The Life of Jenghiz Khan

R. K. DOUGLAS

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LIFE OF JENGHIZ KHAN.

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EDINBURGH AND LONDON

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From a Review in the "Academy," Sept. 8th, 1877, by Rev. J. Legge, D.D., LL.D., Professor of Chinese at Oxford.

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THE

LIFE OF JENGHIZ KHAN.

Translated from the Chinese.

WITH AN INTRODUCTION.

BY

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PROFESSOR OF CHINESE AT KING'S COLLEGE, LONDON.

LONDON:
TRÜBNER & CO., LUDGATE HILL.
1877.

AS A PROOF, HOWEVER UNNECESSARY,

OF AFFECTION,

I Dedicate this Book

TO MY WIFE.

PREFACE.

THE following Life of Jenghiz Khan has been translated from the *Yuen She*, or "The History of the Yuen Dynasty," by Sung Leen; the *Yuen she luy peen*, or "The History of the Yuen Dynasty Classified and Arranged," by Shaou Yuen-ping; and the *She wei*, or "The Woof of History," by Chin Yun-seĭh. Each of these works contains facts and details which do not appear in the other two, and I considered it best, therefore, to weave the three narratives into one connected history, rather than to translate one text, and to supplement it with notes.

No one can have heard an uninitiated person attempt to pronounce Chinese names, transcribed in accordance with the usual dictionary orthographies, without being aware that, however accurately these may represent the sounds they are intended to convey to scholars who have made them a study, they are quite unfitted for the use of the general reader. I have taken the liberty, therefore, in writing Chinese names, except those familiar to English readers, of substituting—

ow, as in the English word *cow*, for the sound expressed in the dictionaries by *aou*.
o, for the sound expressed in the dictionaries by *ow*.
ay, as in the English word *lay*, for the sound expressed in the dictionaries by *uy*.
sil, for the sound expressed in the dictionaries by *sze*.
un, for the sound expressed in the dictionaries by *ǎn*.
er, for the sound expressed in the dictionaries by *ih*.

I am aware that this orthography is not perfect, but it more nearly conveys the correct sounds to the uninitiated English eye than those usually

adopted, and in order that there may be no confusion in the minds of Chinese scholars as to the names mentioned, I have added in foot-notes the sounds of the original characters, as given in Morrison's Dictionary.

It is a pleasure to me to acknowledge my indebtedness to Mr. Howorth, who has allowed me to reap where he has laboured, and to condense in my Introduction the narrative of Jenghiz Khan's western campaigns contained in the third chapter of his invaluable work on the "History of the Mongols." I have also to acknowledge the use I have made of Dr. Bretschneider's "Notices of Mediæval Geography and History of Central and Western Asia," in identifying the names of foreign places mentioned in the Chinese texts.

ROBERT K. DOUGLAS.

KING'S COLLEGE, LONDON,
September 28, 1877.

INTRODUCTION.

LIKE all native writers of Oriental history, Chinese historians take a very contracted view of their country's annals. In their eyes the records of internal politics assume such a supreme importance, that even when the current affairs of foreign states are closely interwoven with the course of national events, they fail to find space for more than very brief references to them. Thus in the life of Jenghiz Khan, as related in the annals of the Yuen Dynasty founded by him, we find minute and, doubtless, accurate details of his early career, and of his campaigns in China, but only curt references to the wondrous march of his battalions through Asia, of the kingdoms which he created, and of his victorious invasion of Eastern Europe.

In the same way Persian and Mongol historians concern themselves principally with those portions of his career which forced themselves into their national records, and treat cursorily his conquest of Northern China, where alone he consolidated his power. It is only, therefore, by combining the Chinese records of his life with that which Persian and other historians tell us concerning him that we shall get a complete view of all that this conqueror achieved.

The object of the present work is to supply a record, from Chinese sources, of his early days, and of his victorious career in China; but in order that it may convey at the same time a general idea of all that he accomplished, we shall now proceed to give a brief sketch of the campaigns in Western Asia and Eastern Europe which he undertook after he had acquired dominion by his victories over the rival Tatar and Turkic tribes which peopled the borders of his Mongolian patrimony. After Jenghiz' final conquest over the Naimans, the Chinese historian tells us (*vide* p. 57) that Kushlek, the Khan of that tribe, fled to the Kara Khitans, whose territory was bounded

on the east by the Uighur kingdom of Kowchang, and on the west by Khuarezm. At the request of Kushlek, the Kara Khitan Khan granted him permission to collect the fragments of his father's army which had been scattered by Jenghiz after the battle on the Irtish. Having thus collected a force, the treacherous Naiman leagued himself with Muhammed, the Shah of Khuarezm, against his host, and after a short campaign succeeded in compelling the Khan to abdicate the throne in his favour. With the power and prestige thus acquired, he believed himself capable of undertaking a campaign against the conqueror of his father's kingdom, and as a first set step towards this end he overran the country of Kowchang. At the same time he sent two sons of Toto, the late Merkit Khan, to raise the people of their father's former kingdom, and despatched a brother of Toto to Kokonor to enroll the Tumeds under his banner. On receiving the news of these hostile measures, Jenghiz ordered General Chépé to march against Kushlek at Kashgar; Subutai Bahadar was entrusted with the command of a force destined

to subdue the Merkits, and a third army was despatched to punish the rebellious Tumeds. All these expeditions met with complete success. After having been defeated in the field, Kushlek fell a prisoner into the hands of the Mongols, and expiated his crimes by the loss of his head; the same fate overtook the four sons of Toto, after the total rout of their Merkit following by the troops of Subutai Bahadar; and a vigorous campaign sufficed to put an end to the Tumed rising.

The success of these operations gave Jenghiz dominion over all the territory up to the Khuarezm frontier. Beyond this he had no immediate desire to go, and he therefore sent envoys to Muhammed, the Shah of Khuarezm, with presents, saying, "I send thee greeting. I know thy power and the vast extent of thine empire. I regard thee as my most cherished son. On thy part thou must know that I have conquered China, and all the Turkish nations north of it; thou knowest that my country is a magazine of warriors, a mine of silver, and that I have no need of other lands. I take it we have an equal interest in encouraging trade between

our subjects." This peaceable message met with a cordial rejoinder, and in all probability the Mongol armies would never have appeared in Europe but for the unfortunate occurrence which turned Jenghiz' peaceable overtures into a declaration of war. Shortly after the interchange of communications between the two sovereigns, some traders who had been sent by Jenghiz into Trans-Oxiana were seized and executed as spies by Inaljuk, the governor of Otrar. Not content with this outrage, Muhammed beheaded the chief of the three envoys who were despatched by Jenghiz to demand the extradition of Inaljuk, and sent the others back without their beards (*vide* p. 88).

War was now inevitable, and in the spring of 1219 Jenghiz set out from Karakorum on this eventful campaign. The invading force was divided into two armies; one commanded by Jenghiz' second son Jagatai was directed to march against the Kankalis, the northern defenders of the Khuarezmian empire; and the other, led by Juji, his eldest son, advanced by way of Sighnak against Jend. Though an attack

from this side was quite unexpected, Muhammed was able to bring 400,000 men against him. These vast numbers failed, however, to stem the tide of invasion, and after a bloody battle, in which the Mongol troops are said to have slain 160,000 of their enemies, the Khuarezmian army was completely routed, and Muhammed fled to Samarkand.

While Juji was thus triumphing in the north, the other army marched down upon the Jaxartes by the Pass of Taras, and invested Otrar, the offending city. After a siege of five months (November 1219—April 1220), the garrison being hard pressed, and Inaljuk, the governor, having refused to surrender, the Vizier, with the elite of the troops, hoping to save their lives, left the city at night, and deserted to the Mongols. If they hoped that by so doing they would receive mercy at the hands of the Mongols they were grievously mistaken. Believing that those who had been faithless to their own sovereign would be so to them if occasion offered, the invaders put them one and all to death. After a further siege of two months, the citadel to which

the garrison had retreated was taken by assault, and Inaljuk and his followers were slain. The city was given up to pillage, and the walls were razed to the ground, but the citizens who remained over and above the 200,000 who lost their lives in the siege were allowed to go free. While this army was before Otrar, the other force, under Juji, overran the plains to the west, and at the same time a third division advanced upon Khogend on the Jaxartes—a city famed for its gardens and its fruits, for its flourishing trade and the bravery of its inhabitants—and took it. But while keeping these three armies in the field, Jenghiz was yet able to muster a fourth, at the head of which he marched, with his younger son, Tulay, in the direction of Bokhara. The towns of Tashkend and Nur surrendered on his approach, and in June 1221 he appeared before Bokhara. After withstanding a short siege the garrison made a sortie, with the intention of cutting their way through the enemy's lines, but were almost completely destroyed in the attempt, and the victors occupied the city. On entering the town Jenghiz ascended the steps of the principal mosque, and said

with a loud voice to his followers, "The hay is cut, give your horses fodder." No second invitation to plunder was needed; the city was given up to pillage, the most sacred places were defiled, and the inhabitants were driven from the city that there might be no let or hindrance to the collection of the spoils. "It was a fearful day," says the contemporary historian Ibn al Ithir; "one only heard the sobs and weeping of men, women, and children, who were separated for ever; women were ravished, while many men died rather than survive the dishonour of their wives and daughters." As a final act of vengeance, the Mongols set fire to the town, and before the last of their troops left the district, the great mosque and certain palaces were the only buildings left to mark the spot where the "Centre of Science" once stood.

From the ruins of Bokhara Jenghiz advanced along the beautiful valley of the Sogd to Samarkand, which was at that time one of the wealthiest commercial cities in the world. On the approach of the Mongols, the Turkish mercenaries in the garrison deserted to them, and as

a reward for their treachery shared the fate of that portion of the Otrar garrison which had done likewise. The defence having been thus weakened the Imams surrendered the city, and then followed a repetition of the horrors which had been perpetrated at Bokhara. From Samarkand the Mongol Khan pursued his victorious career, and speedily made himself master of the whole country north of the Oxus. Not content with this vast acquisition of territory, he crossed that river and advanced against Balkh, a populous and wealthy city and the cradle of the earliest tradition of the Aryan race. As it was unfortified, the inhabitants submitted to him, but by so doing they saved neither their city nor their own lives, for they were mercilessly slaughtered, and the city itself was reduced to ashes.

Beyond this point Jenghiz went no further westward, but contented himself with sending Tulay at the head of 70,000 men to ravage Khorassan, and two flying columns, under Chépé and Subutai Bahadar, to pursue after Muhammed, who had fled to Nishapoor. With the instinct

of bloodhounds these two chieftains followed on the heels of Muhammed through Khorassan and Irak Ajem to the shores of the Caspian Sea. Hunted down and deserted by his followers, Muhammed took refuge at the village of Astara, which was then on an island, but which now stands on the mainland on the south-western shore of the Caspian. Here he was seized with an attack of pleurisy, from which he died, having first nominated his son Jalâluddîn as his successor. So destitute was this once mighty sovereign at his death, that he was buried without a shroud and merely in his shirt.

On the death of his father, Jalâluddîn betook himself to Urgenj (Khiva), with the intention of placing himself at the head of the 90,000 Kankalis who were there assembled. But these undisciplined warriors proved so turbulent and unruly that, on the approach of the Mongol armies, he fled with three hundred faithful followers to Ghazni. Though thus robbed of their principal quarry, the Mongol chieftains laid siege to Urgenj, and eventually captured it by assault in December 1221. The town was given to the

flames, the inhabitants were seized as slaves by the conquerors, and the survivors of the garrison were put to death.

Meanwhile Tulay was despatched, at the head of 70,000 men, into the fertile province of Khorassan. At this time Khorassan was the richest and most thickly-populated province in Persia. Its soil, watered by numerous streams, yielded abundant crops in return for the care and labour which was bestowed upon it by wealthy and enterprising husbandmen; the markets were well supplied with all the luxuries and necessaries of life, and on all sides were observable the comfort and bustle inseparable from flourishing communities. The arrival of the Mongols changed the whole aspect of the province. Like a blight they spread over the country, destroying with ruthless savagery all traces of civilisation and every monument of art. Nessa was the first city which yielded to Tulay's arms. After a bombardment with catapults for fifteen days the walls were carried by assault, and the inhabitants, to the number of 70,000, were killed by repeated discharges of arrows as they

lay bound on the ground. While divisions of his army spread over the province, Tulay, with the main body of his troops, appeared before Merv, "the king of the world," one of the four chief cities of Khorassan. After having made two sorties, and having been as often repulsed with loss, the governor sent an envoy to the Mongol chief to propose a capitulation. Tulay received the messenger with such fair promises that the governor and the notables of the city were induced to pay a visit to his camp. The bait having been taken, the unsuspecting visitors were put to death, and the Mongol troops rushed in upon the unguarded city. The inhabitants were ordered to march out of the town to a neighbouring plain, where, the chief men having been beheaded before Tulay, who sat on a golden throne, a general massacre took place, in which 700,000 people at the lowest computation lost their lives. The town was sacked and burnt, and the citadel and walls levelled with the ground.

From Merv Tulay advanced in a south-westerly direction upon Nishapoor, whose in-

habitants were doubly obnoxious to him, as having been renowned for their hostility to the Mongol invaders, and as having caused the death of his brother-in-law Thugajar Noyan during the previous year. At first the notables attempted to deprecate his wrath by offering to surrender the city, but Tulay was implacable, and was determined to wreak his vengeance on the offending city. After a two days' bombardment the city was stormed, and though for four days the garrison fought desperately on the walls and in the streets, they were at length overpowered, and, with the exception of 400 artisans, who were sent into Mongolia, every man, woman, and child was slain. Fearing that lest in this dreadful massacre some should have escaped death, the Mongol chief ordered that every body should be decapitated, and that separate heaps should be made of the heads of men, women, and children. The sack of the city lasted for fifteen days, and at the end of that time the walls were razed to the ground, and the site was sown with barley. According to one historian, 1,747,000 people lost their lives in this frightful massacre. Herat

was the next city to fall into the hands of Tulay, but having opened its gates to the Mongols, it was spared the fate which had overtaken Merv and Nishapoor, and only the garrison was put to the sword. Having appointed a Mongol governor over the town, Tulay marched eastward to join Jenghiz before Talikhan in Badakhshan.

The result of Tulay's invasion of Khorassan was destined to have far-reaching consequences. Among those who fled from the face of the Mongols was a small tribe of Turkomans, called Kayi Kankali, who took refuge in Asia Minor, and there became the nucleus of the Ottoman Turks.

Meanwhile Jenghiz made war against Jalâluddîn, who had fled from Khiva to Ghazni, and in the first encounter with his troops before the latter city the Mongols suffered a severe defeat. To retrieve this disaster Jenghiz hurried up reinforcements, and followed Jalâluddîn from Ghazni, from which place he had retired, to the banks of the Indus. Here Jalâluddîn faced his enemies with the broad stream in his rear. With desperate valour the Turks fought against

the overwhelming numbers brought against them, but they were beaten at all points, and Jalâluddîn, seeing that all was lost, mounted a fresh horse, and jumped him into the river which flowed twenty feet below. With admiring gaze Jenghiz watched the desperate venture of his enemy, and even saw without regret the dripping horseman mount the opposite bank. From the Indus, Jalâluddîn fled to Delhi, whither Jenghiz sent a force in pursuit, but the fugitive was beyond their reach, and having ravaged the provinces of Lahore, Peshawur, and Melikpoor, they retired to Ghazni.

When the news of the Mongol defeat before Ghazni reached Herat, the people rose against the officer Tulay had appointed over them, and set up a governor of their own in his room. For this act Jenghiz meted out a terrible vengeance. Eighty thousand men marched from the Mongol camp against the doomed city, and after a siege of six months it fell into their hands. For a whole week the Mongols ceased not to kill, burn, and destroy, and 1,600,000 men are said to have been massacred by them.

With savage fury the invaders passed on to the ruins of Merv, and searched its corners for forty days to find victims for their swords. As a last resource they caused the muezzin to be sounded, and as each surviving Mussulman emerged from his hiding-place to go to pray in obedience to the sacred summons, they pitilessly murdered them. Jenghiz now determined to return to Mongolia, and having appointed civil governors over the conquered provinces he retired by way of Balkh, Bokhara, and Samarkand across the Jaxartes.

After the capture of Ilak the two generals, Chépé and Sabutai, marched against Rai, "whose ruin-heaps still remain not far from Teheran," and taking advantage of a religious feud which raged among the inhabitants, gained possession of the town. From thence they passed through Azerbaijan, and wintered on the rich plains of Mogan, on the shores of the Caspian Sea. In the spring of the following year (1222) they advanced into Georgia, and having ravaged the country marched northwards into Daghestan, on the western shore of the Caspian. Here they

were surrounded in the mountain defiles by a combined force of Lesghs, Circassians, and Kipchaks. In this difficulty they had recourse to a *ruse* to divide the forces of the enemy. "We are Turks like yourselves," they said to the Kipchaks, "and will you ally yourselves with these strangers against us, your brethren? Make peace with us, and we will give you gold and garments as much as you list." Seduced by these words the Kipchaks deserted their allies, and joining forces with the Mongols, defeated their former comrades in a pitched battle, which led to the capture of the towns of Tarku and Terki.

The unfortunate Kipchaks, who had added treachery to folly, suffered the usual penalty of those who deserted to the Mongols, and were in their turn attacked and dispersed. Having thus freed themselves of their immediate foes, the invaders advanced upon Hadshi Tarkan, the modern Astrakhan, and took it, and then marched against the main body of the Kipchaks. These they defeated, and then dividing their forces they followed the retreating Kipchaks to the Don, and at the same time ravaged the

Crimea. With all haste the Kipchaks retreated towards the Russian frontier to ask help from their powerful neighbours, and their chief went on to Kief to report the advance of the terrible enemy. His announcement was received by the Russian princes with dismay. The suddenness of the invasion, and the terror which it inspired among the neighbouring tribes, startled the Russian nobles, who knew not the name even of their advancing foe, nor whence they came. At the instigation, however, of Mitislaf, Prince of Gallicia, they determined to march against the mysterious enemy, and assembled their forces on the Dnieper. Here they received ten envoys from the Mongol camp, whose message ran thus: "We understand that, seduced by the statements of the Kipchaks, you are marching against us. But we have done nothing against the Russians; we have not taken your towns or villages, and our sole intention is to punish the Kipchaks, our slaves. For a long time they have been enemies of the Russians. Side with us, therefore, and take a signal vengeance upon these barbarians, and seize their wealth." With barbarous cruelty

the Russians, disregarding the privileged position of the envoys, put them all to death. When the news of this murder reached the Mongol commanders they sent again other messengers, saying, "You have preferred the counsel of the Polousti, you have killed our envoys. Well, as you wish for war you shall have it. We have done you no harm. God is impartial, He will decide our quarrel."

If the arbitrament was to be thus decided the Russians must have been grievously in the wrong, for notwithstanding that they mustered their forces from Kief, Smolensk, Kursk, and Trubtchevsk, from Volhynia and Gallicia, the fortune of war declared against them. At first Mitislaf, who commanded an advanced guard of 10,000 men, gained an advantage over a portion of the Mongol army, but in a general engagement ten days later, on the river Kalka, the modern Kaleza, the Russians were utterly routed. Six princes, a celebrated paladin named Alexander Popovitch, seventy nobles, and 10,000 men of the Kief division alone, were left dead upon the field. Most of the fugitives, headed by Mitislaf, fled

across the Dnieper, and the remainder, under Mitislaf Romanovitch, entrenched themselves on the Kalka. For three days this body of Russians successfully resisted the assaults of the Mongols, and at the end of that time, worn out with fighting, they accepted the offer of the invaders to go free on payment of a ransom. With terrible faithlessness, possibly in revenge for the murder of their envoys, the Mongols broke their plighted word, and falling upon the unprepared garrison cut them to pieces.

The pursuit of the main body was now continued, and the track of the Mongols was marked by ruined villages and the corpses of their murdered victims. In vain the inhabitants of the towns and villages submitted, cross in hand, but the principle contained in the grim maxim, "the vanquished can never be friends with the victors," prevailed, and no mercy was shown to "young man or maiden, old man or him that stooped with age." With rapid marches the invaders ravaged Great Bulgaria, and then gorged with booty retired through the country of Saksin, along the river Aktuba, on

their way to meet their great master in Mongolia.

From this point the Chinese historians take up the thread of the narrative (*vide* p. 98, *et seq.*).

Very little is known of the personal history of Jenghiz Khan, but we learn from the biographical chapters at the end of the *Yuen She* that, besides numbers of concubines, he enjoyed the society of forty wives save one, the chief of whom was Burté Hushin, of the Kungkurat tribe. By these ladies he had six sons, namely, Juji, Jagatai, Oghotai, who succeeded him on the throne, Tulay, Wuluji, and Gulgan. Juji, Oghotai, Tulay, and possibly Jagatai, were born to Burté Hushin; Gulgan is said to have been the son of his second wife, Holakwun; of Wuluji nothing is stated, and it is probable that he died young, as he left no descendants.

On the authority of the historian Abulghazi, Mr. Howorth states that during the earlier and more checkered days of Jenghiz Khan, the Merkits made a raid upon his camp and carried off Burté Hushin, his wife, who was then *enceinte*. Through the instrumentality of Wang Khan she

was eventually restored to her husband, but on her return journey she gave birth to a son, who was appropriately named Juji, "the unexpected." Whether from the circumstances of this birth, or from his naturally headstrong disposition, Jenghiz appears never to have entertained the same affection for him that he showed towards his other sons, and at the conclusion of the campaign against Jalâluddîn the coldness which had existed for some time between father and son broke out into an open quarrel. Indeed Jenghiz was in the act of sending a force to the deserts of the Kirghiz Kazaks, whither Juji had retired, to compel him to submit to his authority, when news reached him of the rebel's death, which took place in the year 1224.

But though Juji died thus in disgrace his family were not disinherited, and when on his deathbed Jenghiz divided his empire among his sons, to the heirs of his first-born was assigned the country from Kayalik and Khuarezm, as far as the borders of Bulghar and Saksin, "wherever the hoofs of Mongol horses had tramped." To Jagatai was given all the country from the

Uighur territory as far as Bokhara; to Tulay, who was the favourite son of his father, his constant companion in his campaigns, and his watchful attendant on his deathbed, was assigned the home country of the Mongols, the care of the imperial camp and family, and the archives of the state, while Oghotai was nominated as the successor of the dying Khan, with special jurisdiction over Imil and Sungaria.

The death of Jenghiz Khan, which took place after a short illness in 1227, was at first, for state reasons, kept a profound secret; and so urgent was the necessity felt to be, that the fact should remain unknown until the succession was secured to Oghotai, that as the funeral procession moved northwards to the Great Ordu, at the sources of the Kerulon, the escort killed every one they met. The body was then carried successively to the ordus of his various wives, and was finally laid to rest in the valley of Keleen.

Thus ended the career of one of the greatest conquerors the world has ever seen. When at the age of thirteen Jenghiz succeeded to the throne of his father he inherited only a small

inhospitable tract of territory on the river Onon. For a man of his restless ambition and warlike nature it was impossible that so narrow an empire should suffice, and with ceaseless energy he pushed his conquests right and left until the supreme moment arrived when he saw his armies victorious from the China Sea to the banks of the Dnieper. And though it is true that it was not long before this vast empire crumbled away, and before the clatter of the hoofs of the Mongol horses ceased to be heard on the confines of Asia and Europe, the march of his legions have been productive of results which have moulded the fortunes of the whole civilised world. The displacement of the Ottoman Turks, by the advance of the Mongol armies, from their original home in Northern Asia, led to their invasion of Bithynia under Othman, and ultimately to their advance into Europe under Amurath the First. Filled with terror at the approach of these barbarians, the Greek scholars, who had been attracted to Constantinople, at that time the great seat of learning, fled in dismay, carrying with them the priceless contents of their libraries to shed a new

light on the dark cloud of ignorance and bigotry which had settled down on Western Europe, to revive in Italy a taste for the almost forgotten charms of Homer, of Sophocles, of Aristotle, and of Plato, and to awaken throughout Europe a spirit of investigation which was destined to lead men's minds beyond the narrow confines of priestly learning into the boundless fields of religious and scientific research.

JENGHIZ KHAN.

Now it came to pass that in the year 1162, in a Mongol tent on the banks of the river Onon,[1] the illustrious conqueror Jenghiz Khan first saw the light of day. Many years previously it chanced that in the same valley one Dobo[2] Mergen was wedded to the Mongol maid Alun.[3] Two sons were the issue of this marriage, and then Dobo Mergen fell ill and died. For years his widow mourned his loss, and it was so that one night, as she slept upon her bed in her tent, she dreamed that a white light from heaven shone upon her, which presently took the form of a golden-haired Genii, who lay beside her. By him she conceived, and when her time was come she bare a son and called his name Budantsar.[4]

[1] Wŏ-nan, one of the headwaters of the Amoor.
[2] To-pun Me-le. [3] Ah-lan. [4] Pei-twan-cha-urh.

During his early years Budantsar showed no sign of his supernatural origin, and to common observers he passed for a dullard, but to such his mother answered and said, "The child is no fool, and the time will surely come when his sons and his sons' sons shall be among the honoured ones of the earth."

By and by Alun was also carried to the grave, and scarcely was she laid beneath the sod when her eldest sons disputed among themselves as to the possession of the flocks and herds which had been hers, which when Budantsar saw, he despised them in his heart, and rebuked them, saying, "Do ye not know that poverty and wealth, disgrace and honour, are the gifts of Heaven—what then are ill-gotten riches worth?" With these words he mounted his favourite white horse, and, alone and with empty hands, he rode into a far country. Here, a solitary man in a desolate land, his food was mean and scanty, until one day, when he was searching for a meal, he saw in the distance a falcon catching and devouring his prey. The sight suggested to him a means of getting his daily bread; so with

stealthy steps and slow, he crept towards the falcon, and throwing the lasso with skilful aim, secured the bird. To train the falcon presented no difficulty to one who had been accustomed to such work from his youth up; and it was so, that before long his falcon laid a daily supply of food—whether hares, or birds, or other game—at his master's feet.

Now it happened that, after a time, a wandering tribe, coming in search of grass and water, camped nigh to the place where Budantsar dwelt. With these people he threw in his lot; with them he came in and went out; he ate of the produce of their flocks, and from that day he lived surrounded by peace and plenty.

And it was so that, after he had attained to this prosperity, one of his elder brothers said to the other, "Did not Budantsar go out from us alone and empty-handed? Who knows whether he may not have been frozen to death or have died of starvation? I will go and seek for him." So he went; and when he had found him, he said, "Come home with me, my brother." So Budantsar consented, and returned with him to

the banks of the Onon. Now, as they journeyed by the way, Budantsar said to his brother, "The people with whom I have dwelt have no leader, let us therefore make war upon them and subdue them." So they chose them soldiers, and with these they marched against the defenceless tribe and brought it under the yoke of Budantsar.

Now, when Budantsar was gathered to his fathers, his son ruled in his stead, and to him also in due course succeeded his son Mahatotan,[1] who took to wife the maiden Monalun.[2] By Monalun he begat seven sons, and then died. Now Monalun was a woman of a hard and hasty temper, and it happened that one day as she was driving along she espied a party of Jelair[3] youths digging for roots in a field. This act of trespass kindled her anger, and she cried out, "This is the field where my sons exercise their horses. How dare you destroy the turf?" So saying, she drove her horses furiously over them, killing some and injuring others. When the men of the Jelair tribe heard what had befallen their kinsmen, they were very wroth

[1] Ma-ha-to-tan. [2] Mo-na-lun. [3] Ya-lae-urh.

and made a raid upon Monalun's horses and drove them off.

The news of this robbery was not long in reaching the sons of Monalun, who, the instant they heard it, started in pursuit, without even waiting to put on their armour. And it was told Monalun, saying, "Your sons have gone out against the Jelairs, and they have left every man his armour in his tent." Then she made haste and commanded her sons' wives to carry their armour to them in the field. And they went; but before they reached the battle the day was lost, and their husbands lay dead upon the ground. The Jelairs followed up this victory by massacring Monalun and the whole of her family with the exception of Haitu, the baby boy of her eldest son, who was hidden away by his nurse in a stack of wood, and her seventh son Nachin, who had married into a distant tribe with whom he had settled, and so escaped.

Now when Nachin heard what had happened, he went to see whether there yet remained any of his mother's household alive, and he found only Haitu and a few women. As he gazed on

the desolation which lay around, his first thought was of vengeance, and he set about devising a scheme by which to avenge the death of his mother and brethren. By good fortune it happened that when the Jelairs drove away his brothers' horses, a bay steed escaped from his captors; and it was so that twice he was retaken, and that as often as he fell into their hands he broke his halter and returned to his old feeding-grounds. On this faithful steed Nachin mounted; and having disguised himself as a herdsman, he rode towards the country of the Jelairs. He had not gone far when he met two horsemen, father and son, beating the country for game as do hunters, and with hawks upon their wrists. As he rode up to the younger man he recognised his hawk as one which had belonged to his brethren, so he spake to him, saying, "Have you by any chance seen a herd of horses, led by a big bay, pass this way eastward?" "No," said the man, "I have not; but let me ask you in return whether you have met with any widgeon or geese as you came along?" "That I have," answered Nachin, "and if you

will follow me I will show you some good sport." So he went with him, and it was so that when they had rounded a bend in the river, and were beyond the ken of the other hunter, Nachin fell upon the youth and slew him. Then taking the murdered man's horse and hawk he tethered them to a tree, and turned to meet the elder stranger. "Where are the widgeon and geese you promised us," asked the hunter as Nachin drew nigh, "and why does my son tarry so long alone?" To this Nachin returned no answer, but deliberately spat in the face of the questioner, who, roused to fury by the insult, would have struck the aggressor to the earth, but before he had time to draw his sword, Nachin closed with him and dealt him his deathblow.

But his revenge was not yet complete, and he rode on in pursuit of other victims. Now, it was so that as he passed under a certain hill, he saw some Jelair boys tending a herd of horses which were suspiciously like some which used to run in his brothers' fields. The boys took no heed of his approach, but went on with their game of throwing stones at a mark. Then Nachin, having

first looked carefully round to see that there was no help within call, drew nigh to the children, and that he might get them within reach, put to them the same question which he had asked of the men. While yet the words of an answer were on their lips, he slew them one and all, and returned in triumph with the hawks and horses which he had captured.

Taking with him Haitu and the women, he then returned to his own home. Now, as soon as Haitu had arrived at man's estate, Nachin made him ruler over his wife's kinsmen and the neighbouring Tseker tribe. Being thus freed from all cares of government, he turned his thoughts towards means of executing further vengeance on the Jelairs. This time he determined to go in force against them, so, having picked out a chosen band of men, he invaded their borders. In the battle which ensued, dominion was given him over his adversaries, who fled utterly routed. From that time his power and fame increased mightily, and he established a fortified camp on the banks of the river Palakekhan. Across this stream he built a bridge for the convenience of

those coming and going, and little by little the tribes and peoples on all sides of him came and joined themselves to him.

These are the generations of Jenghiz Khan. Haitu begat Paisinghur;[1] Paisinghur begat Tunpakai; Tunpakai begat Kopula[2] Khan; Kopula Khan begat Partamu;[3] Partamu begat Yesukai;[4] and Yesukai begat Temuchin,[5] who was afterwards called Jenghiz Khan. Now it chanced that Yesukai made war against the Tartars, whom he utterly defeated, and whose chief, Temuchin by name, was the victim of Yesukai's sword. As he returned in triumph to his encampment at the Telewan Panto[6] mountains, he was met by the news that his wife Yulun[7] had given birth to a son. And when they had examined the child, behold, a clot of congealed blood like a red stone was found in his clenched fist. At sight of this Yesukai was much astonished, and because he saw in it a mysterious reference to his victory over the Tartar chieftain, he called his son Temuchin.

[1] Pae-sing-hwŏ-urh. [2] Kŏ-poo-lĭh. [3] Pa-urh-tă-mŭh.
[4] Yay-sŭh-kae. [5] Tĕĕ-mŭh-chin.
[6] Tĕĕ-le-wan Pwan-to. [7] Yuĕ-lun.

Among the tribes which had at one time been allied to Yesukai were the Taijuts,[1] but mischief was made by evil men between him and them, and when Yesukai was gathered to his fathers, these, despising the youth of Temuchin, who was but thirteen years old, threw off their allegiance, and drew other like-minded tribes[2] to their banner. Thus it happened that some whom he had reckoned as firm friends rebelled against him, and when with tears in his eyes he sought to retain such, he was met with the taunting reply, "The deepest wells are sometimes dry, and the hardest stone is sometimes broken; why should we cling to thee?" So they left him. Now, when his mother heard what they had done, she was very angry, and seizing the national standard, she led her son's troops in person after the fugitives. Those whom she overtook she brought back to their allegiance, and thus fully one-half of the rebels returned to the banners of Temuchin.

At this time the Choke tribe, which was tributary to Temuchin, dwelt apart on the river Sale,[3]

[1] Tae-chïh-wu. [2] Cha-mŭh-ho, Kïh-lĕĕ, Nai-man.

[3] A river which has its source near that of the Onon, and which runs parallel with it.

and it was so that a portion of Chamuka's[1] followers devised a scheme for carrying off their horses. But the plan being made known to the Choke men, they hid themselves among their cattle, and when the marauders appeared, they used their bows and arrows to such purpose that the ground was strewn with the bodies of the slain. At news of this discomfiture Chamuka was exceeding wroth, and taking with him a body of Taijuts, he marched at the head of 30,000 men to attack Temuchin, who was encamped on the plain of Turpunchowsu.[2] Now, as soon as Temuchin heard of the formidable opposition which threatened him, he collected his forces, and acting on the advice of his mother, formed his men into thirteen divisions. Then he awaited the attack. And it was so that when Chamuka advanced, the two armies joined in battle, and after a fierce conflict, the army of Chamuka was entirely overthrown.

Now it so happened that the followers of Chowle,[3] who was related to the Taijuts, used often to fall in with Temuchin and his servants

[1] Cha-mŭh-ho. [2] Too-urh-pun-chaou-soo. [3] Chaou-lĕĕ.

on hunting expeditions. On one such occasion Temuchin said to Chowle, "Let us camp together to-night." "Willingly," answered Chowle; "but I have with me four hundred followers, and I have not food for them, even if I were to send back half, so I fear we cannot." But Temuchin pressed the invitation upon him and gave him and his servants to eat and to drink. The next morning the joint party started again to beat for game, and by Temuchin's orders, his followers drove the game towards Chowle, so that he captured large numbers. And it was so that when Chowle's men returned to their camp, they said one to another, "Though the Taijuts are our brethren, they yet seize our carts and horses, and rob us of our food. At the present moment we have no one to rule over us, but if we must have a ruler, let it be Temuchin." The yoke of the Taijuts now became so heavy on the necks of the Chowles, that the chieftain, Yuler,[1] with another, rebelled against them. But the rebels were unable successfully to resist their persecutors, and the outbreak was put down with so strong a hand that from that

[1] Yuh-lïh.

time the Chowles ceased to be as a separate tribe.

Temuchin's reputation for courage and virtue was now widespread, and the Taijuts, who in their turn were oppressed by lawless chieftains, turned with pleasure to Temuchin, whose generosity was proverbial, and under whose beneficent rule no footman was without clothes, and every trooper had a horse. Thus it came to pass that the Taijuts and seven neighbouring tribes joined themselves to Temuchin. At this time Temuchin gave a feast to his kindred, including Serchin Taicho,[1] and Serchin Perke,[2] and others, all of whom came with banners flying, and with carts bearing kumiss to the banks of the Onon. To Huercha,[3] the mother of Serchin Perke, and the rest of her family he gave one skin of kumiss, but to Epekerler,[4] his stepmother, he gave a skin for herself. This favouritism roused the anger of Huercha, who exclaimed in her wrath, "What business has Temuchin to prefer Epekerler to me. I do not believe that he intended to make this

[1] Sŷh-chin Tae-chow.
[2] Sŷh-chin Pŷh-ke.
[3] Hoo-urh-cha.
[4] E-pŷh-kŷh-lŷh.

distinction between us." In her fury, she ordered her servants to seize Sheker,[1] the chamberlain, and to flog him. And now it was Temuchin's turn to be angry, and from this time there was a feud between the houses of Temuchin and Serchin Perke.

The quarrel thus caused was aggravated by a dispute between the herdsmen of the two principals, for it was said that one of Serchin Perke's shepherds stole a horse's bridle from one of Temuchin's servants. Upon which Temuchin's overseer seized the thief, in defence of whom Serchin Perke's headman wounded the overseer with a sword. This violence was the signal for a general conflict. The servants on both sides, seizing what weapons they could, some their kumiss sticks, others their swords, rushed into the fray. On his side, the overseer tried to pacify his men by saying that his wound was only a trifle. But it was of no use; his men's blood was up, and they fought so well that Serchin Perke's shepherds were glad to seek refuge in flight, leaving Huercha and others in the hands of the victors. When the news of the

[1] Shïh-ke-urh.

disaster reached Serchin Perke, he sent envoys to Temuchin to desire peace. To this Temuchin assented; but the peace was of short duration, for it happened that a Tartar chief having broken his treaty with the Kin emperor, who ruled over the north of China, the Chinese general, Wanyen Seang,[1] was sent northwards to do battle with him. And it was so that as soon as Temuchin heard of the war, he marched from the Onon in support of the Kins, and directed Serchin Perke to form a coalition with him. But when he came not, Temuchin attacked the Tartars single-handed, and, having put them to rout, killed their chief and captured their baggage waggons. While Temuchin was thus employed, the Naimans, a neighbouring Turkish tribe, plundered some of his tributaries, and again he sent sixty envoys to Serchin Perke to demand his aid against his new enemies. But Serchin Perke would not, and being mindful of his old grudge he killed ten of the messengers, and sent the rest back naked. Then was Temuchin exceeding wroth, and said, "Did not Serchin Perke flog my

[1] Wan-yen Seang.

chamberlain and wound my overseer? and now he has dared to offer me this further insult." So saying he marched against him, and in the battle which ensued he killed and captured the whole tribe, with the exception of a small remnant, which escaped from the field only to be overwhelmed in the defiles of Tuletu[1] a few months later by their powerful foe.

Now it was so that when Temuchin volunteered his services to the Kins, one Tole, the son of the chief of the Kerait[2] tribe also offered his aid, for which service he received the Chinese title of Wang or prince. And because this was an unusual distinction, the title overshadowed his name, and he was henceforth called Wang Khan. Years before, on the death of his father, Wang Khan had succeeded as chief, and being suspicious of certain of his brethren, he put them to death. He thus roused a strong party against him, which, headed by his uncle, Chur,[3] drove him from the throne, and he fled a fugitive, with but a handful of men to Temuchin's father, Letsu.[4] His plight was so pitiable that Letsu took compassion on

[1] Too-lĕĕ-too. [2] Kĭh-lĕĕ. [3] Keuh-urh. [4] Lĕĕ-tsoo.

him, and after a victorious campaign against the rebels, succeeded in placing him again on the throne of his father. In gratitude for this welcome help, Wang Khan swore eternal friendship with Letsu, and in token thereof he made a treaty, known as "Ganta," with him.

As long as this powerful ally lived, Wang Khan kept undisturbed possession of his throne, but no sooner was Letsu gathered to his fathers than the malcontents again arose, under the leadership of his brother, Gorkohola,[1] and sought the assistance of the Naimans, against the fratricidal chief. With ready zeal the Naimans adopted the insurgents' cause, and so slight was Wang Khan's hold over his subjects, that after a short campaign he was again deposed, and Gorkohola, his brother, reigned in his stead. This time he directed his fugitive steps in the first instance to Hose,[2] but finding no welcome there, he visited the Uighurs[3] and Mohammedans,[4] and at last found refuge with the Khitans.[5] But his alliance

[1] Gŷh-urh-kŷh-o-lă.

[2] The modern province of Kansuh, and the northern portion of Shense.

[3] Hwuy-kŭh. [4] Hwuy-hwuy. [5] Kĕĕ-tan.

with his new friends was of short duration. His was a faithless and truculent nature, and before long the Khitans followed the example of the people of his own tribe, and drove him beyond their borders. Deserted by all but a faithful few, he wandered he knew not where. The provisions he took with him in his flight were soon exhausted, and for days and weeks he and his followers lived on the milk of their ewes and the blood of their camels.

When Temuchin heard of the distress of his father's protégé, he sent to invite him to his camp, and himself went out to meet him. Having supplied his immediate wants, Temuchin took him with him to the river Tula,[1] and in all respects treated him as though he had been his father.

Shortly after this Temuchin made war against the Kelais and fled before them. And it was so that in his flight he was accompanied, amongst others, by Muhule,[2] the son of Kungwunkuhwa. This same Kungwunkuhwa was, as long as he lived, in constant attendance on Temuchin. One day when on a campaign against the Nai-

[1] Too-la, one of the head waters of the Yenisei.
[2] Muh-hoo-le.

mans he, with five others, formed Temuchin's bodyguard, and it happened that having ridden far Temuchin became faint and hungry. Seeing this, Kungwunkuhwa killed a camel which was by the river's side, and having dressed and cooked some of its flesh he gave it to Temuchin to eat. They then continued their journey, but before they had nearly reached their destination Temuchin's horse broke down. Again his faithful follower came to his aid. Dismounting from his horse he put Temuchin thereon, and ran on foot beside him until, becoming completely exhausted, he fell down dead on the ground. At his death he left five sons, of whom Muhule was the third, and who turned out to be a worthy son of a noble sire.

At his birth it is said that a white vapour filled the tent of his nativity, which when the wise woman saw, she said, "Verily this is no common child." As he grew up he was distinguished for his intelligence and skill in archery, and so renowned were his exploits in afterlife that he formed one of the quartette of generals who gained for themselves the title of "The four

Heroes." This was the Muhule who accompanied Temuchin in his flight from before the Kelais. And it came to pass that as they journeyed a fierce storm of snow and wind came on, and when night drew nigh, there being no shelter at hand, Muhule stretched a mat on the ground, and while Temuchin slept on it he, with another officer, placed himself to windward of him so as to protect him from the snow, and not a foot did either of these faithful servants move through all the long dreary night. When morning came they went on their way, and it was so that the road took them through a narrow defile shut in between high hills covered with trees. When Temuchin looked around, and saw the place which they were entering, he said, "This is just the place for robbers: suppose we were attacked here, how should we defend ourselves?"

"May it please you," replied Muhule, "I would be responsible for them."

Scarcely had he uttered these words when from the surrounding forest rushed a band of robbers, who poured their arrows on Temuchin's party like a shower of rain. But Muhule was

equal to the occasion. Seizing his bow, he discharged three arrows in quick succession at the robbers, and with each arrow a man fell dead. When the robbers saw the wonderful accuracy of his aim they cried aloud, "Who are you?" "Muhule," was the answer. The sound of the dreaded name struck fear to the hearts of the robbers, who, the instant they heard it, turned and fled to their fastnesses, and Temuchin went on his way without further molestation.

On this occasion Temuchin's adversity was of short duration, and before long he was again in a position to undertake a successful campaign against the Merkits,[1] whose chief, Toto, he utterly defeated at Mount Manacha. As Wang Khan was still in difficulties, Temuchin handed over to him the plunder which he secured during this war. The sight of the loot excited the greed of Wang Khan, who, perceiving that Temuchin had not squeezed the Merkits quite dry, collected together a force and marched against them before they had recovered from their late defeat. Not a word did he say to Temuchin of

[1] Mih-urh-ke-sze.

his intention, nor when he returned loaded with booty did he give him any of his spoils. Temuchin was of too generous a nature to harbour resentment against his former guest for this unfair dealing, and when it became again necessary to wage war against Polo, the Naiman chief, he invited Wang Khan to join forces with him.

As the allies advanced they met a patrol of a hundred Naiman horsemen which had been sent out to reconnoitre. On finding himself face to face with a large force, the patrol leader withdrew his men towards a mountain, but as he galloped his saddle turned round with him, and he was taken prisoner. Presently Temuchin encountered the main Naiman army under the generals Tsesu[1] and Shepar,[2] and as it was towards evening the two armies pitched their camps, having agreed to join in battle on the morrow. Now it was so that Chamuka, who had been Temuchin's bitter enemy ever since the defeat which he suffered at his hands on the plain of Turpunchowsu, desired now to compass his ruin by sowing discord between the allies in

[1] Tse-soo. [2] Shih-pa-urh.

the presence of the enemy. In the dead of the night, therefore, he came to Wang Khan, saying, "You and I are like the snowbirds, but your ally is like the wild goose. Come cold, come heat, the snowbird is true to the north; but when the winter comes on, the wild goose flies off to the south."

In the fickle Wang Khan, Chamuka found a ready listener to his suggestion, and that very night he secretly withdrew his troops to a distance. When morning broke, therefore, Temuchin looked, and behold the camping-ground of Wang Khan was deserted. In this difficulty Temuchin determined to pursue after his faithless ally, and he went even unto the Sale river, but when he got there, finding that the fugitive had gone on to the river Tula, he gave up the chase. At this time also Elerho,[1] Wang Khan's son, was seeking to join his father, and it was so that the Naiman general, Tsesu, having been informed of his movements, suddenly set upon him on the road. The attack was completely successful, and Elerho barely escaped with his life, leaving his

[1] E-lïh-ho.

men and baggage in the hands of the enemy. With all speed Elerho fled to Wang Khan and told him his story. Without a moment's hesitation Wang Khan placed a force at his son's disposal to pursue after the enemy, and at the same time he sent messengers to Temuchin, saying, "The Naimans have brutally plundered my men and people, will your highness lend your four renowned generals that I may avenge me of my enemies?"

Unmindful of Wang Khan's previous treachery, Temuchin assented to his request, and sent Muhule and three others[1] with troops to the support of his son. With all speed they hasted to obey the orders, but while yet they were on the way Elerho was utterly defeated by the Naimans, and again scarcely made good his escape, which was this time also impeded by his horse being out of condition. But the Naimans had a sterner foe to meet in the Mongol army which now overtook them. Bravely they fought, but they were no match for the men which followed Muhule and his colleagues; and after a vigorous

[1] Paou-urh-tse, Po-lo Khan, and Tse-la-kwan.

battle they fled in confusion, leaving their own baggage and their spoils of war in the hands of the Mongols. Laden with booty, Muhule returned and laid his trophies at the feet of Wang Khan.

This appeared to Temuchin to be a favourable opportunity to break the power of the Naimans, and he therefore sent his brother Hochar[1] against them. Again the fortune of war was against the Naimans; their battalions were routed, many of their generals were killed, and the slain upon the field might have been counted by millions. From this time the power of the Naimans diminished, and in like proportion that of Temuchin's old enemies the Taijuts grew and increased. Against these last it was necessary, therefore, that Temuchin should now direct his attack. With fatal goodnature he again invited Wang Khan to take part with him in the projected campaign, and on the river Onon the allies gave battle to Hanghu,[2] the Taijut chief, whom they utterly defeated, killing and capturing men without number.

[1] Ho-cha-urh. [2] Hang-hoo.

When the neighbouring tribes[1] heard what had happened, they began to fear for their own safety; so they held a meeting at the Alay Springs, and having sacrificed a white horse, they severally swore an oath to unite in resisting Temuchin and his ally Wang Khan. But it was so that Taiyin, the Hungkele chief, being fearful lest the scheme should miscarry, secretly sent messengers to Temuchin to make known to him the conspiracy. Being thus forewarned, the allies marched against the leaguers, and utterly defeated them at the Paile stream. After the battle, Wang Khan withdrew his troops. Now it came to pass that Wang Khan's brother, Chashekanpu,[2] conspired against him, and spake unto Atungaishe[3] and Ekertor,[4] saying, "My brother's temperament is very uncertain, as you know he murdered all my brothers, and I feel that it is very unlikely that he will leave me unscathed."

These words were repeated by Atungaishe, and reached the ears of Wang Khan, who instantly

[1] Ha-tă-kin, Sa-lĭh-choo-tĭh, Too-urh-pun, Tă-tă-urh, and Hung-keĭh-le.

[2] Cha-shĭh-kan-poo. [3] Ah-tun-gai-shĭh.

[4] E-kih-tŏ-urh.

ordered Ekertor to be brought before him in his tent, that he might unfold the plot. Having carefully examined the culprit, he said to him, "Have you thus forgotten the oath of friendship which we swore when we were together in difficulties on the road from Western Hea?"[1] With these words, he spat in his face, and all those who sat with him rose and did likewise. But upon Chashekanpu Wang Khan's chief wrath fell, and so cruelly did he persecute him, that he fled with Ekertor and the rest to the Naimans.

And it came to pass that Temuchin made war against the Tatars, and prevailed against them. Seeing that the Mongol power was thus in the ascendant, Taiyin, the Hungkele chief, determined to follow up the secret communication which he had made to Temuchin by submitting to him. With this intention, he marched to meet the conqueror, but it was so that while he was on the way, Hochar, Temuchin's brother, met him, and believing that he came as an enemy, fell upon him, and plundered his tribe. Angered at this reception, Taiyin threw himself into the

[1] Hose.

arms of Temuchin's bitter foe Chamuka, who with a number of tribes[1] met in assembly at the river Keen. On this occasion the assembled tribes elected Chamuka Gurkhan over them, and entered into a solemn compact, which they confirmed by oath, saying, "Whoso betrays our plans, may he be broken like the banks of this river, and cut off like these trees." As they repeated these words they stamped down the banks, and felled the trees with their hatchets. Having thus established a confederacy, they marched to the attack.

Now it happened that there was with them a man[2] who had for a wife a relation of Temuchin, named Chower,[3] and this Chower, having heard what was devised against her relative, secretly went to Temuchin, and told him everything. Well knowing the advantage of being the attacking force, Temuchin, on receipt of this information, instantly marched against the confederates, and completely defeated them. Followed by the

[1] Ha-tă-kin, Sa-lĭh-choo-tĭh, Too-urh-pun, Tă-tă-urh, E-ke-la-sze, and Ho-urh-la-sze.

[2] Tă-hae-kan.

[3] Chaou-urh.

remnants of his army, Chamuka took to flight, and the Hungkele tribe, carrying out their intention in which they had previously been thwarted, submitted to the Mongols.

And it was so that in the "Dog" year, *i.e.*, 1202, Temuchin took the field against the Angtse[1] and Chakan Tatars; and before he set out he bound his officers and men by an oath, saying, "If we pursue after our enemies we will not cast our eyes on the spoils." At the same time he gave them his word that when the campaign was over, the booty should be equally divided amongst them. But the three men, Alertan,[2] Hutser,[3] and Talatai,[4] broke their oath, and took of the spoils, which when Temuchin heard, he took from them all they possessed, and divided it amongst the rest of the army. Now it happened that Toto, the Merkit chief, who when he had been defeated by Temuchin, had fled to the defiles of Polohucha,[5] issued forth from his place of retreat at this juncture, and stirred up mischief against the Mongols. But again he had to

[1] Gang-tse. [2] Ah-lĭh-tan. [3] Hoo-tse-urh.
[4] Tă-le-tae. [5] Pŏ-lo-hoo-cha.

fly before his adversaries, and on this occasion he entered into a league with the Naimans and other tribes to attack Temuchin. Temuchin soon became aware of the new confederation against him, and, as a precautionary measure, he sent out cavalry to reconnoitre, while with the main body of his troops, and with those of Wang Khan, who had joined himself to him, he retired into his entrenchments. The first brunt of the attack was directed against Elerho, Wang Khan's son, who had pitched his camp on a high mountain. The onslaught was furious, but Elerho's troops stood firm, and the Naimans retreated. Taking advantage of this check, Temuchin advanced against the enemy, and set the battle in array on the plains of Chuitan.[1] Now, there was with the Naimans a magician, who professed to have power over the winds, and when the two armies were going into the battle he used his enchantments, and the wind came, not as he desired it, however, but full in the faces of his countrymen. With the wind came also snow, which filled the ditches and covered over the

[1] Chuy-tan.

brooks, so that the Naimans were thrown into confusion. Seeing this, Temuchin and his ally Wang Khan charged in upon them, and utterly routed them.

Meanwhile, Chamuka had raised a body of troops to assist the Naimans, but when he came up and found them in full flight, he returned by the way he came, having robbed and plundered the standing possessions of the tribes along his route. Now it was so that after this campaign Temuchin sought to ally Wang Khan closely to him by proposing his son Chotsin as a suitor for the hand of Wang Khan's daughter, Chower Petse,[1] and in return offered his daughter Kotsin Petse[2] as wife to Wang Khan's son Tosilho.[3] But these alliances were not destined to be effected, and the betrothals were broken off amid angry words and fierce threats. These misunderstandings were due to the intrigues of Chamuka, who followed up the advantage he had thus gained by poisoning Elerho's mind against his father's quondam ally.

"It is all very well," he said, "for Temuchin to

[1] Chaou-urh Pe-tse. [2] Kŏh-tsin Pe-tse. [3] Tŏ-sze-ho

play the part of son to your father Wang Khan, but in very truth he has been in communication with the Naiman generals during the whole time, and he only aims at his destruction. Now, if your father will raise a force to attack Temuchin, I will support him with all the troops at my command."

To this proposal Elerho listened with willing ears, and was confirmed in his new-formed intention by the adhesion of the convicted looters, Talatai, Alertan, and Hutser, who joined themselves to him, saying, "We are on your side, and will undertake to cut off every son of Temuchin's mother." Having gained this support, Elerho sent messengers to Wang Khan to discover to him the plot. But Wang Khan was not by any means as enthusiastic in the cause as his son. "Chamuka's words," said he, "are fair words, but in life you will find that you must have more than fair words before you may safely trust a man." But Elerho refused to listen to these words of wisdom, and sent messengers yet four times to over-persuade his father. At last Wang Khan opened his mouth, and said, "I owe my

life to Temuchin. My hair is now white with age, and my only desire is to live the rest of my days in peace; but since you weary me with your importunities, do as seems best to you, only don't come to me for sympathy if you fail."

Acting on this encouragement Chamuka set fire to Temuchin's feeding-grounds, and in the year of the Boar, *i.e.*, 1203, Wang Khan, who had then fallen in with the policy of his son, sought to entrap Temuchin. With this object in view, he sent messengers to him, saying, "Let us now renew the marriage proposals which we before talked of, and do thou come to drink Puhwuncha[1] (engagement wine) with us." At first Temuchin, thinking no evil, readily accepted the invitation, but while yet on the road his suspicions became aroused, and having commanded one of the ten horsemen he had with him to go forward to Wang Khan with a message of apology, he returned home. Now, when Wang Khan saw that his scheme had come to nought, he made haste to collect troops secretly to invade his enemy's land. But it chanced that a

[1] Poo-hwan-cha-urh.

certain groom hearing what was devised against Temuchin, went privately to lay before him the plot.

On receipt of this news Temuchin set his troops in motion, and having made his baggage waggons secure in entrenchments, he sent Chelemu [1] forward with the advance, while he sought out Wang Khan. Having set the battle in array, he defeated in succession several tribal [2] armies, and then engaged the forces of Wang Khan. Over these also he gained the mastery, and Elerho, seeing that the battle was against him, charged into the enemy's lines with characteristic impetuosity. But he failed to turn the tide of war, and having been wounded by an arrow in the temple, he was obliged to retire. No sooner had victory declared on the side of Temuchin, than the Kelui [3] tribe, who had been in alliance with Wang Khan, transferred their allegiance to the conqueror. Meanwhile Wang Khan returned to the place from whence he came, and Temuchin withdrew to the lake Tungko, where he encamped, and from

[1] Chĕ-le-mŭh.
[2] The Choo-lĭh-kăn, Tung-ah, and Haou-urh-shĭh-le-mun.
[3] Ke-luy.

which place he sent a messenger to Wang Khan, saying—

"When the Khan's uncle, Chur, drove him from his throne, and he came to my father for help, did not my father, in answer to his prayer, destroy the armies of Chur in Hose, and restore to the Khan the land and people which had been snatched from him? Was not the benefit thus conferred a great one?

"When the Naimans attacked the Khan, and he fled westward, and had no place to dwell in, did I not invite his brother, who was within the Kin borders, to come northwards, and when the Merkits oppressed the Khan, and he sought succour from me, did I not send my brethren Serchin Perke and Taicho to destroy them? This also was a considerable benefit.

"Again, when the Khan was in straits, did I not pass over to Hatala, and seize on the sheep, horses, and goods of his enemies, and give them over to him one and all? Did I not support and house the Khan for a month, until those of his followers who were emaciated with famine had grown fat and well-favoured? This was a third benefit.

"Did not also the Khan secretly make a raid on the Merkits, and, having plundered them, did he not keep all the spoil without giving me so much as a single hair, and I bore him no grudge? And when the Khan was tottering under an attack of the Naimans, did I not send four generals, who gave him back his subjects, and restored to him his throne? This was a fourth benefit.

"Did I not swoop down upon the five tribes, the Turpun, Tatar, Hatakin, Salachute, and Hungkele, as a Haitung falcon swoops upon a wild goose, and that which I saw did I not take, and that which I took did I not hand over to the Khan? This, then, was a fifth benefit.

"Neither can these five benefits be gainsayed, for are they not capable of proof? Yet is it not so that the Khan, instead of making me recompense, has turned his gratitude into hate, and has lifted up his hand against me?"

When Wang Khan heard these words, he said to Elerho, "Did I not tell you what would happen?" "Things have gone too far to dream of peace," replied his son; "we must exert all our strength for a final effort, and if we beat him he

will be our servant, and if he beats us we must be his servants. The quarrel has gone beyond the stage of diplomacy."

At this time Temuchin's relatives, Alertan and Hutser, were with Wang Khan, and to these the emissary who carried word to Wang Khan was charged with this message—"Formerly, when our kingdom was without a ruler, Serchin and Taicho, the descendants of my ancestor Palakota, were invited to ascend the throne, and when they declined, you, O Hutser, the son of my uncle Nakwan, were proposed for the dignity, and you also made excuse. But as the office could not be left vacant, you, O Alertan, were invited to succeed, and when you refused to be made king, you urged me to take the throne. Say, now, was I eager for it? Did I in any way put myself forward? The land of the 'three rivers' [1] is the nursery of our family; let it not fall into the hands of others. At present you are on friendly terms with Wang Khan; but no one is more fickle than he. See how he has treated me; and if he has behaved so to me, who has stood his friend on so many occasions, what may not you expect at his hands?"

[1] The Kerulon, Onon, and Sale (?).

To all this Alertan and his companion made no answer.

The approach of evil days had prompted Temuchin to send these messages, for it was so that at this juncture, detached from his most powerful allies, he suffered so ruinous a defeat at the hands of a neighbouring tribe, that he was compelled to fly with but nineteen followers by way of the desert. As he approached the river Panchune his provisions became exhausted, and he and his followers were suffering much from hunger when it so happened that a crow flew towards the little company. No sooner was it seen than a flight of arrows were discharged at it, and it fell dead, pierced with several wounds. But now a difficulty arose as to how it was to be cooked. Then said Chapar, or the Ghebr, a tall, square-eyed, broad-foreheaded western worshipper of fire, "Give me the bird." So he took it, and having carefully skinned it, he put as much of the flesh as was sufficient for a meal for Temuchin into the skin, and having added water from the river, boiled the flesh in the skin over the fire.[1] While

[1] "A wonderful pot indeed," says the Chinese editor of the history, in a marginal note.

in this strait, Temuchin was joined by a portion of the Kungkurats, and by Putu, the chief of the Ekelasil [1] tribe, who, like Temuchin, had fled from the face of his enemies. To this spot also came his brother Hochar, with his little son Tokwan, from the Holakwan Mountains, where he had been routed by Wang Khan, who had taken his wives and the rest of his children prisoners. On the road, the stock of provisions carried by these last fugitives became exhausted, and they were obliged to exist on the birds' eggs which they found by the way. At this time the relative positions of the two great rivals had become completely reversed. While Temuchin's power had declined, Wang Khan's had vastly increased, and for a season the Mongol chief had difficulty in keeping his head above water. In this emergency he bound by oath to his banner all those whom chance had thrown in his way. Each and all drank a draught of the muddy waters of the Panchune, and, lifting their hands to heaven, they swore that as they had together drunk the clear and muddy waters of the river, so they

[1] E-kĭh-la-sze.

would ever stand shoulder to shoulder, accepting the sweets of prosperity and the bitters of adversity as the fortunes of war might determine.

Temuchin was soon afterwards called on to put the sincerity of his new allies to the test, for Wang Khan was not long before he opened a fresh campaign against him. In the battle which followed, Temuchin had the advantage of fighting on his own ground, and to such good account did he turn this privilege, that at the end of the day he had once again the satisfaction of seeing the backs of his enemies. This defeat gave rise to serious defections among Wang Khan's fine-weather followers; and Alertan, Hutser, and Chamuka even sought occasion to kill him, but failing in their object, they fled to the camp of the Naimans. With the fluctuations common to the nomade tribes of Central Asia, this victory caused Temuchin's star to appear again in the ascendant. The news of it induced several detached tribes to enlist under his banner, and so speedily and mightily did his power thus increase, that he now felt himself in a position to plan a campaign against his rival. But first of all he

desired to recover his brother Hochar's wives and children from the hand of Wang Khan, and with this object he ordered two of his most trusty followers to feign to be servants of Hochar, and to speak unto Wang Khan, saying, "Our master's brother, Temuchin, believing that our master's wives and children are in the hands of the Khan, would suggest that our master be allowed to escort them to a place of safety. If the Khan will forget recent disagreements, and will call to mind our friendship of old, our master will submit himself with bound hands to him."

These words put Wang Khan so completely off his guard that he sent back messengers with his men, carrying a bag of blood wherewith to consecrate an oath of friendship with Hochar. As soon as the messengers arrived at the Mongol camp, Temuchin engaged their services to act as guides to his troops in a midnight attack upon Wang Khan. Noiselessly and with bated breath the Mongols advanced upon the unsuspecting Khan, and suddenly at dead of night they charged in upon his camp. The manœuvre was completely successful. Wang Khan's army was utterly

routed. Whole tribes surrendered at discretion to the conqueror, and Wang Khan, with Elerho, his son, barely escaped from the field with their lives.

"Ah," sighed Wang Khan, as he fled, "I allowed myself to be over-persuaded by my son, and the boundless misfortunes of to-day are my reward!"

But for Wang Khan the final catastrophe was very near at hand. As he went by the way a Naiman general met him and slew him. Thus died Wang Khan, who had been the chief opponent of Temuchin throughout his career [and who, if we may accept the result of Mr. Howorth's careful investigations, has been known for centuries throughout the civilised world as Prester John]. Elerho did not long survive his father. At first he fled to Western Hea,[1] but having been there convicted of plundering he was driven thence and went to the kingdom of Kweisil,[2] where he was murdered.

Having thus annihilated the house of Wang Khan, Temuchin went on a hunting expedition to

[1] The modern province of Kansuh and the northern portion of Shense.

[2] Kuché, in Eastern Turkistan.

Temerker,[1] where he celebrated his victory. Now it came to pass that Tayang Khan, the chief of the Naimans, fearing in his heart the growing power of Temuchin, sent messengers to Alahwusil,[2] the chief of the White Tatar tribe, saying, "I hear that there has arisen in the East a chief who aspires to the title of Emperor. Now there is only one sun in the heavens, and there is only one supreme ruler upon earth, so if you will send supports to my right wing I will undertake to rob him of his bows and arrows."

But it was so that Alahwusil was under obligation to Temuchin, and therefore instead of assenting to Tayang's proposal, he sent messengers bearing six flasks of wine to Temuchin to inform him of what had occurred. Up to this time wine had been unknown among the Mongols, and the result of Temuchin's first taste of it gained from him only a qualified approval. "A little of this stuff," he said, "raises the spirits, but an overdose confuses them." In return, however, for Alahwusil's information and presents, he sent him five hundred horses and a thousand sheep,

[1] Tĭh-mĭh-kĭh. [2] Ah-lă-hwŭh-sze.

and at the same time made with him an offensive alliance against the Naimans.

In consequence of this hostile action on the part of Tayang Khan, Temuchin in the following year (1204) held a council at the river Temeker to arrange the plan of the campaign against the Naimans, which had now become inevitable. But while fully recognising the necessity of fighting out the quarrel, a majority of the Mongol generals declared themselves in favour of putting off the struggle for a time. "The spring is just opening," said they, "and our horses are thin after the cold and bad forage of the winter; let us, therefore, wait until they have been strengthened by the summer pastures, and in the autumn let us take to field."

To these Temuchin's brother, Gotsekin,[1] answered, "The provocation we have received is too great and the matter is too urgent to make the condition of our horses a sufficient plea for delay."

Then stood forth another warrior and said, "The threat of the Naimans to capture our bows and arrows is an insult which must be avenged.

[1] Gŏ-tse-kin.

Trusting in the mightiness of their kingdom they speak swelling words. If then, while they are lifted up in their pride we overthrow them, we shall once again recover our prestige."

These words pleased Temuchin better than the words of the first speaker, and he spake saying, "Let us fight at once, and who is there who doubts on which side the victory will lie?"

Having thus arrived at a decision, he mustered his forces for the attack and pitched his camp at Mount Chintakai. To his grandson Khubilai and General Chépé[1] he gave the command of the advanced guard. Meanwhile Tayang moved his camp to the Kangai Mountains, where he was joined by Toto, the chief of the Merkits, and other chieftains with their armies, in all making a formidable array. And it happened that when the two armies were near each other a loose troop horse from the Mongol camp, whether designedly or by accident, strayed into the Naiman lines. And it was so that when Tayang saw how poor was its condition that he said to those about him, "See how thin and weak the

[1] Chĕ-pïh.

Mongol horses are; now if we decoy them within our borders we shall be able to surround and utterly destroy them."

But this temporising policy pleased the Naiman generals as little as immediate action had the majority of the Mongol chiefs. "Our former rulers," said one,[1] "always led us straight to the attack, and in those days our enemies never saw our horses' tails or the backs of our men. Your present counsel is but the product of fear. If you have not the courage to lead us, let your wives come and command our army."

These taunts had their effect, and Tayang rose in anger and set the battle in array. Temuchin also took up his position for the fight and set Hochar over the centre. Now when Chamuka, who was with the army of Tayang, saw Temuchin's army, and the order of its array, he said to his followers, "Of old the Naimans were to the Mongols as a ewe to its unborn lamb, but now is their strength great and not as formerly." So saying he withdrew his contingent and retired from the field, leaving his allies to face the

[1] Hoo-loo-soo-p'ih-ka.

enemy alone. Early in the morning Temuchin joined in battle with his foes, and when the sun touched the western horizon his victory was complete. The formidable Tayang was numbered with the slain, and his troops were in full flight. While yet the vanquished soldiers hurried from the field darkness fell upon them, and thousands were dashed to pieces over the mountain precipices which surrounded them. But the number of those who thus perished was as nothing to those who were slain and taken prisoners. Among the latter was a Uighur named Tatatung, who had fled from the field carrying with him his seal of office. When brought to the tent of the Mongol Khan, Temuchin asked him to what use he applied his seal. To which he replied, "A seal such as this is given to every holder of office, and by virtue of it we raise taxes and issue our orders." "You shall thus employ it on my behalf," said Temuchin, and from that time forth every Mongol officer was given a seal of office. Proceeding with his examination of his prisoner, Temuchin found him to be learned in his native literature, and he

therefore ordered that he should instruct his brothers and sons in the Uighur language, seeing that they, in common with their countrymen, were ignorant of letters.

On the morning after the battle numbers of those who had escaped the previous day surrendered themselves to the conquerors, and several of the tribes[1] which had fought by the side of the Naimans gave in their allegiance to Temuchin. Fresh from this victory Temuchin attacked the Merkits, whose chief, on the defeat of his army, fled to Tayang's brother Polo Khan.

At this time Parshu Urte, the Tekin, or King of Kowchang,[2] hearing of the fame of Temuchin, murdered the Khitan officials who, when he had sworn allegiance to their sovereign, had been placed over his territory, and offered his services to the Mongol chief. Now it was so that many centuries before these events a forest stood between two rivers which flowed from the Holin Mountains. One night a bright light was seen to overspread the trees, and at the end of nine

[1] The Too-urh-pun, Tatars, Ho-to-kin, and Sa-läh-choo-th'h.

[2] Klaproth and D'ohsson identify Kowchang with the country of the Uighurs.

months and ten days the forest brought forth five sons, who were reared by the neighbouring shepherds, and who when they had grown up were made chiefs over the land. The thirtieth in descent from these children of the wood was the Tekin Yulun, who more than once took the field against the Chinese. In an evil day, however, Yulun made peace with his foes and cemented the newly-formed friendship by a marriage between his son and the daughter of the Chinese emperor. Now to the south of the Holin Mountain there stood a rock called Huletaha, which was as a rock of strength to the kingdom of Kowchang; and the Chinese envoys, knowing that if they could rob Yulun of this support they could gain possession of his kingdom, took advantage of the marriage festivities to make a request for its possession. "We have something to ask of you," said they, addressing the Tekin. "The Lucky Rock is of no value to you, and our countrymen, who have heard much about it are desirous to see it. We pray you, therefore, to let us take it away."

Being willing to please his new allies, Yulun granted the envoys their request, but the rock was so large that they found it was quite impossible to carry it away bodily. They therefore caused fires to be lit around and upon it, and when the stone was hot they soused it with vinegar. Instantly it split to pieces, and the crafty envoys carried off their spoil. As they moved away with their burdens the whole kingdom was convulsed; the birds and beasts from every tree, forest, and plain set up a wail of lament, and on the seventh day death struck the Tekin Yulun low. From that time the people no longer dwelt in peace. Sovereign after sovereign followed each other to the grave in quick succession, and their enemies compassed them in on every side. Thus the nation went from bad to worse, until Parshu Urte arose, who was the nine hundred and seventieth sovereign who had sat on the throne. In his days the Khitans gained dominion over the land, and it was to avoid their tyranny that he threw himself into the arms of Temuchin. His offer of support was readily accepted by Temuchin, who gave his daughter

in marriage to Urte's son. On many fields of battle, notably in a campaign against the Uighurs, Urte fought side by side with the Mongols, and after the defeat of the Merkits above spoken of, he took part with his new allies in an invasion of the kingdom of Hea (1205). In this campaign success attended the arms of the allies. The strong stockade of Laile was taken after an obstinate resistance, and the city of Losil,[1] together with the inhabitants thereof, fell into the hands of the invaders.

At the conclusion of this war, as Temuchin was leading his troops on their homeward march, he chanced to see a shepherd boy bowing, dancing, and prostrating himself before his cap, which he had put on the top of a shepherd's staff stuck in the ground. The strange sight roused the curiosity of Temuchin, and he rode up to the boy and asked him the meaning of his conduct. "I have heard," replied the lad, "that when two men meet, the younger bows and shows reverence to the elder, and as I was by myself, there was nothing left but my cap to which I could show

[1] Lŏ-sze.

deference. In so doing I was but following the example of courtiers."

Amused with the boy's answer Temuchin inquired who he was, and learned that his name was Chakan, and that his father was a minister of the King of Hea. He was further told that in the minister's household there was a certain favourite concubine who was so harsh and unkind to Chakan that he preferred tending sheep on the plain to dwelling under the same roof with her. Pitying his condition Temuchin took the lad home with him, and recommended him to the care of Berte Fujin, his wife. At first the change of life did not suit the tastes of the boy. He longed to be back in the desert with his sheep, and when night came he would leave his tent and stretch himself on a mat spread on the ground with the sky for his covering. One night as he was thus lying with his shoes beside him his slumbers were disturbed by an owl which persistently hooted close to his ear. At last he threw one of his shoes at the bird and killed it on the spot. In the morning when Temuchin heard of the adven-

ture he shook his head. "That bird," said he, "was your good genius, and you did very wrong to kill it." Fortune, however, continued to smile on the shepherd boy. Temuchin gave him a wife from his own household, and in return for the favours heaped upon him he succeeded in rendering his patron signal services in the field. His nomadic training had well qualified him for the duties of a scout, and subsequently on the occasion of the capture of Yunchung, his report of the Yayhu Pass and of the troops defending it induced Temuchin to lead the attack against it, which proved so completely successful. His name will occur again in the record of the Mongol campaigns.

Now in the year 1206 the power of Temuchin had so mightily increased that he felt the time had arrived when he should proclaim himself the ruler of an empire. He therefore summoned the notables of his kingdom to an assembly on the banks of the Onon, and there on the spot where he first saw the light of day he assumed the imperial title. At the same time he established the White Banners of the Nine Pennons,

and at the request of the assembled chiefs he took the name of Jenghiz[1] Khan. In the sixth year of the reign of Taiho of the Kin dynasty, and the second year of the reign of Kaihe of the Sung dynasty this event took place.

Having thus assumed imperial sway, he hastened to justify the assumption by leading the assembled chiefs against his old enemies, the Naimans. And it chanced that he encountered the Khan while he was on a hunting expedition. The chances of war were therefore at the outset on the side of Jenghiz, who lost not a moment in attacking his enemy. The battle was speedily decided; the Naiman army was routed, and Polo the Khan fell into the hands of the Mongols. The misfortune which thus overtook Polo, vacated the Naiman throne, and Kushlek,[2] the son of the former Khan, Tayang, was proclaimed Khan in his stead; but the defeat which had befallen the tribe was so complete that Kushlek, despairing of being able to stand alone, fled with Toto, the Merkit Khan, to the river Irtish.

With the fall of the Naimans disappeared every

[1] *Sinice* Ching-sze, *i.e.*, Perfect Warrior. [2] Koo-tsoo-luy.

formidable opposition to the Mongol rule in all the regions round about, and Jenghiz, therefore, began to contemplate the possibility of being able to avenge the wrongs which he believed himself to have sustained at the hands of the Kin emperors. In this project he was encouraged by some Kin prisoners who had fallen into his hands, and who described their sovereign as having forfeited the affection of his people by his pride, his vices, and his tyranny. But, notwithstanding the weakness thus indicated, Jenghiz knew well the difficulty of overturning a throne which had been established for several generations, and which was supported by a fixed order of government, and he therefore determined to postpone the carrying out of his scheme until he had more completely consolidated his power.

Meanwhile, in recognition of the signal service which had been rendered him throughout his whole career by Muhule and Purshu, he created them princes on his right hand and on his left. "It is to you," he said, addressing them, "that I owe my empire. You are and have been to me as the shafts to a carriage, or the arms to a man's

body. I pray that you may never falter in your attachment to me."

As a step towards his intended invasion of the Kin Empire, Jenghiz, in the autumn of 1207, marched against Western Hea, and captured the stronghold of Hwunlohai, while, to secure his rear, he despatched Alertan and Powla [1] on an embassy to the Kirghiz [2] (?). About this time also he received envoys bearing famous falcons as gifts from the tribes of Eternale and Alertan.

In the spring of the following year (1208), Jenghiz renewed his attack upon Western Hea, and when the summer came on he retired to Lungting to escape the extreme heat. While there, news reached him that Toto and Kushlek, the Merkit and Naiman Khans, were actively preparing for war, and as soon as winter set in, therefore, he marched against them. On the way his advanced guard met the Oirat [3] tribe, which submitted to him, and whose chief volunteered to guide his army to the Merkit and Naiman encampment on the river Irtish. Here a great battle was fought, which resulted in the complete

[1] Paou-la. [2] Ke-leĭh-keĭh-sze. [3] Wei-la-tĭh.

overthrow of the allies. Toto was among the slain, and Kushlek fled to the Khitans.

The growth and confirmation of Jenghiz's power constantly attracted allies to his banner, and in the spring of 1209 the ruler of the kingdom of Hwayhor[1] gave in his allegiance to him. While the negotiations of peace were going on between the two sovereigns, Toto's son, bearing his father's head, came to the king of Hwayhor to enlist his sympathies and support against Jenghiz. But the king, rightly deeming that the friendship of Jenghiz was likely to be of more value than an alliance with Toto's disorganised forces, would have nothing to say to him, and drove him and his followers away. This circumstance he took care to relate to Jenghiz, and he emphasised the narration by accompanying it with countless rare and costly gifts.

Jenghiz was now free to invade Hea, and without loss of time he marched an army into his neighbour's territory. His forces were opposed by the son of the king, Legan, who had been especially appointed for the service, but the prince

[1] Hwuy-ho-urh.

was defeated, and General Kowlingkung was among the prisoners who fell into the hands of the Mongols. This success was followed by the capture of the Wuleanghai pass through the Great Wall, on which occasion the imperial tutor, Sepeshe, was taken prisoner. The fortress of Emun, "The Barbarian's Gate," was the next to fall, and the Mongols then crossed the Yellow River, and laid siege to Ning-hea Fu, in Kansuh. Finding the city too strong to take by assault, Jenghiz tried to turn the waters of the river into the town, but the current burst the artificial banks which he had erected, and flooded his own camp so destructively that he was obliged to raise the siege. Thereupon he determined to gain his end by peaceful means, and sent an envoy into the city to invite the king to treat with him. To this the king agreed, and in token of his friendship he gave Jenghiz his daughter to wife.

In 1210, as soon as the rigour of the winter was over, the Kins attacked the entrenchment of Wushowpow,[1] on the Yellow River, whereupon Jenghiz sent General Chépé against them with

[1] Woo-shaou-paou.

orders to advance eastward if he should succeed in overcoming the invaders.

Now, it was so that when the Mongols were tributary to the Kins, the reigning emperor sent an ambassador named Yuntse to receive the usual tribute from Jenghiz at Tsingcho.[1] But Jenghiz despised the envoy for his imbecility, and so omitted the usual ceremonies of welcome. Exasperated at this treatment, Yuntse returned to his master, and requested him to send troops to punish his insolent vassal. The emperor, however, declined to enter upon so difficult a campaign on such a pretext; and shortly afterwards, when he was gathered to his fathers, he bequeathed the succession to the throne to the outraged envoy Yuntse. In accordance with the usual practice, on the accession of Yuntse, an envoy was dispatched to Jenghiz to announce the coronation of the new emperor. "And who is your new sovereign?" asked the Mongol chief. "Yuntse," answered the ambassador. On hearing this despised name Jenghiz turned towards the south, in the direction of the Kin capital, and spat on the

[1] Tsing-chow, the modern Kuku Khoten, in Tartary.

ground. "I thought," said he, "that your sovereigns were of the race of the gods, and do you suppose that I am going to do homage to such an imbecile as that?" Without another word he mounted his horse and rode away to the north. Now, when Yuntse heard what had happened, he was exceeding wroth, but fearing to declare open war against Jenghiz, "I will wait," said he, "until he comes with his tribute, and then I will slay him with his followers." But Jenghiz, who now felt that there was a gulf between them, prepared himself for battle, and sent General Chépé, as mentioned above, to harass the northern frontier of his new enemy.

In the spring of the following year (1211), while the Mongols were encamped on the river Keloor, Asilan Khan, the chief of the Halalus from Turkistan, and Etuhu, the chief the Hwayhors, offered their submission and services to Jenghiz. In the second month, at the head of his forces, with which were embodied these new recruits, Jenghiz marched once more against the Kins. Prior to this the Kin general, Nahamaichu, seeing that the Mongols were making every

preparation for war, such as manufacturing large quantities of arrows, and bestowing special care on the drill of their cavalry, warned his sovereign of the impending danger. But Yuntse would not be persuaded, and cast Nahamaichu into prison as an unpatriotic alarmist. Scarcely, however, were the doors closed upon the prisoner when the Mongols crossed the frontier and advanced towards Yunchung.[1] To gain their object they were obliged first of all to make themselves masters of the Yayhu Pass, and Chakan, above-mentioned, who was familar with the country, was sent forward to spy out the state of the enemy. His report of the inefficiency of both foot and horse being such as to justify an immediate attack, Jenghiz instantly advanced and carried the position by assault. Following on this success the important passes of Yunchung and Chewyuan fell into his hands, and he further captured and destroyed the district cities of Tashuy and Lo.

The Kin emperor, Yuntse, now became thoroughly alarmed, and having released the

[1] The modern Ta-tung Fu in Shense.

general Nahamaichu, he sent him with a message of peace to Jenghiz. But Jenghiz peremptorily refused to listen to his proposals; and the Kins, therefore, seeing that a continuance of the war was inevitable, strengthened the entrenchments at the stockade Wushowpow, of which they had previously gained possession. These defensive measures were, however, unavailing. In the seventh month General Chépé again advanced to the attack. This time his onslaught was successful, and Wushowpow, together with the camp of Wuyue, fell into his hands. Meanwhile Jenghiz advanced against the main Kin army, which was posted at the meeting of the waters near Suenping.[1] The battle was well contested, but the Mongols were victorious along the whole line; and, flushed with victory, they pushed on to the prefectural city of Terhing,[2] which they captured. On receiving news of this disaster, the garrison of the Kuyung Pass through the inner Great Wall took to flight, pursued by General Chépé, who followed them

[1] In the modern prefecture of Seuen-hwa.
[2] Tih-hing, the modern Paou-gan Chow.

southwards through the wall, and advanced on the capital.

In the tenth month Jenghiz made a raid upon the Kin pasture-grounds, and carried off a number of horses. At this time the Leau chief, Yaylu Ako, came to Jenghiz and offered him his submission. Encouraged by this defection from the province of Leautung,[1] Jenghiz ordered his sons Juji, Jagotai, and Oghotai, to advance eastward on separate lines of march. In fulfilling these instructions, the three princes captured Wu,[2] So,[3] and other sub-prefectural cities, and when winter set in they encamped their forces on the northern frontiers of Kin. This successful advance gained them many adherents, and not a few Kin officials, deeming the Mongol power to be in the ascendant, transferred their allegiance to the sons of Jenghiz.

The attitude of the inhabitants of Leautung began now to give the Kin emperor some uneasiness, and he sent an envoy to claim a

[1] Parts of modern provinces of Monkden and Chili.
[2] To the north-east of Shin-che Heen in Shense.
[3] In Sŏ Chow in Shense.

renewed expression of allegiance from Yaylu Lewko, a scion of the Leau royal house, who was the principal man in the province. But Yaylu Lewko, perceiving that the power of the Kin dynasty was on the wane, and desiring to wrest again the province from its clutches, refused to swear fealty to his nominal sovereign; and, having gathered together a large army proclaimed himself generalissimo, with a General Eta as second in command. This movement met with great success, so much so, that the "tents of the troops covered more than a hundred Chinese miles of country." While matters were in this state, Jenghiz sent General Chépé to invade Leautung, who, meeting with Yaylu Lewko, asked whither he was going. Finding himself in presence of a superior force, Lewko thought it prudent to dissemble his intentions, and replied, "This is the Leau army, and I go to offer my submission to the Great Emperor. I should have come before, but the roads are so bad and my horses are in such a wretched condition that I have been detained."

"My mission," said Chépé, "is to subdue the

Nuchis, and I look upon it as a providential chance that I have met you. Come now, therefore, and let us join forces." To this Lewko assented, and it was arranged that they should confirm the agreement by an oath. The two chiefs, therefore, ascended a peak of the Golden Mountains,[1] and having sacrificed a white horse and a white cow, they broke an arrow between them, and, facing northward, vowed a vow, by which Lewko bound his fortunes to those of the Mongol Empire, and Chépé in return undertook to propose to Jenghiz that, after the conquest of Leautung, that province should be granted as a fief to Lewko.

The Kins now sent an army of 600,000 men against Lewko, and proclaimed on high that for every pound of his bones they would give a pound of gold, and for every pound of his flesh, a pound of silver. With the assistance of his allies, the Mongols, Lewko defeated the Kin army in a pitched battle; and having reduced the province to order, he received the title of king from the hands of Jenghiz, who also conferred the rank of queen on his concubine Yoloshe. Finding force unavailing against the rebel, the Kin

[1] The Altai Mountains.

emperor sent an envoy to attempt to buy him over, but neither was this manœuvre successful, and the envoy returned, strongly impressed with the opinion that Lewko was too firmly seated on his throne to be easily overturned. This report only added to the rage of the emperor, who, determining to make yet another attempt at coercion, despatched an army of 400,000 men against the rebellious province. But the same adverse fate which had overtaken the former invading force befell this one also, and the General Wannu, after suffering a disastrous defeat, fled with the remnants of his army to the Eastern Capital.[1] Lewko now took up his residence at Heenping, to which town he gave the name of Chungking, or Central Capital.

Meanwhile, Jenghiz had been pursuing a career of conquest in China, and having made himself master of the sub-prefectural cities of Chang and Hăng[2] in the province of Chili, a portion of his army, under the command of Muhule, advanced against Fucho.[3] On arriving near the city, Muhule

[1] The modern Fung-teen Foo, or Moukden.

[2] In Seuen-hwa Foo.

[3] The modern ruins of Kharabalgasun, about thirty miles from Kalgan, on the road to Kiachta.

found the Kin army, numbering 400,000 men, placed in order of battle in a strong position to the north of the Yayhu Pass.[1] Fully alive to the difficulties in his path, he chose a number of "dare-death" warriors, and with these charged in with a loud shout on the enemy. The emperor's standard waved over the heads of the horsemen, and nothing could withstand their impetuosity. The Kin ranks were thrown into disorder, and though the men fought bravely they soon turned and fled, and the defeat became a rout. The Mongols followed in pursuit of the fugitives as far as the river Hwuy, and countless corpses strewed the line of retreat.

Jenghiz now had to meet a fresh Kin army, 300,000 strong, under the command of the Generals Hoshéle and Kewkeen. The two forces met at Kwanertsui, and the Kins fled before their enemies. Following up these successes, Jenghiz laid siege to the Western Capital[2] in the autumn, and succeeded in enticing the Kin general, Gotun, who had been sent to raise the siege, into

[1] To the north-west of Seuen-hwa Foo.

[2] The modern Ta-tung Foo.

the Meyu Pass, where he literally exterminated his troops. Having thus rid himself from all danger from the rear, he renewed the siege, but being wounded by an arrow in an engagement under the walls, he withdrew with his troops into Mongolia. Profiting by the advantage thus offered them, the Kins recovered from the Mongols the cities of Seuen-ping, and Terhing Foo, and several fortified positions.

In the ninth month of the same year, Jagatai made himself master of the sub-prefectural city of Fungshing,[1] and three months later General Chépé made an ineffectual attack on the Eastern Capital (Moukden). Finding the city too strongly fortified to be taken by open assault, Chépé withdrew his troops as though he had given up the enterprise, but returning secretly at the dead of the night, he made a furious onslaught on the town, and captured it by a *coup de main.*

In the following year (1213) Lewko had himself proclaimed king of Leautung, and took for the title of his reign the name of Yuentung. In the autumn, Jenghiz, who had recovered from his

[1] In Seuen-hwa Foo.

wounds, was again at the head of an army in Northern China, and having captured the prefectural city of Suenter,[1] he led his troops to the attack of Terhing. The storming parties were led by Tulay and Tseke, Jenghiz's son and son-in-law, who were the first to set foot within the walls. The city having been entered, victory declared on the side of the Mongols, whose banners were soon floating above the battlements. From Terhing Jenghiz marched to Hwailai,[2] in front of which town he found the Kin army, under the command of General Kowke, drawn up in battle-array. Flushed with victory, the Mongols at once engaged the enemy, and carried everything before them. The Kins were utterly routed, and were pursued by the Mongols as far as the "Old Northern Pass"[3] through the great wall. Having thus disposed of the main Kin army, Jenghiz advanced on Cholu,[4] but fearing to leave the Kins in possession of the Kuyung Pass in his rear, he left Koteputsę with a force to mask it.

[1] The modern Seuen-hwa Heen.
[2] Huae-lae, in Seuen-hwa Foo.
[3] Koo-pǐh-kow.
[4] Forty li to the south of Paou-gan Chow.

At this time the successes of Jenghiz began to sow seeds of secession in the ranks of his enemies, and so terrible had his name become that General Hushahu, who was commanding at the Western Capital (Tatung Foo), evacuated the city and fled at his approach. Meanwhile Jenghiz advanced out of the Tsilking Pass,[1] and after having defeated a Kin army at Wuhwéling, captured the sub-prefectural cities of Cho[2] and E.[3] The example which had been set by Hushahu was now followed by Wulanpar, the Khitan commander at the "Old Northern Pass," who retired from that position without striking a blow. At the same time General Chépé carried the Kuyung Pass to the north-west of Peking by assault, and effected a juncture with the force under the command of Koteputse.

After his retreat from the Western Capital, Hushahu retired to the court of his sovereign, and having there entered into a conspiracy with other officers as treacherous as himself, he broke

[1] Tsze-king, to the west of Yih Chow, in Chili.
[2] The modern Chŏ Chow.
[3] The modern Yih Chow, in Chili.

into the palace and slew his master. At the sound of the tumult, the favourite wife of the murdered emperor seized the seal and fled into the recesses of the hareem. But Hushahu and his co-conspirators were not the men to hold anything sacred, and they followed the flying lady, determined to secure the all-important emblem of power. With heroic fortitude Ching-she resisted their demands, and, as long as she was able, their violence, and she only gave up her charge with her life. Armed with the seal of authority, Hushahu set it to an edict proclaiming Prince Sun emperor in the place of his father. If Hushahu thought by this exchange of sovereign to retrieve the fortunes of his country, he was terribly mistaken. Having secured a firm footing within the Great Wall, Jenghiz despatched three armies in the autumn to overrun the empire. One force on the right commanded by his sons Juji, Jagatai, and Oghotai marched towards the south; the left wing under his brother Hochar, Kwangtsin Noyen, and Chotseteposhi advanced eastward towards the sea; while Jenghiz and Tulay with the centre directed their course in a

south-easterly direction towards the province of Shang-tung. Complete success attended all three expeditions. The right wing advanced as far as Leŏ in Honan, and after having captured more than twenty-eight cities[1] rejoined headquarters by the great western road. Hochar made himself master of Sucho, Pingluan, and Lease, and Jenghiz halted only when he had subjugated the whole line of country as far as to Tăngcho on the Shantung promontory, and reduced to submission twenty-eight cities.[2]

While Jenghiz was thus waging a successful war, Muhule laid siege to Mecho.[3] After a protracted resistance the city was taken by assault,

[1] Paou, the modern Tsing-yuen Heen, in Paou-ting Foo; Suy, Gansŭh, Ganting, Hing, Ming, Tsze in Chili; Seang, Wei-hwuy, Hwai, Măng, Leŏ in Honan; Tsĭh, Loo, Leaou, Tsin, Ping-yang, Tai-yuen, Keĭh, Heen, Pă, Fun, Shĭh, Lan, Hin, Tae, Woo in Shense.

[2] Heung, Pă, Mŏ, 35 li to the north of the modern Jin-kew Heen; Gan, 25 li to the north of the modern Woo-keaou Heen, Ho-keen, Tsăng, King, Heen, Shin, Ke, Le, Ke, and Kae in Chili; Hwa, 20 li to the east of the modern Hwa Heen in Honan; Găn, Pŭh, Pŏ (the modern Lew-ching Heen), Tse (the modern Tsening Chow), Tae-gan, Tse-nan, Pin, Tae (the modern Hwuy-min Heen), Yĭh-too, Tsze (the modern Tsze-chuen Heen), Wei, Tang, Lae, and E in Shantung.

[3] In Choo-ching Heen, in Shantung.

and the inhabitants suffered the usual Mongol penalty for the crime of resistance, and were "butchered." The desertion of Sheteene and Seowpoter at this juncture was a serious loss to the Kins, and so high was the value set upon their secession by the Mongols that Muhule conferred upon them the rank of Wanhu.[1] In the winter of 1213 Jenghiz retired with his three armies to the neighbourhood of the Capital and encamped on the Tako River. At this time all the country north of the Yellow River, with the exception of the capital and some ten cities,[2] was in the hands of the Mongols.

In the spring of the following year the Mongol generals, who had been within sight of the capital for some weeks, were eager to measure their strength with that of the garrison. Jenghiz, however, was desirous of avoiding any risk by which his prestige might be injured, and he, therefore, sent an envoy to the Kin emperor, saying, "All your

[1] A commander of 10,000.

[2] Tung, Shun (the modern Shun-e Heen), Chin-ting (the modern Ching-ting Heen), Tsing (the modern Tsing Heen), Wŭh (the modern Chaou Chow), Ta-ming, Tungping in Chili; Tĭh (the modern Ling Heen) in Shantung; Pei, and Hae Chow in Keansoo.

possessions in Shantung, and the whole country north of the Yellow River, are now mine, with the solitary exception of Yenking. By the decree of Heaven you are now as weak as I am strong, but I am still willing to retire from my conquests; as a condition of my so doing, however, it will be necessary that you distribute largess to my officers and men to appease their fierce hostility." These terms were so much more favourable than the Kin emperor had dared to hope for, that he willingly accepted them; and as a peace-offering he presented Jenghiz with a daughter of the late emperor, another princess of the imperial house, 500 youths and maidens, and 3000 horses. At the same time he sent his minister Fuhing to escort the Mongol conqueror out of the Kuyung Pass.

No sooner had the Mongols passed beyond the Great Wall, than the Kin emperor, fearing to remain any longer so near the Mongol frontier, moved his court to Peenleang (Kaifung Fu) and left Fuhing and General Mujen Tsinchung in charge of Shochung, the heir-apparent, at the capital. This transfer of capital appeared to Jenghiz to indicate a hostile attitude, and he therefore prepared to renew the campaign. Soon

afterwards the Kin general, Choto, went over with his troops to the Mongol army, which had already passed southward through the Great Wall. This last desertion came at a time when troops were wanted for the siege of the capital, and Choto was therefore sent with his followers to swell the ranks of the forces under Generals Samuka, Shumulu, and Mingan, who were encamped under the walls. Jenghiz took no part in the campaign of this year, but rested on his laurels at Yurlo[1] in Mongolia. In the autumn the heir-apparent made good his escape from the capital to Peenleang, and later in the year Muhule, who was waging war in Leautung, captured Kowcho,[2] Lutsung, and Kinpo. About the same time Changking of Kincho, at the head of the Gulf of Leautung, murdered the collector[3] of revenue, and having proclaimed himself king of Linhai, sent messengers to Jenghiz, announcing his adhesion to his cause.

In the following year (1216) the Kin general, Fucha Tsekin, commanding at Tungcho,[4] on the

[1] Yu-urh-lo.

[2] Kaou Chow, to the south-west of the right division of the Kartsin Mongols who lived west of Tsakhar.

[3] Tsĕĕ-too-she.

[4] Tung Chow.

Peiho, deserted to the Mongols, and received the rank of general from his new allies as a reward of his defection. In the second month Muhule, who was laying siege to the Northern Capital,[1] was attacked by the Kin general Yintsing, who issued out of the city at the head of 200,000 men against the besiegers. For many hours the battle was fiercely contested, and at last the Kins fled defeated, leaving 80,000 dead on the field. Meanwhile the provisions in the city became exhausted, discontent began to show itself in the garrison, and finally the Khitan soldiers, headed by their general, Wukule Eletuhu, murdered the commandant, Yintsing, and surrendered the city to the Mongols. At first Muhule, who was very wroth at the protracted resistance which had been offered him, was inclined to raze the city to the ground, but his generals dissuaded him, saying, "The Northern Capital is the most important position in Lease, and if, after having accepted its surrender, you destroy it, how can you expect other cities to follow its example?"

The city was, therefore, spared, and Wukule Eletuhu was left in command as a reward for

[1] The ancient Ta-ning Ching in Leause.

having surrendered the town; but Muhule, deeming it possible that a man who had once been traitor might play the same part again, left a large force to watch him. The wise clemency shown to the Northern Capital soon bore fruit, for it happened that almost immediately afterwards the commandant of Hing-chung Fu[1] followed Wukule's example, and received a like reward. The loss of the Central Capital[2] was such as the Kins could not tamely submit to, and they, therefore, sent a large army under the command of the minister, Leying, to relieve it. Hearing of the approach of this force, the Mongols put themselves in battle array near Pacho, and after a severe engagement with the advancing host, gained a decisive victory over them.

Jenghiz, who had again taken the field, now captured the sub-prefectural cities of Tsing[3] and Shun,[4] and in order to prosecute his campaign with more complete prospects of success, he ordered Changking to bring ten divisions from the Northern

[1] A city of the Tumed tribe to the north-west of Ning-yuen.
[2] The modern Peking.
[3] The modern Tsing Heen, in Chili.
[4] The modern Shun-e Heen, in Chili.

capital to swell his ranks. But Changking refused to obey the order, and Muhule seeing that his submission was insincere, sent Seowyeseen to inspect his troops. On arriving at Pingcho,[1] Seowyeseen was told that Changking was ill, but discrediting the report, he forced his way into his palace, and was just in time to seize the rebel in the act of flight. No trial was needed to prove the treachery of the prisoner, and he was put to death on the spot.

The instant the news reached Kincho, Changking's brother, Che, seized that city, and pillaged Hingchung Fu. Muhule now marched against this new rebel, and in the first place encountered an army led by Changking's son, Tungping. When he had arranged the order of battle, he addressed the archers, saying, "The infantry of the enemy have no armour, and they are, therefore, quite unable to withstand your arrows. Fire on them with all your skill." He then gave the word to the cavalry to charge, and they overthrew the rebel host with great slaughter. Tungping was among the slain, and 12,800 officers and men

[1] Pingchow in the modern Loo-lung Heen.

were left dead on the field. Muhule then advanced upon Kincho, and gave battle to Che, who marched out of the city to meet him. Again the Mongols were successful, and the rebels fled, having sustained a loss of 3000 slain, and a countless multitude who were drowned.

And it was so that so great was the terror which the Mongol arms inspired, that the Kin general, Fuhing, who was commanding at the capital, committed suicide by taking poison, and the next in command, Mujen Tsinching, evacuated the city. Thus was General Mingan able to march in and take possession without having to strike a blow. As the summer advanced, Jenghiz retired to Leangking, in Hwancho,[1] to rest his troops, and from thence he sent Hutuko to make a list of the treasures captured in the capital. To this place also came the Kin general, Shésew, who had commanded the entrenchments at Hunglo Shan, and offered his sword to Jenghiz. In accordance with the practice he had adopted in China, the Mongol chief promoted him to be collector of revenue at Kincho, in Leautung.

[1] The modern Koo-urh-too Pa-urh-ho-sun, in Mongolia.

Jenghiz now determined to send another embassy to the Kin emperor, and he, therefore, commanded Ekele to go to him, and to say, "Every city north of the river, and in Shantung, are now mine. Resistance has become useless, and if you will abdicate your throne, I will make you king of the country south of the river, and will leave you in peace." But he would not. Therefore Jenghiz ordered Sheteene to recommence hostilities; and, as an incentive to his generals, he presented each with a golden "tiger"[1] tablet. Then went Sheteene forth, and in the eighth month he took Pingcho, and at the same time the Kin minister, Kechu, surrendered. Meanwhile Muhule marched against Kwangning Fu,[2] and subdued it, this making the eight hundred and sixty-second city which had fallen into the hands of the Mongols.

Now it came to pass that in the 10th month the Kin governor, Puhe Wannu, took Leautung and proclaimed it the kingdom of Teenwang,

[1] On these tablets was engraved the figure of a crouching tiger, above which were placed one, two, or three pearls, according to the rank of the recipient.

[2] The modern Kwang-ning Heen, in the department of Kin Chow.

adopting for his Neenhow, after the manner of Chinese emperors, the characters Teentai.[1] This was a direct infringement of the rights which Jenghiz had already conferred on Yaylu Lewko, who was much alarmed at the success of his rival. No sooner, therefore, did the news of the Kin governor's victory reach him than he started for the capital to lay his case before Jenghiz, by whom he was well received, and who conferred a place about the court on his son. About this time, also, Sheteenseang captured the city of Hingcho,[2] when the collector of revenue, Chow-shoyu, was taken prisoner.

In the spring of the following year—that is to say, 1217—Jenghiz retired for a while to his travelling palace on the Luko[3] River. With the advance of summer, however, he again took the field and made a successful raid on Tsowcho[4] and the defile of the mountain Ho, the Atlas of China. Later in the year he despatched Sanle Bahadur and others at the head of a force from Western Hea, to march on Peenleang through the

[1] Teen-tae. [2] The modern Hing Heen in Shense.
[3] To the west of the modern Peking. [4] Tsaou Chow.

Tung Pass.[1] But this pass, which has so often turned back the tide of war, proved too strong for them, and they, therefore, attempted to turn it by a flank-march. With this object they took a circuitous and difficult route over the mountains into the province of Honan, and captured the city of Jucho.[2] From this point they determined to make the passage across the turbid waters of the Yellow River, and being without sufficient boats, they constructed a bridge by lacing their spears together, and filling up the interstices between them with stones and earth. By means of this contrivance every man crossed over dryshod, and when once on the opposite shore the Mongol generals advanced without delay on Peenleang. While this movement was in progress in Central China the Kin general, Puhe Wannu gave in his allegiance to Jenghiz, but shortly afterwards finding a favourable opportunity to throw off the yoke of his new sovereign, he rebelled against the Mongol chief, and usurped authority over Eastern Hea. Now it was so that while as at this time Muhule laid

[1] On the Yellow River. [2] Joo Chow.

siege to Kincho, Changche, who having gone over to the Kins, was on his way to the Northern Capital was lodging within the city. Rightly judging that the town would ultimately be compelled to yield to the attacking force, this "turncoat" resolved to repeat his former act of treachery, and gave himself up into the hands of Muhule. But Muhule, probably deeming that no faith was to be placed in the loyalty of such a double-dyed traitor, ordered his immediate execution. Disorder was now conspicuous throughout all the districts which still obeyed the Kin rule, and suspicion, the offspring of fear, was spread through all ranks. At one time a cry was raised against the Buddhist priests as traitors to their country, and this was followed by a fearful massacre, which was carried out under the superintendence of General Shegowtun, who, however, was destined shortly to pay the penalty of his misdeeds, for on entering the Tung Pass he was murdered by the hand of an assassin.

In 1218 Jenghiz appointed Muhule generalissimo of the forces, and prince of the kingdom

of Lu. On the occasion of investing this trusty chief with new honours, Jenghiz, addressing the assembled officers, said—"North of the Taihing Mountains I am supreme, but all the region to the south I commend to the care of Muhule." He also presented him with a chariot and a banner with nine scalops. As he handed him this last emblem of authority he spake to his generals, saying, "Let this banner be to you an emblem of sovereignty, and let the orders issued from under it be obeyed as my own."

Having now made up his mind to prosecute the war in Honan, Jenghiz appointed Hing Shings (surveyors?) to make a map of China, and at the same time he despatched Muhule against those cities in Chili and Shantung which still held out. With alacrity the redoubtable Muhule took the field, and before the year was out he captured the city of Suyching (the modern Gansuh Heen), Lecho, Taming Fu, Tungcho, and Tingcho in Chili, and Etucho, Lintsilcho,[1] Tangcho, and Laicho in Shantung. Beyond these limits he further secured for Jeng-

[1] The modern Lin-tsze Heen.

hiz the cities of Meenching, Lu, and Me. During this campaign the losses among the Kin generals from death and from desertion were numerous.

In the autumn of the following year (1219) the Mongol troops marched through the Tsil-king, or Judas-tree, Pass, and encountered a force under the renowned Kin general Changju. The battle which was obstinately contested on both sides ended in the victory of the Mongols, by whom the now captive Changju was restored to his former post. Having secured this pass, Muhule advanced from the Western Capital (Ta-tung) into Shense, and took by storm, among other cities, those of Taiyuen, Pingyang, Hin, Tai, Tsih, Lu, Fun, and Ho. During these operations the Kin general Wukulun lost his life, and the vice-president, Lehwa, in despair at the success of the Mongols, committed suicide. On gaining possession of Yentu (the modern Peking), Jenghiz had saved alive the imperial household, among whom was Yaylu Chutsai, a member of the Khitan royal house, with whose appearance Jenghiz, the conqueror, was so struck that he wished to attach him to his person. "Leaou and Kin,"

said Jenghiz to his prisoner, "have always been enemies, I have now revenged you." "My father and grandfather," said Chutsai, "served the Kins, and I cannot be unfaithful." His scruples, however, were overcome, and he remained at Jenghiz's court and received from his new master the name of Wurtusahala, or "Longbeard." Being a man of considerable learning he was constantly consulted by Jenghiz in all affairs of state, and his powers of divination were frequently called into requisition by his superstitious Mongol chief. It is related of him that during the campaign against the Sultan of Khuarezm he foretold the manner of death which was to overtake that sovereign, and that he read aright the meaning of a comet which appeared, and which he interpreted as foreshadowing the death of the Kin emperor. To his praise it is to be said that he always used his influence over his Jenghiz on the side of mercy, and when in the Irongate[1] Pass Jenghiz encountered an unicorn, Chutsai took advantage of the Mongol's fear at the appearance of the monster to turn him from further slaughter.

[1] The Derbend Kaluga, a pass in the Karatag Mountains.

"This animal," said he, "has been sent from Heaven to warn you that if you are the Son of heaven, all the peoples of the earth are your children, and heaven abhors the sight of their bloodshedding." When cities and districts fell into the hands of the Mongols, instead of following the example of the army and carrying away captive men and women, Chutsai possessed himself of all the books and medicines he could find, and to such good account did he turn these prizes that he is said to have saved thousands of lives during times of epidemics, by his medical skill.

In the neighbourhood of Powting Fu, however, the Kins still showed some signs of vigour, and General Wuseen made a determined attack on Manching, where Changju was commanding. In the battle which ensued Changju was shot by an arrow, and the cry instantly arose among the Kin soldiery, "The Mongol general is wounded." But Changju, disregarding the pain caused by the arrow, threw open the gates and headed a sortie against the attacking force with such skill and judgment, that the Kins were completely routed.

Jenghiz now sent an expedition against Western Hea, and laid siege to the capital, upon which the king, Le, fled to Seleang.[1]

While the Mongols were thus occupied in China, Lewko, the king of Leautung, invaded Corea, and took the city of Keangtung. In this emergency the king of Corea applied for help to Jenghiz, who instantly sent an army to his succour, in return for which aid the king submitted himself to the Mongol chief, and sent tribute to his court.

Shortly after this Changju again met Wuseen in the field and again defeated him, after which he took Keyang, Kuyang,[2] Chungshan,[3] and other cities. In the summer of this year some envoys who had been sent by Jenghiz to Muhammed, the ruler of Khuarezm, were murdered by order of the latter, upon which Jenghiz immediately advanced westward and took the city of Gotala,[4] where he captured the chief Hacher-chelanto.[5]

[1] The modern Leang-chow Foo in Kansuh.
[2] The modern Keuh-yang Heen in Chili.
[3] In the modern department of Ting Chow in Chili.
[4] Otrar. [5] Inaljuk (?).

In the autumn Muhule took forcible possession of Kohan, Ke, and Heen, with other cities in Shense, and butchered their inhabitants.

In the spring of the following year Jenghiz, following up his first victory in Central Asia, took the city of Puha,[1] and two months later Tashkend[2] fell into his hands. Content for the time with these successes, he summered his troops on the Hesheletesze River.[3] In the autumn he again placed himself at the head of his army, and added the city of Wotolor to his other triumphs.

While the campaign was thus progressing in Central Asia, Muhule was not idle in China. The Mongol banner took the place of the Kin standard on the walls of Puching, and Wuseen, wearied with uselessly resisting the Mongol arms, went over to their camp and surrendered the city of Chinting into their hands. According to the custom adopted by Muhule, this desertion was rewarded by an office, and Wuseen was appointed as deputy-commander of the western division north of the river, with Sheteene as his chief.

It was at this time that Yenshe of Tungping,

[1] Nur (?). [2] Tă-sze-kan.

[3] Between Samarcand and Nakhsheb.

at the head of 300,000 inhabitants of Changte,[1] Taming,[2] Tsil, Ming, and other cities, went over to the Mongols. This defection encouraged Muhule to attempt the capture of Tungping,[3] but contrary to his usual experience the attack was unsuccessful; and as the possession of the city was of no great strategical importance, he contented himself by masking it with the forces under Yenshe, while he himself laid siege to Tsu and Ming.[4] While engaged in these operations he still had sufficient troops to overrun the country north of the river. It was in this campaign that the Kin general Wanyen Weiko lost his life.

While Muhule was thus prosecuting the war in China, Jenghiz was leading his victorious armies into Central Asia. The spring of 1221 saw him master of Bokhara, Samarcand, and other cities; while to the sword of his son Juji fell, among other towns, those of Yangkekan[5] and Parchang.[6] As the summer advanced, wearied with slaughter, Jenghiz established his camp in the Irongate

[1] Chang-tĭh in Honan.
[2] Ta-ming Fu, Tsze, Ming in Chili.
[3] In Chili.
[4] In Yung-neen Heen, in Chili.
[5] Yengigent (?).
[6] Barkhaligend (?).

Pass, to the west of Samarcand. While resting here, an envoy, Wukusun by name, arrived from the Kin emperor to ask for terms of peace. But the day of peace was past, and Jenghiz sent him back to his master without so much as granting him an audience. The situation of the Kins in China was now indeed desperate. Treachery was rife among their commanders, and one after the other thought to make friends with the Mongols by betraying their sovereign. Thus, through the treachery of Mungku, the commandant of Tung-ping, that city, which had resisted the attack of Muhule, was handed over to Yenshe without a blow, and a little later the Sung general Heshe-kwei, "the faithful and patriotic" commandant of Leenshui,[1] deserted to the Mongols with his whole force.

As soon as the fiercé heat of summer had somewhat subsided, Jenghiz again took the field, and captured Talikhan and other cities, and at the same time his sons Juji, Jagatai, and Oghotai made themselves masters of a number of towns, among which was Yulunghashe.[2] Meanwhile

[1] To the north of Gan-tung Heen in Keang-soo.

[2] Urgendj or Khiva.

Tulay, who had been despatched at the head of 70,000 men to ravage Khorassan, speedily took Maruchak,[1] Merv,[2] and Serakhs.[3]

In China the Mongol arms were as successful as in Central Asia. Having conquered the province of Shense, Muhule marched across the Yellow River and advanced westward. This movement so alarmed the king of Hea for the safety of his kingdom, that, in order to avert the danger of an invasion, he determined to throw in his lot with the Mongols. To this end he placed General Tankokan with 50,000 men at the disposal of Muhule. Thus reinforced Muhule took Keacho[4] on the Yellow River, Suiter,[5] and other cities in Shense, and then laid siege to Yengan.[6] This city, however, successfully resisted his attack, and not caring to waste more time before it, he marched upon Lucho, which fell before him after a desperate resistance, and after many mighty men on both sides had been slain.

In the eleventh month Changlin, the governor

[1] Maluchayeko. [2] Malu. [3] Selasze. [4] Kea Chow.
[5] The modern Suy-tĭh Chow, Paou-gan, Foo Chow, Fang, in the modern Chung-poo Heen, and Tan in the modern E-chuen Heen.
[6] Also in Shense.

of Sung-gan, went over to the Mongols, and succeeded by this act of treachery in putting them in possession of all the country[1] east of the capital. For this important service he was appointed Commandant of the Eastern Division of Shantung. It was during this year that the Khitan Yaylu Chutsai, whom Jenghiz took prisoner at Peking, first began to draw up the calendar of the Yuen or Mongol dynasty. The scientific attainments which enabled him to do this, as well as the knowledge he displayed on numerous occasions, so impressed Jenghiz that he specially commended him to the care of his son Oghotai, saying, "This man has been sent to us by the mercy of Heaven, do thou in the future commit the government of the State and of the army to him, and in nowise neglect his counsels."

The spring of 1220 saw Tulay marching against Khorassan. With fierce impetuosity he speedily made himself master of Thus and Nishapoor, and overran and plundered the kingdom of the Mulae.[2]

[1] Including the cities of Tsang, King in Chili, and Pin and Tae in Shantung.

[2] The kingdom of the Mulahida, or Ismaëlians, in Kuhistan.

From thence he crossed the river Sosolan, and having captured Yayle[1] and other cities he formed a junction with his father Jenghiz before Talikhan. To the attack of their combined forces the entrenched camp at Talikhan yielded after a struggle, and as the season was now advancing, Jenghiz retired to the entrenchments of Tarha, to give rest to his troops. His retirement in these summer quarters was, however, destined to be but of short duration, for the western king, Jalâluddîn,[2] formed with Melik Khakan, a hostile alliance against him, and defeated his general Hahutu. Jenghiz then led his troops in person against the allies, and after a well-fought fight utterly routed them. Melik Khakan remained a prisoner in the hands of the conqueror, and Jalâluddîn only saved himself by flight. Eager to take him also, Jenghiz sent General Bala in pursuit of him, but the fugitive made good his escape.

Meanwhile Muhule possessed himself of a number of cities in China, among which were Keen, King, Pin in Shense, and Yuen,[3] in Kansuh—Fungseang in Shense, alone resisting his

[1] Herat (?).
[2] Cha-lan-ting.
[3] The modern Chin-yuen Heen.

arms. These successes so disheartened the Kin sovereign, that he again sent Wukusun to Jenghiz, who at that time had returned to the Uighur country, to renew propositions for peace. Jenghiz received the envoy with courtesy, but was in no wise disposed, after his recent victories, to lower his terms. "Formerly," said he, "I proposed to your master that he should cede to me the country to the north of the Yellow River, and in return I promised to make him king of the territory south of the river. Now, the country I then asked for has become mine by right of conquest, as has also the country to the west of Tung Pass, with the exception of a few cities. Let your master give up these cities to me, and I will undertake to place him on the throne south of the river."

Wukusun, however, had no instructions to accept such proposals as these, so he asked for his passports and returned to his master. At this time the Kin cause suffered another loss, for the Duke Huteentso, believing that victory was on the side of the Mongols, deserted to them, and surrendered into their hands the Blue Dragon Fort. Immediately afterwards Muhule took the Cow-

heart Stockade, on which occasion the prefect was killed by a fall of a house upon him. In the winter Muhule followed up his successes by taking the town of Hochung Fu,[1] over which he placed Sheteenying as commandant.

In the spring of the following year (1223) the Mongol cause in China suffered an irreparable loss by the death of Muhule, who expired at Wunhe[2] after a short illness. As he saw his end approaching, the great warrior spake to his brother Taisun and said, "For forty years I have worn armour and wielded the spear for my country, and though I have led my troops in every quarter of the empire I have never once been defeated. My only regret is that I die leaving Peenleang unconquered. It now remains for you to put forth your strength against it." The death of this distinguished warrior compelled Jenghiz to reconsider the disposition of his armies, and he, therefore, retired to the Valley of Peruan,[3] to which point also he summoned his sons Juji, Jagatai, and Oghotai, and General Bala.

[1] In the modern Yung-tae Heen in Shense.
[2] Wăn-he Heen in Shense.
[3] Pă-loo-wan.

During the councils which were held at this place of assembly, it was determined to relinquish for the present all idea of further conquest in the west; but in order to consolidate his power over the already conquered provinces, Jenghiz appointed Taluhwachi, or seal-bearing officials, to act as viceroys in the kingdoms of Central Asia.

In the winter of the same year, the Kin emperor Seun was gathered to his fathers, and Shosun, his son, reigned in his stead, under the neenhow of Chingta, or "Perfected Greatness." The king of Hea also being weary of the harassing affairs of his kingdom, abdicated in favour of his son Terwang. Meanwhile General Subutai subdued the Kipchaks,[1] and led a plundering expedition across the western frontiers, from which he returned laden with booty.

The gradual disappearance of the Kin power brought the Mongols close to the frontiers of the Sung empire, which held sway over the whole of China south of the provinces of Honan and Shense. The approach of these northern conquerors caused great uneasiness at the court of the Sung

[1] Kin-chs.

emperor, who, in order to propitiate them, sent Kumungyu again to Jenghiz to propose terms of peace. The mission of this envoy, however, proved to be a failure, and in the spring of the following year the Sung general, Pangepin, carried the war into the Mongols' territory by crossing the Yellow River. General Sheteene was dispatched to oppose the invaders, and in a battle at Guncho[1] he completely defeated him. This disaster probably accelerated the death of the Sung emperor Ningtsung, which took place in the eighth month. As he died without leaving a direct heir, he was succeeded on the throne by the son of Prince Yung, who adopted as his neenhow the title of Letsung.

It was in the course of this year that Jenghiz, once more carrying his arms into the west, invaded India, but meeting with an unicorn he retreated at the instigation of Yaylu Chutsai, who interpreted the appearance of the monster in the manner already described.

Having given up all idea of advancing further into India, Jenghiz turned his steps homewards,

[1] The modern Gän Heen in Shantung.

and once again, after an absence of seven years, revisited his Ordu. While Jenghiz was yet on his way, Wuseen raised the standard of revolt at Chinting in Chili and slew Sheteene. As soon as the news of the murder of his brother reached Sheteentse he marched against Wuseen, and having utterly defeated him in the field, occupied Chinting. It was fortunate that Sheteentse's action was thus prompt, for no sooner did the Sung general Pangepin hear of Wuseen's action than he marched to his aid. Having, however, disposed for the time being of Wuseen, Sheteentse was at liberty to attack Pangepin, and this he did with such effect that the Sung army was dispersed, and the leader was left among the slain on the field. But Wuseen though defeated was not utterly crushed, and in the tenth month he recaptured Chinting, and Sheteentse fled discomfited to Kow-ching in Chili.

In the spring of the following year (1226) Jenghiz again took the field, and led an army against Western Hea. In this campaign Heishui[1] and other cities yielded to his arms, and the whole

[1] To the north of the modern Gan-ting in Shense.

of Kansuh was reduced to his yoke. Now it was so that when Jenghiz arrived before Kancho in that province, he found that the defence of the town was entrusted to the father of Chakan, the shepherd boy whom he had taken under his protection. Chakan, therefore, received orders to communicate with his father, and to accomplish this he shot a note attached to an arrow into the city. In this note he invited his father to send out envoys to the Mongol camp, who when they came agreed to negotiate the surrender of the city.

When on their return, however, the news of the transaction became noised abroad, thirty-six of the men of the city rose with Acho, the second in command, at their head, and slew the envoys, together with Chakan's father. But this outbreak did not save the city; and not only so, it very nearly insured the destruction of the town, for when the Mongol army entered the walls, Jenghiz was minded to raze it with the ground. Chakan, however, pleaded for the people, whom he declared to be innocent, and induced Jenghiz to execute only the actual murderers.

Pursuing his march from Kancho, Jenghiz captured Seleang Fu, Solo, and Holo in Kansuh, and then passing into Shato, he reached the Nine Fords on the Yellow River, and made himself master of Yingle and other cities in Shense. Meanwhile, Sheteentse determined to make another attempt to drive Wuseen out of Chinting. Choosing a dark night, he led an attack on the city which proved completely successful, and Wuseen fled to the hills towards the west, where he entrenched himself.

In the ninth month the Sung general, Letsuen, defeated Changlin in Shantung, and took him prisoner, upon which Taisun, prince of Keun, marched against Letsuen and surrounded him in Etu. Here he held out against the Mongols for three months, at the end of which time he placed himself and his troops under their banner and delivered into their hands the city of Tsingcho in Honan. For this meritorious deed he was named Inspector of Shantung and Hwainan.

At the same time Jenghiz took Lingcho on the Yellow River in Shense, on which occasion the Five Planets appeared together in the south-west

This appearance was considered by the soothsayers to be so ominous that Jenghiz determined to retire for a while to the valley of Yencho,[1] where he encamped. In the south, Oghotai and Chakan laid siege to the Southern Capital (Kaifung Fu) and sent Tangking to summon it to surrender, but the garrison held out. While these advances were being made in China, Terwang, the king of Hea, was gathered to his fathers, and Leseen his son reigned in his stead. This also was a bad year for the empire of Kin.

In the spring of the following year Jenghiz for the last time placed himself at the head of his troops in the field. Leaving a force to lay siege to the capital of Hea, he led an army across the Yellow River, and successfully stormed the cities of Tseshe,[2] Lintow Fu,[3] Towcho,[4] and Sening in the province of Kansuh, and slew many mighty men of Kin. Another force, under Prince Hanchin Noyen, took possession of Sintu Fu[5] in Chili.

[1] Lake Lopnor (?).
[2] Tsïh-shïh to the west of the modern Ho Chow.
[3] In the modern Teïh-taou Chow.
[4] In the modern Taou-chow Ting.
[5] In the modern Ke Chow.

From Sening Jenghiz advanced upon Lungter and Tersun[1] in Kansuh, both of which places he reduced. At the close of this campaign he received an ambassador from the Kin emperor, who came charged with a message of peace, but Jenghiz refused to entertain his proposals.

A kind of presentiment now seized him that he was about to die, and calling his officers about him he spake unto them, saying: "My time has come. Last winter when the Five Planets appeared together in one quarter was it not to warn me that an end should be put to slaughter, and I neglected to take notice of the admonition? Now let it be proclaimed abroad, wherever our banners wave, that it is my earnest desire that henceforth the lives of our enemies shall not be unnecessarily sacrificed."

At this juncture Leseen, the king of Hea, gave himself up, and he was sent a prisoner into Mongolia. Thus ended the kingdom of Hea.

From Tsingshui in Kansuh, where the Mongol troops were encamped, Jenghiz moved to the river Sekeang, in the same province, where, in the seventh

[1] To the east of the modern Tsing-ning Chow.

month, he was seized with an illness, of which he died a short time later at the travelling palace at Halowtu, on the banks of the river Sale.[1] As the great chief lay adying he called his officers to him and said, "The flower of the Kin army guards the Tung Pass on the Yellow River. On the south their flank rests on the mountains, and on the north on the river. The position is one, therefore, of great strength. Now this do, ask for a right of way through the Sung province of Honan and thus turn the position. The Sungs being at enmity with the Kins will probably grant you this permission with readiness. Having gained this, march on Tang and Teng[2] and threaten Taleang.[3] The Kins will be obliged to march to its succour, and to do this they will be compelled to leave the Tung Pass unguarded; at the same time, after a journey of several thousand miles, their men and horses will be in such a sorry plight that they will easily fall victims to your arms."

Thus died the great Jenghiz Khan, in the year

[1] A river which has its source near that of the Onon.
[2] Tang and Teng are cities in Nan-yang Foo in Honan.
[3] Forty li to the west of the modern Joo Chow in Honan.

1227, in the sixty-sixth year of his age, and the twenty-second of his reign, and they buried him in the valley of Keleen.[1] During the reign of his grandson, Khubilai (1266), he received the posthumous title of Wu Hwangte, or "Warrior Emperor," and in 1299 the additional title of Fateenkeyun Shing Wu Hwangte was conferred upon him, with the Temple name of Taitsu or "Great Ancestor."

Jenghiz was a man of vast ability, and led his armies like a god. Thus he was able to subdue forty kingdoms, and to tranquillise Western Hea. Such powers are wonderful, and their loss is deeply to be regretted.

On the death of Jenghiz, Tulay was made regent of the empire pending the accession of Oghotai.

[1] To the north of the desert of Gobi.

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EDINBURGH AND LONDON