

T.N. cutting his Khitá campaign), they marched for three days along a hill white as snow with the bleached bones of the slain in its siege, whilst the ground between to the city was black and grimed with their gore, the stink of which killed some and poisoned most of their party. At the city itself, under one of its towers, he saw a pile of bones, said to be those of twenty thousand virgins, who had been cast from it to escape by such death the fury of the Moghol soldiers.

Khwáhrizm Sháh's embassy was well received by Changíz, who dismissed the envoy with rich presents, and the following brief message of his master :—"I am King of the East. Thou art King of the West. Let merchants come and go between us, and exchange the products of our countries." A caravan of merchants accompanied the returning envoy, who amongst the other presents from Changíz carted away a block of native gold the size of a camel's neck. On arrival at the frontier city of Atrár, 1218 A.D., the Governor, Kádír Khán, by order of Khwáhrizm Sháh, detained the caravan, and soon after murdered all the merchants to the number of four hundred, and plundered their property.

This treacherous act brought down upon the country the savage vengeance of Changíz. He collected his forces from Turkistán, Chin, and Tamgháj, under eight hundred standards of a thousand men each; eight hundred thousand horsemen. He appointed, besides, three hundred thousand horses for the baggage of the army, its carts, and families, &c., including one horse to every ten men, with its load of three sheep made into *cadíd*="sundried salt-meat," a skin of *Cumiz*="mare's milk wine," and a *Kazghan*="iron cooking pot." Thus provided his hardy soldiers marched three months across deserts, and rivers, and mountains, and towards the end of 616 H. =1219 A.D. arrived at Atrár. Here he left Júji and Aoktay with their troops, who on its capture after a siege of five months, in revenge for the murder of their merchants there, destroyed every living thing in it. Meanwhile Changíz himself with a strong force hurried on to Bukhárá, the capital.

P. We need not here follow the career of his frightful butchery and devastation. It is sufficient for our purpose to note here that the cities of Káshghar escaped these calamities, and that a strong contingent of their Uighúr soldiery under Aydy Cút and other leaders were in the conqueror's army; that Khwáhrizm Sháh, flying before the storm his savagery had raised, was chased into Mazandarán, and escaped his pursuers by ship on the Caspian to disappear from the scene; that the populous cities of Bukhárá, Balkh, Nishabor, Herat, Ghazni, and many another in this region were utterly destroyed with their inhabitants; that the vaunted impregnable castles and fortresses of Tokháristán, Kábul, Ghor, Sístán, Khurásán, and Khiva were without exception captured and dismantled or razed; that the entire region from Azarbiján on the west to the Indus on the east, and from Dasht Kapchák on the north to Sístán on the south, was in the short space of only six years so thoroughly wasted and ruined that more than as many centuries has not sufficed to obliterate the effects and marks of the havoc then worked, far less to restore the region to its former state of prosperity and population; and finally, that having chased Sultán Jaláluddin Khwahrizm Sháh, the son and successor at Ghazni of the fugitive King, across the Indus, he was called back from his mad career of devastation to quell a revolt in his own home at Tungút.

T. N. Changíz, the author from whose work these records are taken states, had in 615 H. = 1218 A.D., just at the time he was preparing to set out against Khwáhrizm Shah, received envoys from the Khálif Násir of Baghdad urging him to do so, in revenge for the independence of the Khálifat assumed by this ruler of Máwaránahar. He was joined on the way by Arslán Khán of Almáligh, and by Aydy Cút from Beshbáligh with his Uighur contingent. On arrival at Atrár he left Aoktáy and Chagh-táy, with Júji in support to take the place, and sending Alác Noyán and Mangú Bocá to Banákat and Khujand, himself hurried on against Bukhárá, the *Cutub-ul-islám*="centre prop of Muhammadanism." In the Mugh or Parsi language *Bukhár* is said to signify "collection of knowledge," but with the Uighúr and Khitáy it