

tioned that Galdan Chereng appointed Yusuf to be ruler of Kashgar. Yusuf was compelled by Ta wa tsi to live in the province of Ili. In the then disturbed state of Sungaria he thought it a good opportunity to free his people from the Sungar domination. "Under the pretence that Kashgar was being threatened by the Būruts he obtained leave from Ta wa tsi to return home. When there he fortified the town and raised an army. This was in 1754, when Amursana had applied to the Chinese for assistance against his rival.* The Kalmuks had latterly appointed Hakim Begg, on whose fidelity they could rely, and who were bound to them by the tie of common ambition. Two of these, Abdul Vakhhab of Aksu and Khodja Sibek of Ush Turfan, acquainted the Kalmuks with the real cause of the warlike preparations at Kashgar. They also incited Hudoyar Beg *ish kaga* of Kashgar and Absatar Beg of Artosh to fall upon the Hodja and put him to death while at his devotions in the Mechet, but this plot was discovered, and its chief instrument, Hudoyar Beg, executed. Absatar and the son of Hudoyar escaped to Ili and reported to Ta wa tsi that the inhabitants of Kashgar and Yarkend had thrown off the Sungarian yoke and that the Hodja had put the Ish kaga to death for his fidelity to the Sungarians." Ta wa tsi, who had not then a force at his disposal, sent an emissary to report.† Yusuf escaped, but the Hodja Djagan who ruled at Yarkend was captured by the Kalmuks, assisted by the Hakim Hazi Beg, into whose house they enticed him. Yusuf now assembled the people of Kashgar and urged upon them that the time was come for breaking their yoke. His appeal was eagerly responded to. "Timbrels were sounded over the gates of the town, and the Kasgarians swore to remain true to their determination of reconquering the lost liberties of their country. The Hodja Yusuf, as an ardent Mussulman, proposed to the people that they should convert 300 Kalmuk merchants, who lay encamped in the vicinity of the town, to Islamism, and ordered them to be slaughtered in case they refused to adopt it. A small number of Eleuths, who acted as police-officers or 'Kasakans' in the towns of Little Bukharia, were sent back to their country to acquaint the Khan of Sungaria with what had occurred. Yusuf then despatched 1,000 men to Burchuk to attack the Kalmuk envoy in case he should attempt to carry off the Hodja Djagan to Ili, and also made preparations for sending a large army to Yarkend. Hodja Sadik, son of Djagan, who had eluded capture, gathered together 7,000 men in two days at Khotan, and joined by a body of Kirghises (Būruts) marched against Yarkend. He carried with him the family of Hazi Beg in chains, intending to put them all to torture and death if harm befel his father. Hazi Beg, in his perplexity, determined to ask pardon of Hodja Djagan, an extremely kind and weak man. With tears in his

* *Id.* next page.† Valikhanof in *Mitchell's Russians in Central Asia*, 173, 174.

eyes and the Koran on his head he appeared before him and easily obtained forgiveness. Hazi then informed Djagan of the events that had transpired at Kashgar, and asked permission to kill the Sungarian envoy and his retinue and to raise the standard of Islam. The Hodja answered that an unbeliever could only be killed in battle, and ordered the Kalmuks to be escorted out of the town under a strong guard, warning them never to visit the country again. Yusuf in the meanwhile sent ambassadors to Kokand and Bokhara to acquaint those cities with his emancipation from the Sungarian yoke and to request assistance. He likewise appealed to the Andijan Kirghises, at the head of whom was Kibat Mirza.**

Let us now revert once more to Ta wa tsi. Amursana was received with considerable deference by the Chinese Emperor, who questioned him as to the claims he set up to the throne, and he says he was tolerably satisfied with his answers.† Whether he was so or not, it was clearly a piece of good fortune for the Emperor to have in his hands a person with decent claims to the throne of Sungaria. He gave him the title of Choang tsin wang (*i.e.*, prince of the first rank, with two titles), and he assigned him lands in the country of the Khalkhas.‡ After a while the Emperor Kien Lung, who seems to have been ambitious to rival the great deeds of his grandfather Kanghi, determined to displace Ta wa tsi. The pretext for attacking him was that the latter in a letter he had sent him had treated him as an equal. "Full of stupid pride," says the Emperor, "he presumes to address me as an equal. It is clear he is a barbarian and ignorant of the very elements of Divine law, which prescribes a due subordination."§

He appointed Amursana lieutenant-general, sent him a seal of office, and supplied him with troops and other necessaries, and sent with him a Chinese general named Panti as chief counsellor, but in effect the latter had the actual authority, and Amursana could do nothing without consulting him.¶ He also sent more valuable help in the person of the Ché or Imperial guards, consisting chiefly of Manchu and Solon soldiers.‖ The army set out in 1755. "They broke cheerfully," says the Emperor, "through all obstacles. Hardly had they bent a bow or drawn an arrow before there was submission everywhere." Ta wa tsi, unable to offer effectual resistance, fled with 300 men through the Muzart pass to Ush Turfan. The governor of that town, Hadjem Beg, delivered him up to the Chinese, for which service he was created a prince,** and the Uirads asked that the Emperor would give them a chief. He accordingly appointed Amursana, to whom they did homage. Five months sufficed for the work. Ta wa tsi was sent as a prisoner to Peking.

* *Id.*, 175-177.† Kien Lung's Narrative, *Mems. sur la Chine*, i. 343.‡ *Id.*, i. 343.§ *Memoires sur la Chine*, i. 344. Note.¶ *Memoires sur la Chine*, i. 345. Note.‖ *Memoires sur la Chine*, i. 346.** Valikhanof, *op. cit.*, 177.

Amursana expected the Emperor would have had him executed, but he, on the contrary, received him with the same condescension as if he had come freely to do homage, and gave him a palace at Peking for a residence, and the title Tsin wang (*i.e.*, prince of the first rank). He gave him retainers suitable to his rank, and allowed him the privilege of a daily audience. This behaviour was dictated by a desire to have some one to play off against Amursana if he should prove treacherous. The captive prince did not flourish in exile, he pined away and soon after died, leaving an only son, an infant, who did not long survive his father.* With his death the descendants of Baatur Khungtaidshi, the founder of the Sungarian empire, seem to have come to an end.

Amursana was now nominated as chief of Sungaria by the Manchus. His was however a very different position from the chiefs whose history we have considered. They were acknowledged as the legitimate rulers by the various tribes of the country. Amursana was a very secondary chief in his antecedents. He had no claims to be Lord Paramount, and probably received the willing allegiance only of his own people, the Khoits. We are told by Pallas that the Koshotes attempted to regain for their leader the position of Khan or overchief.† A number of other chiefs retained their allegiance for the imprisoned Ta wa tsi, whom they considered as their legitimate sovereign.‡ The position of Amursana was therefore by no means a strong one. He nevertheless attempted to recover possession of the towns of Little Bukharia, which had become independent, as I have described. Not being able to send a large body of troops against them it was suggested to him by Abdul Vahab of Aksu and Hodja Sibek of Ush Turfan that the children of Ahmed Hodja, who were then at Ili, might be utilised for the purpose, and that if he offered to make one of them governor there, that the revolted towns would return to their allegiance. With the consent of the Chinese general Panti, two of them named Burhaneddin and Khan Hodja were accordingly summoned to Kuldja from Iren Habargan, where they lived in exile. The former marched with an army of Eleuths, Turkestani, and a small number of Chinese upon Aksu, while his brother remained as a hostage at Ili. Burhaneddin marched from Aksu to Ush Turfan, where he was well received. Meanwhile the Black Mountaineer Hodjas prepared to defend themselves. The invaders only mustered 5,000 Mussulmans from Kucha, Aksu, Turfan, and Dolon, 1,000 Sungarians commanded by the Saissan Dan chin, and 400 Chinese headed by Turuntai Dayen, and they were not strong enough to cope with the enemy. Meanwhile the people of Yarkend, contrary to the advice of Yusuf, determined to march upon Aksu and to nip the invasion in the bud. They were led by Hodja Ahi, the eldest son of Djagan Huda Berdy, as also Shanegi of Yarkend, and the

Kargalik ruler Mirgen Beg. They consisted of contingents from Khotan and Yarkend and some Kirghises, &c., and laid siege to Ush Turfan. They sent messages into the town calling upon their rivals there, the White Mountaineers, to forget their mutual animosities and to march together upon Ili, and offered to yield Kashgar, Aksu, and Turfan to Burhaneddin. They found the latter surrounded by Chinese Kalmuks and Begs, whom native writers have stigmatised as impious men. He told the deputies to advise the Black Mountaineer Hodjas to go to Ili and seek forgiveness from the viceroy of China and from Amursana.

There were many of the White Mountaineer party in the besieger's ranks; the latter were also deserted by the Kirghises in the first engagement, and were soon after joined by the majority of the Begs with the troops under their command. The leaders of the expedition now with difficulty found shelter at Kashgar, where they were pursued. Burhaneddin was met outside by crowds of people, who refused to obey the Montenegrin Hodjas, while a body of Andijan Kirghises who were in their service also declared they would not fight against him. They thereupon retired to Yarkend, while their partisan, Hosh Kaifiak, who was Hakim Beg of Kashgar, migrated to Kokand. Burhaneddin now advanced upon Yarkend. He sent a deputation to the town composed of several Begs, a Chinese Mandarin, and a Kalmuk Saissan. They were presented to the Hodja Djagan, having been first obliged to go through the degrading ceremony of licking the threshold of the palace. To Burhaneddin's summons in the name of the Bogdo Khan and that of Amursana to surrender and place himself under the protection of China, he answered, "that, as an independent Mussulman prince, he would listen to no terms, but would wage against them—a 'Hazat' or religious war." The letter which conveyed the terms of Burhaneddin he ordered to be torn and thrown into the fire. The town was bravely defended for some time, but there were traitors busy inside, and after a while the Black Hodjas abandoned it, its gates were thrown open, and Burhaneddin entered it in triumph.* Thus Little Bukharia fell again into the hands of a dependant of the rulers of Sungaria. Let us turn once more to Amursana. I have described how a large section of the Kalmuks were impatient of his control. His position was probably rendered more difficult and embarrassing by his being a nominee of the Manchu Emperor. When the main army retired Panti with 500 Manchus remained behind to act as a kind of garrison.

The Chinese method of treating dependants does not secure very hearty allegiance. Although he had the title of ruler, the Emperor's deputies had in fact the power. They thwarted him and acted as spies upon his doings. Lastly, Kien Lung, under pretence of doing him

*Memoires sur la Chine, i. 347. Note. † Op. cit., i. 45.

‡ Chappe Dauteroche, op. cit. Preface, x. Mems. sur la Chine, i. 358. Note.

* Valikhanof. Michell's Russians in Central Asia, 178-185.

honour, summoned him to the court. Amursana grew weary of this dependance, and to assure himself of the support of the Kalmuks he spread the report that the Emperor intended to subjugate them as he had already done the Mongols.* The neutral witness Amiot could see plainly that human endurance was more than tried by the constant espionage. The Emperor's point of view was different. Amursana he describes as "a wolf who, having satisfied his hunger, is still given to prowling in search of fresh carnage."† Amursana in fact took up arms, speedily dispersed the small garrison the Manchus kept in the country of Ili, and killed the two generals Panti and Aiongan, destroyed the forts the Emperor had constructed at various points to defend the country, and the depôts of provisions for the troops and the couriers, and advanced as far as Palikun on the river Ili, which then seems to have held an Imperial garrison. In this rebellion many Manchus perished.

The advisers of the Emperor urged upon him that it would be prudent "to abandon Palikun and its dependencies and to put a stop to a useless war." Kien Lung, instead of this, appointed fresh generals and fresh troops, with orders that they must either capture the rebel or perish in the attempt. When the news spread that fresh armies were on the way the Kalmuks scattered in various directions, and Amursana himself was constrained to fly too. The two Imperial generals who commanded the new levies were named Chereng and Yu pao (the former from his name was doubtless a Mongol), and were jealous of one another. Amursana had been cornered in a small fort where it was almost impossible for him to escape, when they relaxed their efforts and he escaped. He fled apparently to his old friends the Kazaks. The two generals were recalled with the intention that they should be executed, but being only meagrely escorted they were waylaid *en route* by the Eleuths and killed. Two other generals were nominated in their place, who were named Taltanga and Yarhashan. The Kazaks, though nominally subject to the empire, secretly favoured Amursana, and supplied him with provisions and assistance. They craftily sent envoys to the Imperial generals asking them to spare their country, and assuring them that their chief Ablai would in a few days be able to seize their common enemy and send him to them. Taltanga listened favourably to this proposal and thereby disgusted some of his allies who knew the policy of the desert robbers better. Instead of capturing Amursana, Ablai in fact furnished him with post horses, camels, and other requisites for flight, and then wrote to excuse himself, saying that he had escaped him and found refuge with the Russians.

The Emperor was naturally greatly enraged and recalled his generals. The following brief, which I have somewhat shortened and paraphrased,

was addressed by him to the principal grandees and shown to the officers of the Eight Banners. It gives a good idea, as Amiot says, of the state of affairs. "The first time that Amursana escaped from Ili, Chereng and Yu pao had the command of the troops I sent into the west. Instead of pursuing the rebel they remained idle in their camp, and did not take precautions for preventing his escape. Informed of their conduct I recalled them, but being intercepted on the way by a number of brigands, they were miserably massacred. One of their lieutenant-generals whom I had also recalled escaped and confessed freely his fault and that of the others. Chalafunga (that was his name) said: We knew Amursana was not far off. . . . Yu pao first knew it. He took little notice, and merely remarked that Chereng ought to be told, so that they could take joint measures. Chereng was as little eager to march as his companion, alleging that he had not sufficient horses. After consultation it was decided that Yu pao should advance first to Tursun, where Amursana was, and that Chereng should follow him if his assistance should be required. Meanwhile time was lost and Amursana fled, and as they had only provisions for four days and were short of horses, they determined to return to Ili to complete the other commissions the Emperor had entrusted them with. Such was the inexcusable conduct of my generals. If they were short of horses, why did they not let me know; if these horses were so weak and few, how came it that Taltanga was afterwards able with them to reach the Kazak country? If they had no food, how did they exist in their month's march to Ili in a country suffering from want? If this excuse had been true, why did they not use more zeal to capture food from the enemy? Chalafunga and Ulden were no less to blame. They also had armies entrusted to them sufficient for their purpose if they had had more zeal. Ulden told me, says the Emperor, that Chereng had given him some troops with which to march against the rebel, but that it was then too late. I heard, he says, en route that Amursana had fled and was already a long way off, of which I informed Chereng. Soon after I heard that the Muhammedans, who live not far from Ili, had pillaged the badly escorted baggage of Amursana, and that he had retraced his steps and recaptured his lost goods. Of this I informed Chereng, and asked him for a reinforcement of 500 men with which to join the Muhammedans and pursue the rebel. Yu pao had already marched after him, and was returning fruitless when he met my couriers; they read him my despatches which aroused his anger. He accused me of having some sinister ambition. He then returned my letter to the courier and told him to take it to Chereng. The latter also suspected me, deprived me of my command, and bade me go to Yu pao, who would find me suitable employment. I went to him and repeated my request, upon which in scorn he gave me fifty men. With these I set off, and got as far as Kurmeton, but we were so reduced by fatigue and

* Amiot's Note, *Memoires sur la Chine*, i. 348, 349.

† *Id.*, i. 348.

hunger, that we had great difficulty in surviving. In default of horses we rode on camels, which we had to kill for meat. Of fifty men only twenty-five remained. At Kurmeton we heard that Amursana had again fled. What motive, says the Emperor, was there for this ill conduct? Some of my generals allow the rebel to escape, others will not give themselves the trouble to pursue. Some aroused the hatred of the Mongol princes upon whom they were dependant for great assistance, others allow themselves to be duped by the Kazaks. Was it that they wished the culprit to escape or that they should die of want in the desert? No. I see their device; they wish to prove to me that the campaign is Quixotic, and its end impossible, and thus to force me to put an end to it." Amiot adds that, with the exception of Panti, Aiongan, Hoki, and a few others, whose names and tablets are placed in the Kung chen Tsée Tang (*i.e.*, hall of the great men who have deserved well of the empire), almost all the other general officers who served in the first two campaigns perished miserably, either by the sword or the enemy, the treason of their allies, their punishment as criminals in Peking, or by suicide.* The friendly chiefs Nima, Payar, Sila, Mangalik, &c., who disapproved of Taltanga's easy faith in Kazak promises, having tried by entreaty, then by raillery, and lastly by indignant tones to alter his decision, but in vain, abandoned him. Feeling that it would be most imprudent to expose the few Manchu soldiers he had with him to the dangers of this land of treachery and suspicion, he determined to return, but this only increased his difficulties. Nima, Payar, Sila, Mangalik, and other chiefs of hordes who had formerly been his allies, some of them as enemies of Amursana, and others as friends of Ta wa tsi, not only deserted him but committed atrocities in doing so. The first to abandon him was Payar, and in retiring he massacred all those whom he could capture.

Taltanga sent Hoki, the intrepid Hoki as the Emperor calls him, in pursuit. Hoki asked Mani (another auxiliary chief who had been well treated by the Emperor and given the title of Wang) to assist him; he refused to accompany him or to supply him with troops, and offered him only his counsel, which was that he should first summon Payar to an audience so that he might satisfy himself whether he was a rebel or no. Hoki replied that as he would not assist him he would himself march at the head of his soldiers and root the rebel out in his own camp, and would afterwards hold Mani responsible for any bloodshed that might happen. Again the latter counselled him not to compel Payar's rebellion by attacking him, but to go to him with an escort of some thirty men and to reason with him. He accordingly went, but as soon as he appeared within shot he and his escort were met by a shower of weapons. He retired fighting desperately. He fell wounded by an arrow. His

* Memoires sur la Chine, i. 351-356.

soldiers went to help him, but he would not have them stay, but taking the peacock's feather from his hat he said, I have received great favour from the Emperor, he made me a general. As I cannot beat the enemy I can at least die under their blows. Let him know how I died. Take this to the Tsongtu of Barkul. Such was the news the latter received from two Solon soldiers, the survivors of Hoki's band, and which he had sent on to the Court. The Imperial forces were in fact almost driven out. Their sole remaining strong garrison in the country of the Kalmuks was apparently Barkul, whose governor fortified it and collected there the scattered soldiers he could find, and even this was apparently beleaguered by the Kalmuks.* This news was very distressing to the Emperor, who hardly knew what to do, when affairs took a brighter turn. Chao hoei, an able general, who had with him only a few troops, collected the debris of Hoki's army, attacked the various bands of Kalmuks he met, spread the news that the Emperor was sending formidable forces to punish the wrongdoers, and at length marched towards Ili. He sent to the Emperor a well digested scheme which determined him instead of abandoning the war, as he was rather disposed to do, to prosecute it vigorously. He appointed Chao hoei generalissimo and sent him some fresh troops, and in 1757 two new armies set out, one marching by the northern route the other by the southern. The Kalmuks, instead of being welded together by the continued disasters of their formidable enemy, were torn in pieces by internal quarrels and jealousies.† Amursana had heard of this and thought it a favourable opportunity for him to return. He marched towards Ili, his army increasing as he went along. He was greatly surprised on reaching there to find Chao hoei at the head of a new force. He deemed it wise to retire, and once more by forced marches retreated to the country of the Kazaks. Chao hoei sent Fu té, one of his subordinates, in pursuit, while he busied himself in restoring order to the disintegrated tribes of Sungaria. Fu té pursued Amursana with energy at the head of his army. He arrived in the country of the Kazaks about the same time as Amursana. The Kazaks submitted and asked to be numbered among the subjects of the empire, and asked also that some of their chiefs might be sent on to Peking to do homage. They gave him a free pass into their country and offered him supplies. Amursana now saw that he must escape further away, and he fled to the vast regions of Locha (*i.e.*, Siberia).‡

Once more did the grandees of the court, many of whom had lost relatives in the dreary war, urge upon the Emperor that he might now end it and cease the pursuit of the rebel; many others urged him to abandon altogether the province of Ili. "It is too far off for us to govern it long, let those have it who choose to take it," they said. The Emperor

* Amiot in Mems. sur la Chine, i. 359-362.

† *Vide* Mems. sur la Chine, 363.

‡ Mems. sur la Chine, i. 363-366.

was not in a mood now to listen to these sentiments, and he renewed his instructions to Chao hoei and Fu te to prosecute the war vigorously. "Meanwhile," he says in his memoir, "insulted heaven had fixed the hour of vengeance. A dreadful disease was the instrument it used to equate the balance of justice against the reprobate who had provoked it. It reached him when he thought himself beyond the reach of pursuit. It severed the black thread of his days just as he seemed in prospect of enjoying life at least in liberty. Thus perished in the flower of his age he whose perfidy had caused so much disorder and cost so much blood. Abandoned by his people, who feared to catch his disease, scarce could he in this strange land find any one to render the funeral honours to his body."* He in fact died of the smallpox in Siberia. The Emperor wrote several times to the Russians to demand his body, in order as he said to make of the rebel ashes an example of terror. The Russians refused to surrender it, although they showed it to the Chinese commissioners. "Each nation," they said, "has customs which it holds sacred. A custom deemed sacred with us is not to expose the cold fragments of an unfortunate who has sought refuge among us to ignominy. Your enemy is dead, we have shown you the body, that ought to suffice."† Chappe Dauteroche tells us Amursana, before he found refuge in Russia, had been joined by his wife Bitei, a daughter of Galdan Chereng. She afterwards went on to St. Petersburg, where she was seen in 1761. Her first husband was Ichidanjin, an elder brother of Amursana's, by whom she had a son named Puntsuk. He adds further, that Amursana made a considerable stay at Tobolsk, where he was confined for some time in the Archbishop's country house.‡

When the Manchus drove Amursana away from Sungaria, they determined apparently to do away with the supreme authority of the Over Khan, which had been exercised more or less since the time of Esselbei Kia, and to reconstitute the four Üirad divisions in their old condition. Thus breaking up the formidable power which the Kalmuks wielded when united. The Emperor says that before the time of Galdan Chereng (? the older Galdan) they were divided into four sections, each governed by its own prince, styled La té, and these larger divisions comprised among them twenty-one separate hordes or tribes, whose chiefs were styled Nganki. He claims to have revived this old form of government under a different name. He nominated four chiefs over the four main divisions, to each of whom he gave the title of Han, while he appointed smaller chiefs of various grades over the twenty-one tribes. He decreed that the dignity of Han should be hereditary, while the appointment of the lesser chiefs he retained in his own hands as the reward of meritorious service, and he appointed one of them to be their head and the channel by which

* *Mémoires sur la Chine*, i. 368, 369. † *Mémoires sur la Chine*, i. 369. Note.
‡ *Journey to Siberia*. Preface, xi., xii.

he communicated with them. He distributed money, &c., among them, and he sent them agricultural implements and other necessaries to induce them to lead a more settled life. The four main divisions of the Kalmuks so constituted were the Cholos or Choros (*i.e.*, the Sungars proper), the Khonote (? the Khoits), the Huntshé (? the Khoshotes), and the Derbets. They all proved, from the Emperor's point of view, intractable and rebellious, and he determined to exterminate them. He had named Ta wa tsi to be the Khan of Choros, but his speedy death prevented the arrangement from being completely carried out.* This was probably in 1755. Another chief now became the head of the Choros tribe. I don't know his name, and we are merely told that he was assassinated by his nephew Chana Karpu, who seized the inheritance. He in his turn was killed by Galdan Torgui.† The Emperor says he chose the latter himself to govern the Cholos, and gave him the title of Han and its prerogatives; "becoming a monster, I was constrained," says the Emperor, "to purge the earth of him." This means that he rebelled.‡ We are told elsewhere that it was the Taidji Tawa who captured him, cut off his head, and sent it to the Emperor, who caused it to be exposed as a warning to rebels.§ "I uprooted his race," says Kien Lung, "I changed into a desert the unhappy country where the perfidious Cholos formerly dwelt."|| Payar or Bayar was nominated to the headship of the Huntshé.¶ He was the first to break away from the Manchu yoke,** and I have described the intercourse which Taltanga, the Manchu general, had with him. "He ended a life, of which he had so often made himself unworthy," says the Emperor, "in the midst of tortures." His dispersed subjects, reduced to slavery or killed, have left behind only the memory of their former condition in the name Huntshé ††

The chief whom the Emperor nominated over the Khonoté was Chakturman. He was also suspected of conspiracy against the Emperor. The Manchu general Yarhashan marched against him, and was so well satisfied of his intentions that he did not wait for further orders from Peking. He attacked him, took him prisoner, and had him executed outside the gates of Palikun (? Kuldja), and gave up to the fury of his soldiers all the Chonoté who did not escape by flight.‡‡ This last cruel and abominable massacre was apparently made with very small excuse.§§ Of the four chiefs the only one who escaped was the leader of the Derbets, of whom I shall speak again presently. The twenty-one Nganki or chieftains of the lesser hordes seem nearly all to have perished, some by the sword, others by the hand of the executioner. A few escaped northwards towards Russia, while the rest were reduced to slavery.||| Thus was Sungaria fairly trodden under, and very shortly its dependencies on

* *Mémoires sur la Chine*, i. 372. Note. † *Id.*, 363. ‡ *Id.*, 374. § *Id.*, 363.
|| *Id.*, 374. ¶ *Id.*, 374. ** *Id.*, 359. †† *Id.*, 374. ††† *Id.*, 375.
‡‡ *Id.*, 375. Note. §§ *Id.*, 376, 377.

the south of the Tien shan mountains were also incorporated with the Manchu empire.

It is not without reason that the Emperor enlarges in his memoir upon the terrible punishment inflicted upon this province, a punishment which converted a tolerably populous and thriving empire into almost a desert. The Manchu soldiers seem to have destroyed the Kalmuks mercilessly, and their provocation was very slight. Their campaign against them was a similar chapter in the annals of human butchery to those against the Miautze of Suchuan, and against the Mussulmans of Yunnan at a later date. The beautiful valley of Ili, which was such a busy and prosperous region in the glorious days of Sungar supremacy, became a Chinese penal settlement. "Sungaria," says Captain Valikhanof, "having been depopulated by the massacre of half a million of Eleuths, was settled by China from the province of Kan su, and to increase the population was converted into a place of exile for criminals. For the protection of the country Manchu soldiers of the green banner were also transferred thither, and colonies of Sibos and Solons and Daur were established in the Ili district. Seven thousand Mussulman families were forcibly converted into agriculturists, and the remnant of the extirpated Sungarians were allotted a certain extent of country to roam in. The government of the country was confided to a Tzian Tziun, with three lieutenants, the residence of one being at Tarbagatai, and that of another in Little Bukharia. The Chinese showed great caution in the treatment of the country, as its population had fought with great determination in the attempt to assert their independence. The internal government was left on the same footing, and it was only for maintaining the peace of the country that Chinese garrisons were stationed in the most important towns; pickets were also posted in such localities as were best suited to guard the frontier, and stations were established for insuring rapidity in travelling. This successful subjugation of Sungaria and Little Bukharia infused into the Chinese a military spirit and a thirst for conquest. During the government of Kien Lung they apparently desired to re-enact the scenes of the Sung dynasty. In the years 1756, 1758, and 1760 bodies of Chinese troops entered the territories of the Middle Horde. The fall of Sungaria, once so powerful as to be a perpetual menace to every country adjacent, and the conquest of Little Bukharia caused a panic throughout the whole of Asia, and strengthened a curious Mussulman superstition that the Chinese would one day conquer the whole globe, when there would be an end to the world. The immediate result of the general uneasiness was that Ablai, the head of the Middle Horde, Nurali, of the Little Horde, and the Burut chiefs hastened to negotiate with the celestial conqueror. Ablai in 1766 acknowledged himself a vassal of the Bogdo Khan, and received the title of prince. Nurali sent an embassy to Peking, the ruler of Kokand, Edenia Bi, in 1758, and after

him in succession Narbuta Bi likewise recognised the protectorate of the Son of Heaven.* In the description of Sungaria translated by Stanislas Julien from Chinese sources, and previously cited, we are told that the Khoits subject to prince Tanguté had their pastures in the country of Boro Burgasú, twenty leagues north-east of Ili (*i.e.*, of Kuldja), (? at Boro Talas); the Sungars, Eleuths, and Khorbos had their pastures about Kungghes, forty-four leagues south-east of Ili; while Yulduz, south-east of Kungghes, was the ancient pasture ground of the Sungars and Keliyets.† At Yamlek, &c., north of Ili, were the ancient pastures of the Sungars and Erkets.‡ Other Sungars and the Bukus nomadised about Kurtu, south of the Ili; while Gurban Alimatu, east of Kurtu, was the residence of the chiefs of the Eleuths and Noyats. West of Salkitu are Chamchi, Achi buri, and Khorgon. This part of the country was formerly occupied by several Sungar chiefs, named Namé Khondsirgar, Batur Ubashi, and Khotung Mergen. Other Sungars and some Derbets pastured in the district of Talas, west of the Ili (*i.e.*, the country south of the river Chu).§ Such is the meagre account which alone I can meet with as to the fragments and shreds of the old Sungar nation which remained after the great massacre. The valley of the Ili, as I have said, was made a penal Chinese settlement, and is largely occupied now by Chinese and Turks, while the Kirghises and Telenguts have occupied large portions of Northern Sungaria. A large number of Kalmuks seem to have escaped to Russia, others fled towards China; and there, there are still found certain Kalmuk tribes still known as "the Eleuths of Choros." They inhabit the country situated north of the mountains Ho lan shan and Lung chau shan, bounded on the east by Ninghia, on the west by Kan chau, on the south by Liang chau, and on the north by the Gobi desert and the country of the Khalkhas.|| In the narrative translated by Timkowski we are told that among the fugitives from Galdan were Tsirung, Baatur, Erke, and Arabtan, who were grandsons of Utshirtu Khan. They were probably children or descendants of his daughter, who married Senghé, the eldest son of Baatur Khungtaidshi. Arabtan is to be identified with Dugar Arabtan, son of Senghé, and Erke perhaps with Erke Baarang, son of Tse wang Arabtan.¶ We are told that they requested the Emperor to assign them an abode, and that he granted them the lands situated beyond the frontiers of Ninghia and Kan chau, in the countries of Kaldjan Burgut, Kongor olong, and Bayan nuru; and in the Sandy desert Ablai Galbai Gobi, from the mountains of Alashan westwards as far as the banks of the Edsinei, on condition that they should keep at a distance of sixty li from the frontier of China. A line of demarcation was drawn in consequence. In 1697 the Eleuths petitioned

* Valikhanof in *Mitchell's Russians in Central Asia*, 187, 188.

† *Idem ante*, 58r.

‡ *Journ. Asiat.*, 4th Ser., viii. 385.

§ *Idem ante*, 58o.

|| Timkowski, li. 277.

¶ Pallas, *op. cit.*, Genealogical Table of the Sungars.

HISTORY *of the* MONGOLS

FROM THE 9th TO THE 19th CENTURY.

PART I.

THE MONGOLS PROPER AND THE KALMUKS.

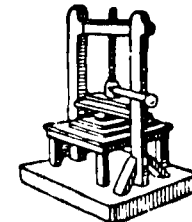
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