

182,269; the remainder, consisting mainly of aboriginal tribes and hill races, profess primitive forms of faith. There are also a few Buddhists and Christians. Seven towns contained upwards of 5000 inhabitants in 1872—Monghyr, 59,698; Shaikhpara, 11,536; Jamalpur, 10,453; Barhiya, 10,405; Surajgarha, 7935; Barbigha, 6362; and Jamui, 5197. No trustworthy statistics of the area under cultivation exist since the revenue survey in 1847, when it was returned at 1,311,768 acres; it is known, however, that cultivation has largely extended since then. The land is held principally under the tenure known as *bhadai-jot*, by which the tenant pays rent, either in money or in kind, according to the out-turn of his crops in each year. It is of ancient standing, and popular with the tenantry. Monghyr is famous for its manufactures of iron: firearms, swords, and iron articles of every kind are produced in abundance, but are noted for cheapness rather than quality. The art of inlaying sword-hilts and other articles with gold and silver affords employment to a few families. The most important manufacture, however, is that of indigo, conducted by means of European capital and under European supervision. The total area under indigo is estimated at about 10,000 acres, with an average out-turn of 2900 cwts. of dye. Minor industries include weaving, dyeing, cabinet-making, boot-making, soap-boiling, and pottery. The principal exports, sent to Calcutta both by rail and river, are oil-seeds, wheat, rice, indigo, gram and pulse, hides, and tobacco; and the chief imports consist of European piece goods, salt, and sugar. The value of the former in 1876-77 was £430,000, and of the latter £314,000. Education is making fair progress, and in 1874-75 there were 229 Government and aided schools, attended by 6675 pupils. The climate is dry and healthy. The temperature is high

MONGOLS

THE early history of the Mongols, like that of all central-Asian tribes, is extremely obscure. Even the meaning of the name "Mongol" is a disputed point, though a general consent is now given to Schott's etymology of the word from "mong," meaning brave. From the earliest and very scanty notice we have of the Mongols in the history of the Tang dynasty of China (A.D. 619-90) and in works of later times, it appears that their original camping-grounds were along the courses of the Kerulon, Upper Nonni, and Argun rivers. But in the absence of all historical particulars of their origin, legend, as is usual, has been busy with their early years. The Mongol historian Ssanang Ssetzen gives currency to the myth that they sprang from a blue wolf; and the soberest story on record is that their ancestor Budantsar was miraculously conceived of a Mongol widow. By craft and violence Budantsar gained the chieftainship over a tribe living in the neighbourhood of his mother's tent, and thus left a heritage to his son. Varying fortunes attended the descendants of Budantsar, but on the whole their power gradually increased, until Yesukai, the father of Jenghiz Khan, who was eighth in descent from Budantsar, made his authority felt over a considerable area. How this dominion was extended under the rule of Jenghiz Khan has already been shown (see JENGHIZ KHAN), and when that great conqueror was laid to rest in the valley of Keleen in 1227 he left to his sons an empire which stretched from the China Sea to the banks of the Dnieper.

Over the whole of this vast region Jenghiz Khan set his second surviving son Oghotai or Ogdai as khakan, or chief khan, while to the family of his deceased eldest son Juchi he assigned the country from Kayalik and Kharezem to the borders of Bulgar and Saksin "where'er the hoofs of Mongol horses had tramped;" to Jagatai, his eldest surviving son, the territory from the borders of the Uigur country to Bokhara; while Tulé, the youngest, received charge of the home country of the Mongols, the care of the imperial encampment and family, and of the archives of the state. The appointment of Ogdai as his successor, being contrary to the usual Mongol custom of primogeniture, gave rise to some bitterness of feeling among the followers of Jagatai. But the commands of Jenghiz Khan subdued these murmurs, and Ogdai was finally led to the throne

in the hot weather, reaching 107° Fahr. in May; but the cold weather is cool and pleasant. The average annual rainfall is 46½ inches. Malarial fever is comparatively uncommon, but epidemics of cholera occur frequently.

Monghyr was one of the principal centres of the Mohammedan administration in Bengal. In the early years of British rule, Monghyr formed a part of Bhágalpur, and was not created a separate district till 1832.

MONGHYR, chief town and administrative headquarters of the above district, is situated on the south bank of the Ganges (25° 22' N. lat., 86° 30' E. long.). The population in 1872 was 59,698: viz., Hindus, 44,900; Mohammedans, 14,346; Buddhists, 33; Christians, 305; "others," 24.

In 1195 Monghyr, a fortress of great natural strength, appears to have been taken by Muhammad Bakhtyar Khilji, the first Moslem conqueror of Bengal. Henceforth it is often mentioned by the Mohammedan chroniclers as a place of military importance, and was frequently chosen as the seat of the local government. After 1590, when Akbar established his supremacy over the Afghan chiefs of Bengal, Monghyr was long the headquarters of his general, Todar Mall, and it also figures prominently during the rebellion of Sultán Shujá against his brother, Aurangzeb. In more recent times Nawáb Mir Kásim, in his war with the English, selected it as his residence and the centre of his military preparations. The fame of Monghyr armourers is said to date from the arsenal which he established. The town is now purely a civil station, and in some respects one of the most picturesque in Bengal.

by his dispossessed brother amid the plaudits of the assembled Mongols. The ceremony was completed by Ogdai making three solemn genuflexions to the sun, and by the princes taking an oath by which they swore "that so long as there remained of his posterity a morsel of flesh which thrown upon the grass would prevent the cows from eating, or which put in the fat would prevent the dogs from taking it, they would not place on the throne a prince of any other branch." In accordance with Mongol customs, Ogdai signalized his accession to the throne by distributing among his grandees presents from his father's treasures, and to his father's spirit he sacrificed forty maidens and numerous horses. Once fairly on the throne, he set himself vigorously to follow up the conquests won by his father. At the head of a large army he marched southwards into China to complete the ruin of the Kin dynasty, which had already been so rudely shaken, while at the same time Tulé advanced into the province of Honan from the side of Shense. Against this combined attack the Kin troops made a vigorous stand, but the skill and courage of the Mongols bore down every opposition, and over a hecatomb of slaughtered foes they captured Kai-fung Foo, the capital of their enemies. From Kai-fung Foo the emperor fled to Joo-ning Foo, whither the Mongols quickly followed. After sustaining a siege for some weeks, and enduring all the horrors of starvation, the garrison submitted to the Mongols, and at the same time the emperor committed suicide by hanging. Thus fell in 1234 the Kin or "Golden" dynasty, which had ruled over the northern portion of China for more than a century.

But though Ogdai's first care was to extend his empire in the rich and fertile provinces of China, he was not forgetful of the obligation under which Jenghiz Khan's conquests in western Asia had laid him to maintain his supremacy over the kingdom of Kharezem. This was the more incumbent on him since Jelál al-din, who had been driven by Jenghiz into India, had returned, reinforced by the support of the sultan of Delhi, whose daughter he had married, and, having reconquered his hereditary domains, had advanced westward as far as Tifis and Khelat. Once more to dispossess the young sultan, Ogdai sent a force of 300,000 men into Kharezem. With such amazing rapidity did this army march in pursuit of its foe that the

advanced Mongol guards reached Amid (Diarbekr), whither Jelál al-din had retreated, before that unfortunate sovereign had any idea of their approach. Accompanied by a few followers, Jelál al-din fled to the Kurdish mountains, where he was basely murdered by a peasant. The primary object of the Mongol invasion was thus accomplished; but, with the instinct of their race, they made this conquest but a stepping-stone to another, and without a moment's delay pushed on still farther westward. Unchecked and almost unopposed, they overran the districts of Diarbekr, Mesopotamia, Erbil, and Khelat, and then advanced upon Azerbaijan. So great was the terror with which these fierce warriors inspired the people of the provinces they attacked that single Mongols are said to have slain the inhabitants of entire villages without a hand having been raised against them. In the following year (1236) they invaded Georgia and Great Armenia, committing frightful atrocities, sparing neither man nor woman, young nor old, with the exception of those whom they saved to minister to their wants or passions. Tifis was among the cities captured by assault, and Kars was surrendered at their approach in the vain hope that submission would gain clemency from the victors. Meanwhile, in 1235, Ogdai, whose troops were as numerous as their thirst for conquest was devouring, despatched three armies in as many directions. One was directed against Corea, one against the Sung dynasty, which ruled over the provinces of China south of the Yang-tsze Keang, and the third was sent westward into eastern Europe. This last force was commanded by Batu, the son of Juchi, Ogdai's deceased eldest brother, who took with him the celebrated Sabutai Bahádur as his chief adviser. Bulgar, the capital city of the Bulgars, fell before the force under Sabutai, while Batu pushed on over the Volga. With irresistible vigour and astonishing speed the Mongols made their way through the forests of Penza and Tamboff, and appeared before the "beautiful city" of Riazan. For five days they discharged a ceaseless storm of shot from their balistas, and, having made a breach in the defences, carried the city by assault on the 21st of December 1237. "The prince, with his mother, wife, sons, the boyars, and the inhabitants, without regard to age or sex, were slaughtered with the savage cruelty of Mongol revenge; some were impaled, some shot at with arrows for sport, others were flayed or had nails or splinters of wood driven under their nails. Priests were roasted alive, and nuns and maidens ravished in the churches before their relatives." No eye remained open to weep for the dead." Moscow, at this time a place of little importance, next fell into the hands of the invaders, who then advanced against Vladimir. After having held out for several days against the Mongol attacks, the city at length succumbed, and the horrors of Riazan were repeated. The imperial family, with a vast crowd of fugitives, sought shelter in the cathedral, only to perish by the swords of the conquerors or by the flames which reduced it to ashes. If possible, a more dire fate overtook the inhabitants of Kozelsk, near Kaluga, where, in revenge for a partial defeat inflicted on a Mongol force, the followers of Batu held so terrible a "carnival of death" that the city was renamed by its captors Mobalig, "the city of woe." With the tide of victory thus strong in their favour the Mongols advanced against Tifis, "the mother of cities," and carried it by assault. The inevitable massacre followed, and the city was razed to the ground. While the scene of bloodshed was at its height a catastrophe occurred which at any other time would have been considered of supreme horror. Under the weight of a vast crowd of fugitives the flat roof of the metropolitan church fell in, burying all, young and old, in a vast hecatomb.

Victorious and always advancing, the Mongols, having

desolated this portion of Russia, moved on in two divisions, one under Batu into Hungary, and the other under Baidar and Kaidu into Poland. Without a check, Batu marched to the neighbourhood of Pesth, where the whole force of the kingdom was arrayed to resist him. The Hungarian army was posted on the wide heath of Mohi, which is bounded by "the vine-clad hills of Tokay," the mountains of Lomnitz, and the woods of Diosgyor. To an army thus hemmed in on all sides defeat meant ruin, and Batu instantly recognized the dangerous position in which his enemies had placed themselves. To add to his chances of success he determined to deliver his attack by night, and while the careless Hungarians were sleeping he launched his battalions into their midst. Panic-stricken and helpless, they fled in all directions, followed by their merciless foes. Two archbishops, three bishops, and many of the nobility were among the slain, and the roads for two days' journey from the field of battle were strewn with corpses. The king, Béla IV., was saved by the fleetness of his horse, though closely pursued by a body of Mongols, who followed at his heels as far as the coast of the Adriatic, burning and destroying everything in their way. Meanwhile Batu captured Pesth, and on Christmas Day 1241, having crossed the Danube on the ice, took Gran by assault. While Batu had been thus triumphing, the force under Baidar and Kaidu had carried fire and sword into Poland. At their approach the inhabitants of Cracow deserted the city, after having given it over to the flames. Disappointed at the loss of their expected spoil, the Mongols advanced to Wahlstatt in the neighbourhood of Liegnitz, where the Polish army under Duke Henry II. of Silesia awaited their onslaught. With savage impetuosity, the troops of Baidar rushed to the attack, and completely defeated the Poles. As usual, no quarter was given. The massacre was frightful, and Duke Henry himself was amongst the slain. It was a Mongol habit to cut off an ear from each corpse of their slaughtered foes, and on this occasion it is said that they filled nine sacks with these ghastly trophies. Following the example of the inhabitants of Cracow, the people of Liegnitz left but the blackened walls of what had once been the town as a prey for the Mongols, who without delay pushed south-eastward into Moravia as far as the vicinity of Troppan. While laying waste the country in the neighbourhood of that town, they received the announcement of the death of Ogdai, and at the same time a summons for Batu to return eastwards into Mongolia.

While his lieutenants had been thus carrying his arms in all directions, Ogdai had been giving himself up to ignoble ease and licentiousness. Like many Mongols, he was much given to drink, and it was to a disease produced by this cause that he finally succumbed on the 11th of December 1241. He was succeeded by his son Kuyuk, who reigned only seven years. Little of his character is known, but it is noticeable that his two ministers to whom he left the entire conduct of affairs were Christians, as also were his doctors, and that a Christian chapel stood before his tent. This leaning towards Christianity, however, brought no peaceful tendencies with it. On the contrary, we hear of an advance against the sultan of Rüm (Asia Minor), and of an expedition into Syria, by which that country was made tributary to the Great Mongol empire, of a fresh campaign against Corea, and of another attack on the Sung dynasty of China. On the death of Kuyuk dissensions which had been for a long time smouldering between the houses of Ogdai and Jagatai broke out into open war, and after the short and disputed reigns of Kaidu and Chapai, grandsons of Ogdai, the lordship passed away from the house of Ogdai for ever.

On the 1st of July 1251 Mangu, the eldest son of Tulé, and nephew to Ogdai, was elected khakan. With

perfect impartiality, Mangu allowed the light of his countenance to fall upon the Christians, Mohammedans, and Buddhists among his subjects, although Shamanism was recognized as the state religion. Two years after his accession his court was visited by Rubruquis and other Christian monks, who were hospitably received. The description given by Rubruquis of the khakan's palace at Karakorum shows how wide was the interval which separated him from the nomad, tent-living life of his forefathers. It was "surrounded by brick walls. . . Its southern side had three doors. Its central hall was like a church, and consisted of a nave and two aisles, separated by columns. Here the court sat on great occasions. In front of the throne was placed a silver tree, having at its base four lions, from whose mouths there spouted into four silver basins wine, kumiss, hydromel, and terasine. At the top of the tree a silver angel sounded a trumpet when the reservoirs that supplied the four fountains wanted replenishing." On his accession complaints reached Mangu that dissensions had broken out in the province of Persia, and he therefore sent a force under the command of his brother Hulagu to punish the Ismailites or Assassins, who were held to be the cause of the disorder. Marching by Samarkand and Kesh, Hulagu crossed the Oxus and advanced by way of Balkh into the province of Kohistan. The terror of the Mongol name induced Rokn al-din, the chief of the Assassins, to deprecate the wrath of Hulagu by offers of submission, and he was so far successful that he was able to purchase a temporary immunity from massacre by dismantling fifty of the principal fortresses in Kohistan. But when once the country had thus been left at the mercy of the invaders, their belief in the old saying "Stone dead hath no fellow" sharpened their battle-axes, and, sparing neither man, woman, nor child, they exterminated the unhappy people. Hulagu then marched across the snowy mountains in the direction of Baghdad. On arriving before the town he demanded its surrender. This being refused, he laid siege to the walls in the usual destructive Mongol fashion, and at length, finding resistance hopeless, the caliph was induced to give himself up and to open the gates to his enemies. On the 15th of February 1263 the Mongols entered the walls, and, following their instincts, sacked the city. For seven days it was given up to pillage, fire, and the sword, and the number of killed was said to have reached the enormous sum of 800,000. For the moment the caliph's life was spared, and he was allowed to carry away 100 wives out of 700 who lived in his harem, as being those upon whom "neither the sun nor moon had shone." But his fate soon overtook him. Accounts differ as to the circumstances of his death, some saying that he was sewn up in a sack and trodden to death by horses, others that he was starved to death. To the Moslem world his loss was a religious catastrophe, as by it Islam lost its spiritual head. While at Baghdad Hulagu gave his astronomer, Nasir al-din, permission to build an observatory. The town of Maragha was the site chosen, and, under the superintendence of Nasir al-din and four western Asiatic astronomers who were associated with him, a handsome observatory was built, and furnished with "armillary spheres and astrolabes, and with a beautifully-executed terrestrial globe showing the five climates." One terrible result of the Mongol invasion was a fearful famine, which desolated the provinces of Irak-Arabi, Mesopotamia, Syria, and Rum. But, though the inhabitants starved, the Mongols had strength and energy left to continue their onward march into Syria. Aleppo was stormed and sacked, Damascus surrendered, and Hulagu was meditating the capture of Jerusalem with the object of restoring it to the Christians when he received the news of Mangu's death, and, as in duty bound, at once set out on his return to

Mongolia, leaving Kitubuka in command of the Mongol forces in Syria. As a reward for his services, Hulagu received the investiture of his conquests, and established there the empire of the Ilkhans.

While Hulagu was prosecuting these conquests in western Asia, Mangu and his next brother Kublai were pursuing a like course in southern China. Southward they even advanced into Tong-king, and westward they carried their arms over the frontier into Tibet. But in one respect there was a vast difference between the two campaigns. Under the wise command of Kublai all indiscriminate massacres were forbidden, and probably for the first time in Mongol history the inhabitants and garrisons of captured cities were treated with humanity. While carrying on the war in the province of Sze-ch'uen Mangu was seized with an attack of dysentery, which proved fatal after a few days' illness. His body was carried into Mongolia on the backs of two asses, and, in pursuance of the custom of slaughtering every one encountered on the way, 20,000 persons were, according to Marco Polo, put to the sword.

At the Kuriltai, or assembly of notables, which was held at Shang-tu after the death of Mangu, his brother Kublai (see KUBLAI KHAN) was elected khakan. For thirty-five years he sat on the Mongol throne, and at his death in 1294, in his seventy-ninth year, he was succeeded by his son Timur Khan, or, as he was otherwise called, Uldsheitu Khan. The reign of this sovereign was chiefly remarkable for the healing of the division which had for thirty years separated the families of Ogdai and Jagatai from that of the ruling khakan. Uldsheitu was succeeded by his nephew Khaissan. In accordance with the usual ceremony, on the election being announced four of the princes of the blood raised the new khakan aloft on a piece of white felt, two others supported him, while a seventh offered him the cup. "Meanwhile, while Shaman offered up prayers for his prosperity and saluted him by the title of Kuluk Khan, carts full of gold pieces and rich tissues were brought out and distributed. So many pearls were spread on the ground that it resembled the sky. The feast lasted a week, during each day of which 40 oxen and 4000 sheep were consumed. Libations of milk from 700 sacred cows and 7000 ewes were sprinkled on the ground." With that tolerance which so markedly characterized the Mongols at this period, Kuluk worshipped indiscriminately at the temples of the Chinese Shang-te and before the Buddhist shrines, while at the same time he lent a favourable countenance to John of Montecorvino, who, during the whole of his reign, was archbishop of Peking. Unfortunately the archbishop was not so tolerant as the khakan, and carried on as fierce a dispute with the Nestorian Christians of his day as that which divided the Dominicans and Jesuits in China three centuries later. After a short reign, and at the early age of thirty-one, Kuluk was gathered to his fathers in February 1311. His nephew and successor, Buyantu, was a man of considerable culture, and substantially patronized Chinese literature. Among other benefits which he conferred on letters, he rescued the celebrated inscription-bearing "stone drums," which are commonly said to be of the Chow period (B.C. 1122-255), from the decay and ruin to which they were left by the last emperor of the Kin dynasty, and placed them in the gateway of the temple of Confucius at Peking, where they now stand. After a reign of nine years Buyantu was succeeded by his son Gegen, who perished in 1323 by the knife of an assassin,—the first occasion on which a reigning descendant of Jenghiz Khan thus met his fate. Yissun Timur, who was the next sovereign, devoted himself mainly to the administration of his empire. He divided China, which until that time had been apportioned into twelve provinces, into eighteen provinces, and rearranged the

system of state granaries, which had fallen into disorder. His court was visited by Friar Odoric, who gives a minute description of the palace and its inhabitants. Speaking of the palace this writer says—

"Its basement was raised about two paces from the ground, and within there were twenty-four columns of gold, and all the walls were hung with skins of red leather, said to be the finest in the world. In the midst of the palace was a great jar more than two paces in height, made of a certain precious stone called merdacas (jade); its price exceeded the value of four large towns. . . . Into this vessel drink was conducted by certain conduits from the court of the palace, and beside it were many golden goblets, from which those drank who listed. . . . When the khakan sat on his throne, the queen was on his left hand, and a step lower two others of his women, while at the bottom of the steps stood the other ladies of his family. All those who were married wore upon their heads the foot of a man as it were a cubit and a half in length, and at the top of the foot there were certain cranes' feathers, the whole foot being set with great pearls, so that if there were in the whole world any fine and large pearls they were to be found in the decoration of those ladies."

The following years were years of great natural and political convulsions. Devastating floods swept over China, carrying death and ruin to thousands of homes; earthquakes made desolate whole districts; and in more than one part of the empire the banners of revolt were unfurled. The khakans who now successively occupied the throne, instead of striving to stem the tide of discontent and disorder, gave themselves up to every kind of debauchery. As a natural consequence, the conduct of affairs fell entirely into the hands of their ministers, who but too often reflected the vices of their sovereigns. A comet which appeared in the reign of Toghon Timur Khan, and which was believed to be the precursor of fresh disasters to the reigning house, justified the prediction by being almost immediately followed by an earthquake, which overthrew the temple of the Imperial Ancestors, from the altars of which, as if to complete the misfortune, the silver tablets of the emperors were in the consequent confusion stolen. It was not long before the popular discontent found vent. In order to prevent the recurrence of the periodical inundations caused by the overflow of the Yellow river, the emperor ordered a levy of 70,000 men to excavate a new channel for its dangerous stream, and imposed a heavy tax to meet the necessary expenses. These oppressive edicts overstrained the patience of the people, and they broke into open rebellion. Under various leaders the rebels captured a number of cities in the provinces of Keang-nan and Honan, and took possession of Hang-chow, the capital of the Sung emperors. At the same time pirates ravaged the coasts and swept the imperial vessels off the sea. While these combined disorders were disturbing the country, the emperor, under the guidance of Tibetan Lamas, was being initiated into the sensual enjoyments peculiar to the warmer climates of Asia.

In 1355 a Buddhist priest named Choo Yuen-chang became so impressed with the misery of his countrymen that he threw off his vestments and enrolled himself in the rebel army. His military genius soon raised him to the position of a leader, and with extraordinary success he overcame with his rude levies the trained legions of the Mongol emperor. While unable to defeat or check the rebels in the central provinces Toghon Timur was also called upon to face a rebellion in Corea. Nor were his arms more fortunate in the north than in the south. An army which was sent to suppress the revolt was cut to pieces almost to a man. These events made a dream which the emperor dreamt about this time of easy interpretation. He saw in his sleep "a wild boar with iron tusks rush into the city and wound the people, who were driven hither and thither without finding shelter. Meanwhile the sun and the moon rushed together and perished." "This dream," said the diviner, "is a prophecy that the

khakan will lose his empire." The fulfilment followed closely on the prophecy. By a subterfuge, the rebels, after having gained possession of most of the central provinces of the empire, captured Peking. But Toghon Timur by a hasty flight escaped from his enemies, and sought safety on the shores of the Dolonor in Mongolia. For a time the western provinces of China continued to hold out against the rebels, but with the flight of Toghon Timur the Mongol troops lost heart, and in 1368 the ex-Buddhist priest ascended the throne as the first sovereign of the Ming or "Bright" dynasty, under the title of Hung-woo.

Thus ended the sovereignty of the house of Jenghiz Khan in China, nor need we look far to find the cause of its fall. Brave and hardy the Mongols have always shown themselves to be; but the capacity for consolidating the fruits of victory, for establishing a settled form of government, and for gaining the allegiance of the conquered peoples, have invariably been wanting in them. For a time their prowess and the exceptional ability of some of the first emperors of their line held the people of China in a bondage which was only outwardly peaceful, and, when the hands which held the reins lost their nervous power, and the troops, enervated by the softer climate of China, lost much of their hardihood, the long pent-up hatred of a foreign yoke broke out and with gathering strength drove the invaders back to their Mongolian pasture-grounds.

Not content with having recovered China, the emperor Hung-woo sent an army of 400,000 men into Mongolia in pursuit of the forces which yet remained to the khakan. Even on their own ground the disheartened Mongols failed in their resistance to the Chinese, and at all points suffered disaster. Meanwhile Toghon Timur, who did not long survive his defeat, was succeeded in the khakanate by Biliktu Khan, who again in 1379 was followed by Ussakhal Khan. During the reign of this last prince the Chinese again invaded Mongolia, and inflicted a crushing defeat on the khan's forces in the neighbourhood of Lake Buyur. Besides the slain, 2994 officers and 77,000 soldiers are said to have been taken prisoners, and an immense booty to have been secured. This defeat was the final ruin of the eastern branch of the Mongols, who from this time surrendered the supremacy to the western division of the tribe. At first the Keraites or Torgod, as in the early days before Jenghiz Khan rose to power, exercised lordship over the eastern Mongols, but from these before long the supremacy passed to the Oirad, who for fifty years treated them as vassals. Notwithstanding their subjection, however, the Keraites still preserved the imperial line, and khakan after khakan assumed the nominal sovereignty of the tribe, while the real power rested with the descendants of Toghon, the Oirad chief, who had originally attached them to his sceptre. Gradually, however, the Mongol tribes broke away from all governing centres, and established scattered communities with as many chiefs over the whole of eastern Mongolia. The discredit of having finally disintegrated the tribe is generally attached to Lingdan Khan (1604-1634), of whom, in reference to his arrogant and brutal character, has been quoted the Mongolian proverb: "A raging khakan disturbs the state, and a raging saghan (elephant) overthrows his keepers."

At this time the Mongols, though scattered and in isolated bodies, had recovered somewhat from the shock of the disaster which they suffered at the hand of the first Ming sovereign of China. When first driven northwards, they betook themselves to the banks of the Kerulon, from whence they had originally started on their victorious career; but gradually, as the Chinese power became weaker among the frontier tribes, they again pushed southwards,

and at this time had established colonies in the Ordu country, within the northern bend of the Yellow river. The Mongol royal family and their immediate surroundings occupied the Chakhar country to the north-west of the Ordu territory, where they became eventually subjugated by the Manchus on the overthrow of the Ming dynasty in 1644 by the present rulers of China. Possibly out of consideration for the royal descent of their chiefs, the Chinese emperors have invariably placed these Mongols in a privileged position, and have incorporated the eight banners or military divisions of the Chakhars as one of the eight banners of the imperial Manchu army. The remaining Mongols who submitted to the Manchus were divided into 135 banners, 49 representing all those on the south-east of the desert, and 86 the Khalkhas, whose territory stretched along the north of the desert from the neighbourhood of Barkhul on the west to the Dalainor on the north-east. From and before this period the history of the eastern Mongols has been that of all the nomad tribes of central Asia, about which nothing can be more certainly said than that which appears most improbable is most likely to happen, and that that which might naturally be expected rarely occurs. Each tribe, as its fortunes varied, either rose to power or sank into insignificance. At times the old vigour and strength which had nerved the arm of Jenghiz Khan seemed to return to the tribe, and we read of successful expeditions being made by the Ordu Mongols into Tibet, and even of invasions into China. The relations with Tibet thus inaugurated brought about a rapid spread of Buddhism among the Mongolians, and in the beginning of the 17th century the honour of having a Dalai Lama born among them was vouchsafed to them. In 1625 Toba, one of the sons of Bushuktu Jinung Khan, went on a pilgrimage to the Dalai Lama, and brought back with him a copy of the Tanjur to be translated into Mongolian, as the Kanjur had already been. But though the prowess of the Ordu Mongols was still unsubdued, their mode of living was as barren and rugged as the steppes and rocky hills which make up their territory. Their flocks and herds, on which they are entirely dependent for food and clothing, are not numerous, and, like their masters, are neither well fed nor well favoured. But though living in this miserable condition their princes yet keep up a certain amount of barbaric state, and the people have at least the reputation of being honest. Several of the tribes who had originally migrated with those who finally settled in the Ordu territory, finding the country to be so inhospitable, moved farther eastward into richer pastures. Among these were the Tumeds, one of whose chiefs, Altan Khan, is famous in later Mongol history for the power he acquired. For many years during the 16th century he carried on a not altogether unsuccessful war with China, and finally, when peace was made (1571), the Chinese were fain to create him a prince of the empire and to confer a golden seal of authority upon him. In Tibet his arms were as successful as in China; but, as has often happened in history, the physical conquerors became the mental subjects of the conquered. Lamaism has always had a great attraction in the eyes of the Mongols, and, through the instrumentality of some Lamaist prisoners whom Altan brought back in his train, the religion spread at this time rapidly among the Tumeds. Altan himself embraced the faith, and received at his court the Bogda Sodnam Gyamtso Khutuktu, on whom he lavished every token of honour. One immediate effect of the introduction of Buddhism among the Tumeds was to put an end to the sacrifices which were commonly made at the grave of their chieftains. In 1584 Altan died, and was succeeded by his son Senge Dugureng Timur. The rich territory occupied by the Tumeds, together with the increased intercourse with

China which sprang up after the wars of Altan, began to effect a change in the manner of life of the people. By degrees the pastoral habits of the inhabitants became more agricultural, and at the present day, as in Manchuria, Chinese immigrants have so stamped their mark on the fields and markets, on the towns and villages, that the country has become to all intents and purposes part of China proper.

Passing now from the inner division of the Mongols—that is to say, the Chakhars and the 49 banners who live in the southern and eastern portions of the desert—we come to the outer division, which is divided into 86 banners, and occupies the territory to the north of the desert. Of these the chief are the Khalkhas, who are divided into the Western and Eastern Khalkhas. These people form the link of communication between Europe and eastern Asia. Early in the 17th century the Russians sent an embassy to the court of the Golden Khan with the object of persuading the Mongol khan to acknowledge allegiance to the czar. This he did without much hesitation or inquiry, and he further despatched envoys to Moscow on the return of the Russian embassy. But the allegiance thus lightly acknowledged was lightly thrown off, and in a quarrel which broke out between the Kirghiz and the Russians the Khalkhas took the side of the former. The breach, however, was soon healed over, and we find the Golden Khan sending an envoy again to Moscow, asking on behalf of his master for presents of jewels, arms, a telescope, a clock, and “a moak who had been to Jerusalem that he might teach the Khalkhas how the Christians prayed.” Their submission to Russia on the north did not save them, however, from the Chinese attacks on the south. In central Asia, as the recent history of Russia in that part of the world shows, the depredations of a tribe on the property of its neighbours supply a ready cause of quarrel at any moment, and the Chinese had no difficulty, therefore, in justifying an invasion of the Khalkha territory. At that time the present Manchu dynasty ruled in China, and to the then reigning sovereign the Khalkhas gave in their submission. For some time the Chinese yoke sat lightly on their consciences, but difficulties having arisen with the Kalmuks, they were ready enough to claim the protection of China. To cement the alliance the emperor K'ang-he invited all the Khalkha chiefs to meet him at the plain of Dolonor. This ceremony brought the separate history of the Khalkhas to a close, since from that time they have been engulfed in the Chinese empire.

Another important branch of the great Mongolian family is the tribe of the Koshod or Eleuths. These claim that their chieftains have maintained unbroken the direct descent from Khassar, a brother of Jenghiz Khan. Their home is in the neighbourhood of the Kōkō-nōr, and in the country to the north of the narrow strip of the Kansuh province which separates that district from Mongolia proper. The pasture in the territories thus indicated is rich and abundant, and the Eleuths have therefore had fewer temptations to wander than most of their cognate tribes. Being thus stationary and within a short distance of the Chinese frontier, they easily fell under the dominion of that empire, and in the year 1725 were incorporated into 29 imperial banners.

During the Kin dynasty of China the Keraites, as has been pointed out, were for a time supreme in Mongolia, and it was during that period that one of the earliest recognized sovereigns, Merghus Buyuruk Khan, sat on the throne. In an engagement with a neighbouring Tatar tribe their khan was captured and sent as a propitiatory present to the Kin emperor, who put him to death by nailing him on a wooden ass. On the treacherous Tatar chief the widow determined to avenge herself, and chose the occasion of a feast as a fitting opportunity. With well-disguised friendship she sent him a present of

ten oxen, a hundred sheep, and a hundred sacks of kumiss. These last, however, instead of being filled with skins of the liquor which Mongolians love so well, contained armed men, who, when the Tatar was feasted, rushed from their concealment and killed him. A grandson of Merghus was the celebrated Wang Khan, who was sometimes the ally and sometimes the enemy of Jenghiz Khan, and has also been identified as the Prester John of early Western writers. In war he was almost invariably unfortunate, and it was with no great difficulty, therefore, that his brother Ki Wang detached the greater part of the Kerait tribes from his banner, and founded the Torgod chieftainship, named probably from the country where they settled themselves. The unrest peculiar to the dwellers in the Mongolian desert disturbed the Torgod as much as their neighbours. Their history for several centuries consists of nothing but a succession of wars with the tribes on either side of them, and it was not until 1672, when Ayuka Khan opened relations with the Russians, that the country obtained an even temporarily settled existence. Its position, indeed, at this time made it necessary that Ayuka should ally himself either with the Russians or with his southern neighbours the Turks, though at the same time it was obvious that his alliance with the one would bring him into collision with the other. His northern neighbours, the Cossacks of the Yaik and the Bashkirs, both subject to Russia, had the not uncommon propensity for invading his borders and harassing his subjects. This gave rise to complaints of the czar's government and a disposition to open friendly relations with the Krim khan. A rupture with Russia followed, and Ayuka carried his arms as far as Kasan, burning and laying waste the villages and towns on his route and carrying off prisoners and spoils. Satisfied with this vengeance, he advanced no farther, but made a peace with the Russians, which was confirmed in 1722 at an audience which Peter the Great gave him at Astrakhan. On Ayuka's death shortly after this event, he was succeeded by his son Cheren Donduk, who received from the Dalai Lama a patent to the throne. But this spiritual support availed him little against the plots of his nephew Donduk Ombo, who so completely gained the suffrages of the people that Cheren Donduk fled before him to St Petersburg, where he died, leaving his nephew in possession. With consummate impartiality the Russians, when they found that Donduk Ombo had not only seized the throne but was governing the country with vigour and wisdom, formally invested him with the khanate. At his death he was succeeded by Donduk Taishi, who, we are told, went to Moscow to attend the coronation of the empress Elizabeth, and to swear fealty to the Russians. After a short reign he died, and his throne was occupied by his son Ubasha. The position of the Torgod at this time, hemmed in as they were between the Russians and Turks, was rapidly becoming unbearable, and the question of migrating “bag and baggage” was very generally mooted. In the war between his two powerful neighbours in 1769 and 1770, Ubasha gave valuable assistance to the Russians. His troops took part in the siege of Otschakoff, and gained a decided victory on the Kalans. Flushed with these successes, he was in no mood to listen patiently to the taunts of the governor of Astrakhan, who likened him to a “bear fastened to a chain,” and he made up his mind to break away once and for all from a tutelage which was as galling as it was oppressive. He determined, therefore, to migrate eastward with his people, and on the 5th of January 1771 he began his march with 70,000 families. In vain the Russians attempted to recall the fugitives, who, in spite of infinite hardships, after a journey of eight months reached the province of Ili, where they were welcomed by the Chinese authorities. Food for a year's consumption was supplied to each family;

and land, money, and cattle were freely distributed. How many lost their lives on the toilsome march it is impossible to say, but it is believed that 300,000 persons survived to receive the hospitality of the Chinese. This migration is interesting as illustrating the many displacements of tribes and peoples which have taken place on the continent of Asia at different periods of history. Such another migration occurred between four and five thousand years ago, when the Chinese crossed from western Asia into their present empire; such, again, was the movement which carried the Osmanli Turks from north-eastern Asia into Asia Minor, and eventually across the Bosphorus. By this desperate venture the Torgod escaped, it is true, the oppression of the Russians, but they fell into the hands of other masters, who, if not so exacting, were equally determined to be supreme. The Chinese, flattered by the compliment implied by the transference of allegiance, settled them on lands in the province of Ili, in the neighbourhood of the Altai Mountains, and to the west of the desert of Gobi. But the price they were made to pay for this liberality was absorption in the Chinese empire. Like the other Chinese-subdued Mongols, the Torgod were divided into banners, and from that time forth they lost their individuality.

Among the Mongol chiefs who rose to fame during the rule of the Ming dynasty of China was Toghon, the Kalmuk khan, who, taking advantage of the state of confusion which reigned among the tribes of Mongolia, established for himself an empire in north-western Asia. Death carried him off in 1444, and his throne devolved upon his son Ye-seen, who was no degenerate offspring. Being without individual foes in Mongolia for the same reason that Narvaez had no enemies—namely, that he had killed them all—he turned his arms against China, which through all history has been the happy hunting-ground of the northern tribes, and had the unexampled good fortune to take prisoner the Chinese emperor Ching-tung. But victory did not always decide in his favour, and, after having suffered reverses at the hands of the Chinese, he deemed it wise to open negotiations for the restoration of his imperial prisoner. Thus, after a captivity of seven years, Ching-tung re-entered his capital in 1457, not altogether to the general satisfaction of his subjects. On the death of Ye-seen, shortly after this event, the Kalmuks lost much of their power in eastern Asia, but retained enough in other portions of their territory to annoy the Russians by raids within the Russian frontier, and by constant acts of pillage. In the 17th century their authority was partly restored by Galdan, a Lama, who succeeded by the usual combination of wile and violence to the throne of his brother Senghé Khan. Having been partly educated at Lhasa, he was well versed in Asiatic politics, and, taking advantage of a quarrel between the Black and White Mountaineers of Kashgar, he overran Little Bokhara, and left a viceroy to rule over the province with his capital at Yarkand. At the same time he opened relations with China, and exchanged presents with the emperor. Having thus secured his powerful southern neighbour, as he thought, he turned his arms against the Khalkhas, whose chief ground of offence was their attachment to the cause of his brothers. But his restless ambition created alarm at Peking, and the emperor K'ang-he determined to protect the Khalkhas against their enemy. Great preparations were made for the campaign. The emperor, in person commanding one of the two forces, marched into Mongolia. After enduring incredible hardships during the march through the desert of Gobi the imperial army encountered the Kalmuks at Chao-modo. The engagement was fiercely contested, but ended in the complete victory of the Chinese, who pursued the Kalmuks for 10 miles, and completely dispersed their forces. Immense