him on the South ſide.

Niſavi.

The Califf call'd his Council, which was compoſed of the great Officers of the Empire, in whom he placed moſt Confidence. He repreſented to them the Inſolence with which *Mehemed* treated him, and what he had to fear from the Powerfulneſs of this Sultan, who was able to ſubdue all the Empire, if the courſe of his ambitious Deſigns were not put a ſtop to: In fine, he declared to them that as *Genghizcan* was in a condition to revenge him on this Tyrant, and deliver him from this potent Enemy; he did deſign to treat with this *Mogul* Prince,

and

and to employ on this Negotiation a *Mahometan* named *Mahmoud Ilvage*, who was Vifier to this Grand Can. The Califf's Council were divided upon this Propofal: fome approved of *Naffer's* Sentiments; but others, and the moft prudent, were no ways of opinion to have recourfe to *Genghizcan*. If we are refolved, *faid they*, to make war with the Sultan, who is a Muffulman, we ought to feek for means that will not hurt our Religion; and not to bring in, contrary to our Laws, the Enemies of God into the Country of the Faithful, who may occafion the Ruin of the Muffulmen and the Empire. An. Dom. 1217. Heg. 614. Mog. *The Leopard.* Mirconde.

The Califf's Zeal for his Religion could not make him change his Sentiments: He anfwer'd, that a *Mahometan* Tyrant was worfe than one who was an Infidel; that it only became Cowards to abandon the Care of their Preservation to avoid the Pains of watching; that fince they faw themfelves threatned with apparent Ruin, they muft attempt any thing to prevent it; that, befides, *Genghizcan* did not hate the *Mahometan* Religion, fince he fuffer'd *Mahometans* to live in his Dominions, nay, that even one of his chief Miniffters was a Muffulman; and moreover, that they had nothing to fear as to the *Moguls* in that refpect, fince it muft be many Years before they could enter into thofe Countries which were really the *Mahometan*. In fine, *Naffer's* Opinion prevail'd, and it was refolved that a wife Man fhould be fent into *Mogoliftan*. And as it was neceffary that this Defign fhould be kept fecret, and the Envoy being obliged to pafs crofs the Sultan's Dominions, they could not give him any Letter or Paper to carry, or any thing that might difcover him if furprized; it was therefore Ibid.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

fore propoſed to write upon his bare Head: and this Expedient was approv'd of. They inſtructed him in his Buſineſs, cauſed his Head to be ſhaved, and thereon wrote his Credentials in few words, which they drew in Violet Colour, call'd by them *Nil*[s], having formed the Letters with the Point of a Needle, as they are uſed to do to the Pilgrims at *Jeruſalem*. Then they immediately order'd him to depart, and make all the haſte he was able, but above all, not to tarry in any Place on the way, till he was arriv'd at *Genghizcan*'s Court.

Mirconde.

The Envoy had the good Fortune to get ſafe to the Viſier *Mahmoud Ilvage* with thoſe that accompany'd him; and he aſſur'd this Miniſter of his Maſter's Eſteem and Affection. *Mahmoud* receiv'd him very well, and inform'd the Grand Can of his Arrival. This Prince would have had him received publickly with the uſual Ceremonies; but the Envoy deſired to be excuſed from appearing in publick, becauſe of the Secrecy which the Affair he came about required. A private Audience was then given him, in which he made known to the Grand Can the Subject of his Embaſſy; but preſenting no Credentials, and *Genghizcan* ſeeming doubtful of him, he ſaid, if he would order the Hair which was grown upon his Head ſince his departure from *Bagdad* to be cut off, they ſhould ſee that he had ſpoke nothing but what was true. They cut off his Hair, the Writing appear'd, and they ſaw that the Califf promiſed to make war with the King of *Carizme*, if *Genghizcan* would attack him on his

[s] That is, *Indian* Blue.

ſide

side in that part of his Dominions that bor- An. Dom. 1217.
der'd on his. Heg. 615.
Mog. *The Leopard.*

The *Mogul* Emperor, to whom the Sultan's Greatness fail'd not to give some Umbrage, did not absolutely reject the Califf's Proposal; but he would give no positive Answer to the Envoy. It is unknown whether it was the Design of better regulating his own Affairs which with-held him, or that the Sweetness of the Repose he now enjoy'd after the Fatigues of his past Wars allur'd him, or that the Shame of breaking so soon the Peace he had so lately made with the Sultan hinder'd him from laying hold of this Opportunity to humble the Pride of *Mehemed.* He told the Envoy he was sensibly touch'd with the ill Treatment the Califf had receiv'd, but that the Treaty he had just concluded with the King of *Carizme* did not at this time permit him to make war with him; yet notwithstanding, his Master need only have a little patience, for that the Sultan's restless Spirit would not suffer him to let things rest long in the Posture they now were: and that, in brief, he might assure the Califf, that on the first occasion he should have to fall out with *Mehemed,* he would not fail to declare war against him. The Envoy return'd to *Bagdad* with this Answer.

The *Mahometan* Historians have very much blamed this Negotiation of the Califf *Nasser,* because the Consequence of it was unfortunate. And altho it does not appear that this Prince did ever give any Assistance to *Genghizcan*; yet his having but excited him to make war with *Mehemed* was sufficient to draw upon him the Reproaches of all the *Mahometans.*

One

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

[5] One *Perſian* Author, after having much condemn'd this Step of the Califf, compares him to three devout Pilgrims, of whom a Fable is related which is much talked of in the Countries of the *Levant*; and in reality the Application is good. One Day, *ſays he*, three devout Pilgrims travelling together, perceived in the Fields ſome rotten Bones; they ſtopped to conſider them, they diſputed, and neither of the three could agree to what kind of Animal it was theſe Bones belong'd. They therefore reſolved to pray to God that the Animal might return to Life, and agreed to make their Prayers one after the other. The firſt had not finiſh'd his Prayer before a great Wind roſe and brought the ſcatter'd Bones together. Heaven heard the Prayer of the ſecond alſo, and the Bones were cover'd with Veins, Nerves, and Fleſh. And the Prayer of the third compleated the Miracle: Life enter'd into the Machine, which began to ſtir; and they immediately beheld a Lion ſtrong and terrible, who getting upon his feet, came and devour'd the three devout Pilgrims who had made ſo many Prayers for him.

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[5] A remarkable Fable of three devout Pilgrims, from *Miconde*.

CHAP.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

CHAP. III.

Of five great Queens, the Wives of Genghizcan; *and of his four principal or darling Sons.*

THO *Genghizcan* declined War for the present, yet he called the Princes of all Nations to his Court. He rewarded all those who had served him in his past Wars, caress'd those who had not, and endeavour'd to gain by Kindness and Presents the Love of those turbulent Spirits whom he had reason to fear; in fine, he treated all People, *Moguls*, *Tartars*, *Turks*, and *Chinese*, in such a manner, that he was no less belov'd of the People he had conquer'd than of his own natural Subjects. Fadlallah *in* Taric Gazani.

He likewise made several Regulations in his own Family, and particularly in relation to the Princesses his Wives, who were very numerous. One Historian makes mention of near five hundred, besides his Concubines; and he says, that amongst all these Ladies there were five who had a greater Share of his Esteem than all the rest, and who consequently had much more Power over him: *Guzisuren*, the Daughter of the Can of the *Naimans*, who was *Genghizcan*'s first Wife; *Purta Cougine*, Daughter to the Can of *Congorat*; *Oboulgine*[7], the Daughter Fadlallah. Mirconde. Marrakeschy.

[7] *Abulfarage* calls this third Lady, *Oviſoulougine.*

of

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

of *Ounghcan* King of the *Keraites*, ſome call her by another Name [3]; *Cubcoucatun*, the Daughter of the King of *China*; and *Coulancatun*, the Daughter of *Dairaſon* a *Mogul* Can of the *Merkite* Nation. This laſt Lady was an extraordinary Beauty.

He had a prodigious number of Children, but he made a great difference betwixt his Sons.

Abulcair.

He had but four who had Sovereign Power and Command in his Wars and Dominions. Theſe four Princes had all great Employments; and there is ſo little mention made of his other Sons, that it ſeems as if he had had no more than them.

Marrakeſchy.

Some Authors have given a reaſon for this Proceeding. They ſay that the *Moguls*, particularly the Princes, did not eſteem their Children but in proportion to the Nobility of their Mothers; but *Genghizcan*'s Conduct does contradict this Opinion, ſince *Purta Cougine*, the Mother of theſe four Princes who were ſo highly prefer'd before the reſt, was but the Daughter of a petty Prince or Can of the *Congorats*, and *Genghizcan* had Children born of Princeſſes who were the Daughters of Kings, and lived in his Court as private Perſons. Not that theſe Children were abſolutely deprived of all Authority, for they were all Princes and Cans like the reſt of their Brothers; but their Fortune was limited to petty Governments or Lordſhips. The greateſt part of them were ſettled in *Mogoliſtan*, where the Emperor their Father gave them for their Portions ſeveral Provinces in the Eaſtern Parts; as alſo to his Brothers, amongſt whom Prince *Utakin* was

[3] *Abulcair* is miſtaken, when he ſays that *Purta Cougine* was the Daughter of *Ounghcan* King of the *Keraites*.

diſtin-

distinguished from the rest by the great Employments he gave him, and above all by being Governour of the Kingdom of *China*, which was entrusted to him by *Genghizcan* during his War with the King of *Carizme*. *Jougi Cassar*, his second Brother, had also considerable Preferments, and was one of the Generals of his Army. An. Dom. 1217. Heg. 614. Mog. *The Leopard.* Abdallatif.

Touschican, by some called *Jougi*, was the eldest of *Purta Cougine*'s Sons, the second was named *Zagataycan*, the third *Octaycan*, and the fourth *Tulican*. The Emperor their Father, after having studied their Tempers and Inclinations, which much pleased him, resolved to make them his chief Ministers, and to confer upon them the most important Posts in the Empire. He made *Touschican* Master-Huntsman of the Empire. This was the most considerable Post, because of the Huntings with which the *Moguls* were indispensably obliged to exercise themselves. He chose his second Son to be Chief Judge, and gave him the Title of the Director of the Law [a], and he order'd that all the Courts of Justice in his Empire should be dependant on his. It was *Zagataycan* who ordained the Punishments inflicted on those who did not observe and keep the Laws, and took care to preserve them uncorrupted. Prince *Octaycan* had the Post of chief Counsellor: He show'd so great Prudence and Wisdom, that *Genghizcan* judg'd him worthy of that Place, and undertook nothing of moment without consulting Abulfarage *in the* Dynasties.

[a] *Zagatay* was the chief Director of the Laws; he had them all put into Order in writing, was the Depositary of them, and caused those to be punished who transgress'd them. *Mirconde.* The celebrated Laws amongst the *Tartars* were called *Yasa Genghizcany.*

him.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

him. The warlike Affairs were committed to *Tulican's* Care, the youngeſt of the four; the Generals depended on him, and receiv'd the Grand Can's Orders from him.

CHAP. IV.

The King of Carizme's *Conduct towards the* Moguls. *The* Mogul *Merchants go to* Carizme.

GENGHIZCAN was imploy'd in regulating his Family, when he was inform'd that the Sultan *Mehemed* began to be weary of the good Underſtanding and peaceable way of living they had both enjoy'd, and that in contempt of the Treaty of Peace made between them, he committed Acts of Hoſtility. The King of *Carizme* not believing the *Moguls* ſo valiant as they really were, tho he was not ignorant of the Conqueſts they had made, all which he attributed leſs to their Bravery than the Cowardice of the People they had vanquiſh'd; he hence concluded that the *Mahometans*, being uſed to triumph over their Enemies, would not ſuffer themſelves to be vanquiſh'd by the *Moguls*: Theſe Conſiderations made him determine to break with *Genghizcan*. For this reaſon he ſometimes ſent Parties of his Soldiers into the Countries belonging to the *Moguls*, without leave from the Officers who commanded there; and ſometimes when they paſs'd with Permiſſion, they abuſed the People, as if War

War had been declar'd between them. Nay, sometimes the Sultan's Soldiers made Inroads into the *Mogul Turqueſtan*, and carried away all they could lay hands of. At laſt he ſeized of a Province that had belonged to *Caſchluc*, which the Grand Can pretended to have a right to by the Law of Arms; and one day, by *Mehemed*'s Order his Soldiers attack'd the *Mogul* Troops that guarded the Frontiers of the Country of *Ardiſch*, and forced them, tho againſt their Wills, to fight. An. Dom. 1217. Heg. 614. Mog. *The Leopard.* Fadlallah. Mirconde.

They, in ſhort, did more than enough to irritate a Prince, who often ſaid, to inform the World to what a degree he was ſenſible of Injuries, that the Anger of Kings was like Fire, which had need but of little Wind to make a great Conflagration. Yet all theſe Injuries were not ſufficient to provoke *Genghizcan* to reſolve upon a War: Nay, he would not even make repriſals; but, on the contrary, imagin'd that he could gain the Sultan's Affection by his Civility, and was reſolv'd to make the Union between them ſtronger than ever. It is true, ſeveral weighty Reaſons inclined him to it; firſt the Commerce that he had reſolved to eſtabliſh between the two Nations, as well for Gold Stuffs, Silver, and Silk, as alſo for other things of which he knew his Subjects had need, and the Advantage of which he was not ignorant of; beſides, the *Moguls* were naturally clowniſh, and he thought their being frequented by, and often converſing with Strangers, would poliſh and improve them. We muſt add to theſe Conſiderations, that he had a great deſire to know the Diſpoſition and Nature of the People of the Southern Parts of *Aſia*, of which he had as yet but very little knowledge; and that he hoped to learn it of thoſe who came Abulfarag. Hiſt. Dynaſt. *p.* 284.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

came thither to trade, or those he sent along with them at their return to get information. All these Reasons made him resolve to treat anew with the Sultan *Mehemed*, and to send an Ambassador accompanied with several *Mogul* Merchants, as also with those of *Carizme*, who had lived in his Dominions for five or six Years past. He order'd his Wives, the Princes his Sons, and also the great Lords, each of them to send some one of their People with these Merchants, to buy in foreign Countries as they past, whatever they could meet with that was fine or proper for them.

All these things were done according to the Emperor's Desire. Every great Person made a considerable Provision of Balischs, or Purses full of Gold and Silver [1], and gave it the Officer he chose out of his Family to go the Journey. The Balisch of Gold was worth seventy five Dinars of Gold [2], and the Dinar is much about the Value of a *French* Crown of Gold, as it went in those days. As to the Balisch of Silver, it must be valued according to the Difference there is betwixt these two Metals in Weight and Value; and, in fine, a Balisch is what is at present called all over *Turkey* a Purse.

Abulfarage, *p.* 285.

Abulfarage.

All the Officers of the Princes and great Lords set out, accompanied with a hundred and fifty *Mogul* Merchants, the greatest part of whom were *Mahometans*; there were also some who were Christians. [3] There went to head them

[1] A Balisch is a Purse of five hundred Crowns.

[2] A Dinar is a Ducat of Gold.

[3] The four principal Merchants were named *Omarcoja*, *Alhemal*, *Fereddin*, and *Animeddin*.

four

four of the principal ones, who had more Experience than the others, to whom the Emperor particularly recommended the Management of Trading. And the better to provide for the Security of their Journey, the *Carajas*[4], or Guards of the Roads, already eſtabliſhed in the Empire for the Safety of Paſſengers, were doubled. All theſe Troops of Merchants marched under the Protection of an Ambaſſador, who carried with him Preſents, and a Credential Letter, to propoſe a new Treaty, with Orders to acquaint the Sultan, that the Emperor ſent him back the Merchants of *Carizme* who came to trade in his Kingdoms; that he diſmiſt them well pleaſed and well-attended; that he hoped his Subjects would find with him all ſort of Protection, and that they would return to *Mogoliſtan* without receiving any ill Treatment, ſince he had ſent them with deſign to perpetuate that Union and Friendſhip which now reign'd between them.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

Abulfarage.

The *Mogul* Merchants paſt thro the *Mogoliſtan*, *Caracatay* and *Turqueſtan*, with the Freedom due to the Ambaſſador whom they accompanied; and arrived ſafely in the Kingdom of *Carizme*, as far as the City of *Otrar*, which the *Arabs* call *Farab*. It was ſituate on the other ſide of the River *Sihon*, at the fartheſt Extremity to the Weſtward of *Turqueſtan*; and its Territory on the Eaſt Side was bounded by the Country of *Aſchaſch*. [5] *Otrar* was a Place of great Trade betwixt the *Turks* and *Mahometans*, and there were in it many Men of great Abilities and Skill in Traffick.

Abulfeda *in his Geography of* Arabia.

Mirconde.

[4] Called in the *Perſian* Language *Rahdars*.
[5] Situate in 44 Degrees of Latitude.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

The Governour of this City was named *Gayercan*, or *Najal-Can*; his Mother was Aunt to *Mehemed*, and he by conſequence was Couſin to the Sultan; for which reaſon ſome have given him the Quality of Emir or Prince. He receiv'd the *Moguls* at firſt with the *Hoſchgueldy* or *Sofagueldy*, that is to ſay, with aſſuring them they ſhould receive all the good Treatment that Strangers could hope for from a People with whom they were at peace. The *Mogul* Ambaſſador acquainted him with the Subject of his Embaſſy, and the Orders he had to make all poſſible haſte to the Sultan's Court, who was at that time in *Yrac Agemi*, that is to ſay, the *Perſian Hircania*. *Gayercan* told him he was going to write to *Mehemed*, and that as ſoon as ever he had received this Prince's Orders, he would not fail to conduct him with all his *Moguls* to the Court. In the mean time all the Merchants who were Natives of *Carizme* retired to *Tranſoxiana*, every one to his own Home and Town whereunto he belonged.

CHAP. V.

The Mogul *Merchants are aſſaſſinated, and the Peace broken.*

Abulfarage.

THE *Mogul* Ambaſſador, deceiv'd by the civil Treatment the Governour gave him, was too open in ſpeaking of the Money which the Merchants had brought with them. *Gayercan*, who came not behind any Governour in point

point of Covetousness, was transported to find so good an opportunity to enrich himself. He wrote to the Sultan in a subtile manner, telling him there were just arrived in *Otrar* People from *Genghizcan*, who said they were Merchants, and a Man who call'd himself an Ambassador, but that he much suspected them; that they were very inquisitive to inform themselves of the Strength of the Places and Forces in that Country, with an Exactness that appear'd to him to proceed from some farther Design than Curiosity only; in a word, that he believ'd them to be Spies, and that he was of opinion they should not have liberty given them to view the Countries, because it seem'd to him that their Master had only sent them to discover the most safe and easy way for him to invade the Sultan by.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

This Letter made a great Impression on *Mehemed.* He sent Orders to the Governour to watch the *Moguls*, and to do in this Conjuncture whatsoever his Prudence suggested to him. *Gayercan*, charm'd with receiving an Answer which so favour'd the Design he studied to bring about, resolv'd to murder the *Mogul* Merchants immediately, and even the Ambassador himself, whom he invited with all the Merchants to his Palace, pretending that he would inform them of the Sultan's Answer which he had received. He told him, that the King of *Carizme* had order'd him to treat the *Moguls* for some days, and then to conduct them to his Court. Thus this Governour drew them all to his Palace, where he had prepar'd a great Entertainment; but having them in his power, he caused them to be secretly murder'd one after another, and seized on all their Treasure. They were in number four hun-

Abulfarage.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

dred and fifty Persons. *Gayercan* persuaded himself that *Genghizcan* would never come to the knowledge of this cruel Assassination; or that if this Prince should get information of it, and resolve to revenge himself by force of Arms, *Mehemed* would be pleased, who desired nothing more than to enter into a War with the Grand Can. Notwithstanding all possible Precautions used by the Governour to conceal his Crime, God so order'd it, that he was discover'd; for one of the *Moguls* found a way to get out of the Palace, by making one of the Officers a considerable Present for saving his Life. He soon reached the Frontiers of *Turqueſtan*, and from thence fled to *Mogoliſtan* with all diligence.

Abulfarage.

The Emperor was no sooner inform'd by this Merchant of what had happen'd at *Otrar*, but he swore to be revenged. He that hour dispatched away three Ambassadors to the King of *Carizme*, to make complaint of so cruel an Action, and to ask him the reason why he had broken the Treaty of Peace, and what Crime the *Moguls* had committed; that *Gayercan* had caused them to be assassinated contrary to the Law of Nations, an inviolable Right establish'd amongst Kings as a means to communicate to each other their Designs, and to maintain a mutual Friendship. He charged them, besides, to represent to the Sultan, that the greatest part of the Merchants and the other *Moguls* whom he had massacred at *Otrar*, profest the *Mahometan* Religion; and what render'd the Murder of them yet more vile and inexcusable, was, that the *Carizmean* Merchants who had come to traffick in his own Country, had been kindly treated, and receiv'd no Injury: That if this villanous Assassination had been

Benketir *says there was but one Ambassador.*

Abulcair *in his* Taric Alosman.

been committed without his Knowledge and Consent, he ought forthwith to clear himself by delivering up the Author to be punish'd; on the contrary, if he approved this Action of *Gayercan*, he had Orders to declare War against him. An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

The *Mogul* Ambassadors being arrived at *Mehemed*'s Court, without passing near *Otrar*, demanded Audience, and obtain'd it. They declar'd the Subject of their Embassy, and spoke so smartly, that the King of *Carizme*, instead of disavowing his Kinsman's Crime, cut off their Heads. It was thus the proud Sultan receiv'd the *Mogul* Ambassadors, without reflecting on the Misfortunes that would attend his Cruelty, which all the *Mahometans* did in the end feel the Effect of.

The Historian *Abulfarage* tells us that *Genghizcan* was so touched with this barbarous Proceeding of *Mehemed*, that he wept, and could take no Rest till he had got all things in readiness to revenge him. He went, says this Author, to the top of a Hill, where uncovering his Head, he pray'd God to prosper his Undertakings against a faithless Prince whom he was going to punish; and he remain'd in this Place three Nights and Days without taking any Sustenance. In the middle of the third Night a Monk clothed in black appear'd to him in a Dream, and warn'd him to fear nothing, for that he should be successful in all his Undertakings. The Emperor when he awoke was struck with this Dream. He returned to his Palace, and related this Vision to his Wife *Oboulgine*, *Ounghcan*'s Daughter. This Princess, after having heard him very attentively, assur'd him that this Monk whom he had seen in his Sleep, and described to her, was a Bishop who sometimes used to come and

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

viſit her Father, the late King of the *Keraites*, and was uſed to give him his Bleſſing. *Abulfarage* adds, that *Genghizcan* inquired of the Chriſtian Yugures who dwelt in his Court, if they had not a Biſhop amongſt them; they anſwer'd, Yes, and ſent to the Biſhop of *Mardenha*, who wore a black Mitre: That when he came to him, the Grand Can ſaid, that in truth this Biſhop had the ſame faſhion'd Habit that the Monk had on who appear'd to him, but not the ſame Face: That the Biſhop anſwer'd him, that the Perſon whom his Majeſty had ſeen was certainly one of the Chriſtian Saints: That from this time the Emperor had always a Love for the Chriſtians, and treated them very honourably: And, that he fail'd not to publiſh this Viſion to the Soldiery, who were more confirm'd by it in the Opinion they had already conceived that this Prince had a Communication with God.

It is not ſurprizing that *Genghizcan* ſhould employ the Fiction of a Dream to animate his Soldiers; ſince many Heroes before him have had recourſe to the ſame Expedient. *Alexander* the Great, for example, deſirous to revenge himſelf upon the *Tyrians*, (who had likewiſe put his Ambaſſador to death) made his Army believe that *Hercules* had appear'd to him, and took him by the Hand to introduce him into the City of *Tyre*. What makes me not credit the *Arabian* Hiſtorian, is, that he gives *Genghizcan* an effeminate Character, in repreſenting him irreſolute, and ſhedding Tears. All the other Authors repreſent him in a manner much more becoming a Hero: They ſay, that he was in a Rage when they brought him the News of the Ambaſſadors Deaths, and immediately reſolved to enter with Fire and Sword into the

Abulfarage.

Fadlallah.

Mirconde.

the Sultan's Dominions; that he caused the Princes his Children, his Nevians, Emirs, and all the other great Lords of his Court, to come into his Presence, not to consult with them about what he had to do, but to inform them of the Perfidy and Insolence of the King of *Carizme.* An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

It is related in *Abulcair's* History, that when he recounted to them the Story of the Merchants being assassinated at *Otrar* by the Sultan's Consent, he set forth their Deaths in such dismal Colours, that he filled all their Hearts with Grief and Anger; and that he represented the Murder of the Ambassadors with such Fire, that it inspired nothing but Vengeance and Fury. After having spoke of *Mehemed's* Crimes, he made mention of the other Acts of Hostility committed in *Turqueſtan* by this Prince's Lieutenants, the Complaints of the Califf *Nasser*, the Death of *Schec Magededdin* great Judge of the *Mahometan* Empire, who had been most unjustly condemn'd. He finished his Discourse with reflecting how faithfully he on his part had observed the Treaty of Peace with the Sultan: which so sensibly touched his Auditors, that looking upon the King of *Carizme* as a Monster, they all offer'd to risque their Lives and Fortunes to revenge the Affront done to their Emperor and Nation. This Resentment of the Courtiers spread it self soon amongst the People; and there was not a Soldier who did not show his Impatience to go against so detestable an Enemy. Mirconde.

An. Dom. 1217. Heg. 614. Mog. *The Leopard.*

CHAP. VI.

Preparations for War againſt the King of Carizme. *The State of* Aſia *at the time of the* Moguls *Irruption.*

GENGHIZCAN ſeeing his Subjects thus incenſed againſt his Enemy, like a wiſe Man improv'd this favourable Opportunity of executing his Deſigns; and knowing that Delays are always prejudicial in warlike Affairs, he commanded Prince *Tuli* to loſe no time in getting the Army ready. *Tuli* ſent Orders to the Generals in all Parts, to let them know the Emperor's Pleaſure. The chief Officers repaired to Court, and were preſent in the laſt great Council that was held to conſult on the Operations of the War which was going to be undertaken. After this, they return'd to their ſeveral Poſts, in order to bring their Troops to the Place appointed for the general Rendezvous. An Expreſs was ſent to Prince *Touſchi*, who was at that time in *Capſchac*, to warn him to be there at the time prefix'd.

After the Grand Can had ſet on foot the number of Troops that he thought fit to draw out of his own Empire, he wrote to the foreign Princes, both thoſe who were in Friendſhip with him, and thoſe who paid him Tribute. He acquainted them with the Reaſons he had to complain of the King of *Carizme*, and the Reſolution he had taken to be revenged of him

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by the Sword for the Contempt that Prince had shown of his Friendship. He invited them all to partake of the Laurels he promised himself to gain, and desired them to join him immediately with their Troops. An. Dom. 1218. Heg. 615. Mog. *The Hare.*

In the mean time, to prevent the Troubles that might arise in the Empire during his Absence, he every where established wise and experienced Governours, and principally in *China* and *Mogolistan*. He also ordain'd that Levies should be made, both to send to him during his Expedition, as also to keep his conquer'd Subjects in awe who might be inclined to rebel; and, in fine, he drew out of *China*, *Caracatay*, and *Mogolistan*, all those great Men whom he thought able to give him any disturbance, either by their Credit with the People, or by their active Spirits: and thus under pretence of doing them Honour, or giving them Employments, he clear'd his Provinces of all the seditious Ringleaders of the People. He also made some new Laws, which he thought necessary for the regulating his Soldiery: He forbid, under pain of Death, the *Moguls* to betake themselves to flight without fighting, what Danger soever there might be in resisting. As all the Divisions and Commands in his Army run upon the number Ten, he established a Law, importing, that if of ten Commanders whose Troops were joined together in one Body, one of the Officers or Troops should offer to break their Ranks and fly, without the whole Body's joining in it, they should be kill'd upon the spot without delay. He also made it Death for any out of ten, who seeing their Companions engaged in fight, did not go to assist them; or who being present at the taking of one of their Comrades Prisoner, did not endeavour to free him. Mirconde.

An. Dom. 1218. Heg. 615. Mog. *The Hare.*

him. He appointed the proper Arms which each Soldier ſhould carry; the chief of which was the Sabre, the Bow and Quiver full of Arrows, and the Battle-Ax, with ſome Ropes: The Officers were to have Helmets and Breaſt-plates either of Leather or Iron, or an entire Armour or Coat of Mail; and it was not forbidden the private Soldiers to wear Armour if they were able to buy it. Thoſe who were rich were obliged to arm their Horſes in ſuch a manner, that their Enemies Arrows could not wound them. It was alſo ordain'd that the Soldiers, whether in Sieges or other martial Enterprizes, ſhould do nothing but what was purſuant to the Tenour of the Laws; and that if any were found to act otherwiſe, they ſhould be puniſh'd with the utmoſt Severity.

Mirconde.

To theſe Regulations the Emperor added one more: He commanded that if he died in this War which he was now going to undertake, the Books in which the Laws were written ſhould be brought and read in the Preſence of his Children in the midſt of the Aſſembly, when they elected a Grand Can, to the end that the Election might be made according to the Laws, and that the new Can might regulate his Conduct by them in all that concern'd him.

When all theſe Preparations for War were compleated, *Genghizcan* came with the Princes his Sons, and the reſt of his Court, to the Place where he had aſſigned his Generals to meet; and there he found his Army aſſembled, the fineſt Sight he had ever ſeen. And a Hiſtorian, to deſcribe their Strength and Number, makes the Spies whom the King of *Carizme* had ſent to view them, ſpeak thus: They are, ſay they to the Sultan, all compleat Men, vigorous, and look like Wreſtlers; they breathe nothing

nothing but War and Blood, and ſhow ſo great an Impatience to fight, that the Generals can ſcarce moderate it: yet tho they appear thus fiery, they keep themſelves within the bounds of a ſtrict Obedience to Command, and are intirely devoted to their Prince; they are contented with any ſort of Food, and are not curious in the choice of Beaſts to eat, like Muſſulmen, ſo that they are ſubſiſted without much trouble; and they not only eat Swines-Fleſh, but feed upon Wolves, Bears, and Dogs, when they have no other Meat, making no diſtinction betwixt what was lawful to eat, and what was forbidden; and the Neceſſity of ſupporting Life takes from them all that Diſlike which the *Mahometans* have for many ſorts of Animals: As to their number, (they concluded) *Genghizcan*'s Troops ſeem'd like the Graſs-hoppers, impoſſible to be number'd. An. Dom. 1218. Heg. 615. Mog. *The Hare.*

In reality, this Prince making a review of his Army, found it to conſiſt of ſeven hundred thouſand Men. This is not ſurprizing, when we conſider the great Extent of the Countries *Genghizcan* had ſubdued, and reflect, that beſides his own Troops, he had all his Friends and Tributaries, and even thoſe of the Sultan's Enemies, which were joined with the Emperor's, and therefore his Army might be as numerous as is reported. And it is not an unexampled thing in *Aſia* for a Prince to have ſuch a mighty Army: That of *Darius* was compos'd of ſeven hundred and fifty thouſand Men, as is credibly reported, when he made war againſt *Alexander*. But let that be as it will, the Grand Can marched with his Army, and advanced towards Sultan *Mehemed*, *Ann. Dom.* 1218. And ſince it is from the Date of this Expedition that the great Irruption of the *Mo-* Abulcair, *p.* 11. Condemir *in* Habibaſſuyar.

An. Dom. 1218. Heg. 615. Mog. *The Hare.*

Moguls and *Tartars* into the Southern Parts of *Aſia* is reckon'd to commence, it is fit to obſerve the State this Part of the World was in at that time.

The State of Aſia *at the time of the* Moguls *and* Tartars *Irruption.*

The *Indians* were govern'd by many Kings, the moſt powerful of whom was the King of the *Patans*. The Southern *China*, which was called *Mangi*, had its particular Monarch; and the Northern, that is to ſay, *Cathay*, was under the *Moguls*, as were alſo both the *Tartarys*, the Eaſt and North, with a great part of the Weſt, and of *Turqueſtan*. The Sultan *Mehemed* poſſeſs'd alſo ſeveral Parts of *Turqueſtan* and all *Tranſoxiana*; beſides which, he was Maſter of the beſt part of the Empire of *Perſia*, call'd by the *Perſians Iran*; and all the *Coraſſane*, all the Frontiers of *India*, the Country of the *Medes*, which was called *Azerbijana*, and the *Perſian Hircania* otherwiſe called *Irac Agemi*, were dependent upon him. The antient *Perſia*, called *Fars*, of which *Schiraz* was the Capital, and ſeveral other Provinces, lived under his Government. In a word, the Sovereigns of the antient Empires of *Perſia*, and the *Medes* and *Parthians*, were almoſt all become ſubject to him, and paid him Tribute.

Georgia and the Countries adjacent had their own particular Princes who were independent. As for the great *Armenia*, its King paid Tribute to the King of *Carizme*. The Califf *Naſſer* reign'd in *Bagdad* over *Chaldea*, otherwiſe called *Irac Araby*, over a part of *Meſopotamia*, the three *Arabia's*, and ſome other Countries of *Perſia*. The *Atabequite* Princes of *Mouſel*, improperly call'd *Niniveh*, the Deſcendents of the great *Noureddin* Prince of *Syria*, poſſeſs'd almoſt all the reſt of *Meſopotamia*; but the Civil Wars, cauſed by the Minority of *Naſſered-*

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din and by Ambition, held these Princes in Arms one against another. At this time the Successors of *Saladin* were also very powerful, one part of *Syria* had submitted to them [6], and *Egypt* acknowledged them for Sovereigns. An. Dom. 1218. Heg. 615. Mog. *The Hare.*

The Sultans of *Iconia*, of the third Branch of the *Seljukides*, govern'd in *Asia Minor*, or *Anatolia*, which the Orientals call *Biladerroum*, that is to say, the Country of the new *Romans*: [7] *Azzeddin Keicaous* reign'd there. The Scepter of the Empire of *Constantinople*, which as yet bore sway in some Parts of *Asia*, was at this time in the Hands of the *French*, who had made themselves Master of it, *An. Dom.* 1203. *Heg.* 601.

The Christians Affairs in *Palestine* were at this time in a very ill posture; they had lost the Kingdom and City of *Jerusalem*, which, with many others, were taken from them by *Saladin*, *Ann. Dom.* 1187. *Heg.* 583. and there remain'd in their hands but some few Places, as the City of *Acre* or *Ptolemais*, which *Philip Augustus* King of *France*, aided by *Richard* King of *England*, had conquer'd, according to the account of *William* of *Tyre*, in 1191. or 1192. as also the City of *Tyrus*, *Cæsarea*, and *Tripoly* in *Syria*. This was pretty near the State of Affairs in *Asia* at the time of the *Moguls* Irruption in 1218. and 1219. whilst *Lewis* the Son of *Philip Augustus*, according to *Calvisius*, was employ'd against the *Albigenses*. William *of* Tyre.

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[6] *Almalekal Kamel*, *Saladin*'s Nephew, began then to reign.

[7] He died *Ann. Dom.* 1219. *Heg.* 616. and *Aladin Keicobad* succeeded him.

CHAP.

An. Dom. 1218. Heg. 615. Mog. *The Hare.*

CHAP. VII.

Genghizcan's *Arrival in the Dominions of the Sultan of* Carizme. *The Battel of* Caracou.

Bin Abdallatif. Abulfarage.

HISTORIANS do not precisely mention the Places by which the *Moguls* entered into the King of *Carizme*'s Dominions. They do not so much as mention in what Month of the Year he left *Mogolistan*. They only assure us, that he marched by *Caracatay* and *Turqueſtan* in the Year of the *Hare*, which was *A. D.* 1218. *Heg.* 615. and that his Troops enter'd into the Province of *Farab*, of which the City of *Otrar* was the Capital, near the River of *Alſchaſche*, otherwiſe called the *Sihon* or *Jaxartes*, ſituate in the forty fourth Degree of Latitude. *Genghizcan* was then ſixty five Years of Age.

Abulfed. Geogr. *in* Tacouim Albuldan.

In the mean while, the Sultan of *Carizme*, who had by his Spies learn'd the *Moguls* Preparations for War, was not idle: He had cauſed ſeveral conſiderable Levies to be made, and had neglected nothing that could procure him a powerful Army, notwithſtanding the Contempt he had before ſhewn for theſe his Enemies. And *Feraber*, a Town in the Territory of *Bocara*, ſituate in thirty eight Degrees and forty Minutes of Latitude, in the Confines of the Dominions of the antient *Carizme*, being one of the moſt eaſy Paſſages to enter by from

Abulcair, *p.* 12.

from *Coraſſane* into *Tranſoxiana*, the Sultan made choice of it to be the Place of the general Rendezvous. The Troops of *Coraſſane*, of *Balc* or the *Bactrians*, of *Perſia*, the Borders of *India*, and other Parts of *Iran*, who obey'd the Sultan of *Carizme*, repair'd thither. Theſe he join'd with thoſe of *Touran*, who were under the Command of *Gelaleddin* the Son of *Mehemed*: and then the Sultan went and view'd his Army, taking upon himſelf the Command of the Troops of *Iran*; and when all the Army was come together, they were found to be four hundred thouſand fighting Men [8]. An. Dom. 1218. Heg. 615. Mog. *The Hare.* Fadlallah.

Tho this Army was very great, yet it was far inferiour in number to that of the *Moguls*. Some *Carizmean* Generals, on the Spies report, took the Liberty to repreſent to the Sultan the Inequality of the Armies; but this Prince was too proud to hearken to their Remonſtrances: 'Do you fear the *Moguls*, ſaid he; 'and do you not well know, that if they have 'more Men than we, yet to ballance that we 'have more Courage than they? The *Moguls* 'are but *Moguls*, that is to ſay, Enemies whom 'we have no reaſon to fear. If they have 'gain'd ſome Advantages, and vanquiſh'd ſome 'Nations, they were only Pagans who were 'unskill'd in the Art of War; but now they 'are going to deal with *Mahometans* who 'are well verſed in Arms, who have con'quer'd *Perſia* and all the reſt of *Iran*, and 'whom no Nation or People has as yet been 'able to conquer; Men who have triumph'd 'over the moſt warlike Nations in all *Aſia*: Abulcair, p. 12.

[8] *Abulcair* makes mention but of three hundred thouſand Soldiers.

'There-

An. Dom. 1218. Heg. 615. Mog. *The Hare.*

'Therefore resolve to execute my Orders, and bravely second me, and be assur'd that these rash Men shall soon know to their own cost, the Difference between you and those cowardly People they have conquer'd. Let my Troops march in four Bodies, to the end they may the better subsist, and take the Road to the Country of *Alschasche*, whither I will soon come to put my self at the head of them.'

The King of *Carizme*'s Generals obey'd, and the Army was conducted thither in so good Order, that nothing was wanting. This Prince kept his Word, he past the River of *Jaxartes*[2] with his Troops, and led them to *Otrar*, not doubting but that the *Mogul* Emperor had a design upon that City, both because of the bloody Scene that had been acted there, and by reason it would open him a free Passage into the very Heart of the Kingdom of *Carizme*. In short, he found the *Moguls* in a Place called *Caracou*. The two Armies immediately prepared to fight, and in a little time the Squadrons and Battalions on both sides appear'd ranged in Order of Battel. Then the great Trumpet *Kerrena*, which was fifteen Foot long, was sounded; the Brass Timbrels call'd *Cous*, the Drums, Fifes, and other warlike Instruments, play'd, sounding the Charge. The *Carizmeans*, who were all *Mahometans*, implor'd the Assistance of their false Prophet; and the *Moguls* trusting to their good Fortune, and the Conduct of their Emperor, promised themselves a compleat Victory.

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[2] *Jaxartes* was called *Sihon* by the Orientals.

Jougi

Jougi Caſſar, *Genghizcan*'s ſecond Brother, commanded the *Mangalay* [1]. He advanced towards the firſt Ranks of the Enemies, who immediately detached ſome Troops to charge him, but this Prince defeated them. Then *Gelaleddin* the Sultan's Son began the general Fight, and charged Prince *Touſchi*, who was at the head of the firſt Body of *Moguls*; their Troops join'd, and after a very long and ſharp Diſpute, *Gelaleddin* got the better. Then the *Carizmeans* thought themſelves ſecure of the Victory, and nothing was heard in their Army but Shouts of Joy. But *Genghizcan*, not much ſurprized at their Succeſs, ſent other Troops, under the Command of *Tulican*, to ſupport *Touſchi*, whilſt he at the Head of the main Body of his Army with his Son *Zagatay* fell upon the Sultan, who very ill-treated his Left Wing. This Shock was terrible. The *Carizmeans*, animated by the Example of their King, who fought with extraordinary Bravery, maintain'd the Advantage they had gotten as long as they were able; yet notwithſtanding the Reſolution with which the Sultan fought, he ſaw himſelf at laſt forced to quit the Field of Battel, and began to give back, when the Prince his Son, after having beat the other Troops ſent againſt him, made haſte to rejoin him, and renew'd the Fight. The *Mahometans* took freſh Courage, and return'd to the Charge with more Fury than before. *Gelaleddin* did on this occaſion moſt ſuprizing things, and the very com-

An. Dom. 1218. Heg. 615. Mog. *The Hare.*

The Battel of Caracou *between the* Moguls *and* Carizmeans. Abulcair, *p.* 12.

[1] *Mangalay* is ſometimes taken for the Van-Guard, ſometimes for the forlorn Hope, and ſometimes for the Scouts.

An. Dom. 1218. Heg. 615. Mog. *The Hare.*

Abulcair, *p.* 12.

mon Soldiers and Officers made appear their extraordinary Valour.

On the other hand, the *Moguls* did no ways fail of their uſual Bravery, and never behav'd themſelves more valiantly than on this Occaſion; and having now to do with Men as courageous as themſelves, there was a dreadful Slaughter on both ſides, and the Victory remain'd doubtful a long time: but at laſt, the *Mogul* Emperor, who had ſtill a great Body of Reſerve under the Conduct of his Son *Octay*, bid him march and charge the Enemy in the Flank. *Octay* executed his Orders with much Courage; and theſe freſh Troops made a terrible Havock. In the mean time, the *Carizmeans* ſuſtain'd this laſt Attack with great Firmneſs. They fought till it was Night; then each Party retired to their Camps, and gather'd up their wounded as well as they could. After this, they fortify'd themſelves on both ſides all they could, to avoid being ſurprized, and with deſign to renew the Fight the Day following. But when the King of *Carizme* came to examine the State of his Troops, and found they were diminiſh'd by more than a hundred and ſixty thouſand Men kill'd and wounded, he thought no more of renewing the Fight. And what the Spies reported quite took from him all Inclination to it; for they all ſaid, that the *Mogul* Army, tho ſo ill-treated, were ſtill much ſuperiour to his in number: He therefore thought only how to put himſelf into ſuch a condition as might ſecure him from being ſoon attack'd. He entrench'd himſelf ſo, that *Genghizcan* did not think fit to venture it, nor was ſo raſh as to undertake to force his Camp.

Fadhallah.

† During

[2] During this short Suspension of Arms, the Sultan not daring to risque a second Battel, the loss of which would have entirely been the Ruin of his Kingdom, resolv'd to distribute his Army into the most considerable Places of Strength, and to provide for the Safety of the rest the best he could. He then sent Garisons into his best Cities, and kept with him only a flying Camp, to be ready to march where there was the most urgent Occasion. He gave all the rest of his Troops to Prince *Gelaleddin*, who did not approve of this his Design; and, contrary to his Commands, retired to *Coraſſana*, where he encreased his Army with all the Troops he could get together. And in truth, in thus dividing his Forces, the King of *Carizme* yielded the Victory to his Enemy; who seeing himself Master of the Field, sent his two Sons the Princes *Octay* and *Zagatay*, to besiege *Otrar* with two hundred thousand Men [3]. Prince *Touschi* went farther off, towards the West, between the *Jaxartes* and *Capschac*, to observe what past there, and wait his Father's Orders. *Elac* Nevian was his Lieutenant General, and a hundred thousand Men were under his Command. Besides this, many *Mogul* Cap-

An. Dom. 1218. Heg. 615. Mog. *The Hare.*

Fadlallah.

[2] This Battel was fought in the Beginning of the Year 1219. *Heg.* 616. on the Borders of the Country of the *Getes*. One Historian says that it was in the Kingdom of *Carizme*: but that does not contradict the other; because that in that time all the Countries from beyond the River *Jaxartes* to the *Oxus*, whatever particular Names they had, were looked upon as a Part of the Kingdom of *Carizme*, because they belong'd to the Sultan *Mehemed*.

[3] *Abulfarage*, in his History of the *Dynasties*, mentions the Siege of *Otrar* in the Year 1213. but he is mistaken, for it was in 1219. according to the Account given by the best Authors.

An. Dom. 1218. Heg. 615. Mog. *The Hare.*

tains went with their Troops into *Turqueſtan*, and into other Countries towards the Eaſt, and did much miſchief there.

Yet there ſtill remain'd with *Genghizcan* more than two hundred thouſand Men, which he uſed for his own Expeditions. It was with theſe Troops, accompanied with Prince *Tuli*, he marched to *Bocara* and *Samarcande*, not only to hinder the Succours that might get together and be ſent to the Places which were beſieged, but to beſiege theſe two Cities, and reduce them to his Obedience.

CHAP. VIII.

The Siege of Otrar.

Mirconde.

SO ſoon as the Princes *Octay* and *Zagatay* had received their Orders from the Grand Can their Father to beſiege *Otrar*[4], they marched their Troops and ſat down before that Place, having firſt got Proviſions, and all other things neceſſary for a Siege which they with reaſon judged would laſt long. Some of the Inhabitants of that City being taken and brought before them, inform'd them, that, beſides the Strength of the Walls, a great number of Troops gariſon'd it; that ten thouſand Horſe, commanded by *Cariacas* Captain of

Bin Calican *in* Vafyatalayan, *i. e. the Hiſtory of illuſtrious Men.*

[4] Sometimes this City was called by the Name of *Farab*, becauſe it was the Capital of the Province of that Name.

the

the Guards to the Sultan, were a few Days before got into it; and, that the Governour had before his coming caused fifty thousand fighting Men to come into that City[s]: They added, that there was in *Otrar* so great a Plenty of all sorts of Ammunition and Provisions, that the Besieged could not want any thing for a long time; and that *Gayercan* had turn'd out all the useless Mouths. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Octay and *Zagatay* sent word to the Grand Can what Condition the Place was in that they were going to besiege, which obliged the Emperor to go in Person and view the Place. Being come there, he set up his Pavilion before the Walls, took a view of the Outworks, and having well examined them every where, gave these Princes his Advice, or rather his Commands, what to do; and then he went for *Transoxiana*, where he had great Designs to execute. After his Departure the Princes first fixt the Quarters for the Army round about the City; and then fortifying themselves, order'd out some Troops to guard their Convoys of Provisions. In a word, they used all means imaginable to render themselves soon Masters of the Place. Abulcair, *p.* 14.

Gayercan on his side took all the Measures possible to defend himself. He employ'd the Inhabitants and Soldiers in fortifying their Walls still more than they were before, raised new Towers to incommode the Besiegers, and regulated the Quantity of Victuals that he would permit them to consume every day. Ibid. *p.* 15.

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[s] *Abulfarage* says, five thousand Men; but this is a Fault in the Printing, for he meant fifty thousand, according to the Report of other Authors.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

The *Moguls* began the Siege with bringing up their Battering Rams, and other Engines, particularly thoſe which could defend and skreen the Men who were employ'd to fill up the Town-Ditch. *Gayercan* uſed all his Efforts to hinder them. He gave Orders that frequent Sallies ſhould be made upon them, and ſhot an infinite number of Arrows from the Top of the Walls; and the Beſieged made ſo good uſe of their burning Darts, that they often burnt the *Moguls* Engines, who were not able for a long time to fill up the Ditch: yet at laſt they accompliſh'd it, and the *Mahometans* were obliged to place all their Hopes in the Strength of their Walls, and the Valour of thoſe who defended them.

Abulcair, *p.* 15.

Fadlallah.

When the Ground was level'd, and the Outworks were no longer a Hindrance to the *Moguls*, the Princes cauſed a great number of Engines and Battering Rams to be play'd againſt the City, to beat down the Walls; but the Beſieged made frequent Sallies, and moſt times with good Succeſs, often burning the Beſiegers Engines, or rendring them uſeleſs by ſlinging againſt them Stones and other things from the top of the Towers: ſo that the *Mogul* Princes ſeeing many Months were paſt without having made any conſiderable Progreſs, and that they had already loſt a great many Men, reſolved to do nothing more without the Advice of their moſt experienced Captains; to the end, that if by any Misfortune the Siege did not ſucceed according to the Emperor's Expectation, they might not bear the blame alone. They therefore call'd a Council of War, to deliberate what was to be done in order to reduce the Place; and of all the different ways that were propoſed, that of reducing it by Famine was the

Abulfarage, *p.* 286.

Mirconde.

moſt

most approv'd, and had the Majority of Voices: for almost all the Officers judged that this was the surest Way, and the most likely to succeed. Yet the two Princes, tho they were of the same opinion, dared not to attempt it without having first acquainted the Emperor. They sent away Couriers to him immediately, to inform him of their Design. *Genghizcan* return'd them no other Answer, but only that they must fight. So soon as *Octay* and *Zagatay* had learn'd and made known to the Officers the Grand Can's Pleasure, they put all things in a readiness blindly to obey his Orders, and with more Ardour than they had shown, even when they first began the Siege; so that it seem'd that this Prince's Orders had given them new Vigour, and illuminated their Understandings. The Besieged in a short time saw the State of their Affairs quite changed. In less than a Month all their Towers and Batteries were thrown down, their Engines broke, Breaches made in their Walls; and they were reduced to retire and defend themselves behind their inward Works, which were in truth no less strong than their first. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.* Abulcair, *p.* 15.

Yet this Change of Affairs did not despirit their Governour. He was a Man of Wit and Courage, and inspired the Besieged with so great an Aversion for the Enemies, as being Idolaters, that the Inhabitants and Garison resolved to suffer the last Extremities rather than to yield: So that the *Moguls*, to please *Genghizcan*, for four Months used their utmost Efforts to take the Place, but could not. *Gayercan*, who expected nothing but Death if the Town fell into their hands, every day invented new ways to prolong the Siege; yet he had by this time lost the best Part of his Troops, Mirconde. Fadlallah.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

and there was no likelihood that it could hold out much longer. *Cariacas* was so sensible of it, that he several times press'd him to capitulate, to save their own Lives, and those of the other *Mahometans* who yet remain'd in the City: but *Gayercan* was not ignorant that whatever Treaty he could make, the Enemies would not observe it in what related to himself, and so refused to yield, resolving to hold it out to his last Breath. *Caraicas*, whom no Reasons obliged to abandon himself to Despair, would not consent to quit his Hopes of saving his Life; and therefore secretly represented to the Officers who were under his Command, that the Governour being desperate, sought nothing more than to perish himself, and to sacrifice all the Garrison and People along with him; that it was best for them to find some way to get out of the City, whose Ruin was inevitable; and that it was Madness to strive to defend it any longer; that they would do a commendable Action in preserving their Troops, to go and succour their Prince and Country in some other Place, instead of losing them with *Gayercan*, who was guided only by his Despair; that they need not fear any Person would accuse them of Cowardise, since the Courage with which they had defended the Place till now, was sufficient to set them above the like Reproaches.

Abulcair, *p.* 16.

All the Friends of *Cariacas* approved his Proposition; and the time was fix'd upon when they should go out of the City; and it was agreed they should all repair to that Quarter where the Gate of *Dervazey Soufy* was, which was in the power of the Officers of *Cariacas*. Accordingly they went out at this Gate in the Night, having sent Advice of their coming

coming to the *Mogul* Generals, who had them conducted to their Camp. But they were not received there as they expected: The Princes, after having question'd them concerning the State of the City, refused them the Passport they desired, and told them, that the *Moguls* had so great an Aversion for People who were false to their Prince, that they punished them wherever they met with them. *Cariacas* endeavoured to justify himself, but his Reasons were not heard, and he was put to death on the spot, as well as all the other *Carizmean* Officers. They likewise put some Soldiers to death, and all the rest were made Slaves. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

This Desertion did not intimidate the Besieged; they fought with the same Bravery as before. Even *Gayercan* improved this Opportunity to animate his Soldiers, and went about to make a Speech to them on this Subject; but they made him sensible he had no need to excite them to do their Duty, that he should find they were all disposed to die like brave Men, and not as Cowards like their Companions; in fine, they all vow'd to perish in defence of the City, and to shew themselves faithful to their Religion and Prince.

In the mean time, the *Moguls* having learn'd from *Cariacas* where the weakest Part of the Town was, made so good advantage of his Information, that after having given a fierce Assault, and made a considerable Breach, they briskly enter'd thro it into the City, and put abundance of the People to the Sword; yet it was some time before they could get to be Masters of the City: for there yet remain'd twenty thousand Men with the Governour, and they had fortify'd every Place they could, having cast up Intrenchments in all the narrow Streets, Abulfarage, *p.* 286.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Abulfarage, *p.* 286.

Streets, which gave the Besiegers more trouble than the Castle itself, tho it was very well fortify'd: besides this, *Gayercan* kept the gross of the Troops in a strong Hold, from whence he could send them to the Places where was most need. Nothing was more brisk than the Besiegers Attacks, nor more obstinate than the Resistance of the Besieged. During a whole Month they fought on both sides with an undaunted Bravery. At last the Castle was carry'd; but the narrow Places that were fortify'd held out longer, in which fifty Men were able to sustain an Attack against a much greater number of Assailants, whose being so numerous did not avail them, but exposed them to the Arrows of the Besieged, by which they daily lost a great many People. The City became full of dead Bodies. The Houses were beaten down in such a manner that every one strove to hide himself in the Ruins, to fight under Covert, which still retarded the taking of *Otrar*.

Abulcair, *p.* 16.

Genghizcan, to whom the Princes daily sent Couriers to inform him of what past, amazed at their making so long a Defence, forbid his Soldiers killing *Gayercan*, that he might have the punishing of him himself; for he did not think so wicked a Man merited so honourable a Death as to die in Fight. This Order cost a great many *Moguls* their Lives; for being commanded to spare the Governour, they were obliged to pick out those they would aim to kill: whereas the *Carizmeans* having nothing to take care of, kill'd a great many more of the Enemies than they lost of their own People. The Besiegers however still bringing up fresh Troops to relieve those who were tired, at length found an end of their Enemies, and Numbers carried the Day. *Gayercan* re-

Fadlallah.

remain'd with two Men only, yet would not think himſelf conquer'd; but like a dying Perſon, who exerts all the Strength he has left to ſtruggle with Death, he took freſh Courage: and retiring up to a Terraſs-Walk belonging to his Palace, with his two Companions, whom the ſame Fury animated, from thence rolled down great Stones upon the *Moguls* who came near, and they tumbling down upon their Comrades who follow'd them, dragg'd them down with them. At laſt *Gayercan*, after having kill'd a great number of his Enemies, loſt his two Companions, and remain'd alone againſt the *Moguls*, who having at length ſurrounded him, ſeized him [7], loaded him with Chains, and carried him to the Princes, who found as much Conſtancy of Soul in him then, as he had ſhown Courage before. They ſent him under a ſtrong Guard to the Grand Can, to diſpoſe of him as he pleaſed. The Emperor after having reproached him as the Cauſe of ſo many Misfortunes to his Countrymen, cauſed him to be put to death at *Samarcande* in the Palace of *Gheuc-Serai*.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.* Abulfarag. *p.* 286, 287.

[8] The Siege of *Otrar* had laſted five Months. They razed the Caſtle, but they rebuilt the City Walls; and then they permitted the old Men, Women, and Children, who had been turned out by *Gayercan*, to return into it with the Country People who had retired from the City. And it was forbid under ſevere Penal-

[7] *Cum autem occiſi eſſent duo ipſius Socii, ipſe ſolus manens pugnavit lateribus quos illi puellæ e parietibus deſumptos porrigebant, quos cum amplius accipere non poſſet circumdederunt ipſum Mogulenſes.* Abulfarage, *p.* 287.

[8] *Qua in expugnanda quinque menſium ſpatium inſumſerunt.* Ib. *p.* 286.

ties,

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

ties, to the Gariſon which was left there, any ways to diſquiet or moleſt the Inhabitants. After the Princes *Octay* and *Zagatay* had eſtabliſhed ſuch Orders as they thought fit in the Country of *Farab*, they ſent away twenty thouſand Men to their Brother *Touſchican*, as the Emperor had commanded. After which they paſt the *Jaxartes* to enter into *Tranſoxiana*, and join'd themſelves and Forces to the Imperial Army.

CHAP. IX.

The Sieges of the Cities of Saganac, Uzkend, Alſchaſche, Fenaket *or* Toncat, *by* Touſchican.

DURING the Siege of *Otrar*, *Genghizcan* got Information after what manner the King of *Carizme* had diſpoſed his Forces: and now knew, that beſides the ſixty thouſand Men he had detached for that City, he had ſent five thouſand to *Junde* to ſtrengthen that Gariſon; and that the Governour of the Country kept ten or twelve thouſand Men at *Saganac* and *Uzkend*; that there were as many more at *Toncat*, which ſome call *Fenaket*, twenty thouſand at *Bocara*, a hundred thouſand at *Samarcande*, and in the City of *Carizme* and other Places proportionable: the Sultan thinking to ſecure theſe Cities by ſending ſtrong Gariſons into them. The Grand Can on this Information, reſolved to beſiege the Places that were of moſt Importance, and neareſt the River *Jaxartes*, to the end he might

might leave no Place behind him that could give him any trouble when he was gone farther off, and employ'd in some other Siege. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Jaxartes is a River in *Tartary*, which the Orientals, as we have already taken notice, called *Sihon*; and besides its particular Name, it likewise took that of the Territories it ran thro, as of the Country of *Alschaschе*, and likewise of the Country of *Cogende*, where it was call'd the River *Cogende*, and so changed its Name in other Countries thro which it past. It had chiefly two Sources, which it sprung from in Mount *Imaus*, from whence it took its course towards the West, winding by the Countries of *Fergane*, *Cogende*, *Alschaschе*, *Ferab*, and some others, to pass into the *Caspian* Sea, where it discharged itself with great Violence. This is the River which *Alexander* the Great, according to *Quintus Curtius*, believed to be the *Tanais*, and which he crossed over upon a Bridge of Boats to go against the *Scythians* who molested him, being in fear that he would incommode them, by means of the City he had caused to be built on the Banks of this River, by him named *Alexandria*. *Description of the River* Jaxartes.

Genghizcan having entrusted the Management of this Expedition to Prince *Touschi*, he sent him Orders, so soon as he was inform'd of the reducing of *Otrar*, to besiege the Cities of *Saganac*, *Junde*, and the others of which they must become Masters before they could undertake the Conquest of *Transoxiana*. At the same time he sent to him *Elac* Nevian, a most experienced Captain, to serve him as Lieutenant General, with Orders to take with him twenty thousand Men of the Troops that had been at the Siege of *Otrar*, to the end that *Touschi* might

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.* Mirconde.

might have two Armies, and ſo be in a condition not to fear any thing.

Touſchi began his Expedition with the Siege of *Saganac*; and the Emperor having forbid him to uſe Force in thoſe Places which he could reduce by fair means, he endeavour'd to gain the Inhabitants of this City, by perſuading them to avoid the Miſeries that a Siege is always attended with. For this purpoſe he choſe an Officer, in whom he placed much Confidence, and who had been long known to the People of that Country, by having had Commerce with them in times paſt. This Officer, who was called *Hagi Haſſan*, did not forget to take Meaſures for his own Security before he enter'd this City, and the Governour firſt gave him his Word that he ſhould be kindly received. When he was come into the City, he deſired that the principal Inhabitants ſhould meet together with the Governour, that he might make known to them the Purport of his Commiſſion, which was granted him; the moſt conſiderable Perſons of the City repair'd to the Place appointed, follow'd by a great many of the People.

Haſſan firſt repreſented to them in pompous Terms the Greatneſs of his Maſter *Genghizcan*, the Conqueſts he had gain'd, the great Advantages they would reap by being his Friends, and the Dangers they would expoſe themſelves to in drawing his Hatred upon them. He likewiſe aſſured them of the ſweet Temper and Generoſity of Prince *Touſchy* his General, from whom he came to offer them the Emperor's Friendſhip; and aſſur'd them they ſhould be treated with all the Gentleneſs imaginable, if they would put the City into his Hands.

He

He had not time to say any more. The Proposal of yielding up the City so displeased them all, that they interrupted him. The chief Officers whose Tempers were naturally haughty, and who did not desire to change their Master, rudely stopp'd his Mouth, and caused a great Tumult, the People seconding them; nay, even the Garison join'd with them, and they said a thousand abusive things to the Prince's Envoy. The Disorder was so great, that the unfortunate *Hassan* was torn to pieces by the enraged Populace. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

The News of this barbarous Action much afflicted *Touschican*, who detested the Inhumanity of this People. He excited his Soldiers to revenge it, and made them swear that they would never sheath their Swords till the City was in their power, and they had punished the traitorous Murderers. The Siege was undertaken with incredible Alacrity. They attack'd the City with great Fury, and the Besieged defended it with equal Bravery; and knowing they could not hope for any Mercy, they fought as Men who were desperate. But notwithstanding their Valour and Obstinacy the Place was taken, and the *Moguls* plunder'd it, and kill'd all the Officers and Soldiers which garison'd it; nor did they spare the principal Inhabitants, and more than one half of them paid with their Blood for *Hagi Hassan*'s Murder. The City had been razed to the ground if they had not had occasion to keep it, in order to prosecute the War; and only the necessity of preserving it for their own use, caused them to pardon the rest of the Inhabitants. But as a publick Testimony of Respect to the Officer's Memory, who, contrary to the Law of Arms, was torn to pieces, Prince *Touschi* caused a most mag- Mirconde. Mirconde *in* Rozet Assafa.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

magnificent *Mauſoleum* to be erected in the moſt eminent Place in the City, and order'd moſt pompous Funeral Rites to be perform'd according to the Cuſtom of the *Mahometans*, becauſe *Haſſan* made Profeſſion of their Religion, being of the Sect of *Schafais* [9]. After which, *Touſchi* left in *Saganac* a Gariſon to awe them, and led his Army, loaden with the Spoils they had gotten there, into the Province of *Fergane*.

He had loſt before *Saganac* abundance of Men more than ſuch a Place was worth; but he was obliged to revenge *Haſſan*'s Death. And this puniſhing theſe People ſo ſeverely produced a good Effect, becauſe ſeveral Towns in that Country fearing to ſhare the ſame Fate, took great care not to irritate the Conqueror, but yielded without any Reſiſtance. *Uzquend* itſelf, a Place which would for ſome time have put a ſtop to the *Moguls* Conqueſts, did not think fit to ſtand a Trial with them: and the Inhabitants oppoſed the Gariſon who pretended to defend it, and in ſpight of the Go-

Mirconde. vernour, ſent Deputies to the Prince, who was then two Days Journey from the City, not doubting but their ſubmitting themſelves would pleaſe him; and in truth things anſwer'd their Expectation. The Governour finding himſelf not able to reſiſt all the Inhabitants of the City, and the *Moguls* together, went out of it, and the greateſt part of the Gariſon follow'd him. They haſten'd their March, for fear of being ſeized if they were followed, and they

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[9] The Sect of *Schafais* was one of the four pretended Orthodox Sects, by the *Mahometans* called *Sunnis*.

[1] *Uzquend*, or *Urquend*, was ſituate in the forty fourth Degree of Latitude.

took

took the Road of *Toncat*, otherwise called *Fenaket*, whither they retired. Their retreating deliver'd *Uzquend* from all the Misfortunes of War; becauſe *Touſchican* had regard to the Inhabitants Submiſſion, and receiv'd their Deputies very favourably. He only took out of the City ſome Proviſions and other Neceſſaries for his Army, without ſuffering the leaſt Injury to be done them, and puniſh'd every Soldier that dared to take any thing by force. He would not even ſuffer his Troops to make any long ſtay in the Neighbourhood of *Uzquend*, out of Complaiſance, but marched directly to *Alſchaſche*, where all thoſe who were willing to ſhow their Love to the Sultan join'd the Gariſon. All theſe People together defended that City ſo bravely, that it was not taken without a great Effuſion of Blood. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Alſchaſche was a very beautiful City, and every Houſe had a Garden well water'd. It was ſituate near the River *Jaxartes*, at four Days Journey from the City of *Cogende*. So ſoon as *Touſchican* had reduced it, he marched his Army towards *Junde*, a City ſituate on the Borders of *Turqueſtan*, and at a ſmall diſtance from the River *Jaxartes*. Several learned Men having lived in this Place, have render'd it famous. It was out of this City, and ſome others in this ſame Country, (according to *Mirconde*'s report) that twenty *Scythian* Ambaſſadors went to meet *Alexander*, hearing the Fame of his great Victories; and reproach'd him of being too ambitious, praying him if he were a God to ſhew it by doing good to Men, and if but a Man, to reflect on the Uncertainty of his own Condition, inſtead of proceeding farther with deſign to rob them of their Goods and Quiet. The Governour who commanded Abulfed. Geogr.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

in *Junde* at this time was called *Cutluc-Can.* This City and all the Country belong'd to him in property; for which reason he bore the Title of Can. He inherited this small Sovereignty from his Father, who had voluntarily submitted to the Sultan of *Carizme.* He was possessed of great Riches, and had promised to make a brave defence if he was attacked; but, far from keeping his Word, he did but hear the *Moguls* were coming, and immediately thought of nothing but how to save himself and his Treasure. He past over the River into a Desart, and thence retired near as far as the City of *Carizme,* which the Miseries of the War had not yet reached.

Mirconde.

Those who stay'd in *Junde,* willing to retrieve the Honour of their Country, resolv'd rather to perish than abandon the Place without striving to defend it. They made Provision of all things necessary to sustain a Siege, and put themselves into a condition to oppose their Enemies. *Touschican* sent a Captain to them, named *Gitmur,* to promise them all kind of good Treatment, if they would open their Gates to him. *Gitmur* obtained a Conference, and represented to them, first, the Murder committed on the Body of *Hassan* at *Suganac,* and the cruel Revenge it had drawn upon that People; then he proposed to them in a most insinuating manner to submit themselves to the Grand Can, and avoid his Displeasure. Some part of the People who heard him, hearken'd to his Proposals, and consented to receive the Prince into the City; but others, who were the major Part, were not of that Opinion, and it wanted but little that *Gitmur* had been treated like *Hassan:* And he had certainly lost his Life, notwithstanding his Eloquence and good Behaviour,

Abulcair, *p.* 18.

haviour, if those People who approved his Proposals, had not helped him to make his escape. This Officer returned to *Touschican*; and after having informed him of the ill Success of his Negotiation, he gave him an account of the State of the Place, as far as he had been able to discover. He had observed the Strength of the Walls and Towers of *Junde* in such a manner, that he judged it would cost a great deal of time to take the Place by Force, and that they should lose abundance of Men. He therefore proposed to Prince *Touschi* this Stratagem, to cause Bridges to be laid over Part of the Ditch, which was full of Water, saying that he might more easily scale the Walls at that Part of the Ditch where the Enemies thought themselves most secure. He shew'd to him the Places he thought most proper for the execution of this Enterprize, and assured him they should surprize the Besieged as they desired. The Prince did not altogether disapprove the Captain's Notions, but having prepared a store of Engines and Machines of all sorts for a Storm, he wished he could have made some use of them: for this reason he offer'd many Objections to *Gitmur*'s Proposal; to all which he answer'd so fully, that at last *Touschi* yielded to agree to whatever should be resolved in a Council of War, which was held that same Day. Every one spoke his Opinion on this occasion, and *Gitmur* communicated his Design; but the Lieutenant General of the Army having another in his Head, spoke against the Captain's, rejected the Thought of rendring themselves Masters of the Town by Surprize, when they could have it a nobler way, and endeavour'd to persuade them that it was easy to take it by open Force. But notwithstanding

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Condemir.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

withſtanding the Reaſons he alledged to ſupport his Opinion, all the Council better liked the Stratagem which *Gitmur* propoſed; and it was reſolved that to amuſe the Beſieged, three falſe Attacks ſhould be made, and all the Engines ſet a playing on that ſide of the Town which he thought the weakeſt, and that they ſhould ſeem to abandon that which was beſt fortify'd. Thus they hoped that theſe Attacks would draw all the Forces in the Town to that ſide, and during that time they might without being moleſted ſcale the Walls on the other. They agreed upon the Time and Manner, and named the Troops that ſhould be employ'd in executing this Enterprize, and the Battalions that ſhould ſupport them: In fine, it was determined that ſo ſoon as the Bridges were laid, they ſhould faſten on the Wall two Ladders of light Wood to begin the Scalado, and a certain number of Soldiers mount the Walls to faſten more Ladders.

Mirconde.

Gitmur, who was a good Engineer, built the Bridges himſelf as he thought fit; and when all things were ready, they began the Attacks a little before night with great Shouts, and the Sound of Timbrels, Drums, and other warlike Inſtruments. Whilſt the *Mogul* Engineers cauſed the great Engines to be brought up againſt the City, their Soldiers kill'd with their Slings, or drove from the Walls the Beſieged who appear'd on them to hinder their Approaches. So ſoon as the battering Rams and the other Engines began to play, all the Gariſon ran to the Attack, and abandon'd their other Poſts. *Gitmur* on his ſide ſo ſoon as it was Night cauſed his Bridges to be laid croſs the Ditch with all diligence, and the Men he had choſen to ſcale the Walls, paſs'd over, and

and raiſed the two Ladders, one of which he immediately mounted himſelf to animate his Soldiers, who following, ſoon faſten'd ſo great a number of Ladders, that the Troops enter'd the Town, and advancing to the Gate they deſign'd to ſecure, ſeized the Centinel and Soldiers who guarded it; and making themſelves Maſters of it with little Noiſe, open'd it, and let in ſeveral Troops of the *Moguls*, who took poſſeſſion of the principal Places. The Beſieged were no ſooner informed that one of the Gates was ſurprized, but they were ſeized with Fear, and abandon'd the Care of the Places attacked, every one thinking of nothing but where to hide himſelf. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Thus was the City of *Junde* taken without any Loſs on either ſide; for the *Moguls* meeting with no Reſiſtance, did not deſtroy any body: which was very extraordinary in ſuch a Conjuncture. They ſpared the Inhabitants, becauſe they had not kill'd the *Moguls*; and they put but two or three to death, who had abuſed *Gitmur* in the Conference he had had with the People. But if they put not the People to the Sword, in return they plunder'd them of all their Goods. They commanded them on pain of death to leave the City, and to retire to a neighbouring Plain. They obey'd this Order with much haſte; Men and Women, Old and Young, all ran to the Place. The Maſters and Slaves ſtood undiſtinguiſhed together, waiting what their Enemies ſhould do with them; imagining they had drove them out of the City with no other deſign than to maſſacre them all together with more Cruelty. But there was no harm done them, only Commiſſaries were order'd to take an account of the number of the Citizens. After which,

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

they left a ſtrong Gariſon in the City, and permitted the Inhabitants to return to their Houſes, where they found what the *Moguls* had left them, which was only what they could not carry away. A *Mogul* Officer, named *Alicoja*, who was a *Mahometan*, was made Governour of the Place.

Touſchican, after the Reduction of this Place, divided his Army into two Bodies, giving fifty thouſand Men to *Elac* Nevian, to go and ſubdue the Countries of *Ilac*, *Alſchaſche*, and *Cogende*; and he order'd the reſt of the Troops to keep the open Country, and facilitate the taking of *Cogende*, which he had received Orders to beſiege by the ſaid Lieutenant-General. *Elac* Nevian being provided of all things of which he ſtood in need to perform this Expedition, marched into *Ilac*; and to juſtify the Prudence of the Emperor his Maſter in the choice he had made of him, he reſolved to uſe all the Prudence and Skill he was capable of. As an earneſt of which, he firſt marched his Army with ſuch ſpeed, that the People of *Ilac* and *Alſchaſche* believed them far off from their Country, when they were ſurprized with hearing they were arrived in it: on which they ſurrendred many Places to them without fighting, which might have made ſome reſiſtance, and retarded the Siege of *Cogende*.

Alfaras *in his* Abulfeda.

Toncat, which *Abulcair* calls *Daralylm* [1], was the moſt conſiderable Town of all thoſe which the General *Elac* Nevian took before he went to *Cogende*; therefore he was forc'd to beſiege it to make it ſurrender. It was ſi-

[1] That is to ſay, the Palace of the Sciences, becauſe of the Academy of Arts and Sciences that was founded there.

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tuate in forty three Degrees of Latitude, and was dependent on *Alschaschc*. It served to secure the Frontiers of the Province of *Ilac*, and was a Rendezvous for the Merchants of these two Countries who trafficked chiefly in this Place. The *Mogul* Officer judging that this Town could furnish *Cogende* with great Succours in case he neglected to take it, and that on the contrary it would be of great Service for his own Army if he took it, and laid Stores in it, resolved to besiege it in form, if he could not reduce it any other way. This City was rather a Place of Pleasure than Strength. The purling Brooks water'd almost every Street. The Suburbs and Country-Seats were all well supplied with Water; and an infinite number of Gardens full of Fruit-Trees render'd it a charming Place to reside in. It was full of murmuring Fountains, all environ'd with many the most delightful Walks in the World. In fine, it was a common Saying, that God never made a more delicious Dwelling than that City. Its Situation near a River, its Walls and Castle, had always defended it against the *Turquestan* Rovers and Bands. Its Inhabitants were not frighted at the *Moguls* Approach. The Bey who govern'd it was so bold as to refuse to surrender it on their Summons. He was called *Ilenco-Melic*, and was the natural Lord of the Place. The Garison was composed of *Turks*, Natives of the Country, called *Cangouli*, a People who had the Reputation of being very brave.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Abulfeda, *p.* 232.

Mirconde *in* Rouzet Assafa.

The Governour put great Confidence in them, and answer'd fiercely when the *Moguls* summon'd him to open the Gates; but upon the first Attack he retired into the Castle with the chief of the Inhabitants. *Elac* Nevian caused the Engines to be got ready, and gave many

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Condemir *in* Habibesſuyar.

Aſſaults to the City. The Beſieged vigorouſly reſiſted for three days; but the fourth, maugre their Oppoſition, he made a Breach in the Walls: at which the Inhabitants were ſo affrighted, fearing to be forced, that they deſired leave to capitulate, and did all they could to obtain honourable Terms. But the *Mogul* General rejected all their Propoſals, and obliged them to ſurrender at diſcretion.

Abulcair, *p.* 19. *in* Taric Abſman.

When the *Moguls* ſaw themſelves Maſters of this Place, they made all the Inhabitants go out of it, that they might with more eaſe plunder their Houſes. And the General *Elac* Nevian thinking he had reaſon to be diſpleaſed with the Gariſon, put them to the Sword. As for *Ilenco Melic*, he had not the ſame Fate; for he found means to eſcape before the Caſtle ſurrender'd. The *Moguls*, after having built a conſiderable Magazine for warlike Stores there, marched towards the Country of *Cogende*, which was a Part of *Fergane*, or at leaſt border'd upon it.

Abulfeda, *p.* 232.

Mirconde, *p.* 254.

[a] The Can to whom the City of *Cogende* belong'd, well diſcerning that *Elac* Nevian had not undertaken the Siege of *Toncat*, but in order to come to him with more Advantage, ſtood upon his guard. He had order'd to be brought into *Cogende* all ſorts of Stores, both of Ammunition and Food. And ſo ſoon as he had Advice that the *Moguls* were marching that way, he cauſed the Bridges to be broken down with all ſpeed, the Roads every where to be ſpoiled, and all the Corn, Fruits, and Cattle in the Countries adjacent to be carried away, with deſign to take from the Enemies all

Abulcair, *p.* 19.

[a] *Genghizcan* was at this time about ſixty ſix Years old.

means

means of subsistence, and to put them at least to a great deal of Trouble, if he was not able to prevent their besieging him. All the Inhabitants of the open Towns and Villages, upon the report of the *Moguls* Arrival, abandon'd their Houses, and sought where to secure themselves. Those who could get into *Cogende*, took refuge there, as being the Capital of that Province, and the only Place that was capable of making any Defence. They carried into it all sorts of Provisions, so that there wanted nothing necessary either for fighting, or maintaining those who were shut up in the Place.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.* Fadlallah.

CHAP. X.

The Siege of Cogende, *and the History of* Timur Melic.

THE City of *Cogende* was situate in about forty one[3] Degrees and twenty five Minutes of Latitude. It was large and well fortify'd. It extended itself along the Banks of the River *Jaxartes*, in a fertile and beautiful Country, which rendred its Situation exceeding pleasant. Besides, it was within seven Days Journey of *Samarcande*, and had the Advantage of trading in Musk and other odori-

[3] *Alfaras* in *Abulfeda*, *p.* 232. says, in forty one Degrees twenty five Minutes. *Ulugbeg* places it in forty one Degrees fifty five Minutes; *Albironni* in forty Degrees fifty Minutes.

ferous

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

ferous things. The fine Gardens, Excellence of the Fruits, and particularly the Bravery of its Inhabitants, made it a Place highly eſteem'd. It had for its Sovereign Prince *Timur Melic*, who was a Can that pay'd Tribute to the Sultan of *Carizme*, with whom he lived in perfect Amity.

Abulcair, *p.* 19.

Touſchican kept at ſome diſtance with his Army, to hinder the Gariſons of ſeveral Places from getting together to diſturb *Elac* Nevian, to whom it was beſides neceſſary to leave all the Proviſions that remain'd in the Country of *Cogende*, this General having but few Magazines there to ſubſiſt his Army. So ſoon as the *Moguls* were come before *Cogende*, they fortify'd their Camp on that ſide the River where they encamp'd, and began to get ready all their Engines. *Elac* Nevian knew very well that this Place was hard to be taken, and had got Information what kind of Man *Timur Melic* was. In truth, this Prince was not to be ranked with common Captains; he naturally loved War, and had often given Inſtances of it among his Neighbours. He had ſeveral times commanded the Sultan's Armies, and had acquired a very great Reputation.

[5] He was perfectly skill'd in the Military Art, and had all the Qualifications of a compleat General. He was juſt, liberal, familiar, and ſevere enough to make his Soldiers fear and obey him. All theſe good Qualities, ſupported with a dauntleſs Courage in all Dangers, have cauſed the beſt Eaſtern Hiſtorians to make mention of this Prince with great reſpect:

[5] His Valour was ſo extraordinary, that *Ruſtan*, *Sam*, and *Aſfendiar* had bluſh'd before him. *Mirconde*, p. 255.

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They compare his Valour to that of the *Ruſtans*, the *Aſfendiares*, and the *Sams*, who were the antient Heroes of the *Turks* and *Perſians*. In reality, he well deſerved to be rank'd as a Competitor with all theſe great Men. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

So ſoon as he was beſieged, he applied himſelf ſeriouſly to aſſign proper Employments to all thoſe who were ſhut up with him in this City: He let none be idle. He order'd the Engines to be placed where they were moſt uſeful. He cauſed twelve Barks with Oars to be built, to ſerve them againſt the Beſiegers, and afterwards made many more. He appointed the Places where each Officer ſhould poſt himſelf, propoſed Rewards to the Soldiers, and decreed Puniſhments for thoſe who fail'd of doing their duty. The *Mogul* General on his ſide, before he began the Attacks, harangued his Army. He promiſed to his Officers and common Soldiers to give a faithful account to the Grand Can of all the brave Actions they ſhould perform. And when he had thus animated them with his Eloquence, he order'd them to build a Bridge of Communication a little below the City, which they executed with Succeſs by the Aſſiſtance of their Engines, notwithſtanding all the Efforts of their Enemies to oppoſe them. Then having divided his Army into two Bodies, he ſent the weakeſt beyond the River under the Command of his Lieutenant, and retain'd the beſt Troops to make vigorous Attacks. And altho Hiſtorians do not relate all the brave Actions perform'd during this Siege, no doubt but on both ſides Exploits were done worthy to be eternally remember'd. They ſay that *Elac* expoſed himſelf to a thouſand Dangers to render his Attempts ſucceſsful; that he cauſed whole Millſtones to be

ſhot

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

ſhot againſt the City; that the Battering Rams ſhook the Walls whilſt he was preſent; and that he himſelf fought ſometimes only to animate his Soldiers.

As for *Timur Melic*, we cannot relate all he did either to burn or break the *Moguls* Engines, aſſiſted by his People and Brigantines[6]. He ſent ſix of his Barks on each ſide of the River. They were full of Soldiers who fought deſperately, and ſhot into the *Moguls* Camp ſo great a quantity of Stones, Darts, and Arrows, that they killed and wounded abundance of Men. This ſucceſsful way of fighting augmented their Courage; and the Beſiegers not being able to encompaſs the City by reaſon of a large Moraſs which hinder'd them, there came by that means from time to time ſmall Supplies of Men into the City; ſo that *Timur Melic* flatter'd himſelf that he ſhould be able at laſt to weary out the *Moguls*: but there arrived in their Camp freſh Troops ſent by Prince *Touſchican*. *Elac* redoubled his Aſſaults, and ſo fatigued the Gariſon, that they deſpair'd of reſiſting him much longer. Yet *Timur Melic* had recourſe to a Stratagem which much retarded the taking of *Cogende*. He had cauſed to be built ſome time before a kind of Fortreſs well fortify'd at the farther end of the City, in a little Iſland that was very difficult of Acceſs. This Citadel was not built to keep the Inhabitants in awe, the Prince being too well aſſur'd of their Fidelity to fear any thing from them; and therefore to take away all Suſpicions of that nature from them, he had left in the City

[6] They call theſe Brigantines in the *Arabian* Tongue, *Queroud*. *Fadlallah*, p. 388.

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an Eminence which commanded this Fort. He had built it only to secure the Town from the Irruptions Strangers might make into it by this way, which lay open and exposed, because the River grew very wide in this Place. He put into this Fort a thousand chosen Men, and then sent to the Enemies Camp Men in whom he confided. These Men pretended to be Deserters, complaining they had been ill used, and were fled to them for Succour. They acquitted themselves of their Commission very dextrously, and the *Moguls* fail'd not to question them about the State of the City. They pretended a great Unwillingness to answer them; but being pressed, at length seeming unable to resist any longer their Importunities, they declared they needed only attack that Fort, because so soon as that was taken, the City must surrender. The Reasons they gave for this Advice had first been concerted with *Timur Melic*.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

In the mean while, *Timur Melic*, to give more credit to the Intelligence these Deserters had given his Enemies, made his Troops appear very easy. *Elac* suffer'd himself to be deceived, and disposed all things to attack the Fort. He found it to be very strongly built, and extreme high. The *Moguls* made use of their Machines, and batter'd it with all the Vigour imaginable for several Days; but the Stones and other Materials, of which they had got together a great quantity, beginning to fail, and the difficulty of getting more being very great, much hinder'd them, they being obliged to go above three Leagues from their Camp to seek for them. All the Infantry was commanded out on this occasion, and in truth they brought back with them a vast quantity. New Attempts were made to take the Fort; but

Fadlallah, *p.* 389.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

but the Beſiegers being at too great a diſtance from the Walls, by reaſon of the River running between, they could not throw them down, and were therefore obliged to caſt up a Bank to approach nearer it. The greateſt part of the Army was employ'd in this Work, which was extremely laborious, becauſe of the Holes they met with in the bottom of the River, which they were obliged to fill up. The Foot-Soldiers brought the Stones to the Brink of the Water, and the Horſe went and threw them in amongſt the Earth, and whole Trees tied together, as they did likewiſe the Faſcines and other things of which they made uſe to finiſh this Work, and render it firm. Beſides the Difficulty of this Undertaking, they had the Vexation of being continually interrupted by the Beſieged, who often with their Engines, and ſometimes by the Sallies they made in their arm'd Brigantines, threw down the Bank, and deſtroy'd all they had done. Yet notwithſtanding all the Efforts of theſe brave Men who defended this Fortreſs, the Work was accompliſh'd; and *Timur Melic* now ſeeing himſelf upon the point of being forced to yield, thought no more of any thing but how to execute the Deſign he had long form'd in his own Mind, in order to ſecure his Retreat, and to ſave his own Family at leaſt.

Fadlallah, *p.* 388.

He had at the beginning of the Siege only twelve Brigantines; but having found how uſeful they were to him, he had cauſed more to be built, even to the number of ſeventy, without mentioning his Deſign to any body. He gave Orders that the Brigantines ſhould be all brought to the moſt private part of the Shore, under Covert of the City, where he had them plaſter'd over with a certain Compoſition which

was

was made of wet Felt kneeded with Clay and Vinegar; and the Nature of this Compoſition was ſuch, that neither the Arrows nor Fire could hurt theſe Veſſels. In the time this was doing, and he was diſpoſing all things for his retreat, conſidering that the Bridge of Communication, of which we have made mention, was an Obſtacle in his way, becauſe the Enemies might ſend over it as many of their Cavalry as they pleaſed to purſue him by going on the other ſide, and prevent his Landing where he deſign'd, he reſolved to attack and deſtroy it. This Deſign was not at that time difficult to execute, becauſe the *Mogul* General had cauſed to return to his Camp the moſt part of the Troops that had paſt over to the other ſide the River, and was buſied about taking the Fort; ſo that the Bridge was left with but few Men to guard it. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.* Condemir *in* Habibaſſuyar.

One Night *Timur Melic* cauſed a Sally to be made. The commanding Officer, as had been before agreed, attack'd thoſe who kept the Bridge, upon a Signal given him that ſome Brigantines full of Tar and Naphta were got near the Pontons of which the Bridge was made, and going to ſet fire to them. The Brigantines produced the deſired Effect without Oppoſition, and the greateſt part of the Bridge was burn'd. This was done the ſame Night that *Timur Melic* left the City. He loaded his Brigantines with every thing he had moſt valuable, putting aboard all his particular Friends, and the braveſt of his Warriors who were willing to ſhare his Fortune, with ſtore of all ſorts of Proviſions and Arms both offenſive and defenſive, to incommode the *Moguls*, by whom he expected to be purſued; in fine, he embark'd himſelf, and order'd the Admiral who had charge of this little Fleet, to let it drive along

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

long with the Stream, and to make all the ſpeed that was poſſible.

But notwithſtanding all the Precaution *Timur Melic* uſed to conceal his Flight from *Elac* Nevian's Knowledge, this *Mogul* Officer was ſoon inform'd of it, and immediately ſent a great Body of Horſe after him, with Orders to purſue him cloſely, to attack him under Shore, and take him a Priſoner. And tho the ſwift Current favour'd the Rowers, and the Fleet was got a great way off from *Cogende* before the *Moguls* could overtake it, yet they came up with them, notwithſtanding the Diligence uſed to eſcape them, and in ſpite of the Turnings and Windings that the Rocks, which often obſtructed their Way on the Shore, obliged them to make. So ſoon as they were within reach of them, they hurl'd a vaſt Quantity of Darts, Arrows, and Fire at the Barks of thoſe of *Cogende*; but the Brigantines, which were proof againſt theſe Attacks, receiv'd no Damage. In the mean time *Timur Melic*, not being able to bridle his own Courage, nor the Valour of thoſe that belong'd to him, ſhot out of the Windows of the Ships a great many Darts and Arrows againſt the *Moguls*, of whom they kill'd many. They fought in this manner ſome Days, and one may reaſonably imagine that *Timur* loſt alſo a great many of his People; for beſides that he could not hinder the Arrows from entering the Brigantines by the Windows, they were often obliged to quit the Shelter of the Decks, and expoſe themſelves to repulſe thoſe of the *Moguls*, who ventured ſtill more by advancing againſt them into the Water.

Mirconde, *p.* 255. *in* Rouzet Aſſafa.

Fadlallah, *p.* 388.

Altho the Inhabitants of *Cogende*, animated by their Prince's Example, ſuffer'd not themſelves to be ſurprized either by Night or Day, yet

yet their Enemies gave them no reſt, but follow'd them ſo cloſely, that they ſcarce ever loſt ſight of them. The bloodieſt Diſputes were when ſome Rocks or Banks of Sand which were on the North ſide (for the River ran from Eaſt to Weſt) obliged the Fleet to approach near the Shore on the South ſide. 'Twas in theſe Rencounters that *Timur Melic* ſhew'd himſelf a Prodigy of Valour. He was foremoſt in all Dangers, and ſeen in every Place where the Fight was hotteſt, and came generally off victorious from theſe Skirmiſhes. There was, amongſt the reſt, a furious Combat in a certain Flat, or ſhallow Place, where the River being fordable, gave leave to the greateſt part of the Horſemen to approach the Brigantines nearer than they uſed to do. *Timur* had his Ships ranged in the manner he uſed, gave his Orders to the Admiral, who communicated them to the Pilots, Officers and Soldiers; and then without waiting for the *Moguls* coming to them, he went himſelf to attack them. There were ſoon ſeen floating on the Water a great number of dead Men and Horſes; and after a rough Attack, the *Moguls* were conſtrain'd to make a ſhameful Retreat. *Timur Melic* loſt in this Fight many of his beſt Officers and Soldiers.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Being obliged to paſs before the City of *Toncat*, which was in the poſſeſſion of his Enemies, he expected to meet with greater Obſtacles. And in truth, had the *Moguls* reflected at firſt that he muſt of neceſſity paſs by that Place, they might eaſily have overthrown and ſunk his Fleet. But they thought not of it till it was too late; their Courier did not arrive at *Toncat* till a very little while before *Timur Melic*'s Fleet, and they had not time to do

Fadlallah, *p.* 388.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Abdallatif, *p.* 389.

more than faſten a Chain croſs the River. The Prince would not paſs but in the Night before *Toncat*, to the end that he might conceal as much as poſſible from his Enemies the Condition his little ſhatter'd Fleet was in, and to be the leſs incommoded. Nevertheleſs, the Chain ſtop'd at once all the Brigantines, and gave time to the Gariſon of the City to join on the Banks of the River *Jaxartes* the Troops that purſued *Timur*. This Prince had fortunately foreſeen this Difficulty before he left *Cogende*, and made proviſion of excellent Hatchets and Files; he diſtributed them amongſt his People, who tho they ſtood as a Mark expoſed to a great number of Archers who ſhot at them, began to cut the Chain, and accompliſh'd it. It is true, *Timur* ſupported them the while, killing a great many of the *Moguls* with his Arrows; but he got off with great Loſs of thoſe that accompanied him. And the Chain being cut, the Brigantines paſs'd thro, and continued their way.

The *Moguls*, tho enraged for not having been able as yet to take *Timur Melic*, were not diſcourag'd, but purſued him with more Vigour than before. They were now join'd by a freſh Body of Troops, which Prince *Touſchican*, who was not far off from thence, ſent to cut off all means of *Timur*'s retreating, which he had had an account of. The *Moguls* with this Reinforcement began afreſh to haraſs thoſe of *Cogende*, who far from appearing diſmay'd, ſeem'd to fight with more Ardour. *Timur* himſelf, weary of being ſhut up in the Brigantines, reſolved to go forth to give vent to his Courage, and die in the midſt of his Enemies. For this he found a favourable Opportunity; a Rock obliged the Enemies to

Fadhallah, *p.* 389.

go

go about, and drew them a little farther than they uſed to be off from the Banks of the River Southward. This Prince took this opportunity to get aſhore with the few fighting Men he had left; and not doubting but the *Moguls* would all come and fall upon him, he hop'd that whilſt they were fighting with him, the Brigantines would eſcape, and might be able to carry his Family to ſome Place of Safety. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

He then went forth of the Brigantines with his little Band, taking with them Proviſions for ſome days. They reached to a Place very well ſituate, on a riſing Ground, from whence ruſhing down furiouſly upon their Enemies, who did not expect ſuch a Deſcent to be made upon them, they kill'd a great number of the *Moguls*. The *Moguls* not doubting but the People who charged them with ſo much Fury, were headed by the brave Prince whom they purſued, laid aſide all Thoughts of the Brigantines, and applied themſelves to get at him. They quitted their Horſes for this purpoſe; but they found the way to the Place he was upon ſo ſteep on the ſide they were of, that they could not get up. And whilſt they ſearch'd for the Paths by which the Prince had got up with his Band into ſo advantageous a Poſt, juſt as they were ready to ſurprize *Timur* and his Band by coming behind them, the Night gave him and them opportunity to retire farther into a Place ſtill more difficult to find. They left not off to ſeek him from Rock to Rock, and to continue their hopes of taking him; altho he, by knowing the Country better than they, always eſcap'd them, even when they moſt flatter'd themſelves that he was going to fall into their Hands.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.* Mirconde.

Whilſt the greateſt part of the *Moguls* were employ'd in purſuing *Timur Melic*, the reſt, more greedy of the Booty than Honour, followed the Brigantines, thinking to enrich themſelves by the taking of them; but they loſt their Labour, for the Fleet got ſafe into a Port belonging to the Sultan of *Carizme*, where all *Timur Melic*'s Family were received with much Joy, and where they lived without any other Diſquiet than the Trouble of not knowing what was become of that brave Prince.

Condemir.

And indeed their Concern for him was not without reaſon; for he had to do with Enemies who were obſtinately bent to purſue and take him. And tho he had happily eſcaped their hands all this while, and had continually kill'd all who attempted to get up to him and came within his reach, yet he every day loſt ſome of his Companions; ſo that at laſt they all periſh'd, and he remain'd alone, and could no longer hope to defend himſelf againſt ſo many Enemies: Yet one Night he found means to eſcape from them. He ſaw but three Perſons who follow'd him; theſe three *Moguls* ſeeing themſelves alone, and purſuing a Man whoſe Valour they ſo well knew, did not dare to make up to him, but were cautious how they attacked him, which was a great Advantage to him; for it gave him time to get to a little Wood, where ſtopping for a few Moments to take breath, he drew three Arrows out of his Quiver, which were all that he had left, one of which had no Head. This he ſhot at one of the *Moguls* who was the foremoſt of the three; it ſtruck him in the Face, and the Arrow went into his Eye, and diſabled him for fighting. He who was wounded was the braveſt of the three. The two others appear'd much ſurprized at this Sight,

Fadlallah, *p.* 289.

Sight, which *Timur Melic* perceiving, propoſed to parly with them. He offer'd them ſome Pieces of Gold, on condition they would ceaſe to follow him. The *Moguls* accepted his Offer, and taking what care they could of their wounded Companion, returned back to their Troop. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

Timur Melic in this manner eſcaped from his Enemies hands, and eaſily got to a City of *Carizme* called *Quent*, where he was received with the Acclamations of all the People, who had already been inform'd of the great Dangers he had been expoſed to. They loaded him with Praiſes and Bleſſings. His Family came ſoon after to him with ſuch Joy and Tranſport as may be much better conceiv'd in Imagination than expreſs'd in Words. His Conduct and Valour were admired not only by all his Friends, but even by his Enemies. Sultan *Mehemed* having learn'd that he was at *Quent*, ſent to congratulate him on his ſafe Arrival, and deſired him, by Letters full of Eſteem and Friendſhip, to accept of the Government of that City, the Governour of which had been kill'd. *Timur* complied with his Sovereign's Deſire; and when the *Moguls* carried the War into *Carizme*, he gave freſh Proofs of his Courage, and reſiſted them ſo long, till at laſt deſpairing of ſeeing *Mehemed*'s Affairs re-eſtabliſh'd, he retired into *Perſia*, where the Sultan himſelf was at that time. Sometime after he diſguiſed himſelf, taking the Habit of a religious Sophy, and retired to the Borders of *Syria*, where he lived privately till the *Moguls* had eſtabliſhed themſelves Maſters of *Perſia* and *Tartary*. Then returning into *Perſia*, he made himſelf known to the Prince who then reign'd, to whom he took an Oath of Fidelity, and was by Mirconde. Abulcair, *p.* 20.

An. Dom. 1219. Heg. 616. Mog. *The Crocodile.* Condemir.

him permitted to retire into his own Country of *Cogende*.

When he was arrived there, he enquired after his Children whom he left at his Departure for *Syria*. He found but one alive, whom an old Servant of his Family discover'd, and whom he himself knew to be his Child by a Mark he had upon his Body. *Batucan* King of *Capschac*, the Grandson of *Genghizcan*, permitted this Son of *Timur Melic* to make enquiry after his Father's Estate, and to enjoy it. *Timur* assisted him to recover it; but several *Moguls* having got possession of it, it was not very easy to make them restore it: yet he did at last compass it, by which he made all those his Enemies who had usurped any part of his Right and Fortune. These Men found out the Man whom he had wounded in the Eye with the Arrow, and excited him to take revenge on him. And 'tis remarkable after what manner this *Mogul* accomplish'd his Design: One day *Timur Melic* talking with a Prince of the Blood who did not love Fighting and Wars, he asked *Timur* with a scornful Air what were the great Actions he had done. *Timur* shock'd at the Contempt this Prince treated him with, answer'd fiercely; *Prince, the Earth and Seas have seen what I have done, the Heavens and Stars are Witnesses of my Valour, and the World does undervalue it.* These Words which *Timur* spoke, proceeded not from Vanity but Anger, which cost him his Life; for the *Mogul* whom he had wounded being present, and pretending to be displeased with his Answer to this Prince, which he said was not respectful enough, shot an Arrow, and kill'd the generous *Timur Melic*.

Mirconde.

Fadlallah, *p.* 389.

The Oriental Writers have been too brief in not relating all the Particulars of what happen'd

pen'd in the City of *Cogende* after this Hero's Retreat from it. The Esteem they had for him did doubtless engage them to relate his Adventures only, and neglect all the rest. They do not so much as tell us what sort of People they were who inhabited the Country of *Cogende*. They only say that the City surrender'd the next day after *Timur*'s Departure; and that *Elac* Nevian, after having settled all things, went to rejoin *Genghizcan* in *Transoxiana*. An. Dom. 1219. Heg. 616. Mog. *The Crocodile.*

The End of the Second Book.

THE HISTORY OF GENGHIZCAN *the Great*, THE First EMPEROR of the Antient *Moguls* and *Tartars*.

The THIRD BOOK.

The ARGUMENT.

GEnghizcan's *Wars in* Tranſoxiana. *The reducing of the Cities of this Empire to his Obedience. His Purſuit of the Sultan of* Carizme. *Extent of the Country of* Coraſſana. *The Siege of the City of* Carizme, *the Capital of that Kingdom. The Hiſtory of Queen* Turcan-Catun *the Sultan's Mother. An Expedition of* Genghizcan *to* Nacſchab, Termed, *and* Bedacſchan. *A Grand Hunting of the* Moguls. *Another Expedition to* Neſſa, Carendar, *and* Damegan. *Queen* Turcun-Catun *is taken Captive. Laſtly, the taking of* Rei, Com, *and other Cities of the* Perſian Hircania.

BOOK III.

CHAP. I.

Genghizcan's *Expedition into* Tranſoxiana. *The taking of the Cities of* Zarnuc *and of* Nur.

IT is ſaid in the foregoing Book that the *Mogul* Emperor took the Road to *Bocara* and *Samarcande*, the Capitals of two great Provinces ſituate between the Rivers *Jaxartes* and *Oxus*[1], Countries which were very pleaſant, fertile, and full of Towns and Cities; yet there were ſome little Deſarts. This Land was inhabited partly by the famous *Scythians*, whom *Juſtin* mentions, and partly by the *Bactrians*, whom *Ptolomy*, *Arian*,

An. Dom. 1220. Heg. 616. Mog. *The Serpent.*

[1] Otherwiſe called *Sihon* and *Gihon*.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Arian, and others ſpeak of. It is called *Zagatay* by the Moderns, *Mauaralnahar* by the *Arabs*, and is now what the *Turks* and *Perſians* call the Country of the *Uzbecs*.

Deſcription of the Uzbecks.

It is at preſent divided into three or four petty Monarchies, who have each an independent Prince of their own; and heretofore it was divided into many more. Theſe petty Sovereigns are deſcended from the *Mogul* Princes of *Capſchac*, of whom *Touſchi*, the eldeſt Son of *Genghizcan*, was the Firſt and Chief. The firſt of the *Uzbecks* who went out of *Capſchac* to eſtabliſh himſelf in *Tranſoxiana*, was *Schaibec*, who made an Irruption into it about *A. D.* 1498. *Heg.* 904. and drove out thoſe that remain'd of the Poſterity of *Tamerlain*, who died *A. D.* 1404. *Heg.* 807. Theſe People were called *Ketchebaſch* [a], becauſe they uſed to wear on their Heads Caps made of Felt; and their Soldiers were called *Yeſchilbaſch*, that is to ſay, Green-Heads, becauſe they wore a green picked Cap. Their Horſes are very lean, but extremely ſwift. Their Arms are great long Bows and Arrows, Darts, Swords, ſmall Bucklers, and Coats of Mail. The moſt part of them have thick Arms and Legs, with very diſagreeable Faces. They ſpeak in the Noſe like the *Chineſe*; but they love polite Breeding, and willingly apply themſelves to the Sciences and liberal Arts. Their Merchants trade chiefly in the higher *Tartary*, *Muſcovy*, and the *Indies*. They carry thither Silks, and a great deal of Manna, which they call *Scherkeſt*, which ſignifies the Milk of a Tree, becauſe this Drug is white. 'Tis a Dew

Bin Abdallatif *in* Lubbættayaric.

[a] Felt-Head.

that

that falls on the Trees, and dropping from their Branches, they reduce it into ſmall Grains, which the People put up into Glaſſes for Sale. They alſo ſell Sturgeons Eggs, and ſalted Fiſh. An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Genghizcan having reſerved to himſelf the Conqueſt of the moſt important Places in this Country, and above all, of *Bocara*, *Samarcande*, *Nur*, and *Zarnuc*, cauſed his Army firſt to march towards *Sogdiana* and the River *Oxus*, and paſt thro ſeveral Provinces in his way thither. The firſt City before which this Emperor ſtopp'd was *Zarnuc*. He ſent, as was his Cuſtom, one of his Captains to the Inhabitants of the City, to offer them all kind of Security and good Treatment, if they would ſubmit to the Conditions he propoſed to them; that is to ſay, to demoliſh their Caſtle, and ſend into his Camp all their young Men who could bear Arms, to ſerve him in his Expedition. The Captain, whoſe Name was *Daniſchemende Hadgib*, ſpoke to the Inhabitants in the moſt perſuaſive Terms imaginable[3]; inſomuch, that the principal Perſons amongſt them were willing to ſurrender, but the common People and Gariſon oppoſed it: ſo that the Grand Can was obliged to make his Troops come up and ravage the Countries round about this City. Then the People who were before willing to accept this Prince's Propoſals, ſent a Magiſtrate to aſſure him of their Readineſs to ſubmit to him, and offer'd to come to him; but the Emperor judged it better to let theſe People remain in the City, believing they might engage the reſt to ſubmit to him:

[3] *Daniſchemende*'s Speech is related at length in *Fadlallah*, *p.* 361.

And

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

And indeed in a little while the Garison and the rest of the People who were retired into the Castle, resolving to defend it, as they pretended, to the last extremity, suffer'd themselves to be overcome by the Persuasions of the chief of the Inhabitants [4]. So they enter'd into a Treaty with the Grand Can, who was contented only to demolish their Castle, and bring into his Camp the Soldiers and young Men of the City.

Reduction of Nur.

After which he continued his March towards the City of *Nur*, situate between *Bocara* and *Samarcande*. The Name of *Nur*, which signifies Light, was given to this City, because it enclosed several Places whose pretended Holiness drew from all Parts a great Concourse of People [5]. The Gates were immediately shut against the *Moguls*, the People flattering themselves that the Sultan would send them Succours, as he had given them hopes he would; but the Governour, either thro Cowardise, or because he believed *Mehemed* not in a condition to assist them, or that he was corrupted by the *Moguls*, advis'd the Inhabitants to make no defence, and made them consent to do whatever he pleased; upon which he desired the Grand Can to send a General Officer with the Conditions he would grant in case *Nur* would surrender. *Suida Behadeur* was sent; the Governour presented him with the Keys, and put him in possession of the Place. *Suida* demanded nothing but some Corn

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[4] *Genghizcan*, after he had reduced this City, gave it the Name of *Coutlouc-Balek*. *Fadlallah*, p. 362.

[5] A *Turcoman* and Native of *Zarnuc*, guided the Army by a By-Road to *Nur*; and this way has been ever since called the Grand Can's Rout. *Ibid.* p. 392.

and

and other Neceſſaries for the Emperor's Troops, which the Inhabitants carried into his Camp in ſo great abundance, that there was enough to feed the Army even to the Frontiers of the Country dependant on *Bocara*. Beſides which, they obliged themſelves to pay to the Grand Can annually the Sum of fifteen hundred Crowns of Gold, which they uſually paid to the Sultan. This Sum they advanced to him for the firſt Year [6].

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

The impatient deſire *Genghizcan* had to get to *Bocara*, made him very indulgent to the People of thoſe Towns which he met with in his way; and what cauſed ſo earneſt a deſire in him to get thither, was, becauſe this Place was the Center or Heart of the Sultan's Dominions, and he knew that that Prince was retired thither with the greateſt part of his Riches, and therefore he made all the haſte he could, hoping to ſurprize him. But he was deceiv'd, for *Mehemed* ſtaid not for him, but having left twenty thouſand Men to defend the Place, departed, taking with him all that he had moſt precious, and went ſecretly to *Samarcande*, under pretence of putting ſome other Affairs in order; but in truth it was only to ſeek for a ſecurer Retreat to ſave himſelf.

Some counterfeit Letters which fell into his Hands contributed very much to his Flight, being thereby informed that his beſt Officers would quit his Service; and other Letters writ to the ſame purpoſe being dropt amongſt his Troops, cauſed much Diſorder. All theſe Let-

[6] He asked them what the Sultan's Revenue which he drew from this City amounted to. They told him 1500 Crowns or Dinares; he made them pay them down. And thus they avoided being kill'd and plunder'd. *Fadlallah*, p. 493.

ters

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

ters were writ by one of his Officers named *Bedreddin*, who, to be revenged of the Sultan for putting his Father, Uncle, and Brothers to death, ſent theſe Letters to him from *Genghizcan*'s Court, whither he was retired. The Emperor permitted him to make uſe of this Artifice, after having got intelligence that there was a Miſunderſtanding between the Sultan and the Queen his Mother, and that ſeveral Captains had left him to follow that Princeſs. *Genghizcan* himſelf offer'd his Aſſiſtance to this Queen, and a Settlement in *Coraſſana*, or in any other Country of his Dominions which ſhe pleaſed to make choice of; but ſhe would not truſt to the Promiſes of a Prince whom ſhe thought an Idolater. Mean while the *Moguls* encamp'd in the Plain of *Bocara*, where they had continued all the reſt of the Winter of the Year 1219.

CHAP. II.

The Siege of Bocara.

Abulfeda, *p.* 225.

THE City of *Bocara* was ſituate in thirty nine Degrees and ſome Minutes of Latitude, a Day's Journey North of the River *Oxus*. It was an antient City in *Tranſoxiana*, and there were few more pleaſant in the Eaſt; and being advantageouſly ſituated for Trade, it drew to it the Merchants of all the Nations in *Aſia*. The Country which belong'd to it reached from *Oxus* even to the Province of *Samarcande*, which the Antients called *Sogdiana*, and

and was the Boundary of that Province on the North side. An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Beſides the Walls of the City which were very ſtrong, it had another Wall without, which was twelves Leagues in compaſs, and ſhut in not only the Suburbs, but alſo many pleaſant Seats, and a great number of fine Farms, water'd by the little River *Sogde*, which ſprung from a Mountain called *Botom*, ſituate in the Country of *Fergane*, nine Leagues from *Bocara*. We may eaſily imagine the antient *Sogdiana* took its Name from this River. Abulfarag. *p.* 442.

In the Month of *March* 1220. the *Moguls* forced this outer Wall, and approached the City. The *Yugures* and the *Chineſe* were then in the Year which they call the *Serpent*. It is the Cuſtom of the *Tartars* to give to their Years the Names of Animals, and their Prieſts form their Predictions according to the Nature and Qualities of theſe Animals: We muſt alſo obſerve that an Age with them is compos'd but of twelve Years. The Grand Can, accompanied with Prince *Tuli*, encamped his Army before this Place, cauſing it to be inveſted on all ſides; and then he deſtroy'd the Suburbs, and began to beſiege it in form. Fadlallah, *p.* 393.

The Inhabitants of *Bocara* found themſelves in a ſtrange Conſternation, when from their Walls they beheld the prodigious number of Troops that ſurrounded them, and that *Genghizcan* commanded them in Perſon. Some were of opinion, deſirous to ſave their Lives and Fortunes, that it was beſt to ſubmit to the Enemy: But others bravely conſulting their Honour and Faith to their Prince and Country, thought of nothing elſe but how to make a vigorous Defence; and theſe perſuaded themſelves that the Place being in a good Condition, Mirconde, *p.* 255.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

full of all sorts of Proviſions, and defended by twenty thouſand Men, all experienced Troops, not to mention a much greater number of the Inhabitants who were able to bear Arms, they would be in a condition to reſiſt the *Moguls*, or at leaſt to hinder their Progreſs a great while: 'But, ſays a *Turkiſh* Hiſtorian, what did their 'Walls avail them? Whatever Forces the Be- 'ſieged had, Fortune was not on their ſide.'

Abulcair, *p.* 11.

The Troops *Mehemed* had placed in the City to defend it were the Cauſe of its being loſt. They had for their Generals three [?] Captains, who did not anſwer the great Confidence the Sultan their Maſter repoſed in them. And it muſt be confeſs'd, that this Prince made a very ill choice of his Generals. Theſe three Chiefs, tho Men of Quality, did one of the baſeſt Actions in the World. Fear took poſſeſſion of their Minds, and without ſtaying till a Blow was ſtruck, they fled out of the City one night with the Troops they commanded, leaving the Inhabitants to the Mercy of their Enemies. But this their ſhameful Flight was juſtly puniſh'd; for as they were retiring with their Families, and endeavouring to outwit the *Moguls*, in hopes to eſcape under ſhelter of the dark Night, their Deſign was diſcover'd; thirty thouſand *Moguls* purſued and overtook them on the Banks of the River *Oxus*, where they had a bloody Diſpute. The Traitors were defeated, and almoſt all of them put to the Sword.

Fadlallah, *p.* 394

Abulfarag. *p.* 442.

The Retreat of theſe Troops took from the Beſieged all Hopes and Courage; there was nothing to be ſeen in the City but a general

[?] Their Names were *Ghuccan*, *Senegecan*, and *Guſchlican*.

Con-

Confuſion. The greateſt part of the Inhabitants ſaid, that they muſt now implore the Grand Can's Clemency, and carry him the Keys of the City: and others, fearing his Cruelty, would have them hearken to nothing but Deſpair, and adviſed that all the Inhabitants ſhould deſtroy themſelves and City with Fire and Sword, to deprive the *Moguls* of the Glory and Satisfaction of conquering them. Whilſt they were thus deliberating what to do, *Genghizcan*, who was not ignorant of the diſtracted Condition they were in, cauſed them to be attack'd on all ſides; and whilſt the Engines were getting ready to be play'd, all on a ſudden they ſaw the Gates ſet open, as if *Bocara* had nothing more to fear. At the ſame time all the Magiſtrates of the City, the Lawyers, and chief of the Inhabitants came in a Body to meet the Emperor, to whom they preſented the Keys, and ask'd their Lives; which were granted them on condition they ſhould oblige themſelves by an Oath not to give any ſhelter or Aſſiſtance to the Sultan of *Carizme*, and immediately to put out of *Bocara* all who could be ſuſpected of being in that Prince's Intereſt, particularly all the military Officers and the Soldiers, whom it was forbidden them to conceal on any pretence whatſoever. They ſwore exactly to execute all the Grand Can's Orders, and aſſured this Prince of an eternal Fidelity to him.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Mirconde, p. 255.

So ſoon as it was known in *Bocara* that they had nothing more to fear, an infinite number of People, impatient to ſee their new Maſter, went forth, and *Genghizcan* took poſſeſſion of the City. As for the Caſtle, which was ſtrong, all the young People who were diſpleaſed with the Agreement made with the *Moguls*, were re-

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

tired thither, being headed by the Governour, a brave Man, who resolved to hold out to the last Extremity, and preserve his Reputation, which was dearer to him than his Fortune, Life, and Liberty.

Abulfarage, *p.* 443.

The Eastern Historians make no mention of the Manner in which the *Mogul* Emperor made his Entry into *Bocara*. They only say, that he was accompanied by his Son Prince *Tulican*; and that having stopp'd before a Mosque to look upon it, he asked if that were the Sultan of *Carizme*'s Palace: and being answer'd by one of the Inhabitants that it was the House of God, he respectfully got off his Horse, and walked on foot. This Action made the *Bocarians* think that Heaven had inspired him with Devotion; but so soon as he was enter'd into it, they were convinced of their Error. He went up into a Gallery, and without the least Respect for the Place where he was, made a Discourse to the People and Magistrates of the City, wherein he told them that they should immediately take care to find means to subsist his Army; that the Country being stripp'd of all things, his Troops had suffer'd much, and that therefore they should make haste and set open their Magazines. Then he descended, and went out of the Mosque.

Fadlallah, *p.* 394.

Mirconde, *p.* 255.

All the People of *Bocara* hasted to execute his Orders. They ran to their Magazines, but they found them already open'd; for the *Moguls* were no sooner enter'd the City, but they began to show their Power by making themselves Masters of all the Provisions. And so great a number of their Cavalry enter'd the Place, that they could scarce find room to lodge their Horses in; and all the Stables were so full, that

that they were obliged to put some of them into Places very unfit for such Uses. An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

A certain Historian deplores on this occasion the Fate of the learned Men in *Bocara*. After having related the servile Offices the Enemies obliged them to perform for them; *The pretended Profanation of the Alcoran by the Moguls.*

'The *Moguls*, says he, made Stables of the 'Libraries, they threw down the Books, and 'by an unexampled Profanation, the Leaves of 'the glorious *Alcoran* served for Litter to their 'Horses, and were trod under foot.' The good wise Men comforted themselves for these Disorders with the Consideration that it was the Will of Heaven, and must be submitted to. And one amongst them answer'd a Doctor who complain'd as he was talking with him, *That it is requisite they should suffer Misfortunes without murmuring, since it is the Wind of God's Anger that blows upon them.* All the Populace were inconsolable; and tho the Belief of Predestination generally comforted the *Mahometans* in their Misfortunes, yet they appear'd now unable to govern or moderate their Resentment.

When *Genghizcan* had provided for the Subsistence of his Troops, he retired to his Tent, where he repos'd himself for some days, to give time to his Soldiers to refresh themselves. This Prince loved to speak in Publick, because in the beginning of his good Fortune he had successfully experienced the Power of his Eloquence. He caused the principal Men of *Bocara* to be call'd together. The Magistrates, Lawyers, Priests, the Antients, and chief *Mahometans* made haste to know his Pleasure. They placed themselves round about a kind of Tribunal or Pulpit erected for him in a Field: which the Grand Can ascending, began his Oration with praising God, and a particular

Mirconde, *p.* 256.

Fadlallah, *p.* 395.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

detail of all the Favours he had received from him. After which he repreſented to his Auditors how great God's Anger muſt be againſt them by reaſon of their Sultan's Crimes, whom he accuſed of Treachery and Breach of Faith. *But*, added he, *the moſt deteſtable Action of all he has done, and what will the moſt aſtoniſh Poſterity, is the Murder committed at* Otrar *by his own Order upon the Perſons of my Ambaſſador, and the* Mogul *Merchants.* Otrar *has already felt my Vengeance; and the perfidious* Gayercan, *who was over-faithful in executing the unjuſt and barbarous Commands of the King of* Carizme, *ſhall ſoon loſe his Life in the Chains in which I have kept him Captive.* He finiſh'd his Diſcourſe with telling them that God had choſen him to puniſh *Mehemed* for all his Cruelties, and at the ſame time to clear the Earth of him and all other Tyrants. At this Period of his Diſcourſe he ſtop'd, to give time for the Interpreters to explain what he had ſaid to the *Carizmeans.*

Abulfarag. *p.* 443.

Id. *p.* 443.

After he had a long time entertained them on the Subject of their Monarch's Crimes, and how little they were obliged to that King for having drawn that War upon them, and boaſted of the intimate Communication he pretended to have with God, and the Authority he had by Inſpiration received from him to govern all the Kingdoms of the Earth, he at laſt came to the Point for which it is moſt probable he had called them together. He teſtify'd the Satisfaction he had received from the Inhabitants of *Bocara*, in their having voluntarily and without Compulſion furniſhed his Army with all things they wanted; but he added, that this Action was but a ſlight Proof of their Obedience and Good will to him, and that it was only to try them that he had order'd them to give his Troops

Troops something to subsist with, which his Soldiers could easily have taken without asking their leaves. *But now,* said he, *I shall require of you a much stronger Proof of your Obedience. It is my pleasure that you discover to me all the Treasures you have hid, and that you immediately put it all into the hands of my Officers. Neither is this all; I expect you do not shelter or conceal any of the Sultan's Friends, or any belonging to him. And as you perform this last Command of mine, so I shall judge of your good or ill Will to me; and this I shall look upon as an assured Testimony either of the one or the other.* His Harangue thus ended, he dismiss'd them, and they prepared to obey him, tho in secret they deplor'd their wretched Condition. An. Dom. 1220. Heg. 617. Mog. *The Serpent.* Mirconde, p. 256.

The Grand Can nominated several Officers to receive the Riches they brought; but he commanded them to execute his Orders without Violence, and not to require of the Inhabitants more than what they could readily furnish. This City being a Place of great Trade, there was abundance of Gold, Silver, and precious Stones, without mentioning rich Gold and Silver Stuffs, which Luxury and Plenty had render'd very common. One part of these Treasures were carried into the Royal Treasury, the Officers had the rest, and the Soldiers enriched themselves.

The Inhabitants of *Bocara* had been contented with their Misfortunes, if they had been quit by losing all their Effects, because they might in time have got something again; but these poor People became yet more miserable, and their good Nature compleated their Ruin. *Genghizcan,* as has been before related, had ordain'd that they should not conceal any Officer or Soldier belonging to the Sultan; the greatest

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

part of the Inhabitants obey'd him: yet some others, perſuaded that it was not difficult to evade the Rigour of this Order, neglected to execute it, and kept concealed in their Houſes ſuch of Relations or Friends as belong'd to the Sultan's Army. The *Mogul* Officers diſcover'd and inform'd the Emperor of it, who giving vent to his Rage, commanded that the City ſhould be laid in Aſhes. The *Mogul* Soldiers willingly undertook this Employment, and all Parts of the Town were ſtrait on fire, the greateſt part of the Building being made of Wood, becauſe of the difficulty of getting Stone in the Country round *Bocara*. Thus this great City, which in the Morning of this fatal Day might juſtly paſs for one of the moſt beautiful in all *Aſia*, was in the Evening nothing but a ſad heap of Cinders and Ruins. All that it had moſt valuable was deſtroy'd; and all the Houſes became a Prey to the Flames, except ſome publick Buildings, ſuch as the Moſques and Caravanſera's, which were made of Bricks.

The burning of Bocara.

Fadlallah, *p.* 295.

Abulfarag. *p.* 444.

Altho the Grand Can had laid ſiege to the Caſtle ſo ſoon as the City had open'd its Gates to the *Moguls*, he was not yet Maſter of it. It is true, the Deſire of plundering the City had made the Troops leſs vigorous in their Attacks of it. The Walls were excellent good, and defended with good Towers; and the Beſieged, animated by the Misfortunes of their Country, employ'd all their Efforts to defend themſelves: yet this Fortreſs, after the burning of the City, being hard preſs'd, and attack'd by a great number of Troops, and even by the Inhabitants of *Bocara* themſelves, whom *Genghizcan* forc'd to ſerve him, could not hold out long. The Governour ſeeing himſelf and Friends overwhelm'd with Pots thrown in full of Naphta

Mirconde, *p.* 256.

and

and Fire, and the Gate of the Caſtle in Flames, ſurrender'd at Diſcretion. He was made a Priſoner of War with all his Gariſon. They took away the Lives of all the Gebbarans belonging to the Sultan; that is to ſay, of all the great Officers. There were many of them in the Caſtle; *And theſe*, ſays *Fadlallah*, *were the Heroes who boaſted of being ſo nimble and ſo expeditious to execute their Maſter's Orders, that they felt not the Earth on which they trod.* *Genghizcan* would not leave any thing behind him in this Country that could make him uneaſy, or employ any of his Troops to keep; therefore he demoliſhed the Caſtle. An. Dom. 1220. Heg. 617. Mog. *The Serpent.* Fadlallah, *p.* 295.

Nevertheleſs *Bocara* was rebuilt ſoon after *Genghizcan* died, by Order of *Octaican* his Succeſſor in the Empire. The happy Situation drew freſh Inhabitants to ſettle there; and this City was as much eſteem'd after its Reeſtabliſhment, as it was before its Ruin, the Country being full of fertile Plains which produc'd abundance of all good things. Abulfeda, *p.* 226.

The Princes *Zagatai* and *Octai* having rejoin'd the Emperor their Father before the Burning of the City, render'd him an account of their Expedition to *Otrar*; and he teſtify'd to them how well he was ſatisfy'd with their Conduct.

The City of *Bocara* was the more regretted, becauſe all Arts and Sciences had flouriſh'd there as much as in any Place in the World. Several learned Men had render'd it famous; amongſt whom was the learned *Avicen* [8]. This Philoſopher follow'd the greateſt part of his Studies in the Univerſity which in his

[8] *Bocara*, a City famed for the Sciences, where *Avicen* ſtudied, who was a great Philoſopher and Phyſician.

time

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

time was in this City; but he was born in another Place in this Country, in a Town named *Afhana* [2]. He says himself that he learn'd the Alcoran and Humanity at *Bocara*, which he perfectly knew before he was ten Years old; and that in fine, having learn'd Arithmetick, he apply'd himself to the Mathematicks, which he began by the reading of *Euclid*. After which he gave himself to the Study of Philosophy, Physick, and Theology; in which he made so great Progress, that he was Master of all the Sciences at eighteen Years of Age: That after his Father's Death he went to Court, to which he was called, having gained a great Reputation; that he there obtain'd Places of Trust, and was so much esteem'd by his Prince, that he became his chief Minister; yet ceased not to pursue his Studies.

He died at *Hamadan*, *An. Dom.* 1036. *Heg.* 428. aged fifty eight Years, or thereabouts, according to the Lunar Computation made by *Bencasem* an Astronomer, compared with the Solar. The Orientals assure us that *Avicen* did publish more than a hundred Volumes both in Prose and Verse; and they say that his Works were called *The Glorious Works*. They also observe that he extremely loved Wine and Women.

Bin Calican *in* Vafyatalayan.

[2] Afhana, Avicen's *Country*.

CHAP.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

CHAP. III.

The Siege of Samarcand.

SOMETIME after the taking of *Bocara*, Prince *Touſchi* arrived to join the Grand Can his Father, whom he found within a day's Journey of *Samarcand*, in a Place where the Army had lain encamp'd the latter End of the Month of *May*. The Prince gave him an account of his Expeditions, and forgot not to praiſe the Conduct of *Elac* Nevian, who accompanied him. The Emperor ſhow'd all the Joy imaginable at the Prince's Return to him, and looked very kindly upon *Elac*. He conſulted with them about the Siege he deſign'd; and 'tis ſaid that he follow'd the Advice they gave him, and that it was of great uſe to him. Abulcair, *p.* 20.

Samarcand was at that time the Capital of *Tranſoxiana*. This City had always been held in great Eſtimation. This Place the *Chineſe*, who have no *R* in their Alphabet, called *Samahania*. 'Twas the *Maracandis* of *Pliny*, *Strabo*, and other Antients. It was ſeventy Furlongs round, that is to ſay, about three *French* Leagues. [a] In the Days of *Alexander* the Great it was more than twelve Leagues in Bio Arabſchah.

[a] *Quarto die ad Urbem* Maracandem *perventum eſt*; 70 *ſtadiorum murum complectitur.* Quintus Curtius.

com-

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

compaſs. It was wall'd round as well as *Bocara* when the *Moguls* laid ſiege to it, with this Difference, that the Walls of *Samarcand* were much more regularly built, and had more Fortifications than thoſe of *Bocara*. It had twelve Gates a League diſtant from one another. Theſe Gates were made of Iron, and at every two Leagues there was a Fort able to hold a great Body of Troops for the Security of the Place. The Walls were likewiſe fenced with Battlements and Towers, to fight under ſhelter, and were ſurrounded with a very deep Ditch, thro which an Aqueduct was laid that carried the Water from a little River in leaden Pipes, which convey'd it into all Parts of the City of *Samarcand* in ſuch a manner, that there was not a great Street but what had Water running thro it, or a Houſe of any conſequence without a Fountain. Beſides this, there was a riſing Ground from whence ſeveral Rivulets deſcended, forming Spouts and Caſcades of Water, which ſerved to adorn their publick Places, and pleaſe the Eye. The Inhabitants were very curious to have fine Gardens, and every Houſe had one belonging to it.

Mehemet Niſavi *in the Life of* Gelaled-din.

Jacut Hamavi *in* Golius.

In this great City there was an Incloſure called the inner City, which had four Gates, but the Walls were defenceleſs. The principal Moſque of *Samarcand* was within this Incloſure, as alſo the Palace where the Prince uſed to reſide.

Jacut reports, that when one went to the top of the Fortreſs to view the City, one could ſee nothing but Trees and the Roofs of ſome Houſes; which is not at all ſurprizing, ſince in this great Circumference of Land that theſe Walls encloſed, there were plow'd Lands, Fields, and an infinite number of Gardens, nay even Moun-

Mountains and Valleys. There are some Authors who pretend that this City was built by *Alexander* the Great during the time of his Conquests in *Transoxiana* and *Bactriana*, and that he gave it the Name of *Alexandria*. But this Opinion has little grounds to support it, as has also that of an Eastern Author, who imagined it to have been built by a King of *Arabia Felix*, called *Tobai*; for that City was built before *Tobai*, who was of the Family of *Tabateba*, as *Hezarfen* assures us in his *Universal History of* Asia. It was standing before *Alexander* the Great's time; and the *Arabian* King *Tobai* did only build one Gate, yet called the Gate of *Kesch*, on which was long time seen a Plate of Iron, with an Inscription engraved in *Houmarite* Characters, which is the antient *Arabick*, witnessing its Antiquity. *Samarcand* was the Seat of the great *Tamerlain*'s Empire about a hundred and forty Years after its being taken by the *Moguls*; and this Prince made it one of the finest Cities in the East, tho it was not quite so large in its Extent as before. He afterwards built a City which he called *Damas*. During his Reign, in digging up some of the Foundation of the Walls, they found Medals with *Cufique* Characters upon them; a Circumstance which must make us conclude that a *Mahometan* Prince rebuilt this City.

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Quintus Curtius.

Hezarfen *in the* Tangih, *a Universal History of* Asia.

Abulfeda's *Geography.*

Bin Arabscah's *Hist. of* Tamerlain.

The *Mogul* Emperor was not inform'd time enough of the Sultan's being retired into *Samarcand*; for which reason he could not prevent his Retreat thence, nor overtake him in his Passage into *Corassana*, whatever Forces he had sent after him: He therefore thought no more of any thing but making Preparations for this Siege; which he supposed would take up

Mirconde, *p.* 260.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

up much time; and in truth, the great number of Soldiers that were in the City, the abundance of Provisions which he had not been able to hinder them from getting in, altho the *Moguls* had seized of abundance of Places from whence they could much annoy the Inhabitants, the Strength of the Walls and the Ditch, all seemed to promise a long Resistance.

Mirconde, *p.* 260.

Mehemed, not doubting but this City would be besieged by the *Moguls*, had caused Troops to enter into it to the number of one hundred and ten thousand Men, sixty thousand of whom being *Turks*, had Commanders of great Renown; and the others, says *Fadlallah*, were all of those brave *Tagis*[3], each of whom upon an Exigence would not have shrunk back or trembled at the Sight of an angry Lion, or an Elephant in Fury. Besides these Troops there were twenty of the biggest and strongest Elephants, and so great a quantity of People, both Inhabitants of the City, and those who were retired into it for their Safety, that the Place, tho of so great an Extent, could hardly contain so many Men.

P. 396.

Genghizcan being arrived before *Samarcand*, caused the Place to be view'd, and then form'd the Siege, giving his Orders to his Lieutenant Generals, and marking out himself the Posts they should place themselves at; and when the Engines were ready, he caused several Places to be attack'd at the same time, to frighten the Besieged. They sustain'd these Attacks with much Courage; and some of their best Troops sal-

Abulfarag. *p.* 444.

[3] *Tagie* signifies a *Turcoman* according to *Fadlallah*; but according to the *Persian* and *Turkish* Dictionary writ by *Nimet Allah*, they were the natural born *Persians* who could not speak the *Turkish* Language.

lied

lied out with so much Bravery and Resolution, that they overthrew all they met with; and had already kill'd a great many of the *Moguls*, when they perceiv'd that fresh Troops ran from all Parts to the Besiegers Assistance, upon which they retreated in good Order into their City with a great many Prisoners. Their Success in this Sally encouraged the Besieged to make others every day, in which sometimes one side, and sometimes the other, got the better; so that in a short time a great many brave Men were kill'd on both sides. An. Dom. 1220. Heg. 617. Mog. *The Serpent.* Zehebi Samarcandi *in his* Intikhab Salatine.

One may judge by these Beginnings that the *Moguls* must have experienced in this Enterprize all the Difficulties that the Besiegers of any Place could meet with from a City that was very strong, and well provided, if the Spirit of Discord had not crept in amongst the Besieged. But so many sorts of People of different Nations as were in that City, could not agree; and a Misunderstanding, rather than Fear, divided them into two Parties, one of which were for surrendring the Town, to avoid being plunder'd and put to death, which it was certain they would have been, if the *Moguls* got it by Storm; and the others, of which *Alubcan* the Governour of the Place was the chief, trusting to the Number and Valour of the Garison, rather than to the fair Promises of the *Moguls*, were of opinion that they should continue to defend it to the last Extremity, for their Sultan's Honour, and the Preservation of their Religion. Condemir. Abulcair, p. 20.

These two Parties not being able to unite in Opinion, ceased to act together. The Governour, who was possess'd of the Castle, fortify'd himself and Friends in the best Posts in the City; and those that were inclined to yield,

seized

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

seized upon one of the Gates, to have the Freedom of treating with the Besiegers if they thought fit, without the Consent of the rest. This Party was headed by the Cady and Mufty of *Samarcand*, with several Lords who were fallen out with *Alubcan*, and who being most of them Natives of this Country, were desirous to preserve their Estates.

Abulfarage, *p.* 445.

Condemir.

The Cady and Mufty were nominated by this Party to go to the Grand Can in their behalf, to try to obtain of him an honourable Composition. After they had saluted him, he asked them what was their Business. Then interceding for the rest of the Besieged, they besought him to pardon them the Resistance they had made, to which they were obliged by the Fidelity they owed their Sultan. And to the end the *Mogul* Emperor might not reproach them for being false to their Duty, they told him that they had not come to make him these Offers, if they had not found themselves constrain'd to it by a superior Power, which had convinced them that it was God's Pleasure they should submit to the great *Genghizcan*, whose Clemency they now implored, promising an entire Submission to him, both for themselves, and for all those their Friends who were in the City.

Altho *Genghizcan* had received the Cady and Mufty with much Civility, yet he did not grant them all they demanded: And perhaps he had refused them all, had he not fear'd that Despair might re-unite their Minds, and inspire them with Resolution enough to defend the Place to the last Extremity, which would have render'd the taking of *Samarcand* very uncertain, and consequently have been a great hindrence to his other Designs. He only granted

Life

Life and Fortune to the Cady and Mufty who brought the Meſſage, and to all thoſe of their Party; but he would not allow any Favour to thoſe of the contrary Party, whatever intreaty the Cady and Mufty made uſe of to prevail with him to comprehend them in the Capitulation. He ſent Commiſſaries with ſufficient Troops to take poſſeſſion of the Gate [a] which they were to deliver to him, with Orders to ſpare the Lives of all thoſe whom the Cady and Mufty protected. All who were of their Party came together to them at their Return; after which they were diſtributed by hundreds in the Fields, and number'd, amounting to more than fifty thouſand Perſons. An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Mean while the Governour held thoſe Places in the City that were moſt difficult of Acceſs, believing that the Reſiſtance he was able to make, would procure him better Terms than what he was otherwiſe to expect; for he very well knew that *Genghizcan* had reſolved to give him no Quarter, and therefore he prepared to make him change his Reſolution, or to die glorioufly for his Maſter. The *Moguls* attack'd *Alubcan*, who ſuſtain'd their Aſſaults with extraordinary Courage. For four Days they could not force him to yield; but the fifth, ſeeing they had taken all the other Poſts but that which he in Perſon defended, he reſolved either to periſh, or deliver himſelf out of the Danger he was in, by running a generous venture, which was to open himſelf and Friends a way thro the Enemies Army with their Swords. He communicated his Deſign to the chief Offi-

[a] This Gate was called the Gate of the *Moſque*. *Abulcair*, p. 21.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Mirconde, *p.* 262.

cers of the Troops he had left with him. They approved of it, and promiſed to execute whatſoever he commanded them to undertake. And their Circumſtances requiring Speed, and their Safety conſiſting in their Diligence, the Hour was fixt in which he thought it moſt proper for them to make the Attempt. A thouſand choſen Horſemen, who carried nothing with them to incumber them, well mounted, got ready to attend their Commander; and at a Signal he gave them, they broke thro the *Moguls* Camp, whom they ſurprized, and in ſpite of them eſcaped.

The taking of Samarcand.

The Soldiers who remain'd in the City being inform'd of the Governour's Retreat, loſt all Courage, and the *Moguls* were ſoon Maſters of the Place, which they plunder'd, ruin'd the Walls, and put to the Sword thirty thouſand Men who remain'd of the Gariſon, which had been drawn out of certain Tribes of *Turks*, who had before been Subjects to the Sultan's Mother, and amongſt whom the Prince of *Cangouli* was found, with five or ſix petty Princes. They made all People, both Men and Women, go forth of the City, whom they would make Slaves of. The Tradeſmen, who were at leaſt thirty thouſand in number, were diſtributed amongſt the Princes, Generals, and other Officers of the Army. The reſt of the Inhabitants were pardon'd, on condition they ſhould furniſh two hundred thouſand Dinars, or Crowns of Gold, for their Ranſom; and then the Soldiers were order'd to give over plundering, after they had loaded themſelves with the Spoils. Yet whatever Grief and Reſentments the Inhabitants felt to ſee their City thus pillaged, they could not but be ſenſible of ſome Pleaſure that they were permitted to live ſtill with their Families and Friends,

Friends, and to enjoy what their Enemies could not carry away. The Reduction of *Samarcand* was the more pleasing to *Genghizcan*, because he did not expect it so soon. He put the City into such a Condition as he thought fit; and after having repos'd his Troops for some time, giving Rewards to those who had deserved them, he prepared to execute other Enterprises. At this time, and without the City of *Samarcand*, in a Place called *Gheucserai*, *Gayercan* the Governour of *Otrar*, was put to death by the Grand Can's Order. An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

The City of *Samarcand*, according to *Ulugbeg*, who was Sovereign of it, was in forty Degrees of Latitude, situate in the antient *Sogdiana*; for the Province itself, and the River that waters it, are at this day called *Sogde*. It was built on the South side of the River, the Water of which, as we have said, was distributed by Canals and Pipes all over the City. It ran along the Outside of the Walls of *Samarcand*, and render'd the Country very pleasant, and the Walks very agreeable. Its Banks were planted thick with Fruit-Trees, which yielded a great Revenue; one part of the Fruits belonging to certain *Magi*, to whom it was given, on condition they should take care to observe whatever past upon this River; for which reason they dwelt along the Banks of it Winter and Summer. *Situation of* Samarcand. Ulugbegh's *Geograph.* Abulfeda's *Geograph.*

At present *Samarcand* is considerable, not only because of the Advantages I have been speaking of, and of the Beauty of its publick Buildings and Market-Places, which are built and paved with very fine Stones fetched from a Mountain called *Cuhac*; but also because of its Commerce with *Great Tartary*, *India*, and *Persia*, from whence they bring all sorts of Merchandize. Jacut *in* Golius. Abulfeda's *Geograph.*

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Besides, this City furnishes *Indostan* with the best Fruits, which they eat both green and dried. Of these the Inhabitants drive a great Trade; and 'tis from these Gardens those excellent Melons are gather'd which are used in *India* in the depth of Winter at the great Lord's Tables. They also make Silk-Paper in this Place, the finest in the World [5]. The *Turkish* Letter which was sent to the King of *France* in the Year 1675. by the King of *Persia*, was writ upon Paper made in *Samarcand*; and that which he commonly writes his Letters upon, is made at *Esterabad*, and is called *Abadi*. In fine, there is in *Samarcand* a famous Academy of Sciences. An *Uzbec* Prince [6] is at present Lord of this City; and tho he is not so potent as his Predecessors, yet he is much greater than the Cans of *Bale* and *Bocara*, who are also *Uzbecs* as well as he. These three petty Princes are almost always at war with the King of *Persia*, and are leagued together against him.

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[5] Fine Silken Paper at *Samarcand*.

[6] The *Uzbecs* are Sovereigns of *Samarcand* at this present time.

CHAP.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

CHAP. IV.

Genghizcan *ſends thirty thouſand Men under the Command of three Generals, to purſue the Sultan of* Carizme. *Their Journey thro* Coraſſana. *The Death of Sultan* Mehemed *King of* Carizme.

WHEN the *Mogul* Emperor was going to beſiege *Samarcand*, he was inform'd of the Sultan of *Carizme*'s being fled thence by the way of the River *Oxus* towards the Country of *Termed*. He immediately ſent a Detachment of thirty thouſand Horſe to purſue him; and theſe Troops being led with extreme Diligence by able Officers, fill'd all the Countries with Dread, which the *Moguls* had any cauſe to fear, and broke all the Meaſures of the Sultan and his Son Prince *Gelaleddin*. Theſe Troops were commanded by *Hubbe* Nevian, *Suida Behadeur*, and *Emir Touquer*, each of whom held the Rank of Princes amongſt the *Moguls*. The Emperor, that they might be the leſs embaraſs'd in their March, gave to each of them but one Toman, that is to ſay, ten thouſand Men, and order'd them not to go ſo far aſunder, as to be unable to join each other ſoon upon occaſion, and to live together in a perfect Union. And this is the Subſtance of the Orders they received from this Prince.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Genghizcan's *Orders to his three Generals.*

Zahaby *in* Intikhabsalatin.

'Go, *said he*, go with all speed, use all your Endeavours to overtake the Sultan, seize upon his Person, and bring him to me. If any Prince, Friend or Enemy, offers to aid him, enter his Country and punish him; but commit no Acts of Hostility, and do no injury to those who yield to you, and will be my Friends, unless they afterwards turn to be my Enemies. In this case chastise them severely, and give them no Quarter. And when I have taken *Samarcand*, I will pursue the Sultan's Children wherever they dare appear. I will even pass over the *Oxus* to break whatever Measures he takes. Go then and search on all sides, without sparing either your Time or Pains. Do all that is necessary for my Service, raise Troops if there be occasion; and if you meet with the Sultan in any part of *Persia*, penetrate into it, even to *Derbende* in *Georgia*. If any Princes oppose you in your Passage thither, force your way, take their Countries, and come and rejoin me in mine by *Capschac*, and by the other Roads which you will find to the Northward of the *Caspian* Sea, which you must bring under my Command.'

These three Generals, after having taken leave of the Grand Can, went away at the Head of their Troops in the Month of *June* in the Year 1220. Led by a false Report, they marched towards the Frontiers of *India*, and passing the *Oxus*, enter'd into the Country of *Balc*, where they made a very exact search after the King of *Carizme*; but not being able to get any News of him, they took Guides, and drew towards *Coraſſana*. The General *Touquer* advanced still towards *India*, and the two others turned short towards *Herat*, the Capital

tal of *Coraſſana*. The Prince *Eminmalec*, the Governour of this City, a Relation of the Sultan, was ſurprized at ſo ſudden an Invaſion; and finding he was not in a condition to defend himſelf, he choſe to ſubmit. He ſent an Officer to meet *Hubbe* Nevian and *Suida Behadeur*, to treat with them. The Officer promis'd that the City ſhould furniſh their Army with all they had need of, and even pay them ſome Contributions. The Treaty was concluded, and punctually perform'd by the Inhabitants; for which reaſon the *Moguls* did not commit any Diſorder in the Country of *Herat*, and went forward, without making any ſtay, towards the City of *Zave*.

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Herat, *the Capital of* Coraſſana, *ſurrenders to the* Moguls.

Touquer ſometime after having left the Frontiers of *India*, arrived in the Country of *Herat*, where he committed ſome Acts of Hoſtility, not knowing, or pretending not to know that the Governour had ſubmitted to his Collegues. This Proceeding obliged the People of the Country to defend themſelves. The Prince *Eminmalec* ſent a Man to the two other *Mogul* Generals to inform them of the ill Treatment he had met with. In the mean time, ſome Troops went out of the City, and join'd themſelves to the Country People who had taken Arms, which together made an Army ſo ſuperior to *Touquer*'s, that he was beaten, and received a Wound in the Croud, of which he died. So that when the Officer whom *Hubbe* Nevian and *Suida Behadeur* ſent to inform him of the Treaty made with the City, arrived, he only ſerved to conduct the Remainder of his Army to the Place where the other Generals were.

When *Hubbe* and *Suida* were come to *Zave*, they demanded Refreſhments; but the Inhabitants ſhut the Gates againſt them, and would

Fadlallah, *p.* 396.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

grant them none. The *Moguls* who were now in want of Victuals, sent to entreat the Governour of the City not to refuse them; but whatever Prayers and Offers they made him, they could obtain nothing: which so much incensed them, that they immediately prepared to take the Place, which the Soldiers did with the greater Fury, because they were promised the Plunder of it, and had already suffer'd great want of Provisions. Thus, notwithstanding all the Resistance the Besieged could make, the *Moguls* took the City in three days time, tho not without the Loss of a great many Men: But this Loss made them so furious, that they put to the Sword all that fell into their hands, and then plunder'd the Houses, and seized of all they could carry away.

The taking of the City of Zave.

Ibnelouerdy's *Geography.*

Zave was a City of a moderate Bigness, situate between *Herat* and *Nischabour*, in thirty five degrees twenty minutes of Latitude. Several famous Men were born in this Place.

Mirconde, *p.* 263.

The *Moguls*, after having reposed themselves for some days, marched towards *Nischabour*, on Advice given them by a Spy that the Sultan was enter'd there. They sent some Scouts before to observe the State of Affairs, and desired that above all things they would make it their business to learn some News of the King of *Carizme*, and to inform themselves whether he was still in that City, or if gone out of it, what Road he had taken, and where he could be. These *Moguls* were no sooner got into *Nischabour*, but they were discover'd, and the reason of their coming guess'd at. The People used them civilly, and deputed three Persons of Quality, who were related to the Sultan, to go to the *Mogul* Generals to treat with them.

These

These Deputies had full Power given them to offer what Conditions they thought fit, without the fear of being contradicted; and after having in the Governour's Name made their Offers of Submission, they promised to give all the Money that was demanded, with all sorts of Refreshments the *Mogul* Army had need of, and even obliged themselves to pay Tribute to the Grand Can, and not to assist or succour his Enemies. On these Conditions the Inhabitants yielded, and received no Injury; they even obtain'd of General *Hubbe* a Guard to secure them from the Insults of the *Tartars* who might come after him. What had happen'd to the Inhabitants of *Herat*, made them use this Precaution. All things thus agreed, the Deputies of *Nischabour* made no difficulty to confess that the Sultan had been in their City, but assured the Generals that he was gone out of it with design to go to the *Persian Hircania*, or *Yrac Agemi*, a Country antiently inhabited by the *Parthians*; which he was persuaded to do by the Prince *Amededdin*, who accompanied him. They added, that this *Amededdin* was Son to the Vizier *Rucneddin*, Prince of *Yrac Agemi*, one of the Sultan of *Carizme*'s Sons: That being desirous to return into *Persia*, where his dearest Companions were, and he had been used to live, he had persuaded his Grandfather, over whom he had a great Ascendant, to retire thither, and leave *Corassana*; telling him that the Province of *Yrac* abounded with Men, and that he might easily raise a great Army there, and being assisted by his Father *Rucneddin*, he would be furnished with all things necessary, and soon be in a condition to revenge himself upon *Genghizcan*.

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But

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

But *Amededdin* deceived the King and himself, and could not have given worse Advice; for *Irac* was not by much so powerful a Country as *Corassana*, which he persuaded him to quit. *Corassana* contained the most populous Cities, and those Provinces of *Asia* that were the most beautiful and rich. The antient *Aria*, so celebrated for its Fertility, was but a Part of it; *Bactriana*, which was no less populous, nor less in extent, or plentiful, was another; and the antient *Parapomisa* made up but the least part of it, according to the Limits *Abulfeda* gives to *Corassana*.

Golius *in his Notes upon* Alfergani.

Abulfeda, *p.* 209.

He bounds that Province on the West Side with *Jurgiana*, which was the *Margiana* of the Antients, and with the great Desart which separates it from the Province of *Irac Agemi*, which is also called the *Persian Hircania*, or the mountainous Part of the Country of *Parthia*; he confines it on the South with the Province of *Comus*, which was the *Comisena* of *Ptolemy*, and by the Desart which separates it from *Persia* properly so called: he places on the East of it *India* and *Segestan*, which *Quintus Curtius* calls the Country of the *Susitanians*; and, in fine, he says, that on the North it is environ'd by *Transoxiana* and *Turquestan*.

Baceusy's *Geograph.*

Some others report, that its Frontiers extended even to *Sogdiana*; which proves that the Country of *Corassana* was of a vast Extent. It had often had the Title of a distinct Kingdom, of which *Balc* had in times past been the Capital. *Nischabour* had also been so in its turn; and in later times *Scha-Ismael* order'd that *Meschehed* should be so. The *Uzbec* Princes at present possess the best Part of *Corassana*, and the rest is under the King of *Persia*.

The

The Sultan of *Carizme* having left *Niſchabour*, went to *Beſtam*, a very pleaſant and ſtrong City, ſituate in *Tabareſtan*, in thirty ſix Degrees twenty Minutes of Latitude. At his Arrival there, he ſent for the Emir *Omar*, one of the Stewards of his Houſhold, and Native of this Country, to come to him in the Caſtle-Hall. He ſhew'd to him ten Coffers which were ſealed up with the Royal Signet, asking him if he knew what they contain'd. The Emir anſwer'd, No. Well then, ſaid the Sultan, they are fill'd with Jewels, amongſt which there are ſeveral of an ineſtimable Value. The King ſaid, moreover, that no Man in the World, except two who were there preſent, knew what was in thoſe Coffers. Then he order'd him to ſee them carried to the ſtrong Fortreſs of *Ardahan*, which *Omar* immediately ſaw done. An. Dom. 1220. Heg. 617. Mog. *The Serpent.* Abulfeda, *p.* 207. Mehemed Niſani *in the Life of* Gelaled-din.

Mehemed raiſed ſome Troops at *Beſtam*, and continued to levy Men all the way, even till his Arrival in *Perſia*; and likewiſe got together ſome Troops of Soldiers whom the *Moguls* had diſperſed. And being in *Trac-Agemi*, he ſtopp'd in *Maradoulet-Abad*, a Place dependant of *Hamadan*, where *Rucneddin* his Son, to whom he had given this Country, came to meet him with ſome Troops; which being join'd with thoſe the Sultan had levied in the way, made above twenty thouſand Horſe. During this time the *Mogul* Generals having got News of this King, marched after him, purſuing his Steps; and made ſo great haſte that they ſurprized him at *Farzine*, ſome little time after he was gone out of *Maradoulet*. They cut to pieces the beſt part of his Army, and the Remainder fled. *Rucneddin* himſelf fled as far as the Frontiers of *Quirman*. Yet the Sultan eſcap'd Jacut *in* Golius. Fadlallah, *p.* 396.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

scaped from the *Moguls*, and retired by several By-ways with a small number of Officers into *Guilan*, and from thence to *Estedad*, a Place much esteem'd for its Situation, the strongest City of *Mazandran*, and the most difficult to besiege, because an Army could not come near it but by very narrow Passages. He so well concealed the Place of his Retreat from his Enemies, that they were obliged to send out Parties on all sides to get News of him: But at last a Lord of that Country, to be revenged on the Sultan, who had put his Uncle to death, headed a small Detachment of *Moguls*, and at last discover'd the Way the Prince had taken. Then he advanced almost to *Estedad*, where some Peasants told him that the King of *Carizme* was in a Town near the *Caspian* Sea, where he every day assisted at the publick Prayers which the Imam made in the Mosque at the usual Hours. One Historian writes that this unfortunate Sultan melted into Tears when he heard the *Alcoran* read, and that he made many ardent Vows to Heaven, and promised with a loud Voice, punctually to observe these Vows, and to govern his People with as much Gentleness as Equity, if God would deliver him out of the Danger he was now in, and that he should see himself re-establish'd in his Throne.

Mean time the *Moguls*, conducted by the Traitor who served for a Guide to them, beset the Town where they were inform'd the King was, yet they miss'd of him: for he being upon his guard, had provided a Bark ready equipp'd on the Sea-shore, to throw himself into in case of need; and accordingly he embark'd on the first notice given him of the Enemy's Approach. This News was brought him

him by a faithful Subject, who would not suffer his Prince to fall into the *Moguls* hands: But it was full late when he received this Advice; for all that he could do was to reach the Seashore, and to get into the Ship, and he had but just weigh'd Anchor when the Enemies appear'd upon the Shore, from whence perceiving they had miss'd of their Prey, they vainly shot a great quantity of Arrows after him. There were some *Tartars* who even threw themselves into the Sea, and swimming after him, were swallow'd by the Waves. This miserable King being reduced to this Extremity, as if his Misfortunes were not sufficient alone to overwhelm him, fell into a Pleurisy, which grew so violent, that he was obliged to stop at an Island called *Abiscon*. There, notwithstanding all the Ills he suffer'd, his Sentiments were divided which to chuse, Life or Death: 'Is it 'possible, said he, that of all the Countries I 'possess'd, there is no more remaining but two 'Cubits Length to hold my Body? How un-'certain a Dwelling is the World, and how 'little ought those who inhabit it to put their 'trust in this Life, in which one is exposed 'to so many Misfortunes?' He abandon'd himself to these sad Reflections, and was not capable of tasting any Joy but only that of seeing himself securely landed on this Island.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.* Mehemed Nisavi's *Life of* Gelaleddin.

In reality the *Moguls* did not imagine that he would land in a desart Island, but believed that he put to Sea with design to retire into the Country of *Carizme*, or to some neighbouring Prince. For this reason *Hubbe* Nevian and *Suida Behadeur* having received Information of the Sultan's Flight, gave the Grand Can notice of it, who fail'd not to have him search'd for all

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

all over the Kingdom of *Carizme*, and in every Place where he thought it probable he was.

During this time *Mehemed*, whatever Care his Officers took to divert him, was even buried in a profound Melancholy; yet to ſhow that he was ſenſible of their Zeal and Fidelity, he confer'd Imployments upon them, which his Succeſſor permitted them to enjoy. For this unfortunate King died in this Iſland *Abiſcon* of his Pleuriſy, which his Phyſicians could not cure, tho they employ'd all the Secrets of their Art.

Niſavi, *p.* 52.

A few days before his Death, the Prince *Gelaleddin*, having been inform'd that he was in this Iſland, came ſecretly thither with two of his Brothers. The Sultan, who expected them, ſeeing them arrived, ſaid to him, 'Prince, you 'are the Perſon who amongſt all my Children 'are moſt able to revenge me on the *Moguls*; 'therefore I revoke the Act I heretofore made 'at the Requeſt of the Queen my Mother in fa'vour of my Son *Coutbeddin*.' Then he appointed *Gelaleddin* to be his Succeſſor in the Empire; and he commanded the other Princes his Sons to obey their Brother, as being their rightful Lord and Maſter, which they promiſed to do. At the ſame time he gave him his Sword, and ſent him away to look after the Affairs of the State; after which he expired under the Covert of a little Tent which had been ſet up for him. *Schamſeddin Mahmoude*, firſt Gentleman of his Bed-chamber, waſh'd his Body, and wrapp'd it in a Shirt, having no other Linen to bury it in. This was the End of this mighty King, who was buried in this Iſle as meanly as one of the pooreſt *Mahometans*.

Death of Mehemed *King of* Carizme.

Fadlallah, *p.* 397.

But ſome Years after, the Sultan *Gelaleddin* had his Bones taken up, and carried with great Pomp into the Fortreſs of *Ardahan*.

CHAP.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

CHAP. V.

The Siege of the City of Carizme, *Capital of the Kingdom of that Name. The Adventures of the Queen* Turcan-Catun, *the Mother of the King of* Carizme.

WHILST theſe things paſt in the Iſle of *Abiſcon*, *Genghizcan*, who was at *Samarcand*, order'd the three Princes his eldeſt Sons to go and conquer the Kingdom of *Carizme*; and to enable them to do it, he gave them the one half of his Troops, with equal Power to act, as he had done to *Octai* and *Zagatai*, when he ſent them to *Otrar* after the Battel of *Caracou*. He was of opinion that ſeveral Generals, and particularly Brothers, acting in concert, muſt have better Succeſs than if the ſole Power was lodg'd in one Perſon; but Experience afterwards convinced him he was miſtaken. As for himſelf, he reſolved ſo ſoon as the Princes were on their march, to go by ſmall Journeys into the Country of *Tranſoxiana*, which was not yet reduced, and to beſiege what Cities he thought proper, till he received News of Sultan *Mehemed*. Abulcair, p. 21.

The Country of *Carizme* is that which *Ptolomy* call'd *Choraſmia*. It had *Tranſoxiana* on the Eaſt, *Coraſſana* on the South, and was ſeparated from both theſe Provinces by Deſarts; on the North it had *Great Tartary*, and on the Weſt the *Caſpian* Sea, which ſeveral of the Eaſtern Geographers do call the Lake of *Carizme*.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Abulfeda's *Geograph.*

rizme: On this ſide alſo there were ſome other Countries of the *Turks*. The Capital City was alſo called *Carizme*, ſince called *Corcange* by the *Perſians*, and *Orcange* by the *Moguls*. It was about ſix ſmall days Journey from the *Caſpian* Sea, and ſituate on the Weſt ſide of the River *Oxus*, in the forty ſecond Degree of Latitude. All the Extent of the true Country of *Carizme* was but from the thirty ſeventh to the forty ſecond Degree of Latitude, and from the ninety ſecond Degree of Longitude to the ninety ſixth incluſive; that is to ſay, that it was not above ſeventy two Leagues from the Eaſt to the Weſt.

Mehemed Niſavi's *Life of* Gelaleddin.

The Conveniencys great Rivers afford, generally invite People to dwell in Places near them. The moſt conſiderable Part of this little Kingdom was in the Neighbourhood of the River *Oxus*. The Cities one beheld on the Borders of this River were all built of Brick, and very near to one another. Some of thoſe on the South ſide were very beautiful. Thoſe that were fartheſt up in the Country appear'd leaſt conſiderable. The Name of *Carizme* was likewiſe given to *Tranſoxiana*, and to many other Provinces in which were many fine Governments. This Country abounded with learned Men, who were skill'd in Philoſophy and all Sciences. Poetry then reigned there; and there were few Orientals more polite than theſe. They apply'd themſelves much to Muſick, or were rather naturally Muſicians; and an Expreſſion concerning their Children became cuſtomary in the *Levant*, that they diſcover'd ſomething of Muſick even in their crying.

The Princes *Touſchi*, *Zagatai*, and *Octai* having received the Orders of the Grand Can their Father, cauſed the greateſt part of the

Pre-

Preparations for the Expedition on which they were going, to be made in *Samarcand*; so that they soon got together a very great number of Carts loaden with Provisions and warlike Stores, as combustible Matter for burning, Battering-Rams, and Engines, all ready for use. *Genghizcan* had always much Confidence in his good Fortune, and trusted much to the Number and Valour of his Troops. He order'd the Princes first to besiege the Capital of *Carizme*, to the end they might frighten the rest of the Cities, and by that means render themselves Masters of that Kingdom at one Blow. He fail'd not to take all necessary care to bring this Enterprize to effect; because he was perswaded that the City of *Carizme* would make a vigorous Defence, it being the Place the Sultan most valued, and also because the Queen *Turcan-Catun* his Mother had always, since the Death of King *Tekisch* her Husband, lived there. And 'tis certain this Princess, to whom the Sultan had entirely left the Government of this Country, extremely loved the City of *Carizme*, and always kept it well provided, and in a very good Condition.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Fadlallah, *p.* 397.

Mehemed Nisavi's *Life of* Gelaleddin.

This Queen was the Daughter of a *Turkish* King named *Hanqueschi*, and the Father of Sultan *Mehemed* espoused her with all the Pomp and Ceremony used at the Marriages of the Daughters of the greatest Kings. The *Turkish* King outlived his Son-in-Law, but dying after, and leaving no Male Issue, the People who were his Subjects almost all went to Sultan *Mehemed* his Grandson, who fail'd not to improve this Opportunity to extend the Bounds of his Empire far among the *Turks*. For these reasons *Turcan-Catun* had almost an absolute Authority in her Son's Dominions, who was not con-

An Account of the great Queen of Carizme, Turcan-Catun.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

content to make her abſolute Miſtreſs of the Country of *Carizme* only, but gain'd very few Conqueſts without preſenting her with ſome part of them.

She had for her Secretaries of State ſeven of the moſt able Men of the Age. She had the Title given her of *Codavende Gehan*, that is to ſay, the Lady of the World; and her Power was ſo well eſtabliſh'd in the Empire, that when there came double Orders, one from *Mehemed*, and the other from her on the ſame Subject, they only look'd on the Date, and thoſe Orders that were laſt dated were executed without Scruple, tho the firſt Orders were ſigned with the Sultan's own Hand. In her Diſpatches ſhe took upon her the Title of Protectreſs of the Faith and of the World, and Queen of Women. She ſigned her Letters thus, *I put my ſelf into the Protection of God alone.* She writ with a very large Pen, and ſo curiouſly, that it was very hard to counterfeit her Writing. She had a ſuperiour Wit. She protected the Weak againſt the Powerful; and when any one ask'd for Juſtice of her, ſhe examined the Buſineſs with ſuch Application, that her Judgments were always right. It was not permitted any Perſon to ſollicit her whilſt ſhe was informing herſelf on ſome other Affair on which ſhe was to give Judgment. The Poor look'd on her as their Mother, becauſe they often taſted of her Bounty. She did much good in the Kingdom of *Carizme*.

Niſavi *in the Life of* Gelaled-din.

The Cruelty of Turcan-Catun.

It is true, ſhe has blemiſh'd her Memory by her Cruelty. She loved to ſhed Blood; and when ſhe took up a reſolution to leave the Country of *Carizme*, ſhe put to death twelve Children of Sovereign Princes, whom ſhe held Priſoners, amongſt whom was a *Seljukide* Prince, the

the Son of *Togrul* the last King of that Family, whom *Tekisch* her Husband had put to death. An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Turcan-Catun had been for some time at variance with the Sultan her Son, because of *Gelaleddin* (whom she hated) who was his eldest Son, and a Prince of extraordinary Merit, and whose Right it was to succeed him in the Empire; yet she had prevail'd with this King to make a Will in favour of *Coutbeddin*, whom she loved: and by this Will *Gelaleddin* was deprived of the Empire. But when she was inform'd that the Sultan had annulled it, and declared *Gelaleddin* his sole Heir, she threw off all the Tenderness of a Mother, and no more troubled herself about fortifying the Country of *Carizme*, but even resolved to abandon it so soon as she was inform'd that *Genghizcan* was advancing into *Transoxiana*.

She went out of the City of *Carizme*, accompanied with the Wives and Concubines of her Son, and her Grandchildren, loaden with Treasure and Jewels. The Inhabitants melted into Tears at her Departure, and all those whom she would give leave to follow her, bore her Company. She took for her Guide a Can named *Omar*, the Son of a petty King of *Transoxiana*, whom the Sultan had conquer'd. This *Omar*, who perfectly knew the Country, safely conducted her as far as within a few Leagues of *Mazanderan*. But before their Arrival at that Place, and her retreat into the Citadel of *Elac*, which was the strongest in all this Country, she put this unfortunate Can to death; which is accounted the greatest Piece of Injustice that was ever committed. The Authors who endeavour to excuse her, say, that she fear'd this *Omar* would betray her as he re-

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

turned thro the Countries he had heretofore enjoy'd.

After the Queen's Departure, there was a great Confuſion in the City of *Carizme*, which continued a long time. A Champion whoſe Name was *Courd Rugan*, a Man fear'd of many People for his extraordinary Strength, got the Government into his Hands, finding amongſt the People a great many ſeditious Perſons who ſupported him in his Uſurpation; but all the reſt abhor'd him, ſo that there was nothing but Trouble and Diviſions in the City. Things remained in this Condition to the Sultan's Death. Then the great Officers of the Prince's Council writ Letters in his Name, which ſome of them carried to *Carizme*, where the People, who were altogether ignorant of what was become of the Sultan, received them with Joy, and according to their natural Inconſtancy, did all theſe Lords deſired. The Lords turn'd out *Courd Rugan*, and ſeized of the Money he had ſcraped together, which they uſefully employ'd for the publick Service, and took the Government upon them till ſuch time as *Gelaleddin* and two of his Brothers arrived. But ſome of the moſt conſiderable Perſons in the Kingdom did not like that *Mehemed*, after having ſo long before appointed *Coutbeddin* to be his ſole Heir, ſhould afterwards revoke that Grant at his Death, and ſettle the Crown on the Head of another. Theſe factious Men formed a Conſpiracy againſt *Gelaleddin*, and deſign'd to deliver him up to his Brother. But by good Fortune *Gelaleddin* being advertiſed of this Conſpiracy by *Ainangecan*, who was faithful to him, reſolved to retire into *Coraſſana*. And with this Deſign he ſet out from *Carizme*, attended with only three hundred Horſe,

Zahaby *in* Intikhab Salatino.

Niſavi.

Horſe, out of ſeven thouſand which came with him into *Carizme*. An. Dom. 1220.

The *Mogul* Emperor learn'd by his Spies the State of Affairs in *Carizme*; for which reaſon he not only cauſed his Troops to advance that way, but even ſent orders to thoſe he had towards *Coraſſana*, to repair to certain Places in the Deſart, and lie there in Ambuſcade, to the end that if *Gelaleddin* and his Brothers ſhould paſs from the Country of *Carizme* to *Coraſſana* that way, they might ſtop them. They immediately obey'd, and the Leaders who commanded theſe Troops, placed them as in a Circle round about the Deſart, from the Frontiers of *Merou*, even to the Frontiers of *Scheheresſtan*. Heg. 617. Mog. *The Serpent.*

Gelaleddin, who had taken upon him the Quality of Sultan, ſo ſoon as he ſaw himſelf ſecure from the Conſpirators, went out of the Deſart on that ſide that led to *Niſa*. There was near this City a Body of *Moguls* of ſeven hundred Men, who were poſted there ſo ſecretly, that even the Inhabitants of *Niſa* knew nothing of it. They attack'd *Gelaleddin* briskly. Both ſides fought with as much Obſtinacy as Vigour. At laſt the *Moguls*, tho ſuperiour in number, gave way, and were the greateſt part of them kill'd. The *Carizmeans* remain'd Maſters of their Horſes, Proviſions, and what Baggage they had; and the reſt of the *Moguls* who fled, fell into the Hands of the Peaſants, who carried them to *Niſa*, where they cut off their Heads. After this Action *Gelaleddin* retired to *Niſchabour*, where he gave Orders for getting together an Army: But having learned that the Enemies were on their March towards him, he went thence, and meeting a Party of the *Moguls*, defeated them, and hoped he ſhould Niſavi.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

meet no more; when another Body of *Genghizcan*'s Army, much more numerous than the former, appear'd on a ſudden before him, and ſurrounded him. The Prince reſiſted, and his reſiſting coſt the Lives of almoſt all his Men, and even of his two Brothers, who were kill'd in the Crowd. The Head of theſe Princes were cut off, and ſtuck upon two Spears, and carried all over the Country, as in Triumph, which was a ſad Spectacle to all the *Carizmeans*. Theſe two Princes Habits were all cover'd with Jewels of great Price; but the *Moguls* not knowing the Value of them, neglected to take them: And ſome ſay that the Country-People, when they came to ſtrip the Dead, took them, and ſold them at a ſmall Price for ready Money. As for what relates to *Gelaleddin*, we ſhall ſpeak of him hereafter.

Whilſt *Genghizcan*'s three Sons were advancing towards *Carizme* with a great Army, the chief Lords of the Country were not a little ſurprized when they heard they were approaching, becauſe they imagined that the Grand Can had ſent almoſt all his Forces into *Coraſſand*, to hinder *Gelaleddin* from getting an Army together. There were at that time in the City of *Carizme* ſeveral Factions which were all bent one againſt another. *Coutbeddin* and his Brothers had their Partizans, ſo that what pleaſed one Party diſpleaſed another. Nevertheleſs the preſent Danger reunited their Minds, and all the Inhabitants agreed to give up the Management of Affairs to a Lord of that Country, named *Hmartequin*, a Relation of the Queen. He was known to be wiſe and valiant, and of no Party. He uſed all his utmoſt Diligence to put the Country into a Poſ-

ture

ture of Defence. He particularly applied himself to furnish the Town with Provisions and warlike Stores, bringing into it all things necessary to sustain a Siege: And besides the Garison, he caused a great many brave Men to come into the City. In fine, he forgot nothing that could contribute to the Preservation of the City and Country. An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Yet the *Moguls* used so great a Diligence, that they surprized those who, fearing a long Siege, were gone out of the City to get more Provisions from the neighbouring Towns. The *Moguls* Van-guard, led by Men who knew the Country well, being arrived about the Evening within a League of the City, found means to conceal themselves near a Town called *Baghe-Eram*, where they lay in Ambuscade, without being discover'd. They were no sooner encamped, but some Troops of *Mogul* Horse as Scouts, advanced even to the Gates of *Carizme*, where they carried away a great many Horses. The *Carizmeans* imagining these few Bodies of Foot were all the *Moguls* Van-Guard, sent out against them some Horse, with Foot-Soldiers mounted behind them. The *Moguls* pretending to be afraid, turn'd their Backs, and let them pursue them even to *Baghe-Eram*. Then the Van-Guard coming out of their Ambuscade, charged the *Carizmeans* so briskly, that they had not time to recover themselves; and 'twas with difficulty that one escaped: The greatest Part of the Inhabitants who were come forth in search of Provisions, were massacred. In fine, the Disorder was such at the Gates of the City, that several *Moguls* enter'd promiscuously with those they pursued.

The wise *Himartequin* by his Prudence soon restored all things to good Order, and the Go-

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

Mirconde, *p.* 237.

vernour had time enough to regulate all things before the reſt of the *Mogul* Army arrived. He fill'd the Magazines which were in the moſt convenient Places to diſtribute the Ammunition to the People; the Engines were got ready, and placed upon the Walls and Platforms; they put the ſeveral Quarters of the City under the Command of thoſe Officers whom they judged moſt able to take care of them; and, in fine, fifty thouſand Men were commanded to guard the Gates and Walls.

Notwithſtanding all theſe Preparations, the *Mogul* Van-Guard were no ſooner come up, but they inveſted the Town, and ſeized on all the advantageous Poſts; ſo that the three Princes found all things in a good Forwardneſs. They firſt view'd the Place, and held a Council of War, where the Manner of the Siege was reſolved on. All the Officers then went to the Poſts appointed them, ſeveral Towers were raiſed to place the Engines on, and all things were prepared for beginning the Attacks. And having nothing to fear of any Armies coming to relieve the Town, they made no Intrenchments or Lines. When all things were ready, the Princes ſent to ſummon the Governour to ſurrender, and to acknowledge the Grand Can for his Sovereign; which if he refuſed, he was to expect no Quarter either for the Gariſon or himſelf. He anſwer'd to this Summons like a brave Man, and inſtead of conſenting to yield to their Demands, proteſted he would be true to his Prince, even to his laſt Breath.

Upon this Anſwer the *Moguls* made a general Attack. There was nothing to be heard in every Quarter of the City but the Noiſe of the Engines, nor ſeen, but whole Clouds of Arrows, and Darts mix'd with Fire. The *Moguls*

guls endeavour'd to frighten the Beſieged, and to reduce them at one Blow to ask for Peace. But the *Carizmeans* ſuſtain'd the Aſſault with a Conſtancy that made the Beſiegers ſenſible they had to do with braver Men than thoſe they had met with in other Places which had ſurrender'd, and that they ſhould not carry this Place without much Trouble; yet the *Moguls*, far from being deſpirited, repeated their Attacks ſeveral times, and were always received with the ſame Bravery as at firſt. One cannot ſufficiently praiſe the Courage with which the Beſieged defended themſelves. If the Men, who ran boldly to every Place where the Danger was greateſt, and appear'd indefatigable and dauntleſs, are worthy Commendation; the Women no leſs deſerve our Admiration, who were equally courageous. They were not contented to employ themſelves only in ſuccouring thoſe who were doing their Duty, but they mounted on horſeback, and put themſelves amongſt the Troops which ſallied forth. We need not be ſurprized at this, becauſe the Women of *Turqueſtan*, and the Countries adjacent, draw the Bow, and ſhoot as well as the Men, ride as dexterouſly, and can ſit on horſeback as long as they. Tho they apply themſelves to Arms, and conſequently are obliged to be with all ſorts of Men, yet they are very chaſte; and it is a rare thing to find one who is not true to her Husband: nor does this Exerciſe hinder them from performing all the Duties required in the Management of their Affairs at home.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

The Beſieged and the Beſiegers continued a long time to combat with equal Vigour. They profuſely ſpent their Arrows and Darts, and the number of Men kill'd on both ſides cannot be

Mirconde, *p.* 269.

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

be told. At length the Sallies and Attacks were so frequent and so obstinate, that the *Moguls* wanted Stones to supply the Engines; and having at last nothing left to annoy their Enemies, saw themselves obliged to batter the Town with great Pieces of the Trunks of Mulberry-Trees, with which this Country abounded. They had them saw'd asunder, fit to be put into their Engines, which did not prove of much use to them. Neither did the Besieged talk of surrendring to them; for besides the vigorous Resistance they made, the Ditches round their City were very wide, and very deep, and the River fill'd them with Water. The Princes believing this Place would be as easy to take as the others, were willing to spare their Soldiers the Time and Labour of filling them up; but when they saw there was a necessity of doing it, they order'd several Companies of Soldiers to set about it. And the great Quantity of Water with which the River *Oxus* supply'd the Ditches, rendering their Labour ineffectual, it was resolved that the Course of the River should be turned by a Canal, in order to carry the Water off another way, which would make it more easy to drain the Ditch, and afterwards fill it up.

Three thousand Men were order'd to make this Canal, and were already far advanced in the Work, when part of the Besieged one day went forth of the City, and stole so cunningly along the Side of the River under the Covert of the Trees and Reeds that grew there, that they surprized the Workmen, made a great Slaughter of them, and retired back into the City before the *Moguls* came up, who ran from all Parts at the Report of this Disturbance, and had only the Vexation of seeing their Companions dead,

dead, or lying wounded in the Canal. Yet this Misfortune did not make them give over their Undertaking; others were instantly order'd to pursue the Work; and to prevent the like Misfortune, so many Troops were sent to guard them, that the Besieged did not dare any more to attempt to interrupt this Work. When it was accomplish'd they turned the River into the Canal, which taking its Course that way, and no longer supplying the Ditch with Water, they soon found means to drain it, and to fill it up with Earth, Straw, and Faggots. An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

One may easily imagine the *Carizmeans* did not suffer their Ditches to be filled up, without endeavouring to incommode the Workmen; but the continual Attacks that were made to employ them, call'd for all their Care and Attention. All things succeeded as the *Moguls* proposed to themselves; the Ditches were fill'd up in spite of all the Sallies which the Besieged could make, during the continual Alarm in which the *Moguls* kept them on all sides. Then the Princes caused the Batteries to be redoubled, and considerable Breaches were made, and a general Assault given with so much Vigour, that the *Mogul* Standards were planted on the Walls. If this Action made the *Moguls* shout for Joy, it put the other side into a Consternation. The Sight of the Enemies Ensigns standing on their Walls, gave fresh Courage to the Besieged. They ran in Crowds to the Places where the *Moguls* had planted them, and used such great Efforts, that they tore them down. They even repaired the Breaches; and the Inhabitants had no less share in the Danger than the Garison. Mirconde, *p.* 369.

On both sides they did nothing but fight during several days, from morning till evening; and

An. Dom. 1220. Heg. 617. Mog. *The Serpent.*

and yet the Disputes generally ended to the Advantage of the Besieged. This much dispirited the Princes; and ill Success generally producing a Misunderstanding when there are many Commanders who are equal in Authority, there grew a Disagreement between the Brothers, that is, between *Toujchi* and *Zagatai*, for *Octai* did not meddle. They both complain'd loudly of one another, and mutually reproach'd each other with having been too careful of their own Safety on several occasions, and that that had been the Cause of the Siege's lasting so long.

Fadlallah, p. 409.

Whilst this Division was betwixt the Princes, things went but slowly on; so that no great Advances were made in the Siege, altho they had already spent more than six Months before this Place. *Genghizcan* was inform'd of the Dissension that reign'd among his Children, at which he was much troubled; and after having seriously consider'd what to do, he resolved to take the Command of the Army from the two Princes who were most in fault, and to give all the Power to *Octai*, who had shew'd himself the wisest. He therefore sent Letters to them. *Octai* received a *Ferman Hacani*, that is to say, an Imperial Order after the manner of Letters Patent, by which his Father gave him an absolute Authority over all the Troops in *Carizme*; and at the same time order'd him to continue the Siege. The Letters *Genghizcan* writ to the other two Princes contain'd a positive Command to them to resign all the Troops to their Brother's Command, and to obey him. He likewise writ to the General Officers to be obedient to his Son *Octai*; and in every Letter testify'd his Displeasure concerning what had pass'd between them before *Carizme*.

So

So soon as *Touschi* and *Zagatai* had received the Emperor's Orders, they resign'd the Command of the Army to *Octai*, and seem'd even to have forgot all the Resentments they had before conceived against one another. *Octai* then having made himself known to the Troops as sole Commander, held a great Council of War, wherein he declared to them the Grand Can's Pleasure; and they agreed what was to be done in order to take the Town. Every one put himself in a Posture to perform the Duties of his Place; and the Officers seem'd all filled with Zeal for their Emperor, and Rage against their Enemies. An. Dom. 1221. Heg. 618. Mog. *The Horse.* Mirconde.

Thus fired, they began to renew their Batteries against the City with the Rams and other Engines; and the *Moguls* being inspired with fresh Vigour, discover'd an extraordinary Courage and Boldness. All the Sallies were now fatal to the *Carizmeans*, and the Besiegers were not long e'er they made Breaches in the Walls, and mounted to give the Assault. The Resistance of the Besieged slacken'd not; they at first kill'd or disabled all those who enter'd the Breach; which only served to enflame the Besiegers, who to revenge the Death of their Companions did things extraordinary, so that the Walls were shaken on every side. The Breaches they made, gave opportunity to a great number of *Moguls* to enter the Place; the Outworks of which the *Carizmeans* were forced to yield to the Enemies, and to suffer them to set upon the Towers of the City their victorious Ensigns. The *Carizmeans*, unable to pluck them thence, found themselves obliged to retire with Precipitation into the Places they had fortify'd in the City, which really appear'd to the *Moguls* as new Places to be conquer'd. They Nisavi.

were

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

were obliged to attack them in form; and the first Assaults were very bloody. Yet in spite of the great Defence they made, the Citadel which they batter'd without side, was at last taken, with several fortify'd Places. Then Prince *Octai*, to save the Effusion of his Soldiers Blood, caused the Governour to be summon'd to surrender and quit the Posts that remain'd; but since they mention'd nothing of leaving the Inhabitants at liberty, the Governour rejected all their Proposals.

Mirconde.

The *Moguls*, enraged at the *Carizmeans* Obstinacy, who still refused to surrender, tho their Walls, their Fort, and the greatest part of the Places they had entrenched were ruined, resolved to burn it all. They threw Wild Fire all over the City, and set fire to the Houses on every Side. It is impossible to tell how many People and what Riches were destroy'd by the Flames. Then the Besiegers repenting of having set fire to the Houses, which would prevent them from reaping the Fruits of their Labour, and make them no Gainers by becoming Masters of a City so full of Treasure, ceased to throw more Fire, and employ'd themselves wholly in making themselves Masters of the different Quarters of the City, fighting hand to hand. The Attacks continued night and day, and the Fatigue was so extreme on both sides, the Besieged having so entrenched themselves, that one Quarter succour'd the other; so that when one Place was forced after a long Resistance, they found a secure *Asylum* in the other. Having all promised to stand by one another, they shew'd such Resolution that their Enemies were amazed. The brave *Himartequin*, whose Valour and Prudence had doubtless much contributed to the prolonging of the Siege, perish'd

Fadlallah, *p.* 410.

riſh'd in defending a Poſt which the Enemy was ſtorming. An Arrow took away the Life of this brave Man, and ſnatch'd him away from his Countrymen, whoſe Loſs much diminiſhed their Courage. Yet they were not ſo poor ſpirited as to ask mercy from their Enemies, but defended themſelves to the utmoſt Extremity; and when they ſaw they muſt yield, they put fire to the Houſes that remain'd in the City with their own Hands; and ſo diſappointed their Enemies of gratifying their Avarice, ſhewing they knew how to render their Victory leſs pleaſing to them. An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

And indeed the *Mogul* Soldiers ſeeing themſelves fruſtrated of the Booty they hoped for, put to the Sword all the *Carizmians* they met with, and ſuffer'd their Rage to extend itſelf ſo far, that they kill'd about a hundred thouſand Perſons; nay, there are ſome Authors that ſay two hundred thouſand. Prince *Octai* had a great deal of difficulty to make the Slaughter ceaſe; yet at laſt he put a ſtop to it. Then they made all the Artificers, and other Men who could be of any uſe to them, go out of the City, and they were found to be a hundred thouſand. The young Women, Girls, and Boys, were diſtributed for Slaves, and all the reſt were put to the Sword. But all thoſe who were put to death ſeem'd not afraid of dying; nay, there were ſome who refuſed to live. Among the reſt, there was a certain Chec, or Superior of a Society of religious *Mahometans*, who was famous for his Piety: His Name was *Negemeddin*. 'Tis ſaid the three *Mogul* Princes, when they approached *Carizme*, heard a Voice from Heaven, which advertiſed them to ſpare this holy Perſon, and to take care that he might go out of the City in ſafety. But whether Fadlallah, *p.* 410. Id. *p.* 411.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

ther this be true or not, *Octai* had a particular Reſpect for him, and offer'd him a Paſſport to retire with ten of his Friends wherever he pleaſed; but the Chec would not accept it, unleſs on condition that all the *Mahometans* in *Carizme* ſhould be pardon'd. Prince *Octai*, who deſired to ſave him, ſent him word he ſhould have leave to chuſe a thouſand out of both Sexes to accompany him, and that they ſhould be ſpared for his ſake. The Chec rejected all *Octai*'s Offers, and ſent him word, that having lived ſeventy Years with the Muſſulmen of *Carizme*, to whom he was united by his Religion, it was not juſt they ſhould be ſeparated in Death. Thus this venerable old Man had the ſame Fate as his Countrymen, and died with his Friends.

In fine, the City of *Carizme* was taken and ruin'd towards the End of the Winter, in the Year 1221. and of the *Hegira* 618. after a Siege of ſeven Months [1]. The *Moguls* afterwards eaſily ſubdued the reſt of the Province: Fear ſeized all the reſt of the People, and the other Cities, which were very rich and populous in thoſe days, ſurrender'd without making any Reſiſtance; ſo that the *Moguls* obtained in this Country a greater Booty than they had got ſince the Beginning of this War. The other Places which they took after the Reduction of *Carizme*, were *Cat*, *Feraber*, *Dargane*, *Zamacſcher*, the Great and Little *Corcange*, which the *Arabs* call'd *Jorgiania*.

Abulfarag. p. 447.

Octai Can left in the Country of *Carizme* what Troops he thought neceſſary to keep it in

[1] *Mirconde* ſays the Siege laſted but five Months, which is a Miſtake.

Sub-

Subjection. Then he departed with the Army, accompanied with his two Brothers, and made what haſte he could to join the Grand Can; but he could not march far in a day, by reaſon of the Badneſs of the Roads: he was even obliged to leave his Troops under the Command of his Lieutenants. An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

CHAP. VI.

Genghizcan's *Expedition to* Nacſcheb, Termed, Bedaſchan, *and other Places.*

THE Affairs of *Sogdiana* being ſettled, the Grand Can marched into *Tranſoxiana* on the Weſt ſide, and his Fame daily encreaſing, ſeveral Towns open'd their Gates to him. The Inhabitants of *Nacſcheb* even went out to meet him, to offer him all that they had; ſo they were quit for only feeding his Army for ſome Months, becauſe this Prince found this Country ſo pleaſant, and the Air ſo good, that he ſtaid there the beſt part of the Summer. He was informed at *Nacſcheb* of all that paſt in *Coraſſana*, and in the other Provinces ſituate to the South of the *Oxus*; for which reaſon he reſolved to go towards that River to continue his Conqueſts. Fadlallah, *p.* 416.

[a] After ſeveral Weeks march, he arrived at *Termed*, the laſt Town in *Tranſoxiana*, towards

[a] He went by the Way of the Paſſage cut in the Rock called *Coluga*, that is to ſay, the Iron-Gate. *Fadlallah*, p. 412.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Abulfeda, *p.* 233.

Tocareſtan. Altho *Termed* had a great many other Places under its Government, yet it was dependant on the City of *Keſch.* Its Situation is placed on the River *Oxus*, about the thirty ſeventh degree of Latitude; and being a Place very commodious for Trade, it had a Port which was much frequented. The Sultan of *Carizme* had conquer'd it ſome little time before, when it was under the Government of *Behramſchah*, who was Sovereign of it, and whom the Sultan's Mother put to death at her leaving *Carizme.*

Termed, inſtead of following the Example of *Naiſcheb*, ſhut its Gates againſt *Genghizcan.* The Gariſon, ſupported by the principal Noblemen, reſolved to ſuſtain a Siege, becauſe *Gelaleddin* had given them hopes of his coming to their Relief. The outſide of their Walls were Bricks, and they had a Caſtle which the River *Oxus* defended on one ſide; ſo that they believed themſelves ſtrong enough to amuſe the *Moguls* till the Arrival of *Gelaleddin.* The Grand Can being inform'd of their Reſolution, cauſed Lines to be caſt up round it very deep and very wide. He had alſo Platforms raiſed, and appointed the ſeveral Quarters to his Army; and, in fine, ſhut up the Place very cloſely. The Beſieged, far from being daunted at all theſe Preparations, made ready to receive them warmly. In effect, for the ſpace of eleven days they defended it with all the Bravery the Sultan could expect from his beſt Subjects; but *Gelaleddin* not appearing to ſuccour them, and their Walls being thrown down, they could not hold out much longer. So the *Moguls* took the Place by Storm, and made the Beſieged pay dearly for the Blood of their Companions whom they had kill'd. All the Gariſon and the Inhabitants

habitants, except some young People who were reserved for Slavery, felt the Fury of the Besiegers, whom Avarice render'd more cruel in this Place than they had been elsewhere; for a Soldier having ripp'd up the Belly of a Woman to search for a Pearl she had swallow'd, and having found it, several others follow'd his example, tho the greater part of them were disappointed, and became a Horrour to others, for having committed so barbarous an Action. The Grand Can caused the Town to be razed to the Ground about the end of Autumn; and it being unlikely that he could pass his Army over the *Oxus* in the beginning of the Winter, he thought it best to put his Troops into Winter Quarters, both in the Places that were under his Obedience, as also in those which he might with little trouble reduce. He accordingly distributed all his Forces into *Transoxiana.* The *Tartars* whom he sent out on all sides in Parties, made terrible Ravages, and principally in the Towns of *Languerte* and *Samande*, which had received *Genghizcan* with regret, and were so imprudent as to let him know it. They were not content to take out of these Places all sorts of Forage and Ammunition, but they also burnt what they left, and committed all sorts of Disorders that can be imagined.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Fadlallah, *p.* 317.

As for the City of *Bedacschan*, which had freely open'd its Gates to him, it was not so ill treated; it cost them only their Riches. The *Moguls* pillaged them of a great quantity of Hyacinths and Rubies, with which this City abounded, its Territories being full of Mountains out of which they got these precious Stones. It also produced fine Azure, good Bezoar, and what is called the fine Chrystal of the *Levant.* The People who inhabited

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

here were those whom *Ptolomy* calls *Comedi*, and its Situation was on the Confines of *India* and of *Tocareſtan*.

Quintus Curtius.

It was in this Country that *Alexander* the Great ſaw thirty young *Sogdian* Lords going chearfully to die, who ſung and rejoiced as they were going to Execution; and demanding from whence their Joy proceeded, they anſwer'd, that the Honour of dying, and being reſtored to their Anceſtors, by the Command of a King who was the Conqueror of all Nations, was the Cauſe why they rejoic'd, and bleſs'd ſo noble a Death. *Alexander* gave them their Lives, and asked them what Security they would give him of their Fidelity to him; they anſwer'd, they had no other to give than the Lives he had granted them, which they ſhould always be ready to ſurrender to him whenever he demanded them: nor did they break their Words. Four of theſe *Sogdians* he put into his own Life-Guards, who were as faithful to him as his *Macedonians* who loved him moſt.

CHAP. VII.

The Moguls *Hunting*.

Mirconde, *p.* 370.

Enghizcan being at *Termed* in the midſt of the Winter, a Seaſon of the Year that hinder'd him from proſecuting the War, he reſolv'd to have a great Hunting-match, to keep his Soldiers in Action. In order to which, Prince *Touſchican* the Maſter Huntſman of the Empire, being

being abſent, he commanded the Nevian his Lieutenant to prepare all things neceſſary for hunting, and to extend the Chace as far as the Country they were in, and the remaining Part of the Winter would permit. The Nevian perform'd the Duty of his Employment, and took care to give notice to the Huntſmen. He directed them what Circumference of Ground they muſt encompaſs, and ſent them away poſt to mark out the Bounds of it. After which, he order'd the Officers of the Army to follow the Huntſmen at the Head of their Troops, as ſoon as they could, and to go and take up their Quarters, that they might be in a readineſs for the Chace, according to the known Orders which had been preſcribed by the Emperor when he publiſhed the Laws concerning Hunting, and regulated the Manner of it. An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

So ſoon as the Officers had led their Soldiers to the Rendezvous, they ranged them round the Place encompaſs'd in the manner of a thick Hedge, ſometimes doubling the Ranks about the Circle which the Huntſmen had marked out, by the *Moguls* called *Nerke.* They neglected not to tell them, tho no Perſon was before ignorant of it, that it was as much as their Lives were worth to let the Beaſts eſcape out of the Ring, which was about four Months March in Circumference, and encloſed a very great number of Groves and Woods, with all the Beaſts that lived in them. The Center of this great Encloſure, whereto all the Beaſts muſt retire, was a Plain which the Huntſmen had choſen and marked out. Marrakeſchy.

The Officers of the Chace immediately diſpatched Couriers to the Lieutenant General of the Chace, to give him an account how things were diſpoſed, and to know of him the Orders

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

given for their marching. The Lieutenant went himſelf to receive them from the Grand Can, and afterwards gave them to the Couriers, who immediately departed to carry them to the Hunting-Officers, after having well obſerved where the King's Quarters were, that they might more eaſily find them when they ſhould be ſent back thither again: Tho the King's Quarters were not fixed to be always in one Place, for he muſt advance according as his Troops moved; but as they always moved on in the ſame Line, whatever Change of Place there was, yet one could not chuſe but find him.

Abulfarag. *p.* 447.

The Couriers had no ſooner brought the Orders to the Hunting-Officers, but they communicated them to the Captains. Then the Kettledrums, Trumpets, and Horns ſounded the general March, which being heard throughout the Circle, the March began every where at the ſame time and in the ſame Order; that is to ſay, the Soldiers marched very cloſe together, and always towards the Center, driving before them the Beaſts, like Shepherds driving their Flocks. They had their Officers behind, who obſerved them; and they were all well armed, as if they had been going on ſome martial Expedition. Yet altho they had their Helmets of Iron, their Croſslets of Leather, and their Bucklers of Wicker, with their Scimeters, Bows, and Quivers full of Arrows, Files, Hatchets, Clubs, Cords, and every thing even to the Thred and Pack-needle; it was forbidden them to kill or wound any Animal, whatever Violence the Beaſts offer'd to them. There were ſevere Puniſhments decreed to thoſe who ſhould make uſe of their Arms againſt the Beaſts: It was only

Arabſch. *Hiſt. of* Tamerlain.

only permitted them to shout and hollow, to fright and hinder them from passing the Enclosure, for the Emperor had so ordain'd. An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Thus they marched every day, hunting the Beasts towards the Center, and encamped every night. The military Duty was not neglected for all this. The Watch-word was given every evening, and there were Troops order'd to keep guard, and Centinels, who were duly reliev'd by others. Those who slept, or did not exactly perform their Duty, were punish'd. They were sometimes alarm'd on purpose. In fine, all that is practised in War was here punctually observed.

The March was not interrupted by any Difficulty for some Weeks; but a River which the Troops from some of the Quarters could not ford, hindering them, they made a halt, and gave notice to the rest, to the end they might always march in the same Order together. Those who were obliged to pass the River, drove the Beasts over it, which swam cross; and then pass'd it themselves upon round Pieces of Hides, which they bound together with Cords. Several Soldiers being seated on one of these Bundles of Leather, each of which was tied to a Horse's Tail, the Horse drew it cross the River, following a Person who swam before. Jouini *in* Gehanguscha.

Having thus pass'd over this River, their March was no more interrupted, but they went always in an equal Distance from the Center. And now the Circle lessening, the Beasts began to find themselves press'd; and, as if they had been sensible that they were beset, some ran amongst the Mountains, others into the Valleys that were most obscure; others, without minding to go in the Paths and Roads, rush'd Zeheby *in* Taric Alcoulafa.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

into the Foreſts and Thickets, from whence they ſoon after fled, ſcenting the Huntſmen, flying elſewhere to ſeek a ſecurer Shelter. The Holes and Burrows were all filled; but they retreated thither in vain, for they open'd them with Spades or Mattocks, and even made uſe of Ferrets: ſo that the Beaſts finding themſelves ſo preſs'd, were obliged to come out and go farther. But wanting room, the Compaſs of Ground ſtill growing leſs and leſs for them, the different kinds of Beaſts began to mix with one another, ſo that ſome became furious, and toil'd the Soldiers greatly; and it was not without much trouble that their Shouts, and the Sound of the ſeveral Inſtruments drove them away.

A great number of Beaſts being fled to the Mountains, Parties of Huntſmen and Soldiers were detached to drive them thence; which was not done without much Difficulty, they often reſiſting, and it being not permitted the Soldiers to wound them. Other Parties deſcending the Precipices, which ſerved for a Retreat to ſome certain Animals, had no leſs trouble to put them to flight; yet there was not a Cave or Wood in which they left one Beaſt. During this time, the Couriers went continually from every different Quarter to advertiſe the Grand Can of all that paſt in the Chace, and to give him News of the Princes, ſeveral of whom, Huntſmen-like, ſhared of the Diverſion, which the ſeveral Motions and Confuſion the Beaſts were in, gave them in the Chace. The Emperor, who had ſomething elſe in view beſides the Pleaſure of theſe Sports, went often himſelf to obſerve the Troops, to ſee whether his Orders were exactly follow'd, and they were not remiſs in their Duty.

Cazviny *in* Algyaybalma cloucat.

The

The Space of Ground growing each day leſs and leſs, and the wild Beaſts being unable to get farther, leap'd upon the Weakeſt, and tore them in pieces. But their Fury did not laſt long; for being chaſed on every ſide, and beginning to have no room left but that Spot of Ground where they could be ſeen all together, the Lieutenant of the Maſter-Huntſman cauſed the Drums and Timbrels to be beat, and all the other kinds of Inſtruments to be play'd upon: all which, join'd with the Shouts and Cries of the Huntſmen and Soldiers, ſo affrighted the Beaſts, that they loſt all their Fierceneſs. The Lions and Tygers grew gentle, the Bears and wild Boars, like the moſt timorous Beaſts, ſeem'd caſt down, and amazed. An. Dom. 1221. Heg. 618. Mog. *The Horſe.* Arabſchab *in the Hiſtory of* Tamerlain.

Then the Grand Can ſeeing all theſe Animals together in a little Space of Ground, which the *Moguls* call *Gerke*, order'd them to prepare themſelves to march into it. He enter'd the firſt, with the Sound of Trumpets, holding in one Hand his naked Sword, and in the other his Bow. He had his Quiver full of Arrows hanging croſs his Shoulder, and was attended by ſome of his Sons, and all his General Officers. He himſelf began the Slaughter, ſtriking the fierceſt Beaſts, of which ſome became furious, and endeavour'd to defend their Lives. At laſt he retreated to an Eminence, ſeating himſelf upon a Throne which was prepared for him; and from thence he obſerved the Strength and Agility of the Princes his Children, and all his Officers who attack'd the Beaſts. Whatever danger they ran, yet no one avoided it, or gave back, but rather ſhow'd more Eagerneſs, well knowing that the Grand Can by this would judge of their Merit. All the young Soldiers, after the Princes and Lords, Marrakeſchy *in* Almaſalic *or* Almamalic.

enter'd

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Marrakeſchy *in* Almaſalic *or* Almamalic.

enter'd into the *Gerke*, and made a great ſlaughter of the Beaſts.

Then *Genghizcan*'s Grandſons, follow'd by ſeveral young Lords of the ſame Age, preſented themſelves before the Throne, and by a Speech made after their manner, deſired the Emperor to give the Beaſts that remained their Lives and Liberty; which he granted them, praiſing the Valour of his Troops, who were immediately diſmiſſed, and ſent back to their Quarters. At the ſame time the Beaſts which had eſcaped the Scimeters and Arrows, ſeeing themſelves no longer ſurrounded, got away, and regain'd their Woods and Dens. Thus the Hunting at *Termed* ended, which laſted four Months, and had continued much longer, if it had not been fear'd that the Spring would ſurprize them whilſt employ'd in theſe Sports, when the War muſt be proſecuted. At length the Spring of the Year 1221. drew near, and the *Carizmean* Troops being already arrived, they had not a long time to reſt; for *Genghizcan* put himſelf at the Head of his Troops about the end of *March*, to paſs over the *Oxus*, and afterwards went towards *Bactriana*, where the Sultan *Gelaleddin* had got an Army together.

CHAP.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

CHAP. VIII.

The Mogul *Generals Expedition to* Niſa, Caendar *and* Damegane.

BEFORE the Hunting began the Emperor had ſent a Reinforcement of twenty thouſand Men of his beſt Troops to *Hubbe* Nevian, and *Suida Behadeur*, the better to enable them to ſucceed in the Enterprizes he deſign'd they ſhould undertake the next Year. Theſe two Generals were on the Northern Confines of *Coraſſana*, when they received their Maſter's Orders. Whilſt they waited for the Reinforcements he was to ſend them, which were now on their march thither, they divided the Troops they already had, and *Hubbe* went towards *Mazendran*, and *Suida* took the Road to *Helvas*. Mirconde, *p.* 370.

After they had ravaged both theſe Countries, they returned into *Coraſſana*, where *Suida* remain'd watching a *Mahometan* Lord, whoſe Name was *Ainangecan*, who was one of Sultan *Mehemed*'s Officers, and moleſted the *Moguls* with ſome Troops he had got together, and often broke their Meaſures. *Suida* found means to oblige him to fight; but the Event prov'd unfortunate to the *Moguls*, for they were beaten and put to flight with their Leader. Whilſt the *Mahometan* Lord was purſuing them, he met near *Nacſchivan* a Brigade of *Tartars* who were going to retire into that Place. He fell Mehemed Niſavi's *Life of* Gelaleddin.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

fell upon them with his Cavalry, and drove them into the Ditch, where they were all drown'd. *Ainangecan* by this Exploit got ſome Reputation. He alarm'd the Country ſo, that they dared not refuſe him Tribute. Some of the Sultan's Troops who were disbanded, and lived in the Woods, went and join'd him. He march'd to *Niſa*, the Governour of which was gone to *Meccha*, and got of his Lieutenant the Tax-Money of the Year 1221, which he made uſe of to furniſh what was needful for his little Army. In the mean time, the Reinforcements, which the *Mogul* Generals expected, arrived, led by *Jafer* Nevian, and *Irca* Nevian, who each of them commanded ten thouſand Men. *Ainangecan* was no ſooner informed of it, but he retired to the Mountains.

The City of *Niſa* being a Hindrance to the Conqueſt of *Coraſſana*, of which it was a Part, *Jafer* and *Irca* Nevian had Orders to reduce that firſt. There was given them for a Lieutenant General, an old experienced Captain, named *Balcouſch*, who had the Command of the Van-Guard. When the *Moguls* had inveſted the Place, before they began the Aſſault they ſent to offer very reaſonable Terms to the Lieutenant who commanded in the Governour's Abſence. He did not abſolutely reject their Propoſals; but during the Treaty ſome of the Inhabitants imprudently ſhot at the *Moguls*, and *Balcouſch* being ſtruck by an Arrow in the Breaſt, fell down dead. This Accident, join'd with the Refuſal they made to ſurrender the City, excited the *Moguls* to revenge the Death of their General. *Suida Behadeur* preſs'd the two Nevians to begin the Siege, and had Materials brought to the Camp for building twenty great Engines to batter the Place.

The

The City of *Nisa* was situate, in the thirty ninth degree of Latitude, in *Corassana*, on the Confines of the Desart. It had in times past served as a Frontier Town to the *Turks* and *Persians*; and some say it was built by *Darius Hystaspes* King of *Persia*, whom the *Turks* called *Guischtasbe*. Sultan *Mehemed* usurped this City from the younger Children of a Prince named *Nasreddin*, who was Sovereign of it. He caused the Citadel to be pull'd down, and by his Order it was sow'd with Corn. But he afterwards permitted the Inhabitants to rebuild it; and it being a Place well fortify'd, they hoped it could hold out a long time. *Schehabeddin*, a Minister of State to the deceased Sultan, had brought into this Place all that he had most valuable, and was retired hither with his Son, and several *Carizmeans* who chose to follow him.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Abulfeda, *p.* 209.

Schicardus *in* Taric Benyadem.

Schicardus *is the Author of the Translation of the* Taric Benyadem, *a* Persian *Manuscript.*

When the Siege was form'd, and the Engines fixed in the proper Places on all sides, they began the Battering of the City. The Besieged defended themselves with all the Courage imaginable; and throwing from their Walls abundance of Wild-Fire, the Besiegers, that they might be able to approach nigh enough, caused their Slaves to carry on their Backs great Pieces of Wood, called *Haracas*, which were cover'd with wet Skins. They pursued their Assaults day and night; and at last, after fifteen days Siege, they made a Breach, which the Besieged were not able to repair. In the night they seized the Walls, from whence the Besieged could not repel them; and the next day, being Masters of the Place, they went into all the Houses, making the Inhabitants go out of them into a Plain, to suffer the Chastisement they had reserved for them. The unfortunate Vic-

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Victims were no ſooner aſſembled in the Plain, but the *Mogul* Army ſurrounded them, to hinder their retreating to the Mountains. Then they ſhot a great number of Darts and Arrows upon them, with which they were overwhelmed, and were even more miſerable than the Beaſts at the Chace of *Termed*, ſome of which eſcaped Death; but theſe poor People all periſhed, and were left either dead or mortally wounded in the Field, to ſerve for Food to the wild Beaſts and Fowls of Prey. 'Tis reported that there were this day ſeventy thouſand Perſons killed, of the Natives, Strangers, and Peaſants who had took ſhelter in this City. As for the Miniſter *Schehabeddin* and his Son, they were put to death after another manner; they were led in Chains to the Nevians, who cauſed the Coffers to be open'd in which were the Vizier's Treaſures; and after the Nevians had taken out all that was in them, they cauſed the Heads of the Father and Son to be ſtruck off. At this day there is to be ſeen *Schehabeddin*'s Tomb in a Place called *Hafna*.

Three days after the *Moguls* had taken and plunder'd *Niſa*, they went to beſiege the Citadel of *Caendar*. This Place was accounted the ſtrongeſt in *Coraſſana*, and was in the Road from *Niſa* to *Niſchabour*. They were deſirous to gain this Place, not only as it was a hindrance to their conquering the reſt, but alſo becauſe they were informed that *Nezameddin*, one of the greateſt Lords of that Kingdom, was retired thither with all his Riches. In truth, *Mehemed Niſavi*, the Author of the Hiſtory of the Life of Sultan *Gelaleddin*, to whom this Place belonged, (tho he took upon him only the Title of Governour of this Place under the Sultan) has writ, that *Nezameddin*, ſome days

days before the Arrival of the Enemies there, visited this Place, and esteeming it almost impregnable because of its Situation, said to him, *We will wait the* Tartars *coming here.* Notwithstanding which, this Lord, when he saw they attack'd it on the weakest side, was so frighted that he desired the Governour to let him down with Ropes into the Plain, at a Place where the Besiegers could not perceive him: which *Mehemed Nisavi* did, and *Nezameddin* by his good Fortune retired elsewhere. An. Dom. 1221. Heg. 618. Mog. *The Horse.*

The Besiegers batter'd the Place a long time; but the Besieged made so brave a defence, that at last the *Mogul* General, being sensible of the Strength of the Citadel, despair'd of taking it with the Troops they had, and so resolved to raise the Siege, and were content only to send a Trumpeter to demand of the Governour Clothes, and other things of which the Soldiers stood in need. *Mehemed Nisavi* thought it was better to gratify them than to provoke them to continue the Siege, by refusing what they asked; he therefore caused all things to be looked for that the City could afford proper to send them. But the difficulty was to find Officers that would venture to accompany those who carried this Present; because it was believed that the *Moguls* and *Tartars* were cruel enough to revenge themselves on the Officers they should get in their power, for the shameful Retreat they saw themselves reduced to make. After a great many Persons had refused the Employment, two venerable old Men presented themselves; and having recommended their Children to their Fellow-Citizens, put themselves at the head of those who carried the Present. But they were no sooner carried before the Generals, and had presented what they

Mehemed Nisavi's *Life of* Gelaleddin.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Abulfeda, *p.* 207.

they brought, but the *Moguls* were really ſo baſe as to imbrue their Hands in the Blood of theſe old Men. At laſt the Siege was raiſed, and the Country ravaged by the two Nevians. After which, *Suida* himſelf came to meet them, and they all three went to *Hubbe* Nevian, who was buſied on another Expedition. They marched by the Deſart and other Roads to *Damegane*, to attack it, which was a conſiderable Town ſituate in thirty ſix degrees and twenty minutes of Latitude.

Naſiraddin Touſy *in his Aſtronomical Tables.*

Jacut *in* Golius.

Ulugbegh *in his Aſtronomical Tables.*

They had not much trouble to take it, becauſe all the rich Men and Nobility were retired with their beſt Effects into the Woods and Mountains which at ſome diſtance encompaſs'd the City. It was ſituate in a vaſt Plain, water'd by many Brooks of clear wholeſome Water, which ſprung out of the Rocks. Theſe Streams were for their Excellency called the Water of *Coſroes*, becauſe that King of *Perſia* convey'd them by fine Aqueducts into this City, and would always drink of them, in whatſoever part of his Empire he reſided. It was in the Orchards and Gardens of *Damegane* thoſe Apples grew that were ſo much eſteem'd for their Beauty and Taſte, which they carried in former Ages into the *Parthians* Country to grace the Tables of the Rich and Great.

[3] From *Damegane*, which the *Moguls* found quite deſerted, and nothing left to content their Avarice, they went before *Amol*, which they eaſily reduced, as alſo ſeveral other Towns in the Eaſtern *Tabareſtan*, which was part of the antient *Hircania*. The City of *Amol* was

[3] Some have called *Comas* or *Comiſene* the Province of which *Damegane* was the Capital.

in

in thirty six degrees and thirty five minutes of Latitude. It was in this Country that *Thalestris* Queen of the *Amazons*, came to visit *Alexander* the Great. She was attended by three hundred Women, and staid thirty days with the *Macedonian* Hero; and tho at first sight she found not his Person answerable to the Reputation he had gain'd, yet at last she told him that she thought him worthy to give Heirs to her Kingdom. An. Dom. 1221. Heg. 618. Mog. *The Horse.* Quintus Curtius.

CHAP. IX.

The taking of the Fortress of Ylale. *The Captivity of the Queen* Turcan-Catun, *the Mother of Sultan* Mehemed. *The Conquest of the Cities of* Rei, Com, *and other Places in the* Persian Hircania.

HUBBE Nevian on his part made an Expedition no less famous and successful than that of the other Generals. He reduced not only the Western Part of *Tabarestan*, which is called *Mazendrane*; but he even seized upon the Sultaness, who was retir'd there with her immense Riches, which was one of the things *Genghizcan* most passionately wish'd for. It is true, the Emperor gave him the Informations and Instructions of which he stood in need for this Expedition; for this Prince, whose Vigilance was such that nothing could escape his Knowledge, having Spies or Correspondents in every Place, who gave him in- Fadlallah, *p.* 413.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

intelligence of all that paſt, had by the means of one of his Spies, learn'd that the Queen Mother was retired into the Fortreſs of *Ylale*: he preſently diſpatch'd a Courier to *Hubbe*, to acquaint him with it, giving him leave to run all hazards to take this Place, and to borrow, if there was occaſion, Forces of the other Generals.

Hubbe fail'd not to execute his Prince's Orders. He beſieged this ſtrong Place in Form; but he had for three Months batter'd it in vain, when the Grand Can being informed of the Condition the Place was in, and thence concluding that he might more eaſily reduce it by Famine, order'd *Hubbe* to cauſe a ſtrong Wall to be built without ſide his Lines, with Gates to be kept ſhut in the Night, and open in the Day, and to take care that Guard was ſtrictly kept in all Places, that the Place ſhould receive no Succours. Theſe the Emperor's laſt Orders were as punctually executed as the firſt, and the Citadel received no kind of Succours. Yet three Weeks more paſs'd, and the Governour had no thoughts of yielding; but boaſted, as they learn'd from the Deſerters who came over to them, that he ſtood not in need of any thing. But this was a falſe Report, for the Place had wanted Water a long time, and one part of the Gariſon and Inhabitants were already dead with Thirſt, and all other ſorts of Proviſions grew by degrees extremely ſcarce, and at laſt entirely fail'd; ſo that the Queen was forced to capitulate.

Fadlallah, *p.* 413.

This Want of Water paſt in the Country for a Miracle, becauſe this Place was always known to be better furniſh'd with it, than any other in *Mazendrane*, Rain commonly falling there every day; and yet there fell not one Drop during

ving the whole Siege. They therefore said publickly that it was a Judgment of God to punish the Queen for having unjustly put to death so many Princes and Kings. And what confirmed the *Mahometans* in their opinion of this Drought being miraculous, was, that the Place was no sooner surrender'd, but there fell such abundance of Rain, that the Cisterns overflow'd, and the Water ran out of the Gates of the Citadel in a Flood. An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Hubbe Nevian knowing the Extremities to which the Place was reduced, would not grant any thing to the Queen but her Life; and he declared that he expected to have all things else left to his Discretion, and they were forced to yield to his Terms. So soon as the *Moguls* were enter'd the Place, they seized of all the Queen's Treasure, and treated this Princess as a Captive. They sent her to *Genghizcan* under a strong and safe Guard, with her Women and Grandchildren, and all the Lords of the Empire who had retired with her into the Fortress of *Ylale*. One may say she was herself the Cause of her ill Fortune, or rather that the Hatred she bore her Grandson *Gelaleddin* ruin'd her: For when she heard that Sultan *Mehemed* had at his Death declared him his Heir, she was even distracted. And some days before this Place was besieged, having found a way to retire with Safety to this young Prince, she would not make her advantage of this Opportunity, whatever Remonstrances her Officers made to her. They in vain represented, that *Gelaleddin* was her Son's Child, and consequently a Part of her self, and that his Valour might still dispute the Fate of his Father's Kingdoms with *Genghizcan*. Instead of being persuaded by these Arguments, she did nothing but wish all sorts of *The taking of Queen* Turcan-Catun *by* Hubbe *Nevian.*

Nisavi's *Life of* Gelaleddin, *p.* 52, 58.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Misfortunes to *Gelaleddin*, proteſting ſhe would never ſtoop to ſo baſe a thing, as ſhe call'd it, as to put herſelf under the Protection of the Son of *Aigeac*, her mortal Enemy; and that ſhe would even prefer any Slavery before all that *Gelaleddin* could do to ſerve her: that the loweſt Condition, and the moſt rigorous Treatment would be more agreeable to her than all the Marks of Friendſhip ſhe could receive from him.

Theſe were the Sentiments of the implacable Queen *Turcan-Catun*; but God puniſhed her, and to mortify her Pride, reduced her to ſuffer the moſt inſupportable Treatment: For the Grand Can ſometimes had her brought into his Preſence when he was at Table, and threw her Bits of the Meat which he had eat of, as if ſhe had been a Dog. What Mortification muſt this be to a Woman who but a little before could confer her Favours, and whoſe Sovereign Commands made the moſt part of the Kings and Princes of the Eaſt to tremble!

They put to death her Son's Grandſons before ſhe arrived at *Genghizcan*'s Court, and left only the youngeſt alive to comfort her; nay, it was not long before they tore that from her alſo: for one day, as ſhe was combing his Head, a Perſon came and ſnatched him away from her Arms. She ſaid ſhe was more ſenſibly touched with this Loſs than with any ſhe had before felt, and her Grief for it was moſt bitter. He met with the ſame Fate as his Brothers. The young Princeſſes her Great Grand-daughters were not ſo unfortunate; not only their Lives were ſpared, but they were even married to *Mogul* Lords of the firſt Rank, and Prince *Touſchi* eſpouſed *Can Sultane*, who had before been married to *Oſman Can*, Prince of *Samarcand*. This was the Fate of this great Queen, who was led, as

in

in Triumph, some Years after, thro the same Countries where she had govern'd. An. Dom. 1221. Heg. 618. Mog. *The Horse.*

But to return to the Expeditions of *Hubbe* Nevian, after he left the strong Fortress of *Ylale*, he went directly to *Rei*, where *Suida* and the other *Mogul* Commanders came to join him in their return from *Corassana*, of which they had reduced both the North and West Parts, excepting *Nischabour*, which according to the Capitulation granted them by the two Generals, remain'd quiet till *Gelaleddin* took shelter there.

The taking of Rei, Com, *and other Cities in* Yrac Agemi *or* Persian Hircania.

The City *Rei*, which was situate in *Yrac Agemi*, or the *Persian Hircania*, five days Journey from *Nischabour*, in thirty five degrees and thirty five minutes of Latitude, seem'd able to make a vigorous defence; but the *Moguls* easily took it. The Inhabitants were divided into two Factions: one of which follow'd the Doctrines of *Abouhanifa*, one of the four Doctors who were the Heads of the four pretended Orthodox Sects amongst the *Mahometans*; and the others were attached to the Opinions of Doctor *Schafay*. So soon as the Cady of the City, who was of the last Sect, was inform'd that *Hubbe* was coming, he went out to meet him with the Chief of his Sect, and offer'd him the Place in the Name of all *Schafay*'s Sectaries. *Hubbe* accepted this Offer with Joy, promising to spare all that were of that Belief. By this means he enter'd without Trouble into the City by two Gates, of which the Faction of *Schafay* were Masters. But the other Party had fortify'd themselves, and made some Resistance, more out of Hatred to the *Schafaites*, than to the *Moguls* themselves. But General *Hubbe* forced them to yield, and, induced by the ill Opinion the Cady had created in him of the

Marrakeschy, *p.* 18.

Abulfeda, *p.* 201.

Mirconde, *p.* 31.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Sect of *Abouhanifa*, put them almoſt all to death; ſo that not above one half of the Inhabitants of *Rei* were left alive.

Before this, *Hubbe* imagining he had not Troops ſufficient to take this Place, ſent to *Suida*, who ſoon came and join'd him. Theſe two Generals remain'd ſome time at *Rei*, invited by the Beauty of that City, which was one of the four moſt conſiderable in *Yrac Agemi*: the three others were *Hamadan*, *Com*, and *Iſpahan*. So ſoon as the Seaſon permitted to take the Field, they again parted; *Hubbe* marched to *Hamadan*, and *Suida* to *Casbin*. The firſt, before he marched to the City of *Com*, which was twenty Leagues off from *Rei*, encamped in a great Plain wherein it ſtood. This Plain was ſixteen Leagues long, and as many broad. He ſummon'd the Town to ſurrender; and they made ſo little Reſiſtance, that they might juſtly have deſerved the Mercy which was granted the Places that open'd their Gates to him: But the Deputies of the *Schafaites*, having an implacable Hatred for the *Hanafites*, whom they called *Rafezis*, that is to ſay, Hereticks, told *Hubbe* Nevian, whom they always accompanied, becauſe he much confided in them, that the People of *Com* were very mutinous, at which one need not wonder, ſince they follow'd the Doctrines of *Abouhanifa*; and, in fine, they ſo incenſed him againſt the Inhabitants of this City, that the *Mogul* General, under the pretext that one of his Orders had not been well obſerved, cauſed the greateſt part of them to be kill'd or carried away Slaves. After which, *Com* was plunder'd.

Mirconde, *p.* 31.

Abulfeda, *p.* 199.

This City was ſituate in thirty four Degrees and forty five Minutes of Latitude, about the middle of the way between *Casbin* and *Iſpahan*. Altho

Altho this Place had been very much defaced, it has been since perfectly repair'd, some Kings having kept their Court there; and there are still to be seen the Tombs of two Kings of *Persia*, *Schah-Sefi* and *Schah Abbas* II. which Tombs are very magnificent. *Hubbe* departed from *Com*, some few days after, and marched to *Hamadan*, having made Preparations for besieging it. So soon as he arrived in its Neighbourhood, and had made all things ready to storm this Place, all of a sudden he made a Peace with *Magededdin* who commanded it: At which the Army were the more surprized, because these People had appear'd more insolent than others who had not been pardon'd; nay, they had even committed some Outrages on the *Moguls*. The General's Enemies reported that he had suffer'd himself to be corrupted; but his Friends maintain'd that he had only follow'd the Grand Can's Orders.

An. Dom. 1221. Heg. 618. Mog. *The Horse.* Thevenot's *Voyages*, l. 3. p. 336. *Sir* John Chardin's *Voyages*, *p.* 459.

Hamadan was situate in thirty five degrees and ten minutes of Latitude, fifty Leagues distant from *Com*. 'Twas a great and populous City, and had often been the Abode of Kings. At the time when the *Moguls* approached it, it had very strong Walls, and a good Castle, which is now in Ruins. Its Beauty at present consists in its Gardens and Fountains, which take their Rise from the Mountain *Alvende*, not far from this Place, and where there are to the number of a thousand Springs. The *Persians* say this City was built by *Jemschide*, one of the first Kings of the antient *Persians*.

Abulfeda, *p.* 159. Mirconde, *p.* 31.

Hubbe Nevian led his Troops thence to *Dinever*, *Carmisin*, *Souvan*, *Halvan*, *Nehavende*, and several other Towns in *Yrac Agemi*, of which he render'd himself Master, and got great Riches. As for *Suida Behadeur*, who was gone

Mirconde, *p.* 32.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

to beſiege the City of *Casbin*, ſituate on the Confines of *Deilem*, he carry'd it by Storm, and put to the Sword fifty thouſand Perſons, in this City, in *Deilem*, and other the adjacent Countries. The Inhabitants of *Iſpahan* by a quick Submiſſion prevented the laſt Extremities of War. *Casbin* was ſituate in the thirty ſeventh Degree of Latitude, between *Rei* and *Abhar*. All theſe Expeditions were made in the Year of our Lord 1221, and of the *Hegira* 618. at the time when *Philip Auguſtus* was King of *France*, and *Henry* III. King of *England*. *Genghizcan* was then ſixty ſeven Years old.

The End of the Third Book.

THE

THE HISTORY OF GENGHIZCAN *the Great*, THE First EMPEROR of the Antient *Moguls* and *Tartars*.

The FOURTH BOOK.

The ARGUMENT.

THE *Conqueſts* Genghizcan *continued to make in his own Perſon, or by his Lieutenants in* Hircania, Azerbijana *or the Country of the* Medes, *and in one Part of* Fars; *that is to ſay, in the Kingdoms of the* Parthians, Medes, *and* Perſians: *in the Provinces of* India *beyond the River* Indus, *in that of the* Alans, *and other Countries bordering on* Muſcovy. *The Miſery of the great Queen* Turcan-Catun; *and what paſt between the Sultan* Gelaleddin *her Grandſon, and the* Mogul *Princes. The Puniſhment of* Cande-Tangut, *a Rebel who was Tributary to* Genghizcan. *And, laſtly, the Death of* Genghizcan, *which happen'd ſoon after he had diſpoſed of his Empire, and at the time when he was going to carry the War into the Southern* China, *called* Mangi *or* Matchin, *of which* Nanquin *is the Capital City.*

BOOK IV.

CHAP. I.

Genghizcan's *Expedition to the Country of* Balc, *antiently called* Bactriana. *The Siege of* Talcan.

WHILST *Genghizcan* made War in *Transoxiana*, and his Lieutenants subdued the Countries of the antient *Parthians*, *Gelaleddin*, Son of the King of *Carizme*, was in the Eastern Parts of *Corassana*, called *Balc*, or *Bactriana*, where he got together some Troops. He dwelt many Weeks in the City of *Balc*, which was the Capital, as it had been in times past when it was called *Bactra*. An. Dom. 1221. Heg. 618. Mog. *The Horse.*

The favourable Reception the Inhabitants of this City gave Prince *Gelaleddin*, displeased *Genghizcan*, and conceiv'd in him a mortal Hatred against

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

againſt them. And this Emperor's Army being extremely formidable, how valiant ſoever the Prince of *Carizme* was, yet he did not care to tempt his Fate by venturing a Battel, but remain'd in this Country only to fatigue the *Moguls* with the Troops he had with him: To accompliſh which, he made uſe of all the Advantages the narrow Lanes and Paſſages, the Woods and Rivers could afford an able General, who found himſelf much inferior in Strength to his Enemy.

At laſt the Grand Can having ſecured all the Countries ſituate beyond the *Oxus*, cauſed his Army to paſs over this River, and led them with all the ſpeed imaginable to the City of *Balc*. The great Succeſs of this fortunate Conqueror, the numerous Troops that follow'd him, and Fame, which magnifies every thing, all put together, ſoon determined the Inhabitants to open their Gates to him, without ſtaying to feel his Fury. The great Lords of the Country who had retired thither, went out with the City Officers to meet him, and make their Submiſſions to him, carrying with them an infinite number of rich Preſents. But he rejected their Offers, and ſaid, That People who had ſo kindly received and entertain'd his Enemy, could not have a ſincere Friendſhip for him, and that their Proteſtations were faithleſs. He recounted to them the Particulars wherein they had aſſiſted *Gelaleddin*: He mentioned the Troops they had raiſed for him even in their City, the Sums of Money they had furniſhed him withal to pay his Army: In fine, being fully informed by his Spies, how far they had aſſiſted *Gelaleddin*, he forgot not to remember to them every Particular. Then he reproached them in this manner: *Ought you not*, ſaid

Abulfarag. *p.* 292, 447. Mirconde, *p.* 39.

ſaid he, *to bluſh for ſhame, for having ſo little Love for your natural Prince, and ſo little Averſion to the Tyrants who have put him in Irons? Is it thus you ought to treat thoſe, who after having ſtripp'd* Amededdin *your Sovereign of his Kingdoms, have cruelly put him and his Son to death?* Mean time, the *Mogul* Army marched to the City, and the Inhabitants, knowing it was agreed to open the Gates, did not ſhut them againſt the Vanguard, which their Leaders would have go into the City. So that the Emperor ſeeing himſelf Maſter of the Place, cauſed an Order to be publiſhed, commanding all the Men immediately to go forth of the City into the Plain. They obey'd, tho they were not ignorant what the *Moguls* were uſed to do after their taking a City. When they were all aſſembled, the Grand Can cauſed the young People who were fit for Slaves to be ſet in a Place apart, and order'd the greateſt part of the old Men to be beheaded. Then the City was plunder'd, and the Booty diſtributed according to the *Mogul* Law. The Walls were beaten down, and the Caſtle demoliſh'd. The *Mogul* Army was greatly enriched by this City's Ruin; for there were all ſorts of Merchandize and Treaſure in *Balc*, becauſe it had always been a Place of great Trade. Moreover, it was full of Monuments of exquiſite Workmanſhip, and all things that could ſerve to adorn ſo great a City, it having been the Abode of many illuſtrious Perſons famous in all Arts, who had much contributed to its Beauty. The publick Buildings were ſpacious and regular. The Caravanſeras, or Inns to lodge the Caravans in, appear'd magnificent, as did alſo the Colleges and Moſques; and, according to *Mirconde*'s Report, there were

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Niſavi *in the Life of* Gelaleddin.

Bin Ketirzahaby *in* Inticabſalatin.

Abulcair, *p.* 22.

Fadlallah, *p.* 410.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

were no less than twelve hundred Baths or Hot-houses, in this City.

Abulfeda, *p.* 217.

It was situate in thirty six degrees and forty one minutes of Latitude, in a most fertile Plain, four Leagues distant from the Mountains, and eight from the *Oxus*. The Country round it was planted with Sugar-Canes and Lemon-Trees.

Jacut *in* Golius.

Schicardus assures us it was first built by *Cayumaras*, one of the *Pischdadien* Kings [t], who was the first that reign'd in *Persia* and *Media*. It was afterwards ruined by *Semiramis*, as *Diodorus* of *Sicily* reports, and repair'd by *Loraspe* the Father of *Hydaspes*, as *Herodotus* assures us, at the same that *Nebuchodonosor* ruin'd the City of *Jerusalem*. Its Suburbs were water'd by a River called *Dehac*, which having run thro all the Country, discharges itself into the River *Oxus*, about twelve Leagues from the City. It is to this day one of the capital Cities of the *Uzbecks*, and has its particular Sovereign, who wants not Forces, as well as the other Princes of his Nation, to oppose the *Persians* when they make war with them.

Mirconde, *p.* 39.

Abulfarag. *p.* 293, 448. Fadlallah, *p.* 410.

After the *Mogul* Emperor had thus reduced the City of *Balc* to his Obedience, he sent Detachments out of his Army to *India* and *Persia*, and left a considerable part of his Troops in *Transoxiana* to keep it in awe, whilst he went to *Tocarestan*, to besiege the City of *Talcan*, which was but seven days Journey from *Balc*, and was esteemed the strongest City in all *Asia* for its Situation, it being built upon a very steep Mountain called *Nocrecouh*. But he had but just began the Siege, when he had Infor-

[t] That is to say, the first of the Kings of *Persia*.

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mation that the Sultan *Gelaleddin*, not finding himſelf in a condition to venture a Battel, was retired towards the ſtrongeſt Places of *Coraſſana* with what Forces he had been able to get together, and that it was believed he was already got to *Niſchabour*. On this News he detached ſixty thouſand Men to purſue him, and prevent his making any farther progreſs; he join'd theſe with another Detachment of twenty thouſand Men, whom he had a little before ſent into *Mazendrane* to recruit the Army of the Generals *Hubbe* and *Suida*, which when they firſt went on their Expeditions conſiſted of thirty thouſand *Moguls*, and was now diminiſhed by the Loſs of ten thouſand. He gave the Command of this great Detachment to Prince *Tuli*, and order'd him to go and find out the Sultan *Gelaleddin*, and to beſiege the City of *Niſchabour*, if he was ſtill there; but if he was gone thence, to lay ſiege to *Merou* before he undertook any thing againſt *Niſchabour* or *Herat*, to the end he might weaken *Coraſſana* as much as he poſſibly could, and ſo facilitate the conquering the reſt of this Country, in which the other Generals had already taken ſome Towns. An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Whilſt *Tuli* went to execute his Father's Commands, *Genghizcan* planted the Engines before *Talcun*, which he vigorouſly attack'd, but the Beſieged defended themſelves with great Reſolution. They anſwer'd his Engines with theirs, and threw Fire for Fire. All who were in the Place ſtrove to outvy each other in Bravery; and having a great ſtore of Ammunition, and Proviſions of all ſorts, they flatter'd themſelves they ſhould be able to hold out a long time. Beſides which, the Beſiegers had neither Ground nor Trenches to ſhelter them when Abulfarag. *p.* 293. Fadlallah, *p.* 413. Mirconde, *p.* 39.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

when they made their Attacks; they had only ſome Blinds to defend them from the Darts and Wildfire. The Beſieged killed ſo great a number of them, that the Emperor's Army was conſiderably diminiſhed. This Prince repented his having meddled with this Place, yet could not bear to be diſappointed; and fearing he had not Troops enough to reduce it, he ſent two Couriers, one after another, to *Tuli*, with Orders to return to him forthwith, without mentioning his Reaſons for ſo doing: He only told him he recall'd him becauſe of the exceſſive Heats which now began to be ſenſibly felt. In the mean time, the Grand Can made his Army reſt for ſome Weeks, and took care they were well fed, which perfectly recover'd and put them in good heart.

Fadlallah, *p.* 413.

He then called all the Engineers together, to conſult with them of the means by which they might be able to reduce *Talcan*; but the Methods they propoſed ſeeming to him very uncertain, he reſolved to ſcale the Mountain on all ſides, let the Danger be what it would, that ſo he might oblige the Beſieged, being every where aſſaulted, to divide their Forces. In order to this, he cauſed to be made with all ſpeed, a great number of Grappling-Irons, long Nails, Hooks, Ladders, and Ropes, to aſcend the Rock, and made many vain Attempts to ſcale it ſeveral times; for the Beſieged, who kept on their Guard, received the *Moguls* with their uſual Bravery, and kill'd a very great number of them. Yet *Genghizcan* had them ſupported with ſo many ſorts of Engines when they mounted the Ladders, that at laſt a great many Soldiers were got together on the top of the Mountain with their Arms, which they had faſten'd round them; which ſo aſtoniſh'd

aſtoniſhed the Beſieged, that running haſtily to repulſe them, they imprudently left ſome Poſts unguarded, of which the *Moguls* immediately ſeized, and enter'd the Town. The Beſieged ſoon having notice of this Misfortune, returned in Confuſion to oppoſe their Enemies, and drive them out; but the *Moguls* were too ſtrong for them, and put them all to the Sword: and being animated by the Remembrance of the Fatigues they had ſuffer'd for ſeven Months paſt, which time the Siege had laſted, they exerciſed all the Cruelties imaginable. An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Talcan was ſituate between *Merou* and *Balc*, in thirty ſeven degrees and twenty five minutes of Latitude, and dependant on *Tocareſtan*. The firſt City of this Name, which had been heretofore very flouriſhing, was not ſtanding in the time of *Genghizcan*, and there was nothing left to be ſeen of it but the Citadel, which a Prince of *Tocareſtan* had cauſed to be built on the top of the Mountain *Nocrecouh*, ſo called becauſe of the Mines of Silver which it encloſed. This Citadel being very large, they gave it the Title of a City or Fortreſs, with the Name of *Talcan*. Thus the Emperor took this Place without Prince *Tuli*'s Aſſiſtance, who did not arrive before its Reduction. The Princes *Octai* and *Zagatai* alſo return'd from *Carizme* at the ſame time; but *Touſchi* was gone to his Governments. We ſhall now make mention of what *Tuli* did during the ſeven Months that he was gone from the Emperor. Condemir *in* Habibaſſuyar, *p.* 7. Abulfeda, *p.* 217. Jacut *in* Golius. Abulfarag, *p.* 293. Mirconde, *p.* 238.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

CHAP. II.

Prince Tuli's *Expedition againſt the Sultan* Gelaleddin, *Son of Sultan* Mehemed. *The Sieges of the Cities of* Merou *and* Niſchabour.

Mirconde, *p.* 41.

PRINCE *Tuli* was no ſooner enter'd *Coraſſana*, but he ſent Orders to twenty thouſand Men, of whom we have ſpoke before, to hold themſelves always in a readineſs to join him in caſe of need. He ſent word alſo to *Hubbe* and *Suida* to come to him; and after having conſulted with them about the Enterprizes he deſign'd to undertake, he ſent them back into *Perſia*, where their Troops were encamp'd.

Fadlallah, *p.* 413.

Condemir, *p.* 8.

'Tis true, *Gelaleddin* had taken the Road to *Niſchabour* with all the Troops he had, deſigning there to get ſuch an Army together as ſhould be able to reſiſt the *Moguls*. For this purpoſe he ſtaid a whole Month in this City, having writ to the Governours of the Frontier-Towns, and other Places which were ſtill obedient to him, to ſend him all the Soldiers they could furniſh; and order'd the Lords who in the Confuſion his Empire now was in, had made themſelves Maſters of the Provinces they lived in, to come and join him with ſpeed, with all the Troops they could poſſibly raiſe. He aſſured them in his Letters, that he would never think of what was paſt, but would con-

confirm them in the Poſſeſſion of the Governments they had gotten: and he thence diſpatched Meſſenger upon Meſſenger to get his Orders perform'd. An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Prince *Tuli* did not give him time to get a great Army together, but marched towards him with extraordinary Diligence. So ſoon as *Gelaleddin* was inform'd of his being enter'd into *Coraſſana*, and that he was marching towards *Niſchabour*, he went out of this City, and it was as much as he could do, to conduct the Troops he had with him in ſafety to the Fortreſs of *Cahera*, where he received the News of *Talcan's* being beſieged. Tho *Gelaleddin* was brave and wiſe, yet he was at this time almoſt diſtracted. He curſed his Fate, which ſeem'd now bent againſt him, and yielded himſelf up to Deſpair. He had an Inclination to ſhut himſelf up in *Cahera*, and wait the *Moguls* coming; but the Governour perſuaded him from this Deſign, repreſenting to him, *That a Prince of his Reputation and Merit ought not to ſhut himſelf up in Forts and Citadels, tho they were built on the Heads of the Twin-Stars, or Horns of* Taurus *or the* Pleiades. Theſe are the Words of the Hiſtorian *Niſavi*. Niſavi *in his Life of* Gelaleddin, *p.* 88.

This bold Remonſtrance awaked the Prince's Courage, who ſtrait cauſed to be brought to him all the Money he had ſaved, to diſtribute to his Soldiers. After which, he went to the City of *Boſt*, in the Province of *Segeſtan*, where he found one of the Officers of his Army who had eſcaped the Maſſacre of *Balc*, and he inform'd him of the Forces *Genghizcan* had with him before *Talcan* and in other Places, and told him it was believed he had near eight hundred thouſand Men in pay, including the Gariſons he had in the Cities. This News made *Gela-*

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

leddin tremble, who comparing his own Weakneſs with the Enemy's Strength that purſued him, wiſhed, ſays *Marrakeſchi*, that *thick Darkneſs would cover the whole World, and take place of the Light.*

Seige of Merou.

Tulican after a long March into *Coraſſana*, learn'd that *Gelaleddin* was gone from *Niſchabour*, and therefore, according to the Emperor his Father's Orders, he took a Reſolution to go and beſiege *Merou*. So ſoon as it was known in this City that his Army approached, Factions and Diſſentions began to ariſe. A general Council was held, where ſome, to ſupport their Advice which was to yield, reaſon'd thus, that all the Countries and Places which had reſiſted, were intirely ruined; others, who were willing to defend the City, repreſented to the Aſſembly, to ſupport their Opinion, the Cruelties executed on the Inhabitants of *Balc*, who had ſubmitted. After many Diſputes, the Mufty's Party, who were reſolved to ſurrender the Place, carried it againſt the Cady's, who oppoſed it, and proteſted againſt all that ſhould be done contrary to the Intereſt of the City.

Condemir, *p.* 8.

Mirconde, *p.* 41.

The Mufty's Party immediately ſent Deputies to meet the *Mogul* General, who received them kindly, and granted them the Conditions they deſired, which was, not to enter the City with more than ſeven thouſand Men, on condition that the People ſhould obey, and pay the Grand Can the yearly Tribute then to be agreed on. But it ſo happen'd during theſe Tranſactions, that a certain *Turk* named *Bouga*, who had been Captain of the Sultan *Mehemed's* Guides, knowing it was reſolved by ſome to ſurrender the City, enter'd into it, and fully reſolved to defend it. The *Turcomans*, whoſe number were conſiderable, ſupported him;

Id. *p.* 42.

him; and the Cady's Party, who wish'd no better, join'd with them. *Bouga* had for some days the absolute Command of all, and finding how sweet it was to govern a great People, resolved to spare nothing that could secure him in the Post which Fortune had raised him to. Therefore when *Megir*, a great Lord who had belong'd to the old Sultan's Court, a Man who had the greatest part of his Estate in that Country, and a Palace in the City, would have come into it, *Bouga* used all his Endeavours to keep him out; but that Lord enter'd in spite of him, and all the Cady's Party chose rather to obey him than *Bouga*, who was soon forced to quit a Station which he had found so agreeable in the few days he enjoy'd it. An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Megir was the Son of a Lady whom Sultan *Mehemed* had loved, and afterwards given in Marriage to one of his Courtiers. He put himself at the Head of those who seem'd resolved to defend the Place; and notwithstanding the Mufty's Party opposed it, the Gates of the City were shut, and Preparations made to maintain a Siege. Mean time, Prince *Tuli* came up, and encamp'd before the Walls of the City, and dispos'd all things to assault it. He learned by some Prisoners that were taken and brought before him, the State of the Place, and promised himself to be soon Master of it, yet he found more Resistance than he expected. *Megir* tired the Besiegers with frequent Sallies, amongst which he made one so successful, that he cut above a thousand of the Grand Can's best Houshold-Troops in pieces. *Tuli* much regretted these brave Men, and to be revenged, gave a general Assault, which the Besieged sustain'd with a most amazing Resolution, and the *Moguls* were repulsed with Loss for twenty two Mirconde, *p.* 44.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

days together: in which time the Beſieged were greatly weaken'd, and *Megir* finding that he ſhould ſoon be overcome, choſe to ſubmit. *Gemaleddin*, one of the chief Men of the City, was of his opinion; and both having perſuaded their Faction to it, ſent great Preſents to *Tuli*, offering him the City. The *Mogul* Prince treated them better than they expected; for he gave them Protection for their Goods and four hundred of their Friends, on condition that they gave him a faithful account of all the rich People in the City, which they did, giving him a Liſt of them. After which, the *Moguls* enter'd the Place, and according to their uſual Cuſtom, made all the Inhabitants go forth of it, one part of whom they made Slaves of, and they cut the Throats of the reſt. *Tulican* gave the Government of *Merou* to *Ziaeddin*, a Lord of that Country, who had done him conſiderable Services. But when the *Mogul* Prince was gone away from this City, *Ziaeddin* was kill'd by *Barmaze* his Lieutenant, and the Country fell again into Confuſion.

Abulfeda, *p.* 215.

The City of *Merou*, call'd alſo *Schahigehan*, was ſituate in thirty ſeven degrees and forty minutes of Latitude, to the Northward of another City called *Merou Erroud*, and from which it was but five Leagues diſtant. *Schahigehan* ſignifies King of the World; and this Name was given to the City becauſe Sultan *Malieſcha*, one of the greateſt of the *Seljukides*, extremely loved it, by reaſon of its fine Situation, the Serenity of the Air, and the Fertility of the Ground. He had cauſed it to be built with deſign to make it the Place of his Reſidence, and accordingly paſt the greateſt part of his Life in it, and died there, for whom they erected a moſt magnificent Tomb.

This

This City produced several learned Men, and *Jacut* assures us that he had seen there three publick Libraries, in one of which there were twelve thousand Volumes in Manuscript. Some will have it that this City was first built by *Tahmuras*, the fourth of the first Kings of *Persia*, called *Pischdadians*; and others say it was built by *Jamanii*, the Daughter of *Artaxerxes Longimanus* King of *Persia*. It was situate in a sandy Plain, which produced Salt. Three Rivers render'd it a delicious Place; and it was equally distant, that is, twelve days Journey, from *Nischabour*, *Herat*, *Balc*, and *Bocara*. An. Dom. 1221. Heg. 618. Mog. *The Horse.* Jacut *in* Golius.

Since the Death of Sultan *Mehemed*, the *Moguls* under the Conduct of the Generals *Hubbe* Nevian and *Suida Behadeur*, had render'd themselves Masters of all the Western Parts of *Corassana* by taking a great number of Cities: But they had still left *Nischabour* in Peace, because at the beginning of their Expedition, as has been before related, they had made a Treaty with the Inhabitants of this City, who had sworn Fidelity to them. Nevertheless, when they saw *Gelaleddin*, the Son of the Sultan their Master, appear in their Country, they were so touched with seeing this Prince wander from one Province to another, that they could not refrain from giving him some Assistance, and secretly furnished him with all the Refreshments of which his Troops stood in need; nay, they even gave him Money to raise Forces. But they took all the Precaution imaginable to hide what they did for him. And in effect, *Tulican* came not to the knowledge of it; but by misfortune the Grand Can was inform'd of it by his Spies, and was so enraged, that he resolved that Hour to besiege *Nischabour*. He writ to Prince *Tuli*, who was then in the Eastern Parts Schicardus *in* Taric Beniadem. Scherif Idrisi, *or the* Nubian *Geographer.*

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

of *Coraſſana*, to lay aſide all his other Deſigns, and go and beſiege *Niſchabour*, and make them feel the ſevereſt Chaſtiſements that could be inflicted on rebellious Cities. On the receit of theſe Orders, Prince *Tulican* quitted the Country of *Merou*, of which he had juſt before taken the Capital, and went to *Niſchabour*, the Inhabitants of which not hoping for any Pardon or Mercy, reſolved to defend themſelves to the laſt Extremity.

Siege of the City of Niſchabour *in* Coraſſana.

Marrakeſchy, *p.* 15.

The Command of the Vanguard of the *Moguls* was given to Prince *Tafar*, who had brought the Troops from *Mazendran*; but this Captain, at his Arrival at *Niſchabour*, had the ill Fortune to be wounded with an Arrow in the Navel in a Sally which the Inhabitants made upon the *Moguls*, and died of his Wound. This Accident obliged *Tuli* to take more care and precaution than he had before done to render his Enterprize ſucceſsful. He defer'd the Siege for ſome days, becauſe the Engines were not ready, and made his Army encamp to the Eaſtward of the City, near a Town call'd *Touſchanian*. The Country round it was full of pleaſant Springs and Trees, and here the Workmen could conveniently make Blinds, Battering-Rams, and other Inſtruments for War. So ſoon as all was ready, they batter'd the City with above twelve hundred Engines. The Beſieged defended it like Lions; but after three days Siege the *Moguls* having perceived a ſecret Paſſage which the Ruins of a Wall falling down diſcover'd, enter'd by that Way, and ſurprized the Place, making a terrible Slaughter of the Inhabitants. They ſpent a Day and a Night in plundering this miſerable City, and reduced to Slavery an infinite number of young People; nay, the greateſt part of all thoſe who eſcaped

Condemir, *p.* 8.

Fadlallah, *p.* 413.

the

the Edge of the Sword, died underground in Caves and Vaults which they had made to save themſelves in: In fine, all the City was deſtroy'd, and there was nothing left ſtanding neither Moſque, Fortreſs, Houſes, Towers, nor Walls, all was razed to the very Foundations; and they levelled the Ground in ſuch a manner, that if the Hiſtory of *Coraſſana* may be credited, Horſes might run over it without ſtumbling. It is alſo related that they ſpent twelve days in counting the Dead who belong'd to the City, and that comprehending thoſe who were ſlain in ſome other Places which belong'd to *Niſchabour*, where *Tuli* ſent ſome of his Troops, 'tis computed that the *Moguls* kill'd to the number of ſeventeen hundred and forty ſeven thouſand Perſons; which ſeems altogether incredible, at leaſt if they do not comprehend in this number all thoſe who periſhed in the Ruins, and in ſome other Towns which were dependant on *Niſchabour*, and taken at the ſame time. An. Dom. 1221. Heg. 618. Mog. *The Horſe.* Niſavi's *Life of* Gelaleddin, *p.* 75. Marrakeſchy, *p.* 15.

After the Deſtruction of this City, *Tulican* received an Order from the Emperor his Father to repair to him. *Niſchabour* had often been the Capital City of *Coraſſana*. One Hiſtorian pretends that it took its Original from *Sapor* King of *Perſia*, who had cauſed it to be built, and ſirnamed it the Cloſet of the Eaſt, becauſe in his time it was full of all ſorts of Curioſities, which its great Trade drew into it. And tho the *Moguls* had put it into the Condition we have juſt before related, yet in ſome time after it was reſtored to its former Greatneſs, being rebuilt, and all things done that could contribute to adorn a City; and the fineſt Water in the World, which ſprung from the neighbouring Mountains was brought into it by Canals. It is out

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

out of these Mountains that they get the Oriental *Turquoise* Stones, which are called in the *Levant*, *Pirouze Nischabouri*, to distinguish them from others. This City was but twelve Leagues from *Tous*, or thereabouts, where the celebrated *Nassir Eddin Tousi*, a great Astrologer, and Author of certain *Ephemerides*, was born, as likewise many other learned Men. This *Nassir* puts the Situation of these two City in thirty seven degrees of Latitude. *Tous* was only a little more to the South East of *Nischabour*. The City of *Tous* was at the same time ruined by the *Moguls*, but it was rebuilt a few Years afterwards, and has been since this Misfortune one of the most beautiful and most celebrated Cities in the *Persian* Empire. *Ismael Sefevi*, the first King of the Family of *Sefevi's*, that is to say, of the Descendants of *Schec-Sefi*, who at that time reign'd in *Persia*, caused it to be enclosed with strong Walls, and three hundred Towers. This King then made it the Capital of *Corassana*, by the Name of *Meschehed*; and as several other Princes before him had chose to have their Tombs there, so he chose to have his: and many of his Successors, after his Example, have been buried there.

Nassir Eddin Tousi's *Geography.*

Tous *was the City which is at present called* Meschehed Corassana.

When Prince *Tuli* had finished the Sieges of *Nischabour* and *Tous*, he led his Army before *Herat*, whither he had been told that *Gelaleddin* was retired; but it was a false Information, for this Prince had taken the Road to *Bost*, a City in the Province of *Segastan*, and had no thoughts of retiring to *Herat*, which was governed by a *Mahometan* Lord, who tho he was his Subject, yet was his Enemy: This Lord's Name was *Schamseddin*. He had surprized this City in the Absence of *Emin Melic* the Sultan's Uncle, who possess'd this Country by Agree-

Condemir, *p.* 8.

ment.

ment. And this *Schamſeddin* was not the only Perſon who had been guilty of theſe ſort of Uſurpations; for the greateſt part of the Governours had done the ſame thing in the other Provinces during the Confuſion the Empire was in. And thus Sultan *Gelaleddin* was deſpoiled of almoſt all his Provinces. An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

The *Mogul* General arrived at *Herat* in twelve days, and immediately laid Siege to the City. *Schamſeddin* defended it courageouſly, and there paſt not a day in which he did not come to Blows with the *Moguls*. And tho this Lord was not generally beloved becauſe of his Uſurpation; yet the Advantages he daily gained over the Beſiegers, eſtabliſhed his Authority, and gave them hopes of good Succeſs: But the eighth Day of the Siege he was kill'd in fighting, and the Inhabitants of *Herat* believing that no other amongſt them was ſo well able to ſuſtain the Charge againſt the *Moguls*, reſolved to yield, and Deputies were ſent to *Tuli*, to make Propoſals. The Reſiſtance he had already met with before this City, and the Bravery of the General, whoſe Death he knew nothing of, made him condeſcend to Terms with them, after he was well aſſured that *Gelaleddin* was not in the Place. He required nothing of the Inhabitants but to ſubmit themſelves, and ſwore that no Man in the City ſhould receive damage either in his Goods or Perſon, and told them they ſhould every Year pay to the Grand Can but one half of the Tribute they uſed to pay to Sultan *Mehemed*. When the *Moguls* enter'd the City, they exactly obſerved this Capitulation with reſpect to the People of *Herat*; but the Gariſon, and all the Officers belonging to the Sultan, who were to the number of twelve thouſand, were put

Siege of Herat, *the Capital of* Coraſſana. Condemir, *p.* 8. Marrakeſchy, *p.* 16.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

to death. *Tulican* made *Aboubequir* Governour of this City, and cauſed an Oath of Fidelity to be adminiſter'd to the Inhabitants, and with ſixty thouſand Men went for *Talcan*, whither his Father had recalled him.

Herat has always paſt for a very ſtrong City, and at preſent ſerves for a Rampart to the *Perſians*, and preſerves their Frontiers againſt the *Uzbecks*. It is ſituate on the River *Heriroude*, in the thirty fourth degree and thirty minutes of Latitude, within two Leagues of a Mountain which had on its Top a celebrated Place, where the *Perſians* with their Magi's went to worſhip the Fire, and perform the other Rights and Ceremonies of their Religion; which ſome Worſhippers of Fire, whom the *Perſians* call *Guebres*, or *Anteſchpereſt*, to this day perform in a Place built out of its Ruins.

Marrakeſchy, *p.* 16.

That particular Country in which the City of *Herat* ſtood, was the *Aria* of the Antients. *Alexander* the Great was its Founder, according to *Mirconde's* Opinion; and it was no ſmall Honour to *Herat*, that it was the native Country of this illuſtrious Author, who has given the Deſcription of it in the Oriental Hiſtory, which he compoſed in the *Perſian* Language, entitled *Raouzeteſſafa*, that is to ſay, the Garden of Pleaſure. The City and Country is very populous. The Inhabitants are for the moſt part honeſt and courteous People, and the Air is excellent.

Herat *the Birth-place of* Mirconde.

CHAP.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

CHAP. III.

The Sieges of the Cities of Bamian, Candahar, *Frontier-Towns of* India *on the side of* Persia.

AFTER the taking of *Talcan*, the Emperor held several Councils with his Son, and caused his Army to march towards *Bamian*, still waiting for News of Sultan *Gelaleddin*, and the Troops whom he had sent towards *India*, to search for him, if he came that way, or take such Places as might be useful to his farther Designs. Abulfarag. *p.* 293. Mirconde, *p.* 40.

The Sultan *Gelaleddin* staid long enough in the City of *Bost* to raise Troops; but when he learn'd the Strength of the *Mogul* Army, he found himself in a great Dilemma, and knew not what course to take, whether to resist or fly, both appearing equally dangerous. At last the extreme Danger he was in awaken'd his Courage, and he resolved to oppose his Enemies, even to Death. Thus determined, he departed from *Bost*, endeavouring to get into *Gazna* before the *Moguls* could arrive there to take it; so he led his Army, which consisted of about twenty thousand Men, towards *Zebulestan*, without staying in any Place by the way, and arrived safely at *Gazna*, which was twenty four days Journey from *Bost*. Nisavi's *Life of* Gelaleddin.

Gazna, which *Ptolomy* places in *Quirman*, was situate in thirty three degrees and five minutes Abulfeda, *p.* 219.

of

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

of Latitude, and had always been a City of great Trade for all ſorts of Merchandize brought from *Zagatai*, *Perſia* and *India*. It had been the Capital of the Sultan *Mahmoud Gaznavi's* Empire, the moſt potent Prince of all the Eaſt in the time that the *Seljukides* began to make any Figure. A Lord called *Kerber Melic* commanded in this City, during the Abſence of the Sultan *Gelaleddin*; but the Misfortunes of the Sultan his Father had much alienated the Minds of the People, ſo that there remain'd but little Obedience in the People of *Gazna*, as well as in moſt other Places. For which reaſon, ſome time before this Prince's Arrival in that Place, there had been many Diſturbances cauſed by the Diviſions amongſt the great Lords. Yet the Sultan *Gelaleddin* was received in *Gazna* with all the Affection that a People who paſſionately loved their King, could teſtify at his Return after a long Abſence. The Author who relates this, ſays, That the Inhabitants were as much overjoy'd at his Arrival, as the *Muſſulmen* at the end of the *Ramadan*, when the new Moon, which puts an end to the Faſt, appears. This Prince would not mix Sorrow with their Joy, by puniſhing thoſe who had been guilty of Crimes againſt him, which he might juſtly have done; but he diſſembled his Reſentments, and defer'd till another time the Puniſhment of their Crimes.

Niſavi's *Life of* Gelaleddin, *p.* 110.

The Grand Can having information that *Gelaleddin* was at *Gazna*, haſten'd his March, that he might ſurprize him; but he was ſtopp'd in *Zabuleſtan* by the Gariſon of *Bamian*, which he hoped to take without Oppoſition, but it coſt him more time and trouble than he imagined.

Mirconde, *p.* 40.

The

The Governour absolutely refused to surrender, whatever Summons were sent him, and protested that notwithstanding all the *Moguls* Menaces, he would defend the Place to the last Drop of its Blood, since it was intrusted to him. This Answer obliging *Genghizcan* to besiege it in form, he had many Difficulties to surmount, because the Inhabitants, having long expected to be attack'd, had ruined all the Country round about the City, to deprive the Enemy of all means of Subsistance. The very People of the Province had carried away all the Stones, and other things that might be of use to the Besiegers; so that for four or five Leagues round *Bamian* there was nothing to be found that could be of any service to the *Moguls*. They had just begun to batter the Place, when a Courier arrived in the Camp from the General who commanded the Forces *Genghizcan* had sent towards *India*, to inform him of the total Defeat of his Army by *Gelaleddin*, which happen'd in the following manner.

An. Dom. 1221. Heg. 618. Mog. *The Horse.* Abulfarag. *p.* 293. Mirconde, *p.* 42. Marrakeschy, *p.* 16.

Two or three days after *Gelaleddin* was got into the City of *Gazna*, he learnt that there were *Moguls* in that Neighbourhood who besieged the City of *Candahar*, and had Orders to watch his Motions. This News was the more afflicting to him, because he could not relieve the Place; but he knew at the same time that *Emin Melic*, the Son of his Uncle by the Mother's side, was not far off from him. This Lord was come out of *Herat*, not only to watch the *Moguls*, whom he saw every where victorious, but also to seize of some Places situate in the Mountains in the Country of *Segestan*, which were very necessary to be secured, for the Preservation of *Herat*. In his Absence, *Schamseddin*,

Nisavi's *Life of* Gelaleddin, *p.* 116.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

din, as we have ſaid before, commanded in this City.

Emin Melic had with him ten thouſand *Turkiſh* Horſe, well mounted, and well equipp'd, all reſolute Men. *Gelaleddin* ſent to compliment him, and let him know that he deſired him to come to him ſince they were ſo near one another, and that if he would come, it muſt be quickly, for there was no time to loſe. *Emin Melic* made no ſcruple to go and offer him his Service. The Sultan ſhew'd him all the Demonſtrations of Friendſhip and Confidence in him, and to try his Sincerity, told him, that a Body of *Moguls* were now before *Candahar*, and that he deſign'd to go and raiſe the Siege. *Emin Melic* conſented to join his Troops with the Sultan's. And thus agreed, the next day they began their March, conducted by skilful and truſty Guides, having ſent a Man poſt, before they ſet out, to the Governour, to give him notice that he ſhould be relieved. This Perſon made ſuch haſte, that he arrived at *Candahar* before the Citadel was taken. There he learnt by ſome Spies the State of things; that the *Moguls* were no ways afraid of any Succours arriving, and the Beſieged ſtill made a vigorous Defence, but that they were not able to do ſo much longer.

Niſavi, *p.* 116.

Niſavi, *p.* 110.

Gelaleddin held a Council to conſider what was to be done; and it was reſolved to attack the Enemies in the dead of the night. In order to which, the Troops marched without being diſcover'd, and ſurprized the *Moguls* who were beſieging the Citadel, having already taken and plunder'd the Town. They finding themſelves briskly attack'd by Men who appear'd to be brave, and not knowing their Number, and at the ſame time by the Governour, who

who came out of the Citadel upon them with all his Garison, suffer'd themselves, as one may say, to be kill'd without making any resistance; so much Power has Fear and Surprize over the Minds of Men, that it can intimidate the most Daring. In a few Hours the Town was seen full of dead Bodies of *Moguls* and *Tartars*; and *Gelaleddin* having had the Prudence to post Troops at all the Avenues of the City, few of those who thought to find Safety by Flight, escap'd the Sword of the *Carizmeans*. All the *Mogul* Army that was at *Candahar* perished. The Soldiers of the Sultan and *Emin Melic*, got the Booty the Enemies had acquir'd in their March thither; and had been greatly enriched, had they not been obliged to restore to the Inhabitants one part of what the *Moguls* had taken from them, when they plunder'd the City. After this good Success the Sultan endeavour'd to animate his Soldiers with further hopes. He repair'd *Candahar*, and return'd to *Gazna*, which he enter'd in triumph. *Emin Melic* engaged himself afresh to him, and promised never to abandon him, for which reason their Troops did not separate. And this Lord ever after show'd himself a good Relation, and a faithful Servant to *Gelaleddin*.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

CHAP. IV.

Prince Coutoucou's *Expedition againſt the Sultan* Gelaleddin. *The Continuation of the Siege of* Bamian.

Abulfarag. *p.* 293.

THE News of this Defeat was carried to *Genghizcan* by a Captain who had eſcaped from *Candahar*. This Prince was extremely afflicted, and reſolved to be revenged as ſoon as poſſible. In order to which, he cauſed the Attacks to be redoubled; but not being able to take *Bamian* ſo ſoon as he deſired, he determin'd to ſend *Tulican* againſt *Gelaleddin* with an Army of eighty thouſand Men. He was juſt going to ſend away this Detachment out of his Army, when another Courier arrived, to advertiſe him of the Revolt of the Country of *Herat*, in breach of the Treaty they had made with Prince *Tulican*. The Emperor was greatly enraged: He order'd this Prince to be called before him, and blamed him for not having put to the Sword all the Inhabitants of the City of *Herat*. 'I forbid you, ſaid he, ever 'to ſhow any mercy to my Enemies without 'an expreſs Order from me. Know henceforward, that Compaſſion reſides only in mean 'Souls; 'tis only Rigour that keeps Men in 'their Duty, and a vanquiſhed Enemy is not 'tamed, but will ever hate his new Maſter.' Then he bid him go and apply himſelf to the Duties of his Poſt as uſual, and named *Coutou-*

Fadlallah, *p.* 414.

Condemir, *p.* 9.

cou

cou Nevian to go againſt *Gelaleddin*. *Coutou-cou* departed at the Head of eighty thouſand Men. An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

After his Departure, the Grand Can cauſed a Mount of Earth to be caſt up before the City in a Place where he deſign'd to make the fierceſt Aſſault; and they by his Order built Towers of Wood, the Height of which was equal to that of the Walls of the Place, to the end he might more conveniently incommode the Beſiegers with his Engines which were placed on the Platforms. He fear'd the Fire which the Beſieged threw, leſt it ſhould burn his Towers and Machines; but an Engineer promiſed to preſerve them, provided he would permit him to have every day kill'd as many Cows and Horſes as would cover the Works with their wet Skins, which the Emperor gave him leave to do; and by this means the Fire thrown from the City had no effect, becauſe it was extinguiſhed, or fell to the Ground, ſo ſoon as it came againſt the Skins, to which it would not ſtick or faſten. The Engines in the City did not fail to caſt down a great many of thoſe of the *Moguls*; and the Reſiſtance of the Beſieged being very obſtinate, becauſe their Walls were exceeding ſtrong, the Beſiegers at laſt began to be in want both of Stones and Wildfire: ſo that they ceaſed for ſome time to attack the City, becauſe they were obliged to ſend farther off for Flint-ſtones, Mill-ſtones, and other things proper to batter the Walls, and fling out of the Engines. When they renew'd their Attacks, the Beſieged made ſuch furious Sallies upon them, that they overthrew whole Squadrons of them, and ruined their Towers and Engines; and it is certain, that if the Em-

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

peror had not had ſo vaſt an Army, he had been obliged to raiſe the Siege.

He was juſt returned to his Tent from making an Attack, when a Courier arrived from *Coutoucou* Nevian, who informed him that he was within a day's Journey of *Gelaleddin*, and gave him a particular Account of his March, and the Order he had made the Army to march in, to avoid ſeveral Ambuſcades that had been laid for him; and likewiſe in what manner the Enemy was encamp'd, of the number of their Troops, and in fine, of all that he had learnt by his Scouts. When the Grand Can underſtood that the Sultan *Gelaleddin*, with the Reinforcement of *Turks* that had join'd him, could make up an Army of ſixty thouſand Men, he ſeem'd much ſurprized; and this Supply made him apprehenſive leſt ſome other new ones ſhould arrive to join him, which might moleſt his *Moguls*.

In truth, Sultan *Gelaleddin* had received thirty thouſand Men more, which were brought him by three Lords of his Father's Court, who were join'd in League together, and dwelt in this Country in fortified Places. They told him that having learn'd the *Mogul* Emperor had ſent an Army towards the Frontiers of *India* to fight him, they were come to offer him their Aſſiſtance, and to join their Troops to his. He received them with much Joy, and proteſted he would never forget the Favour they had now done him. Theſe Captains were *Turks*, and had belong'd to the Sultana his Grandmother, and by conſequence were no Friends to *Gelaleddin*; but the Danger that threaten'd them if this Prince was conquer'd, made them reſolve to aſſiſt him.

Fadlallah, *p.* 415.

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He put himself at the Head of his Army; and tho he very well knew the *Moguls* Army was by a fourth part superior to his, yet he delay'd not to go and meet them. He came up with them just beyond a Town called *Birouan*, within a days Journey from *Gazna*, where they were entrenching themselves. In truth, *Coutoucou* being inform'd that *Gelaleddin*'s Troops, flush'd with the Success they had had at *Candahar*, were marching towards him with great Vigour, judged it best to delay the time with them, and let them cool a little, rather than venture to provoke them to a Battel. But the Sultan broke all his measures to avoid fighting, and took the Advantage of the good Disposition his Army was in; so he marched directly up to the *Moguls*, and resolved to force them even in their Intrenchments. *Coutoucou* had advice of their coming by his Scouts; and not being willing that any should have cause to reproach him that he had hid himself, and yet had an Army superior to his Enemies, he caused them to march out of their Intrenchments, and went to meet the Sultan.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Nisavi, *p.* 110.

The Battel of Birouan *gained by* Gelaleddin *over the* Moguls.

Fadlallah, *p.* 417.

The *Moguls* Vanguard, commanded by an *Emir*, immediately charged *Gelaleddin*'s, which was led by *Emin Melic*, who overthrew the foremost Squadrons; but *Coutoucou* detached fresh Troops to support his Vanguard, which routed that of the Enemy's. The Sultan immediately caused his main Body to advance, and putting himself at their Head, attack'd the *Moguls* in the Center, where *Coutoucou* was. The Shock was terrible, and during some hours both Sides had the Advantage by turns; but at last Victory declared herself on *Gelaleddin*'s side. The *Moguls* were obliged to abandon the Field of Battel, and fled in disorder, and all those who re-

Fadlallah, *p.* 418.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

remained not in the Field wounded or ſlain, retired to the Mountains.

The Sultan after the Action gave the Praiſes due to his Lieutenant Generals, and to others the Rewards they merited. They took a great number of Priſoners in the Fight; and 'tis ſaid of *Gelaleddin*, that having cauſed them to be all brought into his Preſence, he reproached them with their Cruelties, and cauſed Nails to be thruſt into their Ears, to revenge, as he ſaid, the Miſeries his Subjects had ſuffer'd for ſo long a time from the *Moguls* and *Tartars*.

Niſavi, *p.* 110.

There was, ſome days Journey from thence, a Party of *Tartars* who were beſieging a Fortreſs call'd *Ouala*; who when they heard the Event of the Battel at *Birouan*, raiſed the Siege, and fled.

The Defeat of the *Moguls* and *Tartars* was quickly known to the Emperor, who was ſtill before *Bamian*. This Prince grieved at the Loſs of ſeveral Officers whom he much valued, could not receive this News without being in a Paſſion. He was ſo enraged, that he ſwore the City of *Bamian* and the Sultan himſelf ſhould give him ſatisfaction. His Fury coſt the Life of one of his Grandſons, who expoſing himſelf, to pleaſe him, to the greateſt dangers, was kill'd by an Arrow ſhot from over the Walls of the City. This young Prince fell dead at his Grandfather's Feet. He was a Son of Prince *Octai*. The Emperor, who tenderly loved him, becauſe he diſcover'd in him all the Marks of good Conduct, was not proof againſt this Misfortune. He was mollified, groan'd, and mix'd his Tears with thoſe of the Mother of this young Prince, who was preſent, and bathed the Body of her dead Son with Tears, appearing like one diſtracted.

Mirconde, *p.* 40. Fadlallah, *p.* 420.

This

This Accident coſt the Beſieged very dear. The Grand Can recovering from his Extaſy of Sorrow, endeavour'd to comfort this Lady, and left to her diſcretion the puniſhing the Inhabitants of this Place, the Reduction of which could not be far off. He laviſhed his Gold and Silver to encourage his Soldiers, who night and day continued the Aſſault, and at laſt ruin'd the Walls of the City in many Places, and made themſelves Maſters of *Bamian*. The braveſt of the Officers and Soldiers of the Gariſon had already loſt their Lives in defending the Place; the reſt periſhed by the Swords of the Victors. The Mother of the young Prince who was killed, entering with the *Mogul* Soldiers into the City, and thirſting after Blood, could not be ſatisfy'd with Murders, but ſpared neither Age nor Sex. And far from ſuffering any to be ſaved for a Slave, this incenſed Mother, or rather this Fury, cauſed the Throats of all the Inhabitants to be cut, without excepting one; and even gave Orders to rip up the Bellies of Women with Child, for fear there ſhould remain alive one Infant of this unfortunate People. This was not all; for to aſſuage her Rage, the Beaſts underwent the ſame Fate as the Men and Women, and ſhe cauſed every living Creature to be kill'd. Beſides which, even all the Moſques and Houſes were pull'd down, the City became a heap of Ruins, and the Country round about a frightful Deſart: Inſomuch, that ever ſince this Misfortune *Bamian* has always born the Name of *Maubalig*, which ſignifies in the *Mogul* Language the unfortunate Dwelling.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

Abulcair, *p.* 23.

Abulfarag. *p.* 293.

Octai was not in the Camp when his Son was killed, and the Emperor forbid that any Body ſhould carry him the News, becauſe he would him-

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

himself tell it him; which he did in a very extraordinary manner. One day having called all his Family together, he pretended to talk of something in very unintelligible Terms; at last turning towards *Octai*, who did not understand nor made no answer to him, Whence comes it, said he, with a fierce Look, that you do not answer me when I speak to you? The Prince, believing the Emperor was angry, threw himself immediately at his Feet, and said, My Lord, if I have displeased you, put me to death, I will not murmur. The Grand Can made him repeat these Words three times; and asked him whether it was true that he so much fear'd to displease him. Yes, my Lord, answer'd *Octai*. Well then, reply'd the Emperor, hear me, and if you fear to displease me, take care not to disobey me: *Muatou-Can* your Son has been kill'd, and I forbid you to abandon your self to Grief. It was not without much pain that *Octai* obey'd a Command so contrary to Nature: However he constrained himself; and soon after, the Charge of an Expedition which his Father order'd him, diminished the afflicting Sense he had of the Loss of so dear an Object.

Mirconde, *p.* 40.

Fadlallah, *p.* 415.

Abulfeda, *p.* 19.

Bamian was situate in thirty four degrees and five minutes of Latitude, on a Mountain, whose Foot was water'd by a River which after having run thro another Mountain of that Country, from thence flows into the *Oxus*, and makes one Branch of this great River. This City was in the Province of *Zabulestan*, and the Capital of a small Country which bore its Name, ten days Journey from *Balc*, and eight from the City of *Gazna*. A Castle enclos'd with strong Walls, has been since built upon its Ruins.

CHAP.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

CHAP. V.

The Battel between Genghizcan *and* Gelaleddin. *This Sultan's Paſſage to* India.

BAMIAN being now no longer in a condition to retard the Grand Can's Conqueſt, and having no more Victims left to offer up to the Rage of his Daughter-in-Law; this Prince, impatient to come to Blows with *Gelaleddin*, marched his Army with ſo much Precipitation, that he hardly gave his Soldiers time to get ready their Victuals. And notwithſtanding the Loſſes he had had, his Army was ſtill ſo numerous, that he believed the Sultan would not dare to make head againſt him in the open Field, but expected to find him in the City of *Gazna*, knowing this Place was very ſtrong, and that Proviſions for a long Siege had been carried into it. Yet he did not find *Gelaleddin* there as he imagin'd. This Sultan had judged it proper to retire elſewhere, and to ſecure the narrow Paſſes of the Mountains and Brooks, to be the better able to manage to advantage the Troops he had. Fadlallah, *p.* 420. Abulfarag. *p.* 293. Mirconde, *p.* 40.

He was gone out of *Gazna* fifteen Days before the *Moguls* appear'd in that Country: but a vexatious Accident had happen'd in his Army after the Battel of *Birouan*; Diſcord began to get into his Army when the Booty was to be divided. The three *Turkiſh* Lords pretended that the beſt Spoils of the *Moguls* belong'd to them, Niſavi, *p.* 110.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

them, becauſe of the Succours they had brought. *Emin Melic's* Troops, who were now united with the Sultan's, were willing that the Booty ſhould be equally divided, and that the Cuſtom of War ſhould be follow'd. The Quarrel began about a very fine *Arabian* Horſe which one of the three *Turkiſh* Captains demanded, and the others refuſed to yield to him. *Gelaleddin* could never bring them to agree; ſo that the *Turkiſh* Lords retired with their Troops, and left him. This Deſertion did him much Injury: and the principal Reaſon that obliged him to go from *Gazna*, was to give time to his diſunited Troops to rejoin him, to oppoſe the common Enemy; and in reality he did all that was poſſible to bring the three *Turkiſh* Captains to hearken to Reaſon. He writ to them ſeveral times, and ſent Perſons who were his Friends, to repreſent to them, that they muſt periſh if they remain'd ſeparated from him; and that on the contrary, if they rejoin'd him, they might gain a Victory over *Genghizcan*, that would render them Maſters of all the Riches that Prince had amaſs'd together ever ſince the *Carizmean* War began. They at laſt ſuffer'd themſelves to be perſuaded, but too late; for the Grand Can having Knowledge of their Diviſion, and not doubting but the common Danger would reunite them, if he did not prevent it, detached from his Army ſixty thouſand Horſe to ſtop them in the way. Theſe Troops ſeized upon all the Paſſages by which theſe auxiliary Troops could march to join *Gelaleddin*, who finding himſelf deprived of this powerful Aid, retired towards the River *Indus*.

Niſavi, *p.* 110.

Some Authors take here an Opportunity to blame the Conduct of the Sultan of *Carizme*, in having always employ'd *Turkiſh* Commanders rather

rather than those of their own Nation: yet we must confess that *Gelaleddin*, not being able since the Death of his Father to raise any considerable Army, found himself under a necessity of making use of these Troops. This Prince knowing that the *Mogul* Emperor swiftly pursued him, stopp'd on the Banks of the River *Indus*, in a Place where the Stream was most rapid, to the end that the Necessity of either conquering or dying might redouble his Soldiers Courage. He also believed that the Straitness of the Place where he was posted would deprive the *Moguls* of the Advantage of bringing up all their Army together to fight. He then mark'd out a Camp with all the Judgment imaginable. Since his Departure from *Gazna* he was tormented with a cruel Cholick, which gave him little rest, and would scarce permit him to go even in a Horse-Litter. Nevertheless, at the time when he suffer'd most, he saw himself obliged to mount on horseback, having learn'd that the Enemy's Vanguard was already arrived at a Place call'd *Hardir*. On this News he marched in the night with the bravest of his People, and surprized the *Moguls* in their Camp; he cut them almost all to pieces, without losing one Man, and then returned to his Camp on the Bank of the River *Indus*, with a considerable Booty.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Till this time *Genghizcan* had marched with all the Assurance of a Conqueror, who believed that *Gelaleddin* thought of nothing else than to find an *Asylum*; but after this last Action he always mistrusted this vigilant Enemy, and did every thing with a great deal of Circumspection. When he saw himself near the Sultan, he put his Army in Battel Array, giving the Command of the right Wing to *Zagatai*, the left to *Octai*, and put himself in the Center in the midst of six

Abulcair, *p.* 24.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

six thousand of his own Guards, stout veteran Troops, of whom he ever made use in his greatest Necessity.

Mirconde, *p.* 41.

On the other side, *Gelaleddin* being inform'd by his Scouts how the Enemies were ranged, immediately caused the Boats on the *Indus* to be sent farther off, to take from his Soldiers all hopes of Safety, reserving only one of the largest for the Security of the Ladies, and to carry over to *India* the Sultana his Mother, the Queen his Wife, and his Children: but by an unforeseen Misfortune the Boat split when they had occasion to embark, so that they remain'd in the Camp. The Army being ranged in Order of Battel, the Sultan reserved to himself the Command of the main Body of his Army. His left Wing, drawn up under the shelter of a Mountain, which hinder'd the *Moguls* Right from fighting them all together, was commanded by his chief Vizier, and his right Wing by *Emin Melic.* This Lord began the Fight, and gaul'd the Enemy's left Wing so, that they gave ground, notwithstanding all the Troops that sustain'd them. And the *Moguls* right Wing wanting room to extend it self, the Sultan made use of his Left, as of a Body of Reserve, and detached from time to time Squadrons to sustain the Troops that had occasion. He also took one part of them, when he went at the Head of his main Body to charge *Genghizcan's.* The *Tartars* at this shock sent forth most horrible Cries; but *Gelaleddin's* Soldiers were not startled, but following their Prince's Example, fell on them with so much Courage and Vigour, that they put the *Moguls* main Body into disorder. The Sultan open'd a broad way to penetrate even into the midst, where the Grand Can should have been; but this Prince was

Nisavi, *p.* 110.

was not there. Having had a Horse kill'd under him, he had caused another to be brought him, and was retired to give Orders for all the Troops to engage. An. Dom. 1221. Heg. 618. Mog. *The Horse.*

This Disadvantage had like to have lost the *Moguls* the Battel; for the News being spread all over the Army that the Sultan had broken thro the main Body, all the Troops were shocked, and had infallibly fled, if the Emperor had not immediately given Orders, and show'd himself publickly, riding from Place to Place. And, in fine, that which gain'd him the Battel, was, that having observed *Gelaleddin* had weaken'd his left Wing, he order'd *Bela* Nevian to go and attack it by some By-ways over the Mountain, which a Native of the Country told him was possible. In effect, *Bela*, conducted by this Guide, marched without losing many Soldiers, betwixt Rocks and dreadful Precipices, and fell upon the Sultan's left Wing behind, which being much weaken'd could not long resist. Fadlallah, *p.* 421.

The Victory is by one Author attributed to a Body of Horse composed of chosen Men, surnamed *Pehlevans*, who, supported by ten thousand fresh Men, fell upon *Gelaleddin*'s right Wing, which were at that time victorious, and defeated them, driving them back upon his main Body, against whom *Genghizcan* had renew'd the Charge. The Sultan's Troops, much fatigued with having fought ten whole Hours against more than three hundred thousand Men, were seized with Fear, and fled, and his eldest Son was made Prisoner in the Disorder. One part of the Troops retired to the Rocks which were on the Shore of the *Indus*, where the Enemy's Horse could not follow them; and many others, closely pursued by the *Tartars*, threw themMarrakeschy, *p.* 19.

An. Dom. 1221. Heg. 618. Mog. *The Horſe.*

themſelves into the River, which ſome of them happily croſs'd over. Others placing themſelves round their Prince, being ſenſible that there was no hopes left for them, continued the Fight.

Abulfarag. *p.* 293.

Mean time, the Emperor, deſirous to take *Gelaleddin* alive, forbid that any ſhould kill him; and in order to ſeize his Perſon, ſhut in this Sultan with his Army, which ranged themſelves in form of a Bow, of which the River *Indus* repreſented the String. *Gelaleddin* uſed his Reaſon perfectly in this extreme Danger. And ſeeing that of thirty thouſand Men whom he had at the beginning of the Battel, there remain'd ſcarce ſeven thouſand, and that if he continued the Fight any longer, he ſhould certainly fall alive into his Enemies hands, he began to think of his Safety. And having no other courſe to take than to croſs over into *India*; and altho the River was very rapid in the Place he muſt croſs to eſcape, yet he reſolved to venture it. But before he put this Reſolution in practice, he diſmounted, and went to embrace his Mother, Wives, Children and Friends, and bid them an eternal Farewel. It is eaſy to imagine how moving a Sight this was: Nature and Love in this ſad moment ſhow'd itſelf in the moſt tender manner. *Gelaleddin* with Tears in his Eyes broke from thoſe dear Objects of his Affection; and after having put off his Armour and Arms, except his Sword, Bow, and Quiver full of Arrows, he mounted a freſh Horſe, and ſpurr'd him into the River, the Furiouſneſs of whoſe Waves aſtoniſh'd the Beaſt ſo much, that he went not in but by Force. He was of ſuch ſervice to the Sultan in carrying him ſafely over, that in gratitude he had him carefully kept ever after, and would not even for

Niſavi, *p.* 114.

Id. ib.

Marrakeſchy, *p.* 19.

for four or five Years after ride him in any dangerous Action. An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Whilst he was crossing the *Indus*, *Genghizcan* being informed of it, ran to the Shore side, and was not a little surprized to see him braving the Fury of the Waves; but he was much more to see the Sultan, forgetful of the Danger his Life was in, stop in the midst of the River to insult him, and empty his Quiver of Arrows, which he shot against him and his Retinue. Several brave *Mogul* Captains would have thrown themselves into the River to swim after *Gelaleddin*; but the Grand Can hinder'd them, telling them this Prince would disappoint all their Attempts. Then putting his Finger on his Mouth, and turning towards his Children, he cried, 'Any Son should wish to spring from such a Father. He that dares defy such Dangers as this Prince has now escaped, may expose himself to a thousand others; and a wise Man who has him for his Enemy, must be always upon his guard.' Fadlallah, *p.* 422.

Mehemed Nisavi, Author of the History of Sultan *Gelaleddin*'s Life, reports, that the Sultan being ready to enter the River, and pierced with the Shrieks of those he had took his leave of, who begg'd him to deliver them from being Slaves to the *Moguls*, commanded them to be drowned, and that this his Order was immediately executed. But other Historians, who have given a very full Relation of all that past in this Battel, make no mention of this Sultan's Family's being thrown into the *Indus*; but assure us that the Grand Can, after this Prince was past over, caused to be brought before him his Wives and all his Children, and order'd all the Males to be kill'd: and by this means the Sultan's eldest Son taken at the Rout of the Army, Marrakeschy, *p.* 19.

An. Dom. 1221. Heg. 618. Mog. *The Horse.*

Army, being eight Years old, loſt his Life.

The Emperor having learn'd that *Gelaleddin* had thrown into the River what Gold and Silver he had either in Plate or Money, had it ſearched for by the Divers, who took up a great part of it, of which he put into his Treaſury what was moſt rare and valuable, and diſtributed the reſt to his Army.

Fadlallah, *p.* 422.

Ib. 423. Niſavi, *p.* 116.

Gelaleddin being got on the Shore of *India*, returned Thanks to God for having deliver'd him from the Dangers he had been expoſed to in the Battel, and thro the Rapidity of the River. He got up into a Tree to paſs the Night, and ſecure himſelf from the wild Beaſts, which were very numerous in this Country. The next day, as he was walking, much diſquieted in his Thoughts, on the Banks of the River, and looking about on every ſide to ſee if any of his People appear'd, who might have paſt over at ſome other Part of the River than that he croſs'd at, he perceived a Troop of Soldiers with ſome Officers, who at the firſt beginning of the Army's Defeat had found a Boat a-float, and ſeizing upon it, had ſail'd all Night with much danger, becauſe of the Rocks, Shelves, and Violence of the Current, which had drove them almoſt as low as where *Gelaleddin* croſs'd, tho they embark'd above a League higher than where the Battel was fought. Among theſe were three Officers his particular Friends, with whom a few days after he concerted Meaſures ſuitable to the Condition they were now reduc'd to. He ſoon after ſaw coming up to him three hundred Horſe, which he diſcover'd to be alſo ſome of his own Forces, at which he rejoiced as much as poſſible in the melancholy State he was in. They told him that four thouſand more of his Army had ſaved themſelves by ſwimming over,

over, two Leagues from thence, by a Place in the River which was leſs rapid, but that they were naked, and ſo fatigued, that they look'd like Men juſt riſen from the Grave. He went immediately to ſeek them, met, and careſs'd them, aſſuring them of his Affection to them, and promiſed to provide for their Neceſſities. Theſe unfortunate Creatures made him ſenſible, by the loud Acclamations of Joy they felt at the ſight of him, that they were comforted for all the Ills they had ſuffer'd by his Preſence alone. An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

From this time all things ſucceeded happily to *Gelaleddin.* An Officer of his Houſhold named *Gemalarrazad,* who was not preſent at the Battel becauſe he was employ'd elſewhere, having knowledge that his Maſter was eſcaped, and that many of his People had paſt the River by ſwimming, ventured to load a very large Boat with all that he could find proper for the Sultan's Uſe, and croſs'd over the *Indus,* and join'd *Gelaleddin;* who ſeeing that this Boat had brought Food, Money, Stuffs to clothe the Soldiers, Bows, Arrows, Swords, and many other things of which he ſtood in need, he thanked God for this ſo ſingular a Favour, and embraced this faithful Servant, making him great Steward of his Houſhold, and ſirnamed him *Ectiareddin,* which ſignifies the Choſen or the Glory of the Faith. Niſavi, *p.* 116.

As we have no deſign to write a compleat Hiſtory of Sultan *Gelaleddin,* we ſhall only acquaint thoſe who have a Curioſity to know what became of ſo great a Man, that he fought ſeveral Battels in *Indoſtan,* in which he was at firſt victorious; that he made Conqueſts and Alliances, but that his Proſperity excited Jealouſy in many Princes of *India,* who judging he would one day or other give them trouble, Id. ib.

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

if they did not put a ſtop to his good Fortune, conſpired together againſt him, and obliged him to repaſs the *Indus*. Nevertheleſs there are Hiſtorians who ſay that his Departure from *India* was voluntary; and that this Prince being inform'd that *Genghizcan* was gone a great way from *Perſia*, and that there were Commotions in *Tangut* and *China*, hoping to recover by his Valour, and the Aſſiſtance of his Friends, a part of what he had loſt beyond the River *Oxus*, he left the Care of his Conqueſts in *Indoſtan* to one of his General Officers. But we ſhall have occaſion to ſpeak of this Prince again, and of his laſt Actions, before we finiſh this Book.

To return now to the Grand Can: he was much pleaſed at the Advantage he had gotten over *Gelaleddin*; but Grief ſucceeded his Joy, when, upon making a review of his Army, he ſaw it was conſiderably diminiſhed, and that he had loſt the Flower of his Soldiers, with a great number of his Officers. The Sieges of *Talcan* and *Bamian*, the haſty Marches he had made, and the Battel of *Indus*, which alone had coſt him twenty thouſand Men, all theſe had conſumed a great part of this formidable Army, whoſe Number and Strength had even aſtoniſhed Sultan *Mehemed* at *Caracou*. In fine, he found he had loſt two hundred thouſand Men ſince the Beginning of the Siege of *Talcan*, reckoning the two Bodies of Troops which *Gelaleddin* had defeated. Yet he neglected not to ſend Advice to the Governours of the Provinces and Generals of his Armies of his good Succeſs; and particularly to *Hubbe* and *Suida*, who had by this time finiſh'd the Conqueſt of *Trac Agemi*, otherwiſe called the *Perſian Hircania*, or Northern *Perſia*. He commanded them to make pub-

publick Rejoicings; and at the same time gave them Orders to enter *Azerbijana*, or the Country of the *Medes*, so soon as the Spring came on, and to use all their Endeavours to bring this Kingdom under his Obedience. An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

CHAP. VI.

The Reduction of Azerbijana, *or the antient* Media, *to* Genghizcan's *Obedience. The* Moguls *War against the* Georgians.

WHEN *Suida Behadeur* and *Hubbe* receiv'd Orders to enter into *Azerbijana*, they were in Winter-Quarters in *Irac*, at *Senoravende*, a City they had taken by Storm. And their Army being much weaken'd by reason of the great Garisons they had been obliged to put into several Places, they writ to some *Tartar* Captains who kept the open Country in *Coraſſana* to send them the best part of their Troops, and to raise more, and keep the Country they were in quiet. These Troops were no sooner on their March to go and join those with the two Generals, but the *Mogul* Captain who led them, met with a *Carizmean* called *Tequin*, who had under his Command three or four thousand Horse, and who some little time before had surprized and kill'd the Governour of *Botara*. These Captains and their Troops fought, and the *Mogul* Captain had the better. He oblig'd *Tequin* to fly for Safety to the City of *Jorgean*, situate in *Tabareſtan*, whither *Ainangecan*, an Fadlallah, p. 424.

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

Officer of the Sultan of *Carizme*, was retired; and there he found them together in a Plain, with their Troops in Battel Array, between the Cities of *Jorgean* and *Eſterabade*. He there attack'd them, and after a ſharp Diſpute, in which *Tequin* was killed, the *Mogul* Officer remain'd Victor, and *Ainangecan* fled to Prince *Cayeſeddin*, who was Brother to the Sultan *Gelaleddin*, where he died ſoon after. This Action was in the beginning of the Year of our Lord 1222. and of the *Hegira* 619.

The victorious Troops join'd themſelves to thoſe under *Hubbe* and *Suida* about the end of *March* this Year. After which, theſe two Generals marched toward *Ardebile*, a ſtrong City, and a Place of great Trade, ſituate within two Leagues of the Mountain of *Savelane*, which was at that time cover'd with Snow. This City was in the thirty eighth degree of Latitude, and was the *Arſacia* of the Antients.

Olearius's *Voyages*, p. 284.

The Inhabitants refuſed at firſt to open their Gates, and ſeem'd determined to defend the Place; but their Courage did not anſwer their Pride, for after ſome Reſiſtance they ſurrender'd at diſcretion. The *Moguls* killed the greateſt part of the People, and plunder'd and burnt the City; ſince which it has been rebuilt, and is at preſent one of the fineſt in the *Perſian* Empire. 'Twas in *Ardebile* that the famous *Chec Sefy*, the Head of the Royal Family of *Sefevi's*, which at this time fills the Throne, was born, and here his Tomb was erected; which for its Magnificence ſurpaſſes the moſt pompous Sepulchres of the Kings who have been ſince buried there[1]. When

[1] The *Perſians* believe that *Chec Sefy* did ſpring from the Race of *Aly Mahomet's* Son-in-Law, and that he deſcended from

When *Hubbe* and *Suida* had taken *Ardebile*, they went to *Tauris*, the Capital of *Azerbijanat*. The Governour, who was a Man of Courage, resolved to make a stout defence. He refused them every thing they demanded. He sallied out of the City himself with his Soldiers, and knowing the Country better than the Enemies, he tired and fatigued them by an infinite number of Skirmishes, and drew them into the Ambushes he laid for them; and if he had not been too confident of his good Fortune, the *Moguls* had had a great deal of Trouble to subdue him. But at last they forced him to a pitch'd Battel in the open Field, in which he was beaten, but escaped to *Tauris* with the Troops that were able to follow him; and there getting together all the Soldiers he had left, he flatter'd himself he should be able to sustain a long Siege: which he had perhaps done, if the Inhabitants, not daring any more to trust in their Strength after the ill Success he had had in the Battel, had not forced him immediately to make Proposals for Peace to the *Mogul* Generals, who easily consented to them, fearing lest the *Georgians*, who were esteem'd the most valiant People of all *Asia*, should declare for the Inhabitants of *Tauris*. So they agreed on a Sum of Money, which was paid by the City, and a certain quantity of Corn and Cattle for the *Moguls* Subsistence.

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from *Huseyn* the Son of *Aly* in a direct Line, by one named *Imam Mousa*, the seventh of the twelve *Imams* who succeeded him. And thus they do not scruple to affirm that their Kings are of the Race of their false Prophet *Mahomet* as well as the Kings of *Morocco*, who pretend to be likewise descended from *Mahomet* by *Hasan* the second Son of *Aly*.

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Tauris was situate in thirty eight degrees of Latitude. Several Authors believe it was the *Ecbatana* of the Antients, the Capital of the Kingdom of the *Medes*[2]. Let that be as it will, all the Advantage it at present enjoys consists in its being the principal City of *Azerbijana*, now a Province of the *Persian* Empire. Its Outside is very agreeable, its Buildings very fine, its Mosques are magnificent: there are likewise Colleges and publick Baths.

The *Moguls* after this returned into *Irac Agemi* towards *Ispahan*[3], where they were informed there were some Commotions; but he who was the Author of them had been already punished, even by those who were the chief Promoters of it, and persuaded him to it. They did not make the Town suffer any Chastisement for these Disorders, but were content to take only the usual Duties for the War, and past a part of the Winter in hunting in this Country, according to Custom.

The *Georgians*, fearing to be in their turn attacked by the *Moguls*, held a Council at *Tesis* their Capital City, to consult what they had to do. There were some who, desirous to prevent this Misfortune, proposed to make an Alliance with *Genghizcan*; but the Majority were of opinion that it was best to secure themselves by their Swords. Thus War was resolved on;

Abulfeda, p. 201.

[2] Others assure us it is *Hamadan* that was the antient *Ecbatana*. *Abulfeda*, p. 191.

[3] There is much probability that this City of *Ispahan* was the *Aspa* of *Ptolomy*, altho some pretend it was the *Grecian Hecatompilos*, built by the *Greeks* in the *Parthians* Country where *Alexander* resided. It is at present the Capital of the *Persian* Empire, and situated in thirty two degrees and twenty five minutes of Latitude.

and

and they immediately got into the Field ten thousand Horse under the Command of a very experienced Captain who had made War with Sultan *Mehemed* the King of *Carizme* with good Success. The Desire they had for Action did not permit them to wait the coming of the Spring. They enter'd in the midst of Winter into *Azerbijana*, to go in search of the *Moguls* whom the two Generals had left there; but they found more Troops than they expected, for all the Garisons had joined: and the *Georgians*, after having been twice worsted in two Rencounters, returned to *Teflis*. An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

But having thus declared War against the *Moguls*, they imagined they should soon have been pursued by them. For which reason they sent Deputies to all their Neighbours to ask their Assistance, but none would lend them any; for which cause they sent out strong Parties, and molested all those who favour'd the *Moguls*, or submitted to them. *Hubbe* and *Suida*, tho the Distance was so far between the Place they were at and this, sent Troops against the *Georgians*; and when the Season would permit, march'd themselves with all their Forces, returning into *Azerbijana*, and thence enter'd into *Georgia*; but they found all the Passages stopp'd, a few being able to defend them against many. They chose rather to defer to attack them, than to run the risque of sacrificing their Soldiers perhaps to no purpose. Fadlallah, *p.* 429.

During these Transactions they received Advice that the Inhabitants of *Maraga* had assisted the *Georgians*. To revenge themselves, they set down before their City, took, and plunder'd it. *Maragra* was situate in thirty seven degrees and twenty minutes of Latitude, within seventeen Leagues of *Tauris* to the Westward in the same

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

Province. 'Twas a modern built City, founded by Order of the Calif *Merouane*, and was very conſiderable both for its Trade and fine Situation [4].

After the taking of *Maraga*, the *Moguls* went to refreſh themſelves at *Ardebile*: There they learn'd that ſome of the Sultan's Relations had excited a Revolt at *Hamadan*, and that even the Governour of the City was one of the Revolters. At the ſame time it was reſolved that *Hubbe* ſhould go and appeaſe theſe Troubles, whilſt *Suida* continued in *Azerbijana* to obſerve the Inhabitants of *Tauris*, with whom they had reaſon to be diſpleaſed, becauſe they had ſecretly aſſiſted the *Georgians*. *Hubbe* being arrived before *Hamadan*, and *Gemaleddin* the Governour ſeeing himſelf abandon'd by all the reſt of the Revolters, ſent Deputies to the *Mogul* General to aſſure him of his Obedience, and to preſent him all that he thought worthy his Acceptance. But his Preſents and Submiſſion avail'd him nothing: *Hubbe* was inexorable, and would abſolutely have him yield at diſcretion. The Governour was going to ſatisfy his Commands, if a Captain named *Faquihi* had not hinder'd him. *Faquihi* excited the People to defend him, and prevail'd. They put him at the head of the Troops that were in the City, and he was ſo bold as to ſally forth and attack the *Moguls*. They repulſed him ſmartly, and all he could do

[4] It was in the Suburbs of *Maraga* that the illuſtrious *Naſſir Eddin Touſy*, accompanied with ſome other Aſtrologers, made his Obſervations and his Ephemerides, by the Order of *Halacou* King of *Perſia*, and Grandſon to *Genghizcan*, who there built for him a magnificent Obſervatory. There are few Ephemerides in the *Levant* more eſteem'd than this Aſtrologer's.

was

was to get back into the Place. A great number of *Tartars* entering promiſcuouſly with his Soldiers, ſeized the Gates, and made themſelves Maſters of *Hamadan*. An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

After which, *Hubbe* returned back, and marched againſt *Tauris* with *Suida*; but the Governour of this City, inform'd of their Deſign by ſome hired Spies, ſent them the Tribute that he owed, by Perſons of Addreſs, who juſtified him ſo to theſe Generals, that the *Moguls*, inſtead of continuing their March to *Tauris*, went to *Selmas* and to *Couy*, to ſubdue theſe Cities, which were at the fartheſt part of *Azerbijana*, on the Weſt Side [5].

They had no ſooner taken and plunder'd them, than they turned their Arms to the North, and went to *Naſchivan* a City of *Aran*, ſituate between *Azerbijana* and *Armenia*. This Place was treated like the others, yet with leſs Rigour than *Pilcan*, which alſo lay in *Aran*, and was the chief Place of Trade in all the Province. *Pilcan* being a Town well fortify'd, it coſt the Enemy a great deal of time to take it, who to revenge themſelves for this Reſiſtance, committed moſt cruel Actions. *Gangea*, another City of *Aran*, was more fortunate, for it immediately open'd its Gates, which was the reaſon no damage was done to its Inhabitants.

The *Moguls* were in this laſt mention'd City, when they were informed by ſome Spies that a great number of *Georgians* were preparing to come and attack them. On this Advice they reſolved to wait their coming in the Province

[5] Theſe two Cities were no farther than ſeven Leagues off from one another, and *Selmas* is to this day very famous for the Commerce there carry'd on.

of

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

of *Aran*; and these Generals agreed that, when the Enemy was not far off from them, *Hubbe* should put himself in ambuscade with five thousand chosen Men, and that *Suida* should march with the gross of the Army as if he went to give them battel, but that as soon as they appear'd, he should leave his Baggage, and retire with Precipitation, yet without Disorder, and in such a manner that he could face about at a Signal which *Hubbe* should give him in coming out of his Ambuscade, to the end the *Georgians* might be charged both before and behind at the same Instant.

Fadlallah, *p.* 429.

This Design being executed as it was agreed, the Enemy took *Suida*'s Retreat for a real Flight, and pursued him. *Hubbe* coming out of his Ambuscade, these two Generals cut the *Georgians* in pieces, who in this one day lost thirty thousand Men. The rest escaped back to *Georgia*; where they were hardly arrived, when News was spread over the Country that the *Moguls* were coming to besiege *Teflis*; on which account Terror seized the Inhabitants of this City, and those on the Frontiers, whom the *Moguls* Approach caused to fly farther up into the Country. Yet notwithstanding the Fright the People were in, the Commanders and Soldiers knowing the Difficulty of the Ways and Lanes, ran to guard them; and the *Moguls* met with so many Turnings and narrow Lanes, that they were dishearten'd, and immediately retreated. 'Tis said that in this Juncture a *Mogul* who advanced too far was made Prisoner, and that his own Misfortune and the Shame of seeing his Companions retire back, so afflicted him, that he kill'd himself.

Abulfeda, *p.* 193.

Teflis is situate in forty three degrees of Latitude. It was a great trading City, where there were

were Baths of hot Water so excellent for Health, that *Abulfeda* the Geographer compares them to those of *Tiberias* in *Palestine*. An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

CHAP. VII.

Genghizcan's *Employments during the Expedition of the Generals* Hubbe *and* Suida *in* Azerbijana, *and what the other Generals of the Army did.*

AFTER the Battel of *Indus*, thro the Severity of the Winter, *Genghizcan* was obliged to take up his Quarters on the Frontiers of *India*, and to let his Army rest, which was extremely fatigued. After he had a little recover'd them, he order'd a Hunting, which lasted one part of the Season. But when he saw the Spring approaching, he distributed to his Lieutenants, that they might continue to make new Conquests, those of his Troops who were in good Condition, and kept the rest that were most out of order to manage himself. Fadlallah, *p.* 430.

He sent into the Country of *Herat*, which had revolted, fourscore thousand Men under the Command of *Ilencou* Nevian, and order'd him to watch the Motions of the thirty thousand Malecontents who had abandon'd *Gelaleddin*'s Army, after having so bravely fought the Battel of *Birouan*. He sent away twenty thousand Men under the Command of *Bela*, to the Country of *Multane*, to resist the Sultan if he appear'd on that side the Country.

He

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

He charged his Son *Octai* to go with the Troops under his Command and conquer *Gazna*, and to chaſtiſe the Inhabitants of that City for having ſupplied his greateſt Enemy with Succours. He gave to *Zagatai* ſixty thouſand *Tartars* to go into the Provinces of *Sende* and *Quirman*, to ſhut up theſe Countries from the Sultan. A needleſs Precaution! for *Gelaleddin* was returned into *Quirman* ſo ſoon as he heard the Emperor was got into *Mogoliſtan*.

The Grand Can, on the receit of ſome Letters from *China*, reſolved to quit the Provinces of *Perſia* to return nearer to the *Oxus*, where they informed him that his long Abſence had cauſed the *Chineſe* to grow every day more inſolent, and wiſh nothing more than to ſee *China* again governed by its natural Prince; that they ſeem'd diſpoſed to revolt, and follow the Example of *Chidaſcou* the Can of *Tangut*, who, ſeconded by the *Moguls* ſecret Enemies, had ſurprized the City of *Campion*, in ſpite of the Reſiſtance made by the Governour. On this Information *Genghizcan* ſent Orders to his Brother *Utakin*, and went up as far as *Candahar* with the Remainder of his Troops, beſieged and took this City, and there waited a long time, expecting to hear News of his Army.

The taking of Candahar.

Abulfeda, *p.* 171.

The City of *Candahar* was ſituate in thirty three Degrees of Latitude. It was an antient City, and the Capital of a Province of that Name. Several Hiſtorians will have it to be one of thoſe which *Alexander* cauſed to be built in thoſe Parts, and named *Alexandria*. Geographers are divided as to its Situation; ſome place it in the Country of *Sendé*, others in *India*, and others in *Perſia*: and the Kings of both theſe laſt mention'd Countries willingly cre-

crediting the Opinion of those Writers who favour their Pretensions to it, fail not alternately to seize of this City every time an Opportunity presents, and plead that it belongs to him, whoever gets it. The Trade this City carries on with the three Countries before-mention'd, to which it serves as a Frontier-Town, makes the Inhabitants very rich. An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

Multane, a City in *India*, situate in twenty nine degrees and forty minutes of Latitude, fell also some time after into the *Moguls* Hands by the Valour of *Bela* Nevian; but this General did not go so far as *Lahor*, as he was order'd, because he knew there was in that Place a stronger Army than his. A Patan, named *Cobadia*, had sent those Forces there, believing he ought rather to provide against the *Moguls* and *Tartars* than against *Gelaleddin*, tho this Sultan was in Arms even then on the Frontiers of his Country. 'Tis true, *Gelaleddin* was not in a condition to be much fear'd, having so few Troops with him; nor had he done any thing but made a slight Irruption on the Territories of a Prince named *Rana*, who had insulted him, and whom he kill'd. Abulfeda, *p.* 169. *The taking of* Multane. Nisavi's *Life of* Gelaleddin, *p.* 117.

Ilencou executed the Orders he had received concerning *Herat* with much Cruelty. We have already related how the People of this Country had made peace with *Tulican*, who gave them a Governour; but loving their native Prince extremely, and the *Mahometan* Religion, which indeed was the strongest Motive, they soon revolted from the *Moguls*, and threw off their Yoke so soon as they saw their Prince appear, and tumultuously killed *Aboubequir* who govern'd them, put to the sword all those who took *Genghizcan*'s part in that City, and chose a Governour named *Moubarezeddin*. This Action Fadlallah, *p.* 430.

was

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was done at the time when the thirty thouſand Malecontents joined the Sultan; for the Inhabitants of the Country of *Herat*, ſeeing ſo fine an Army under their Prince's Command, believed his Affairs would take a better turn, and that he would be re-eſtabliſhed, and ſo thought they might revolt with Impunity.

Prince *Coutoucou* had immediately received orders to chaſtiſe them; but having been beat at *Birouan*, the Emperor had been obliged to defer his Vengeance for ſome time. At laſt he ſent *Ilencou* to *Herat* with orders to ruin all the Country, and to deſtroy the thirty thouſand Men who had aſſiſted the Sultan. This General employ'd ſix whole Months in acquitting himſelf of this Commiſſion; and being ſenſible that the more Cruelty he ſhow'd, the more his Maſter would be pleaſed with him, he ſet all on fire, and fill'd with Blood all the City and Country. The *Moguls* boaſted they had killed above ſixteen hundred thouſand Perſons, comprehending the thirty thouſand Malecontents which *Ilencou* had orders to fight, and which he entirely defeated, tho with much difficulty.

Octai alſo ſet out from the Borders of *India* to go to the Country of *Gazna*, to execute the Emperor's Orders. He was no ſooner arrived there, but he exerciſed all ſorts of Cruelties; not that this Prince was naturally bloody, but he knew his Father was ſo, and that he hated theſe People, to whom he imputed the Loſs of his Armies: in truth, they had always aſſiſted the Sultan *Gelaleddin* as much as they were able. After *Octai* had got poſſeſſion of all the Places in this Country that were of leaſt Strength, he ſat down before the principal City, at that time called *Daralmulke*, or the Royal City, be-

cauſe it had been the Capital of the Kingdom of the Children of *Subuctequin*, who had heretofore poſſeſs'd both the Empires of *Perſia* and *India*. This City, which is now called *Gazna*, was furniſhed with all things neceſſary to ſuſtain a Siege; and beſides a ſtrong Gariſon, *Gelaleddin* had placed there a very brave and experienced Man for their Governour. An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

This Governour repreſented to the Inhabitants that the *Mogul* Emperor hated them more than all the reſt of the Sultan's Subjects; that they ought not to expect any Mercy from a Prince who was both an Idolater and a cruel Perſon; that he had ſworn their Ruin, and that by conſequence it was in vain for them to imagine to melt or ſoften him by any Submiſſions: in fine, he ſo well animated the People of *Gazna* againſt *Genghizcan*, that they all reſolv'd to loſe their Lives in the Defence of their City, rather than vainly ſue to him. Nor did they by their Actions bely their Words, or act below this generous Reſolution. They made frequent Sallies, and with good Succeſs, upon the Labourers, and ſeveral times overthrew their Works. They twice beat down the Mounts of Earth the Enemies raiſed to place their Engines on; they broke above a hundred of their Battering-Rams. But all theſe Attempts proved uſeleſs, for one night, after an obſtinate Fight they had had in the day time, in which *Octai* himſelf had fought in Perſon to encourage his Soldiers, who began to be daunted, one ſide of the Walls of the City fell down, and unfortunately filled up the Ditch with its Ruins, ſo that a great number of the *Moguls* and *Tartars* enter'd with eaſe into the Place Sword in hand. The Governour perceiving how much this Accident had daſhed the Inhabitants Courage, and

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

and that he could not long ſuſtain the *Moguls* Attacks, reſolved to die like a gallant Man; and putting himſelf at the head of the braveſt of his Soldiers, charged amidſt the thickeſt of the Enemies, where he and all with him were ſlain, after having killed many of the Enemies. Nevertheleſs the City of *Gazna* was not entirely ruin'd, nor did all its Inhabitants periſh, like thoſe of ſome other Cities we have mentioned: for the plundering it did not laſt above four or five Hours, *Octai* cauſing it to ceaſe, and taxing the Inhabitants who were left alive, at a certain Sum, which they gave to buy the City off from being burnt, and themſelves from Death. This Prince continued in this City till ſuch time as all the Province was reduced to the Obedience of the Emperor his Father, whom he afterwards went to join in *Tartary*, to give an account of his Conduct.

Prince Zagatai's Expedition into the Country of Quirman.

When Prince *Zagatai* was come into the Country of *Quirman* with his numerous Army, he took by degrees all the Places in that Country, according to the Orders he had received from the Grand Can, who being well informed of the Unhealthfulneſs of this Province, had charged him to take great care of the Soldiers. The Capital City was called *Quirman*. It was ſituate in thirty degrees of Latitude. The Antients called this Province by the Name of *Carmania*. It had on the Weſt *Perſia*, on the Eaſt *Sende*, on the South the *Indian* Sea, and on the North *Coraſſana*. When he was poſſeſs'd of *Quirman*, he led his Troops into *Mecran*, which formerly was compriz'd in this Province, but at this time made a part of *Sende*.

After being ſeized of *Tiz*, which was one of the beſt Cities, ſituate in twenty ſix degrees

of Latitude, and of ſome other Places which he deſtroy'd, he paſt the Winter in *Quelanger*, a Country ſituate on the Borders of the *Indies*. As he deſigned to ſtay a long time in this Place, the Soldiers made themſelves a great number of Houſes. There were ſome who even got very fine Flocks of Sheep; and they ſubſiſted with greater eaſe, becauſe the Prince had made the Quarters for the Troops of ſo great an extent, that they did not incommode one another. Every Soldier had his Slaves who ſerved him. The Troops employ'd themſelves in cultivating Gardens, and began to ſolace themſelves as if they had been in a Country which they ſuppoſed was going to be divided amongſt them, and which they were to ſettle in for the reſt of their Lives. But being in a Country whoſe Climate was very different from that they were born in, when the ſcorching Winds cuſtomary in this Place, began to blow, they fell ſick almoſt all of them, and a great number died; and the greateſt part of thoſe that lived, remain'd ſo weak and languiſhing, that if the Sultan had then had any Army to oppoſe them, it is not to be doubted but he had entirely ruined this of the *Moguls*.

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

The Advantages the *Perſians* gain'd from their Sickneſs, were, that their Enemies could not attack the Country of *Fars*, nor one part of *Couziſtan*, which according to the Diſpoſal the late King of *Carizme* made of his Kingdoms, belong'd to *Cayaſeddin*, Sultan *Gelaleddin*'s younger Brother. It contain'd ſtrong Cities, which would have defended themſelves. Thus *Cayaſeddin* eſcaped the *Tartars* for the preſent. *Zagatai* judging his Troops unable to execute his Deſigns, made them ſeveral times remove from one Place to another to recover them;

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

and to eaſe them, order'd that the greateſt part of the Slaves whom they had taken in the neighbouring Places, ſhould be put to death, becauſe they were a burden to the Soldiers who were charged with the care of them. In one day then theſe miſerable Slaves had all their Throats cut. After which the Army encamped in a more temperate Country: The Change of Air and good Treatment cured the Sick; ſo that in a little time *Zagatai* having received Orders to repair to the Grand Can with his Troops, found them in a condition to march. He put Gariſons into the Cities and Countries he had conquer'd, and committed the whole Government of them all to one of his Lieutenants. After which, he march'd Northward, and made one part of his Army go along the Borders of *India*, under the Conduct of a Lieutenant General, and with the reſt he himſelf croſs'd over the Countries to go for *Balc*, where the general Rendezvous was appointed.

CHAP. VIII.

Genghizcan's *Return from the Country of* Iran *to the Country of* Touran, *that is, from* Perſia *to* Tartary.

THE Emperor having decamp'd from before *Candahar*, continued to march to the *Oxus*. He paſt the reſt of the Summer of the Year 1222. on this ſide of that River, in a Place whoſe Pleaſantneſs and Beauty invited him

him to ſtay there, till the return of his Generals. Whilſt he was there, Deputies came from *Balc* to wait on him; he order'd them to ſend him ſome Men of Skill, who were able to inform him of all the Particularities of their Country. They obey'd; and ſoon after their return, ſeveral learned Perſons arrived at the Court. The Grand Can confer'd with them concerning the Antiquities of *Balc*, and *Bactriana*, and they inform'd him of all they knew. An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

Nor did he omit to talk with them about *Zoroaſter*, whom the Orientals call *Zerideſcht Behram.* They told him that this great Man had been King of their Country, and that he alone of all Mankind had laugh'd when he was born; that it was he who firſt ſtudied the Motion of the Stars, and invented Magick; that he had a great number of Followers, who became ſo well verſed in thoſe Arts, that they had the Titles of Wiſemen and Philoſophers, and that he himſelf was called the King of the *Magi*; laſtly, that he had no other Prieſts but them to teach and improve the Religion of the Worſhippers of Fire, who were the *Medes*, *Perſians*, and *Bactrians*, who all had ſome of thoſe *Magi* in their Countries. Their chief Imployment was to ſee that every particular Perſon or Family preſerved the conſecrated Fire in their Houſes, ſo that it did not go out. Theſe Idolaters had in every Province a great and magnificent Temple for the publick Exerciſe of their Religion. There are ſome Authors who affirm, that in *Azerbijana* this Fire, which was ſo rever'd, burnt for the ſpace of ſeven hundred Years without Intermiſſion. Theſe Temples were called *Ateſchkede*; and there are to be ſeen at this day the magnificent Remains of theſe great Buildings.

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The Grand Can received Letters from *Schidaſchou* the Can of *Tangut*, who made him offers of Submiſſion, and to be tributary to him, if he would pardon what was paſt. A Council was held on this Subject, and it was reſolved an Anſwer ſhould be ſent him that his Offers were accepted, becauſe they were not willing he ſhould form any more Enterprizes; ſo that the Emperor might make himſelf Maſter of *Mogoliſtan* after he had finiſhed all his Affairs in *Perſia* and *Tartary*. It was alſo agreed he ſhould paſs over the *Oxus*, to daunt all the People who had any Inclination to rebel. With this deſign he preſs'd the return of his Troops, and ſent to his Generals to ſet out immediately from the Places where they now were to follow him, after having put good Gariſons and able Governours into the Places requiſite. After this he paſt over the *Oxus* with the Troops he had with him, and went to *Bocara*, where ſome had already begun to make Reparations. One Hiſtorian ſays he went directly to *Samarcand*: But thoſe who ſay it was to *Bocara*, prove it by a Converſation which was found in Writing, between the Emperor, the Cady, and the Catibe, that is to ſay, the Orator of the City. Theſe two Men were ſent to him to give him an Account of their Religion and Laws, as he deſired: Theſe Doctors, ſays one, being come into his Preſence, he asked them what their Faith was, in general Terms; they anſwer'd, That they believed, as all the *Mahometans* did, there was but One God, and that this God did create all things, and had no Equal. The Grand Can told them he believed the ſame. Then he asked them what was their Opinion of *Mahomet*; they anſwer'd that God had ſent this Prophet to his

Servants with his Seal, and Orders to instruct them in the Laws they must follow, both as to what is permitted, and what is forbidden them. *Genghizcan* approv'd this Answer, and said, I believe it, since I, who am but the Servant of God, do daily send Ambassadors into divers Countries, and even to my own Subjects, to make my Pleasure known to them. The two learned Men after this entertain'd him on the Subject of Prayers, and the Times in which it was their Custom to pray daily. This Institution he liked very well, as also that of Fasting, which the *Mahometans* observe in the Month of *Ramadan:* As to which he told them that it was but reasonable they should use some Abstinence for one Month's space, since all the rest of the Year they drank and eat what they pleased, and past whole Nights in Debauches, nay, even in this Month of *Ramadan*, altho they called it out of respect the Venerable. He also approved that a Man should distribute to the Poor a part of his Goods; for example, that of twenty Ducats of Gold, he should give them the half of one. But when these Doctors told him that the Mussulmans were obliged to have Temples or Mosques to worship God in, and that they called these Mosques the Houses of God, where they ought to pray, and render him their Homage; he told them, that the whole World was the House of God, and that he heard the Prayers of Men in all Parts of the World. He asked many other Questions of the Orator and Cady of *Bocara* concerning their Customs. After which, they returned to their Houses, and affirmed that *Genghizcan* had Sentiments very conformable to theirs, and that he might be reckon'd of the number of the Mussulmans. Nevertheless the Orator was not pleased with

An. Dom. 1222. Heg. 619. Mog. *The Sheep.*

An. Dom. 1223. Heg. 620. Mog. *The Monkey.*

the Anſwer this Prince gave concerning the Temples, becauſe it maintain'd that there was no need of them; which was to deny that a Man was obliged to perform a Pilgrimage to *Mecha*, ſince Men went not thither but to worſhip God at *Quiabe*, which is his chief Temple, according to the *Mahometan*'s Belief.

The Grand Can did nothing at *Bocara* worthy mentioning. He paſt the Winter there, the Seaſon not permitting him to march ſo great an Army ſo far as from the Country of *Balc* to *Samarcand*, whither he went not till the Year of our Lord 1223, and of the *Hegira* 620[*]: and then he ſent his Troops before, and order'd them to treat the People gently, and to uſe no Violence to them; but to be content with what was order'd them for their Subſiſtence, by thoſe who had the care of it; in a word, to live as they ought in a Country belonging to him. They punctually obſerv'd theſe Orders. The Emperor ſoon follow'd his Army with all his Houſhold. Preſents were made him in every Place he paſs'd thro; and as ſoon as they learn'd he was near *Samarcand*, the chief Merchants and principal Officers of the Country came out to meet him, with rich Preſents, which he receiv'd very graciouſly. They aſſur'd him, by the Mouth of their Orator, of their Fidelity: And he ever after treated them with Kindneſs, as a People whoſe Affection to him he believed ſincere and unfeigned.

When he was come into his Tent, he enter'd into Converſation with the Deputies whom the City had ſent to welcome him: He recounted to them all the Tranſactions between him and

[*] *Lewis* VIII. began at this time to reign in *France*.

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the two Sultans, and particularly imputed to *Mehemed* all the Ills the Empire had suffer'd, as being the sole Cause of them. He even gave them the Detail of the Victory he had gain'd over *Gelaleddin*; and after having told them that they had now no other Emperor but himself, he declared to them, that it was to him they ought for the time to come to address their Requests, and make Prayers for him in the Mosques, which he call'd, making the Coutbe in his Name; and that He alone ought to be the Subject of their Praises. He past the greatest part of this Year at *Samarcand*, in settling the Affairs of his Empire, and in giving time to his Troops, which he expected from very remote Parts, to come up to the Place he had appointed. He at this time made several Regulations, which he annexed to his other Laws: And being now something at ease, he forgot not any thing that he thought would conduce to the Preservation of his Kingdoms. He resolved to hold a General Diet at *Toncat* in the beginning of the Year following, that is, in 1224, and of the *Heg.* 621. For this Reason he sent his Orders into all the Provinces, to the Princes his Children, the Governors, and Generals of the Army: Nay, he desired *Suida* and *Hubbe* should be there also, and therefore sent them word to come to *Toncat* by the way of *Capschac*, after having pass'd by *Derbende*, that is to say, by the *Caspian* Gates. But he commanded them, above all things, to follow the Orders of *Touschican* his Son, who was then in *Capschac*, or that great Western *Tartary* situate on this side the River *Jaxartes*, and reaching even to *Muscovy*, as has been before mentioned.

An. Dom. 1223. Heg. 620 Mog. *The Monkey.*

An. Dom. 1223.
Heg. 620.
Mog. *The Monkey.*

CHAP. IX.

The Generals Hubbe *and* Suida's *Expedition to the Kingdom of* Schirouane: *Their Travels by* Derbende, *or the* Caſpian *Ports.*

HUBBE and *Suida* had no ſooner receiv'd the Grand Can's Orders, but they prepared to execute them; and after having ſettled what Methods they ſhould take to paſs into *Caſchac*, on the weſtern ſide of the *Caſpian* Sea, they ſent ſome before to view the Roads and Paſſages, who brought back word to them, That there was nothing but Rocks and Precipices, ſo that it was impoſſible to paſs any other way than by the Straits of *Derbende*. But the two Generals having learn'd that the King of *Schirouane* was Maſter of them, and that none could paſs that way without his leave, they march'd directly into his Country, where they had not yet been, altho it was a part of the Country of *Azerbijana*, the reſt of which they had already conquer'd. They conceal'd this their Deſign, and pretended only, that they went to eſtabliſh the Grand Can's Empire there, as well as in the other Parts of *Aſia*. They firſt beſieg'd *Schamaqui*, a City ſituate in 40 Degrees 50 Minutes of Latitude, and ſoon took it.

They there treated the People rigorouſly, becauſe they had reſiſted them: But afterwards, to gain the King of *Schirouane*'s good Will, they

ſaid

ſaid publickly, that *Genghizcan* deſired of this Prince only a ſlight Acknowledgement of his Submiſſion, and a ſmall Tribute. The King refus'd to pay the Tribute, but the Generals did not much trouble themſelves about that, having no other Deſign but cunningly to obtain from him a Paſſage by *Derbende*. They ſpared the Country of *Schirouane*, and made their Soldiers live very regularly. They even puniſhed ſeveral for having abus'd the People. They ſent Preſents to the King, and receiv'd alſo ſome from him: But when they proceeded to ask him to give them the Liberty to paſs by the way of *Derbende* into *Tartary*, and that he perceived that this was the only Aim to which all their Civilities tended, and the Motives of the reſpectful Treatment they had given his People, he gave off anſwering their Compliments, and believed that they only ſought how to ſeize on this important Paſſage, to hold all the Country in Subjection, and drive him out of his Kingdom. For this Reaſon, when they again preſs'd him importunately for leave to paſs by the Straits of *Derbende*; he anſwer'd them, That this did not lie in his power, ſince the People who inhabited theſe Straits, did not acknowledge any one for their Maſter; and were ſo jealous, that they would not ſuffer more than ten Men at a time to paſs that way, and thoſe Men too muſt not be Strangers or ſuſpected Perſons. Notwithſtanding this Anſwer, the *Moguls*, after having uſed Intreaties to no purpoſe, proceeded to Threats, and told the King of *Schirouane*, That ſince they found that nothing could be obtain'd from him by fair means, whatever Aſſurances they gave him of their Sincerity, they now declar'd to him, that they not only expected that the Gates of thoſe

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Straits

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Straits ſhould be open'd to them to paſs thorow, to return into their own Country thro the Countries of the *Alani*, *Tartary*, and *Capſchac*, according to the Orders that had been given them; but moreover, that his Officers ſhould be their Guides. The King having conſider'd of it, granted the *Mogul* Generals their Demands.

After fifteen Days March, during which they went above forty Leagues by the Woods, Rocks and narrow Paſſages of Mount *Caucaſus*, the *Mogul* Army, led by the King of *Schirouane*'s Guides, arriv'd ſafely at *Derbende*, having paſs'd thro thoſe Straits, not without Admiration of the Manner, Nature and Art had wrought together for the Defence of this Paſſage. *Hubbe* and *Suida* freely confeſt, that it was not to be forced. The very Walls, which were ſix Foot thick, were made of a certain Matter compoſed of Lumps of Gravel and Shells pounded together, which was much harder than any kind of Stone whatſoever.

This Paſſage was call'd by the Antients *Portæ Caſpiæ*, or the *Caſpian* Gates; and the Word *Derbende* in *Perſian* properly ſignifies, *The Faſtnings of the Gates*. It is ſituate in 43 Degrees of Latitude, betwixt the *Caſpian* Sea and a Mountain of the ſame Name, by which one muſt of neceſſity paſs to go into *Tartary*, to the *Alani*, the *Circaſſians*, and the People of *Capſchac*, when one comes from *Irac*, *Azerbijana*, *Syria*, and *Armenia*. There is between the Sea and the Mountain a Space a quarter of a League broad; in this Space were built, at three or four hundred Paces from one another, two thick Walls, founded on the Rock, and reaching from the Mountain to the Sea; ſo that all Paſſengers were obliged to paſs thro by the Iron Gates

Gates which were in these Walls. The Space taken in by these Walls made a third part of the City call'd *Scheheryounan*, that is to say, the City of *Greeks*, because it was built by the Command of *Alexander* the Great; *Yon* in antient *Greek* signifying *Greece*. But it was not in this Quarter of it that *Derbende* was best peopled, nor in the higher Parts which were on the side of the Mountain towards the top, altho it was much more peopled than *Scheheryounan*. The greatest number of Inhabitants were in a Place call'd the *Moyenne*, a City at the foot of the Mountain. These three Parts which compos'd the City, were near three quarters of a League in length, tho they were not very broad. It was a Place of no great Trade, by reason of the proud and untractable Humour of the Inhabitants.

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The *Persians* say, that *Derbende* having been once ruin'd, the Great *Cosroes* caused it to be rebuilt, in the Reign of *Justinian* the Emperor of *Constantinople*. There was also a kind of Port where Boats and Vessels daily arrived, and which was shut in by a Chain fasten'd to two Forts, which hinder'd any from entering into the Place by Sea without leave. All this at present is defended by a Castle which is on the top of the Mountain; and the Orientals say, That since *Alexander* led his Army by the way of *Derbende*, none can remember that any other but *Genghizcan*'s pass'd that way.

When *Hubbe* and *Suida* were got beyond *Derbende*, they found themselves in the Country of the *Alani*, who, according to *Strabo*'s Report, could speak twenty five Languages. This Country is the antient *Albania*, situate between the *Caspian* Sea and *Iberia*, in 37 Degrees of Latitude. These People, who are at present call'd

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call'd the *Tartars* of *Dagueſtan*, were extremely ſurpriz'd to ſee on a ſudden theſe two Generals appear, of whom they had not ſo much as heard any mention: And fearing they had ſome deſign upon their Liberties, they at firſt did them all the Miſchief, and put them to all the Trouble imaginable. They cut down the Woods to ſtop up the Lanes, broke up the Roads, and ſpoil'd all the Corn and Proviſions, to cauſe the *Moguls* to periſh: yet all this did not hinder *Tarcou*, the chief of their Cities, from being taken and ruin'd. The *Circaſſians* having join'd the *Alani*, they much embaraſs'd *Suida* and *Hubbe*, till ſuch time as theſe two Generals having found the way to ſurprize *Terqui*, the Capital of *Circaſſia*, conquer'd both, notwithſtanding the Succours theſe People receiv'd from the *Calmuck Tartars* bordering on the *Volga* and *Caſpian* Sea, whom they deſired to enter into a League with them.

The *Mogul* Generals foreſeeing, that if theſe other *Tartars* join'd in the League with the *Alani* and *Circaſſians*, and that if theſe Nations rais'd all the Forces they could againſt them, they could not withſtand them, wholly apply'd themſelves to break this Confederacy; to effect which, they ſent Meſſengers to the *Calmucks*, to repreſent to them that they were *Tartars* as well as they, and all of the ſame Nation; whereas the *Alani* and *Circaſſians* were their profeſt Enemies; and that they ask'd nothing but to return to their own Country, and deſired them to be the Arbitrators of this War. The *Moguls* Reaſons, attended with ſeveral Preſents for the Heads of the *Calmuck* Hords, who were not willing to provoke them farther, made them change their Minds, and recall their Troops; ſo that the *Alani* and *Circaſſians* ſeeing themſelves depriv'd of their Aſſiſtance,

Assistance, soon lost all Courage, and gave way to their Enemies. An. Dom. 1223. Heg. 620. Mog. *The Monkey.*

Whilst these two *Mogul* Generals held Correspondence with the *Calmuck Tartars*, they pass'd the *Volga* with ease, and enter'd into *Capschac:* but it being late in the Year before they arriv'd, they were obliged to pass the Winter there, which very much displeas'd their Hosts; and their long continuance there having in the end given birth to several Feuds, their Friendship ended. Nevertheless, the *Moguls* having fortify'd themselves in the Country, and learnt that they might be reliev'd by *Touschican*, who was near; they sent an Express to him, to inform him of the Condition they were in.

This Prince immediately sent away the best part of his Troops to them, led by such skilful Commanders, that they found means to join these two Generals, notwithstanding all the Efforts of their Enemies to hinder them. And all these Troops thus join'd, made a considerable Army, who without much trouble constrain'd these People to acknowledge *Genghizcan* for their Emperor, as well as the major part of the other *Tartars* who acknowledg'd him. *Touschican* being obliged to go to Court, sent Advice of his Departure to *Hubbe* and *Suida*, whom he left Masters of *Capschac* in his Absence, with Order to attack the *Nogays*, who had offended him.

The Winter having frozen the Rivers, gave the *Moguls* an easy Passage over Places, which would have otherwise much embaras's'd them. By this means they went as far as *Astracan*, which they subdued: And this War, which lasted six or seven Months, was not finish'd till such

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such time as the *Nogays* had acknowledg'd *Touſchi* for their Sovereign, and *Genghiz-can* for their Grand Can. *Hubbe* and *Suida* remain'd in this Country till the Autumn of the Year following, 1224; and then *Touſchi* being return'd from Court, and from the Diet which was held at *Toncat*, they left it with the Troops they had brought with them, before thoſe this Prince ſent them, had join'd them.

The City of *Aſtracan*, which the *Mahometans* call'd *Hadgi Tarcan*, is in the Iſle of *Elgoi*, which ſeparates *Europe* from *Aſia*, and makes part of the Countries of the *Tartars* of *Nogay*. It is ſituate in 46 Degrees 22 Minutes of Latitude, about fifty Leagues from the *Caſpian* Sea, into which ſeveral Rivers diſcharge themſelves. Its Walls, inſtead of Baſtions, have Towers of Stone; and are furniſh'd with ſeveral Pieces of Braſs Cannon. The Gariſon of the City is always a ſtrong one. The Trade is carry'd on with the *Nogays* by the *Calmucks* and other *Tartars*; as alſo by the *Muſcovites*, *Perſians* and *Armenians*. Its principal Traffick is in Silks and Brandy. The Czar of *Muſcovy* raiſes a great Revenue by the Taxes he lays upon them.

CHAP.

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CHAP. X.

Genghizcan's *Departure from* Sogdiana *for the Diet at* Toncat. *The Arrival of the Princes his Sons at this Diet.*

WHEN the *Mogul* Emperor had reſolved on his Departure from *Sogdiana* to go to the Diet which he had called together at *Toncat*, he freed the People of this Province for ſeveral Years from the Payment of the uſual Tribute, becauſe he was well pleaſed with their Deportment to him. And to give the Lords of this Country ſome particular Marks of his Affection, he remitted to them during their whole Lives the Taxes which the Nobility of each Kingdom were obliged to pay to their Prince. This Proceeding of the Emperor cauſed much Joy to the Inhabitants of *Samarcand.* But the Joy was not ſo univerſal in the City, it being damp'd with ſeeing the Queen *Turcan-Catun*, who had been brought thither a Priſoner with her Court, and all the great Officers of the Empire that had been taken, led as in Triumph before the Grand Can's Army, who was going to paſs thro thoſe Countries where ſhe was ſtill beloved. Her Haram, or the Ladies of her Seraglio, follow'd her. The great Officers belonging once to Sultan *Mehemed* marched after. Then the Throne and Crown which he had taken from the Sultan, and his Mother, were borne in State. In this manner *Genghizcan*

An. Dom. 1224. Heg. 621. Mog. The Hen.

marched out of *Sogdiana*, after having lived there near a Year, and went to the River *Jaxartes* which he croſs'd over.

He arrived at *Toncat* the beginning of the Year of our Lord 1224. and of the *Hegira* 621. He had made choice of this City to hold the Diet in, both becauſe of its agreeable Situation, and by reaſon it was able to furniſh in a ſufficient manner Proviſions and all other things needful for ſo numerous an Aſſembly. The Princes *Octai* and *Zagatai* repair'd to Court as ſoon as it was poſſible for them, after having diſtributed into different Places the Armies they commanded. The two Bodies of Forces under *Zagatai* were rejoin'd in *Tocareſtan*; but having ruined the Countries of *Talcan* and *Bamian*, he was obliged to return up to the *Oxus* to ſubſiſt them, and did not croſs over it till he came to *Bedacſchan*. From thence he continued his way Eaſtward by the Confines of *Turqueſtan*, and went as far as *Otrar*, where he fix'd the Head Quarters for his Army, whom he cauſed to encamp in the *Turks* Country.

Octai uſed the ſame diligence; for when he had finiſhed the Conqueſt of *Gazna*, and the Troops of the other Generals, with thoſe who were not deſign'd for *Perſia*, had join'd his Army, he went back up the Country as far as *Bocara*, from whence he went to *Samarcand*, becauſe he had Orders to leave his Troops in *Sogdiana*, quartering along the Territory of *Samarcand* as far as the *Jaxartes*.

Touſchican repaired alſo to Court, as has been already ſaid. It had been a long time ſince he had ſeen the Emperor his Father; for immediately after the Reduction of *Carizme* he had been ſent into *Capſchac*, where in ſpite of all the Troops of Hords and their Cans joined in league

league against him, in less than four Years time he made himself Master of these great Provinces, except that part which was situate in the South, from *Nogai* to the *Caspian* Sea, which *Hubbe* and *Suida* reduced in their return home by the Country of the *Alani:* In fine, *Touschi* had push'd his Conquests as far as the Frontiers of *Muscovy*. An. Dom. 1224. Heg. 621. Mog. *The Hen.*

When this Prince came into the Grand Can's Presence, he kneel'd down, and the Emperor gave him his Hand to kiss. The Princes his Brothers had the same Honour at their Arrival before him, after having laid their Presents at the foot of the Imperial Throne, according to the usual Custom: but altho their Presents were very considerable, *Touschican*'s surpass'd them all by much; for besides several rare things, he presented a hundred thousand Horses, amongst which there were twenty thousand all Bay-colour'd [1]. After the Emperor had embraced his Sons, and testify'd by his Caresses how well satisfy'd he was with their Conduct, he open'd his Treasures, and loaded them with Gifts. After which he order'd a great Feast to be made, and gave publick Banquets for a whole Month. But the most sumptuous Treat was on their return from a general Hunting, in which there had been kill'd several thousand Beasts of all kinds, of which the best were made use of, and dress'd after the *Tartars* Fashion. The Grand Can's Faulconers furnished also abundance of all sorts of Birds. They drank not only the usual Drink among the *Moguls* and *Tartars*, and Sherbets, the way of making which they had learn'd from the *Persians*, but also exquisite fine Wines

[1] A Bay-colour'd Horse is a reddish brown.

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which the Emperor had cauſed to be brought from the Southern Countries, which he prefer'd before the *Tartarian* Balpiringe, Griut, Beer, or Cammez. Yet they beſides theſe, conſumed a prodigious quantity of Balpiringe, which was a kind of Hydromel, or Metheglin, made of Honey, Rice, and Millet, which they clarify'd ſo well that nothing could look of a finer Colour. They generally drank a great deal of this Liquor, becauſe of its pleaſant Taſte; but it made them drunk as ſoon as Wine, being as ſtrong.

This Feaſt was made in the Winter when little Cammez was uſed, and was now drank no where but at the Tables of great Lords, where the Butlers, to ſhew their Skill, ſerved up a Drink which was as hard to make good in this Seaſon as it was eaſy to make pleaſant in Summer. [a] They made this Cammez of Mares Milk, which is very ſweet. They poured it into a great Churn, where they churn'd it extraordinary well, in the ſame manner as they make Butter. But this Mares Milk muſt be well beat, if one would make good Cammez; for which reaſon this Work is always reſerved for Men to do, and the Women do not meddle with it. Neither do they milk the Mares, who are generally very troubleſom, becauſe they will not ſtand ſtill to be milk'd, at leaſt if their Foals be not held near them, which are not eaſily governed. When the Butter is made, they take it out of the Churn, and the Butter-milk is the Cammez; but it is different from our Butter-milk, becauſe it is ſharp on the Tongue like the beſt Wine, and as pleaſant. This

[a] The Way to make Cammez.

Drink is of a greyiſh Colour; but the Grand Can's Officers of his Table know how to give it a more agreeable Colour, and to render it ſtill more pleaſant: for by much churning this Liquor they make another, which is called Caracammez, that is, black Cammez, which they reſerve for their Maſter's drinking only. Thoſe who have drank of it affirm that the other Cammez is not ſo pleaſant; which is not to be wonder'd at, becauſe they draw out the pureſt Part of it, which ſwims on the top, and the groſſer Part remains at the bottom, and is reſerved for other Uſes. But let this be as it will, the Authors who make mention of it, aſſure us it is a very wholeſom Drink, and attribute great Vertues to it. The Beer made of Rice and Griut, which is the common Drink in Winter, was plentifully diſtributed among the Domeſticks at the Feaſt. This Griut is very pleaſant, tho a little ſour. It is, by means of a Curd made of Goats Milk, render'd very hard and dry, which they keep for the Winter; and never ſpoils, becauſe they make it extreme hard after the Butter is taken out: and this Drink is afterwards made by ſteeping this Curd in Water.

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

CHAP. XI.

The General Diet held in the City of Toncat.

THE Feaſt being ended, the Grand Can cauſed all things to be got ready for holding the Aſſembly he had conven'd, and had ſo well concerted his Meaſures, that all the Members of this great Council appear'd in *Toncat* at the Day aſſigned them. The Can of the *Yugures*, whom he had heretofore adopted, had been ſummon'd to take his Place as his adopted Son; and ſeveral other Sovereign Princes, who had voluntarily ſubmitted to *Genghizcan*, or were in Alliance with him, fail'd not to come thither. Beſides theſe, the Governours of the Provinces of *Catai*, *Mogoliſtan*, *Caracatai*, *Iran*, and *Touran*, were alſo there, and ſet up their Tents in the Plain of *Toncat*.

Altho this Plain was ſeven Leagues long, yet it could hardly contain the Tents and Attendants of all theſe great Perſons who were to be preſent at this Aſſembly: The greateſt part of them had cauſed their moveable Houſes to be drawn thither, and every Lord had a numerous Retinue. Theſe Houſes were built upon Wheels, which carried very long Pieces of Wood faſten'd to their Axeltrees, on which all the Machine was reſted; and the Axeltrees bearing all the Weight, they made them of the hardeſt Wood they could get. Theſe Houſes

Houſes reſembled our Tents in *Europe*, the Floor was of Wood, the four ſides were enclоſed with Cane-work or Laths. The Roof was raiſed in the Faſhion of a Dome, and on the top there was a round Hole which ſerved both for a Window and Chimney; but if the Houſe was large, they uſed ſome other Opening lower, to render the Place more light. Some were cover'd with Felt rubb'd with Sheep's Milk, ſo that the Rain might run off without penetrating it. But that was practiſed only by poor People; for the Rich cauſed the Felt to be plaiſter'd over with a Compoſition in which was a great deal of Tallow, which was leſs eaſy to be penetrated by the Rain. There are ſome curious People, who, to be diſtinguiſhed from the reſt, cauſed their Houſes to be cover'd with Stuffs of various Colours. An. Dom. 1224. Heg. 621. Mog. *The Hen.*

They make theſe Houſes larger or ſmaller as they pleaſe, but they are always longer than broad; and however light the Wood is they are made of, they are ſometimes ſo heavy, by reaſon of the Furniture they contain, that they are obliged to put to one of them thirty Oxen to draw it along. There are ſome that are made to take to pieces, and ſet together at pleaſure; and others that always remain fix'd on their Wheels, which are thoſe that can be drawn by two or three Oxen, which generally ſerve for Store-houſes to put up the beſt of the Furniture, and Clothes. And the great Lords having abundance of theſe little Houſes, cauſed them to be placed round about their principal Lodging; ſo that the dwelling Place of every Nobleman thus diſpoſed appears a Camp. And we muſt obſerve, that the Door of every Houſe is always turned to the South.

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

The Oxen which draw theſe Houſes are the fineſt Ornament of the *Moguls* and *Tartars* Equipages, becauſe they all ſtrive to have fine ones. There are Oxen ſo dear, that they cannot be purchaſed but by very rich People. Thoſe that are moſt eſteem'd come from the Country of *Tangut:* Theſe are extremely ſtrong, and there are ſome of them have Hair like Horſes; and the moſt part have that on their Tails white, and as ſoft as Silk. They make uſe of Camels in ſome Places; but the uſe of Oxen is much more common.

When they had marked out the King's Quarters in the Plain, which took up near two Leagues in Compaſs, and the Streets, publick Places, Bazars or Markets were appointed, they pitched the Tents for the Emperor's Houſhold. That which was made for the Diet to ſit in, would contain at leaſt two thouſand Perſons; and to diſtinguiſh it from the reſt, it was cover'd with White. They erected a magnificent Throne for *Genghizcan*, and forgot not to place on an Eminence the black Felt-Carpet on which this Prince was ſeated when he was proclaimed Grand Can. And this Emblem of the poor Eſtate of the *Moguls* at that time was always held in great Veneration by them, ſo long as their Empire laſted. The Tent for the Diet had but two great Entrances, the one they named the Imperial Gate, the other the Publick. All the Members of the Aſſembly were not allow'd to enter or go forth but by the common Gate, altho they both ſtood open. The Imperial one was reſerved for the Emperor only to come in at; and the People reſpected it in ſuch a manner, that no Man, of what Quality ſoever, did once approach it, tho there was no Guard placed to keep them out. The

Guards

Guards which were at the common Door, ſerved only for a ſhew of Grandure; for the Orders given were ſo exactly obſerved by every body, that no Diſorder ever happen'd amongſt them. An. Dom. 1224. Heg. 621. Mog. *The Hen.*

Altho the Luxury of the Princes and chief *Mogul* Lords was not yet come to the height it arrived at after *Genghizcan*'s Death, yet there appear'd a great deal of Magnificence in their Habits and Equipages. On the greateſt part of the Tents there were placed Streamers of divers Colours, made of the richeſt Silks; nothing could be a finer Sight. The Princes and Lord's Horſes had Saddles and Furniture ſet with precious Stones and Gold, which ſeem'd to vie with each other. The Habits the *Moguls* wore, were like thoſe the *Turks* and *Ottomans* wear at this preſent time. Thoſe of the great Lords were made of Gold and Silver Stuffs, and rich Silks, which they had brought from the Countries they had conquer'd; and it being ſtill very cold Weather, they wore under their Robes a certain kind of fine Fur Garment, called Sables, that is brought from *Ruſſia* and *Siberia*, which they wore next their Skins. They wore, when abroad in the Field, over their Habits, to preſerve them, great Coats of Wolves Skins. Their Attendants had for the moſt part Coats made of Felt of divers Colours, lined with Wadding. *The Habits of the Moguls.*

Altho this Aſſembly was called together to ſettle the Affairs of the Empire, yet there needed not much time to do it: for notwithſtanding the great Conqueſts and vaſt number of People ſubdued, *Zagatai*, the Keeper of *Genghizcan*'s Laws, had put them in ſo good a Method, that all things which were propoſed

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

to be regulated, were immediately refer'd to these Laws, and by them determined without Trouble, so that nothing more was requisite than to ratify them, which extremely rejoiced the Legislator. *Genghizcan*, as has been before observed, much delighting to speak in publick, failed not before the Assembly broke up to make an Oration in praise of his Laws, and at the same time of himself. He recommended the exact Observation of them to all the People, and shew'd how advantageous and useful they were, since by their means so many important Affairs had been regulated in so short a time. He likewise said that the Observation of these very Laws had been the Cause of all his Conquests, and of the Honour the *Moguls* now shared with him. From hence he took occasion to recount his Victories, naming every Sovereign Prince he had conquer'd, not excepting even the Prince of *Tancut*, there present. If it may be forgiven a great Prince to praise himself, *Genghizcan* merits to be excused, considering he was possess'd of all *Tartary*, from the East as far as *Muscovy*, and from the uninhabitable Parts of the North as far as *Transoxiana*, and of the vast Country of *Turqueſtan* as far as *China* and *India*; nay, even of the half of *China* itself, which was subject to him, and which Prince *Utakin* his Brother had govern'd with such Prudence during his Absence, that at his return he found it quiet, notwithstanding the several Attempts the King of *Mangi*, which is the Southern *China*, had made to excite them by his Emissaries to a Revolt. All the Countries between *Turqueſtan*, the *Caspian* Sea, and the Rivers *Oxus* and *Jaxartes*, were entirely subdued; as also the People of *Sende* beyond the *Indus* as far as the *Persian* Sea,

The Extent of the Countries subdued by Geghizcan.

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Coraſſana, *Mazendran*, and other Parts of the great Empire of *Perſia*, all acknowledged *Genghizcan* for their Sovereign, excepting the little Country of *Fars*, the Conqueſt of which he had been obliged to leave to his Lieutenants. An. Dom. 1224. Heg. 621. Mog. *The Hen.*

He was not content to relate the Number and Names of the Countries he had conquer'd, but order'd, as the moſt effectual means to convince the Diet of his Greatneſs, that all the Ambaſſadors ſhould be call'd into the Aſſembly who had follow'd the Court, and who were at this time in their Tents, which were pitched round the Imperial Tent, as alſo all the Envoys and Deputies ſent from the Kingdoms and Countries he had ſubdued. They all went to the foot of the Throne, and there he gave them Audience. After which he diſmiſs'd the Aſſembly, and every one retired to his Home.

Touſchi, who look'd on *Capſchac* as his own Kingdom, ſoon after took leave of the Emperor, who confirmed to him his Grant of the Sovereign Authority over it, and gave him leave to take under his Command the Troops which now were with *Hubbe* and *Suida*, the better to ſupport his Dignity, and ſubdue the neighbouring Princes who ſhould go about to moleſt him.

Prince *Touſchi* was no ſooner arrived in *Capſchac*, but the two Generals put their Troops into his hands, and returned to the Grand Can, whom they found ſtill at *Toncat*. He gave them a good Reception, accepted their Preſents, and cauſed rich Veſts to be given them. He went from *Toncat* ſoon after, attended with them and all his Court, making always the Captive Queen to follow him, mounted on a Chariot, and loaded with Irons, to ſhew to the Eyes of the Nations a proud Monument of his Victories.

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

ries. When he was on his March, he gave an hour's Converſation every day to *Hubbe* and *Suida*, to relate to him their Expeditions, and the Rarities they had come to the knowledge of in the ſtrange Countries they had been in, which they entertained him with; ſo that they had ſtill ſomething new to ſatisfy the Emperor's Curioſity till he arrived in *Mogoliſtan*.

CHAP. XII.

Genghizcan's *Return to* Caracorom, *the Seat of his Empire. The* Moguls *Marriages. The Beginning of the War of* Tangut.

THE Grand Can paſt by the way of *Turqueſtan*, from whence he croſs'd over the Kingdom of the *Naimans*, and enter'd into *Caracatai*, and ſome Months after went to *Caracorom*, the Seat of his Empire. This City, which was no leſs than twelve days Journey diſtant from the Place where this Prince was born in the Country of the *Yeca Moguls*, was really a very inconſiderable Place when it was taken from *Ounghcan*; but *Genghizcan* had much improved and imbelliſhed it ſince, and after him, *Octai-Caan* cauſed it to be rebuilt, and it became a very famous and populous City.

The Eaſtern Hiſtorians do not mention how *Genghizcan* was received by the Inhabitants of his Capital City, nor what became of the unfortunate Queen *Turcan-Catun*, nor of the *Carizmean*

rizmean Lords who bore her Company; but it is to be ſuppoſed that theſe illuſtrious Captives finiſh'd their Lives in Miſery and Obſcurity. The firſt Pleaſure the Emperor taſted at *Caracorom* was the Sight of ſome of his Grandſons, whom he had not ſeen for ſeven Years. Amongſt theſe, there were two of whom he had conceived great Hopes, which they did not fail to anſwer. They were called *Cublay* and *Hulacou*. The firſt was then about ten Years old, and the other nine. They continually employ'd themſelves in Hunting, which among the *Moguls* was accounted a great Sign of Fire and Courage in thoſe that were naturally addicted to this bold Exerciſe. The Inclination they ſhew'd for this Sport ſo extremely pleaſed the Grand Can, that he gave them Employments near him, and took the Trouble to inſtruct them himſelf. An. Dom. 1224, Heg. 621, Mog. *The Hen.*

And now this Prince being recover'd of his Fatigues, applied himſelf to ſettle the State. He firſt cauſed the great Officers in *China* to be called to Court, to give him an account of their Behaviour; and his Brother *Utakin* having fully informed him of their Actions, ſome were puniſhed, and others rewarded. He did the ſame by the great Lords of *Mogoliſtan* and *Caracatay*. He ſent alſo for *Schidaſcou* the Sovereign of *Tangut*, who had offer'd to continue to be tributary to him. But this Prince fearing he would not pardon him his former Rebellion, took no care to obey his Orders, but rather thought of making a League with the *Chineſe* of *Mangi*, and the Oriental *Turks* his Neighbours. However, to gain time, he uſed ſeveral Pretences to excuſe himſelf to the Emperor, whoſe Troops not being all arrived, he diſſembled his Anger till ſuch time as he was

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

in a condition to make him feel his Resentments.

Mean while *Schidascou* found the *Chinese* and *Turks* disposed to second him. The *Chinese* complain'd of *Genghiz-can*'s usurping the Country of *Catai*, and the *Turks* of the vile Usage he gave Queen *Turcan-Catun*, who had always used them well when they were her Subjects. Nevertheless, the Difficulty of forming Leagues where the Interests are different amongst those who compose it, did not permit them to come to a conclusion before the Grand Can was able to begin a War against them. *Schidascou* had already levied a great many Troops, and prepared to receive the *Moguls*.

During this time the Emperor's Army arrived near *Caracorom* very much fatigued. This Prince suffer'd them to rest for some Weeks; but it was not his Custom to let them be long idle. He caused the usual Hunting to be proclaimed, and all the Troops were obliged to be present at it, altho the Winter was very severe. The Hunting was not quite ended, when News came that *Schidascou* had so well bestirr'd himself to get a considerable Army together, that he had at last accomplish'd it. This Report being confirmed by several Couriers who were sent to the Grand Can by his Correspondents, he resolved to send some Troops towards *Tangut* to observe his Enemy. And the Winter being yet very cold, he order'd the Captains to give their Soldiers Coats lined with Sheep-Skins. They also cover'd the Horses with Felt, and put them in a condition to support the Rigour of the Season.

The Care of providing for this War did not hinder the Diversions in the Court and City, where there were great Rejoicings. An infi-

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nite number of Marriages were celebrated at *Caracorom*, and in *Mogoliſtan*. The Emperor himſelf married the Princeſſes his Son's Daughters to Princes of his own Blood; and their Marriages were kept with publick Feaſts, ſuitable to the Quality of their Husbands. The Treats, and Horſe-Races after the Cuſtom of the *Moguls*, a long time diverted the Court; and the Soldiers being loaden with rich plunder, ſeveral bought the handſomeſt Maids they could light of, and married them. Which was much practiſed amongſt the *Moguls* and *Tartars*, their Laws permitting them ſo to do, provided thoſe they married were neither their Siſters nor Aunts. A Man might marry two own Siſters, nay, even his Father's Wives after his Deceaſe, only her excepted of whom he was the Son. An. Dom. 1224. Heg. 621. Mog. *The Hen.* *The* Mogul *Marriages.*

They did not obſerve any great Ceremonies in their Marriages. They contented themſelves with the mutual Conſent of both Parties, managed by the Fathers and Mothers. The Marriage being concluded on, the Father of the Maid received from the Bridegroom the Sum of Money agreed upon; after which he gave a great Banquet to all his Son-in-Law's Relations, both Men and Women, at which his own likewiſe did not fail to be preſent. In the midſt of this Feaſt, the Bride got away, and went to hide herſelf with ſome Female Relations; and when her Companions who were before acquainted with, and had contrived the Place of her Retreat, ſaw the Bridegroom perplex'd to find her, they were extremely diverted, and nothing could more torment him than their Laughter: but when he was ſo lucky as to find her, he immediately carried her home with him to his Houſe, to which all the Relations and Friends accompanied them, and then taking

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

taking leave, left them to themſelves. The next day after the Marriage, the Bride had her Hair cut off from the Top of her Head to her Forehead, and dreſſed herſelf in a large Garment or Veſt which reached down to her Heels. This Veſt is open before, and faſten'd or tied together on the right ſide. After this ſhe put on her Head a Cap ſow'd to a little light Hoop, which makes the Faſhion of it round, and is tied on under her Chin with a Ribband. This ſort of Cap or Turbant is generally two or three Hands high; but thoſe which Women wear who would appear above the Vulgar, are ſometimes an Ell high. It is ſquare at top, cover'd with a rich Stuff, and adorned with Plumes and Jewels, which give them a great Luſtre when they are on horſeback; and theſe Caps being hollow within, they put their Hair into them. The young People make Compliments to the married Couple during eight days, bringing Preſents, which the Husband receives, without being obliged to make any Returns, or even to treat them; but the eight days being expired, he muſt treat all his and her Relations and Friends: and theſe Feaſts ſeldom end without ſome Quarrel, becauſe they are too profuſe of their Liquors.

But to return to our Hiſtory: So ſoon as the Emperor's Troops arrived in the Country of *Tangut*, the *Mogul* Captains ſtopp'd ſhort to conceal and ſecure themſelves and Soldiers from being ſurprized by *Schidaſcou*. This Prince believed they would not begin to march towards him till the Spring, and was therefore much ſurprized to hear of their Approach, and even ſtartled, altho they were ſtill a great diſtance from him; for they ſtopp'd near a City named

Ezine

Ezine or *Azine*, which was to the South of *Caracorom*, and that was twelve days hard Journey from *Campion*, where *Schidaſcou* kept his Court. An. Dom. 1224. Heg. 621. Mog. *The Hen.*

The *Moguls* made great havock in his Country before he could ſend Troops enough to oppoſe them. They had even time to get together as much Forage and Proviſions of Cattle and Corn in this Country, as would ſuffice not only to ſubſiſt them, but alſo to ſerve the other Troops that were on their march to come and join them.

The City of *Campion* was ſurrounded with ſtrong Walls, Towers, and Ditches. The Caravans of the *Muſcovite*, *Tartar*, *Perſian* and *Armenian* Merchants, always ſtopp'd at this Place when they came to trade with *China*. And as none but the Ambaſſadors of Sovereign Princes were permitted to paſs farther, all the Trade muſt of neceſſity be carried on in this City for the Merchandize they traffick'd with the *Chineſe* for, who brought thither all the fineſt Commodities the neighbouring Provinces produced, as Linen Cloths, and other Stuffs made of Cotton, Gold and Silver Silks, and *China* Ware; which render'd *Campion* a very rich Place. There were in this Country likewiſe many good Towns; and among the reſt, *Sachion*, which was a very large Town, but not a Place of much Trade. It was inhabited by *Neſtorian* Chriſtians, *Mahometans*, and many Pagans, who had each their Temples and free Exerciſe of their Religions. They were a People curious of knowing Secrets, and particularly applied themſelves to the *Symia*, which teaches to make things appear which were not in being, and thoſe diſappear which were preſent. Their Skill in this Science occaſion'd

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

caſion'd theſe People to paſs for Magicians or Conjurers amongſt the *Turks* and *Tartars*.

Succuir is ſtill dependent on *Tangut*. It has its Cities, and its Capital is called alſo *Succuir*, in which all the Houſes are built of Brick, and the Inhabitants are of the ſame Sects as thoſe of *Sachion*. The Mountains adjacent do produce the beſt Rhubarb of any Place in all the Country of *Tangut*. They dig it up in the Winter, becauſe in Summer the Root is full of Holes, and hollow like a Spunge, if gather'd in that Seaſon. There are in this Province almoſt all ſorts of Fruits that grow in *Europe*, except Grapes. The People are well-bred, and the Men are not debauched, as at *Camul*, a City near it. They believe in *Tangut* that it is a Sin for a Man to endeavour to ſeduce a Wife or a Maid; but at the ſame time they think it no Crime to lie with a Woman, if ſhe makes the Offer. The Men are little of Stature, have black Hair; their Noſes are ſhort and ſmall, and they have little Hair on their Chins. They generally have as many Wives as they are able to maintain. The Women and Men both wear black Caps made pecked at the top like a Sugar-Loaf. Their Money is little Bits of Silver without any Stamp on it, with which they buy what they want, and is valued by its Weight. 'Tis out of this Country that the fine wild Oxen come, of which mention is made before. There are alſo very large Elephants and beautiful Cows; and 'tis a thing worthy Obſervation, that theſe Cows will not ſuffer the Bull to come near them, unleſs they hear ſome body ſing to excite them to it.

The *Tartars* of *Tangut* make uſe of Aſtrologers in almoſt all their Affairs, and they will

not undertake any Business without first consulting one who observes the Stars, and points out a lucky Moment to begin it. They even consult the Astrologers about burying their Dead, who are not inter'd till after very exact Observations made. And to prevent a dead Corps infecting the House if it be kept long unburied, they put it into a Coffin made of very thick hard Wood, and stop all the Crevices with Pitch, after having put into it Camphire and other Perfumes; and then cover it with some rich Pall. But because they serve their Dead with the same Meats they used whilst living, they uncover the Coffin, near which they set the Meats, and leave it so long a time as the Deceased used generally to sit at Dinner, being persuaded that his Spirit is present, and sees all that is done in the House, and that he feeds on the Scent of the Meats. When the Asloger thinks it a proper time to bury the dead Person, he must still make farther Observations to know whether they must carry the Body out by the Door of the House as usual, or make another; for if they omit exactly to follow all his Directions, they fail not to impute to this In-observation all the Misfortunes that befal the Family. After all these Ceremonies they carry the Body out of the City to burn it. It is follow'd by his Relations and Friends, but several times set down by the way in Huts built on purpose, in every one of which they find a Table spread, and Meats upon it for him.

An. Dom. 1224. Heg. 621. Mog. *The Hen.*

Their Funerals.

Rubruquis. Marco-polo. Carpin.

An. Dom. 1225. Heg. 622. Mog. *The Dog.*

CHAP. XIII.

Genghizcan's *March to* Tangut. *The laſt Actions of the Sultan* Gelaleddin *at his Return from* India. *The Battel fought with* Schidaſcou *the Sovereign of* Tangut.

THE main part of *Genghizcan's* Army were not in a condition to march and join the Troops at *Tangut* till about the Month of *June* in the Year 1225. *Heg.* 622. and then they were obliged to provide againſt the Seaſon, becauſe the warm Weather did not uſually begin in *Tangut* till about the end of that Month, and the Country could not furniſh but very few Neceſſaries before that time.

Fadhallah, *p.* 431.

This Emperor would always ſhare the Fatigues and Hardſhips of War with his Soldiers. He made a review of his Troops; after which he order'd a hundred thouſand Men for *China*, where he fear'd a Revolt, if Fortune favour'd *Schidaſcou*: then with three hundred and fifty thouſand which remain'd, including thoſe that were already gone to *Tangut*, he began his March. He divided his Army into ten Bodies, to each of which he aſſign'd a particular General. The Princes *Zagatai* and *Octai* commanded the two firſt; the others were under the Command of *Caraſchar*, *Ilencou*, *Bela*, *Hubbe*, *Suida*, and other Lords who had ſignalized themſelves in the paſt Wars. But all theſe Generals were ſubject to Prince *Tuli*. Be-

Beſides theſe, he had a flying Camp of broken Officers for the Inſtruction of his Grandſons *Cublay* and *Hulacou*, who in the end became very great Men. An. Dom. 1225. Heg. 622. Mog. *The Dog.*

After ſeveral Weeks March from the Country of *Mogoliſtan*, the Army croſs'd a Deſart which was forty days Journey over, in the Province that lay moſt Eaſtward of the *Naimans*; and when he was arrived on the Frontiers of *Tangut*, which was alſo called *Cachin*, the Emperor made his Coming known to *Schidaſcou* by taking of the City of *Ezine*, which his Troops that were before arrived had render'd unable to hold out long againſt him. The ſudden Reduction of this City gave leave to his Troops to repoſe and refreſh themſelves after the long March they had undergone. *Genghizcan* not being willing to do any thing raſhly, or run great hazards, choſe this Place for his Reſidence during his Stay in *Tangut*; and acted ſo wiſely, that ſome of the People of the Country, gain'd by his Preſents to them, ſerved as Spies for him, and gave him an account of the Strength and Diſpoſition of his Enemies, informing him that *Schidaſcou* had ſent out thirty thouſand Horſe, in ſeveral Parties, to endeavour to ſurprize him. And in reality theſe Troops, which were compoſed of ſelect Men, ſoon appear'd on the Frontiers of the Country of *Ezine*, and at firſt defeated ſome Parties of *Moguls* whom they met with, but ſoon retired on the Advice given them that the Grand Can was marching with all his Army againſt *Schidaſcou*, who had got together an Army of five hundred thouſand Men, the greateſt part of whom were furniſhed him by the *Chineſe* of *Mangi*.

An. Dom. 1225. Heg. 622. Mog. *The Dog.*

Fadlallah, *p.* 431.

Genghizcan, tho his Forces were much inferior in number, yet never was ſhock'd; but flatter'd himſelf that his Enemies Troops were unskilful in War, and undiſciplined; whereas his were, on the contrary, inured to fighting, and uſed to conquer, and therefore would certainly gain the Victory. He went forward therefore in ſearch of *Schidaſcou*. *Zagatai* and *Caraſchar Nevian* had forty thouſand Men under their Command; *Hubbe* and *Suida* had thirty thouſand; *Ilencou* commanded twenty thouſand *Carizmeans*, who had in ſeveral Countries been on the *Moguls* ſide: a like number of *Indians* obey'd the Commands of *Bela*; and *Bedreddin*, who had ſerv'd the Grand Can againſt *Mehemed*, becauſe that Sultan had put his Uncle to death, brought thirty thouſand Men from the Country of the *Getes*, and the Frontiers of *Capſchac*. A Can named *Daniſchmende*, a Favourite of the Emperor, had under his Command thirty thouſand *Carizmeans*, new-rais'd Troops. The Can of the *Yugures* led the Prince's Auxiliary Troops, who had after his Example voluntarily ſubmitted to *Genghizcan*. And all theſe Generals had as many Lieutenants under them, as they had ten thouſands of Men. The old veteran Bands were commanded by the Prince *Octai*, and made the Body of Reſerve which attended the Emperor's Perſon; and in this Body was the flying Camp of Reformed Officers.

Altho all theſe Officers and Troops were very rich, they were all plainly dreſt, becauſe the Grand Can would have them ſo. The Enemy, on the contrary, were dreſt in Cloth of Gold and Silver, and Silks brought from *China*; and the very common Soldiers had Habits much finer than the *Mogul* Officers.

Schidaſcou

Schidaſcou having learnt that *Genghizcan* was but two Days March from him, ſent a hundred thouſand Horſe, detach'd out of all the Squadrons in his Army, to go and ſurprize his Van-guard. They attack'd them with much Vigour, but found them ſo firm, that they could not ſo much as put one Rank into Diſorder, whatever Efforts they made. The Night coming on, caus'd the Fight to ceaſe; and *Schidaſcou*'s Troops retired with loſs, and return'd to the main Army, which they met within a Day's Journey of the Place where they had fought. In the mean time *Genghizcan* ſtill march'd forward; and at laſt the two Armies came in ſight of one another. An. Dom. 1225. Heg. 622. Mog. *The Dog.*

Schidaſcou's Army took up a great ſpace of Ground; but the *Moguls* were obliged to fight upon the Ice on a Lake, the Waters of which were furniſh'd by a Canal from the River *Caramouran*, and were at this time frozen. A general Fight began, and the *Moguls* quickly had the Advantage. The Troops of *Tangut*, and others on the ſame Line in Front, were intirely routed; and all the Enemy's Army had been ſo at that inſtant, if the *Chineſe* commanded by *Mayancan*, whom *Genghizcan* had caus'd to be ſeized in the *Chineſe* War, and the *Turks* led by the Prince of *Jurge*, had not ſtrongly withſtood the *Moguls* Fury: But theſe two Generals charg'd the two Wings of the Grand Can's Army with ſo much Bravery, that it reviv'd the Courage of their Soldiers, and they made a terrible Slaughter, killing above thirty thouſand Men. This good Succeſs became fatal to the victorious Troops, who believing the *Moguls* vanquiſh'd, charg'd them boldly, without keeping their Ranks; whereas the *Moguls*, who always kept cloſe and in order, ſuffer'd Genghizcan's *Battel with* Schidaſcou. Fadlallah, *p.* 432.

An. Dom. 1225. Heg. 622. Mog. *The Dog.*

suffer'd themſelves with much difficulty to be broken. At laſt the reſolute Reſiſtance *Marancan* and the Prince of *Jurge* met with in the Center aſtoniſh'd them; and the *Corps de Reſerve* coming up, and falling upon them all at once, made the *Turks* and *Chineſe* give back, and betake themſelves to flight. *Schidaſcou* himſelf, after having ſhew'd an extraordinary Bravery, was oblig'd to fly, and leave the Field of Battel to the Enemy, who cut in pieces all the Troops that reſiſted. And 'tis ſaid, that there were kill'd in this Battel three hundred thouſand Men, belonging to this Prince and his Allies.

The *Mogul* Hiſtory makes no mention how many *Genghizcan* loſt; but it ſpeaks of all thoſe who ſignaliz'd themſelves in this great Action, and ſays, that the young Princes *Cublay* and *Hulacou* made appear by their Courage, that they ſhould be able one Day to equal their Grandfather. After this Victory *Genghizcan* marched againſt the *Turks* of *Jurge*, but they ſubmitted; and he was contented with their Submiſſion and their rich Preſents, becauſe he deſign'd the Conqueſt of the Southern *China*, and would therefore preſerve his Forces for ſo great an Enterprize. However, he impoſed an annual Tribute on theſe *Turks*, and agreed with their Deputies as to the Gariſons they ſhould admit into their Towns, of his Soldiers; and likewiſe obliged them to furniſh him ſome Troops to join with his own. So he went no farther, but paſt the Winter in the Weſtern part of *Tangut*; where he receiv'd Letters from *Bagdat*, which acquainted him with the death of the Califf. On this News he order'd new Levies to be made: and whilſt that was doing, he ſecured himſelf, not only of the Countries dependent on

on *Tangut*, as *Ergimul*, *Sinqui*, and *Egricaya*; but also of the Countries adjacent, and particularly of the City of *Sikion*, which was distant from *Pequin* but fourscore Days Journey. It much imported him to have this Place, which might have given him great disquiet when he was enter'd into the Southern *China*. An. Dom. 1225. Heg. 622. Mog. *The Dog.*

There needed a Country of such vast extent, and so fertile as *Tangut*, to subsist so numerous an Army for so long a time: accordingly the Army was maintain'd there without Trouble, and past the Winter in encamping and decamping in the Southern parts of this Kingdom towards *Turquestan*, where there was abundance of fat Pasture Ground. They past the other Seasons in the Northern Quarters of this Country in the Mountains, marching always without stopping in any City, both to prevent their wanting Forage, as also to preserve the Horses from the Flies, and other Insects of that kind, of which there is great quantity in the Southern Countries.

After this good Success, it seem'd that the *Mogul* Emperor had nothing more to desire: His Empire was at Peace; his Court appear'd all Joy, and nothing was thought on but how to divert him. He said himself, That he wish'd for nothing more than to do good to his Subjects; and that he would wholly apply himself to render them happy, so soon as he had subdued the rest of *China*, of which the Conquest appear'd to him not difficult. But God had otherwise order'd it; and Fortune, which does not use to continue Men long in the same state, in a short time changed this Prince's Joy into Sorrow: whilst he was diverting himself in the midst of his Family, he was inform'd of the death of *Touschican*, his eldest Son. This News, which *The Death of* Touschican *in* Capschac.

An. Dom. 1226. Heg. 623. Mog. *The Hog.*

was brought him from *Capſchac*, afflicted all the Court. The Emperor ſhew'd at firſt much Conſtancy of Mind; but by degrees, inſenſibly, his Conſtraint gave way to his fatherly Affection, and he fell into a deep Melancholy, which from that time hinder'd him from reliſhing any Diverſion.

The laſt Actions of Gelaleddin *at his return from* India.

He even appear'd ſcarcely ſenſible of the News they brought him, of a great Victory gain'd by his Lieutenant over *Gelaleddin*. This Sultan being inform'd that the Emperor was far off, return'd from *India* into *Mercrane* with ſome Troops; from thence he went to *Schiraz*, afterwards to *Iſpahan*, into which his Friends introduced him ſecretly, and there he augmented his little Army. From thence he went to *Bagdat*, and not being well received, he beat the Troops the Califf had ſent againſt him, and retook *Tauris*. Then he march'd againſt the *Georgians* with thirty thouſand Men, whom he employ'd, at his return to *Azerbijana*, againſt a more numerous Army of the *Moguls*, who paſs'd over the *Oxus* in the beginning of the Year 1226, *Hegira* 623, to go to meet him; which Army defeated his, of which Advice was given the Grand Can, as is before mentioned. The *Moguls* made themſelves Maſters of *Tauris* after the Sultan's Defeat; who rallying his Forces, haraſs'd his Enemies, and had ſomething the better of them. He laid Siege to *Erlat*, the capital City of *Armenia*, where the Califf of *Bagdat* ſent an Ambaſſador to him with Preſents. From thence he paſs'd into *Anatolia*, to oblige them to render him the ſame Reſpect they had done his Father; but he was there beaten by *Aladdin Keicobad*, a *Seljukide* Prince of the third Branch, and by other Sovereign Princes of that Country who were join'd together;

gether; who nevertheleſs did not purſue him after the Battel, becauſe they were willing he ſhould keep the *Moguls* in play; who yet at laſt ſurpriz'd him, and entirely routed and pillag'd his Camp. He fled to *Mahan* on the Confines of *Azerbijana*, where he lived a whole Winter without being known: But being at laſt diſcover'd, he retired into *Curdiſtan*, where he was kill'd four Years after *Genghizcan*'s Death, by a Native of that Country, in the Houſe of one of his Friends, where he had taken Refuge. An. Dom. 1226. Heg. 623. Mog. *The Hog.*

So ſoon as the Spring of the Year 1226 was come, and that the Emperor's Troops were arrived in the Place he had appointed them to meet, to enter into *China*, and march againſt the People of *Mangi*; there arrived an Officer from *Schidaſcou*, whom this Prince ſent to the Grand Can, to intreat him to forget what was paſt, and to accept of his Service. *Schidaſcou* was reſolved to make this Step, becauſe he fear'd leſt the *Moguls* ſhould carry his Fort of *Arbaca*, to which he was retired after his defeat. Fearing this, and hoping to better his Condition by ſubmitting, he condeſcended, notwithſtanding the Ambition and Hatred that continually animated him againſt them. His Envoy was well receiv'd at *Genghizcan*'s Court, who, in an Audience he gave him, told him, 'You may aſſure your Maſter, that I will 'no more think of what is paſt betwixt him 'and me; and that I will grant him my 'Friendſhip.

Soon after the Emperor fell ſick, and his Phyſicians attributed his Illneſs to the badneſs of the Air of the marſhy Countries where he had a long time reſided, and to the Grief the death of his Son *Touſchi* had occaſion'd him. His Sickneſs having ſeiz'd him near to a Foreſt in

An. Dom. 1226. Heg. 623. Mog. 1 *he Hog.*

in the Road to *China*, the Generals of the Army were obliged to ſuſpend the March of the Troops, and to take new meaſures for their Subſiſtence. All the Court was encamped near the Foreſt. The Camp, compoſed of a prodigious quantity of Tents and moving Houſes, reſembled a great City. The Quarter where the Grand Can was lodged, was farther off than uſual, and the Chamber where this Prince lay was out of the hearing of the Noiſe and Hurry of the Court. But all theſe Precautions were in vain, he recover'd not his Health: On the contrary, whatever Care the Phyſicians and Aſtrologers took, the Diſeaſe daily increaſed upon him. At laſt, the Emperor, who never flatter'd himſelf in Matters of Importance, judging by the Pains he felt that his Life was in danger, reſolved to diſpoſe of his Dominions, and name a Succeſſor.

CHAP. XIV.

The Advancement of Octai *Can to the great Empire of* Aſia. *The Death of* Genghizcan.

THE Grand Can finding himſelf extreme ill, cauſed his Sons and their Children to come together into his Preſence: The other Princes of the Blood alſo came, according to his Orders. He ſet himſelf upright, and notwithſtanding the Pains that racked him, he put on, as much as poſſibly he could, that majeſtick Look which had always to that moment both

both awed and gain'd reſpect even from his Children and the Sovereigns of the Eaſt. He told them that he found his Spirits ſunk, and that he muſt of neceſſity diſpoſe himſelf for Death: 'I leave you, added he, the greateſt 'Empire in the World. You are the peaceable 'Poſſeſſors of it; but if you will preſerve it, 'be always united: for if Diſcord ſteals in 'amongſt you, be aſſured that you will be all 'ruined.' An. Dom. 1226. Heg. 623. Mog. *The Hog.*

It is even ſaid, that the better to convince them that their Safety depended on their Union, he gave them a Bundle of Arrows which he had cauſed to be brought to him, and bid them break them all together; which they not being able to do, he cauſed the Bundle to be untied, and having made them break the Arrows ſeparately, which they did with eaſe, he took this Occaſion to repreſent to them the Effects of Union and Diſcord amongſt Princes; and ſaid thus, to conclude, 'Be then but as one Tongue 'and one Soul, and you ſhall be ſecured from 'the Effects of all Curſes; but if you do not 'obſerve the Laws I have eſtabliſhed, but 'walk in the Paths of Diſſenſion, your Subjects, 'that is to ſay, your Enemies, ſhall in ſhort 'time become Maſters of your Empire.'

After having finiſhed theſe Words, he asked of thoſe who ſtood by, whether they were not of opinion he ſhould make choice of a Prince who was capable to govern ſo many Kingdoms after him. Then his Sons and Grandſons fell on their knees, and ſaid, 'You are our Father, 'and our Emperor, and we are your Slaves; 'tis for us to bow down our Heads when you 'honour us with your Commands, and to exe-'cute them.' Then they riſing from the Ground, he named Prince *Octai* for his Succeſſor, and

An. Dom. 1226. Heg. 623. Mog. *The Hog.*

and declared him the Can of Cans, by the Title of *Caan*, which he gave him, and which his Succeſſors have kept. They all bowed the knee a ſecond time, and cried, 'What the 'great *Genghizcan* ordains is juſt, we will all 'obey him; and if he pleaſes to command us 'even to kiſs the Rod with which we have 'merited to be chaſtiſed, we will do it without diſputing.'

The Emperor gave to *Zagatai*, *Tranſoxiana* and ſeveral other Countries, of which he would have a particular Agreement made in Writing; and this Country from this time took the Name of his Sovereign, and was called *Oulous-Tchagatay*, that is to ſay, the Country of *Zagatai*. He commanded *Caraſchar* Nevian, in whom he had an entire Confidence, to accompany this Prince into *Tranſoxiana*, and to purſue *Gelaleddin* if this Sultan ventured to ſet foot in it. He made at this time ſome Laws to prevent the Differences that might ariſe between *Zagatai* and the reſt of his Heirs, and would have them put in writing, that they might remain in full force, to be put in execution in caſe of need. The laſt Order he gave was concerning *Schidaſcou*, whom he could not pardon his Revolting, notwithſtanding what he had ſaid to his Envoy. And to the end that this Prince might be no Gainer by his Death, if he got knowledge of it before his Arrival, he forbid it ſhould be publiſhed till ſuch time as *Schidaſcou*, who was hourly expected in the Camp, was arrived; and commanded that they ſhould then ſecure him, and treat him according to the utmoſt Rigour of the Laws. Some few days after this he expired, at the ſame time that thoſe about him reported in the Camp that he was much better than uſual, and that they

ſhould

ſhould quickly ſee him at the Head of the Army. An. Dom. 1226.

The Death of this Prince happen'd a Year or thereabouts after the Coronation of St. *Lewis* King of *France*, that is to ſay, towards the end of the Year 1226. *Heg.* 623. after he had reigned twenty five Years, he being then in the ſeventy third Year of his Age. Heg. 623. Mog. *The Hog.*

It was no difficult matter to conceal *Genghizcan*'s Death, becauſe amongſt theſe People they knew little of what paſt in the Apartments of a great Perſon who was ſick, and who generally would not be ſeen by any but thoſe who waited on him in his Illneſs. It muſt alſo be obſerved, that when any one was ſick, they put ſome Signal on the top of his Houſe, to give notice that none ſhould viſit him; and thoſe who were Commanders, or Perſons of Diſtinction, had Centinels placed a good way from their Lodgings, to hinder any from approaching the Houſe, but thoſe who were ſent for.

Schidaſcou arrived eight days after *Genghizcan*'s Death in the Camp, which he found in a great deal of Joy on account of the feigned Recovery of their Emperor, whoſe Orders concerning him were exactly executed. They ſeized on the unfortunate *Schidaſcou*, on his Children and ſome Lords who accompanied him, and put them all to death; and by this bloody Execution, *Tangut* and the Provinces dependent remain'd annexed to the Empire of the *Moguls*.

After this the Death of the Grand Can was publiſhed. There was then nothing to be heard in every Place but Shrieks. All the Royal Family were drowned in Tears, the Officers of the Court in a general Conſternation, the

An. Dom. 1226. Heg. 623. Mog. *The Hog.*

the Soldiers overwhelmed with Grief; and all the Officers made the Air eccho with their Lamentations. When all things for the Funeral Pomp were got ready, and the Princes, Generals of the Army, and other martial Officers, were come together, the Drums beat, the Trumpets, Kettledrums, and other warlike Inſtruments, proclaimed the Funeral on all ſides. Then they brought forth the Grand Can's Body with the utmoſt Reſpect and Magnificence, and carried it to the Place he had choſen for his Body to be inter'd in. It was under a Tree of ſingular Beauty, where in his return from the Chace ſome days before he fell ſick, he had reſted himſelf with much Satisfaction. They buried him there with all the pompous Ceremonies of the *Mogul* Religion, and afterwards erected a moſt noble Monument in this Place upon his Grave.

There is no likelihood that the barbarous Cuſtom, which has ſince been practiſed amongſt the *Tartars* and *Moguls*, to kill thoſe they meet in the way, when they are carrying to the Grave the Body of a Grand Can, was at this time obſerved; for the Hiſtorians mention no ſuch thing, and beſides, this Cuſtom is not countenanced by any Law. Yet it is certain they exerciſed this Cruelty at the Funerals of the Emperors who have ſucceeded *Genghiz-can*. The Gentlemen who accompany the Funeral Pomp, perſuaded that the Men they kill are predeſtinated to die then, put to death thoſe they meet in the way, and even cut the Throats of the fineſt Horſes.

The People who came to viſit the Tomb, planted other Trees round it, which ſo artfully cover'd it, and in ſuch beautiful Order, as render'd it in time one of the fineſt Monu-

ments in the World. So great a Mourning and Loſs could not continue long a Secret, or be confined to *Tangut* alone. It was ſpread all over the Empire. The Court was filled with Cans and great Lords, either Tributaries or Friends who came in Perſon to comfort the afflicted Princes; and this great Reſort of Sovereigns laſted at leaſt ſix Months. An. Dom. 1226. Heg. 623. Mog. *The Hog.*

All addreſs'd themſelves to *Octai*, as the Emperor deſtin'd to ſucceed. But tho this Prince had the Power to act with full Authority, he would do nothing without conſulting thoſe whom the Grand Can uſed to adviſe with in his Councils; nay, he even proteſted he would not act as their Sovereign till the Diet ordained by the Law had been held, and they had examined whether he was capable of reigning. Couriers had been already diſpatched to all Parts of the Empire, to ſummon this Aſſembly; and it was not doubted but all thoſe who had a right to aſſiſt at it would haſten to *Caracorom*, where it was ſummon'd to meet.

It ſeem'd at this time that in this great Empire there was an Inter-regnum. Yet the publick Affairs did not ſuffer. *Zagatai*, who was the Guardian and Expounder of the Laws, made them be obſerved with great Exactneſs. They were held in greater Veneration than ever, becauſe the Memory of the Legiſlator was ſtill freſh in their Minds. And in truth, how could the People chuſe but have a great Veneration for a Prince who had render'd them the moſt formidable and reſpected People in the World? A Prince who had, beſides, all the Virtues requiſite in great Conquerors. He had a Genius fit for the forming great Enterprizes, a conſummate Wiſdom, and Prudence to carry them on, a natural Eloquence of Speech to perſuade,

a

An. Dom. 1226. Heg. 623. Mog. *The Hog.*

a Patience proof against all Difficulties, and able to surmount all Obstacles; an admirable Temperance, a great Understanding, with a penetrating Judgment, which made him always chuse the best of whatever was proposed in an Instant: yet it must be confess'd that he was cruel and bloody, and treated his Enemies with too much Rigour. *Octai Caan* pushed his Conquests much further into *China*; and his other Successors in succeeding Ages, seeing almost all *Asia* subjected to their Laws, carried their victorious Arms into *Europe*, even into some of our neighbouring Princes Dominions.

The End of the History of Genghizcan.

AN

AN ABRIDGMENT OF THE HISTORY OF GENGHIZCAN's *Succeſſors.*

AFTER the Death of *Genghizcan*, his Dominions remained under the Government of his Children in the manner he had divided them in his Life-time. *Capſchac* remain'd to Prince *Batou*, the eldeſt Son of *Touſchi*. *Zagatai* had for his Share *Tranſoxiana*, called likewiſe *Mauvaralnahar*, and by the *Europeans* Zagatai, or the Country of the *Uzbecks*, and *Turqueſtan*. *Tuli* had *Coraſſana*, *Perſia*, and *India*. All the reſt was *Octai*'s Share, that is to ſay, the great Hord called *Ourdoubalec* and *Oloughyurt*, where *Genghizcan* uſually reſided, the Country of the *Moguls*, the Northern *China* called *Catay* or *Cathay*,

thay, which had *Pequin* for its Capital; and in fine, the other Countries by the Oriental Sea, and the Straits of *Anian*. *Octai* took the Title of *Caan*, which signifies Emperor. He began his Reign in 1228. and died in 1241.

It now concerns us to know what was the Fate of these four Princes, and the Order of their Successors down to *Tamerlain*, who having vanquished them all, left them only the Titles of Cans and Emperors of the *Moguls*; and to this present time the Descendants of *Genghizcan* are still preserved in the Cans of the *Lesser Tartary*, or *Crim*, in a direct Line, and in the Branch of the *Uzbeck* Cans who reign in *Transoxiana*.

The History of Touschi, Genghizcan's *eldest Son.*

TOUSCHI, whom some call *Dgoudgy*, and other *Giougy*, was a great Prince. His Race subsists at this day in the *Lesser Tartary*, notwithstanding the Invasions of the *Muscovites* into *Great Tartary*, since the *Tartars* acknowledged *Selim Keray* for their lawful Sovereign. *Touschi* in the *Tartar* Language signifies a welcome Guest. The *Merkites* having one day found a favourable opportunity to plunder *Genghizcan*'s Camp, carried away his Wife who was big with Child, and brought her to *Ounghcan* her Father, who sent her back to him. She was brought to bed of a Prince on the Road, who was named *Touschi* because of this Adventure. This Prince grew very great, and much signalized himself by his brave Actions. He accompanied his Father in the

Ca-

Carizmean War, and took himſelf the City of *Jund*, ſituate on the Banks of the River *Jaxartes*. *Genghizcan* was ſo pleaſed with his Conduct, that he ſoon after gave him the Sovereignty of the Empire of *Capſchac*, the Country of the *Getes*, and *Turqueſtan*. *Touſchi* ſettled himſelf in *Capſchac*[1], and died ſix Months before his Father, in the ſame Year 1226. Fifty eight Princes of his Race in a direct Line have reigned after him, and ſat on the Throne of *Capſchac*.

His Son *Batou-Can*, his firſt Succeſſor, conquer'd the *Alani*, the *Aſſites*, the *Ruſſians* or *Muſcovites*, the *Bulgares*, and ſeveral other Nations. He even croſs'd thro *Ruſſia*, and pillaged and ravaged *Poland*, *Moravia*, *Dalmatia*, and marched into *Hungary* to go and beſiege *Conſtantinople*; but Death came and interrupted his great Deſigns in the Year 1256. *Batou* did ſeveral other conſiderable Exploits; and it is reported that he was the moſt liberal and generous Prince in the World.

After the Death of *Batou-Can*, *Bereke-Can* his Brother ſucceeded him, and became a *Mahometan*. He had a bloody War with *Hulacou*, Prince *Tuli*'s Son. After which, deſirous to execute ſome part of *Batou*'s Deſigns, he went as far as *Conſtantinople*, and ravaged all the Country. In fine, having reigned ten Years, he died in 1266.

After him the Empire of *Capſchac* was poſſeſs'd by *Mancoutem* or *Mongatmur*, the Son of *Dogan* the Son of *Batou*; and this *Mancoutem*

[1] *Capſchac* is ſituate on the North ſide of the *Caſpian* Sea, where *Aſtracan* is, and reaches as far as *Siberia* and the frozen Sea, where *Archangel* is.

was ſirnamed *Kilk*, which was the Name of *Genghizcan*'s Great Great-Grandfather.

Cazaz the Son of *Tazaz*, called alſo *Toudehencay*, the Son of *Dogan*, was the fifth King of *Capſchac*.

The 6th was named *Tocta* or *Belgaba*, the Son of *Mancoutem Kilk*.

The 7th, *Ertec*, the Son of *Toul*, the Son of *Kilk*; and to him is attributed the firſt Original of the *Tartar* Tribe of *Rous Ertec*.

The 8th, *Janibec*, the Son of *Ertec*. This *Janibec* being informed that *Aſchraf*, the Son of *Timurtach*, the Son of *Tchouban*, who had been before Vizier to Sultan *Abouſade*, had uſurped the Kingdom of *Azerbijana* or the *Medes*, from the Princes the Children of the Emperor *Abouſaydcan*, the King of *Perſia* and the *Medes*, who were the Deſcendants of *Hulacou-Can*, *Genghizcan*'s Grandſon, he marched againſt this Uſurper, paſt the Straits of *Derbende*, and arrived at *Tauris*, which he took. He afterwards vanquiſhed *Melik Aſchraf*, ſeized of his Treaſures, and made himſelf Maſter of the Country; and after having left in *Tauris* Prince *Birdi Bey* his Son, he returned to *Capſchac*, where he died in 1349.

The 9th, *Birdi Bey*, the Son of *Janibec*, who left *Tauris* as ſoon as he heard of his Father's Death, and came to *Capſchac*.

The 10th, *Kildy Bec*, another of *Janibec*'s Sons.

The 11th, *Norouz*, who fraudulently made himſelf paſs for the Son of *Janibec*.

The 12th, *Tcherkes* Can, who was likewiſe ſet up for a Son of *Janibec*; ſuch were the Conjunctures of that time.

The 13th, *Khedercan*.

The 14th, *Mazoud* Can, Son of *Khedercan*.

The 15th, *Bazartchican*.

The

The 16th, *Tocay*, the Son of *Schahycan.*

The 17th, *Tocluc Timur* Can, the Son of *Tocay*'s Brother.

The 18th, *Mourad Coja* Can, *Tocluc Timur*'s Brother.

The 19th, *Coutlic Coja* Can, *Tocay*'s Brother.

The 20th, *Ourouſcan*, who had for his Children *Tocta Caya*, *Cotlucbouga* who was kill'd by *Tocatmichcan*, and *Timur Melic*. He died in 1376.

The 21ſt, *Tocta Caya*, the eldeſt Son of *Ourouſcan*. He alſo died in 1376.

The 22d, *Timur Melic Aglen*, the Son of *Ourouſcan*, who fought againſt *Tamerlain*, and was wounded in the Fight.

The 23d, *Tocatmichcan Aglen*, who after having been aſſiſted by *Tamerlain* againſt *Ourouſcan*, *Tocta Caya*, and *Timur Melic*, and eſtabliſh'd in the Throne by his Aſſiſtance, made war upon his Benefactor in 1376. and was vanquiſh'd by the ſame Prince *Tamerlain* in 1388, 1391, and 1395.

The 24th, *Timur Cotluc Aglen*, the Son of *Timur Melic*, who had alſo ſerved *Tamerlain* in 1388, and in 1390, againſt *Tocatmichcan*; as likewiſe in 1391, and in 1395.

The 25th, was *Schady Bec*, notwithſtanding the Inſtallation of *Coirytchac Aglen* by *Tamerlain*, in the Month of *April* 1395.

The 26th, *Poulad*, the Son of *Schady Bec*, altho *Tamerlain* did not acknowledge him for Can.

The 27th, *Timur*, the Son of *Timur Cotluc*, altho not acknowledged by *Tamerlain*, who had inſtall'd and acknowledged *Idecoucan.*

The 28th, *Gelaleddin*, Son of *Tocatmich* Can.

The 29th, *Kerim Birdi*, alſo the Son of *Tocatmich.*

The 30th, *Kepeccan*, the Son of *Tocatmich.*

The 31ſt, *Bahhira*, another Son of *Tocatmich.*

The 32d, *Cadir Birdycan*, another Son of *Tocatmiſch*. He marched againſt *Idecou*, who was inſtall'd by *Tamerlain*, and was kill'd in the Fight.

The 33d, *Idecou*.

The 34th, *Sidi Ahmed*.

The 35th, *Derviſch*, the Son of *Alchycan*.

The 36th, *Koutchuk Mehemed* Can, the Son of *Tocatmiſch*

The 37th, *Dolet Birdy* Can, the Son of *Taſch Timur*.

The 38th, *Barrac* Can, the Son of *Cabargic*.

The 39th, *Cayaſeddin Schadi Bec*.

The 40th, *Mehemed*, the Son of *Timurcan*.

The 41ſt, *Hadgy Keray* Can, Son of *Mehemed* Can, who died in 1475, and left twelve Sons. This great number of Princes was the Cauſe that the Empire of *Capſchac* fell into Confuſion, ſo that three Sons were ſeen to reign as Cans at one time; which occaſioned a War that ruined ſeveral Provinces, of which the *Muſcovites* got poſſeſſion. The great Empire of *Capſchac* had been infallibly ruined, if Sultan *Mahomet*, the ſecond Conqueror of *Conſtantinople*, touched with the Misfortunes of theſe Princes, had not taken care to ſuccour them. For this purpoſe he ſent *Ghedic Ahmed Pacha*, who took the City of *Caffa* from the *Europeans*, and afterwards that of *Mancoup*, out of which he carried away all the Inhabitants Priſoners. Prince *Mengheli Keray*, Son of *Hadgy Keray*, was found amongſt them, and loſt his Liberty. He had been Can for ſome days, but having been vanquiſhed by his Brothers, he had taken refuge at *Mancoup*, which was then in the Chriſtians Hands, and waited an Opportunity to remount the Throne. But he was not long a Priſoner; *Mahomet* II. ſoon re-placed him in it.

it. Thus *Mengheli Keray* was the 42d King of *Capſchac.*

The 43d, *Mehemed Keraycan*, the Son of *Mengheli.*

The 44th, *Gazykeraycan* the Son of *Mehemed*, who was depos'd after ſix Months Reign.

The 45th, *Saadet Keray* Can, who gave his Brother *Sahibkeray* in Hoſtage to Sultan *Selim* the *Ottoman* Emperor. From this time the *Turks* gave one thouſand and fifty Aſpers *per* Day, as a Penſion to the Cans of *Crim Tartary*, and other Penſions to the Lords of this Can's Court, as may be ſeen in the Book *Kunhalakhbar.*

The 46th, *Iſlam Keray* Can, the Son of *Mehemed Keray.* In his Reign the Kingdom was divided into two Factions; the one were obedient to *Saadet Keray* Can, and the other to *Iſlam Keray* Can; ſo that in 1517 the two Parties came to Blows on the Banks of the *Boriſthenes*, and thoſe on *Iſlam Keray's* Side had the better. *Saadet Keray* was obliged to ſave himſelf by flying to *Conſtantinople*, where the *Turkiſh* Emperor gave him a Penſion.

The 47th, *Sahhibkeray*, who cauſed *Iſlam Keray* to be kill'd, and was himſelf, after having reign'd a long time, depos'd by Sultan *Soliman* II. and ſent to *Rhodes*, to be impriſon'd there. The *Muſcovites* took from him the City of *Cazan* on the 9th of *July*, 1552, a Place ſituate in *Capſchac*, to the Northward of *Aſtracan*, on the River *Volga.*

The 48th, *Dolet Keray* Can, the Son of Sultan *Mobarec*, the Son of *Menghely Keray* Can, who died in 1577.

The 49th, *Mehemed Keray* Can, who was depos'd for having diſobey'd the Grand Seignior.

The 50th, *Iſlam Keray* Can, taken out of Priſon again from *Rhodes*. He dy'd in 1588.

The 51ſt, *Gazy Keray* Can. He was a learned Prince, an excellent Poet, and an able Muſician. The Grand Seignior increas'd his Penſion to a hundred Livres a Day, becauſe this Prince had done great Services to the *Ottoman* Empire in the War with *Perſia*, where he ſhew'd, that he was endow'd with all the Qualifications requiſite in a great Officer. Yet he was depos'd for ſome time, but afterwards re-eſtabliſhed, and dy'd in 1607.

The 52d, *Fatehkeray* Can, who was almoſt immediately depoſed.

The 53d, *Selamet Keray* Can, the Son of *Dolet Keray* Can. He dy'd in 1610.

The 54th, *Janibec Keray* Can, who went into *Perſia* in 1617, by Order of the *Porte*. He went to beſiege *Caffa* at the Head of 40000 *Tartars*. He was nevertheleſs depos'd in 1621, and afterwards re-eſtabliſh'd in 1627.

The 55th, *Mehemed Keray* Can, kill'd in 1627.

The 56th, *Anayet Keray* Can, the Son of *Gazy Keray* Can, depos'd in 1637; and afterwards put to death at *Conſtantinople* in the ſame Year.

The 57th, *Behader Keray* Can, the Son of *Selamet Keray* Can. He dy'd in 1641.

The 58th, *Mehemed Keray* Can, the Son of *Selamet Keray* Can; who was depos'd in 1644, and reſtor'd again; and a ſecond time depos'd in 1664.

The 59th, *Iſlam Keray* Can, the Son of *Selamet Keray* Can, who dy'd in 1653, after having made War with *Poland* during the ſpace of fourteen Years.

The 60th, *Adelkeray* Can, the Son of *Tchouban Keray* Can. He was depos'd in 1671, and ſent back Priſoner to *Rhodes*, from whence he had been taken.

Tho

The 61ſt, *Selim Keray* Can, who reign'd in 1673.

The 62d, *Dolet Keray* Can, the Son of *Selim Keray* Can. He was depos'd, and ſent away to *Rhodes*, and afterwards to *Chio*. This was a Prince who was much beloved by his Subjects, and was accounted a great General.

The 63d, *Kaplan Keray* Can, who was depos'd in 1708. He had gone into *Circaſſia* to reduce ſome Rebels; but being beaten and put to flight, the Grand Seignior depos'd him, and eſtabliſh'd in his Place *Dolet Keray* Can, the Son of *Selim Keray* Can.

The Branch of the Uzbec *Cans, Kings of* Tranſoxiana, *deſcended from the ſame* Touſchi *Can, the Son of* Genghizcan.

UZBEC Can King of *Capſchac*, deſcended from *Touſchi*, was ſtript by *Tamerlain*, both he and his Succeſſors, of the Province of *Tranſoxiana*. He had a Son named *Gehan Bec*, of whom deſcended *Cheybec* Can, the Founder of that Dynaſty, named *Dolet Uzbekyan*.

Cheybec Can was the Son of Sultan *Berrac*, Son of *Abulkayr* Can. He retook *Tranſoxiana* from *Tamerlain*'s Children in 1498, after the death of Sultan *Mirza Huſeyn*, *Tamerlain*'s Grandſon. After which he enter'd *Coraſſana* in the Year of Grace 1507, from whence he drove out *Badyazzaman*; but he was himſelf at laſt defeated and kill'd, by *Chac Iſmael Sefevi*, near the City of *Merou*, in the Year 1510.

The 2d was *Couchican*, who dy'd in 1529.

The 3d, *Abouſayd* Son of *Couchangi*, who dy'd in 1532.

The

The 4th, *Oubaydallah* Can, Cousin of *Cheybec*, who dy'd in 1539.

The 5th, *Abdallah* Can, who dy'd in 1540.

The 6th, *Abdallatif* Can, who reign'd in 1541.

All these Princes, and their Successors, have always been, and are still at this Day, at war with the Kings of *Persia*, of the Race of *Chac Ismael Sefevi*, Descendents of *Chec Sefy*. We do not know the Names of those who have reign'd since *Abdallatif* Can: We only know that he had for his Successor *Berrac* Can of *Samarcand*, and *Seid Burhan* Can of *Bocara* in 1556, as may be seen in *Mirsidy Aly*'s Voyage, Sultan *Soliman*'s Envoy.

The Successors of these Princes still reign in *Transoxiana*, but each has his particular Dominions; one is Can of *Bocara*, another of *Samarcand*, another of *Balc*, *&c.*

The History of Zagatai *Can*, Genghizcan's *second Son.*

ZAGATAI Can was a most accomplish'd Prince, and excell'd his Brothers. He was also more equitable, and more exactly observ'd the Laws made by his Father. He had for his part *Transoxiana*, the Country of the *Yugures*, the great City of *Caschgar* near *Tebet*, the Kingdom of *Bedacschan*, and the City of *Balc*, which several learned Men affirm to be the antient *Bactria*. He govern'd all these Countries with the Assistance of Prince *Caraschar Nevian*, whom *Genghizcan* had given him for his Visier, and who was *Tamerlain*'s Ancestor in the fifth Degree. This *Caraschar* was

was the Son of *Sugougen*, *Genghizcan*'s Kinſman.

Zagatai, after the death of his Father, choſe the City of *Bechbalec* for his Abode. He was, however, almoſt always with his Brother *Octai*, who loved and reſpected him as his Maſter, altho he was but his younger Brother. After him one and thirty Princes, his Children and Nephews, reign'd in this Country, which was ſome time after call'd by his Name *Zagatai*.

His firſt Succeſſor was *Biſoumencay* Can.

The 2d, *Cara Hulacou*, the Son of *Metouca*; ſome call him *Menouca* the Son of *Zagatai*. He mounted the Throne after the death of his Brother *Biſoumencay*, by the Aſſiſtance of *Caraſchar*, who dy'd during his Reign, in the Year 1254.

The 3d, the Queen *Argana Catun*, Daughter of *Noureltchy Gourcan*.

The 4th, *Nalygou* the Son of *Baydar*, Son of *Zagatai*.

The 5th, *Mobarek Scha* the Son of *Cara Hulacou*, *Zagatai*'s Grandſon.

The 6th, *Berrac* Can, the Son of *Biſſoun*, or *Bayſourtoua*, the Son of *Menouca*. He had a War with *Abaca* the Son of *Hulacou*, his Couſin, and againſt *Coublay Caan*. He dy'd in 1260.

The 7th, *Nikepey* Can, the Son of *Saryan*, the Son of *Zagatai*.

The 8th, *Bouca Timur*.

The 9th, *Dava* Can, the Son of *Berrac* Can. He was accounted a very juſt King.

The 10th, *Kevendgikcan*.

The 11th, *Baligou*.

The 12th, *Abiſouca*, the Son of *Dava* Can.

The 13th, *Kepec* Can.

The 14th, *Eltchikeday* Can, the Son of *Dava* Can.

The 15th, *Davatmur*.

The

The 16th, *Turmechirin* Can, who dy'd in 1336, much fear'd of his Neighbours.

The 17th, *Dginkechy*.

The 18th, *Biſoun Timur* Can, the Son of *Abouken*.

The 19th, *Aly* Sultan, of the Race of *Octai* Can.

The 20th, *Mehemed* Can, the Son of *Poulad*, the Son of *Kevendgik*.

The 21ſt, *Cazan* Sultan Can, the Son of *Iſſour Aglen*.

The 22d, *Daneſchmendge* Can, of the Race of *Octai* Can.

The 23d, *Beyan Couly Aglen*, the Son of *Sorgadou*, the Son of *Dava* Can.

The 24th, *Timurchah Aglen*, the Son of *Biſoun Timur* Can, the Son of *Abouken*. The great Lords in his Reign uſurped the Authority, becauſe he was a very weak Prince in his Underſtanding.

The 25th, *Togaltimur* the Son of *Aymelcoja*, the Son of *Dava* Can. He a little re-ſettled the Affairs of the State, and obliged ſeveral Lords to obey him. He dy'd in 1372.

The 26th, *Elias Coja* Can. He return'd to *Tranſoxiana* at the Head of a numerous Army of *Getes*, and gave Battel to *Tamerlain*, who was join'd with *Mir Huſſein*.

The 26th, *Adel* Sultan.

The 28th, *Caboulchah Aglen*, the Son of *Dourgy*, the Son of *Eltchykeday* Can, the Son of *Dava* Can, who was inſtall'd in 1373.

The 29th, *Syorgatmich Aglen*, the Son of *Daniſchmend* Can; to whom *Tamerlain* gave the empty Title of Can, without leaving him the leaſt part of the Power.

The 30th, Sultan *Mahmoud* Can, the Son of *Syorgatmich*. *Tamerlain* cauſed his Name to be written

written on the top of his Orders, to make the People believe that he obſerv'd *Genghizcan*'s Laws.

The 31ſt, *Toumen Cotluc Aglen*, alſo crown'd by *Tamerlain* in 1390.

Tamerlain dying, and his Succeſſors not obſerving any longer the Law which ordain'd the Eſtabliſhment of Cans in the Family of *Zagatai*, *Genghizcan*'s Son, there is no more mention made but of the Succeſſors of *Tamerlain*.

The Hiſtory of Octai *Caan, Third Son of* Genghizcan, *and his Succeſſor.*

OCTAI began to reign in 1226. He generally reſided in *Oloughyurt*, a City but a little way diſtant from *Caracorom*. He was juſt and liberal. He ſent an Army in purſuit of Sultan *Gelaleddin*.

They reckon nineteen Succeſſors of *Octai*'s Race in the Empire of *Oloughyurt*; but theſe Succeſſors were ſome of them the Children of this Prince, and ſome the Children of *Tulican* his Brother. He ſent *Argounaga* in 1235, into *Coraſſana* as Governour; and having heard of the Deſtruction of *Herat*, which was the Capital, he cauſed this City to be rebuilt by an Emir named *Azzeddin Moccadem Heraouy*, ſirnamed *Jamebaf*, whom he ſent thither for that purpoſe, who alſo cauſed the Lands in this Country to be again ſow'd and manur'd in 1238. In fine, *Octai* Caan, after having reigned thirteen Years with as much Gentleneſs as Juſtice, died much regretted of his People, in 1241.

Prince *Keyouc* Can, his Son, whoſe Mother was the celebrated *Tourakina Catun*, was his Suc-

Succeſſor, and aſſembled a general Diet in his Father's Camp. He mounted the Throne with the univerſal conſent of the People, at *Oloughyurt*, in the Year 1245. But he did not long enjoy the Empire, for he died in the Year 1246.

Hiſtorians make no mention of the Princes the Children of *Keyouc* Can, nor of *Octai*'s other Children. They muſt doubtleſs have been too young to ſupport the Grandure of the Imperial Throne; becauſe *Batou*, the Son of *Touſchi* King of *Capſchac*, uſed all his Endeavours, after the Death of this Prince *Keyouc* Can, to make them receive a Prince of the Race of *Tuli* for their Emperor: And at laſt he effected his Deſire; for *Mangou* Can, the Son of *Tulican*, ſucceeded: and ſince that time no Prince of *Octai*'s Poſterity has aſcended the Throne.

The Hiſtory of Tuli-Can, Genghizcan's *fourth Son.*

PRINCE *Tuli* had extremely diſtinguiſhed himſelf by his Valour during *Genghizcan* his Father's Life-time, who gave him the honourable Title of *Oluc Nevian*, that is to ſay, Great Prince; and he was indeed a very great General. He had the Management of all the Money to pay the Army, as alſo of the great Hord or Royal Camp; and he was, beſides that, great Steward of the Emperor's Houſhold.

After the Death of his Father, he poſſeſt the ſame Poſts under *Octai* Can his Brother, at *Oloughyurt*; and therefore was content to put Governours in *Coraſſana*, *Perſia*, and in other Coun-

Countries which were left him by his Father the Emperor. But this great Prince did not live long; for he died in 1229. three Years after *Genghizcan.*

He left eight Sons, four of whom reſembled their Father in Courage: The four others are not mention'd. The eldeſt of theſe Princes was called *Mangou* Can, the ſecond *Hulacou* Can, the third *Coublay* Can, and the fourth *Articbouga.* When Prince *Mangou* Can was by the Intereſt of *Batou* Can advanced to the Empire after the Death of *Keyouc* Can, he did not renounce the Kingdoms left him by his Father *Tuli*, but united them to the reſt of his Empire in 1250, and ſent *Hulacou* Can his Brother into *Coraſſana* and *Perſia* in quality of Governour. *Mangou* Can reigned ſeven Years with all the Juſtice and Conduct that could be expected from one of the greateſt Princes in the World. He died in 1257.

After *Mangou* Can, the Kingdom was poſſeſs'd by *Coublay*, who had no ſooner learnt the News of the Death of *Mangou* than he return'd from *China*, where he was at that time engaged in War, and ſat in the Throne of *Oloughyurt*; but *Articbouga*, the youngeſt of the four Brothers, oppoſed *Coublay*'s Advancement to the Empire, and ſet up his Standard at the Head of a great Army. Theſe two Princes fought ſeveral Battels; and in the laſt, which was a very bloody one, *Articbouga* being vanquiſh'd, came and threw himſelf at his Brother's Feet, who only made him ſome Reproaches at firſt, but afterwards ſhut him up between four Walls cover'd with Thorns of the Tree *Adragant*, where he order'd that a ſtrict Guard ſhould be ſet over him to his dying Day, which happen'd a Year after. Thus *Coublay* Can remained the

peaceable Poſſeſſor of the Empire. He reign'd twenty five Years, in which he went on ſeveral great Expeditions both into *China* and other Places. In 1265 he was informed of the Death of his Brother *Hulacou*, who was at that time in *Perſia*; and he immediately took care to inſtal *Abaca* Can, the Son of *Hulacou*, in the Throne of *Perſia*, *Coraſſana*, and *India*: He alſo gave him ſeveral other Countries of great Extent, which had been newly conquer'd by *Hulacou* Can. The Actions of *Coublay*, both in *China* and elſewhere, are too many to be related in this Abridgment. There are ſeveral entire Books of his Life and Exploits. He died in 1294.

Coublay had for his Succeſſor his Grandſon *Timur* Can, ſirnamed *Olagiaytou*, the Son of *Hakim* or *Dgetekem*, who reign'd twelve Years, and died in 1306.

After him the Empire paſt to *Couchilay* Can, the Son of *Dgeneſec*, Son of *Termebilay*, Son of *Dgeketem*, Son of *Coublay*.

The 5th Succeſſor of *Tuli* was *Togyay*, the Son of *Couchilay*.

The 6th, *Tayzy* Can, the Son of *Noulik*, ſirnamed *Bilectou*.

The 7th, *Anouchirouan*, the Son of *Dara*, the Couſin of *Tayzy*. This Emperor was a Man of excellent Morals; but he gave too much Power to the Governours of Provinces, who acted as Sovereigns, and cauſed many Troubles in the Empire.

The 8th, *Tocatmir*, the Son of *Timur* Can.

The 9th, *Biſourdar*.

The 10th, *Ayke*, the Son of *Biſourdar*.

The 11th, *Ylenc* Can.

The 12th, *Keytmour*.

The 13th, *Arkitmur*.

The 14th, *Eltchy Timur* Can, who went to *Tamerlain*, and lived in his Court till the Death of this Prince; after which he returned to *Oloughyurt*, where he aſcended the Throne in 1405.

The 15th, *Waltay* Can, who deſcended in a direct Line from Prince *Articbouga*, the fourth Son of *Tulican*.

The 16th, *Orday*, the Son of *Orday*, the Son of *Melic Timur*.

The 17th and laſt, *Aday*, the Son of *Arkitmur*. Theſe two laſt Cans lived ſo obſcurely, that they are looked on as their Great Anceſtor *Articbouga*, from whom they deſcended, and who never was number'd amongſt the Cans.

From this time there is no more Talk at *Oloughyurt* of the Princes deſcended from *Genghizcan*, but only of thoſe who deſcended from *Coublay*, and who remained Kings of *China*, of whom there is mention made. The Princes of the Poſterity of *Hulacou* Can, Kings of *Perſia* and *India*, have alſo made ſome noiſe. Theſe puſh'd their Conqueſts as far as the Straits of *Anyan*, the fartheſt Parts of the Eaſt, as will be ſhow'd in the Hiſtory of *Hulacou* Can, *Tuli*'s Son.

The Hiſtory of Hulacou *Can, the ſecond Son of* Tuli, *and of his Poſterity.*

WHEN *Mangoucan*[a], the eldeſt Son of Prince *Tuli*, was raiſed to the Empire of *Oloughyurt*, after the Death of *Keyouc* Can,

[a] It muſt be read *Mangou* Caan, and obſerved that thoſe who have ſucceeded *Octai* had, like him, the Title of Caan, that is to ſay, Can of Cans.

the Son of *Octai*, he sent Prince *Hulacou* his Brother into *Persia*, to reign in his stead, in quality of his Viceroy, reserving only to himself the Sovereign Right and Title of King. *Hulacou* being come to his Government in 1250, received the Petitions presented him against the *Abassides* Califf *Mustasim Billah*. On these Complaints, and particularly those made by the great Astrologer *Nasireddin Touси*, who, being displeased with this Califf, was retired into *Persia*, he took up a Resolution to make War upon *Chaldea*, to punish *Mustasim Billah* for the Ills he had occasion'd. For this reason he sent to ask the Assistance of *Mangou* Can; and when he had received some Forces from him, he marched towards the Western Countries at the Head of three hundred thousand *Tartars*, and arrived before *Bagdat*, of which he form'd the Siege: and having soon render'd himself Master of this City, he put to death *Mustasim Billah*, the last of the *Abassides* Califfs, and entirely destroy'd their Race, in 1258.

After this Expedition, he went into *Syria*, and took all its Cities. Then he past into *Anatolia*, which he conquer'd, and gave the Government of it to *Azzeddin Pervane*. He put to death the Vizier *Seifeddin Touctchy*, and settled in his Place the learned *Schamseddin Mehemed Jouini*, Author of the History of *Genghizcan*, entitled, *Gehankuscha*, and gave him for his Lieutenant his Brother *Aladin Atalmulc*. After making these great Conquests, and having reigned for fifteen Years in *Persia*, *Syria*, *Mesopotamia*, *Chaldea*, and *Anatolia*, *Hulacou* Can died in 1265.

Abaca Can his Son succeeded him, and mounted his Throne by Order of *Coublay* Can his Uncle.

Uncle. He gave battel to *Bereke* Can King of *Capſchac*, his Couſin, the Son of *Touſchi*, who was at War with *Hulacou* his Father, and who was advanced as far as *Conſtantinople*. He beat *Bereke*, and reigned ſixteen Years with much Honour and Greatneſs, and died in 1281.

The 2d Succeſſor was *Nicouder*, otherwiſe called *Ahmed* Can, Brother to *Abaca*, and Son to *Hulacou*. He embraced Mahometaniſm, reigned two Years and three Months, and died in 1284.

The 3d, *Argoun* Can, the Son of *Abaca* Can. He put to death the Grand Vizier *Schamſeddin Jouini*, who had ſerv'd the State in four Reigns, and died himſelf, after ſeven Years Reign, in 1291.

The 4th, *Ghendgiatou*, the Brother of *Argoun*, and the Son of *Abaca* Can. He reigned but four Years, being kill'd by *Baydou* Can his Couſin, in the Year 1295.

The 5th, *Baydou* Can, the Son of *Tragay*, the Son of *Hulacou* Can. He died alſo in the Year 1295.

The 6th, Sultan *Maymoud Gazan* Can, the Son of *Argoun*, the Son of *Abaca*, the Son of *Hulacou*. He made a great noiſe in the World, and died in 1303. having reigned eight Years.

The 7th, *Oladgiaytou* Sultan *Mehemed Codabende*, the Brother of *Gazan*. In his Reign was finiſhed the Hiſtory entitled, *Tarikh Gazany*, the Author of which was *Fadlallah*, which Monſieur *Petit de la Croix* tranſlated into *French* in 1690. This Prince built the City of *Soltanya* in *Perſia*, which he made his Reſidence, and where he died in the Year 1317, after having done many great Exploits, and reigned fourteen Years.

The 8th, the great Sultan *Abousayd Behadeur* Can, the Son of *Codabende*. He render'd himself renowned for his Valour and Magnificence. He reigned twenty Years, and died in the Year 1335. He was buried near his Father *Codabende*, under the fine Dome of the Mosque of *Soltanya*, in which all the *Alcoran* is writ in Golden Letters round the Walls. After the Death of this great Prince, the Monarchy of the *Moguls* in *Persia* decay'd, and fell to Ruin. The Princes and great Lords of the Kingdom made themselves petty Kingdoms of their Governments. They indeed settled Cans of the Race of *Hulacou* over them, giving them the Title, but reserving to themselves all the Authority. We find the Names of eight Cans of *Genghizcan*'s Race, who reigned after these mention'd, but who had only the Name of Emperors; for the Princes the Children of *Abousayd* did not continue to live at *Soltanya*, but made war one against the other, and were overcome by the *Ilcanians*, whose Founder was *Buzure Hassan*, the Son of *Chec Huseyn Ghurcan*, of the Race of *Genghizcan*. These are the Names of the eight Cans.

The 1st was *Arpacan*, the Son of *Aly*, the Son of *Baydou* Can, the Son of *Tragay*, the Son of *Hulacou*, who reigned but one Year, and died in 1355.

The 2d, *Mousa* Can: he mounted the Throne of *Azerbijana*, in which the City of *Soltanya* was situate, built by *Codabende*. But *Buzure Hassan* set up at the same time for Emperor another Prince of the Race of *Hulacou*, called *Mehemed*, who attack'd *Mousacan*, who was joined with *Alyschah*, another Can of *Hulacou*'s Race. *Alyschah* was killed, and *Mousa* put to Flight.

Flight. *Mehemed* cauſed his Head to be cut off by the Aſſiſtance of *Buzure Haſſan*, in 1336.

The 3d, *Mehemed* Can, whom ſome call *Mahmoud*; he was the Son of *Magiouny*, the Son of *Amoudgin*, the Son of *Hulacou* Can. He reigned after the Death of *Aly*, and died in 1337.

The 4th, *Tagur* Can, who was the preſumptive Heir of the Empire, fled into the Country of *Mazendran*.

The 5th, *Bouca Timur* Can.

The 6th, the Princeſs Daughter of *Mehemed* Can. Her Name was *Chabzade Chahibek Catun*. She married a Prince of the Race of *Hulacou*, and gave him the Title of Can, in 1338.

The 7th, *Soliman* Can, the Son of *Mehemed*, the Son of *Sanki*, the Son of *Ahmed*, whom others called *Chimed*, the Son of *Hulacou* Can, the Husband of *Chabzade Chahibek Catun*.

The 8th, *Dgehan Timur* Can, the Son of *Alatyanky*, the Son of *Reiataay* Can, of the Race of *Hulacou*.

After this time the Cans were put down, and the Crown of *Perſia* went to *Melik Achraf*, the Son of *Timur Tach*, the Son of *Tchouban*, Vizier to *Abouſayd* Can, who was vanquiſh'd by *Janibec* the Emperor of *Capſchac*. Mean while, the Son-in-Law of Emir *Tchouban*, who was called *Buzure Haſſan*, the Son of *Chec Huſein Gurcan*, the Son of *Argoun*, who was no more than a Bey, render'd himſelf ſo powerful by the yielding up of his Wife *Dilchadaga*, the Emir's Daughter, from whom he was divorced, to Sultan *Abouſayd*, that this Can made him his chief Favourite, and gave him the Government of *Anatolia*. *Haſſan* ſo well ma-

naged his Affairs, that after the Death of Sultan *Buzure Haſſan*, he put himſelf at the head of a great Party, and at laſt got himſelf crown'd King of the *Medes*, and afterwards of *Chaldea*, by the taking of the Cities of *Bagdat*, *Hille*, *Vaſet*, and *Baſra*, which had been poſſeſs'd by *Melikachraf Tchoubanien*, who was the Founder of the Monarchy of the *Ilcanians*.

Janibec Can of *Capſchac*, left his Son *Birdy* Bey at *Tauris*; but *Birdy* Bey returned to *Capſchac* after the Death of his Father, which happen'd in 1349. as has been before related in the Hiſtory of the Emperors of *Capſchac*. He then left the Country of *Azerbijana* to Sultan *Avis*, the Son of *Buzure Haſan*, of whom *Dilchadaga* was the Mother.

This Sultan killed the Rebel *Ahmardgic*, and retook the Cities of *Tauris*, *Selmas*, *Soltanya*, *Ardeville*, *Coy*, *Diarbekir* and *Chirouan*. After which, having divided his Kingdoms betwixt four Children, he died in 1375.

Huſeyn, the Son of *Avis*, was crown'd after the Death of his Father; but the Faction who ſupported his Brother *Ahmed*, deprived him of his Life.

Ahmed, another Son of *Avis*, after having received great Succours from *Cara Mehemed* a *Turcoman*, the Founder of the Monarchy of the *Black Weathers*, or *Cara Coinlu*. This *Cara Mehemed* put him and his Children to death in 1410. And thus ended the Race of the *Ilcanians*. Afterwards *Tamerlain* drove out of *Tauris* the Princes of the *Black Weathers* in 1388.

Such was the end of the Deſcendents of *Hulacou* Can in the Kingdom of *Perſia*. After which, *Tamerlain*, who pretended to be deſcended

ſcended from the Poſterity of *Genghizcan* in the fifth Degree, by the Wives of Prince *Caraſchar* Nevian, from whom were ſprung the Princes of the Family of *Berlas*, very famous in *Tranſoxiana*: *Tamerlain*, I ſay, who was the Nephew of *Hadgi Berlas*, the Heir of this Family, which was the fourth Tribe of the Oriental *Turks*, render'd himſelf abſolute Maſter of *Perſia*, and his Succeſſors quite aboliſhed in that Country the Name and Power of the Cans deſcended from *Genghizcan*.

The End of the Abridgment of the Hiſtory of Genghizcan's *Succeſſors.*

AN ABRIDGMENT OF THE LIVES of the AUTHORS, out of whose Works the History of *Genghizcan* has been collected.

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ABULCAIR, a *Turkish* Author, who died in the Year 1554. *Heg.* 962. composed a History of the *Turks*, entitled, *Fatah Namesy Taouaric Al Osman*: It is in Quarto in the King's Library, numb. 1314, or 1499. The Preface to this History is a historical Poem, containing 389 Distichs, each of five Feet and a half, after the Measure *Mustay-lon, Mustaylon-faylon*. This is the Author we have made use of in forming the Plan of *Genghizcan*'s History; but he not being ample enough to furnish a compleat History, we have translated several other Authors who have written *ex professo* the History of *Genghizcan*, who are hereafter mention'd in their Places. This Author is also called *Taschkuprizade*, and also *Moualla Abulcair Ahmed*, the

the Son of *Muſtapha*, the Son of *Taſch Kupri*. He compoſed many Works, treating of all ſorts of Sciences; and among the reſt, one *Encyclopedia*, in which there are 150 ſorts of Sciences treated of. He is Author of the Hiſtory of the learned *Turks* and *Arabians* who flouriſhed under the *Ottomans*, entitled, *Alchacaic Annamania*; and alſo of a univerſal Chronicle, which is entitled, *Naovadiralacbar*. There is another *Abulcair Cazuini*, who has writ a Hiſtory of *Ozman* the third Califf after *Mahomet*; but he is not of the number of thoſe Authors who have made mention of *Genghizcan*.

Abulfeda. This Author was the Sovereign Prince of *Hama* in *Syria*. His Name and Titles at length were, Sultan *Almalic Almuayd Amadaddin Abulfeda Iſmael*, the Son of *Malic Alafdal Nouraddin Aly*, Son of *Jumaladdin Mahmoud*, Son of *Omar*, Son of *Schahinſchah*, Son of *Ayoub*, of the Family of the *Aoubites*. He died in the Year 1331, *Heg*. 732. His Book treats of Geography, entitled *Takouim Albuldan*. He obſerves that he had read the Books of Geography compoſed by the *Arabians*, and that he found nothing in them that gave him Satisfaction. For example, *Ibni Haucal*, who was moſt skill'd, does not obſerve the true Pronunciation of the proper Names of Cities and Towns, nor their Longitude and Latitude; ſo that the Reader remains ignorant of their true Name, and the Climates in which they are ſituate. *Alſcherifalidriſy*, called in *France* the *Arabian* of *Nubia*, gives no better Satisfaction in theſe Points; no more than *Bincourdadebe*, nor the Books of *Zidge* or *Ephemerides*. Thoſe who have taken the pains to put the true Pronunciation of the Names, ſuch as *Kitabalanſab par Samaany*, *Almuſchtarac par Yacut Hamavi*, *Mazi-*

lalirtyabe,

lalirtyabe, and *Kitabalfaiſal*, have not given the Longitudes nor the Latitudes, ſo that one is ignorant of the Situation of the Cities and Countries. This has obliged me, ſays *Abulfeda*, to collect in this Geography what has been diſperſed in theſe Authors, yet without pretending to mention all the Cities in the World, nor even the greateſt part of them, becauſe all the Books which have been written on this Science contain but a very ſmall number of them: For example, the Kingdom of *China*, in which the *Arabs* give the Deſcription of but very few Cities; nay, they do not ſo much as mark the Pronunciation of their Names, or Situation, no more than of the Empires of *India*, *Bulgaria*, *Circaſſia*, *Muſcovy*, *Ruſſia*, *Siberia*, *Poland*, *Valachia*, nor the *European* Countries from the *Thracian Boſphorus*, which they call *Alcalige Alconſtantini*, as far as the Weſtern Ocean, where there are great and vaſt Kingdoms, whoſe Names and Hiſtories are unknown to the *Arabs*; as well as the Countries of the Blacks in *Africk* on the South ſide, or the *Abyſſinia* or *Ethiopia*, the *Zanguebar*, which ſome call *Zendge*, *Nubia*, *Tecrour*, *Zayla*, of which the *Arabians* have ſcarce made mention: They have obſerved in their Books only the Countries of the *Mahometans*. Yet, as the Proverb ſays, one had better know one part, than be ignorant of all, and not abandon the Study of a thing entirely, becauſe one does not know it perfectly. *Abulfeda* has divided his Book into Geographical Tables, in the manner of *Bingezla*'s medicinal Tables. He has in the Preface deſcribed the whole World in general, the Kingdoms, Provinces, and Seas. He has given an account of 623 Countries, beſides thoſe marked down in his Tables, according to the Order of the Climates by *Ptolomy*. He gives the

true

true Pronunciation of the Names of the Cities and Towns, with their Longitude and Latitude; the Names of the Authors out of which he has taken the Account of each City; the Name of the Province it is in, and a ſhort Deſcription of it. This Work was afterwards tranſlated into the *Turkiſh* Language, with Notes upon it, by *Sipahi Zade*, and dedicated to Sultan *Amurath* III. *Abulfeda* has alſo compoſed a Chronological Hiſtory in two Volumes, called *Mouctaſarfy Acbaralbaſchar*. His Manuſcript is in the King's Library, numb. 734.

Abulfarage, is the Author of the Book of Dynaſties. His Name is *Almufrian Margrigorious Abulfarage Binalhakim Haroun Almalaty*. His Book is entitled, *Alzayl a la Taric Mouctaſaraddoual*, that is to ſay, the Supplement to the Abridgment of the Chronological Hiſtory of the Dynaſties. He was a *Jacobite* Chriſtian of the City of *Malatia* in *Cappadocia*. It was writ in the *Arabick* Language, and divided into ten Chapters, which contain as many Dynaſties, in this Order. 1. The Chronology of the Saints ſince *Adam* the firſt Man. 2. Of the Judges of *Iſrael*. 3. Of the Kings of *Iſrael*. 4. Of the *Chaldean* Kings. 5. Of the Kings called *Magi*. 6. Of the antient *Greek* Kings who were Idolaters. 7. Of the *Latin Roman* Kings. 8. Of the *Greek* Emperors who were Chriſtians. 9. Of the *Arabian* Kings who were *Mahometans*. 10. Of the *Mogul* Kings. It is not certain when he was born or died. We only know that he finiſhed his Hiſtory in the Reign of *Argoun* Can, the laſt of *Genghizcan's* Grandſons. The Manuſcript of the Dynaſties is in the King's Library, numb. 738. It has been tranſlated into *Latin* by Mr. *Pocock* an *Engliſhman*, and printed in the Year 1663.

Abou

Abou Muſlim; he was likewiſe called *Gazy Marouzy*, that is to ſay, the Warrior of *Merou*. His Book, which is in the *Turkiſh* Language, is entitled, *Kitab Abou Muſlim Mahani*, which ſignifies the Book of *Abou Muſlim* born at *Mahan*. *Mahan* was a City of *Coraſſana*, ſituate in 37 deg. 30 min. of Latitude, and in 95 deg. 30 min. of Longitude. He was a martial Man, and did great Services to *Aboulabbas Seffah*; but this Califf, for Reaſons of State, put him to death. The Book is in four Volumes in Folio, in the King's Library, numb. 1294.

Adnane, that is *Magededdin Mehemed Adnane*. His Book is entitled, *Tarikh Turqueſtan*, and treats of the Chronological Hiſtory of *Turqueſtan*, of the Nations of the *Turks* and *Tartars*, and of the Rarities in thoſe Countries. It is dedicated to *Tocmac* Can, King of *China*.

Ahmed Bin Arabſchah. See *Arabſchah*.

Alfaras, a Geographer cited in *Abulfeda*.

Allubab, is a Book of Geography cited in *Abulfeda*.

Almakine, or *Almacine*, that is *Alſchec Almakine Georgios*, the Son of *Alamid Abou Elias*, the Son of *Abylmakarim*, the Son of *Abittib* a Chriſtian. His Book is entitled *Tarikhalmuſlimin*, that is to ſay, a Hiſtory of the *Saracens*. It is an Extract of the Hiſtory of *Tabary*, and of that of *Armouny*. It treats of the Life of *Mahomet* the falſe Prophet, of the Califfs his Succeſſors, and of other Kings who reigned during the time of theſe Califfs, down to *Malic Azzehir Rucneddin Baybarſe* King of *Egypt*; and he ends at the Reign of the *Atabecs* in *Egypt*. There is a Manuſcript in the King's Library, numb. 740. which ſeems to be the firſt part of the Univerſal Hiſtory, of which this, which has

has been translated by *Erpennius*, is the second Part.

Alycouschty. See *Couschtchy.*

Ala Jouini. See *Jouini.*

Amadeddin; the same as *Binketir.*

Atalmulc. See *Jouini.*

Beizavi, is the Cady *Nasireddin Abdallah Bin Omar Albeizavi*, who died in the Year 1299. *Heg.* 699. His Book is entitled, *Nizam Attavarikh*, and signifies the Order of Chronological Histories. He composed it in the *Persian* Language. He was a Cady, or Judge. He has treated of most of the *Asian* Monarchs, and particularly of the antient *Moguls*. It is in the King's Library, num. 1513. and was brought thither from the *Levant* by M. *Petis de la Croix* jun.

Bin Abdallatif, that is to say, the Emir *Yahya*, the Son of *Abdallatif Alcasbini Alschiai*, who died in the Year 1552. *Heg.* 960. His Book is writ in the *Persian* Language, and is named *Lubbattavarikh*, that is to say, the Marrow or Substance of History, which some corruptly pronounce in *French*, *Lebtarie*. He follow'd the Sect of *Schias*, that is to say, the Religion which the *Persians* profess'd. He treats of the general History of *Asia* in brief. He finishes with the Reign of *Schah Ismael Sefevi*, the Son of *Chec Haidar Ismael*, who was crowned King of *Persia* in the Year 1514. The Author finish'd his Work in 1541, and died in 1552, in the City of *Casbin*, where he was born. His Manuscript is in the King's Library, numb. 1499. It has been translated into *Latin* by Monsieur *Gomin*, and Monsieur *Thevenot* his Uncle had it printed.

Binalouyardy, that is, *Zeinaddin Omar Bin Almouzaffar Binalouardy*, who died in the Year 1358. *Heg.* 760. This *Arabian* Author has treated of the

the Geography he has extracted from the Eastern Authors. His Book is entitled *Kharidatalagyaib*, that is to say, the admirable Pearl, in one Volume in Quarto. He treats of the seven Climates of *Ptolomy*, and of the Rarities found in the Earth, as Minerals, Plants, and Animals. There is in it a Geographical Map of the World, after the manner of the Orientals. It has been translated into the *Turkish* Language, and dedicated to *Mir Osman*, the Son of *Eskender Pacha*. It is in M. *Colbert*'s Library; and was brought from the *Levant* by M. *Petis de la Croix* jun.

Bin Arabschah, that is, *Alfadel Ahmet Bin Mehemed Bin Arabschah*, a *Henbelite*, who died in 1431. *Heg.* 854. This Author was an *Arabian* and *Mahometan*, born at *Damas*. He wrote the Life of *Tamerlain*, which the learned M. *Vatier*, Professor in the Royal College, Uncle of M. *Boivin*, also Professor of *Greek* in the same College, has translated into *French* out of *Arabick*, and caused it to be printed at *Paris* in 1658. The Title of this Book is *Adgiaib Almacdouar Fy Naouaib ou Acbar Timur*, that is to say, the Wonders of Predestination, touching the Scourge of the Life of *Tamerlain*. Tho this Historian, forced by the Truth, has said fine things of *Tamerlain* concerning his Conquests; yet he has filled his Book with Invectives against this Conqueror, in hatred to him for having caused to be trod under his Horses Feet all the People of *Damas*, this Author's Country. Yet these Calumnies have only served to encrease the Glory of this Conqueror. The *Persian Scherefeddin Yezdy*, who was an Eye-witness of *Tamerlain*'s Exploits, has writ, in his own Tongue, a History of him, and in a very eloquent Stile related the Acts of this great

General, in form of a Journal; ſo that he has undeceived the World, and freed them from the Prejudices that this *Arabian* Author had inſpired them with againſt his Prince, in doing which he has gained himſelf a univerſal Eſteem. Yet this Book of *Bin Arabſchah* is writ in a fine *Arabian* Style, very nervous, and ends in Periods of Rhime, after the manner of the *Arabian* Eloquence. There is a fine Manuſcript of this kind in the King's Library, brought thither by M. *Paul Lucas*, a celebrated Traveller.

Bin Ayas. See *Mehemed Bin Ayas.*

Bin Calican; this is the Cady *Schamſeddin Aboulabbas Ahmed Bin Mehemed Albarmaky Alarbely Alchafay*, who died in 1281. *Heg.* 681. He compoſed in *Arabick* a Book entitled, *Ouafiat a la Ayan*, the Deaths of illuſtrious Men, on which he has formed this Hiſtory. He was a Native of the City of *Arbele* in *Aſſyria*, and was made Cady of *Grand Cairo*. He was of the *Chafaites* Sect, which was eſteem'd one of the four Orthodox Sects by the *Sunnis Mahometans*. His Poſt of Cady ſo employ'd him, that he could not finiſh his Book; but ſeveral learned Perſons have added Supplements to it: for he ſpoke but of 846 famous Men, to which one has added 30, others 60, and others 237; as *Haroubi*, *Bin Aibec*, *Bin Habib Halaby*, and others.

Bin Cavindeſchah. See *Mirconde.*

Bin Courdadebe; that is, *Abdallah* the Son of *Courdabebe*. His Book treats of Geography, and is entitled, *Almaſalic* or *Almamalic*, that is to ſay, Roads and Empires. He has given the Diſtances from one City to another, the Revenues of *Irac* and other Provinces, and the Expences the Prince is obliged to live at. He has

has besides writ a Book of History, which *Masaoudi* much praises in his Book entitled, *Murouge Addahab*; it is quoted by *Abulfeda*. He died in the Year 912. *Heg.* 300.

Bin Fadlallah. See *Kirmani.*

Bin Houcal, a Geographer quoted by *Abulfeda*. His Book treats of abundance of Cities, but does not tell us the true Pronunciation of their Names, which renders it very obscure. The Title of it is *Almasalic* or *Almamalic*, Roads and Empires.

Bin Ketir Dimischqui; that is, the Historian *Alimam Alhafiz Amadeddin Abulfeda Ismael Bin Omar*, who died in 1372. *Heg.* 774. His Book is entitled, *Albydaya* or *Annyhaya Fittaric*, that is to say, the Beginning and End of Chronicles. 'Tis a History in ten Volumes, divided by Millenaries, each containing five Monarchies. It reaches down to the Year 1337. *Heg.* 738. Several learned Men have made Comments on this Book; such as *Bin Schahna*, *Alainy*, *Albarzali*, *Bin Hagiar*, and *Bin Dilschad.*

Bin Ketir Fergani; that is, *Mehemed Bin Ketir Alfargani.* His Book is entitled, *Alfusoul Attalatin*, that is to say, the thirty Chapters. It treats of the Motions of the Heavens, and of Geography. It has been translated by the learned *Golius*, a *Dutchman*, who calls it *Elementa Astronomica*, printed at *Amsterdam* in 1669. The Author lived in the time of the Califf *Almamon*, who died in 833. This same Author wrote another Book, entitled, *Almouharrar Almakamil Fitastihhalkora*, treating on the Planisphere. But the Book cited in this History of *Genghizcan*, is that which has been translated by *Golius.*

Bin Moucaffa. This Author has translated out of the *Pahlavian* Language, which is the antient *Persian*, into *Arabian*, the History of

the antient *Persians*, or *Taric Alfourse*, under the Title of *Schahname*; on which *Arabian* Book of *Bin Moucaffa*'s was made the celebrated *Persian* Poem containing 64000 Distichs of *Firdeousy*, dedicated to Sultan *Mahmoud Subuctekin* King of *Persia*, as is reported in the Book of *Masaoudy*, called *Murouge Addahab*, or the Golden Mead.

Bin Mustaousy. See *Hamdallah*.

Bin Sayd Carnaty, that is, *Aboulhajan Noureddin Ali*, Son of *Mousa*, Son of *Saide* of *Grenada*. His Book is entitled, *Almougarrab Fy Mahhasin Ahel Almagrib*, that is to say, the Elogium of the People of *Africk*, and is in fifteen Volumes. He has composed a History of *Maroc*, entitled, *Alanis Almoutrib Rouad Alcartas, Fi Acbar Ahelalma grib*, or *Bunian Madinatfas*. It is quoted by *Abulfeda*, as having treated of *Cambalec*, which is the same City with *Pequin* in *China*.

Bin Schahna, that is, *Mouhhib Addin Abiluelid Ibrahim Bin Mehemed Ibnal Achahhna*, a Native of *Aleppo*, who died in 1478. *Heg.* 883. He has composed a Universal History, entitled, *Rouad Almanadir Fy Ilmalaouail*, or *Alaouakhir*, that is to say, The Gardens of fine Prospect on the Sciences of the Antients and Moderns. He treats of the Creation of the World, and of the History from *Adam* down to the *Hegira*, and continues it as far as the Year 1403. *Heg.* 806. He foretells the Prodigies that must necessarily happen before the Day of Judgment. He made another Book of Law, entitled, *Lisan Alhouccam Fymarifat Alahhcam*, that is to say, the Tongue of Judges on the determining Law-Suits. This last Book is in the King's Library, numb. 612. and is the same that is quoted in this History of *Genghizcan*.

Birouini, that is, *Abi Rihhan Mehemed Bin Amed Albirouni Alcarismi*. His Book treats of the

the Mathematicks and Aſtronomy, and is intitled, *Canoun Almaſaoudi*, that is to ſay, the *Maſaoudian* Canon; thus called becauſe he dedicated it to Sultan *Maſaoud*, the Son of *Mahmoud Subuctekine* King of *Perſia*, in the Year 1039. *Heg.* 431. It is one of the moſt compleat Works on theſe Subjects of any that has been writ. He alſo compoſed another Book, in which he has confuted and abſolutely condemned the Uſe of Taliſmans, Magick, Conjurations, and the Predictions ſet forth in Almanacks. This Book is entitled, *Adgiaib Attabiaia*, or *Algaraib Aſſaynaaya*, that is to ſay, the Wonders of Art and Nature. It is quoted by *Abulfeda*, who calls it *Canoun Almaſaoudi*.

Caſchi; that is, *Chamſeddin Mehemed Alcaſchi*, a Native of *Cachan* in *Perſia*. His Hiſtory in *Perſian* Verſe, is entitled, *Tarikh Gazanican*. It treats of the Hiſtory of *Gazan* Can, one of *Genghizcan*'s Deſcendants.

Cavendeſcha. See *Mirconde.*

Cazvini, or *Casbini*; that is, *Zacaria Bin Mehemed Bin Mahmoud Alcouſi Alcazvini.* His Book is entitled, *Adgaib Almacloucat*, that is to ſay, the wonderful Natures of Creatures, and is in the *Arabian* Tongue. It treats of Natural Hiſtory, of the Qualities of Animals, Vegetables, and Minerals, as alſo of Waters, aerial Spirits, Faries, Genii, and Taliſmans; but all to confute the *Jewiſh* Rabbins. His Work is much eſteem'd by the Orientals. It has been tranſlated out of *Arabick* into the *Turkiſh* Language. It is in the King's Library, numb. 1346. There is another *Cazvini*, who is the Perſon meant by *Abdallatif*, Author of the Book called *Lubbattavaric* before-mentioned. He is cited by *Golius* in his Notes on *Alfargani*, p. 4, 5, 6, and 22.

Che

Cherefeddin Yezdy, is the learned *Moulla Cherefeddin Aly*, a Native of *Yezde* in *Persia*, who died in the Year 1446. *Heg.* 850. He has composed the Journal of *Tamerlain* in *Persian*, entitled, *Zafarname Emir Timur Gourcan*, that is to say, the History of the Conquests made by Prince *Timur* the Can's Son-in-Law, which he publish'd at *Schiraz*, and dedicated to *Mirza Ibrahim Ben Harage*, having finished it in 1424. *Heg.* 828. He has made the Date very ingeniously in these Words; *Kelam Sounnifa Fy Schiraze*, that is to say, Discourses composed at *Schiraze*, but the numerical Letters being added, make the number 828. which is the Date of the Book. An Encomium has been made upon him by *Condemir* in his Book entitled, *Habibassuyar*. He prefers him to all the Authors who have treated of the History of the *Moguls* and *Tartars*, both for the Purity of the Language, which is *Persian*, and also for the Strength of his Expressions, and Beauty of his Style. The Roads are exactly described, and he has given much Light into the Geography of his Country. It has been translated into the *Turkish* Language by *Hafiz Mehemed Bin Ahmed Alagemi*. This Author had before composed a first Volume, entitled, *Moucaddamay Zafarname*, that is to say, a Prologue to the Book of Conquests. This *Moucaddama* contain'd a Description of *Oulous*, that is to say, the Tribes and *Mogul* Families under the Government of *Zagatay* Can, the Son of *Genghizcan*. There was also a Supplement composed by *Tadge Assilgian*, and finished in 1410. *Heg.* 813. containing the History of *Scharoc*, the Son of *Tamerlain*, and of his Son *Ouloug Bek*. This Book, which is in the King's Library, n. 1508. has

been translated into *French* by M. *Petis de la Croix* jun.

Cherif Edrisi, is the Cherif *Mehemed Bin Mehemed Alidrisi Assafy Assacali*. He was of the Race of the false Prophet *Mahomet*, of the Branch of *Hasan*, and the *Edrisites*, of the Sect of the *Sofis*, or mystical Divines. He was an Inhabitant of *Sicily* in the Year 1153. *Heg.* 548. His Book treats of Geography, entitled, *Nouzhat Almuschtac Fy Iftirac Alafac*, that is to say, the Divertisement of the Curious, or the Division of the Earth into Kingdoms. He shews the Distance and Length of Roads by Miles, and by Leagues, following the Order of *Ptolomy*'s seven Climates. *Roger* King of *Sicily* order'd him to compose this Work. It has been translated out of *Arabick* into *Latin* by *Gabriel Sionita*, a *Marionite*, Interpreter to the King, and Professor in the Royal College; who, assisted by his Collegue *John Hesronita*, have entitled their Work, *Geographia Nubiensis*, not knowing the Name or Country of the Author. It is rather the Book of *Roger* I. The two *Marionite* Translators believed the Author to be a Christian; but *Casaubon*, who was heretofore Librarian to the King, and other learned Men, have maintained that he was a *Mahometan*. The Impression of this Book is full of Faults, because the Points of the *Arabick* Letters are not properly placed, so that one cannot be certain of the true Pronunciation of the Names of the Cities and Towns contained in it. The Author is elsewhere called *Abouabdallah Mehemed Bin Mehemed Bin Abdallah Bin Emir Almoumenin Idris*.

Schicardus. Altho this Author was not an Oriental born, yet we put him here amongst the Eastern Authors, as being the Translator

of a Book entitled, *Taric Beni Adam*, that is to say, the History of the Children of *Adam*. *Marc Taler*, of the City of *Ulm* in *Germany*, who was a Man of Letters as well as the Sword, in the War he had in the upper *Hungary* against the *Turks*, being at the plundering of the Castle of *Filec*, which had been before taken from the Christians, preserv'd a Manuscript written in the *Turkish* and *Arabick* Languages, which he found in the chief Mosque in this Place, entitled *Taric Beni Adam*; and being skilled in the *Turkish* Language, he translated all that was writ in that Tongue in the Manuscript, and made use of a *Turk* of that Place to translate the *Arabick*. Yet this did not content him; for being desirous to dedicate this Manuscript to the Emperor, with some Notes on the History it contained, he defer'd his Design till his return to his own Country, and met at *Tubinge* with a Professor of the *Hebrew* Tongue named *William Schicard*, with whom he labour'd to explain the learned part of this Manuscript, and found it to be a very compleat Account of the Genealogies and Histories of all the principal Families of the East, from *Adam* down to the last Kings of the *Persians*, *Moguls*, and *Tartars*, writ in *Turkish* and *Arabick*. This Manuscript was a Roll of Paper, like those the *Latins* call'd in times past *Volumen*, and which the *Arabians* at this day call *Toumar*, from which perhaps is derived the Name of *Tome*. After this Fashion the Treaties of Peace between *France* and the *Turks* are written, and kept roll'd up. And thus this Manuscript called *Taric Beni Adam* has had three Interpreters, namely, *Marc Taler*, the *Turk* who explained the *Arabick*, and *William Schicard*, much more learned than the other two.

Condemir, that is to say, *Caiaseddin Bin Houmam Addin*. His Book is intitled *Habibassuyar Fy Afrad Albaschar*, that is to say, The curious part of the Lives of illustrious Men; is a History which he has extracted from that which his Father *Mirconde* had compos'd, and entitled, *Raouz et Assafa*, to which he has made Augmentations. He dedicated this Book to the Secretary of State belonging to the King of *Persia*, *Schah Ismael Sefevi*, who gave him the Name of *Habibullah*; and for that Reason the Book had the Name of *Habib* given it in the Year 1508, *Heg.* 927. in the Reign of *Lewis* XII. He is Author of another History, which is entitled *Coulassat Alacbar*; or, The Cream of Histories. 'Tis in the third part of the Book *Habibassuyar* that he treats of the Emperors of the *Moguls* and *Tartars*, and of *Genghizcan* and his Children. The Book is divided into three great Volumes, and is very much esteemed in the *Levant*. The Manuscript is in the Library of the learned Monsieur *Renaudot*.

Coudaay, that is, the Cadi *Aby Abdallah Mehemed Bin Salama Bin Cadar Alcouday*. His Book is intitled, *Ayoun Almaarif*, The Fountain of Sciences. 'Tis a chronological universal History, which treats of the Prophets, Califfs, Kings, and Princes, and concludes with the *Fatimite* Califfs. He dy'd in the Year 1062. *Heg.* 454. He has wrote another History of *Egypt*, but 'tis on account of the first that he is quoted in this Book of *Genghizcan*. There is another *Coudaay*, the Author of a Book of History, intitled, *Touhhfat Alcadim*; but it is not him we speak of.

Couschtchy, that is, *Hafiz Mehemed Bin Ali Alcouchtchi*, the Fowler. His Book is intitled *Tarikh Khitai*, The Chronological History of *China*,

China. 'Tis an Extract of a Hiſtory of *Turqueſtan*, the Author of which was *Adnane* before mentioned. He has alſo compos'd a Book of Aſtronomy intitled, *Riſalalat Hiſab*, or *Hayat.*

Dgouini, ſee *Jouini.*

Diu an Alinſcha. 'Tis a Collection of Epiſtolatory Letters in the *Turkiſh* Language. There are ſome in all the Eaſtern Languages. The learned Perſon who publiſh'd them at *Conſtantinople*, had collected ſo great a number of Letters, written to different Lords and Officers of the *Ottoman* Empire, on various Subjects, that there were very few People at the time of their Publication, who did not think themſelves obliged to have one of the Books. It contain'd not only a large number of private Letters, but alſo a great many Acts of Juſtice and Law; which might be of uſe to Men to know in their way of Trade, in foreign Parts. It is in Monſieur *Colbert*'s Library.

Fadlallah, that is, *Coja Raſchid Addin Fadlallah* Vizier, the Son of *Abulcair Arraſchide Attabib Alhamadani.* His Book is intitled *Taric Mobarec Gazani*, that is to ſay, The Auguſt Hiſtory of *Gazan*; dedicated to Sultan *Gazan*, the Son of *Argoun* Can, who then reign'd in *Perſia*, and kept his Court at *Tauris*. *Gazan* was the Son of *Argoun*, the Son of *Hulacou*, *Genghizcan*'s Grandſon. In this Prince's time they had almoſt no knowledge of the Hiſtory of the antient *Moguls*, but barely by Tradition; and it had been impoſſible to have compiled a compleat Account of them, if an old *Mogul* Officer, called *Poulad Dgin Keſanc*, had not employ'd a long time in ſearching amongſt the Oriental Nations, and in the Northern Parts of *Aſia*, for ſome Memoirs recorded in Writing,

of the Deeds of these *Moguls* and *Tartars*, and of the Victories gain'd by *Genghizcan* their first Emperor. This *Poulad* made a Collection of them, which he presented to *Gazan* Can; who put them into the Hands of his Vizier *Fadlallah*, the Son of a Physician, a Native of the City of *Hamadan* in *Persia*, the most able Historiographer of his Time, who made a compleat History in the Year 1294. And this Author, whose Manuscript in Folio was sent from *Constantinople* to the King, by the illustrious Ambassador Monsieur *de Guilleragues*, and is now in his Majesty's Library, assures us, that it is the first History of the antient *Moguls* that ever was writ in the *Persian* Language. It has been translated into *French* by Monsieur *Petis de la Croix* the Son, and was of great use to the Father in his perfecting this Book of *Genghizcan*. And this is what *Hadgi Calfa* says of this Author, in his *Bibliotheque Orientale*.

The Vizier *Fadlallah* has compos'd in *Persian*, a complete History of the Reign of *Genghizcan* and his Children, intitled *Jamyattaouarikh*, that is to say, A Collection of Chronicles. He observes, that after he had begun to write it fair, the Sultan *Gazan* dy'd, in the Month of *Schaval*, in the Year of the *Hegira* 704, which was the Year of Grace 1304; and was succeeded by the Sultan *Mehemed Codabende*, who commanded him to finish it, to put his Name in the Title Page, and to add the Description of the Countries and Cities of the *Moguls*, and of their Inhabitants, as also of the Tribes and *Tartarian* Nations: And that he collected together all he could find on this Subject, in the Histories and Chronicles which were given him by Persons appointed to search for them, who were Men of Learning of several Nations, and who had

Orders

Orders to assist him both with their Books and Pens. The Sultan also order'd him to add Geographical Maps. Pursuant to this Order, he wrote in the first Volume the History of *Genghiz.can*, and the *Mogul* and *Tartar* Nations. In the second he relates the Death of a great many Princes of this Race, with the Dates of the Years when they dy'd: And in the third Volume he has shewn the Geography of the Countries belonging to the *Tartars*, *Moguls* and *Turks*; relating the History of each Nation, according to the Relations given of them in their Books, without any Alterations. The first Volume does then contain what he wrote in the Name of *Gazancan*, and by his Order, which he intitled *Tarikh Moubarec Gazani*; which is in two Chapters; one of the Rise and Greatness of the *Turks* and *Tartars*, and the other of the *Moguls*, wherein was the Life of *Genghiz.can*. The second Volume contain'd what he writ in the Name, and by the Command of Sultan *Olagiaytou Mehemed Codabende*; which was also comprehended in two Chapters; one was the History of this *Codabende*, and the other was divided into two Sections; the first of which treated of the Prophets, Califfs, Kings, and Nations, from the Days of *Adam*, down to the Year of the *Hegira* 700. and the second was the History of the People of the Northern and Southern *China*, of *Cachemir*, the *Indies*, the *Israelites*, the *Atheists*, and the *Efrenge*, or *Europeans*. The third Volume contain'd the Maps of the Geography, with the Description of the Kingdoms, Cities and Towns, which made three great Volumes; the first of which is in the King's Library, and has been translated into *French* by Monsieur *Petis de la Croix* Junior, as before mentioned.

Fargani,

Fargani, see *Bin Ketir*.

Firouzabadi, that is, *Magededdin Mehemed Bin Yacoub Alfironzabadi*. His Book is an *Arabick* Dictionary, intitled *Camous Allogha*, that is to say, The Ocean of the *Arabian* Tongue, in 60 Volumes. It was writ in the Month of *Schaval*, or the Horse, in the Year of Grace 1414. *Heg.* 817.

Hadgi Mehemed is an Author who was a Merchant, and is quoted in *Rubruquis*.

Hamdallah, or *Binmustaoufi*, that is, *Hamdallah Bin Abibakir Bin almustaoufi al Cazvini*, who dy'd in the Year of Grace 1349. *Heg.* 750. His Book is a Historical Geography and Natural History in the *Persian* Language, intitled *Nuzhatalcouloub*, the Recreation of Hearts. It is divided into a Preface, three Chapters, and a Conclusion. The Preface is a Geography, according to *Ptolemy*'s seven Climates: The first Chapter on the production and growth of Plants, on Minerals and Animals: The second treats of Men; the third of Cities and Countries; and the Conclusion treats of the Wonders of Nature: Amongst which he says, That the City of *Casbin*, of which he was a Native, was situate in a very fair Plain near Mount *Alvende*, not far from the City of *Hamadan* in the Country of the antient *Parthians*, in the 37th Degree of Latitude. There are some who will have it to be the *Arsatia* of the Antients, built by *Aschky*, or *Arsaces*, King of *Parthia*, who made it the Capital of his Empire. See *Golius*'s Notes upon *Alfargani* and *Strabo*, lib. 2. It is in the King's King's Library, N° 1520.

Hezarfen, that is, *Coja Husain Efendi*, sirnamed *Hezarfen*, who dy'd at *Constantinople* in the Year 1682. He was a Friend to the *French* Nation. He has writ a History in the *Turkish* Lan-

Language, intitled *Tankih Tavaricnulouc*, that is to say, An Extract of the Annals of the Kings. 'Tis a General History of *Asia*. He began it in the Year of Grace 1670, and finish'd it in 1672. He extracted it from the Works of *Maoulana Genabi* an *Arabian*, and also from those of the *Persian Mirconde*, and several other Orientals; and from several *Greek* and *Latin* Authors. He has given Rules for taking the Longitudes and Latitudes of Countries. He has explain'd the difference of the *Parasanga's*, (a *Persian* Measure of the Roads, not every where limited to a set number of Furlongs) of Leagues and Miles. His Book is divided into four Parts: The first treats of the antient *Persians*, and of the *Ptolemies* of *Egypt*; the second of the Califfs; the third of the *Ottomans*; and the fourth of the Kings of all the *Asian* Nations. He finishes with a Description of *China*, and afterwards of *America*. It has been translated into *French* by Monsieur *Petis de la Croix* Senior.

Jacut cited in *Golius*. See *Yacout Hamavi*.

Jouini, that is, *Aladdin Altamulc Bin Assahhib Bahaddin Mehemed Aljouini Annahhouy*, who dy'd in the Year of Grace 1284. *Heg.* 683. He is call'd the Rhetorician, and excell'd in Learning. He was also call'd *Coja Atalmulc*. He compos'd his Book in the Year 1260, in the Reign of *Mangou Caân* the Son of *Tulican*, the Son of *Genghizcan*, intitled *Taric Gehanguscha*, that is to say, The History of the Conquest of the World. He observes that *Genghizcan's* real Country lay much to the North and East of the Desart-side of *Tartary*; and was of so great extent, that the true Country of the *Moguls* was eight Months Journey both in length and breadth: That the several sorts of People that inhabited it, were divided into Tribes call'd

Moguls;

Moguls; and that among all these Tribes there was but one that was civilized, and that was that of *Niron Caiat*, of which *Genghizcan* the Son of *Pisouca* was the Sovereign after the death of his Father. He treats of the History of *Genghizcan*, and of *Hulacou* Can, his Grandson, and of other Kings in their time. He is quoted by *Ouassaf* in the beginning of his Chronological History.

Kirmani, or *Bin Fadlallah*, that is, *Schahabeddin Ahmed Bin yahhia Bin Mehemed alkirmani Bin Fadlallah alkatib addimisqui*, the *Damascene* Secretary. He dy'd *Anno Dom.* 1340. *Heg.* 741. His Works in 20 Volumes are intitled *Masalic alabsar fil mamalic*, or *alamsar*, The glancing of the Eyes into the Empires and Cities. This Work is in two Parts: The first treats of the Earth in general; the second of its Situation. It has been enlarged by *Bin Schamseddin Mehemed Bin Yousuf alkirmani*. It is quoted by *Assiouti*.

Macrizi, that is, The *Schec Taquieddin Ahmed Bin Ali almacrizi*; who dy'd *Anno Domini* 1441. *Heg.* 845. His Book is in *Arabick*, and treats of the History of *Egypt*: It is intitled *Almaouaiz*, or *Alitibar*; that is to say, Counsels and Examples. He compos'd fifteen other Books of History, and on other Subjects.

5343 *Marraschi*, that is, *Scherif Zahiraddin Bin Assid nasiraddin Almarraschi*, a Native of the City of *Marasche* in *Cappadocia*. His Book is intitled *Taric Tabarestan*, that is to say, The Chronological History of the Province of *Tabarestan* in *Persia*, near the *Caspian* Sea. He finish'd it in the Year of Grace 1476. *Heg.* 881.

Marraschi, an Abreviation of *Marrakeschi*, was the *Chec Abouabdallahal Marrakeschi*, a Native

tive of the City of *Meroc* in *Mauritania*. His Book is of Geography, intitled *Almasalik*, or *Almamalic*; that is to say, The Roads and Empires. It is in *Arabick* in the King's Library, N° 732. It has been translated into the *Turkish* Tongue by *Sid Mehemed Mudarris*, a Professor of Languages in the College of the Sultan *Mehemed* who took *Agria*. This *Marrakeschi* did also compose a Chronological History, intled *Tarikch Almarrakeschi*, in the third part of his Book of Geography; which is the only one we have in *France*. He makes mention of several Transactions that pass'd in the beginning of *Genghizcan*'s Reign; of his Laws, the Queens his Wives, and the four great Princes his Sons, who by their Valour distinguish'd themselves, and were more famous than all the great Generals of that Age.

Mehemed Bin Achmed Nisavi. See *Nisavi.*

Mehemed Bin Aias. His Book is intitled *Naschac alazhar fi adgiaib alamsar*, or *alactar*; that is to say, The Scent of Flowers, on the Rarities of Cities and Countries. It also treats of antient Kings, the Pyramids of *Egypt*, of the *Talismans*, and Curiosities which the antient Philosophers had made in this Kingdom. He describes the City of *Grand Cairo* and the River *Nile*. He begins his Book with a Discourse on Astronomy and the Spheres. It is in the King's Library.

Mehemed Tousy. See *Selmani.*

Mirconde, or *Cavenschah*, or *Bin Cavendschah*; that is, *Mehemed Bind Cavenschah Bin Mahmoud*, sirnamed *Mirconde* the Historian. His Book is divided into a Preface, seven Parts or Sections, and a Conclusion. Each Part makes a very thick Volume in Folio. He wrote it at *Herat* in *Coraſſana*, in a Caravanſera call'd *Cancahal-*

cahaloculaſya, built by the Vizier *Mir Aliſchir*, to whom he dedicated this Work, which he intitled *Raouzat aſſaffa fi ſirat alounbia*, or *almulouc*, or *alcoulafa*; which ſignifies, The Garden of Pleaſure, touching the Lives of the Prophets, Kings and Califfs. The Preface treats of the Science, or Art of Chronological Hiſtory: The firſt Part treats of the Creation, the Lives of the Prophets, and of the antient Kings of *Perſia*: The ſecond, of *Mahomet* and the four firſt Califfs: The third, of the *Oummiades* and the *Abaſſides*: The fourth, of the Kings of divers other Nations, Contemporaries with the *Abaſſides*: The fifth, of *Genghizcan* and his Children: The ſixth, of *Tamerlain* and his Children: The ſeventh, of Sultan *Huſein Bicra*; and the Concluſion treats of ſeveral Hiſtories which particularly relate to Geography, the Rarities of the habitable parts of the Earth, and the Wonders of Nature. The Fragment which has been made uſe of for this Hiſtory of *Genghizcan*, which was the fifth part of this Work, was lent by Monſieur *Herbelot* to Monſieur *Petis de la Croix* Senior, of which he took a Copy and tranſlated it, and has made uſe of it all in this Book: And when he ſometimes quotes in the beginning of Page 250. and afterwards in Page 40. 'tis becauſe he ſometimes reckons by the Pages in the original Manuſcript, and ſometimes by thoſe of his own Copy of it, not having had the original Manuſcript all the time he wrote this in his keeping. The two firſt of *Mirconde's* ſeven Volumes are in the King's Library, N° 150, and 160. This Author was the Father of *Condemir* before-mentioned.

Mahlabi, that is, *Haſan Bin Ahmedal Mahlabi*, whoſe Book of Geography is intitled *Almaſa-*

lic, or *Almamalic*, Roads and Empires; dedicated to *Azizbillah*, an *Abassside* Califf and King of *Egypt*, quoted by *Abulfeda*.

Nassireddin Tousi, is *Nasireddin Mehemed Bin Hassan attousi*, a Native of *Tous* in *Corassana*. He was in great Repute about the Year of Grace 1261, in the Reigns of *Mustasim Billah* Califf of *Bagdat*, and the *Mogul* King *Hulacou* Can, *Genghizcan*'s Grandson by *Tuli*. He excell'd in the Knowledge of Geometry, Astronomy, and all other Sciences; as not only the Tables of Longitude and Latitude which he had publish'd, and which *Gravius* caus'd to be printed in the Year 1652, with those of *Ouloughbek*'s, do sufficiently manifest; but he shines much more in the famous Astronomical Observations call'd *Zige Ilcani*, which he made at *Meraga* a City in *Azerbijana*, where he was the chief of all the Astrologers and Mathematicians whom *Hulacou* Can had call'd together in his so much admired Royal Observatory. He began his Observations at *Meraga* in the Month of *Jumazyulevel*, in the Year of the *Hegira* 657, and of our Lord 1259. His Book, which was written in the *Persian* Tongue, was intitled *Zige Ilcani*, and was divided into four Parts: The first treated of the History of *Genghizcan* and his Children, and of the manner how they conquer'd *Asia*: The second treated of the Motion of the Planets; of their Longitude and Latitude, or Situation: The third shew'd their rising and setting in the Horizon: The fourth treated of other Astronomical Observations and Operations. There have been several Commentators who have added many things to his Ephemerides and his other Works, as *Husein Darir* of *Nischabour*, *Gayaseddin Gemschid*, who compos'd

compos'd *Zige Cacani*, to serve as a Supplement to the Ephemerides call'd *Zige Ilcani*.

Nimatullah, that is, *Nimatullaf Bin Ahmed Bin Moubarac Arroumi*, a Native of *Anatolia*. His Book is a Dictionary which begins with the *Persian*, and is explain'd in the *Turkish* Language. He dy'd *Anno Dom.* 1522. *Heg.* 929.

Nisavi; that is, *Mehemed Bin Aly Nisavi*. This Author, who has writ in the *Arabian* Tongue, was a Native of the City of *Nisa* in *Coraſſana*. He was Governour of this Place for the King of *Carizme*, and his Reputation brought him to the Knowledge of the Sultan *Gelaleddin*, who was then King of it. He cauſed him to come to Court, and be near his Perſon, giving him the Poſt of Secretary of State. From the time he was employ'd in this Sultan's Affairs, he made Memorandums of all that happen'd worthy notice in his time, and even of all that had paſt in the Family of Sultan *Mehemed* King of *Carizme*, the Father of Sultan *Gelaleddin*. He from theſe Memoirs compoſed a Book, entitled, *Sirat Aſſoultan Gelaleddin*, that is to ſay, the Life of the Sultan *Gelaleddin*, who was alſo named *Amadeddin Iſmael*. He was a great Enemy to *Genghizcan*, of whom he ſpeaks with as much Paſſion as *Arabſchah* did of *Tamerlain*. *Niſavi* is not a faithful Hiſtorian in the firſt Chapters of his Book; but the reſt are more exact. He is quoted in the *Guliſtan* of *Schec Sadi*. His Book is in the King's Library, numb. 845. He lived in the time of *Genghizcan*.

Selmani; that is, *Mehemed Bin Mahmoud Bin Ahmed attouſi aſſalmani*. His Book is a natural Hiſtory, entitled, *Adgiaib Almacloucat*, that is to ſay, the Wonders of Nature. It was in *Perſian*. He wrote it in the Year 1160. *Heg.* 555.

Tabari;

Tabari; that is, *Imam Aboujafar Mehemed Bin Jarir*, a Native of *Tabareſtan*, who died in the Year 921. *Heg.* 303. His Work is an univerſal Hiſtory, entitled, *Taric Aloumam*, or *Almulouc*, the Hiſtory of Nations and Kings. It is alſo called *Taric Attabari*. He begins with the Creation of the World, and finiſhes at the Year 915. *Heg.* 309. It has been tranſlated into the *Perſian* Language by *Balami*. Another has tranſlated it into the *Turkiſh*. There are two Supplements to it, one writ by *Fargani*, and the other by *Hamadani*, who died in the Year 1127. *Heg.* 521. 'Twas by means of his Supplement that the original Book came to be diſcover'd.

Taſchkunti, is *Hafiz Mehemed Attaſchkunti*, Pupil to the learned *Alyalcouſchtchi*. He compoſed a Hiſtory of *Genghizcan's* Children, which he entitled *Tarikh Aldgenghiz*, which has not yet appear'd in *Europe*. He is Author of a Hiſtory of the *Uzbeck* Cans, the Deſcendants of *Genghizcan*, who are diſperſed in *Tranſoxiana* and *Turqueſtan*, ſome of whom do at this preſent reign in thoſe Countries; and this Hiſtory is entitled, *Tariſch Taſchkunti*.

Ulugbec, is *Ulugbec Mehemed*, the Son of *Scharoc*, the Son of *Tamerlain*. His Book is entitled, *Zidge Oloughbec*, and *Zidge Ilcani*, that is, the Royal Ephemerides. He compoſed ſeveral other Works on the Mathematicks about the Year 1420, being at *Samarcand*, where he then reigned. He ſent for a great many Aſtronomers from all Parts of the World, to conſult with them about the Obſervations he had made with great Exactneſs on the Longitude and Latitude of the Planets. This *Tartarian* King was the Son of *Mirza Charoc*, the Son of *Tamerlain*. The *Turks* and *Perſians* at this time admire a Dial of a prodigious ſize,

which was made by his Direction and Invention in the City of *Samarcand*, where, as alſo in *Turqueſtan*, he reign'd the Space of 43 Years. This Prince, who was born in 1394. died in 1450. He had for his Tutors, *Salahhaddin Mouſa*, ſirnamed *Cadizade*, and *Ghajaſaddin Gemſchid*, who both died before the Book *Zidge Ilcani* was finiſhed, which was afterwards done by the Son of *Ghayaſeddin*, that is to ſay, by the learned *Moulla Aly Bin Mehemed Alcouſchtchi* the Fowler, who in one Year, as is reported, learnt all the Sciences. The Book of the Aſtronomical Obſervations of *Ouloughbec*, or *Ulugbec*, which is the ſame thing, is divided into four Parts. The firſt treats of Chronological Hiſtory: The ſecond of Geography, and the Riſing and Setting of the Stars in each Country: The third of the Situation or Poſition of the Planets, and of their Longitudes and Latitudes, and of all that is curious in the Art of Aſtronomy: The fourth ſhews the Motions of the Stars. Theſe are the beſt Ephemerides, and the moſt eaſy to be underſtood of any.

Yahhya, or *Miryahhya*. See *Bin Abdallatif*.

Yacout Hamavi, is the ſame with *Jacut*, quoted by *Golius*. His Name at length was *Abouabdallah Yacout Arroumi Alhamavi*. He was a *Grecian Turk*, tho he dwelt at *Hama*, and was at *Bagdat* in *Chaldea*. His Book treats of Geography, and is entitled, *Almuſchtarac Sanan*, or *Amouctalaf Sanfan*, that is to ſay, what is alike in Creation, and different in kind. He is Author of a Book of the Dynaſties of Kings, called, *Kitabaddoual*; as alſo of ſeveral learned Works. He has alſo compoſed a Book of Geography, entitled, *Moadgem Albuldan*, which ſignifies an Alphabet of Cities; of which an Abridgment has been made by *Aſſiouti*, entitled,

Al-

Almarasid, that is, Observations. It is quoted by *Abulfeda*.

Zacut, a *Jewish* Author, also named *Abraham*. He composed a Book in *Hebrew*, entitled *Sefer Jucassin*, which is a Chronicle, containing the Genealogy of the *Jews*. He also treats of the *Arabian* Califfs and Princes, and of the antient *Moguls* and *Tartars*, and also of *Turks* sprung from *Mahan*, from whom the *Ottomans* are descended. He was born in *Castile* in the City of *Salamanca*. His Work was printed at *Cracow* in the Year 1580.

Zehebi, is the Imam *Hafis Schamseddin Mehemed Bin Ahmed Azzahabi Almasri Assamarcandi*, who died in the Year 1345. *Heg.* 746. He was born in *Cairo*, and dwelt in *Samarcand*. He is Author of an Universal History in twelve Volumes, entitled, *Tarikhalislam*, that is to say, the History of the Mussulmans. He relates all the remarkable Events and Actions of great Men as far as the Year 1340. *Heg.* 741. Several Abstracts have been made from this Book; and among the rest, *Kitabalabar*, *Suiar Annoubala*, *Tabacat Alhouffaz*, *Tabacat Al Courra*. There is a Supplement writ by *Gezeri*; another entitled *Hafil*, by *Schamse Sacaoui*, who died in the Year of the *Hegira* 906. It has been abridg'd by *Aladdin Ali Bin Calaf Alizzi*, and by *Schamseddin Mehemed Algezeri*, who died in the Year 1429. *Heg.* 833. *Zehebi* has also made a History from it of the Califfs, *Tarikhalkoulafa*, in four Volumes, in which he treats of the *Oumiades* and *Abassides*. He is also the Author of the History of *Carizme*, which M. *Petis de la Croix* made use of in this History, and has put it all into the History of *Genghizcan*. This Book was by the *Persians* call'd *Intichabsalatin*, that is to say, an Abstract of Kings, and makes

a part of the great History of *Tarikhalifiam*. It begins in these Words, The fourth Rank of the second Order of Kings, that is to say, of the *Mogul* Kings, the first of whom was the Great *Genghizcan*; and of the Kings of *Persia* descended from him, the first of whom was *Hulacou* his Grandson. This Book was writ in the Year 1536. *Heg.* 757.

The Names of the European *Authors and Travellers, who are made use of to prove the Truth of the Facts related in the History of* Genghizcan.

Ammianus Marcellinus, a *Latin* Historian, a Native of *Antioch*. He lived in the Year 378. His Work consisted of thirty one Books, of which we have but eighteen; in which we find the first Original of the *French*, and several Antiquities of the *Gauls*. It has been translated into *French* by *Marolles* Abbot of *Villeloin*.

Arian, a Philosopher and Historian, a Native of *Nicomedia* in *Bithynia*, where he made his Studies. He was Author of the History of *Alexander* the Great. He lived in the Reign of the Emperor *Adrian*. It has been translated into *French* by *Nicholas Parrot* of *Ablancourt*, and by *Witard de Rosoi*.

Aristophanes, a *Greek* Poet.

Asceline. In the Memoirs of Friar *Simon* of *St. Quintin*, in *Vincent de Beauvais*, mention is made of a Dominican Frier named *Asceline*, who was sent in 1247. by Pope *John* IV. to some *Tartarian* Princes. But his Memoirs have so little Appearance of being true, that we dare

dare not quote what is in them, ſeeing there is not one Oriental Author to juſtify what they report: for Example, he aſſures us that the Can of *Tartary* is believed by the *Tartars* to be the Son of God. Frier *Aſceline* ſpent three Years and ſeven Months in his Journey.

Barros; that is, *John de Barros*, a *Portugueſe*, *Dec.* 3. *Lib.* 4. *Chap.* 1. who was born at *Viſeo* in 1496. He is the Author of a Hiſtory of *Aſia*, which is entitled, *Decadas d' Aſia*. He died in 1570. There are twelve Decades in his Work.

Benoit Goez, a *Portugueſe* Jeſuit, ſent into *China* by *Ecber* a *Mogul* King of *India*, in 1603. We muſt diſtinguiſh him from *Damien Goez*, who was not a Jeſuit.

Bernier, a Phyſician, Philoſopher, and Traveller, is ſo well known, that there is no need to ſpeak farther of him.

Bochart, is the Author of *Geographia ſacra Bocharti*, or *Phaleg*, printed at *Leyden* in 1692. He was a Miniſter of the Reformed Religion at *Caen* in *Normandy*, and died in 1607.

Father *Briet*, a learned Jeſuit, who died in 1669. a Native of *Abbeville* in *Picardy*. He is Author of the Parallels between the antient Geography, and the new *European*; and of a Chronology in *Latin*, in ſix Volumes.

Calviſius, a *German*, the Author of a Chronology in *Latin*, entitled, *Sethi Calviſi Opus Chronologicum*. He was born at *Groſleb*, a little Town in *Thuringia*. He died in 1617. He ſpeaks of the *Tartars* in *Sileſia*, *pag.* 807.

Carpin. This is Frier *John du Plan Carpin*, a Cordelier, who was ſent by Pope *Innocent* IV. to the Can of *Tartary*, in the Year 1246. A Relation of his Journey is given by *Hackluit*,

an *Engliſhman*; and *Bergeron* has put his Relation of it into a more regular Order. He preceded *Rubruquis* in his Voyage about ſeven or eight Years; for *Rubruquis* did not go from *Conſtantinople* for *Tartary* till the Year 1213. He aſſures us that *Cathay* is *China*.

Schicardus. See *Schicardus* amongſt the Oriental Authors.

Cluvier, is a Book of Geography tranſlated by Father *Labbe* a Jeſuit. He was a Native of *Dantzick*, and died at *Leyden* in 1623.

Diodorus, a *Sicilian* born at *Agyrium*, which is at preſent call'd *San Philippo d'Agirone*. He lived in the Reigns of *Julius Cæſar* and *Auguſtus*. He wrote the ſo much celebrated Hiſtorical Library, divided into forty Books, of which there remain with us but fifteen. They are writ in *Greek*, and have been tranſlated into *Latin* by *Pogge*, a *Florentine*, by Order of Pope *Nicholas* V.

Galanus, is *Clement Galanus Furrentinus*, a Theatine by Order, and a Miſſionary from the Holy See to *Armenia*. His Work is entitled, *Conciliatio Eccleſiæ Armenæ cum Romana, teſtimoniis Patrum & Doctorum Armenorum*. It was printed at *Rome* in 1650. and at *Cologne* in 1686. by the Title of *Hiſtoria Armena Eccleſiaſtica & Politica*. It ſpeaks of *Haiton* King of *Armenia*, and of his Journey to *China*. *Galanus* has writ ſeveral other Works, as an *Armenian* Grammar, a Dictionary, a Book of Philoſophy, Logick, Phyſick, and Theology, all in *Armenian* and *Latin*; and ſeveral pious Poems in *Armenian*. The People of that Nation hold him in great Eſteem, and avow that he underſtood the *Armenian* Tongue in the greateſt Perfection.

Golius,

Golius, that is, *James Golius*, an *Arabick* Professor in the University of *Leyden*. He was a *Dutchman*, born at the *Hague*. He had been Pupil to *Erpenius*, and succeeded him in his Place of *Arabick* Professor in 1624. He was also skill'd in the Mathematicks. *Golius* made a Voyage to *Aleppo*, and also went to *Morocco* with an Ambassador of the States. He presented to the King *Moulazeydan* the Great *Atlas*, and the New Testament in *Arabick*. He made a Petition to this King in *Arabick*, which the *Arabs* acknowledged to be very elegant; yet he could not pronounce the *Arabick* Tongue very well, for which reason he conversed in *Spanish* with that King, who understood that Language well. *Golius* published in 1636. the History of *Tamerlain* in *Arabick* and *Latin*; and afterwards at *Amsterdam* in 1653. the great *Arabick* and *Latin* Dictionary, entitled, *Lexicon Arabicum*, an excellent Book. He might well have omitted a great many Obscenities, which he innocently put in. He had a Brother who was a bare-footed *Carmelite*, named *Peter Golius*, who lived a long time in the *Levant*, and also understood the Oriental Languages, and translated out of *Latin* into *Arabick*, *The Imitation of Jesus Christ*, but in so mean a Style, that it was not much esteemed in the *Levant*. There is also another Translation of it by M. *Petis de la Croix* jun. into *Arabick*. *James Golius* has translated *Alfargani*'s Astronomy, and called his Translation, *Elementa Astronomica*; in which he assures us that *Cambalu* should be writ *Can Baleg*, that *Baleg* signifies City, and *Can* Emperor; and that it is *Pequin* situated in 46 deg. of Latitude, according to *Herair* in *Abulfeda*, and in *Ulugbec*. The two *Golius's* were the Nephews of

James Hemelar, one of the Canons of *Anvers*. *Golius* died in the Year 1700. or thereabouts.

Gruber, is a Jesuit.

Gulielmus of *Tyre*. This Author was born in the City of *Tyre*, in *Phœnicia*, of which he was Archbishop in the Year 1100. He was afterwards Chancellor of the Kingdom of *Jerusalem* in the Reign of *Baldwin*; and tho he was overwhelmed with Business, he did not cease to apply himself to write the History of this Kingdom, and of almost all *Syria*, which the other *European* Princes, join'd with the *French*, had conquer'd, and got from the *Makometans*. He lived a long time. He employ'd eight Years in this Work, which was conceal'd for near 400 Years before it was brought to light, which was not till the Year 1560. and printed at *Basil* in two Parts: the first of which contained twenty three Books of the Holy War; and the second, six other Books on the same Subject. 'Tis in this second Part that the Emperor *Genghizcan* is spoken of. It was this *William* of *Tyre* who writ, in the time of St. *Bernard*, the History of the Holy Wars, *lib.* 4. *chap.* 9. and fancied that *Theophilus* Bishop of *Antioch* was the Person to whom St. *Luke* address'd the Acts of the Apostles: But he was very much mistaken; for this good Prelate, far from being contemporary with St. *Luke* and the Apostles, was not consecrated Bishop of *Antioch* till the Year 170.

Haiton. This Author was Nephew to *Haiton* King of *Armenia*, and was called the Lord of *Courschi*. In his Youth he bore Arms in the Service of the antient *Moguls* against the *Turks*. He went to *Can-Balec*, and offer'd his Service to *Mangou* Caan, some Years before King *Haiton* his Uncle went to the Court of the same Prince

Mangou,

Mangou, who was Grand Can, and King of *China*, to ask his Aſſiſtance againſt his Enemies. *Mangou* agreed to whatever they demanded; and when King *Haiton* returned to *Armenia*, this Author his Nephew accompanied him, and carried with him the Obſervations he had made of the Eaſtern and Northern Countries: but being very piouſly inclined, he reſolved upon turning a Religious; and in order to it, to go into the Iſle of *Cyprus*, to enter into the Order of the *Præmonſtratenſes*, an Order of *Auguſtine* Friars. And this Reſolution he effected in the Year 1305. Here this Religious at length compleated theſe Memoirs; and ſoon after being ſent for by Pope *Clement* V. who was retired into *France*, he publiſhed them in the *French* Tongue at *Poictiers*, aſſiſted by *Nicholas Salconi*, who afterwards tranſlated them into *Latin* in the Year 1307. which Book was printed in 1672. by the Title of the Oriental Hiſtory, which ſome have alſo called the Hiſtory of the *Tartars*.

Herodotus of *Halicarnaſſus*, is a *Greek* Hiſtorian, whom *Cicero* calls the Father of Hiſtory, and Prince of Hiſtorians. He lived 450 Years before the Birth of our Saviour. He compoſed at *Samos* his Hiſtory, in nine Books, which was found ſo excellent by the Aſſembly at the *Olympick* Games, that it had the Name of the nine Muſes given it, according to the Report of *Suidas*. He has taken notice of all that had paſt moſt remarkable in the World during the ſpace of 240 Years, that is to ſay, from the Reign of *Cyrus* to the Reign of *Xerxes* King of *Perſia*, in whoſe time he lived.

Hieronymus Xaverius. He writ in the Year 1598.

Hornius and *Zonaras*. See *Zonaras*.

Jacut,

Jacut, is *Yacout Hamavi*, an *Arabian* Author, whoſe Geography is cited in *Abulfeda*, and in *Golius* in his Notes upon *Alfargani*, as is before-mentioned.

Jornandes, was by Birth a *Goth*, the Son of *Wamuth Alain*. He was Secretary to the *Goths*, and afterwards Biſhop of *Ravenna*. He wrote two Books of Hiſtory in the ſixth Century, in which he lived, under the Emperor *Juſtinian*. He compoſed his Book *De Rebus Gothicis* in 552. He compoſed another Book, entitled, *De Regnorum Succeſſione*, in which he ſpeaks of the *Aſſyrians*, *Medes*, and *Perſians*. 'Tis on account of ſeveral Facts which he has related in this laſt Book, that he is quoted in this Hiſtory of *Genghizcan*.

Joſaphatus Barbarus, lived in the Year 1474.

Joſephus, the Hiſtorian. He wrote in *Greek*, tho he was a *Jew* by Birth. He was the Son of *Mattathias* the High Prieſt, and his Mother was of the Blood Royal of the *Maccabees*. He was born in the Year 37. He lived in the Reigns of nine Emperors, from *Caligula* to *Domitian*. He wrote the ſeven Books of the Wars of the *Jews*, and was Eye-witneſs of the taking of *Jeruſalem* by *Titus Veſpaſian*. He wrote twenty Books of the *Jewiſh* Antiquities, and ſeveral other learned Works.

Juſtin, the Hiſtorian, lived in the ſecond Century, in the reign of *Antoninus Pius*. He made an Abridgment of the Hiſtory of *Trogus Pompeius*, which was the reaſon that ſome accuſe him of having cauſed the Hiſtory it ſelf to be loſt by this Epitome of it. This Hiſtory contained 44 Books, and *Juſtin* has kept the like number. His manner of Writing is much eſteemed for the Fineneſs of the *Latin*.

Mark Taler. See *Schicardus.*

Marco Polo. This illustrious *Venetian* was of a noble Family: He writ his Travels in *Italian*, and intitled them *Viaggidi Messer Marco Polo Gentilhuomo Venetiano.* There are two Translations of them into *Latin.* He treats in his Book *De Regionibus Orientis*, of the Eastern and Northern Countries; in which he resided a great while, having some considerable Employments in the Court of *Coublaycan*, the Conqueror of the Southern *China*, which the *Arabs* call *Matchin*; which *Genghizcan*, his Grandfather, had charged his Children to conquer, after he himself had gotten the Northern *China* call'd *Catai.* *Marco Polo* lived in those Parts eighteen Years; and Father *Kircher*, a Jesuit, says, That none of the Antients have written more amply than this Author, of the Kingdoms of the remotest part of the Orient. He went from *Venice* in 1272, with his Father and Uncle, and did not return till the Year 1295; in which time he apply'd himself to the putting in good order all the Remarks he had made in his Journey.

Father *Martini.* This Author was a Jesuit belonging to the City of *Trent*, who had been sent by his Superiors to *China.* He read in the Histories of this Country, all that had past from the first Establishment of that great Empire, to the Birth of our Saviour; and having himself compos'd a History, at his Return in 1651, he publish'd it in the *Latin* Tongue, with his Relation of the Wars of the *Tartars*, printed at *Anvers* in 1654; and likewise the History of *China*, printed at *Munich* in 1658; which gain'd him much Honour. His other Works have been also printed at *Amsterdam* in 1659: as likewise his new *Atlas* of *China*, which contains a fine Collection of Maps of the fifteen Provinces of this

this Empire; to which this Father has added a Geographical Deſcription, and a Map of the Iſle of *Corea*, and another of *Japan*.

Matthew Paris, a Monk of St. *Albans*, the Author of the Hiſtory of *England*, who makes mention of the *Tartars*: And he gives the Recital of a circular Letter addreſs'd in the Year 1241, to the Duke of *Brabant*, by the Count Palatine of *Saxony*; in which are related the Actions the *Tartars* had done in his Country, and the great Ravages and Outrages they had committed there. He acquaints him, that St. *Lewis* the *French* King had made a Vow to arm againſt them, to drive them thence. This Author begins his Hiſtory of *England* in the Year of Grace 1066, and continues it down to the Year 1270; which was not printed at *London* till the Year 1570.

Paulus Jovius, a Hiſtorian of the ſixth Century, who dy'd at *Florence* in 1552. He was a Native of *Como* in *Lombardy*. He was at firſt a Phyſician, and afterwards was made Biſhop of *Nocera* by Pope *Clement* VII. He had a Penſion from *Francis* I. This Hiſtorian lived 69 Years, his Hiſtory contains 45 Books, and ends in 1544.

Plutarch of *Cheronea*, a City of *Bæotia*, a Philoſopher, Hiſtorian, and Orator. He lived in the Days of *Nerva* and *Trajan*. He travell'd into *Greece* and *Egyyt*, to conſult the Learned. He writ all he ſaw that was curious. His Book is intitled, *The Lives of Illuſtrious Men*, Greeks *and* Romans. There are two other *Plutarchs*.

Procopius of *Cæſarea*, a Hiſtorian who lived in the Reign of *Juſtinian*. He was Secretary to *Beliſarius*, during all the Wars that General waged in *Perſia*, *Africa* and *Italy*. He was made Prefect of *Conſtantinople*. His Works are

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contain'd in eight Books, two of the Wars of *Persia*, two of the *Vandals*, and four of the *Goths*. Father *Claude Maltrait*, a Jesuit, caus'd all *Procopius*'s Works to be printed in the Year 1663.

Ptolomæus Claudius, a Native of *Felousia*. His Works treat of Geography, which he compos'd in *Alexandria*, and are contain'd in eight Books. He divided the Earth into seven Climates. He is the Author of the *Almagesti*.

Quintus Curtius, sirnamed *Rufus*. He writ the History of *Alexander* the Great. He lived in the Reign of *Vespasian*.

Ramusio, that is, *John Baptist Ramusio*, of *Venice*, who was skill'd in Languages. He dy'd in 1559. at *Padua*, being 72 Years old. He wrote three Volumes of Travels: The first contain'd the Description of *Africa*, and *Prester John*'s Country: The second was a History of *Tartary*, and several other Travels: And the third, Voyages to the new World in *America*.

De Refuge's Geography.

Rubruquis, that is, *Gulielmus Rubruquis*, a Cordelier, sent by the King St. *Lewis* to *Sartach* a *Tartarian* Prince, who at that time made a great Noise in the World: He was there some Years after *Carpin*. The greatest of all the *Tartar* Cans was *Mangou Caan*, who then reign'd in the East and North Parts of *Asia*, and *Batou* Can in the Western Parts: These Princes were both of them *Genghizcan*'s Grandsons. This Cordelier's Travels, who went from *Constantinople* in 1253, are found written in *Peter Bergeron*'s Book, which he gather'd from *Richard Hackluit* an *English* Man.

Sanson, that is, *Nicholas Sanson* in his Sacred Geography.

Sanut, that is, *Livio Sanuto*, a *French* Man, who ſettled at *Venice*, and was made a Noble *Venetian*. He wrote a Book of the Geography of *Africk*, printed at *Venice* in 1588.

Scaliger, that is, *Joſeph Scaliger*, born at *Agen* in 1540, and dy'd in 1609. He was the Son of *Julius Cæſar Scaliger*, or *de l'Eſcale*. He dy'd at *Leyden*. He underſtood *Greek* and *Hebrew*. He ſtudied firſt at *Bourdeaux*, and afterwards at *Paris*. His Book is a Chronicle much eſteem'd.

Stephanus de Urbibus.

Strabo, a Philoſopher, who flouriſhed in the Year 20, in the Days of *Auguſtus* and *Tiberius*, born at *Amaſia* a City of *Cappadocia*. His Geography is divided into 27 Parts. He had been a great Traveller. He died in the twelfth Year of *Tiberius*'s Reign.

Texeira, a *Spaniard*. He tranſlated the Hiſtory of *Perſia*, which was the firſt part of *Mirconde*'s great Book call'd *Raouzet Aſſafa*, which was in ſeven Volumes, as may be ſeen nnder the Word *Mirconde* before-mentioned. *Texeira* has extracted thence this Hiſtory, which he has preſented to the World in *Spaniſh*; but it has been ſince tranſlated into *French* by *Cotolendi*. *Texeira* had travell'd into *Perſia*, and made himſelf acquainted with the Language of that Country; and thus enabled, he tranſlated this part of *Mirconde*'s Works. He finiſh'd his firſt Part with an Abridgment of the Hiſtory of the Califfs, *&c.*

Thevenot the younger. He was a great Traveller, born at *Paris*, and died at *Miana* in *Perſia*, about eight Days Journey from *Tauris*, *Nov.* 18. 1667. He was Monſieur *Petis de la Croix*'s Friend, ſo he took care to reviſe his Memoirs, and had them printed in three Volumes: The firſt contains his Travels into *Turkey*;

key; the second his Travels to *Persia*; and the third to *India*. Monsieur *Petis de la Croix* jun. took care, being at *Miana*, afterwards to take up his Bones near the *Caravansera*, where they had been buried; and had them buried at *Tauris*, under the Altar of the Capuchins Church there, in 1676.

Tremellius, and *Junius* jointly wrote a Book call'd *Biblia Hæretica*; this *Emanuel Tremellius*, was born at *Ferrara*, and was the Son of a Jew. He was Professor of the *Hebrew* Tongue in the Academy at *Heidelberg*. He render'd into *Latin* the *Syriack* Version of the New Testament. After which he retired to *Metz*; from thence to *Sedan* to teach *Hebrew*, and there he died in 1580, being 70 Years old. He made a Version of the Bible, on which account he is cited in this History of *Genghizcan*.

Trigaut, that is, *Nicolaus Trigautius*, a Jesuit. He is the Author of a Book intitled, *The Christian Expedition to* China: In which he assures us, That the Capital of *Cathay* is *Cambaleg*; and that *Cambaleg*, which *Marco Polo* calls *Cambalu*, is the same City with that now call'd *Pequin*, situate in 46 Degrees of Latitude, which is agreeable to the Opinion of *Harair* in *Abulfeda*. And in this Matter this Jesuit's Opinion is conformable to the Eastern Geographers.

Vartomanus, that is, *Ludovicus Vartomanus*; who flourished in the Year 1506.

Xavier is *Hieronymus Xavier*, who lived in 1598.

Zacut. See *Zacut* among the Oriental Authors.

Zonaras, is *John Zonaras*, a *Greek* Historian who lived about the Year 1120. He was a Monk of the Order of St. *Basil*. His Books are Annals in three Volumes, which have been translated into *Latin* by *Jerom Volsius*, and print-

ed at *Basil* in 1557. The first Volume contains the History of the *Jews* from the beginning of the World, to the taking of *Jerusalem*: The second treats of the History of the *Romans*, to the time of *Constantine* the Great: The third goes from *Constantine* to the death of *Alexis Comnenes* in 1118. He wrote some Ecclesiastical Works.

Zoroaster the celebrated Astrologer, King of *Bactria*, or *Balc*, lived in the Days of *Ninus* King of the *Assyrians*, who preserv'd his Ashes so long as his Empire endured. He has written Predictions and other Books of Astrology.

F I N I S.

Speedily will be published,

THE History of *Tamerlain* the Great, properly call'd *Timur-Bec*, Emperor of the *Moguls* and *Tartars*: Being an Historical Journal of his Conquests in *Asia* and *Europe*: Written in the *Persian* Language by *Cherefeddin Ali*, Native of *Yezd*, who was contemporary with *Tamerlain*: Translated into *French* by the late Monsieur *Petis de la Croix*, Professor of the *Arabian* Tongue in the Royal College; and Secretary and Interpreter to the King in the *Oriental* Languages: With Historical Notes and Maps: Now faithfully render'd into *English*.

JAN 25