

numbers were slain, among whom was Galdan's wife, and many thousands surrendered themselves to the victors. Galdan, with his son, daughter, and a few followers, fled westward and escaped; and thus collapsed a power which had threatened at one time to overshadow the whole of Central Asia. For a time Galdan still maintained a semblance of resistance to his powerful enemy, and death overtook him while yet in the field against the Chinese. The news of his death was received with great rejoicings at Peking. The emperor held a special service of thanksgiving to Heaven for the deliverance vouchsafed, and ordered that the ashes of his enemy, whose body had been burned, should be brought to the capital and there scattered to the four winds. The fear which had been thus inspired was no idle terror. Galdan was a man to be feared. The conqueror of Samarkand, Bokhara, Urgenj, Kashgar, Hami, and twelve hundred other towns, might well be considered a formidable foe, and Heaven a merciful deliverer in ridding Asia of so restless and dangerous a chieftain.

But though Galdan was dead the Chinese did not enjoy that complete immunity from war at the hand of his successor that they had looked for. Tse-wang Arabtan was, however, but the shadow of his brother and predecessor, and a dispute which arose with the Russians during his reign weakened his power in other directions. Little Bokhara was said to be rich in gold mines, and therefore became a coveted region in the eyes of the Russians. Under the vigorous administration of Peter the Great an expedition was despatched to force a passage into the desired province. To oppose this invasion the Kalmuks assembled in force, and after a protracted and undecided engagement the Russians were glad to agree to retire down the Irtysh and to give up all further advance.

To Tse-wang Arabtan succeeded Amursama owing to the support he received from the Chinese emperor K'een-lung, who nominated him khan of the Kalmuks and chief of Sungaria. But, though to the ear these titles were as high-sounding as those of his predecessors, in reality the power they represented was curtailed by the presence of Chinese commissioners, in whose hands rested the real authority. The galling weight of this state of dependence drove Amursama before long into revolt. He dispersed the Chinese garrisons stationed in Ili, killed the generals, and advanced his own forces as far as Palikun on the river Ili. To punish this revolt, K'een-lung sent a large force into the rebellious province. As on the previous occasion, the Chinese were everywhere victorious, and Amursama fled into Siberia, where he died of smallpox after a short illness. The Chinese demanded his body, but the Russians refused to give it up, though they allowed the Chinese commissioners to identify it. On the death of Amursama, K'een-lung determined to abolish the khanate, and in place of it he nominated four Hans to rule over the Sungars, the Torgod, the Khoshod, and the Dörböd. But this divided authority proved quite as unmanageable as that which had been wielded by the khan, and the new rulers soon attempted to throw off the yoke imposed upon them from Peking. Again a Chinese army marched into Ili, and this time a severe measure of repression was meted out to the rebels and their sympathizers. A general massacre of the Kalmuks was ordered, and was faithfully carried out. The province which had been as a fruitful field was utterly wrecked, and the place of the Sungars was taken by exiled criminals from China.

But while China was thus absorbing the Mongols within her reach, Russia was gathering within her borders those with whom she came into contact. Among these were the Buriats, who occupied a large territory on both sides of the Baikal Lake. As usual in such cases, disputes arose out of disturbances on the frontier, and were ended by

the Buriats and the neighbouring Mongol tribes becoming one and all tributary to Russia.

Of the Mongol tribes who became entirely subject to Russia the principal are those of the Crimea, of Kasan, and of Astrakhan; of these the Tatars of Kasan are the truest representatives of the Golden Horde or Kipchaks, who originally formed the subjects of Batu and Orda. Batu whose victorious campaign in Russia has already been sketched, was finally awarded as his fief the vast steppes which stretch from the Carpathian Mountains to the Balkash Lake. Over these vast plains the Mongols followed their flocks and herds, while the more settled among them established themselves along the banks of the rivers which flow through that region. Batu himself fixed his headquarters on the Volga, and there set up his Golden Tent from which the horde acquired the name of the Golden Horde. In 1255 Batu died and was succeeded by his brother Bereke Khan. During the reign of this sovereign the exactions which were demanded from the Russian Christians by the Mongols aroused the Christian world against the barbarian conquerors, and at the command of Pope Alexander IV. a general crusade was preached against them. But though the rage of the Christians was great, they lacked that united energy which might have availed them against their enemies; and, while they were yet breathing out denunciations, a Tatar host, led by Nogai and Tulabagha, appeared in Poland. After a rapid and triumphant march, the invaders took and destroyed Cracow, and from thence advanced as far as Bythom in Oppeln, from which point they eventually retired, carrying with them a crowd of Christian slaves. From this time the Mongols became for a season an important factor in European politics. They corresponded and treated with the European sovereigns, and intermarried with royal families. Hulagu, the famous general, married a daughter of Michael Palæologus; Toktu Khan took as his wife Maria, the daughter of Andronicus II.; and to Nogai Michael betrothed his daughter Irene. But Bereke's influence extended beyond Europe into Egypt, from which country, as well as from Constantinople, he secured the services of artisans to build him dwellings of a more substantial nature than that of his Golden Tent. But his widely extending intercourse with foreign nations brought in its train a consequence which tended fatally to undermine the existence of the horde. His conversion to Islam introduced a strongly disintegrating influence into the community, and with it were sown the seeds of its final disruption. Bereke was succeeded on his death in 1265 by his grandson Mangu Timur, who throughout his reign was constantly engaged in hostilities with the Russians and his other European neighbours. The Genoese alone found under his patronage a means of advancing their possessions. For some time these people had held large colonies in southern Russia, and in the Crimea had divided the trade with the Venetians. By the support of Mangu Timur these last were driven out of the field, and the Genoese were left in the enjoyment of a monopoly of the commerce. The reigns of the khans who succeeded Mangu Timur were no less stormy than his had been; but even in these troublous times the influences which surrounded the Mongols led them onward in the path of civilization. Toktu, the next khan but one to Mangu Timur, is the first Mongol ruler whom we hear of as having struck coins. Those issued during his reign bear the mint marks of Sarai, New Sarai, Bulgar, Ukek, Kharezmi, Krim, Jullad, and Madjarui, and vary in date from 1291 to 1312.

The adoption of Islam by the rulers of the Golden Horde had as one result the drawing closer of the relations of the Mongols with Constantinople and Egypt. Embassies passed between the three courts, and so important was the alliance with the Mongols deemed by the sultan Násir,

ruler of Egypt, that he sent to demand in marriage a princess of the house of Jenghiz Khan. At first his request was refused by the proud Mongols, but the present of a million gold dinars, besides a number of horses and suits of armour, changed the refusal into an acquiescence, and in October 1319 the princess landed at Alexandria in regal state. Her reception at Cairo was accompanied with feasting and rejoicing, and the members of her escort were sent back laden with presents. With that religious toleration common to his race, Uzbek Khan, having married one princess to Násir, gave another in marriage to George the prince of Moscow, whose cause he espoused in a quarrel existing between that prince and his uncle, the grand-prince Michael. Assuming the attitude of a judge in the dispute, Uzbek Khan summoned Michael to appear before him, and, having given his decision against him, ordered his execution. The sentence was carried out with aggravated cruelty in sight of his nephew and accuser. From this time Uzbek's sympathies turned towards Christianity. He protected the Russian churches within his frontiers, and put his seal to his new religious views by marrying a daughter of the Greek emperor, Andronicus III. He died in 1340, after a reign of twenty-eight years. His coins were struck at Sarai, Kharezmi, Mokshi, Bulgar, Azak, and Krim, and are dated from 1313 to 1340. His son and successor, Tinibeg Khan, after a reign of only a few months, was murdered by his brother Janibeg Khan, who usurped his throne, and, according to the historian Ibn Haidar, proved himself to be "just, God-fearing, and the patron of the meritorious." These excellent qualities did not, however, prevent his making a raid into Poland, which was conducted in the usual Mongol manner, nor did they save his countrymen from being decimated by the black plague, which for the first time in 1345 swept over Asia and Europe, from the confines of China to Paris and London. With all their love of war the Mongols had a keen eye to monetary advantage, and Janibeg, who was no exception to the rule, concluded treaties with the merchant-princes of Venice and Genoa, in which the minute acquaintance displayed with shipping dues and customs charges shows how great were the advances the Mongols had made in their knowledge of European commerce since the days of Jenghiz Khan. The throne Janibeg had seized by violence was, in 1357, snatched from him by violence. As he lay ill on his return from a successful expedition against Persia he was murdered by his son Berdibeg, who in his turn was, after a short reign, murdered by his son Kulpa. With the death of Berdibeg the fortunes of the Golden Horde began rapidly to decline. As the Uzbek proverb says,—"The hump of the camel was cut off in the person of Berdibeg."

But while the power of the Golden Horde was dwindling away, the White Horde or Eastern Kipchak, which was the inheritance of the elder branch of the family of Juchi, remained prosperous and full of vitality. The descendants of Orda, Batu's elder brother, being far removed from the dangerous influences of European courts, maintained much of the simplicity and vigour of their nomad ancestors, and the throne descended from father to son with undiminished authority until the reign of Urus Khan (1360), when complications arose which changed the fortunes of the tribe. Like many other opponents of the Mongol rulers, Khan Tuli Khoja paid with his life for his temerity in opposing the political schemes of his connexion Urus Khan. Toktamish, the son of the murdered man, fled at the news of his father's death and sought refuge at the court of the famous Timur-i-leng (Tamerlan), who received him with honour and at once agreed to espouse his cause. With this intention he despatched a force against Urus Khan, and gained some advantage over him, but, while fitting out another army to make a fresh attack,

news reached him of the death of Urus. Only at Signhak are coins known to have been struck during the reign of Urus, and these bear date from 1372 to 1375.

He was followed on the throne by his two sons, Tuktakia and Timur Malik, each in turn; the first reigned but for a few weeks, and the second was killed in a battle against Toktamish, the son of his father's enemy. Toktamish now seized the throne, not only of Eastern Kipchak but also of the Golden Horde, over which his arms had at the same time proved victorious. His demands for tribute from the Russian princes met with evasions from men who had grown accustomed to the diminished power of the later rulers of the Golden Horde, and Toktamish therefore at once marched an army into Russia. Having captured Serpukhoff, he advanced on Moscow. On the 23d August 1382 his troops appeared before the doomed city. For some days the inhabitants bravely withstood the constant attacks on the walls, but failed in their resistance to the stratagems which were so common a phase in Mongolian warfare. With astonishing credulity they opened the gates to the Mongols, who declared themselves the enemies of the grand-prince alone, and not of the people. The usual result followed. The Russian general, who was invited to Toktamish's tent, was there slain, and at the same time the signal was given for a general slaughter. Without discriminating age or sex, the Mongol troops butchered the wretched inhabitants without mercy, and, having made the streets desolate and the houses tenantless, they first plundered the city and then gave it over to the flames. The same pitiless fate overtook Vladimir, Zvenigorod, Yurieff, Mozhaik, and Dimitroff. With better fortune, the inhabitants of Pereslavl and Kolonna escaped with their lives from the troops of Toktamish, but at the expense of their cities, which were burned to the ground. Satisfied with his conquests, the khan returned homewards, traversing and plundering the principality of Riazan on his way. Flushed with success, Toktamish demanded from his patron Timur the restoration of Kharezmi, which had fallen into the hands of the latter at a period when disorder reigned in the Golden Horde. Such a request was not likely to be well received by Timur, and, in answer to his positive refusal to yield the city, Toktamish marched an army of 90,000 men against Tabriz. After a siege of eight days the city was taken by assault and ruthlessly ravaged. Meanwhile Timur was collecting forces to punish his rebellious protégé. When his plans were fully matured, he advanced upon Old Urgenj and captured it. More merciful than Toktamish, he transported the inhabitants to Samarkand, but in order to mark his anger against the rebellious city he levelled it with the ground and sowed barley on the site where it had stood. On the banks of the Oxus he encountered his enemy, and after a bloody battle completely routed the Kipchaks, who fled in confusion. A lull followed this victory, but in 1390 Timur again took the field. To each man was given "a bow, with thirty arrows, a quiver, and a buckler. The army was mounted, and a spare horse was supplied to every two men, while a tent was furnished for every ten, and with this were two spades, a pickaxe, a sickle, a saw, an axe, an awl, a hundred needles, 8½ lb. of cord, an ox's hide, and a strong pan." Thus equipped the army set forth on its march. After a considerable delay owing to an illness which overtook Timur his troops arrived at Kara Saman. Here envoys arrived from Toktamish bearing presents and a message asking pardon for his past conduct; but Timur was inexorable, and, though he treated the messengers with consideration, he paid no attention to their prayer. In face of innumerable difficulties, as well as of cold, hunger, and weariness, Timur marched forward month after month through the Kipchak country in pursuit of Toktamish. At

last, on the 18th of June, he overtook him at Kandurcha, in the country of the Bulgars, and at once forced him to an engagement. For three days the battle lasted, and after inclining now to this side and now to that victory finally decided in favour of Timur. The Kipchaks were completely routed and fled in all directions, while it is said as many as 100,000 corpses testified to the severity of the fighting. Timur pursued his flying enemy as far as the Volga, slaughtering all who fell into his hands, and ravaged and destroyed the towns of Sarai, Saraichuk, and Astrakhan. Having inflicted this terrible blow on the Golden Horde, Timur distributed rewards to his chieftains, and presided at a series of banquets in celebration of his victory. These rejoicings over, he returned to Samarkand laden with spoils and trophies. But Toktamish, though defeated, was not subdued, and in 1395 Timur found it necessary again to undertake a campaign against him. This time the armies met upon the Terek, and after a fiercely-contested battle the Kipchaks again fled in confusion. When the victory was gained, Timur, we are told, knelt down on the field and returned thanks to Heaven for his success. The pursuit along the Volga was vigorously undertaken, and the slaughter among the fugitives was terrible. The hurried advance of Timur's horsemen threw the Russians into a state of wild alarm, and the grand-prince of Moscow ordered that an ancient image of the Virgin which was believed to possess miraculous power should be taken to Moscow to save that city from the destroyer. Success appeared to attend this measure, for Timur, threatened by the advancing autumn, gave up all further pursuit, and retired with a vast booty of gold ingots, silver bars, pieces of Antioch linen and of the embroidered cloth of Russia, &c. On his homeward march southwards he arrived before Azak, which was then the entrepôt where the merchants of the east and west exchanged their wares. In vain the natives, with the Egyptian, Venetian, Genoese, Catalan, and Basque inhabitants, besought him to spare the city. His answer was a command to the Moslems to separate themselves from the rest of the people, whom he put to the sword, and then gave the city over to the flames. Circassia and Georgia next felt his iron heel, and the fastnesses of the central Caucasus were one and all destroyed. After these successes Timur gave himself up for a time to feasting and rejoicing, accompanied by every manifestation of Oriental luxury. "His tent of audience was hung with silk, its poles were golden, or probably covered with golden plates, the nails being silver; his throne was of gold, enriched with precious stones; the floor was sprinkled with rose water." But his vengeance was not satisfied, and, having refreshed his troops by this halt, he marched northwards against Astrakhan, which he utterly destroyed. The inhabitants were driven out into the country to perish with the cold, while the commander of the city was killed by being forced beneath the ice of the Volga. Sarai next shared the same fate, and Timur, having thus crushed for the second time the empire of Toktamish, set out on his return home by way of Derbend and Azerbaijan. The defeated han succeeded shortly afterwards in recapturing Sarai; but, being again driven out, he retired in 1398 to Kieff, a fugitive from his kingdom. During his reign, which lasted for twenty-four years, he struck coins at Kharezem, Krim, New Krim, Azak, Sarai, New Sarai, Saraichuk, and Astrakhan. The power in the hands of the successors of Toktamish never revived after the last campaign of Timur. They were constantly engaged in wars with the Russians and the Krim Tatars, with whom the Russians had allied themselves, and by degrees their empire decayed, until, on the seizure and death of Ahmed Khan at the beginning of the 16th century, the domination of the Golden Horde came to an end

One solitary fragment of the Golden Horde, the khanate of Astrakhan, maintained for a time an existence after the fall of the central power. But even this last remnant ceased to be a Mongol appanage in 1554, when it was captured by the Russians and converted into a Russian province. The fate which thus overtook the Golden Horde was destined to be shared by all the western branches of the great Mongol family. The khans of Kasan and Kasimoff had already in 1552 succumbed to the growing power of Russia, and the Krim Tatars were next to fall under the same yoke. In the 15th century, when the Krim Tatars first appear as an independent power, they attempted to strengthen their position by allying themselves with the Russians, to whom they looked for help against the attacks of the Golden Horde. But while they were in this state of dependence another power arose in eastern Asia which modified the political events of that region. In 1453 Constantinople was taken by the Osmanli Turks, who, having quarrelled with the Genoese merchants who monopolized the trade on the Euxine, sent an expedition into the Crimea to punish the presumptuous traders. The power which had captured Constantinople was not likely to be held in check by any forces at the disposal of the Genoese, and without any serious opposition Kaffa, Sudak, Balaclava, and Inkerman fell before the troops of the sultan Mohammed. It was plain that, situated as the Crimea was between the two great powers of Russia and Turkey, it must of necessity fall under the direction of one of them. Which it should be was decided by the invasion of the Turks, who restored Mengli Girai, the deposed khan, to the throne, and virtually converted the khanate into a dependency of Constantinople. But though under the tutelage of Turkey, Mengli Girai, whose leading policy seems to have been the desire to strengthen himself against the khans of the Golden Horde, formed a close alliance with the grand-prince Ivan of Russia. One result of this friendship was that the Mongols were enabled, and encouraged, to indulge their predatory habits at the expense of the enemies of Russia, and in this way both Lithuania and Poland suffered terribly from their incursions. It was destined, however, that in their turn the Russians should not escape from the marauding tendencies of their allies, for, on pretext of a quarrel with reference to the succession to the Kasan throne, Mohammed Girai Khan in 1521 marched an army northwards until, after having devastated the country, massacred the people, and desecrated the churches on his route, he arrived at the heights of Vorobieff overlooking Moscow. The terror of the unfortunate inhabitants at the sight once again of the dreaded Mongols was extreme; but the horrors which had accompanied similar past visitations were happily averted by a treaty, by which the grand-prince Vasilii undertook to pay a perpetual tribute to the Krim khans. This, however, proved but a truce. It was impossible that an aggressive state like Russia should live in friendship with a marauding power like that of the Krim Tatars. The primary cause of contention was the khanate of Kasan, which was recovered by the Mongols, and lost again to Russia with that of Astrakhan in 1555. The sultan, however, declined to accept this condition of things as final, and instigated Devlet Girai, the Krim khan, to attempt their recovery. With this object the latter marched an army northwards, where, finding the road to Moscow unprotected, he pushed on in the direction of that ill-starred city. On arriving before its walls he found a large Russian force occupying the suburbs. With these, however, he was saved from an encounter, for just as his foremost men approached the town a fire broke out, which, in consequence of the high wind blowing at the time, spread with frightful rapidity, and in the space

of six hours destroyed all the churches, palaces, and houses, with the exception of the Kremlin, within a compass of 30 miles. Thousands of the inhabitants perished in the flames. "The river and ditches about Moscow," says Horsey, "were stopped and filled with the multitudes of people, laden with gold, silver, jewels, chains, ear-rings, and treasures. So many thousands were there burned and drowned that the river could not be cleaned for twelve months afterwards." Satisfied with the destruction he had indirectly caused, and unwilling to attack the Kremlin, the khan withdrew to the Crimea, ravaging the country as he went. Another invasion of Russia, a few years later (1572), was not so fortunate for the Mongols, who suffered a severe defeat near Molody, 50 versts from Moscow. A campaign against Persia made a diversion in the wars which were constantly waged between the Krim khan and the Russians, Cossacks, and Poles. So hardly were these last pressed by their pertinacious enemies in 1649 that they bound themselves by treaty to pay an annual subsidy to the khan. But the fortunes of war were not always on the side of the Tatars, and with the advent of Peter the Great to the Russian throne the power of the Krim Mongols began to decline. In 1696 the czar, supported by a large Cossack force under Mazeppa, took the field against Selim Girai Khan, and gained such successes that the latter was compelled to cede Azoff to him. By a turn of the wheel of fortune the khan had the satisfaction in 1710 of having it restored to him by treaty; but this was the last real success that attended the Tatar arms. In 1735 the Russians in their turn invaded the Crimea, captured the celebrated lines of Perekop, and ravaged Baghchi Serai, the capital. The inevitable fate which was hanging over the Krim Tatars was now being rapidly accomplished. In 1783 the Krim, together with the eastern portion of the land of the Nogais, became absorbed into the Russian province of Taurida.

Another branch of the Mongol family which requires mention is that of the Kazaks (see KIRGHIZ, vol. xiv. pp. 95, 96), whose ancient capital was Sighnak, which, as we have seen, passed into the hands of the great Timur. It will now only be necessary to refer briefly to the Uzbeks, who, on the destruction of the Golden Horde, assumed an important position on the east of the Caspian Sea. The founder of their greatness was the khan Abulkhair, who reigned in the 15th century, and who, like another Jenghiz Khan, consolidated a power out of a number of small clans, and added lustre to it by his successful wars. Sheibani Khan, his grandson, proved himself a worthy successor, and a doughty antagonist of the great Moghul emperor Baber. In 1500 he inflicted a severe defeat on Baber's forces, and captured Samarkand, Herat, and Kandahar. By these and other conquests he became possessed of all the country between the Oxus and the Jaxartes, of Ferghana, Kharezem, and Hissar, as well as of the territory of Tashkend from Kashgar to the frontiers of China. In the following year, by a dashing exploit, Baber recovered Samarkand, but only to lose it again a few months later. During several succeeding years Sheibani's arms proved victorious in many fields of battle, and but for an indiscreet outrage on the territories of the shah of Persia he might have left behind him a powerful empire. The anger, however, of Shah Ismael roused against him a force before which he was destined to fall. The two armies met in the neighbourhood of Merv, where, after a desperate encounter, the Uzbeks were completely defeated. Sheibani, with a few followers, sought refuge in a cattle-pound. But, finding no exit on the farther side, the refugees tried to leap their horses over the wall. In this attempt Sheibani was killed. When his body was recognized by his exultant enemies

they cut off the head and presented it to the shah, who caused the skull to be mounted in gold and to be converted into a drinking-cup. After this defeat the Uzbeks withdrew across the Oxus and abandoned Khorásán. Farther east the news aroused Baber to renewed activity, and before long he reoccupied Samarkand and the province "Beyond the River," which had been dominated by the Uzbeks for nine years. But though the Uzbeks were defeated, they were by no means crushed, and ere long we find their khans reigning, now at Samarkand, and now at Bokhara. As time advanced and European powers began to encroach more and more into Asia, the history of the khanates ceases to be confined to the internecine struggles of rival khans. Even Bokhara was not beyond the reach of Russian ambition and English diplomacy. Several European envoys found their way thither during the first half of the present century, and the murder of Stoddart and Connolly in 1842 forms a melancholy episode in British relations with that fanatical capital. With the absorption of the khanate of Bokhara and the capture of Khiva by the Russians the individual history of the Mongol tribes in Central Asia comes to an end, and their name has left its imprint only on the dreary stretch of Chinese-owned country from Manchuria to the Altai Mountains, and to the equally unattractive country in the neighbourhood of the Kök-nör. (R. K. D.)

Language and Literature.—The Mongol tongue is a member of the great stock which recent scholars designate as Finno-Tataric or Ural-Altai, which comprehends also the languages of the Tungoos (Manchu), Turko-Tatars, Finns, and Samoyeds. The members of this group are not so closely related to one another as those of the Indo-European stock; but they are all bound together by the common principle of agglutinative formation, especially the so-called harmony of vowels, by their grammatical structure, and also by certain common elements in the stock of roots which run through them all, or through particular more closely-connected families within the group.¹

The fatherland proper of the Mongols is the so-called Mongolia. It stretches from Siberia in the north towards the Great Wall of China in the south, from Dauria and Manchuria in the east to the Altai and the sources of the Irtysh, Thian-shan (*i.e.*, heaven mountains), and East Turkestan in the west. In the centre of this country is the desert of Gobi (Chinese *Sha-mo*, *i.e.*, sand-sea). The Mongolian population, however, extends in the south over the Great Wall to the basin of the Kök-nör (blue lake), and thence extends due west over Tangut and the northern border of Tibet. Crossing the political frontier, we find Mongols in the Russian province Turkestan, in the territories of Semiryetshensk (land of the seven streams), Alatau, and Semipalatinsk in the west, in the south of the province of Tomsk, with a more populous region due north in Siberia, round the Baikal Lake. The country north of the Gobi, from the Altai, Tangnu, and the Saian mountains in the west to Manchuria in the east, is called Khalkha, with the chief districts Urga (Küre), Uliassutai, Khobdo (Kobdo). In a north-westerly direction from Gobi, between Thian-shan and the Altai, is Sui-garia. The sum total of the Mongol population under Chinese government is calculated at between two and three millions.

Generally the whole Mongol tribe may be divided into three branches: East Mongols, West Mongols, and Buriats.

(1) The East Mongols are divided into the Khalkhas in the borders just mentioned, the Shara Mongols south of the Gobi along the Great Wall north-eastward to Manchuria, and lastly the Shiraigol or Sharaigol in Tangut and in northern Tibet.

(2) On the signification and employment of the different names of the West Mongols (Kalmuks, Oelod, Oirad or Dörbön Oirad—the four Oirad, Mongol Oirad), and also as regards the subdivision of the tribes, there is much uncertainty. The name Kalmuk, so generally employed among us, is in fact only used by the Volga Kalmuks (Khalimak), but even with them the name is not common, and almost a byname. It is of foreign origin, and most likely a Tataric word which has yet to be explained. *Oirad* means the "near ones," the "related." The usual explanation given is that the single tribes consider themselves as being related to each other,—hence *Mongol Oirad*, "the Mongol related tribe." This is the favourite name among Kalmuks. Dörbön Oirad, or the four related tribes, comprise (1) Sungars, (2) Torgod, (3) Khoshod, (4) Dörböb.

¹ Compare W. Schott, *Versuch über die tatarischen Sprachen* (Berl., 1836), *Ueber das altaische oder finnisch-tatarische Sprachengeschlecht* (Berl., 1849), *Altaiische Studien*, Paris i.-v. (Berl., 1860-1870); and A. Castrén, *Ethnologische Vorlesungen über die Altai'schen Völker*; edited by A. Schiefner (Petersb., 1857).

