

Edward Gibbon

# The Decline and Fall of the Roman Empire

in six volumes  
volume 3

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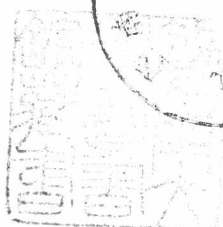
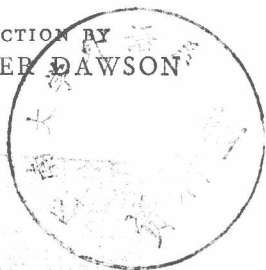
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EDWARD GIBBON

# Decline and Fall of the Roman Empire

IN SIX VOLUMES • VOLUME THREE

INTRODUCTION BY  
CHRISTOPHER DAWSON



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*Aldine Press · Letchworth · Herts*  
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*J. M. DENT & SONS LTD*  
*Aldine House · Albemarle Street · London*  
*This edition was first published in*  
*Everyman's Library in 1910*  
*Last reprinted 1977*

*Published in the U.S.A. by arrangement*  
*with J. M. Dent & Sons Ltd*

No. 436    ISBN 0 460 00436 0

历史

*EVERYMAN, I will go with thee,*

*and be thy guide,*

*In thy most need to go by thy side*

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THE  
HISTORY OF THE DECLINE AND FALL  
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CHAPTER XXVI

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IN the second year of the reign of Valentinian and Valens, on the morning of the twenty-first day of July, the greatest part of the Roman world was shaken by a violent and destructive earthquake. The impression was communicated to the waters; the shores of the Mediterranean were left dry by the sudden retreat of the sea; great quantities of fish were caught with the hand; large vessels were stranded on the mud; and a curious spectator<sup>1</sup> amused his eye, or rather his fancy, by contemplating the various appearance of valleys and mountains which had never, since the formation of the globe, been exposed to the sun. But the tide soon returned with the weight of an immense and irresistible deluge, which was severely felt on the coasts of Sicily, of Dalmatia, of Greece, and of Egypt; large boats were transported and lodged on the roofs of houses, or at the distance of two miles from the shore; the people, with their habitations, were swept away by the waters; and the city of Alexandria annually commemorated the fatal day on which fifty thousand persons had lost their lives in the inundation. This calamity, the report of which was magnified from one province to another, astonished and terrified the subjects of Rome, and their affrighted imagination enlarged the real extent of a momentary evil. They

<sup>1</sup> Such is the bad taste of Ammianus (xxvi. 10), that it is not easy to distinguish his facts from his metaphors. Yet he positively affirms that he saw the rotten carcase of a ship, *ad secundum lapidem*, at Methone, or Modon, in Peloponnesus.

recollected the preceding earthquakes, which had subverted the cities of Palestine and Bithynia; they considered these alarming strokes as the prelude only of still more dreadful calamities; and their fearful vanity was disposed to confound the symptoms of a declining empire and a sinking world.<sup>1</sup> It was the fashion of the times to attribute every remarkable event to the particular will of the Deity; the alterations of nature were connected, by an invisible chain, with the moral and metaphysical opinions of the human mind; and the most sagacious divines could distinguish, according to the colour of their respective prejudices, that the establishment of heresy tended to produce an earthquake, or that a deluge was the inevitable consequence of the progress of sin and error. Without presuming to discuss the truth or propriety of these lofty speculations, the historian may content himself with an observation, which seems to be justified by experience, that man has much more to fear from the passions of his fellow-creatures than from the convulsions of the elements.<sup>2</sup> The mischievous effects of an earthquake or deluge, a hurricane or the eruption of a volcano, bear a very inconsiderable proportion to the ordinary calamities of war, as they are now moderated by the prudence or humanity of the princes of Europe, who amuse their own leisure and exercise the courage of their subjects in the practice of the military art. But the laws and manners of modern nations protect the safety and freedom of the vanquished soldier; and the peaceful citizen has seldom reason to complain that his life or even his fortune is exposed to the rage of war. In the disastrous period of the fall of the Roman empire, which may justly be dated from the reign of Valens, the happiness and security of each individual were personally attacked, and the arts and labours of ages were rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns precipitated on the provinces of the West the Gothic nation, which advanced, in less than forty years, from the Danube to the Atlantic, and opened a way, by the success of their arms,

<sup>1</sup> The earthquakes and inundations are variously described by Libanius (*Orat. de ulciscendâ Juliani nece*, c. x. in Fabricius, *Bibl. Græc.* tom. vii. p. 158, with a learned note of Olearius), Zosimus (l. iv. [c. 18] p. 221), Sozomen (l. vi. c. 2), Cedrenus (p. 310, 314 [tom. i. p. 543, 550, ed. Bonn]), and Jerom (in *Chron.* p. 186 [tom. viii. p. 809, ed. Vallars.], and tom. i. p. 250, in *Vit. Hilarion* [tom. ii. p. 36, ed. Vallars.]). Epidaurus must have been overwhelmed, had not the prudent citizens placed St. Hilarion, an Egyptian monk, on the beach. He made the sign of the cross; the mountain-wave stopped, bowed, and returned.

<sup>2</sup> Dicaearchus the Peripatetic composed a formal treatise to prove this obvious truth, which is not the most honourable to the human species (*Cicero, de Officiis*, ii. 5).



to the inroads of so many hostile tribes more savage than themselves. The original principle of motion was concealed in the remote countries of the North, and the curious observation of the pastoral life of the Scythians<sup>1</sup> or Tartars<sup>2</sup> will illustrate the latent cause of these destructive emigrations.

The different characters that mark the civilised nations of the globe may be ascribed to the use and the abuse of reason, which so variously shapes and so artificially composes the manners and opinions of an European or a Chinese. But the operation of instinct is more sure and simple than that of reason; it is much easier to ascertain the appetites of a quadruped than the speculations of a philosopher; and the savage tribes of mankind, as they approach nearer to the condition of animals, preserve a stronger resemblance to themselves and to each other. The uniform stability of their manners is the natural consequence of the imperfection of their faculties. Reduced to a similar situation, their wants, their desires, their enjoyments still continue the same; and the influence of food or climate, which, in a more improved state of society, is suspended or subdued by so many moral causes, most powerfully contributes to form and to maintain the national character of barbarians. In every age the immense plains of Scythia or Tartary have been inhabited by vagrant tribes of hunters and shepherds, whose indolence refuses to cultivate the earth, and whose restless spirit disdains the confinement of a sedentary life. In every age the Scythians

<sup>1</sup> The original Scythians of Herodotus (l. iv. c. 47-57, 99-101) were confined by the Danube and the Palus Mæotis within a square of 4000 stadia (400 Roman miles). See D'Anville (*Mém. de l'Académie*, tom. xxxv. p. 573-591). Diodorus Siculus (tom. i. l. ii. [c. 43] p. 155, edit. Wesseling) has marked the gradual progress of the *name* and nation.

<sup>2</sup> The *Tatars* or Tartars were a primitive tribe, the rivals, and at length the subjects, of the Moguls. In the victorious armies of Zingis Khan and his successors, the Tartars formed the vanguard; and the name which first reached the ears of foreigners was applied to the whole nation (Fréret, in the *Hist. de l'Académie*, tom. xviii. p. 60). In speaking of all or any of the northern shepherds of Europe or Asia, I indifferently use the appellations of *Scythians* or *Tartars*.

[The Tartars were a tribe nearly allied to the Mongols in race, who dwelt near Lake Bouyir to the eastward of Mongolia. They were among the first of the Mongol conquests, and they afterwards took so conspicuous a place in the army of Genghis Khan that their name became synonymous with that of the Mongols. Their proper name was Tatars. It is said to have been changed into "Tartar" in consequence of an expression of St. Louis who, when he heard of the devastation of Genghis Khan (which excited so much horror in Europe) said, "Erigat nos, mater, cœleste solatium, quia si proveniant ipsi, vel nos ipsos quos vocamus Tartaros ad suas Tartareas sedes, unde exierunt, retrudemus, vel haud ipsi nos omnes ad cœlum advehant." Prichard, *Physical History of Mankind*, vol. iv. p. 278-332; also Harmsworth's *History of the World*, vol. v.—O. S.]

and Tartars have been renowned for their invincible courage and rapid conquests. The thrones of Asia have been repeatedly overturned by the shepherds of the North, and their arms have spread terror and devastation over the most fertile and warlike countries of Europe.<sup>1</sup> On this occasion, as well as on many others, the sober historian is forcibly awakened from a pleasing vision, and is compelled, with some reluctance, to confess that the pastoral manners, which have been adorned with the fairest attributes of peace and innocence, are much better adapted to the fierce and cruel habits of a military life. To illustrate this observation, I shall now proceed to consider a nation of shepherds and of warriors in the three important articles of, I. Their diet; II. Their habitation; and III. Their exercises. The narratives of antiquity are justified by the experience of modern times;<sup>2</sup> and the banks of the Borysthenes, of the Volga, or of the Selinga will indifferently present the same uniform spectacle of similar and native manners.<sup>3</sup>

I. The corn, or even the rice, which constitutes the ordinary and wholesome food of a civilised people, can be obtained only by the patient toil of the husbandman. Some of the happy savages who dwell between the tropics are plentifully nourished by the liberality of nature, but in the climates of the North a nation of shepherds is reduced to their flocks and herds. The skilful practitioners of the medical art will determine (if they are able to determine) how far the temper of the human mind may be affected by the use of animal or of vegetable food; and whether the common association of carnivorous and cruel deserves to be considered in any other light than that of an innocent, perhaps a

<sup>1</sup> *Imperium Asiæ ter quæsiere: ipsi perpetuo ab alieno imperio, aut intacti, aut invicti, mansere.* Since the time of Justin (ii. 3) they have multiplied this account. Voltaire, in a few words (tom. x. p. 64, *Hist. Générale*, c. 156), has abridged the Tartar conquests.

Oft o'er the trembling nations from afar  
Has Scythia breath'd the living cloud of war.

<sup>2</sup> The fourth book of Herodotus affords a curious though imperfect portrait of the Scythians. Among the moderns, who describe the uniform scene, the Khan of Khowaresm, Abulghazi Bahadur, expresses his native feelings; and his Genealogical History of the *Tatars* has been copiously illustrated by the French and English editors. Carpin, Ascelin, and Rubruquis (in the *Hist. des Voyages*, tom. vii.), represent the Moguls of the fourteenth century. To these guides I have added Gerbillon and the other Jesuits (*Description de la Chine*, par Du Halde, tom. iv.), who accurately surveyed the Chinese Tartary, and that honest and intelligent traveller, Bell of Antermomy (two volumes in 4to, Glasgow, 1763).

<sup>3</sup> The Uzbeks are the most altered from their primitive manners; 1, by the profession of the Mahometan religion; and 2, by the possession of the cities and harvests of the Great Bucharia.

salutary, prejudice of humanity.<sup>1</sup> Yet, if it be true that the sentiment of compassion is imperceptibly weakened by the sight and practice of domestic cruelty, we may observe that the horrid objects which are disguised by the arts of European refinement are exhibited in their naked and most disgusting simplicity in the tent of a Tartarian shepherd. The ox or the sheep are slaughtered by the same hand from which they were accustomed to receive their daily food; and the bleeding limbs are served, with very little preparation, on the table of their unfeeling murderer. In the military profession, and especially in the conduct of a numerous army, the exclusive use of animal food appears to be productive of the most solid advantages. Corn is a bulky and perishable commodity, and the large magazines, which are indispensably necessary for the subsistence of our troops, must be slowly transported by the labour of men or horses. But the flock and herds which accompany the march of the Tartars afford a sure and increasing supply of flesh and milk; in the far greater part of the uncultivated waste the vegetation of the grass is quick and luxuriant; and there are few places so extremely barren that the hardy cattle of the North cannot find some tolerable pasture. The supply is multiplied and prolonged by the undistinguishing appetite and patient abstinence of the Tartars. They indifferently feed on the flesh of those animals that have been killed for the table or have died of disease. Horseflesh, which in every age and country has been proscribed by the civilised nations of Europe and Asia, they devour with peculiar greediness, and this singular taste facilitates the success of their military operations. The active cavalry of Scythia is always followed, in their most distant and rapid incursions, by an adequate number of spare horses, who may be occasionally used either to redouble the speed or to satisfy the hunger of the barbarians. Many are the resources of courage and poverty. When the forage round a camp of Tartars is almost consumed, they slaughter the greatest part of their cattle, and preserve the flesh, either smoked or dried in the sun. On the sudden emergency of a hasty march, they provide themselves with a sufficient quantity of little balls of

<sup>1</sup> Il est certain que les grands mangeurs de viande sont en général cruels et féroces plus que les autres hommes. Cette observation est de tous les lieux, et de tous les tems: la barbarie Angloise est connue, etc. Emile de Rousseau, tom. i. p. 274. Whatever we may think of the general observation, we shall not easily allow the truth of his example. The good-natured complaints of Plutarch, and the pathetic lamentations of Ovid, seduce our reason by exciting our sensibility.

cheese, or rather of hard curd, which they occasionally dissolve in water, and this unsubstantial diet will support, for many days, the life, and even the spirits, of the patient warrior. But this extraordinary abstinence, which the Stoic would approve and the hermit might envy, is commonly succeeded by the most voracious indulgence of appetite. The wines of a happier climate are the most grateful present or the most valuable commodity that can be offered to the Tartars; and the only example of their industry seems to consist in the art of extracting from mare's milk a fermented liquor which possesses a very strong power of intoxication. Like the animals of prey, the savages, both of the old and new world, experience the alternate vicissitudes of famine and plenty, and their stomach is inured to sustain, without much inconvenience, the opposite extremes of hunger and of intemperance.

II. In the ages of rustic and martial simplicity, a people of soldiers and husbandmen are dispersed over the face of an extensive and cultivated country; and some time must elapse before the warlike youth of Greece or Italy could be assembled under the same standard, either to defend their own confines, or to invade the territories of the adjacent tribes. The progress of manufactures and commerce insensibly collects a large multitude within the walls of a city; but these citizens are no longer soldiers, and the arts which adorn and improve the state of civil society corrupts the habits of the military life. The pastoral manners of the Scythians seem to unite the different advantages of simplicity and refinement. The individuals of the same tribe are constantly assembled, but they are assembled in a camp, and the native spirit of these dauntless shepherds is animated by mutual support and emulation. The houses of the Tartars are no more than small tents, of an oval form, which afford a cold and dirty habitation for the promiscuous youth of both sexes. The palaces of the rich consist of wooden huts, of such a size that they may be conveniently fixed on large waggons, and drawn by a team perhaps of twenty or thirty oxen. The flocks and herds, after grazing all day in the adjacent pastures, retire, on the approach of night, within the protection of the camp. The necessity of preventing the most mischievous confusion in such a perpetual concourse of men and animals must gradually introduce, in the distribution, the order, and the guard of the encampment, the rudiments of the military art. As soon as the forage of a certain district is consumed, the tribe, or rather army, of shepherds makes a regular march to

some fresh pastures, and thus acquires, in the ordinary occupations of the pastoral life, the practical knowledge of one of the most important and difficult operations of war. The choice of stations is regulated by the difference of the seasons; in the summer the Tartars advance towards the North, and pitch their tents on the banks of a river, or, at least, in the neighbourhood of a running stream. But in the winter they return to the South, and shelter their camp, behind some convenient eminence, against the winds, which are chilled in their passage over the bleak and icy regions of Siberia. These manners are admirably adapted to diffuse among the wandering tribes the spirit of emigration and conquest. The connection between the people and their territory is of so frail a texture that it may be broken by the slightest accident. The camp, and not the soil, is the native country of the genuine Tartar. Within the precincts of that camp his family, his companions, his property, are always included, and in the most distant marches he is still surrounded by the objects which are dear or valuable or familiar in his eyes. The thirst of rapine, the fear or the resentment of injury, the impatience of servitude, have, in every age, been sufficient causes to urge the tribes of Scythia boldly to advance into some unknown countries, where they might hope to find a more plentiful subsistence or a less formidable enemy. The revolutions of the North have frequently determined the fate of the South; and in the conflict of hostile nations the victor and the vanquished have alternately drove, and been driven, from the confines of China to those of Germany.<sup>1</sup> These great emigrations, which have been sometimes executed with almost incredible diligence, were rendered more easy by the peculiar nature of the climate. It is well known that the cold of Tartary is much more severe than in the midst of the temperate zone might reasonably be expected; this uncommon rigour is attributed to the height of the plains, which rise, especially towards the east, more than half a mile above the level of the sea, and to the quantity of saltpetre with which the soil is deeply impregnated.<sup>2</sup> In the

<sup>1</sup> These Tartar emigrations have been discovered by M. de Guignes (*Histoire des Huns*, tom. i. ii.), a skilful and laborious interpreter of the Chinese language, who has thus laid open new and important scenes in the history of mankind.

<sup>2</sup> A plain in the Chinese Tartary, only eighty leagues from the great wall, was found by the missionaries to be three thousand geometrical paces above the level of the sea. Montesquieu, who has used and abused the relations of travellers, deduces the revolutions of Asia from this important circumstance, that heat and cold, weakness and strength, touch each other without any temperate zone (*Esprit des Loix*, l. xvii. c. 3).

winter season, the broad and rapid rivers that discharge their waters into the Euxine, the Caspian, or the Icy Sea, are strongly frozen, the fields are covered with a bed of snow, and the fugitive or victorious tribes may securely traverse, with their families, their waggons, and their cattle, the smooth and hard surface of an immense plain.

III. The pastoral life, compared with the labours of agriculture and manufactures, is undoubtedly a life of idleness; and as the most honourable shepherds of the Tartar race devolve on their captives the domestic management of the cattle, their own leisure is seldom disturbed by any servile and assiduous cares. But this leisure, instead of being devoted to the soft enjoyments of love and harmony, is usefully spent in the violent and sanguinary exercise of the chase. The plains of Tartary are filled with a strong and serviceable breed of horses, which are easily trained for the purposes of war and hunting. The Scythians of every age have been celebrated as bold and skilful riders, and constant practice had seated them so firmly on horseback that they were supposed by strangers to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting from their steeds. They excel in the dexterous management of the lance; the long Tartar bow is drawn with a nervous arm, and the weighty arrow is directed to its object with unerring aim and irresistible force. These arrows are often pointed against the harmless animals of the desert, which increase and multiply in the absence of their most formidable enemy—the hare, the goat, the roebuck, the fallow-deer, the stag, the elk, and the antelope. The vigour and patience both of the men and horses are continually exercised by the fatigues of the chase, and the plentiful supply of game contributes to the subsistence and even luxury of a Tartar camp. But the exploits of the hunters of Scythia are not confined to the destruction of timid or innoxious beasts: they boldly encounter the angry wild boar when he turns against his pursuers, excite the sluggish courage of the bear, and provoke the fury of the tiger as he slumbers in the thicket. Where there is danger, there may be glory; and the mode of hunting which opens the fairest field to the exertions of valour may justly be considered as the image and as the school of war. The general hunting matches, the pride and delight of the Tartar princes, compose an instructive exercise for their numerous cavalry. A circle is drawn, of many miles in circumference, to encompass the game of an extensive district; and the troops that form the circle regularly advance towards a common centre,

where the captive animals, surrounded on every side, are abandoned to the darts of the hunters. In this march, which frequently continues many days, the cavalry are obliged to climb the hills, to swim the rivers, and to wind through the valleys, without interrupting the prescribed order of their gradual progress. They acquire the habit of directing their eye and their steps to a remote object, of preserving their intervals, of suspending or accelerating their pace according to the motions of the troops on their right and left, and of watching and repeating the signals of their leaders. Their leaders study in this practical school the most important lesson of the military art, the prompt and accurate judgment of ground, of distance, and of time. To employ against a human enemy the same patience and valour, the same skill and discipline, is the only alteration which is required in real war, and the amusements of the chase serve as a prelude to the conquest of an empire.<sup>1</sup>

The political society of the ancient Germans has the appearance of a voluntary alliance of independent warriors. The tribes of Scythia, distinguished by the modern appellation of *Hords*, assume the form of a numerous and increasing family, which, in the course of successive generations, has been propagated from the same original stock. The meanest and most ignorant of the Tartars preserve with conscious pride the inestimable treasure of their genealogy, and, whatever distinctions of rank may have been introduced by the unequal distribution of pastoral wealth, they mutually respect themselves and each other as the descendants of the first founder of the tribe. The custom, which still prevails, of adopting the bravest and most faithful of the captives, may countenance the very probable suspicion that this extensive consanguinity is, in a great measure, legal and fictitious. But the useful prejudice which has obtained the sanction of time and opinion produces the effects of truth; the haughty barbarians yield a cheerful and voluntary obedience to the head of their blood, and their chief, or *mursa*, as the representative of their great father, exercises the authority of a judge in peace and of a leader in war. In the original state of the pastoral world, each of the *mursas* (if we may continue to use a

<sup>1</sup> Petit de la Croix (Vie de Gengiscan, l. iii. c. 7) represents the full glory and extent of the Mogul chase. The Jesuits Gerbillon and Verbiest followed the emperor Kamhi when he hunted in Tartary (Du Halde, Description de la Chine, tom. iv. p. 81, 290, etc., folio edit.). His grandson, Kienlong, who unites the Tartar discipline with the laws and learning of China, describes (Eloge de Moukden, p. 273-285), as a poet, the pleasures which he had often enjoyed as a sportsman.

modern appellation) acted as the independent chief of a large and separate family, and the limits of their peculiar territories were gradually fixed by superior force or mutual consent. But the constant operation of various and permanent causes contributed to unite the vagrant Hords into national communities, under the command of a supreme head. The weak were desirous of support, and the strong were ambitious of dominion; the power which is the result of union oppressed and collected the divided forces of the adjacent tribes; and, as the vanquished were freely admitted to share the advantages of victory, the most valiant chiefs hastened to range themselves and their followers under the formidable standard of a confederate nation. The most successful of the Tartar princes assumed the military command, to which he was entitled by the superiority either of merit or of power. He was raised to the throne by the acclamations of his equals, and the title of *Khan* expresses in the language of the North of Asia the full extent of the regal dignity. The right of hereditary succession was long confined to the blood of the founder of the monarchy; and at this moment all the Khans who reign from Crimea to the wall of China are the lineal descendants of the renowned Zingis.<sup>1</sup> But, as it is the indispensable duty of a Tartar sovereign to lead his warlike subjects into the field, the claims of an infant are often disregarded, and some royal kinsman, distinguished by his age and valour, is intrusted with the sword and sceptre of his predecessor. Two distinct and regular taxes are levied on the tribes to support the dignity of their national monarch and of their peculiar chief, and each of those contributions amounts to the tithe both of their property and of their spoil. A Tartar sovereign enjoys the tenth part of the wealth of his people; and as his own domestic riches of flocks and herds increase in a much larger proportion, he is able plentifully to maintain the rustic splendour of his court, to reward the most deserving or the most favoured of his followers, and to obtain from the gentle influence of corruption the obedience which might be sometimes refused to the stern mandates of authority. The manners of his subjects, accustomed, like himself, to blood and rapine, might excuse in their eyes such partial acts of tyranny as would excite the horror of a

<sup>1</sup> See the second volume of the Genealogical History of the Tartars, and the lists of the Khans at the end of the life of Gengis, or Zingis. Under the reign of Timur, or Tamerlane, one of his subjects, a descendant of Zingis, still bore the regal appellation of Khan; and the conqueror of Asia contented himself with the title of Emir or Sultan. Abulghazi, part v. c. 4. D'Herbelot, Bibliothèque Orientale, p. 878.



civilised people, but the power of a despot has never been acknowledged in the deserts of Scythia. The immediate jurisdiction of the khan is confined within the limits of his own tribe, and the exercise of his royal prerogative has been moderated by the ancient institution of a national council. The Coroultai,<sup>1</sup> or Diet, of the Tartars was regularly held in the spring and autumn in the midst of a plain, where the princes of the reigning family and the mursas of the respective tribes may conveniently assemble on horseback with their martial and numerous trains, and the ambitious monarch who reviewed the strength, must consult the inclination, of an armed people. The rudiments of a feudal government may be discovered in the constitution of the Scythian or Tartar nations, but the perpetual conflict of those hostile nations has sometimes terminated in the establishment of a powerful and despotic empire. The victor, enriched by the tribute and fortified by the arms of dependent kings, has spread his conquests over Europe or Asia; the successful shepherds of the North have submitted to the confinement of arts, of laws, and of cities; and the introduction of luxury, after destroying the freedom of the people, has undermined the foundations of the throne.<sup>2</sup>

<sup>1</sup> See the Diets of the ancient Huns (De Guignes, tom. ii. p. 26), and a curious description of those of Zingis (Vie de Gengiscan, l. i. c. 6, l. iv. c. 11). Such assemblies are frequently mentioned in the Persian history of Timur, though they served only to countenance the resolutions of their master.

<sup>2</sup> Montesquieu labours to explain a difference, which has not existed, between the liberty of the Arabs and the *perpetual* slavery of the Tartars (Esprit des Loix, l. xvii. c. 5, l. xviii. c. 19, etc.).

(Since the time of Gibbon (as Dr. Smith says) our knowledge of the languages of the nomadic tribes of Asia has been enlarged, and we are now able to classify them with greater accuracy than was possible at an earlier period. The nomadic tribes of Asia inhabit the vast area reaching from the Uralian Mountains to the Chinese Sea and Japan, and from the northern limits of Persia and India to the frozen zone of Siberia, although a portion of the latter country is also occupied by other races. These various tribes were originally one race, as the evidence of their languages reveals, though, like the members of the Indo-European race, they are now divided into different families, speaking languages which, though in some cases mutually unintelligible, yet bear a strong resemblance to each other. They are divided into four great branches, called respectively the Mongolian, Tungusian, Turkish, and Ugrian.)

I. THE MONGOLIAN RACE.—The Mongolians are the least numerous of the four, and were confined to a comparatively small territory till the time of their national hero, Genghis Khan, when they first occur in history. Even in his armies and those of his successors, most of the soldiers were Turks, while the officers were Mongolians. With the exception of a few scattered hordes, the Mongolians are still confined to the country north of the great Wall of China, and westward of the Manchu country.

II. THE TUNGUSIAN RACE.—Extends on the east from the Yenesei River to the Sea of Okhotsk, and on the north from the coast of the "Icy Sea," between the Yenesei and the Lena to the Yellow Sea on the south-