

A BIBLIOGRAPHICAL STUDY OF THE HISTORY OF ISLAM IN CHINA

by

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PREFACE

1

Islam, the fourth religion of China, has played an important role in the history of China as well as in the history of the rest of the Islamic World.

The followers of Islam, after establishing their Faith on the soil of Confucianism, saved the T'ang Empire (618-908) from a rebellion led by a Turki leader in 758; rendered tremendous services to Genghis Khan (1162-1227) and Kublai Khan (1214-1294) in their conquests in Central Asia and China; helped the first Ming Emperor, T'ai-tso (1328-1398) to establish the new dynasty; helped to spread the suzerainty of the third Ming Emperor, Ch'eng-tso (1360-1424), over many countries in the Indian Ocean; and fought the first Sino-Japanese War in Korea in 1899 for the Ch'ing Dynasty (1644-1911), to name but a few of the ways in which they made their impress on Chinese history. Although their role in the China drama was brilliant and invaluable, Chinese historians have given very little attention to the chapter of Islam in Chinese history, the Chinese Muslims themselves having neglected the recording of the words and deeds of their past worthies.

Several Muslim scholars wrote histories of Chinese Islam; such were A Jih-fu's "Origin and Progress of the Chinese Muslims", Liu San-chieh's "First Coming of the Muslims to China", and Ma Ch'i-jung's "Record of the Coming of the Ancestors from the West", in the 18th and 19th centuries. These works, however, are so short of documentation that they can only be classified as legends.

As a result of the secular education adopted by the Chinese Muslims in the 20th century, modern Muslim scholars have produced during a short period of ten years, 1935-1944, three important works on the history of Chinese Islam: i.e. "A Study of the History of Islam in China" by Chin Chi-t'ang; "History of Chinese Islam" by Fu T'ung-hsien; and "A Short History of Chinese Islam" by Pai Shou-i. All are written in a scholarly way; yet none of them are considered complete or authoritative.

Without an authoritative history of Islam in China, neither the History of China nor the History of the Islamic World can be said to be complete; and without a bibliography based on careful research, we are not able to produce an authentic history of Chinese Islam.

It was encouraging news when my friend Rev. C. L. Pickens, Jr., an American Protestant missionary at Hankow for many years, produced in 1945 his "Annotated Bibliography of Literature on Islam in China". It is, however, unfortunate that neither Chinese Muslim scholars nor Western Orientalists have utilized Pickens' material for writing the history; by now this pioneer-research has become out of date.

"A Bibliographical Study of the History of Islam in China" has been chosen as the subject for this M. A. thesis, as the preliminary step towards the writing of a history of Chinese Islam.

This thesis, containing a total of 924 works, written by more than 500 Eastern and Western scholars, including 47 anonymous writers and three Chinese Emperors, may be considered a continuation of Rev.

Pickens' work, although it is written by a Chinese Muslim from a different point of view, with particular stress on the importance of the history of Islam in China. The writer feels indebted to Rev. Pickens, whose bibliography has served as a basis and a guide.

The writer also wishes to take this opportunity to express his sincerest thanks to Professor Wilfred Cantwell Smith, Director of the Institute of Islamic Studies, who has given him the chance to undertake his first research plan.

Thanks and gratefulness also go to all the Professors of the Institute, particularly to Mr. W. J. Watson, the Librarian, who has rendered continuously invaluable advice and guidance to the writer concerning this work.

As most of the books, documents and articles, referred to in this work, are in the collections of the Columbia University Library, the New York Public Library and the Library of Congress, the writer would like to thank the Librarians and staffs of these three Libraries for having granted him the privilege of utilizing their facilities.

There are three indexes to the material included in items covered by this bibliography: a general index, a biographical index, and a geographical-racial index. Numbers appearing in the indexes refer to the item-number (with relevant pages, chapter and pages or volume and pages, where applicable, appearing within parentheses).

Names of the various authors are recorded herein as in the original sources. In the biographical index, however, an effort has been

made to present the names of Arabs in a standard transliterated form.

The titles of Chinese works included here have been translated into English by the writer.

Please note that the titles of books are followed by a period, while periodical article titles are followed by a comma and on the second line by the name of the periodical or its abbreviation, and so on.

A list of abbreviations used and a chronological dynastic table follow:

Abbreviations Used

<u>Periodicals and Books</u>	<u>Abbreviation</u>
Asia and the Americas, New York.....	AAA
Asiatic Quarterly Review, London.....	AQR
Bulletin de l'Ecole Francaise d'Extreme Orient, Hanoi	BEFEO
Chinese Recorder and Missionary Journal, Shanghai.	CR
Chinese Repository, Canton.....	Ch. Rep.
China Review, Hongkong.....	Ch. Rev.
Friends of Moslems, Hankow.....	FOM
Hui-Min Ch'i-I Tzu-Liao, Shanghai.....	HMCITL
Journal of the Royal Asiatic Society (North) China Branch, Shanghai.....	JNCBRAS
Journal Royal Asiatic Society, London.....	JRAS
Russian Materials on Islam in China, Lowenthal....	<u>Lowenthal</u>
Notes on Chinese Mohammedan Literature, Mason.....	Mason
Moslem World, New York.....	MW

Annotated Bibliography of Literature on Islam in China, Pickens.....	<u>Pickens</u>
Revue du Monde Musulman, Paris.....	RMM
T'oung Pao, Leyden.....	TP

Chronological Table of the Important Chinese Dynasties
and Emperors Related to the History of Chinese Islam

<u>Dynasties & Emperors</u>	<u>Years in Reign - A.D.</u>
Sui.....	589-618
Sui Wen-ti.....	589-604
T'ang.....	618-906
T'ang T'ai-tsung.....	627-649
" Kao-tsung.....	650-683
" Chung-tsung.....	705-710
" Hsüan-tsung.....	713-755
" Su-tsung.....	756-762
" Tai-tsung.....	763-779
" Wu-tsung.....	841-846
" Hsi-tsung.....	874-888
Sung.....	960-1276
Sung Shen-tsung.....	1068-1085
Liao.....	907-1119
Liao Sheng-tsung.....	983-1030
Yüan.....	1277-1367
Genghis Khan (before Yüan).....	1206-1227
Kublai Khan.....	1260-1294

Yüan Ch'eng-tsung.....	1295-1307
" Wu-tsung.....	1308-1311
" Jen-tsung.....	1312-1320
" T'ai-ting-ti.....	1324-1328
Ming.....	1368-1643
Ming T'ai-tso.....	1368-1398
" Ch'eng-tso.....	1403-1424
" Hsüan-tsung.....	1426-1435
" Wu-tsung.....	1506-1521
Ch'ing.....	1644-1911
Ch'ing Sheng-tso (K'ang-hsi).....	1662-1721
" Kao-tsung (Ch'ien-lung).....	1736-1795
" Wen-tsung (Hsien-feng).....	1851-1861
" Mu-tsung (T'ung-chih).....	1862-1874
" Teh-tsung (Kuang-hsu).....	1875-1908
Republic of China.....	1912-
Communist China.....	1949-

- Notes:
1. Zwemer, Item 536.
 2. Broomhall, Item 96, p. 26; and Wang P'u, Item 840b.
 3. Bretschneider, Item 91c; Chin Chi-t'ang, Item 671;
Liu Fa-hsiang, Item 734; and cf. General Index, s.v.
Islam in China under Yüan period.
 4. Cf. Biographical Index, s.v. Cheng Ho; and General
Index, s.v. Islam in China under Ming period.

5. Cf. Biographical Index, s.v. Tso Pao-kuei.
6. Items 602, 740 and 751.
7. Items 671, 697 and 800.
8. Item 402.
9. Ch'ing Emperor Sheng-tso, Item 673A (in Addenda);
Ming Emperor T'ai-tso, Item 794A; and Ming Emperor
Wu-tsung, Item 794B.

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I. INTRODUCTION

Inasmuch as the history of Islam in China is so little known and understood, it is a tedious task for any Westerner even to grasp the general outline of its main developments. In view of this fact, it has been thought worthwhile to include the following brief notes which attempt to elucidate certain important aspects of that history. None of the matters dealt with in what follows are covered in any particular work included in the bibliography, nor are they listed in the three indexes. There are, of course, many other historical developments and religious problems - such as, for example, the many Muslim uprisings during the 17-19th centuries, the various sects and religious orders, Muslim literature in both the Arabic and Chinese languages, the translations of the Holy Koran, etc. - some of which are much more important than the subjects treated individually here. They are not included here simply because they can be found without difficulty in many works listed in the bibliography and approachable through the indexes. A good introduction is Hartmann, Item 200.

1. Relations between China and Central Asia and Arabia Prior to the

T'ang Dynasty (618-908):

- A. The emigration of the Hsiung-nu (Hungs, a Turki tribe), Wusun (also Turkis) and Yüeh-chih (Ephthalites) from China into Central Asia during the first and second centuries B. C., brought about the construction of the Silk Road by the Han Empire. This Euro-Asian transcontinental road served as the main politico-military communication line for the Chinese

- government in putting Central Asia under their control, up until the Sino-Arab War of 751 in Talas. See Barthold's "Turkestan Down to the Mongol Invasions", Item 60, p. 195; Hedin's "The Silk Road", Item 216; and Fang Hao's "History of Communications between China and the West", Item 684, 2, ch. 13.
- B. For relations between China and Arabia prior to the T'ang Dynasty: See Pickens' "China and Arabia Prior to the T'ang Dynasty", Item 404; and cf. Fang Hao's "History of Communications between China and the West", Item 684, 1, ch. 13.
- C. The system of Tamghaj Khan (The Khan of Khans, or the Khan of Heaven) was established in 630 A.D. and lasted 151 years until the withdrawal of the Chinese influence from Central Asia under Arab pressure. Nine of the T'ang Emperors, beginning with T'ang T'ai-tsung (627-649), were the Tamghaj Khans who ruled the petty Turki, Persian and some Indian Kingdoms. See Langer's "Encyclopaedia of World History", Item 274, p. 340; Yuel's "Cathay and the Way Thither", Item 532, 1:29-32; Lo Hsiang-lin's "History of Culture of T'ang Dynasty", Item 747, ch. 3; and Wang P'u's "T'ang Hui-Yao", Item 840c.

2. When Did Islam Enter China?

There are three different versions:

- A. In the year 586 A.D., the sixth year of the reign of Sui Wen-ti (581-604). This is chronologically absurd. Works which put forth this date: "Geography of the Ming Dynasty",

Item 621; Li Huan's "Words and Deeds of the Ancient Worthies of Islam", Item 722; Liu Chih's "The True Annals of the Prophet of Arabia", Item 727; and Pai Ming-an's "Investigations of Islam", Item 799.

- B. In the year 628 A.D., the second of the reign of T'ang T'ai-tsung (627-649). Those books which advocate this date are: Stewart's "Chinese Culture and Christianity", Item 462; Thiersant's "Le Mahometisme en Chine et dans Turkestan Oriental", Item 479; Chang Hsing-lang's "Ancient Communication between China and Arabia", Item 638; Chin Chi-t'ang's "A Study of the History of Islam in China", Item 671; and Liu San-chieh's "First Coming of the Muslims to China", Item 740.
- C. In the year 651 A.D., the second year of T'ang Kao-tsung (650-683), which is documented by T'ang History. Those books which support this date are: Broomhall's "Islam in China", Item 96; Mason's "Chinese-Moslem Chronology", Item 306; Chao Chen-wu's "Correction of the Chronology of the True Annals of the Prophet", Item 651; Ch'en Yüan's "The Synopsis of the Chinese, Christian and Islamic Calendars", Item 661; and Pai Shou-i's "An Epitome of the History of Chinese Islam", Item 801.

3. Sino-Arab Relations:

A. Sino-Arab Wars:

- a. General Qutaybah, the conqueror^{of} Central Asia, invaded Kashgar in 713-4. According to Hartmann, he was unsuc-

cessful in his mission. See Item 200, p. 845.

- b. General Kao Hsien-chih, the Commander-in-Chief of the Chinese forces in Central Asia, who was a Korean serving in T'ang army, engaged in war against the Abbadids, but was defeated by General Ziyad ibn Salih in 751. Since then the suzerainty of Central Asia changed hands from the T'ang Empire to the Abbasid Caliphate. See Barthold's "Turkestan Down to the Mongol Invasions", Item 60, p. 195.
- c. The Mongol General Kuo K'an, called by Arabs Kuka Ilka, was the man who conquered Baghdad in 1258. See Bretschneider, Item 91a, p. 134.

B. Sino-Arab Alliance:

According to Chinese history, the Arabs, both the Umayyads and Abbasids, had joined in the "Tamghaj Khanate" organization, with the T'ang Emperors as their heads. This international organization lasted 151 years, 630-781 A.D. In response to the call of T'ang Su-tsung (756-762), Caliph al-Mansur Jafar sent 4,000 Arab soldiers to Ch'angan, helping the former to pacify the notorious rebellion led by a Turki leader, An Lu-shan, in 758. See Broomhall, Item 96, p. 26; Langer, Item 274, p. 340; Yule, Item 532, 1:29-32; and Lo Hsiang-lin, Item 747, pp. 54-87.

C. Sino-Arab Royal Marriage:

Parker writes in "China and Religion": "In 1020, the reigning Caliph (al-Qadir) sent a real mission (to the Cathay Empire) begging that a Cathayan Princess might be given in marriage to his son". See Item 375, p. 146.

In response, Chang Hsing-lang says in "Ancient Communication between China and Arabia", Liao Sheng-tsung (992-1031) gave his daughter, Princess K'ie Lao, in marriage to an Arab Prince in 1021. See Item 638, p. 247.

This was the first royal marriage between China and Arabia in the 11th century. We do not know whether there were similar cases since then.

4. The Role Played by the Descendants of the Prophet in the Spread of Islam in China:

- A. Sa'd ibn Abi Waqqās (Wakkas, Wan Ko Shih or Kan Ko Shih) was, according to legend, the first Muslim to bring the Faith to China, being sent by the Prophet as envoy to the Chinese court. This cannot be taken seriously.
- B. Pu-ha-ting, a descendant of the Prophet in the 16th generation, died in Yangchou in 1275.
- C. Ibn Wahhāb, a famous Arab traveller and preacher, came to China during the later part of the 9th century.
- D. The Prince of Bukhara, So-fei-er, a descendant of the Prophet in the 26th generation, and the ancestor of Sayyid Edjill, migrated to China with a large group of his tribesmen in the 11th century and settled down in Central China.
- E. Sayyid Edjill Chams ed-Din Omar, a descendant of the Prophet in the 31st generation, and of So-fei-er in the 5th generation, was the founder of Islam in Yunnan in the 13th century.

- F. Cheng Ho, the first great Chinese sea explorer in the 15th century, was a descendant of Sayyid Edjill in the 6th generation.
- G. Wang Tai-yü, the first Muslim scholar to write Islamic literature in the Chinese language in the early 17th century, was an Arab descendant, if not a Sayyid.
- H. Ma Chu, known by a pen name "Elder of the Compass", a descendant of the Prophet in the 45th generation and of Sayyid Edjill in the 14th generation, was one of the progenitors of the renaissance movement of Chinese Islam in the 17th century.
- I. Liu Chih (Chieh-lien), the greatest Chinese Muslim philosopher ever produced in the 17th century, was an Arab descendant, if not a Sayyid.
- J. Burhan ud-Din and his brother, Khan-Khoja, two White Khoja Princes of Eastern Turkestan during the 18th century, were the Muslim leaders who led an uprising against the Chinese and Manchus during 1758-59.
- K. Ma Fu-ch'u (1794-1874), the Grand Mufti of Yunnan in the 19th century, a descendant of the Prophet in the 52nd generation, was known to the Western scholars as the first Muslim apologist and syncretist.
- L. Wang Hao-jan (1848-1918), a very famous Peking Ahung and a pan-Islamist, was a descendant of Sayyid Wakkas.

The above names are chosen only as representatives of the Sayyids who settled down in China and spread Islam, during the 7-20th centuries.

See the works under the names of all these Muslim leaders in the Biographical Index.

5. Four Famous Chinese Scholars Who Travelled through the Arab World

Arab World during the Early Times:

- A. Tu Huan was a secretary of Gen. Kao Hsien-chih, when the latter was at war with the Abbasid General, Ziyad ibn Salih, in 751 Talas. Tu was captured by the Arabs, and after having stayed in Baghdad and other Arab cities for 12 years, he returned to China and wrote "Record of Experience and Travels through the West", Item 828.
- B. Ch'ang Teh, an envoy of Yüan Hsien-tsung (1251-59) to the court of Hulagu, the Mongol conqueror of Baghdad, spent several years in the West between 1251-59. After his return to China, Liu Yü, another Chinese scholar, wrote on his behalf. "Record of Ch'ang Teh's Mission to the Countries in the West", Item 743, in 1263.
- C. Kuo Ch'ung-li, a Muslim scholar, served as a secretary under Cheng Ho in his last sea expedition to the Indian Ocean and Red Sea. He went to Mecca, Medina and other important Islamic centers in 1430-33. See Cheng Ho-sheng, Item 664, p. 50.
- D. Ma Huan, author of "Ying Yao Sheng Lan", Item 773, was a Muslim scholar who served as secretary under Cheng Ho, in three voyages. See also Duyuendak, Item 152; Phillips, Item 398; and Feng Ch'eng-chün, Item 695.

6. Three Stages of Muslim Migration in China:

- A. The first group of Muslim immigrants comprised the 4,000 Arab soldiers sent by Caliph al-Manşūr Ja'far in 758 to help T'ang

Su-tsung defeat the rebellion led by An Lu-shan. After the war, these Arabs married Chinese women and settled down in Ch'angan (Sianfu). See Zwemer's "The Fourth Religion", Item 536, pp. 3-4; and Wang P'u's "T'ang Hui Yao", Item 840b.

B. During the Yüan period, Muslims were densely populating the South, as many thousands of them served in the Mongol armies. See Chin Chi-t'ang's "A Study of the History of Chinese Islam", Item 671, ch. 2.

C. During the Ming period, the reverse took place; more Muslims were in the North, because they moved towards Peking from the South while serving in the armies of the Emperor Ming Ch'eng-tso. The picture remains the same up to now, but with tremendous advancements into the neighboring areas, such as Manchuria. Ibid.

7. Chinese Muslims, an Amalgamation of Muslims, Jews and Nestorians:

A. Ch'en Yüan's comments on Chinese Jews: "In recent years, the Jews in K'aifeng have gradually intermarried with Muslims and at last have been assimilated by the latter." See Item 663.

B. Saeki says: "The presence of so many Mohammedans in China at the present day can not be accounted for unless this Nestorian amalgamation was completed by the 14th century...Causes for the amalgamation are not far to seek. Different and intolerant as were their creeds, the people themselves who embraced the two religions (Islam and Nestorianism) were very much alike both in race and language, whilst they were fellow-

sufferers for the respective faith..." See Saeki's "The Nestorian Monument in China", Item 438.

- C. Zwemer's review on W. C. White's "Chinese Jews": "...The problems of the relations between the Nestorians, the Jews and the Moslems is complex...Chinese Judaism was intimately connected with Chinese Mohammedanism...But Islam grew, and the tiny Jewish colony died out..." See White, Item 518; and Zwemer, Item 534A.

8. Three Changes in the Lives of the Chinese Muslims during the 7-19th Centuries:

- A. During the T'ang-Sung period, Muslims in China, most of whom were merchants and traders, were rich and wealthy.
- B. During the Yüan-Ming period, many of the Muslim leaders occupied high civil and military posts in the governments, and therefore were wealthy and influential.
- C. During the Ch'ing period, the anti-Islamic activities on the part of the Chinese (Hans) and the Manchus were so ferocious that the Muslims became downtrodden and lost all their past glories.

See Chin Chi-t'ang's "A Study of the History of Islam in China", Item 671, p. 171.

9. Reasons for the Conflicts between Muslims and Chinese (Hans) during the Ch'ing Dynasty:

- A. Hartmann leaves it an open question whether "there have only been risings of Muslims since about 1644, because they did not feel their number large enough before" See Item 200, p. 852.

- B. Chang Chi-hsin, a non-Muslim Chinese official himself, pointed out that it was because of the anti-Muslim attitude of the Chinese officials in the Northwest that Muslims rebelled against the government. See Chang Chi-hsin, Item 627.
- C. Chin Chi-t'ang says that because the Muslims were rich and wealthy during the T'ang-Sung-Yüan-Ming period, the Hans were jealous of the Muslims and began to persecute them when Manchus came. See, Item 671, pp. 171-78.
- D. Fu T'ung-hsien points out that the Muslims, who had been under the assimilation policy of the Ming Dynasty, began to press to recover their "Islamized" status, in order to distinguish themselves from the ordinary Chinese; this was one of the main reasons for the conflicts between Muslims and Hans during the Ch'ing period. See Fu T'ung-hsien's "History of Chinese Islam", Item 697, p. 114.
- E. Pai Shou-i says that because the Chinese officials adopted an anti-Muslim policy with every possible cruel means and because the Muslims began to have their own leaders (here he means the leaders of the new sects in Kansu), the conflicts between the Muslims and the Hans were unavoidable. See Pai's "A Short History of Chinese Islam", Item 800.
10. Two Short-lived Muslim Kingdoms during the 19th Century:
- A. The Sulayman Sultanate (1856-73) established by Tu Wen-hsiu in Western Yunnan. See Bullock, Item 99; Pai Shou-i, Item 800, p. 149; and cf. Biographical Index, s.v. Tu Wen-hsiu.

- B. The Yakoob Kingdom (1860-77) established by Yakoob Beg in Eastern Turkestan, recognized by both Great Britain and Russia as an independent Muslim state. See Boulger, Item 86; and cf. Biographical Index, s.v. Yakoob Beg.

11. Great Chinese Muslims:

A. T'ang Period:

- a. Ko Shu-han, a Turki general, was the first Muslim leader in history. See Pickens' "Early Moslem Leaders in China", Item 406.
- b. Li Yen-sheng, an Arab descendant, was the first Muslim scholar who by his unusual knowledge of Chinese literature was granted the Chin-Shih (equivalent to the Doctor's degree in the West) by Emperor T'ang Hsüan-tsung. See Fu T'ung-hsien, Item 697, p. 40.
- c. Pai-tu-er-ti was an Arab chief of the Muslim community at Ch'angan during the 8th century; his name appeared in the Sianfu Mosque tablet. See Pickens, Item 406.
- d. Sayyid Wakkas, the legendary Arab messenger of the Prophet to China. Ibid.

B. Sung Period:

- a. Mi Fei was the first celebrated Muslim artist and calligrapher of China; his works are considered as part of the Chinese national treasures. Ibid., and A Lu-tu's "Sung History", Item 604b.

- b. P'u Shou-keng, an Arab descendant, was the Director-General of Shipping in South China during the end of the Sung Dynasty, and the Commander-in-Chief of the South China Coastal Navy at the arising of the Yüan Dynasty. See Ch'en Yü-ch'ing's "The Life of P'u Shou-keng", Item 660; and Lo Hsiang-lin's "Biography of P'u Shou-keng", Item 746.
- c. So-fei-er (Sayyid Sofar) was the first Sayyid who came to China from Bukhara. He arrived with a large group of his tribesmen in the 11th century and was allowed by Emperor Sung Shen-tsung to preach Islam in Central China. See Li Huan-i, Item 722; and Liu Fa-hsiang, Item 734.

C. Yüan Period:

- a. Ananda, the first Mongol prince to embrace Islam in China during the 13-14th centuries. See Barthold, Item 57.
- b. Pai Yen, the Prince of Huai-an, was the first Muslim premier and Commander-in-Chief of the Mongol forces under Kublai Khan. See Pickens' "The Great West Mosque of Ch'angan", Item 408; and Li Huan-i, Item 722.
- c. Sayyid Edjill Chams ed-Din Omar, the founder of Islam in Southwest China and the pacificator of Yunnan. Cf. Biographical Index, s.v. Sayyid Edjill.
- d. Tighluk Timur Khan (Toughlouq), the Chagatai Khan, and his 160,000 soldiers became Muslims during the close of the 14th century. Thereby Islam supplanted Buddhism

throughout Turkestan. See Sykes' "Through Deserts and Oases", Item 467, p. 266.

D. Ming Period:

- a. Cheng Ho, a descendant of the Prophet in the 37th generation and of Sayyid Edjill in the 6th generation, was not only the first Muslim but also the first great Chinese explorer of the Indian Ocean during the 15th century.
See Cheng Ho in Biographical Index.
- b. Ma Huan, the author of "Ying Yai Sheng Lan", Item 773, was one of the Chinese Muslim officials who made the pilgrimage in the 15th century. See Ma Huan in Biographical Index.
- c. Mu Hsin, the Marquis of P'ing-hsi, son of Mu Ying, a famous Muslim general and the governor of Yunnan, was a son-in-law of the Ming Emperor Ch'eng-tso. His wife was Princess Ch'ang Ning. See Chang T'ing-yü's "Ming History", Item 645c.
- d. Ting Ydeh-ngo, sister of the famous Muslim scholar Ting Ho-nien, was known for her scholarship and chastity. See Chang T'ing-yü, Item 645j; and Fang Hao, Item 684, vol. 3, p. 130.
- e. Wang Tai-yü, an Arab descendant, was the first Chinese Muslim scholar who wrote about Islam in Chinese in the 17th century. See his works, Items 841-2; also Hayward's

"Chinese Moslem Literature", Item 209; and Pickens' "Who's Who", Item 414.

E. Ch'ing Period:

- a. Liu Chih (Chieh-lien), a prolific writer on Chinese Islam in the 18th century, was one of the greatest Muslim scholars ever produced in China. The Chinese Muslim Renaissance Movement started when this scholar began to write his works. Cf. Biographical Index, s.v. and his works in Bibliography.
- b. Ma Fu-ch'u (Teh-hsin), a descendant of the Prophet, was as great a Muslim scholar and as prolific a writer as Liu Chih. If Liu Chih was the progenitor of the Chinese Islamic renaissance, then Ma Fu-ch'u was the progenitor of the Chinese Islamic apologetic movement. His political life was as important as his religious career. See the works under his name, and Ma Fu-ch'u in the Biographical Index.
- c. Tso Pao-kuei, a Muslim general in the 19th century, was the first Chinese Muslim hero who sacrificed his life in the Sino-Japanese war in 1899 in Korea. See Inglis, Item 259.
- d. Tu Wen-hsiu, Sultan Sulayman, was the most famous Panthay leader and the Muslim hero who waged wars against the Chinese and Manchus, because of their merciless slaughter of the Muslims in Yunnan; he carried on his fighting for

17 years, 1856-73. Cf. Biographical Index, s.v. Tu Wen-hsiu.

12. The First Mosque in Sianfu (Ch'angan):

There are conflicting versions about the founding of the first mosque in Sianfu:

- A. In 628-9 A.D., the second year of the reign of T'ang T'ai-tsung. See Ma Ch'i-jung's "Record of the Coming of the Ancestors", Item 751.
- B. In 705 A.D., the first year of the reign of T'ang Chung-tsung. See Pickens' "The Great West Mosque of Ch'angan", Item 408.
- C. In 742 A.D., the first year of the reign of T'ang Hsüan-tsung. See Broomhall's "Islam in China", Item 96, pp. 84f.

This ancient mosque served as a link between those Muslim leaders who were involved in its construction and repairs:

Sayyid Wakkas of the 7th century; Pai-tu-er-ti of the 8th century; Abdullah of the 12th century; Pai Yen and Sayyid Edjill of the 13th century; Tieh Hsüan of the 14th century; and Cheng Ho of the 15th century. Except for Wakkas and Pai-tu-er-ti, all the rest held high post in the various dynasties. See Broomhall, Item 96, pp. 84-6; and Pickens, Item 408.

13. When Was the Canton Mosque, Huai Sheng Ssu, Built?

Similarly, there are two stories about the construction of this mosque:

- A. Built by Sayyid Wakkas in the 7th century, who was then buried

there. See Fu T'ung-hsien, Item 697, p. 45.

B. Built by Ibn Wahhab in the 9th century. See Mason's "How Islam Entered China", Item 310, pp. 261-63.

14. How Many Mosques in China?

A. Mason points out, in "The Arabian Prophet": "Noyes (Chinese Recorder, 1889) makes the extraordinary statement that 'about 742 A.D., the number of Mohammedan temples in China, is reported at 5,358'. He gives no source of this report." This information is not reliable; however it shows that there must have been a considerable number of mosques in China at that time. See Item 303, p. 277.

B. There were 42,371 mosques in China during 1936, according to the Nationalist Governmental statistics. See Ha Kuo-tung, Item 191.

C. There were 40,000 mosques in China during 1949, according to the Communist Governmental statistics. See Hsin Lü Yt'eh-K'an, Item 707.

15. The Seven Chinese Names of Islam:

A. Chiao-Men: See A Jih-fu, Item 601.

B. Ch'ing-Chen-Chiao: See Liu San-chieh, Item 739.

C. Hui-Hui-Chiao: See Liu Chih, Item 726.

D. I-Ssu-Lan-Chiao: See Pai Shou-i, Item 801; Chang, Hajji Yusuf, Item 631.

E. K'ai-T'ien-Ku-Chiao: See Hutson, Item 254.

F. Ta-Shih-Fa: See Chao Ju-kua, Item 654; Pai Shou-i, Item 800.

G. T'ien-Fang-Chiao: See Broomhall, Item 96, p.13; and Feng Ch'eng-chün, Item 695, Preface by Ku Fu.

16. The Seven Chinese Names Applied to Muslims:

- A. Danishmand: See Pai Shou-i, Item 800, p. 21.
- B. Hui-Hui: See Bretschneider, Item 91d., p. 266; A Jih-fu, Item 602; and Liu Chih, Item 726.
- C. Hui-Tzu: See A Jih-fu, Item 603.
- D. Musulman: See Pai Shou-i, Item 800, p. 21.
- E. Red Caps: See Watters, Item 513, p. 197.
- F. Ta Ma: See Pai Shou-i, Item 800, p. 21.
- G. White Caps: See Watters, Item 513, p. 197.

17. The Three Revivalistic Movements of Chinese Islam:

There had been no religious propaganda or movement of any kind by Chinese Muslims before the 17th century. Instead, there had been only individual preaching. At the end of the Ming Dynasty (1368-1643), there emerged the Revivalistic Movement, which has been progressing until the present time in three different stages and under different leaderships, i.e.:

A. The Renaissance Movement:

In the 17th century, it was Wang Tai-yü, Ma Chu and Liu Chih who led this movement. They started to write the doctrines, ceremonies, rules and philosophy of Islam in the Chinese language. Wang's "The True Explanation of the Correct Religion", Item 841, dated 1642; Ma's "The Compass of Islam", Item 757, dated 1683; and Liu's "The True Annals of

the Prophet of Arabia", Item 727, dated 1724, are representative works of this period.

B. The Apologetic Movement:

Its promoters were principally Ma Fu-ch'u and Ma Lien-yüan of the 19th century. The "Important Items from the Four Canons", Item 766, dated ca. 1859, and "Reasonable Evidences", Item 761, n. d., by the former, and "A Clear and Correct Discrimination of Principles", Item 779, dated 1899, by the latter, are the important works of this period.

C. The Reformation Movement:

It may be called the Modernist Movement; it began with the return of Sheikh Abd er-Rahman Wang Hao-jan from Mecca and Constantinople in 1907. After his death, Ma Tzu-ch'eng, Ma Shan-t'ing, Ma Sung-t'ing and Wang Ching-chai, all famous Ahungs of Peiping, continued in pushing this movement, until it culminated in the Peiping Ch'eng Ta Normal School and the first Holy Koran in Chinese translated by Wang Ching-chai, Item 837. Now the center of this activity is in Taiwan.

See Hayward's "Chinese Moslem Literature", Item 209; and cf. General Index, s.v. Apologetics, Reformation and Renaissance.

18. The Pan-Islamic Movement of Chinese Muslims:

A. The first movement was started by the visit to Constantinople by Wang Hao-jan Ahung in 1906. In response, Caliph Abdul Hamid II sent a mission to China headed by Enver Pasha in 1907. See Mohammed, Item 341; R. R., Item 435; and cf. Bio-

graphical Index, s.v. Wang Hao-jan.

B. The "Hsin Hsing P'ai", which means the "New and Flourishing Order", came into existence about 1930 in Ch'inghai, and is considered as the spearhead of the Pan-Islamic Movement.

See Lu Chin, Item 292, p. 48.

19. The National Unity Movement of Chinese Muslims:

Since the birth of the National Republic of 1912, Muslims in China began to gain back their special status among the Chinese. As a result of this development, the National Movement commenced with the formation of the Chinese Muslim Progressive Society, which put all the Muslim mosques and communities in the country under its control. Later on this organization was taken over by the Chinese Muslim National Salvation Association during the Sino-Japanese War. It is now being represented by two bodies, the Chinese Muslim Association in Nationalist China and the China Islamic Association in Communist China. See Ogilvie's "The Mohamendan Conference at Peking", Item 354; and Fu T'ung-hsien, Item 697, ch. 7.

20. The Four Schools of Thought in Mosque Education:

- A. The Peiping school group sought to teach the Arabic and Chinese literature on an equal basis, changing the old mosque school into a modern normal school. Their leaders were Wang Hao-jan, Ma Tzu-ch'eng, etc.
- B. The Shantung school group taught Arabic and Persian literature on an equal basis, maintaining the old mosque education. Their

leader was Ch'ang Chih-mei.

- C. The Shensi school group concentrated on the teaching of Arabic literature, intending to make the students experts in this field. Their leader was Hu Teng-chou.
- D. The Yunnan school group, besides the Arabic, Chinese and Persian literature, laid emphasis on translations of the Holy Koran and other Arabic literature. Their leader was Ma Fu-ch'u.

See Fu T'ung-hsien, Item 697, pp. 206-7.

21. Syncretism, a Weapon by Which Chinese Islam Survived Persecutions:

- A. Mason quotes Ma Fu-ch'u as having said: "Islam has much in common with Confucianism." See Mason, Item 321, no. 264.
- B. Hayworth's comments on Ma Fu-ch'u works: "Ma Fu-ch'u attempted to syncretize other religions with Mohammedanism; he rather avoided syncretizing Mohammedanism with other religions..."
See Hayworth, Item 209, p. 375.
- C. Syncretization of Chinese ethics with Islam is demonstrated in the present writer's former work:

"Teachings of Islam and Chinese Ethics", Item 630.

- D. Now Muslim scholars on the mainland are syncretizing Communism with Islam:

See Ch'en K'e-li's "A Look at Islam through Muhammad", Item 658; Ma Chien's "A Short Introduction to the Holy Koran", Item 755; and Pai Shou-i's "The History and Present Conditions of Hui-Hui Minority", Item 803.

In short, all the Chinese Muslim scholars, whether of the past or the present, have contrived to defend Islam by using "Syncretism" as a negative weapon in facing whatever ideology or influence threatened them under any circumstances. So far, it has proven a very successful weapon. Unlike Islam, Buddhism, once syncretized with Confucianism or Taoism, has its original doctrines fundamentally changed or supplanted.

22. What is the Difference between Nationalist China and Communist China in Their Policy Dealing with Chinese Muslims?

- A. The Nationalist Chinese Government considers the Muslims, except for the Uigurs in Sinkiang, as a religious group, whose political status is the same as that of the other Chinese (Hans). See Dr. Sun Yat-sen's "Principle of Nationalism", Item 817.
- B. The Communist Chinese Government considers the Muslims, including the Kazak; Kirghiz, Salar, Tartar, Uigur and Uzbek groups, etc., as racial minorities. See Mao Tze-tung's "Problems of the Minorities", Item 790.

23. The Population of Chinese Muslims Remains a Riddle:

Mylrea gives the number of Chinese Muslims as 500,000 in the early part of the 17th century, in "An Ancient Account of India and China", Item 347, but mentions no source. Of the various estimates made during the last fifty years, we cite these:

- A. 4 million, by d'Ollone and Palladius; see Items 140, p. 379, and 512, p. 27.

- B. 8 million, by Mason in 1930 and Communist China in 1957; see Item 316 and Item 803.
- C. 5-10 million, by Broomhall in 1910; see Item 97.
- D. More than 10 million, by Learner in 1933; see Item 277, p. 2.
- E. 16 million, by E. Z. Pickens in 1944; see Item 416.
- F. 20 million, by Hazard, Smith, Thiersant; see Items 213, 452 and 140, p. 379.
- G. 48 million, by Ha Kuo-tung; see Item 191.
- H. 80 million, by Muslim authorities; see Couling, Item 140, p. 379.

It is impossible to tell which estimate is correct. In the past, Chinese Muslims tried to maximize their number; now, Communist China tries minimizing it. Western scholars made their estimates according to their own individual studies and judgements; they therefore differ from one another.

Broomhall quotes Col. M. Bell as having "affirmed that the population of Kansu was reduced from 15,000,000 to 1,000,000, and that nine out of ten Chinese were supposed to have been killed, and two out of every three Mohammedans..." From this negative statement, we may figure out the actual number of the Chinese Muslims one hundred years ago as well as that at the present time.

See also works under Muslim Population in the General Index.

24. Eight Important Bibliographical Works on Chinese Islam:

Of the 17 works that are listed under Bibliography in the General Index, eight are most important:

- A. Pickens' "Annotated Bibliography of Literature on Islam in China", Item 402, contains 483 books and articles in both Chinese and Western languages, written by 224 scholars. Most of them are included in the present work and are given individual comments. Pickens' work serves as a guide to the study of Chinese Islam in general up until 1945.
- B. Mason's "Notes on Chinese Mohammedan Literature", Item 321, and "Supplementary Notes on Chinese Mohammedan Literature", Item 323, are the sources of the fullest information on Chinese Muslim literature of the past three centuries. These two contain a total of 484 books and articles, of which 86 are included in the present bibliography.
- C. Lowenthal's "The Religious Periodical Press in China: Ch. 7, The Mohammedan Press in China", Item 290, is the only item of this kind. It gives detailed and valuable information on Muslim periodicals and the Muslim press in China between 1910 and 1945.
- D. Lowenthal's "Russian Materials on Islam in China", Item 291, contains 142 works dealing with Chinese Islam, particularly concerning the various Muslim uprisings during the 17-18th centuries in Kansu, Shensi and Sinkiang.

- E. Ettinghausen's "A Selected and Annotated Bibliography of Books and Periodicals in Western Languages Dealing with the Near and Middle East", Item 160, gives a few important books concerning Central Asia and Islam in China.
- F. Pearson's "Index Islamicus, 1906-55", Item 385, includes 55 articles concerning Chinese Islam.
- G. Yüan Tung-li's "China in Western Literature", Item 530, gives only 12 books and articles concerning Chinese Islam, but it is worth mentioning because it is a Chinese selection of Western works.

25. Books Written by Some non-Muslim Chinese Scholars about Islam in Early Times:

The following nine books, written by Chinese scholars during the 8-17th centuries, contain very valuable information about Islam at various stages:

- A. "Record of Experience and Travels through the West", Item 828, by Tu Huan, written ca. 765-770.
- B. "Encyclopaedia of Historical Records", Item 829, by Tu Yu, written ca. 780-800.
- C. "Notes on Foreign States, Countries and Their Districts in the Past and Present", Item 669, by Chia Tan, written ca. 800.
- D. "New T'ang History", Items 797a,f, by Oh Yang-hsiu, written ca. 1050-70.
- E. "P'ing Chou K'ie T'an", Item 679, by Chu Yü, written ca. 1119.

- F. "Ch'eng Shih", Item 857, by Yüeh K'ie, written ca. the early part of the 13th century.
- G. "Record of Ch'ang Teh's Mission to the West", Item 743, by Liu Yü, written 1263.
- H. "Sung History", Item 604c, by A. Lu-tu, written ca. the later part of the 13th century.
- I. "Ming History", Items 645a,h,i, by Chang T'ing-yü, written ca. later part of the 17th century.

The above 5 items are among the text books used for Chinese League education.

Cf. Paul Shou-1, Item 800, pp. 32-33.

Communism and the Koran,
Green Flag, 6, 1953, no. 1, pp. 3-5.

Alfred's notes on Communism in comparison with Islam are interesting. Two main arguments are:

- a. He asks the Chinese Communists why Chinese Muslims, who were estimated at 50,000,000 by Chinese governments in very recent years, and were given as 10,000,000 by Brownell in 1910, are suddenly reduced to a total of 10,000,000 in 1953. The answer is "Communist regime does not count people by their religions."

Cf. Drosshall, Item 77.

II. BIBLIOGRAPHY

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Jami (1414-91) Mala Jami,
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- It seems that the author is 'Abd al-
Raḥmān.
- 3 --- Chao-yüan-mi-chueh,
Philosophy in Persian.
 - 4 'Abd Allāh ibn 'Umar
(d. 1388) Ga-tsun,
"Tafsir al-Gdua",
Commentary on Koran in Arabic.
 - 5 'Abd Allāh Abū Bakr Ch'ing-Chen Yao-tao,
"Mirsad",
Book on the Cultivation of Virtues in
Persian.
Written 1223.

The above 5 items are among the text books used for Chinese Mosque education.

Cf. Pai Shou-i, Item 800, pp. 32-34.

- 6 Ahmed, S. M. Communism and the Koran,
Green Flag, 6, 1958, no. 1, pp. 3-5.

Ahmed's notes on Communism in comparison with Islam are interesting. Two main arguments are:

- a. He asks the Chinese Communists why Chinese Muslims, who were estimated at 50,000,000 by Chinese governments in very recent years, and were given as 10,000,000 by Broomhall in 1910, are suddenly reduced to a total of 10,000,000 in 1953? The answer is "Communist regime does not count people by their religions."

Cf. Broomhall, Item 97.

B. Buddhists, Taoists and Confucianists could be swallowed by Communism very easily but as for Islam, that was more difficult.

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Loewenthal No. 15.

- (62) X Beauchamp, I. C. On the Road from Kweihua to Urumchi,
JRCAS., 21, 1934, pp. 464-70.
Gives some material about Ma Chung-
ying uprising in Sinkiang.
- 63 Behrendt, E. The Good Earth Strikes Back,
Nature Magazine, 42, January 1949,
pp. 13-16.
Pickens, p. 51: "Behrendt tells of
the terrible earth-quake of 1919 that
stopped a Muslim rebellion."
- (64) X Bell, Mark China in Central Asia,
AQR., 9, 1890, pp. 327-47.
- 65 --- The Country of the Dungan Rebellions of
1861 and 1895-96,
AQR., 3rd ser., 2, 1896, pp. 23-33.
Pickens, p. 50: "Col. Bell gives a
careful study of the country in which
the Dungan rebellions took place."
- 66 --- The Dungan Rebellion,
AQR., 3rd ser., 1, 1896, pp. 55-60.
- 67 Beveridge, H. The Paper-Mills of Samarkand,
AQR., 3rd ser., 30, 1910, pp. 160-64.
- 68 Biggerstaff, K. A-Kuei, Fu K'ang-an, Ho Shen.
See Hummel, Item 246a-c.
- 69 Blake, R. P. The Circulation of Silver in the Moslem
East Down to the Mongol Period,
Harvard Journal of Asiatic Studies, 2,
1937, pp. 291-328.
Pickens, p. 18: "Blake gives a note
on the Muslim merchants at the court
of Genghis Khan."
- 70 Blochet, E. Epigraphe Musulmane Chinois,
RMM., 5, 1908, 289-291.
- 71 --- Manuscrits Persans,
RMM., 9, 1909, pp. 583-89.

72 Bodde, Derk

China's Gifts to the West.
Washington, D. C., American Council on
Education, 1942.

An account of how Chinese silks, peaches, apricots, lemons, paper-making, kites, etc. were introduced to the West either through the Arabs or the Persians, during pre-Islamic and Islamic periods. Cf. index.

73 ---

China's Muslim Minority,
Far Eastern Survey, 15, Sept. 11, 1946,
No. 18.

74 ---

Chinese Muslims in Occupied Areas,
Far Eastern Survey, 15, Oct. 23, 1946,
No. 21.

75 ---

Japan and Muslims in China,
Far Eastern Survey, 15, Oct. 9, 1946,
No. 20.

The above three articles deal with
Chinese Muslims during Sino-Japanese
War.

76 Bonin, C. E.

Les mahometans du Kansu et leur dernière
revolte,
RMM., 10, pp. 210-33.

77 Borodin, G.

Pravitel' Altyshara; o deiatel'nosti
Iakub-beka,
(The ruler of Alty-Shahr; on the activities
of Yakub-Beg),
Turkestan Year Book, 1873, No. 2, pp. 198-
252.

78 Botham, Mark

Chinese Islam as An Organism,
MW., 14, 1924, pp. 261-68.

Botham states that the real unifying
forces of Chinese Islam find their
sources in the far Northwest, and that
the Chinese Government recognizes Mus-
lims as belonging to a distinct race.

- 79 --- Islam in Kansu,
MW., 10, 1920, pp. 377-390.
- 80 --- Modern Movements among Chinese Mohammedans,
MW., 13, 1923, pp. 291-99.
- Botham gives Ma Chu or Ma Wen-ping, and Liu Chih or Liu Chieh-lien, of the 17-18th centuries, as the founders of the New Literary Activity, which Hayward, in "Chinese Moslem Literature", Item 209, labels as Renaissance Movement of Islam in China.
- 81 --- Report of a Journey of Investigation.
On the Invitation of the Special Committee on Work for Moslems.
Probably 1921.
- Deals chiefly with the sects and orders of Chinese Islam in the Northwest.
- Pickens, p. 38: "By far the most careful work on this phase of Islam in China in the modern day."
- 82 --- A Saint's Tomb in China,
MW., 14, 1924, pp. 185-86.
- 83 Botham, O. M. Moslem Names in Kansu,
MW., 22, 1932, pp. 199-200.
- 84 --- Moslem Women of China,
MW., 27, 1937, pp. 360-64.
- One of the few articles written by Westerners on this important subject.
- 85 Boulger, D. C. Central Asian Question.
Chap. "Late Yakoob Beg of Kashgar", pp. 360-95.
London, T. F. Unwin, 1885.
- 86 --- The Life of Yakoob Beg.
Athalik Ghazi, and Badaulet, Ameer of Kashgar.
London, W. H. Allen, 1878. 344 pp.
- Of all the writings on Yakoob Beg, this is one of the most comprehensive.

87 Bouvat, L.

Kaifiyat al-Istiska,
RMM., 26, 1914, pp. 92-94.

Ma Lien-yüan's "Ch'i Yü Tsung-Kuei",
Item 777, is a counterpart of this
article.

88 ---

Manuscrits Persans,
RMM., 8, 1909, pp. 219-22.

Pickens, p. 40: "Bouvat gives a list
of Persian manuscripts found by d'Ollone
and Vissiere and compares Persian with
Chinese."

89 ---

Une bibliotheque de mosquee Chinoise,
RMM., 4, 1908, pp. 516-21.

90 Brandt, Conrad
and Schwartz, B.

A Documentary History of Chinese Communism.
London, George Allen & Unwin, 1952.

Quotes the Constitution of the Soviet
Republic, Nov. 7, 1931: "The Soviet
Government of China guarantees true
religious freedom to the workers, pea-
sants and toiling population...All
Soviet citizens shall enjoy the right
to engage in anti-religious propaganda.
No religious institution of Imperialists
shall be allowed to exist unless it
shall comply with the Soviet law." - p.
223.

91 Bretschneider, E.

Mediaeval Researches from Eastern Asiatic
Sources.
London, K. Paul, Trench, Trubner, 1888.
2 vols.

a. 1, pt. 1, pp. 109-56, "Si Shi Ki: Record
of An Embassy to the Regions in West".

An English version of the Chinese
work written by Liu Yü on behalf of
Ch'ang Teh, an ambassador sent by
Yuan Emperor Hsien-tsung in 1259 to
the court of Hulagu, the conqueror
of Baghdad. See Item 743.

- b. 1, pt. 2, pp. 236-63, "The Uigurs".

Here is a study of the leading facts in the history of the Uigurs from Chinese sources, with additional notes.

- c. 1, pt. 2, pp. 264-74, "Chinese Mediaeval Notices of the Mohammedans".

A collection of materials from Chinese sources in connection with Arabs and Islam during the periods from Han Emperor Wu-ti, 140-86 B.C., to the Yüan Dynasty.

- d. 2, pt. 4, pp. 139-332, "Chinese Inter-course with the Countries of Central and Western Asia during the 15th and 16th Centuries".

The fullest account of the relations between the Ming Dynasty, 1368-1643, and the Middle Kingdom of Timurlane, 1336-1405, are given.

The materials about Timurlane's plan and action in making war on China in 1404, which became in vain after the death of Timurlane in 1405, are very important and interesting from Chinese Islamic point of view.

92 ---

Chinese Mediaeval Notices of Islam, MW., 19, 1929, pp. 52-61.

93 ---

Chinese Mediaeval Notices of the Mohammedans, JNCBRAS., 10, 1875, pp. 116-27.

94 ---

On the Knowledge Possessed by the Ancient Chinese of the Arab, Pamphlet, 1871.

See Broomhall, Item 96, Bibliog.

95 Brockelmann, Carl

History of Islamic Peoples. New York, G. P. Putnam, 1947. 582 pp.

A number of relevant references will be found in this history; cf. Indices.

Pickens, p. 2: "Broomhall's is the fullest account we have in English. His approach is from the Protestant Missionary point of view, who is interested in winning the Mohammedans to Christianity."

However, there are three points of historical importance worth mentioning:

- a. On p. 17: Broomhall writes "China responded, and sent about this time an army of some 200,000 men, commanded by a nephew of the Emperor (T'ang Hsüan-tsung, 713-756), against Kutaiba, only, however, to sustain defeat."

So far this has not been confirmed from Chinese sources. Hartmann, in this regard, gives a contradictory report; see Item 200, p. 845.

- b. On p. 50: Broomhall says that Abu Zeid, an Arab traveller and writer of the 9th century, witnessed the slaughter of 120,000 Christians, Jews, Muslims and Parsees, by Huang Ch'ao, in 878.

But, according to Hartmann, Item 200, p. 842, and Chang Hsing-lang, Item 638, p. 120, it seems that Abu Zeid did not come to China. He merely recorded the verbal reports made by Ibn Wahhab, who had been in China for some time.

- c. On p. 88-89: Broomhall gives the reasons for Chinese Muslim scholars' mistakes in transmuting their Arabic chronology into Chinese; there is a difference of almost 11 days a year between the Arab lunar year and the Chinese luni-solar year, or three years in a century. Even

Liu Chih, the great Chinese Muslim historian and philosopher, has placed the Prophet's birth at 546 A.D., and the Hegira at 599. This is very important discovery in Chinese Islamic history. Later I. Mason has another article about this, Item 306.

97

The Mohammedan Population of China, MW., 1, 1911, pp. 32-53.
Reprinted from "Islam in China", pp. 193-217.

Broomhall estimated that the Muslim population of the Chinese Empire at the beginning of the 20th century was between 4,727,000 and 9,821,000. He leaned towards the higher figure, which is probably nearest to the fact.

(98)

Budge, E. A. Wallis

The Monks of Kublai Khan, Emperor of China. London, Harrison and Sons, 1928. 2 vols.

Important for our subject are references to the conversion of Turkestan by Nestorians in the 11th century, and the virtual extermination of the Nestorians by Timurlane, in all the countries he ruled. See pp. 34-36.

99

Bullock, T. L.

Great Mohammed Rebellion in Yunnan, Ch. Rev., 16, 1887-88, pp. 83-95.

This article is derived mainly from La province Chinoise du Yunnan by Emile Rocher. Rocher was in the Chinese Maritime Customs service in Yunnan during 1871-73, when the Panthay uprising led by Sultan Sulayman Tu Wen-hsiu was drawing to an end.

The author points out particularly that Huang Tsung, a Chinese Han, was the man who started the general massacre of the Muslims in Yunnanfu on May 19, 1856, that touched off the Panthay rebellion for 17 years!

100 Bushell, S. W.

The Early History of Tibet,
from Chinese sources,
JRAS., 32, 1880, pp. 435-41.

Pickens, p. 10: "Bushell in note 64
makes a reference to 'Black-robed Arabs'
being defeated in Yunnan in 801."

The "Black-robed Arabs" were most likely
the ancestors of the Panthays, who were
followed by Muslim migrations led by
Sayyid Edjill of the Mongol period. Cf.
Hanna's "Panthays of Yunnan", Item 193.

101 Buxton, L. H. Budley

Islam in Inner Mongolia,
Geographical Journal, June 1923.

Deals with Muslims in North China.
Reviewed in MW., 14, 1924, pp. 93-94.

102 Cabaton, A.

L'Islam en Chine,
RMM., 16, 1911, pp. 228-36.
Review of "Islam in China" by Broomhall.

103 Cable, M.

From Edzin Gol's Enchanted Groves through
the Gobi Battlefields,
JRCAS., 20, 1933, pp. 220-29.

Pickens, p. 28: "Miss Cable writes from
first hand knowledge" about Kansu and
Sinkiang Muslims.

104 ---

The Gobi Desert.
London, Hodder and Stoughton, 1942. 303
pp., maps.

Pickens, p. 52: "No writer has given a
warmer appreciation of the common man
of the Gobi, the Tarim Basin and Dzun-
garia than Miss Cable."

105 ---

The New "New Dominion",
JRCAS., 25, 1938, pp. 9-21.

Pickens, p. 28: "Deals with the modern
day in Sinkiang and the last rebellion
led by Ma Chung-ying."

- 106 Cable, M. and French, F. Through Jade Gate and Central Asia. London, Constable, 1927, 304 pp.
- 107 Carter, T. F. The Invention of Printing in China and its Spread Westward. New York, Columbia University Press, 1931. 282 pp.
- 108 --- Islam as a Barrier of Printing, MW., 33, 1943, pp. 213-16.
- 109 Chan Wing-tsit Religious Trends in Modern China. Chap. 5, "The New Awakening of Islam", pp. 186-215. New York, Columbia University Press, 1953. 327 pp.
- A very good work on Modern Islam in China. Sects and orders, reforms, national organizations, educations, etc. are discussed. Gives also a prediction on the futures of all religions in Red China.
- 110 Chandhry, Rahmatullah Some Impression of Communist China, Green Flag, 5, No. 4, 1957, pp. 22-23.
- The author, the vice-president of the Pakistani Confederation of Labour, wrote this article after his long journeys through Red China.
- He says "Although the Communists allow the places of worship to stay open, they cause the people of China to fear going to them for prayers."
- 111 Chang, Hajji Yusuf In What Sense Was Confucius a Religious Figure? A term paper, Institute of Islamic Studies, McGill University, 1958. 15 pp.
- Represents the opinion of a Chinese Muslim about Confucius and his teachings.
- 112 --- President Nasser's View of the West. A term paper, Institute of Islamic Studies, McGill University, 1958. 14 pp.
- Reveals how a Chinese Muslim looks at President Nasser both religiously and politically.

- 113 Chatelier, A. Politique Musulmane,
Lettre á un Conseiller d'Etat IV, Poli-
tiques musulmane diplomatiques Chine,
RMM., 12, pp. 142-45.
- Pickens, p. 57: "Chatelier gives only
a note on the political phase of Chinese
Islam."
- 114 Chavannes, E. La date de l'inscription de 1452 dans la
Mosque de Hang-Tcheon,
TP., 12, 1911, pp. 583-84.
- See Pickens, p. 22.
- 115 --- Documents sur les Tou-Kiue occidentaux.
- For Chinese version, see Feng Ch'eng-
chün, Item 691.
- 116 --- Review of an Inscription Recording the
Restoration of a Mosque at Hangchou in
China, 1452 A.D.,
TP., 12, 1911, pp. 436-37.
- See Pickens, p. 22.
- 117 --- Review of L'Islam au Yunnan-Estampage de
la Mission d'Ollone (Le Seyyid Edjell
Chams ed-Din Omar, 1210-1279, et ses deux
sepultures en Chine),
TP., 1908, pp. 268-72 with Chinese text.
- See Pickens, p. 16.
- 118 Chen, T. S. General Pai Ch'ung-hsi, Chinese Patriot,
FOM., 17, 1943, pp. 7-9.
- 119 Chi Yeng-yang Bairam Festival in Peking's Oldest Mosque,
Islamic Review, July 1956, 13-14.
- Deals with the religious life of the
Muslims on China mainland.
- 120 Chiang Kai-Shek Soviet Russia in China.
New York, Farrar, Straus, 1957. 392 pp.
- Sinkiang's return to the National fold
is discussed on pp. 99-103.

- 121 China Continuation Committee The Christian Occupation of China. Christian Work among Muslims in China. Shanghai, 1922.
- Pickens, p. 57: This article "is an excellent survey with two good maps of the distribution of Muslims in China."
- 122 China Handbook Editorial Board China Handbook. Taipei, China Publishing Co., 1954-55. 816 pp.
- Mohammedanism is discussed on p. 60.
- 123 China Islamic Association Chinese Moslems in Progress. Peking, Nationalities Publishing House, 1957. 175 pp.
- Written in Chinese, Arabic and English, with more than 100 illustrations, for the purpose of winning the friendship from the Muslim World by showing the various kinds of progress in life of the Chinese Muslims under Communist rule.
- 124 --- The Religious Life of the Chinese Moslems. Peking, Nationalities Publishing House, 1956. 59 pp.
- Written in Chinese, Arabic and English, with 50 illustrations, to show the religious life of the Chinese Muslims on the mainland.
- 125 Christie, W. Moslem Women of Kansu, MW., 13, 1923, p. 410.
- 126 Chu Chia-hua Taiwan and Sinkiang. Taiwan, Chinese Association for the United Nations, 1954. 55 pp.
- 127 Chu, Clayton H. Religion in Communist China. New York, US Joint Publications, Research Service, 1958.
- The author points out that the various religions in China have been organized into a Communist satellite.

128

Chu Wen-djang

The Policy of Manchu Government in the Suppression of the Moslem Rebellion in Shensi, Kansu and Sinkiang 1862-1878. University of Washington, 1955.

Outlines precisely the policy of Manchu Government towards the Muslim uprisings in Northwest China during the 19th century.

Cf. Pai Shou-i, Hui-Min Ch'i-I Tzu-Liao, Item 804, which has commentaries from a Chinese Muslim point of view.

- 129 Clark G. W. Introduction of Mohammedanism into China, CR., 17, 1886, pp. 269-71, 295-96.
- An English version of Ma Ch'i-jung's "Record of the Coming of the Ancestors from the West", Item 751.
- 130 Contento, P. A. Islam in Yunnan, FOM, 14, 1940, pp. 36-38.
- 131 Cordier, G. Le barrage de Song-houa-pa, oeuvre du Seyyid Edjell au Yunnan, RMM., 34, 1917, pp. 171-76.
- 132 --- La mosquee de Ta-houa-ssen, RMM., 18, 1912, pp. 164-70.
- See Pickens, p. 49.
- 133 --- Les mosques de Yunnanfu, RMM., 27, 1914, pp. 141-61.
- See Ibid.
- 134 --- Les mosques du Yunnan, RMM., 38, pp. 85-101.
- See Ibid.
- 135 --- Le musee de Yunnanfu, BEFEO., 15, 1915, pp. 25-38.
- See Pickens, p. 17.
- 136 --- Les musulman du Yunnan. Hanoi, Imprimerie Tantrinoise, 1927. 330 pp.

- 137 ---
 Les musulmans du Yunnan,
 Leur attitude,
 RMM., 24, 1913, pp. 318-26.
 See Pickens, p. 53.
- 138 ---
 Prieres des musulmans du Yunnan pour
 obtenir la pluie,
 RMM., 26, 1914, pp. 84-91.
 Cf. Ma Lien-yüan's "Ch'i Yü Tsung-kuei",
Item 777.
- 139 Cotter, F. L. M.
 and Reichelt, K. M. The Three Character Classic for Moslems,
 MW., 8, 1918, pp. 10-15.
 An English version of Liu Chih's "Com-
 mentary on Muslim Trimetrical Classic",
Item 729, but without commentary.
- 140 Couling, Samuel
 Mohammedanism,
 The Encyclopaedia Sinica.
 Shanghai, Kelly and Walsh.
 pp. 378-89.
 The author quotes Parker as having said
 "None of their {Chinese} histories re-
 cord a single word about the introduc-
 tion into China of the Mohammedan faith."
- 141 ---
 Panthay,
 The Encyclopaedia Sinica.
 p. 422.
 Concerning the life of the Panthay leader,
 Sultan Sulayman Tu Wen-hsiu, and the
 massacre of 30,000 Panthays by the Manchu
 troops in Talifu.
- (142) ---
 Yakub,
 The Encyclopaedia Sinica.
 p. 611.
 Cf. Boulger's "The Life of Yakoob Beg",
Item 86.
- (143) Courant, M. A.
 L'Asie Centrale aux XVII et XVIII siecles
 ...Empire Kalmonk ou Empire Mantchou.
 Lyon, A. Ray, 1912. 151 pp.

Pickens, p. 26: "Courant is older material, but necessary for an understanding of the trouble of the Ch'ing Emperors had in dealing with peoples of Central Asia."

- 144 David-Neil, A. Mohammedans of the Chinese Far West, FOM., 18, 1944, pp. 3-4.
- 145 Davis, H. R. Yunnan: The Link between India and the Yangtze. Cambridge, University Press, 1909. 431 pp., map.
- 146 Deveria, M. G. Musulmans et Manicheens Chinois, JA., 1897, 445-483.
- Brookhall says "This is by far the most able and critical work on this subject yet published." Item 96, p. 308.
- 147 Diez, E. Masdjid, Encyclopaedia of Islam. 3:315-389, pt. 4, "Architecture".
- 148 Drake, F. S. Mohammedanism in the T'ang Dynasty, Monumenta Serica, 8, 1943, pp. 1-40.
- Pickens, p. 7: "Drake gives us an excellent and fullest account of Islam in China during the first centuries of its arrival in this land."
- 149 --- The Mohammedans of Tsinan, FOM., 9, 1935, pp. 63-66.
- Chinese Muslims, a colony of foreign descendants, are friendly to Christians.
- 150 Duman, Lazar' I. Nekotorye kitaiskie istochniki po izucheniiu Sin'tsziana kontsa 18 i nachala 19 veka, (Some Chinese sources to the study of Sinkiang at the end of the 18th and the beginning of the 19th century), Bibliografiia Vostoka (Oriental Bibliography). 8-9, 1935, pp. 15-40.

Lowenthal No. 2.

- 151 ---
 Russkaia i inostrannaia literatura o
 dunganskom vosstanii 1861-1878 gg. v Kitai,
 (Russian and foreign literature concerning
 the Tungan rebellion of the years 1861-
 1878),
 Bibliografiia Vostoka, 7, 1932, pp. 55-78.
- Lowenthal No. 3.
- 152 Duyvendak, J. J. Ma-Huan Re-examined.
 Amsterdam, 1933. 74 pp.
- Cf. Feng Ch'eng-chün, Item 695.
- 153 ----
 Marco Polo, the Description of the World,
 by M. C. Moule and P. Pelliot.
 Review, TP., 1938, pp. 246-248, 334-340.
- This review gives notes on Chinese Mus-
 lims of the Mongol period. Cf. Moule
 and Pelliot, Item 344.
- 154 ---
 The True Dates of the Chinese Maritime
 Expeditions in the Early 15th century,
 TP., 1938-9, pp. 341-412.
- Cf. Chin Yün-ming, Item 673; and Feng
 Ch'eng-chün, Item 695.
- 155 Edkins, J. Notes on Mohammedanism in Peking,
 Ch. Rev., 1, 1869, pp. 165-72.
- Pickens, p. 55: "For Eastern Moham-
 medanism, Peiping is the Mecca. Edkins
 gives us an early personal note on
 Islam in this city during the last cen-
 tury."
- 156 ---
 Religion in China.
 London, Kegan Paul, Trench, Trubner, 1893.
 260 pp.
- Some interesting notes on the races,
 the practices and the terms of Chinese
 Muslims, and the differences and simi-
 larities between Chinese Jews and the
 Muslims are given. See pp. 178-85.

- 157 ---
Remarks of Hui-Hui Shuo, by Liu Chih,
CR., 22, 1891, pp. 377-78.

Cf. Liu Chih, Item 726.

Hui-Hui is the popular term for Muslim,
which first occurred in Liao Shih and
then has been applied to all the Chinese
Muslims since Yüan Dynasty. Cf. Brets-
chneider, Item 91c, pp. 266-67.
- 158 Ekvall, David P. Tibetan Outposts.
Chap. 15, "Mohammedan Rebellions".
New York, Alliance Press., n. d.

See Broomhall, Item 96, Bibliog.
- 158A Elgood, C. Persian Science.

See Arberry, Item 46e.
- (159) Etheron, P. T. In the Heart of Asia.
London, Constable, 1925.

Gives clear descriptions of the short-
lived Kingdom of Yakoob Beg (1866-77)
and the system of "Begg" in Sinkiang.
- 160 Ettinghausen, R. A Selected and Annotated Bibliography of
(ed.) Books and Periodicals in Western Languages
Dealing with the Near and Middle East.
The Middle East Institute, Washington, D.C.,
1954. 137 pp.

Most of the works listed in III, C-13,
and C-14, pp. 39-40, are useful for
research in Chinese Islam.
- 161 Faber, E. Chronological Handbook of the History of
China.
Edited by Pastor Kranz.
Shanghai, General Evangelical Protestant
Missionary Society of Germany, 1902.

Pickens, p. 17: "Mu Ying and Cheng Ho
are mentioned."
- 162 Fang Chao-ying Amursana, Chao Hui, Galdon, Hai Lan-ch'a,
Jung Lu, Ma Hsin-i, Pi Yüan and Ts'en Yü-
ying.

See Hummel, Item 246d-j.

- 163 Farjenel, F. Extraits de "Mispao" de Peking du 9 de la Troisieme Lune, RMM., 3, 1907, p. 618.
Pickens, p. 61: "...a translation from the Journal des Femmes de Peking, suggesting that Muslim women wish leadership."
- 164 --- Extracts de rituel, RMM., 4, 1908, pp. 531-39.
- 165 --- Un rituel musulman chinois, RMM., 4, 1908, pp. 528-30.
- 166 Farrer, R. The Moslem Problem in China, JRCAS., 5, 1918, pp. 59-72.
Deals with the rebellion of 1895-7 in Sining area.
- 167 Ferrand, G. Sulaiman, al-Mahri, Encyclopaedia of Islam. 6, pp. 529-535.
- 168 --- Sulaiman, Merchant and Traveller. Trans. of Voyage du Marchand arabe Sulayman en Inde et en Chine, by Abu Zayad Hassan. 1922.
- 169 Figourovsky, C. On the Mohammedans in China.
Trans. of Palladius' "O magometanakh v Kitai", Item 372.
- 170 Filchner, Wilhelm Hui-Hui: Asiens Islamkämpfe. Berlin, Peter J. Oestergaard.
Reviewed in MW., 20, 1930, p. 130: This book, besides dealing with the entry of Islam into Central Asia, discusses also the present situation in Western China.
- 171 Forke, A. ~~von~~ Das Arabische Alphabet Nach Dem T'ien-fang Tse-mu Chieh-i, TP., 1907, pp. 693-703.
Pickens, p. 66: "The difficulties of translating Arabic into Chinese are here given."

- 172 Francke, A. H. Islam among the Tibetans,
MW., 19, 1929, pp. 134-40.
- 173 Frechtling, L. E. Anglo-Russian Rivalry, Eastern Turkestan
1863-81,
JRCAS., 26, 1939, pp. 471-89.

Pickens, p. 27: This article "gives implications of Yakub Beg in Central Asia."

- 174 Fujita A Study of West Territory, Si-Yü.

Original work in Japanese language.
For Chinese version, see Yang Lien,
Item 853.

- 175 Fytche, A. The Panthays in Yunnan,
Asiatic Society's Proceedings in Bengal,
1867.

See Broomhall, Item 96, Bibliog.

- 176 Gibb, H. A. R. The Arab Conquest in Central Asia.
London, 1923. 102 pp.

- 177 --- Ibn Battuta Travels in Asia and Africa
1325-54.
London, Routledge and Kegan Paul, 1929.
3rd impression, 1953. 398 pp.

Ibn Battuta's record of China gives very vague impressions. Most of his descriptions, such as in regard to the system of rivers, the principle cities, particularly that of Peking, and the use of elephants to carry coal, etc., can not convince us that he had travelled through China proper, except for his visit to Canton and Ch'uanchou. Similar comments are given by Fang Hao. See Item 684, 3:90-93.

- 178 Giles, H. A. Chinese Biographical Dictionary.
London, B. Quaritch, 1898. 1022 pp.

a. No. 2: "A-lao-wa-ting".

A Muslim catapult engineer served under Kublai Khan.

- b. No. 909: "I-ssu-ma-yin".

A same person as A-lao-wa-ting.

- c. No. 942: "K'angli Hui-Hui".

Son of Pu-hu-mu and the Minister of State at the court of Yüan Emperor Wen-tsung (Tu Timur).

- d. No. 980: "Ko-shu-han".

The first Muslim Turki general appeared in the history of the T'ang Dynasty. Cf. Li Huan-i, Item 722, 1:27.

- e. No. 1488: "Ma Wen-sheng".

Ma was a Muslim scholar in Chinese literature. He held several important posts during the reign of the Ming Emperor Hsiao-tsung (1488-1505) such as the Minister of War and that of Civil Office. He built a mosque in Chungking.

- f. No. 1663: "Po-yen".

A very famous Muslim general, well-known as the Prince of Huai-an, under Kublai Khan. The conquest of China proper was chiefly due to his strategy and wisdom. He was ordered by Kublai Khan to have the Hui-Hui Ten Thousand Goodness Mosque, the first Mosque of Ch'angan, repaired.

- g. No. 1664: "Pu-hu-mu".

Father of K'angli Hui-Hui and the head official of the Civil Office under Kublai Khan.

- h. No. 1668: "P'u Sung-ling".

A very famous Chinese Muslim scholar, whose novel, "Liao Chai Chih I", is considered to be one of the finest of China's literary efforts of the

17th century. According to Lo Hsiang-lin, he was a descendant of P'u Shou-keng, a very important Arab-Chinese political figure during Sung-Yüan period. Cf. Item 745.

179. --- Religions of Ancient China.
London, 1905.

180 --- The Travels of Fa Hsien.
London, Routledge and Kegan Paul, 1956.
2nd impression. 96 pp.

Tells about the religions and communications in Central Asia of the pre-Islamic period, and the sea route from Central Asia back to China.

181 Gimblett, C. A. The Moslems of Canton,
MW., 12, 1922, p. 200.

182 Glover, R. H. Kansu as a Strategic Moslem Center,
MW., 6, 1916, pp. 89-90.

183 Goodrich, J. K. Our Neighbours the Chinese.
Chap. 14, pp. 180-92, "Islam".
Chicago, Browne and Howell, 1913.

Interesting to note: Goodrich questions if the influx of the Mohammedans to the Tarim region was the cause of the disappearance of Chinese culture in that particular area. He also says that Muslim priests in Far Eastern China are friendly to Christian Europeans.

184 Goodrich, L. C. A Short History of the Chinese People.
New York, Harper, 1943. 260 pp.

Pickens, p. 64: "Dr. Goodrich points out such contribution as well as the fact that the introduction of Indian corn from America was probably carried out through pilgrims from Spain who gave the grain to pilgrims from China to Mecca."

185 Gray, J. H. Walks in the City of Canton.
Hong Kong, De Souza, 1875. 695 pp.

Pickens, p. 57: "The paper by Gray gives a general picture of the five mosques."

- 186 Griebenow, M. G. Islam in Tibet,
MW., 26, 1936, pp. 127-29.
- Griebenow says "Sons of Mohammed opened the door of Tibet for Christian missionaries." This is another report on Muslim-Christian friendship in China.
- 187 Groot, J. J. M. de Sectarianism and Religious Persecution in China: A page in the history of religions. Amsterdam, Muller, 1903-4.
- Pickens, p. 24: "In Sectarianism and Religious Persecution is a full account from Chinese sources of the campaigns and Ch'ien Lung Emperor's attitude towards the rebels."
- 188 Gulick, L. H. Books and Statistics on Islam in China and Elsewhere...Review of Le Mahometisme en Chine et Turkestan Oriental by Thiersant, CR., 13, 1882, pp. 474-76.
- See Pickens, pp. 3-4.
- 189 Gutzlaff, Rev. C. China Opened.
Chap. 15, "Mohammedanism".
London, Smith Elder, 1838.
- Gutzlaff says on p. 242: "...except Kublai Khan no emperor in China favoured the Muslims and it was not likely that Islam would form an important sect." This statement shows that the author had very limited knowledge on Chinese Islam.
- 190 H. K. Chinese Mahometans at Mecca,
Ch. Rev., 9, 1880-81, pp. 194, 252-53.
- Discussing Chinese pilgrims at Mecca, their journeys, expenses and trade.
- 191 Ha Kuo-tung The China Year Book.
"Mohammedanism", pp. 1499-1505.
Shanghai, Chinese Year Book, 1936-37.
1596 pp.

Gives the Chinese Muslim population as high as 48,104,240, which is the official figure since 1912. The mosques totalled 42,371, about the same in number as estimated by the Communist Government; see Item 707.

192 Hanada, T.

Culture of Central Asia.

Original work in Japanese. For Chinese version, see Chang Hung-ying, Item 639.

193 Hanna, A. C.

The Panthays of Yunnan, MW., 21, 1931, pp. 69-74.

Hanna says that the Panthays, an aggressive race, are the descendants of the Arabs and Tartars.

194 Harding, D. A. G.

Notes on Moslems of S. E. Kansu, MW., 6, 1916, pp. 422-23.

Mentions that Chang Chia-ch'uan has 156 mosques and is known as the "Mecca" of Eastern Kansu and Shensi.

195 Harris, G. K.

Al-Azhar Through Chinese Spectacles, MW., 24, 1934, pp. 178-82.

Trans. from Yüeh-Hua Monthly of Peiping. In the eyes of Chinese Muslims, since the 20's, al-Azhar has been regarded as the world center of modern Islamic learnings. Harris makes a similar note.

196 ---

On the Borders of Tibet, MW., 15, 1925, pp. 164-67.

Harris means here Sining, the capital of Ch'inghai. Unifying force of Chinese Muslims evidenced by building a mosque.

197 ---

The Etiology of "Rumi" in the Northwest, FOM., 7, 1933, p. 7.

Very interesting to note: firstly, "Rumi" is the name given here to all the areas from Constantinople to Palestine; and secondly, Muslims in Szechuan are also so named by the Chinese and Tibetans.

- 198 --- The Rebellion in Kansu,
MW., 19, 1929, 291-98.
- Concerning the Muslim war led by Ma Chung-ying against the troops under the so-called Christian general, Feng Yü-hsiang, in 1928.
- 199 --- Touring in Kansu,
MW., 9, 1919, pp. 94-5.
- Harris quotes Tornval, a missionary at P'ingliang, as having said: "In the vicinity of P'ingliang, there are no less 1,000,000 Muslims.
- 200 Hartmann, Martin Encyclopaedia of Islam.
1, pp. 839-54, "China".
- a. On p. 842, Hartmann mentions "Chinese Fughfur", which means the system of "Tamghaj Khan". Cf. Wang P'u, Item 840c.
- b. On p. 845, the unsuccessful invasion of Kashgar by Qutaybah ibn Muslim in 713 contradicts the statement made by Broomhall, Item 96, p. 17, which has been repeated by Ahmed Ali in "Muslim in China", Item 9, that 200,000 Chinese troops were defeated in this war.
- 201 --- Der Islamitische Orient.
Berichte und Forschungen.
Berlin, Peiser Verlag, 1899.
China und der Islam, pp. 41-68.
- Pickens, p. 3.
- 202 --- Literature des Musulmans Chinois,
RMM., 5, pp. 275-88.
- Pickens, p. 39.
- 203 --- Mohammedanism in China,
Encyclopaedia of Religion and Ethics.
1916. 8, pp. 888-95.

- 204 --- Zur Chinesischen Umschrift des Arabischen, TP., 1907, pp. 704-8.
Pickens, p. 66.
- 205 --- Zur Geschichte des Islam in China. Leipzig, Verlag von Wilhelm Heins, 1921. 152 pp.
Reviewed by Arthur Jeffery, in MW., 13, 1923, p. 326: As long as the typically Confucianist and ancestor-worship minded thinking Chinese form the majority of the people of China, both Christianity and Islam are unable to play an important role in China.
- 206 Hasam al-Din Araba 'un. Selected Commentary on 40 Hadiths in Persian.
Another text book for Chinese mosque education in Persian language. See Pai Shou-i, Item 800, p. 34.
- 207 Hasan, Hadi A History of Persian Navigation. London, Methuen, 1928.
Interesting to note: The Arabs who came to China by land were the Arabs of the interior, the Beduins, the soldiers of the Prophet. The Arabs who came to China by sea were the old Hamyarite traders with the peace-loving instinct of a thousand years of civilization.
- 208 Hayward, H. D. Among the Chantows of Hami, FOM., 10, 1936, pp. 53-5.
Changtow should be pronounced as Ch'an-t'ow. It is another name for the Sinkiang Uigurs. Cf. Tz'u Hai, Item 680f.
- 209 --- Chinese Moslem Literature, MW., 23, 1933, pp. 356-77. A Study in Mohammedan Education.

Hayward classified Muslim literature of the 17-20th centuries into three periods:

- a. Moslem Renaissance and Liu Chieh-lien (Liu Chih). Liu is considered to be the leading scholar in this period, while Wang Tai-yü and Ma Chu are also mentioned. See the main works of these three scholars, Items 727, 757 and 841.
- b. Moslem Apologetics and Ma Fu-ch'u. Ma's works are itemized.
- c. Modernist Movement and Peiping School, the new trend in the North.

In conclusion, Hayward says that Chinese Islam "faces divided roads, the road towards syncretism or the road away from syncretism", as the result of his examination of the Muslim literature.

This is one of the best articles, giving very much information, on this subject.

210

The Han and Hui in the Kansu-Sinkiang Marches, MW., 26, 1936, pp. 62-7.

Tells about the ups and downs of the Chinese Muslims in their relations with the Hans in the Northwest.

211

The Kansu Moslems, MW., 24, 1934, pp. 68-80.

His view, "Islam in Kansu represents as many complexions as does Islam in China", is noteworthy.

212

Perplexing Sinkiang, MW., 25, 1935, pp. 182-91.

Hayward's report on the problems of communication, immigration, Pan-Turanism and Pan-Islamism, though out-of-date, is still good in helping us to understand the problems the Chinese Communists are now facing.

- 213 Hazard, Harry W. Atlas of Islamic History.
"Islam in China", pp. 40, 42-3.
Princeton University Press, 1954,
49 pp.
- 214 Hedin, Sven
The Flight of the "Big Horse".
Trans. F. H. Lyon.
New York, Dutton, 1936. 248 pp.
- This is one of the best books on
the subject, giving an impartial
report on the life of Ma Chung-ying.
- 215 ---
Die Seidenstrasse.
Leipzig, F. A. Brockhaus, 1936. 264 pp.
- 216 ---
The Silk Road.
Trans. F. H. Lyon.
New York Dutton, 1938. 322 pp., 31 plates,
1 map.
- The Silk Road was built by the Chinese
in order to have Central Asia under
their control, since 138 B.C. This
road became the main artery of communi-
cation for Islam to penetrate into
China since the 7th century.
- 217 ---
Through Asia.
Chap. 96, "The Dungan Rebellion".
London, Methuen.
- See Broomhall, Item 96, Bibliog.
- 218 Heffening, W. Hanafites,
Shorter Encyclopaedia of Islam.
Leiden, 1953, pp. 131-32.
- In order to understand Chinese Islam,
it is necessary to know about the
Hanafi legal school.
- 219 Heins, O. K. Rising of the Dungans or Mussulman Popu-
lation in Western China,
Edinburgh Review, April 1868, pp. 357-96.
- Trans. from the Russian Military Jour-
nal for August 1866.
- Pickens, p. 24.

- 220 Hall, Joseph The Arab Civilization.
Trans. by S. Khuda Bukhsh from the German.
Cambridge, W. Heffer, 1926. 128 pp.
- Mentions the introduction of Chinese arts, paper-making and compass into the Arab world. See pp. 76, 77, 88.
- 221 Hirth, F. and Rockhill, W. Chau Ju-kua, on the Chinese and Arab Trade in the 12th and 13th Centuries.
St. Petersburg, 1912, 288 pp.
- Cf. Feng Ch'eng-chün, Item 688.
- 222 Hirth, F. Chau Ju-kua, a New Source of Mediaeval Geography,
JRAS., n.s. 28, 1896, pp. 57-81.
- 223 --- China and the Roman Orient.
Leipzig, 1885.
- Brief notes on the settlements of the Western traders, Iranians and Arabs in Canton during the early days. See pp. 268-69.
- 224 --- Ueber den Schiffsverkehr von Kinsay zu Marco Polo's Zeit,
TP., 1894, pp. 386-88.
- 225 Hitti, Phillip K. History of the Arabs.
London, Macmillan, 1953. 5th ed. 822 pp.
- A number of pertinent references are to be found here; cf. index.
- 226 Hogetveit, J. Islam in Manchukuo,
MW., 27, 1937, pp. 310-11.
- Gives the Muslim population in Manchuria as 151,200, with 150 mosques.
- 227 Hogg, C. F. Mohammedanism,
CR., 22, 1891, pp. 354-8, 401-5.
- A review of "Hsiu Chen Meng Yin" by Wu Tzu-hsien, Item 846.

- 228 --- Review of Hui-Hui Shuo,
CR., 22, 1891, pp. 263-64.

Cf. Liu Chih, Item 726.
- 229 --- Mahomedanism - Laws and Ceremonies,
CR., 22, 1891, pp. 545-53.

A review of "T'ien-Fang Tien-Li" by
Liu Chih, Item 730.
- 230 Holton, C. D. Mohammedan Descendants of Confucius,
FOM., 8, 1934, p. 48.

This is a very amusing story of how
Confucius' descendants became Isla-
mized.
- 231 --- Salars,
FOM., 19, 1945, p. 13.

Gives important information about the
Salars in Ch'inghai.
- 232 Hoover, L. China's Muslims Must Choose,
AAA., 1938, pp. 657-60.

Pickens, p. 29: "Hoover has written
excellent factual treatise on the
present state of political Islam"
during the Sino-Japanese war.
- 233 --- Chinese Muslims are Tough,
AAA., 1938, pp. 719-22.

Chinese Muslims were very loyal to
China during the war.
- 234 --- The Mosques of Peiping,
MW., 23, 1933, p. 84-5.

34 mosques for men and 2 for women,
are mentioned by Hoover.
- 235 Hourani, George F. Arab Seafaring in the Indian Ocean in
Ancient and Early Mediaeval Times.
Princeton University Press, 1951, 131 pp.

A very good reference book for the study of Sino-Arab relations from 200 B.C. to 1500 A.D.

- 236 Howorth, H. H. History of the Mongols.
London, 1876-1927. 4 vols.
- (237) --- Mohammedan Turks of Turkestan from 10th to 15th Century,
Pt. 9 of Northern Frontages of China,
JRAS., n.s., 30, 1898, pp. 467-502.
- Concerned with the land route of Islam into China. See Pickens, p. 9.
- (238) Hsia K'e-jen Notes on the Sources of the Kazak Tribe.
Urmuchi, n. d.
- Written in Kazak language. See Chang Ta-chün, Item 643, p. 59.
- 239 Hu, Richard S. C. Farouk Library,
FOM., 20, 1946, p. 43.
- 240 --- Ming Teh Arabic Language School,
FOM., 20, 1946, p. 43.
- It was established in Yunnanfu in 1946; whether it still exists or not is a question mark.
- 241 --- News in Brief,
FOM., 14, 1940, p. 31.
- The news: Wang Shih-ming, a graduate of al-Azhar, was appointed as the first Chinese Consul in Saudi Arabia in 1940.
- 242 --- News in Brief,
FOM., 14, 1940, p. 61.
- The discovery by the Chinese Muslim National Salvation Association that the entire population, about 80 families, of Ch'ien-Ching-Ts'un, a village about 13 miles east of Kueilin, are all descendants of Muslims, and that, owing to the remoteness, they know very little about Islam, has made a sensation among the Muslims.

243

Sinkiang, the New Dominion,
 MW., 37, 1947, pp. 49-52.

A fine summary of the different groups
 of the Muslims in Sinkiang.

244 Huart, M. C.

Inscriptions arabe et persanes, des mosques
 chinoise de K'ai-Fong-Fu, Publiees et ra-
 duites, et de Singan-Fou,
 TP., 1905, pp. 261-320.

Pickens, p. 21.

245 Hughes, E. R.
and Hughes, K.

Religion in China.
 Chap. 6, "Mohammedanism".
 London, Hutchinson's University Library,
 1950. 151 pp.

Dealing with the life and activities
 of Muslims from the T'ang Dynasty to
 the Republic.

246 Hummel, A. W.

Eminent Chinese of the Ch'ing Period.
 U. S. Government Printing Office, 1943.
 2 vols.

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|----|-----------------|-------------------------------|
| a. | Biggerstaff, K. | "A Kuei",
1, 6-8. |
| b. | --- | "Fu K'ang-an",
1, 253-55. |
| c. | --- | "Ho Shen",
1, 288-89. |
| d. | Fang Chao-ying | "Amursana",
1, 9-11. |
| e. | --- | "Chao Hui",
1, 72-74. |
| f. | --- | "Galdan",
1, 265-68. |
| g. | --- | "Hai Lan-ch'a",
1, 273-74. |
| h. | --- | "Jung Lu",
1, 405-9. |

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| i. --- | "Ma Hsin-i",
1, 554-56. |
| j. --- | "Pi Yüan",
2, 622-25. |
| k. --- | "Ts'en Yü-ying",
2, 742-46. |
| l. Suter, R. O. | "Fu Teh",
1, 262. |
| m. --- | "Ha Yüan-sheng",
1, 272-73. |
| n. Tu Lien-che | "Tseng Chi-tse",
2, 746-47. |
| o. --- | "Tso Tsung-t'ang",
2, 762-67. |

All the above listed were high officials of the Ch'ing Dynasty (1644-1911). Except for Ma Hsin-i and Ha Yüan-sheng, two Muslims, the rest were Hans, Manchus or Mongols.

They were the authorities who commanded the various campaigns against the Tung-an, Turks, Salars and Panthay uprisings in Shensi, Kansu, Sinkiang and Yunnan during 17-19 centuries.

Tso Tsung-t'ang and Ts'en Yü-ying were the two Generalissimos, who gave the orders to have slaughtered more than ten million Muslims in the Northwest and Southwest. Cf. Broomhall, Item 96, pp. 123-63; Bullock, Item 99; Ma Kuan-ch'eng, Item 775; Tseng Yü-yü, Item 827; and Wei Yüan, Item 844.

Among them, however, the only high Chinese official who understood the causes of the Muslim uprisings was Pi Yüan. His report on the communal life of the Shensi Muslims and the Kansu Salars to the Throne was very unprejudiced and well informed. Cf. Wang Tai-yü, Item 841; and Pai Shou-i, Item 801, p. 55.

Galdan and Amursana were two Dzungari leaders in Northern Sinkiang. They invaded Southern Sinkiang in the 17th and the 18th centuries, then revolted against the Manchus, and finally were defeated by the latter. Cf. Shaw, Item 446; and Fu T'ung-hsien, Item 697.

247 Hunter, G. W.

The Chinese Moslems of Turkestan, MW., 10, 1920, pp. 168-71.

A brief note on the racial differences between Sarts, Kazaks, Tungans, Kighizs and Noghai Tatars, and the estimates of the Muslims in Sinkiang.

248 ---

In Chinese Turkestan, CR., 12, 1910, pp. 511-16.

249 ---

Islam in Central Asia, MW., 20, 1930, pp. 20-23.

Notes on the Muslim uprisings in Kashgar-Yarkand area during the 19th century.

250 ---

Islam in Northwest China, MW., 13, 1923, pp. 203-5.

Besides the Turki Sarts, Kirghiz, Kazaks, and Chinese Tungans, the Russian Tungan Muslims are also mentioned.

251 ---

Turki People of Chinese Turkestan, MW., 11, 1921, pp. 186-87.

252 Hussain

Commentary on Koran. 1491 A.D.

Another Persian text book for Chinese Muslim mosque education. See Pai Shou-i, Item 800, p. 34.

253 Hutson, James

Chinese Moslems: Discussion of Hui-Hui, MW., 5, 1915, pp. 76-7.

254 ---

The Szechuan Moslem,
MW., 10, 1920, pp. 251-61.

Hutson says "The Szechuan Muslims claim to have migrated to the East from "M -mu" through Turkestan. The migration was probably due to the impetus given by initial successes of the arms of Mohammed."

255

Huzayyin, S. A.

Arabs and the Far East; Their Commercial and Cultural Relations in Graeco-Roman and Irano-Arabian Times.
Cairo, Fouad I University, 1942. 319 pp.

A first-rate and comprehensive book of the commercial and cultural relations between Chinese and Arabs, during the 4-16th centuries. Not only Islam, but also Buddhism, Manichaeism, Nestorianism and Christianity, and their ups and downs in China have been discussed.

Particularly interesting to note, the author outlines the reasons for the successes of Islam on the Steppe, and also gives some reasons for Islam winning over Christianity in Central Asia. Finally he points out that Islam did not succeed in penetrating into China by way of the sea.

256

Ibn Wada'an (d.1200) Khutub, Commentary on 40 Hadiths.

Another text book in Persian for Chinese mosque education. See Item 800, p. 34.

The author seems to be Ibn Wad'an who died in 494/1101.

257

Imbault-Huart, C.

Deux insurrections des Mohametans du Kansou (1648-1783), Recit Traduit de Chinois, JA., 14, 1889, pp. 494-525.

Pickens, p. 23.

258

Imin, Muhammad

History of Sinkiang.
n.d., n.p.

See Chang Ta-chün, Item 643, p. 57-8.

- 259 Inglis, J. W. Islam in Manchuria,
MW., 6, 1916, pp. 296-300.
- The heroic death of the Muslim Gen. Tso Pao-kuei in the Sino-Japanese war in Korea in 1899 is mentioned.
- 260 Iwamura, S. The Mosque and Its Officials,
FOM., 23, 1949, p. 37.
- Gives a brief but precise report on how Chinese mosques are organized. The significant Persian influence in Chinese Islam has also been pointed out.
- 261 --- The Structure of Moslem Society in Inner Mogolia,
Far Eastern Quarterly, 3, Nov. 1948, No. 1, pp. 34-44.
Also FOM., 23, 1949, p. 37.
- 262 Jalal al-Din (d. 1459) Jalahaini,
Simple Commentary on Koran.
- Text book in Arabic for mosque education. See Pai Shou-i, Item 800, p. 34.
- 263 Johnson, Rev. S. Oriental Religions and Their Relations to Universal Religion: China.
Boston, 1877.
- 264 Joyce, Raymund H. Among the Qazaqs,
FOM., 9, 1935, pp. 24-26.
- 265 --- Visiting Moslems in Yunnan,
FOM., 14, 1940, pp. 39-41.
- 266 Kates, G. N. A New Date for the Origins of the Forbidden City,
Harvard Journal of Asiatic Studies, 7, 1943, pp. 180-202.
- The famous Muslim architect, Yeh-heitieh-erh, who built Peking city for Kublai Khan, is mentioned.
- 267 Kemp, E. G. Yarkand as a Moslem Center,
MW., 5, 1915, p. 79.

- 268 Kendal, Elizabeth K. *A Wayfarer in China.*
Boston and New York, Houghton Mifflin,
1931. 338 pp., illus., map.
- Gives impressions of a trip across
West China and Mongolia, and some
brief remarks on the Muslims and
Muslim rebellions in Yunnan.
- 268A Khwaja Kamal ud-Din *Record of the Words and Deeds of the
Most Holy Prophet.*
- See Chou P'ei-hua, Item 674, for
Chinese version.
- 269 Kin, John *Allah Flays Japan,*
AAA, 1942, pp. 172-74.
- Deals with Chinese Muslims' attitude
towards Japan during the war.
- 270 --- *Chinese Moslems View Pakistan,*
FOM., 17, 1943, pp. 23-25.
- 271 King, George E. *Opening a Moslem Hospital in China,*
MW., 15, 1925, pp. 367-68.
- (272) Kurban Kadayin *History of the Turki Nation.*
3 vols., n.p., n.d.
- See Chang Ta-chün, Item 643, p. 58.
Written in the Uigur language.
- (273) Kuwabara, Jitsuzo *P'u Shou-keng.*
*Memoirs of the Research Department of the
Tokyo Bunko, 2, 1928, pp. 1-80; 7, 1935,
pp. 1-104. Written in the Japanese language.*
- It is an authoritative work, from which
we may learn about the trade relations
between China and Arabia and Persia
during the 7-14th centuries.
- For Chinese version, see Ch'en Yü-ch'ing,
Item 660. Ch'en gives additional notes
from Chinese sources.
- (273A) --- *A Study of Sinoized Central Asians during
the Sui and T'ang Dynasties.*
- For Chinese version, see Ho Chien-min,
Item 703.

- 274 Langer, W. L. (ed.) *Encyclopaedia of World History.*
Boston, Houghton Mifflin, 1948. 1270 pp.
- Two notes on Sino-Arab wars in the years of 713 and 751 A.D. See pp. 187 and 341.
- 275 Latourette, K. S. *The Chinese, Their History and Culture.*
New York, Macmillan, 1956.
8th ed., 2 vols. in 1. 847 pp.
- Mohammedanism is discussed in general.
See vol. 2, pp. 653-55.
- 276 Lattimore, O. *The Kimono and the Turban,*
AAA, 1938, pp. 273-75.
- Pickens, p. 29: "Lattimore has written excellent factual treatise in the present state of political Islam."
- Pickens again says on p. 64: "The Chinese Muslims in Northwest China have stood by China and prevented Japan from cutting into Sinkiang and thus isolating Russian material from entering China when the Western Democracies had temporarily failed China."
- 277 Learner, F. Dogget *The Crescent and the Cross in the Ch'ing-hai Circuit,*
FOM., 7, 1933, pp. 2-3.
- Dealing with the population, races and customs of the Muslims in Ch'ing-hai.
- 278 Legge, J. *The Travels of Fa Hsien.*
Oxford, 1886.
- On p. 104, a remark on the Sabean (Arab) merchants in Ceylon in 414 A.D. is given. These Arabs might be the forerunners of the Muslim traders who later came to China in the 7th century by sea.

- 279 Lepage, Capt. Biographie du Seyyid Edjell Omar Chams Ed-Din, Introduceur de l'Islam au Yunnan, RMM., 11, 1910, pp. 1-31.
Cf. Liu Fa-hsiang, Item 734.
- 280 --- Soumission des tribus musulmans du Turkestan par la Chine 1755-59, RMM., 11, 1910, pp. 345-86.
See Pickens, p. 26.
- 280A Levy, R. Persian and the Arabs.
See Arberry, Item 46c.
- 281 Lewis, Bernard The Arabs in History. London, Hutchinson's University Library, 1956.
Gives some notes on the cultural exchanges between China and the Arabs during the early centuries of Islamic period, and on the expansions of the Turks and Oghuz tribe into the Islamic world during the 11-13th centuries. See pp. 87, 138, 147.
- 282 --- Communism and Islam, Islamic Review, June 1954, pp. 30-35.
- 283 Li Shu The Muslims of China Today, Islamic Review, March 1957, pp. 33-34.
- 284 Lindbeck, John M. H. Communism, Islam and Nationalism in China, The Review of Politics, 12, Oct. 1950, 4:473-88.
Reviewed by Pickens in FOM., 25, 1951, p. 10: "This is a factual up-to-the-minute statement of the present position of these three phases of Chinese life...However, this article is an essential part in our understanding of Islam in modern China..."

285 Low, P. C.

Mandate of Emperor K'ang-hsi, Wuch'ang,
FOM., 11, 1937, 57.

Here part of the Emperor's mandate is quoted: "Han officials, who receive royal appropriations regularly, attend the court only once a day; while the Moslems, who do not have any royal appropriations, yet worship God and praise the Sages five times daily. The Hans are certainly inferior to the Moslems!"

286 ---

100-Character Psalm on Islam,
by the first Ming Emperor T'ai-tso,
FOM., 11, 1937, p. 39.

Ming T'ai Tso (1366-1396), who established his empire with the support of many Muslim generals and scholars, wrote this psalm to praise Prophet Mohammed as "Leading the other Sages" and his religion, which "shows us the right way to go", in 1375. Low gives his English version with the original Chinese text.

287 ---

Stele to Pu-Ha-ting,
FOM., 12, 1938, pp. 8-9.

This is the stele which bears the biography of an Arab sage, a descendant of the Prophet in the 16th generation, in the Sung Dynasty (960-1276). He died in 1275 and was buried in Yangchou.

288

Lowenthal, Rudolf

Bibliography of Russian Literature on China and Adjacent Countries, 1931-36.
"Sinkiang", pp. 50-51.
Cambridge, Mass., Russian Research Center,
Harvard University, 1949. 93 pp.

289 ---

The Mohammedans in China.
Trans. of "O magometanakh v Kitae" by Arch.
Palladius (P. I. Kafarov).
Collectanea Commissionis Synodalis in
Sinis, Peking, March-April 1943, vol. 16,
nos. 3-4.

See Palladius, Item 372.

290

The Religious Periodical Press in China. Chap. 7, "The Mohammedan Press in China", pp. 211-46. Peking, The Synodal Commission in China, 1940.

Lowenthal's work is the only one of this kind that we can find in the West. About 100 publications have been analyzed by him. The map he gives shows the distributions of these periodicals.

This article is no less helpful to the present writer than Mason's "Notes on Chinese Mohammedan Literature" Item 321, and Pickens' "Annotated Bibliography of Literature on Islam in China", Item 402.

291

Russian Materials on Islam in China. Reprinted from *Mommenta Serica*, 16, fasc. 1-2, 1957, pp. 449-79.

In this work, 142 book and articles are listed. They deal with Chinese Islam in history, economics, ethnography and demography. Most of them are very valuable for the study of Chinese Islam, particularly in the Northwest, from Russian sources. Only a few books from Lowenthal's list are included in the present work.

292

Lu Chin

Mohammedan Factions in Northwest China, Trans. by T. M. Chu from May 5, 1934 *Ta Kung Pao* (a daily paper in Peiping), FOM., 8, 1934, pp. 46-48.

A very good article about sects and orders in Kansu, written by a non-Muslim Chinese.

293

Ma Ahung

Reasons for Exercising the Five Articles of the Mohammedan Faith, MW., 22, 1932, p. 217.

Lecture given by this Ahung on Nov. 10, 1931, at Peking. Trans. by J. H. Ingram. Reprinted in CR., 113, 1932, pp. 42-45.

(294) Ma Chien (al-Sini)

A Comprehensive View of the History of Islam in China and the Conditions of the Chinese Moslems. Cairo, The Association for Mutual Knowledge of Moslems, 1934.

This book is in Arabic. It has been translated by Virginia Vacca into English and published in MW., 26, 1936, pp. 68-78, under the title "The Views of a Chinese Moslem", Item 490.

Though not a long article, it discusses Chinese Islam historically, religiously, culturally, politically, economically and socially.

The author, a graduate of al-Azhar, is a modern Muslim scholar. He has written many articles and books during the past twenty years. Now is still on the mainland.

295 ---

How Muslims Live in China Today?
Islamic Review, April 1956, pp. 33-34.

296 Ma Chung-ch'ing

Important Articles of the Moslem Doctrine, CR., 51, 1920, pp. 107-118.

Trans. of "Chiao K'uan Chieh-Yao" by Ma Pai-liang, Item 782. Chung-ch'ing is his second name. Written in 1678. Name of the translator is not given.

297 Ma I-yü

Mosques in the Chia-Ling River Valley, FOM., 23, 1949, pp. 54-56.
Reprinted from Chia-Ling-Chiang Chih, published by Commercial Press, 1947.

Four Hsien cities of Shensi, two of Kansu and ten of Szechuan are mentioned with a total of 36 mosques noted.

298 Ma Tzu-yang

Musu'manskoe vosstanie v Kansu, The Muslim rebellion in Kansu, Problemy Kitaia, t. 1, 1929, pp. 380-402.

- 299 Mahmud, Burhān al-Din (d. 1346) Sharīh al-Wikāya. Islamic Laws in Arabic.
- A text book for Chinese mosque education. See Pai Shou-i, Item 800, p. 33.
- Trans. by Wang Ching-chai into Chinese, Item 839.
- 300 Majerczak, R. Literature Sino-Musulmane, RMM., 28, 1914, pp. 108-64.
- Analyse d'un Recueil compose par l'archimandrite Palladius.
- 301 Martin, W. A. P. Almanna, the Maid of the West.
- It is a poem, which is mentioned by Ogilvie in "The Present Status of Mohammedans in Peking", Item 355.
- It relates to the tragic life of Hsiang Fei, the Fragrant Queen, the beautiful wife of Khan-Khoja, one of the two Sayyids who waged war against the Manchus in 1758-59. She was captured by Chao Hui in 1759 and was presented to Emperor Ch'ien-lung. After a few years of prisoner's life at the palace, she committed suicide for the purpose of defending her chastity. Cf. Fu T'ung-hsien, Item 697, pp. 129-30.
- This is the only source from which we have a notice on her maiden name. She is a Muslim woman, of whom the Chinese Muslims are proud.
- 302 Mason, Isaac The Ahmadiya Movement, FOM., 6, 1932, pp. 5-7.
- Tells how the Ahmadiya Movement started to translate articles into Chinese to defend Islam in China.
- 303 --- The Arabian Prophet. Trans. of Liu Chih's "T'ien-Fang Chih-Sheng Shih-Lu Nien-P'u", Item 727. Shanghai, Commercial Press, 1921. 313 pp.

The first important work translated by a Christian scholar. Liu Chih is the first real scholar among the Chinese Muslims in the 18th century.

304 --- A Chinese Life of Mohammed,
JNCBRAS., 51, 1920, pp. 159-80.

305 --- Chinese Mohammedanism,
CR., 1919, pp. 176-87, 242-47.

An article on Chinese Islam in general. Muslim population, entry of Islam, Islamic belief, etc., are discussed.

306 --- Chinese-Moslem Chronology,
MW., 22, 1932, pp. 69-71.

This is probably the second article, after Broomhall's "Islam in China", Item 96, pp. 88-9, that points out the chronological mistake in transmuting Arabic chronology into Chinese by Chinese Muslim scholars during the 17-19th centuries. It is a new contribution that helps to link the traditional Chinese Muslim dates with the historical Chinese ones. Cf. Pickens, p. 5.

307 --- A Chinese View of Mohammed's Marriage,
MW., 11, 1921, pp. 189-90.

308 --- The Correct Foundation of Religion,
MW., 9, 1919, pp. 268-91.

Trans. of "Tsung-Chiao Cheng Chi" by Li Wen-lan and Chang Hsi-chen, Item 724.

309 --- The Future of Islam in China,
MW., 30, 1940, pp. 76-84.

310 --- How Islam Entered China,
MW., 19, 1929, pp. 249-63.

Cf. Mason, Item 325.

311 ---

Hsing Shih Pao,
A Chinese Daily Paper in Mukden,
FOM., 11, 1937, p. 19.

Established by a Peking Muslim,
Chang Tzu-ch'i, during 1910-45.
It published a monthly magazine
on Islam.

312 ---

The Koran in Chinese,
MW., 23, 1933, pp. 89-90.

The translation of the first Sura
and part of the second Sura appeared
in the China Muslim June 1926 issue,
the K'o-Lan-Ching translated by T'ieh
Cheng, Item 821, in 1927, and the Ku-
Lan-Ching Han I translated by S. A.
Hardoon and Chi Ch'ieh-mi, Item 667,
in 1931, are briefly reviewed.

313 ---

The Life of Mohammed.
Shanghai, 1919.

Reviewed by the editor of MW., 9,
1919, p. 437: A summary of the ma-
terials found in standard English
works, good for the education of the
Chinese Church, and for reference by
the Chinese Muslims.

314 ---

List of Chinese-Moslem Terms.
Shanghai, Society of Friends of the Moslems
in China, 1928. 20 pp.

Terms applied to God, names of persons
and places, as well as common words
used by Chinese Muslims - many of them
in Arabic transliteration - are listed.

315 ---

Mohammed and Prohibition,
FOM., 3, 1929, pp. 5-6.

Trans. from a Chinese Muslim work, but
the original source is not mentioned.
Deals only with the prohibition from
drinking liquor.

- 316 ---
 The Mohammedans of China, When and How
 They First Came,
 JNCBRAS., 60, 1929, pp. 42-78.
 Also FOM., 4, 1930, and 5, 1931.
 Cf. Mason, Item 325.
- 317 ---
 Moslem Monument of Sianfu.
 App. 2 to "The Arabian Prophet", Item
303, pp. 276-81.
 Mason's translation of the monument
 differs from the one by Broomhall,
Item 96, pp. 84-6, in wording. He
 agrees with Broomhall's conclusion
 that this monument was probably
 erected in 1315 A.D., not the year
 742 inscribed on the stone.
- 318 ---
 Moslem Publications in Chinese,
 MW., 21, 1931, pp. 408-9.
 "Islam, the Religion of Humanity"
 and "The Islamic Institution of
 Prayer" by Muhammad Ali, and "The
 Muslim Catechism" by Mohammed Manzur
 Ilahi are mentioned.
- 319 ---
 Moslem Tradition of the First Entry of
 Moslems into China.
 App. 1 to "The Arabian Prophet", Item
303, pp. 265-75.
 An English version of Ma Ch'i-jung's
 "Hsi Lai Tsung P'u", Item 751.
- 320 ---
 New Translation of the Koran,
 MW., 24, 1934, p. 294.
 The Koran in Chinese published by the
 Chinese Muslim Progressive Society in
 1932 at Peiping is reviewed. See
 Wang Ching-chai, Item 837.
- 321 ---
 Notes on Chinese Mohammedan Literature,
 JNCBRAS., 56, 1925, pp. 172-215.
 Contains 318 Chinese and Arabic works,
 written by Chinese Muslim scholars

during the 17-20th centuries. The earliest dated 1642 A.D. is "A True Explanation of the Correct Religion" by Wang Tai-yü, Item 841.

Mason's surveys are very valuable. His collection of these works, now deposited in the New York Public Library, is probably the only one in the West.

More than 70 of the 318 works are selected and are included in the present bibliography.

322 ---

Recent Chinese Translations of the Koran, MW., 17, 1927, p. 290.

Tells that the Mohammedan Voice, a weekly magazine in Peiping, Sakuma, the Japanese editor of the Light of Islam in Shanghai, the Ahadiya Movement, and the Shanghai Islamic Literary Society are the parties planning to translate the Koran into Chinese.

Mason says: "It remains to be seen whether any of these translations will materialize." His question has been answered by the famous Tientsin Ahung, Wang Ching-chai, through the Muslim Progressive Society in Peiping in 1932, but not by any of the parties he gives here. See Item 320.

323 ---

Supplementary Notes on Chinese Mohammedan Literature, FOM., 11, 1937, pp. 14-26.

Contains 66 Chinese and Arabic works, thus bring the previous bibliography, Item 321, up to the year of 1937.

13 of these works are included in the present bibliography.

324 ---

Two Chinese Moslem Magazines, MW., 15, 1925, pp. 385-87.

The "Bright Virtue Monthly" Published at Tientsin, and the "Light of Islam" published at Shanghai are mentioned.

325 ---

When and How Mohammedanism Entered China, AQR., 24, 1933, pp. 668-85.

Mason's two other articles, Items 310 and 316, and this one give us the most important materials on the entry of Islam into China. They deal with the same subject based on careful researches.

Item 316 is the longest. The English version of one of the Chinese Muslim legends, "Hsi Lai Tsung P'u", Item 751, and part of another one, "Hui-Hui Yuan Lai", Item 740, are included and commented on.

Mason did not know who was the author of the second legend. According to Chang Hsing-lang, it is said that Liu San-chieh, father of Liu Chih, was the original author. Cf. Item 638, pp. 75-6.

326 ---

Yet Another Chinese Translation of the Koran, MW., 25, 1935, pp. 297-8.

An Ahmadiya production, translated by Liu Pin-ju and Hua Ju-chou of Yangchou. See Item 737.

327

Mas'udi, 'Ali ibn al-Hussin, al

Murju al-Dahab. Les Prairies d'or; texte et traduction par C. Barbier et Pavet de Courteille. Chap. 15, "China and Chinese Islam". L'Imprimerie imperiale 9 v. in 5.

Pickens, p. 13.

328

Mateer, A. H. (Mrs.)

The Present Condition of Mohammedanism, CR., 49, 1918, pp. 514-18.

Translation of an editorial in the Ch'ing-Chen Hsueh-Li I-Chu, Mason 73.

329 Mather, Percy

In Far Sinkiang,
MW., 22, 1932, p. 304.

The racial minorities in Sinkiang, such as the Kalmuks, Tartars, Turks, Sarts, etc. are noted.

330 Mayers, W. F.

Chinese Exploration of the Indian Ocean during the 15th Century,
CR., 3, 1874-5, pp. 219-25, 321-31.

Deals chiefly with the exploratory expeditions to the West by Cheng Ho (1371-1435) and other Ming officials in the 15th century.

In fact, it is a translated work from the "Hsi-Yang Ch'ao-Kung Tien-Lu: Record of the Tribute Sent to the Court of China by the Countries of the Western Ocean", written by Hwang Hsing-tseng, which is very similar to "Ying Yai Sheng Lan" by Ma Huan, Item 773. Hwang's work is not included in this bibliography.

331 ---

Mohammedan Apostles in China,
CR., 6, 1877-8, pp. 276-77.

Tells the story of the four holy men sent by the Prophet to China during the 7th century; two sages taught and died in Ch'uanchou, one in Canton and another in Yangchou.

332 ---

The Panthays,
Fraser' Magazine, 1872.

See Broomhall, Item 96, Bibliog.

333 Mecquenem, J. de

Une manifestation musulmane en Chine,
RMM., 27, 1914, pp. 174-82.
Trans. de l'Interdiction de la viande de pore par Tchang Tseu-wen et Wang Tsing-tchai.

Discusses chiefly Muslim prohibitions on eating pork and drinking liquor. Chang Tzu-wen was a famous Ahung in Peiping, a contemporary of Wang Ching-chai.

- 334 Medhurst, W. H. China; Its Religions.
London, J. Snow, 1857, 592.
- 335 Mei, Y. P. Kublai Khan's Mohammedans in Kansu,
FOM., 14, 1940, p. 38.
- Mei mentions that the 100,000 Mongol Muslims, Tung-Hsiang Hui-Hui, were descendants of Kublai Khan, but does not give the name of their first Muslim ancestor.
- According to Barthold's notice in "Kansu", Item 57, their ancestor was Prince Ananda, grandson of Kublai Khan.
- 336 Mez, Adam The Renaissance of Islam.
Trans. by Sulhuddin Hudda Bukhsh and D. S. Margoliouth.
Chap. 24, "Marine Navigation".
London, Luzac, 1937. 538 pp.
- Pickens, p. 15: "Mez points out the navigation that existed between China and the Persian Gulf."
- 337 Milne, W. C. Notes on Seven Months Residence in the City of Ningpo, Dec. 7, 1842 - July 7, 1843,
Ch. Rep., 13, 1844, pp. 14-43.
- Concerning Muslims in Ningpo.
- 338 Minovi, Mojtabz Tarjuma-e Ulum-e Chini.
Teheran, 1955. 26pp.
- Translation made into Persian in the 14th century of Chinese books.
- (339) Minorsky, V. F. Marvazi, Sharaf al Zaman Tahir, on China, the Turks and India.
Arabic text (ca. 1120 A.D.) with an English translation and commentary by Minorsky.
London, Royal Asiatic Society, 1942.
170 pp.
- On the geography and customs of Central Asia.

340 Moffat, A. L.

The Salar Muhammadans,
Geographical Journal, 85, 1935, pp.
525-30.

341 Mohammed

La Mission d'Enver Pacha en Chine et le
reprochement Turco Chinois,
RMM., 2, 1907, pp. 51-2.

Concerning the mission of Enver Pasha
of Turkey to activate pan-Islamic
Movement in China in 1907.

342 Mohammad Amin

Islam Dying in Communist China,
Green Flag, 5, August 1957, No. 4, p. 21.

A report from one Pakistani Muslim on
his own personal experience and suf-
ferings in Red China.

343 Moule, A. C.

Christianity in China before the Year 1550.
London, SPCK., 1930. 293 pp.

Pickens, p. 18: Has short reference to
Muslims in China.

344 Moule, A. C. and
Pelliot, P.

Marco Polo, the Description of the World.
London, G. Routhledge, 1938. 2 vols.

Pickens, p. 18: Same as the above.

345 Mu Ming

Chinese Moslems, the Three Centuries.
Trans. by Chang Wen-chuan.
Peking, 1955. 38 pp.

See Yuan Tung-li, Item 530, p. 325.

346 Muir, Sir William

The Caliphate.
London, The Religious Tract Society, 1891.
608 pp.

Qutaybah's invasion of Kashgar in A.H.
96 is mentioned; see p. 361.

347 Mylrea, C. S. G.

An Ancient Account of India and China,
MW., 12, 1922, pp. 170-77.

Discusses the stories of the two Arab
travellers, Sulayman the Merchant and
Ibn Wahhab, to China in the 9th cen-
tury, in connection with various pro-
blems of Chinese Islam at that time.

Mentions also that Chinese Muslims were numbered about 500,000 in 1700 A.D., but gives no sources. This is the first information of this important problem of Chinese Muslims.

348 McLean, N. L. D.

Sinkiang Today,
International Affairs.
London, July 1948, 24, No. 3, pp. 377-86.

Pickens, p. 53: "The article by McLean is excellent and brings the story up to date."

349 Nainar, S. M. H.

Arab Geographers' Knowledge of South India.
Madras, 1942.

Gives brief notes on Ch'uanchou; cf. Index.

350 Nasfi

Kalamu.
Ma'aga'id al-Nasfi.

A book in Arabic on Philosophy of Islam, for Chinese mosque education. See Pai Shou-i, Item 800, p. 34.

351 Norins, M. R.

Gateway to Asia: Sinkiang.
Frontier of the Chinese Far West.
New York, John Day, 1944. 200 pp.

Deals with Sinkiang and the uprising led by Ma Chung-ying. See Pickens, p. 28.

352 Noyes, H. V.

Mohammedanism in China,
CR., 20, 1889, pp. 10-18, 68-72.

Mason points out, in "Moslem Monument of Sianfu", Item 317, p. 277: "Noyes makes the extraordinary statement that about 742 A.D., the number of Mohammedan temples in China, is reported at 5,358. He gives no source of this report."

353 Ogilvie, C. L.

A Classified Bibliography of Books on Islam in Chinese and Chinese-Arabic,
MW., 8, 1918, pp. 74-78.

A short bibliography, which covers 94 Chinese Muslim works only, written a few years earlier than Mason's work, Item 321.

354 ---

The Mohammedan Conference at Peking, MW., 6, 1916, pp. 301-307.

Reports the conference, which was attended by more than 300 Ahungs, aiming at uniting the forces of Islam in China.

355 ---

The Present Status of Mohammedans in Peking, MW., 4, 1914, pp. 165-72.

Gives a short story of Islam in Peking with a list of its mosques and an estimate of the Muslims.

356

Ohsson, F. C. M. d'

Histoire des Mongols. Amsterdam, 1834-35. 4 vols. Reprinted in Tientsin in 1940.

Deals with the Mongols from the period of Genghis Khan to Timurlane. For Chinese version, see Feng Ch'eng-chün, Item 694.

357

Ollone, H. M. G. d'

The Biography of Seyyid Edjill Cham Ed-Din Omar, Trans. from Recherches sur les musulmans chinois, FOM., 9, 1935, pp. 70-72; 10, 1936, pp. 10-12, 28-30.

A translation of Liu Fa-hsiang, Item 734, with additional comments.

358 ---

The Moslems of Yunnan, FOM., 9, 1935, pp. 29-30, 45-46. Extracted from Recherches sur les musulmans chinois and translated into English by FOM.

The Yunnan Muslims are a different race from the Chinese, as viewed by d'Ollone.

Both the "Black-robed Arabs" who surrendered to the Chinese in 801 A.D. and the migrations of the Muslims into Yunnan at the time of Sayyid Edjill are discussed.

359 ---

Les Musulmans du Se-Tchouen,
RMM., 5, 1908, pp. 90-94.

360 ---

Plan de mosques,
RMM., 9, 1909, p. 531.

Explains briefly how mosques are built in China.

361 ---

Propagation de l'Islam en Chine,
JA., 10 ser., 19, 1912, pp. 426-28.

362 ---

A propos du Generalissime Tong et des
revoltes mussulmanes,
RMM., 6, pp. 700-702.

Pickens, p. 24: "Capt. d'Ollone describes Tung Fu-hsiang who played a part in this campaign (against Ma Hualung, the leader of the New Sect in Kansu) and later with the Boxers at Peking. He is erroneously labelled as a Muslim."

363 ---

Recherches sur les Musulmans Chinois.
Paris, E. Leroux, 1911. 470 pp., illus.,
maps.

Pickens, p. 2: "This French leader travelled through Yunnan, Szechuan, Kansu and Inner Mongolia. His work is primarily concerned with what he found in these parts, especially in the province of Yunnan. A great share of the book deals with the life and work of Sayyid Edjill Omar..."

Part of this work has been translated into English by Warren, Item 512.

364 ---

A Short Statement of the Merituous Acts
of the Prince of Hsien-Yang and of His
Administration of Tien,
FOM., 11, 1937, pp. 63-65.

Tells the ancestral lineage of Sayyid Edjill, started from So-fei-er, as well as his successful political career under the Mongol rulers.

- 365 --- Tomb of Sayyid Edjill,
FOM., 9, 1935, pp. 70-71.
- 366 --- Tomb Worship and New Sect,
RMM., 1909, pp. 533-41.
- 367 --- Les travaux de la Mission d'Ollone,
RMM., 5, 1908, pp. 458-69.

The above two articles by d'Ollone, Items 359 and 367, reveal that Szechuan province is the bridge between Islam in Yunnan and that in Kansu.

- 368 O'Neill, F. W. S. The Quest of God in China:
The Hero as Prophet: Chinese Mohammedanism.
New York, G. H. Doran, 1925. 272 pp.
- 369 Otte, F. Die Mohammedanerbewegung in China,
Die Welt des Islams, 17, 1935, pp. 81-97.
- See Pearson, Item 385, 1526.
- 370 Pai Ch'ung-hsi, Omar Chinese Moslem and World Moslem,
Green Flag, 1, 1953, 1, pp. 5-7.

A brief but careful survey of Chinese Islam and its relations with the Muslim World.

- 371 Palladius, Arch.
(P. I. Kafarov) Kitaiskaia literatura magometan; izlozhenie soderzhaniia na kitaiskom iazyke, pod zaglaviiem IUi lan'chzhi sen shi lu, sostavlennoe Liu-tsze-lian.
The Chinese literature of the Muslims: a survey of Islamic works in Chinese, entitled Yü-lin-shih-san-shih-liu, compiled by Liu Tzu-liang.
SPb., 1874, 40 pp.

Lowenthal No. 122.

372 ---

The Mohammedans of China,
Trans. by C. Figourovsky,
CR., 49, 1918, pp. 436-42.

The original work is "O magometanakh
v Kitae"; see Lowenthal No. 31.

Another translation by Lowenthal, Item
289.

373 Parker, E. H.

The Ancient City and State of Kulchar,
AQR., 32, 1911, pp. 141-66. 3rd ser.

Concerns the Muslim uprisings during
the 19th century in Sinkiang.

374 ---

China, History, Diplomacy and Commerce.
London, John Murray, 1901, 1st ed. 1917
2nd ed. 419 pp., maps.

Gives some interesting materials on
the successive changes of Islam and
Muslims in China during the T'ang,
Yüan, Ming and Ch'ing Dynasties; see
Chaps. 2, 3, 6, 15.

375 ---

China and Religion.
London, John Murray, 1905. 317 pp.

Islam is well discussed in Chap. 7,
pp. 139-63.

Very interesting notices on Sino-Arab
relations are given. Particularly
the one telling of the marriage be-
tween the son of the Baghdad Caliph
(al-Qadir) and the daughter of the
Cathay Emperor (Liao Sheng-tsung) in
1020-21 is of importance. Cf. Chang
Hsing-lang, Item 638, p. 247.

Parker gives also another important
notice on the mysterious Persian term
"Dungan", or Chinese Mussulman.

Reviewed by Pelliot in BEFEO., 6, pp.
404-16.

- 376 --- Chinese Contribution to the Arab Question,
AQR., 3rd ser., 8, 1894, pp. 169-74.
- Pickens, p. 8: "This article represents
the notice we have of the sea route of
Islam into China."
- 377 --- Islam in China,
AQR., 24, 1907, pp. 64-83.
- (378) --- Kashgar,
AQR., 3rd ser., 20, 1905, pp. 328-37.
- Pickens, p. 9: This article "concerns
the land route of Islam into China."
- (379) --- Manchu Relations with Turkestan,
Ch. Rev., 16, 1888, pp. 321-36.
- 380 --- Notes on the Nestorians in China,
JNCBRAS., 24, pp. 289-302.
- On the Nestorians, Persians and Arabs
who lived in China during the years
of 600-1000 A.D.
- 381 --- Samarkand,
AQR., 3rd ser., 22, 1906, pp. 64-81.
- Concerned with the land route of Islam
into China.
- (382) --- A Thousand Years of Tartars.
1895.
- For Chinese version, see Hsiang Ta,
Item 704.
- (383) --- Yarkand,
AQR., 3rd ser., 21, 1906, pp. 22-35.
- Concerned with the Muslim uprising of
the 19th century.
- 384 Parry, A. Japan Courts Allah,
AAA., 1942, pp. 163-71.
- Deals with Chinese Muslims during the
Sino-Japanese war.

- 385 Pearson, J. D.
(comp.)
Index Islamicus, 1906-55.
A catalogue of articles on Islamic subjects in periodicals and other collective publications.
Cambridge, W. Heffer, 1958. 897 pp.
- Gives 55 articles, from No. 1475 to 1549, under "Far East, Central Asia", pp. 47-9, concerning Chinese Islam.
- 386 Pelliot, P.
Critical Review: Voyage du marchand arabe Sulayaman en Inde et en Chine Redige en 851 suivi de remarques par Abu Zayd Hassan (vers 916), traduit...
bois de Mlle. A. Karpeles,
TP., 1922, pp. 399-413.
- Concerning Chinese Islam of the 9th century.
- 387 ---
Les grands voyages maritimes chinois au debut du XV siecle,
TP., 1933, pp. 237-452.
- Concerning the explorative voyages made by Cheng Ho to the Indian Ocean.
- 388 ---
Le Hoja et le Sayyid Husain de l'histoire des Ming.
Leiden, Brill, 1948. 212 pp.
- Pickens, pp. 18, 68.
- 389 ---
L'inscription de 1409 Ceylon,
TP., 31, 1935, pp. 309-311.
- Pickens, p. 15: Discusses the Chinese-Tamal-Persian stele of Cheng Ho, which appeared in the Spolia Zeilanic by Yamaoto.
- 390 ---
Notes additionnelles sur Tcheng Houo et sur ses voyages,
TP., 1934-5, pp. 274-314.
- On Cheng Ho's voyages.

- 391 --- Review of the Arabian Prophet,
TP., 21, 1922, pp. 413-25.

Cf. Mason, Item 303, and Liu Chih,
Item 727.
- 392 --- Review of China and Religion by E. H.
Parker,
BEFEO., 6, pp. 404-16.
- 393 --- Une ville mussulmane dans la Chine du
nord sous les Mongols,
JA., 211, 1927, pp. 261-79.

See Pearson, Item 385, 1527.
- 394 Perry, R. C. Medical Mission Work in Kansu,
MW., 13, 1923, pp. 206-7.

Tells of the earth-quake of 1920 in
Kansu, which killed the Muslim leader,
Ma Yüan-chang, who was planning a war.
- (395) Petro, W. Mongolia, Kansu and Sinkiang as Seen by
a Member of the Haardt-Citroen Expedition,
JRCAS., 20, 1933, pp. 205-19.

Concerning the Muslim uprising led by
Ma Chung-ying.
- 396 Pettus, W. B. Chinese Mohammedanism,
CR., 44, 1913, pp. 88-94.
- 397 --- Mohammedanism in Nanking,
CR., 39, 1908, pp. 395-402, 448-53.

Notes on a winter's teaching, observa-
tions and conversations by the author
among the Nanking Muslims.
- 398 Phillips, G. Ma-Huan's Account of Cochin, Calicut and
Aden,
JRAS., 28, 1896, pp. 341-51.

A translation of part of "Ying Yai
Sheng Lan" by Ma Huan, Item 773.

- 399 — Marco Polo and Ibn Battuta in Fookien, CR., 3, 1870-1, pp. 12-15, 44-48, 71-73, 87-89, 125-126.
- Concerned with Islam in Ch'uanchou during the Mongol period.
- 400 — The Seaports of India and Ceylon, JNCBRAS., 20, 1885, pp. 209-26; 21, 1886, pp. 30-42.
- Cheng Ho's voyages are discussed.
- 401 — Two Mediaeval Fuh-Kien Trading Ports, Ch'uanchow and Changchow, TP., 1895, pp. 449-63; 1896, pp. 23-240.
- Concerns Chinese Islam in Fukien province during 13-14th centuries.
- 402 Pickens, C. L., Jr. Annotated Bibliography of Literature on Islam in China. Hankow, Society of Friends of the Moslems in China, 1950, 72pp.
- Very careful research into literature on Chinese Islam. A total of 483 books and articles, old and new, written by 224 Chinese and Western scholars, are classified and commented on. Serves as a guide to the study of Chinese Islam in general.
- Cf. Preface, p. 2.
- 403 — Cheng Ho Tablet, Ch'uanchou, FOM., 11, 1937, p. 10.
- On the tablet, Cheng Ho's 5th voyage and Hormuz, a seaport in the Persian Gulf, are mentioned.
- 404 — China and Arabia Prior to the T'ang Dynasty, MW., 32, 1942, pp. 195-211.
- 405 — Chinese Muslim New Terms; FOM., 8, 1934, pp. 8, 28, 54, 74; 9, 1935, p. 16.
- A total of 34 terms in Arabic and Persian, in daily use by Chinese Muslims, are given.

- 406 — Early Moslem Leaders in China,
MW., 26, 1936, pp. 232-239.
- Gives brief biographical materials on some prominent Muslim leaders of the T'ang, Sung, Yuan and Ming Dynasties.
- 407 — Extracts from the Secretary's Diary,
FOM., 10, 1936, pp. 57-59, 69-71.
- Pickens describes his trip from Sian to Ninghsia.
- 408 — The Great West Mosque of Ch'angan (Sianfu),
FOM., 9, 1935, pp. 44-45.
- Pickens gives the Chinese inscription of a wooden board of the mosque, which bears the date as to when the mosque was built and times repaired with English translation and additional notes.
- 409 — Islam in Lower Yangtze Valley (C. China),
FOM., 10, 1936, 1, pp. 7-10.
- Tells of some Muslim sages and the mosques in Yangchow, Nanking and Anking.
- 410 — Moslem Population of China,
FOM., 10, 1936, pp. 25-26.
- A survey of the Muslim population of China. All the important, but different estimates are given for the final probe of the solution.
- 411 — Nakshband,
FOM., 15, 1941, pp. 46-47.
- A short essay on a Sufi Order prevalent in China.
- 412 — Names and Dates of Burial and Five Moslem Leaders of Yangchow,
FOM., 10, 1936, p. 8.
- Concerns Islam in Yangchow during the Sung and Ming Dynasties. This is part of the article "Islam in Lower Yangtze Valley", Item 409.

- 413 —
A Primer of Islam,
FOM., 17, 1943, pp. 39-42, 49-50;
18, 1944, pp. 14-15, 18-21.
- An English version of "Hsiao-hsteh Ching-wen K'o-pen", by Chao Chen-wu,
Item 653.
- 414 —
Who's Who in Chinese Islam,
FOM., 19, 1945, pp. 3-4, 15, 21, 27-28;
20, 1946, pp. 14-15, 28-29, 38-40;
21, 1947, pp. 7-8, 36, 47-48.
- A total of 30 prominent Muslim leaders of the past 1300 years are given, each with a short biography.
- 415 —
Wuch'ang, Hupeh,
FOM., 23, 1949, pp. 38-39.
- Concerns Islam in Wuch'ang during the 17-20th centuries.
- 416 Pickens, E. Z.
Moslems in China,
MW., 34, 1944, 255-260.
- Gives 16,000,000 as the total Muslim population in China, and says that Muslims in China have been assimilated by the Chinese race.
- 417 Poiarkov, F. V. & Dadygin, V.
Salary; etnograficheskoe ocherk, The Salars; an ethnographical study, Ethnograficheskoe Obozrenie. 1893, t. 16, vyp. 1, pp. 1-43.
- Loewenthal No. 138.
- 418 Poliakov, I. A.
Islam sredi tiurkov i mongolove, indusov i kitaitsev.
Islam among the Turks and Mongols, Hindus and Chinese.
Kazan', 1895. Loewenthal No. 36.
- 419 Poteat, E. McNeil
Islam in Kaifung,
MW., 9, 1919, pp. 426-428.
- 420 Prjevalsky, N.
Central Asia,
Trans. by Capt. Francis Beaufort,
FOM., 4, 1887, pp. 393-452.

- Concerns the Muslim uprising of the 19th century in Sinkiang.
- 421 Rashid al-Din Tabib
Histoire des Mongols de la Perse.
Trans. by Quatremere, E.
Paris, 1836. 450. pp.
- 422 Reichelt, K. L.
Religion in Chinese Garment.
Trans. Joseph Tette.
London, Lutterworth Press, 1951.
180. pp.
- Chinese Mohammedanism is discussed in general in Ch. 6, pp. 155-164.
- 423 Reinaund, J. T.
Relations des voyages faits par les Arabes et les Persans dans l'Inde et a la Chine dans le IX siecle de L'ere chretienne. (Hasan ibn Yazid, Abu Yaid al-Sirafi)
Paris, Imprimere Royale, 1845. 2 Vols.
- Relates largely to Chinese Islam during the 9th century.
- 424 Renaudot, E.
Ancient Account of India and China by Two Mohammedan Travellers.
Trans. from the Arabic, 1733.
- Gives a picture of Islam in China during the 9th century.
- 425 Restler, C. W.
Mohammedans in China,
CR., 50, 1919, pp. 132-133:
- Pickens, p. 67: "Restler gives an estimate of Muslim population for the Yuan-Ming Period".
- 426 Rhodes, F. H.
The Pillar of Islam,
An Inquiry into the Religious Belief of the Chinese Mullah,
CR., 44, 1931, pp. 75-87.
- 427 —
A Survey of Islam in China,
MW., 11, 1921, pp. 53-68.
- An article about Chinese Islam in general.

- 428 Richthofen, B, von China: Ergebnisse eigener Reisen und darauf gegründeter Studien.
Berlin, 1877-85.

Richthofen speaks of the "Silk Road" with a map. In "The Silk Road", Sven Hedin says that, Richthofen is the inventor of the descriptive name "Silk Road".

Cf. Hedin, Item 216.

- 429 Ridley, H. F.

Through the Gobi Desert,
MW., 17, 1927, pp. 233-241.
FCM., 5, 1931, 1, pp. 1-9; 2, pp. 1-9;
3, pp. 3-9.

Among the places he visited, Ridley gives Hui-Hui-Hu and Hsing-Hsing-Hsia as the two spots where two of the three earliest sages sent by the Prophet to China were buried.

Pickens, p. 52: "Ridley is good for understanding of the difficulties of communication".

- 430 Ristelhueber, R.

La litterature musulmane en Chine,
RMM., 4, 1908, pp. 512-515.

- 431 Rocher, E.

La province chinoise de Yunnan.
Paris, Leroux, 1879-1880.
2 Vols, Maps.

The Yunnan rebellion, 1856-1873, is fully dealt with in chs. 2-6.

- 432 Rockhill, W.W.

The Dungan Rebellion,
Imperial and Asiatic Quarterly Review,
Feb. 1896.

See D'Ollone, Item 358, Bibliography,
444.

- 433 —

Land of the Lamas.
New York, 1891.

Pickens, p. 52: "Here we have brief references to those Muslims living and trading with the people of Tibet".

434 —

Notes on the Relations and Trade of China with the Eastern Archipelago and the Coast of the Indian Ocean during the 14th century, TP., 1914, pp. 419-447; 1915, pp. 61-159, 236-271, 374-392, 435-467, 604-626.

Pickens, p. 14: "Rockhill gives us a short reference to the Muslim share in the trade during the 14th century but a necessary complementary source material."

435 R.R.

Un ulema de Pekin a Constantinople, Deux envoyes du Sultan a Pekin, RMM., 3, 1907, pp. 612-617.

Relates to the visit by a Peking Ahung, Wang Hao-jan, to Constantinople in 1907.

436 Sa'ad ibn 'Abd Allah (d. 1291)

Kulastani.
Persian Literature.

A text book for Chinese mosque education. See Pai Shou-i, Item 800, p. 34.

437 Sa'ad al-Din (d. 1370)

Bayani.
Arabic Rhetorics.

Ibid.

438 Saeki, P.

The Nestorian Monument in China. London, Society for Promoting Christian Knowledge, 1916. 342 pp.

Gives the causes for the amalgamation of the Nestorians into Chinese Muslims by the end of the 14th century and the reasons why Chinese Muslims have become the stronger minority. Cf. index.

439 Sakuma, I. T.

Communism Narcotic, Green Flag, 5, August 1957, No. 4, pp. 1-2.

- 440 —
Green Flag.
Tokyo, The International Moslem
Association. 1953-58.
- The only Japanese Islamic magazine
in the English language in the Far
East; it was short lived.
- 441 —
Light of Islam.
Shanghai, The International Moslem
Association, 1925-37.
- The antecedent of the Green Flag.
- 442 Saunders, A.
Hsuan Kwa Kang,
FOM., 8, 1934, pp. 69-71.
- A brief survey of the New Sect found
by Ma Hua-lung in Kansu.
- 443 Sayed El Hashimi
Islam and Communism in China,
Green Flag, 4, 1956, No. 4, pp. 3-4.
- Discusses Communist policy towards
Islam and Muslim attitude towards
Communism on China mainland.
- 444 Scott, J.
Short Journey Through Northwestern Kansu,
JRCAS, 21, 1934, pp. 18-37.
- 445 Sell, E.
Essay on Islam.
Ch. 6, "Islam in China".
London, Trubner, 1896.
- See Broomhall, Item 96, Bibliog.
- 446 Shaw, Robert B.
The History of the Khojas of Eastern
Turkestan,
Summarized from the Tazkira-l-Khwajagan
of Humammed Sadiq Kashgari.
Extra No., Nov. 15, 1897, published as
supplement to Journal of the Asiatic
Society of Bengal.
66, Part 1, "The Khans and the Khoja".
- Gives us a clear picture of the last
Mongol Khanate and the role that the
Khojas played therein during the 17-19th
centuries in Chinese Sinkiang. Very few
Western scholars have written about
these subjects.

- 447 --- On the Hill Canton of Salar,
The most easterly settlement of the Turki
Race,
JRAS., 10, 1878, pp. 305-316.
- 448 --- Visits to High Tatar, Yarkand and Kashgar.
London, 1871.
- Loewenthal No. 76: Loewenthal says that
the Russians also published an article
by Shaw: "Ocherki Verkhmei Tatarii,
Iarkenda i Kashgara"
(Essays on High Tatar, Yarkand, and
Kashgar), in Vsemirnyi Trud, No. 2,
1872, p. 1-20.
- 449 Shih Ch'eng-chih Peoples' Resistance in Mainland China.
Kowloon, Hongkong, The Union Research
Institute, 1956.
- The author gives brief descriptions of
the Muslim uprisings against Communists
in Kansu in the year 1952, in Ch. 3,
sect. 3.
- 450 Sibley Glimpse of Islam in Hupeh,
MW., 6, 1916, p. 206.
- 451 Skrine, C. P. Chinese Central Asia.
London, Methuen, 1926. 320 pp.
- The Yakoob-Beg rebellion, 1865-1877,
and the complete conversion of Chinese
Turkestan to Islam, in the 14th century,
are discussed in Chs. 5 and 12.
- 452 Smith, W. C. Islam in the Modern World.
Princeton University Press, 1957.
317 pp.
- Chinese Muslim populatuin is briefly
discussed by the author on pp. 146-147
and 263.
- 453 Söderström, L. V. The Mohammedan Women of China,
MW., 4, 1914, pp. 79-81.
- Discusses how to influence Muslim
women with the teachings of Christ.

- 454 Soothill, W. E. China and the West.
London, 1925.
- Brief notes are given about the Chinese persecution of the Nestorians in 845 A.D., which brought about their amalgamation into Chinese Islam.
- 455 — The Three Religions of China.
London, Oxford University Press, 1923.
2nd ed., 271 pp.
- 456 Soulie, G. Les musulmans du Yunnan,
RMM., 9, pp. 209-223.
- 457 Stein, Aurel Innermost Asia.
Oxford, 1928.
- Concerned with Chinese Turkestan.
- 458 Stein, Sir Aurel & K. Mason, etc. Memoir on Maps of Chinese Turkistan and Kansu.
Dehra Dun, Trigonometrical Survey Office, 1923.
- Reviewed by MW., 15, 1925, p. 210:
"The region covered by the memoir and the accompanying maps is still one of the latest and most accurate geographical information regarding the Tarim Basin and the Taklamakam and the borders of Kashgar and Kansu, we will find it in this volume..."
- 459 Stein, Aurel Ruins of the Desert Cathay.
London, 1912.
- Concerned with Chinese Turkestan.
- 460 — Sand-buried Ruins of Khotan.
London, T. Fisher Unwin, 1903.
524 pp.
- Concerns Islam in Khotan, particularly of the 10-11th centuries.
- 461 Stent, G. C. The Captive Maiden,
Ch. Rev., 5.
- See Broomhall, Item 96, Bibliography.

- 462 Stewart, J. L. Chinese Culture and Christianity.
Ch., 13, "Islam in China", pp. 257-285.
New York, London, Fleming H. Revell,
1926. 316 pp.
- Stewart gives a general survey of Chinese Islam. He is one of the few Western writers supporting the view that the Prophet did send message to China.
- 463 Stübel, H. Die Stämme der Insel Hainan.
Berlin, 1937.
- Gives some brief notes on Chinese Islam in Hainan Island.
- 464 Stüde, R. Hormuz,
Encyclopaedia of Islam,
2, pp. 325-326.
- Concerns the trade between China and Persia.
- 465 Suter, R. O. Fu Teh and Ha Yüan-sheng,
See Hummel, Item 246, 1-m.
- 466 Sykes, Sir Percy The Quest for Cathay.
London, A. & C. Black, 1936.
292 pp.
- Sino-Arab relations and the Chinese Muslims during the T'ang and Mongol periods are discussed in Ch. 2, 5, 6, and 12.
- 467 Sykes, Miss Ella,
& P. Sykes Through Deserts and Oases of Central Asia.
London, Macmillan, 1920.
- Some important developments of Islam in Southern Sinkiang during 7-19th centuries are mentioned.
- 468 Takakusu, J. A Record of the Buddhist Religion.
Oxford, 1896.
- Remarks on the Persian village in Hainan Island of the 7th century.
See 2:5.

- 469 —
 Le voyage de Kanshin en Orient 742-754,
 Par Aomi-no Mabito Genkai (779),
 BEFEO., 28, 1928, pp. 440-472.
Pickens, p. 8: "Takakusu gives a note
 that there were Persians in Hainan."
- 469A Talbot, D. Persia and Byzantium.
 See Arberry, Item 46b.
- 470 T'ang Chen-yü Notes on the Four Men-Huan,
 FOM., 16, 1942, pp. 5-7.
 Translated by Pickens from the Cheng
 Tsung Monthly, a Muslim magazine in
 Peking, 5:4, August 1939, pp. 5-6.
 A brief study of the various orders in
 Northwest China.
- 471 Taw Sein-ko Derivation of the Word Panthay,
 Indian Antiquary, 30, 1901, p. 39.
Pickens, p. 66.
- 472 Taylor, Martin Djedddeh,
 FOM., 11, 1937, p. 11.
 A very short article, discussing the
 Moslem reformation movement of the
 19th century in China.
- 473 — Ningsia,
 FOM., 10, 1936, pp. 31-32.
 Taylor gives some brief notes on the
 new sect founded by Ma Hua-lung in North-
 west.
- 474 — Visit to Moslems in Ningsia,
 MW., 26, 1936, pp. 87-88.
- (475) Teichman, E. Chinese Turkestan,
 JRCAS., 23, 1936, pp. 561-573.
- (476) — Journey to Turkestan.
 London, Hodder & Stoughton, 1937.
 221pp., maps.
 Deals with the communication problems
 and both the internal and external relations
 of the Muslims in Sinkiang during 19-20th
 centuries.

- 477 ---
 Travels of a Consular Officer in Eastern Tibet.
 Cambridge, The University Press, 1922.
 288 pp., maps.
 Gives brief references to the Muslims living and trading with the people of Tibet.
- 478 ---
 Travels of a Consular Officer in Northwest China.
 London, Cambridge University Press, 1921.
 219 pp., maps.
 Discusses Islam in Northwest China, particularly Kansu province, from historical, racial, political and religious points of view.
- 479 Thiersant, P. D. de Le Mahometisme en Chine et dans Turkestan Oriental.
 Paris, Leroux, 1878. 2 vols.
 Pickens, p. 2: "The first full length book on Islam in China was Thiersant's. His position in the consular service of France and the availability of information gleaned from Roman Catholic missionaries gave him a wealth of material upon which to work. He did not have accurate enough scholarship nor did he show discernment in the use of the material he did have. His conviction that Chinese Islam would eventually end up in Roman Catholic Christianity was based more on enthusiasm than on real knowledge of the problem."
- 480 Thor, J. E. (Mrs.) The Moslem Women in Sianfu,
 MW., 8, 1918, pp. 33-35.
 Gives a view of the Chinese Muslim women by a Christian missionary.
- 481 Throop, M. H. A Chinese Moslem Magazine,
 MW., 22, 1932, p. 412.
 A review of the Cheng Tao, the Justice Monthly, published in Peiping, a rational and apologetic Muslim magazine.

- 482 Thwing, E. W. Islam in China Today,
MW., 7, 1917, pp. 75-79.

Deals with the social and intellectual
movements of the Muslims in North China.
- 483 Ting, Dawood C. M. Islamic Culture in China,
Islam - The Straight Path.
Edited by Kenneth W. Morgan.
New York, Ronald Press, 1958.
pp. 344-374.

Ting, a graduate of al-Azhar and now the
First Secretary of Chinese Embassy in
Beirut, gives a picture of Chinese Islam
in general.
- 484 Totah, Khalik Abd-
allah The Contribution of the Arabs to Education.
New York, Columbia University, 1926.
105 pp.

For Chinese version, see Ma Chien, Item
754.
- 485 Tu Lien-che Tseng Chi-tse and Tso Tsung-t'ang.

See Hummel, Item 246n-o.
- 486 Ukei, R. Buddhism in Si-Yü.

Original work is in Japanese language.
For Chinese version, see Ho Ch'ang-
ch'un, Item 702.
- 487 Ullah, M. I. Travels beyond the Himalaya,
JRAS., 7, 1843, pp. 283-342.

Pickens, p. 66: This article "gives
Arabic names of familiar places in
China and Sinkiang."
- 488 Upson, A. T. A Chinese Apologetic: Dalil ul-Islam,
Evidence of Proof of Islam,
MW., 3, 1913, pp. 67-70.

Translated from an Arabic pamphlet
found in China, which deals with the
Faith of Islam.

489 U. S. Office of Strategic Services Japanese Infiltration among Muslims in China.
Washington, 1944. 146 pp.

489A --- Peoples and Politics of China's Northwest.
Washington, 1945. 60 pp.

490 Vacca, Virginia The Views of a Chinese Moslem, MW., 26, 1936, pp. 68-78.
Trans. from Oriente Moderno, July 1935, by P. Blackwood.

The original work was written in Arabic by Ma Chien al-Sini in 1934 in Cairo. The English title is "A Comprehensive View of the History of Islam in China and the Conditions of the Chinese Moslems", a first-hand report on Chinese Islam by a Chinese Muslim scholar.

See Ma Chien's work, Item 294.

491 Vasil'ev, Vasilii Pavlovich O dizhenii magometranstva v Kitai. On the Muslim Movement in China. Godichnyi torzhestvennyi akt v Sankt-Peterburgskom universitete 2 dek. 1867 g., 30, 13 p. incl. Chinese text and notes.

Lowenthal, No. 48.

Vasil'ev expressed the opinion that Islam was destined to become the national faith of China. This statement has been mentioned by Arnold in "The Preaching of Islam", Item 50, p. 310.

492 --- Kitaittsy - novye poddannye Rossii; stat'ia, (The new Chinese subjects of Russia), Vostochnoe Obozrenie, 1884, No. 2.

Lowenthal No. 79: "Settling of Tung-an refugees in Russia; biography of the Tungan partisan leader, Boyen-hu."

Boyen-hu or Pai Yen-hu led the Muslim uprising in Kansu and Sinkiang during 1864-77.

493 Vissiere, A.

Analyse d'ouvrages chinois mahometans
rapportés par la mission d'Ollone,
RMM., 8, 1911, pp. 30-63.

Pickens, p. 38: "Vissiere has analysed
some of the books (listed and commented
on by I. Mason in "Notes on Chinese Mo-
hammedan Literature", Item 321.) His treat-
ment is good but far from complete."

494 —

Association Cultuelle Mahometane,
RMM., 19, 1912, pp. 228-240.

Deals with the Muslim inscriptions in
K'ai-feng-fu and Sian-fu. Cf. Pickens,
pp. 21 and 35.

495 —

Attitude des mahometans chinois a l'égard
de la Turquie,
RMM., 30, 1915, p. 403.

Pickens, p. 62: "Vissiere points out the
attitude between the racial groups of
Sinkiang."

496 —

Biographie du Seyyid Edjell Chams Ed-Din,
RMM., 8, 1909, pp. 343-368.
Trans. from Yüan Shih, 125.

Gives the Chinese official record of
Sayyid Edjill, the Hsien-Yang Prince and the
pacificator of Yunnan.

497 —

Epigraphe musulmane chinoise,
RMM., 5, 1908, pp. 292-293.

Pickens, p. 35.

498 —

Identification de deux sepulcres musulmanes
voisines de la capitale de Yunnan,
RMM., 25, 1913, pp. 283-306.

Deals with Muslim tablets in Yunnan.

499 —

Inscriptions sino-mahometane de Fou-Tcheou,
RMM., 27, 1914, pp. 162-173.

Deals with Muslim tablets in Fuchow.

- 500 --- L'Islamisme a Hong-Tcheou,
RMM., 22, 1913, pp. 1-84.
- Deals with Muslim tablet in Hangchou.
- 501 --- Les Seyyid Edjell et les bayan dans l'histoire et l'epigraphie mahometane de Chine,
RMM., 18, 1912, pp. 171-84.
- Concerning Sayyid Edjill.
- 502 --- Stele de la chambre funeraire du Seyyid Edjell et ses temples commemoratifs a Yunnanfu,
RMM., 10, 1910, pp. 313-56.
- Same as above.
- 503 --- Stele sino-mahometane de Tientsin,
RMM., 20, 1912, pp. 268-81.
- Deals with a Muslim stele with inscription in both Chinese and Arabic in Tientsin. Cf. Pickens, p. 35.
- 504 --- Travaux d'hydraulique du Seyyid Edjell au Yunnan,
RMM., 34, 1917, pp. 171-76.
- About the achievement in reclamation work by Sayyid Edjill in Yunnan.
- 505 --- The Compass of Islam: Ch'ing-Chen Chih-Nan by Ma Chu.
- 506 --- Important Selections of the Rules and Ceremonies: T'ien-Fang Tien-Li by Liu Chih.
- 507 --- Islamic Philosophy: T'ien-Fang Hsing-Li by Liu Chih.
- 508 --- The True Annals of the Prophet of Arabia: T'ien-Fang Chih-Sheng Shih Lu by Liu Chih.
- The four above Chinese Muslim works are said to have been translated into French by Vissiere in 1925 in Paris. Cf. Chin Chi-t'ang, Item 671, p. 205.

509 Vrooman, S. Lee

The Story of the Early Turks,
MW., 20, 1930, pp. 24-36.

A historical survey of the Turki peoples from 1400 B.C. to 1400 A.D. Buddhism, Christianity and Islam, the three religions adopted by the Turks in turn are mentioned.

510 Wales, Nym
(Hellen Snow)

Inside Red China.
New York, Doubleday, Doran, 1939. 356 pp.
"Soviet Summer in China", pp. 75-164.

Wales' real name is Snow. She gives a first-hand observation of the Muslims and Islam under the Chinese Communists during the years of 1935-37.

511 Walshe, W. G.

Religious Toleration in China,
2: Mohammedanism,
Contemporary Review, 86, 1904, pp. 127-33.

A short essay in general on Chinese Islam.

512 Warren, G. G.

D'Ollone's Investigations on Chinese Moslems.
Reprinted in 1940 from New China Review
1920-21.

D'Ollone's original work "Recherches sur les Musulmans chinois" is in French, Item 363. This English version is part of d'Ollone's book, and is very helpful to those who do not read French. It deals with Chinese Islam in Yunnan, Szechuan and Kansu.

513 Watters, T.

Notes on Chinese Mahometan Literature,
Ch. Rev., 1, 1872-73, pp. 195-99.

Notes on the entry of Islam into China, the sects of Islam and Muslim literature.

514 Welby, M. S.

Through Unknown Tibet.
n.p., n.d.

Deals with Muslim rebellions. See Broomhall, Item 96, Bibliog.

515 Wells, H. G.

The Outline of History.
New York, Macmillan, 1920.
2 Vols.

Gives information of the message sent by the Prophet to the court of T'ang T'ai-tsung (627-649 A.D.) in 628 A.D.; see 1:634.

516 Wessels, C. S. J.

Early Jesuit Travellers in Central Asia
1603-1721.

The Hague, Nijhoff, 1924. 344 pp.

Pickens, p. 19: This article has "but brief references to Islam in this period in China proper."

517 Wherry, E. M.

Islam and Missions.
New York, Chicago, Fleming H. Revell, 1911.
298 pp.

518 White, W. C.

Chinese Jews.
A compilation of matters relating to the Jews of Kaifeng.
Toronto, University of Toronto Press, 1942.

Pickens, p. 58: "Bishop White's exhaustive thesis on the Chinese Jews has a great many references to the Muslims."

519 Wieger, L.

History of the Religious Beliefs and Philosophical Opinions in China from the Beginning to the Present Time.
"Religious Practices in Islam", pp. 705-714.
Hsien Hsien Press, 1927. 774 pp.

520 Williams, S. W.

The Middle Kingdom.
New York, Scriber, 1883.
2 Vols.

Gives general notes on Islam in China, and deals with Muslim rebellions in Eastern Turkestan, in 2nd Vol.

521 Wingate, R. O.

Education in Chinese Turkestan,
JRCAS., 16, 1929, pp. 319-327.

Deals with the education of the Turks and Tungans in Sinkiang.

522

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A Mission of Friendship to the Muslims
of Turkestan,
MW., 41, 1951, 11-21.

523

Wu, Aitchen K.

Turkestan Tumult.
London, Methuen, 1940.

The author gives numerous picturesque reports on Islam and the Muslims in Sinkiang, based on his personal observations, from racial, religious, political and social point of view. A very useful book for the study of Islam in Chinese Turkestan.

524 Wu Lien-teh

Early Chinese Travellers and Their
Successors,
JNCBRAS., 64, 1933, pp. 1-23.

Concerns Cheng Ho's voyages to the
Indian Ocean. Cf. Pickens p. 15.

525 Wylie, A.

Chinese Researches.
"Mongol Astronomical Instruments in
Peking", pp. 1-20.
Shanghai, 1897.

Tells of the service of Jamal al-Din,
a Persian Muslim astronomer, in the
court of Kublai Khan.

526 Yang Ching-chih

Japan - Protector of Islam?
FOM., 17, 1943, pp. 3-6.
Condensed from AAA., Dec. 1942,
pp. 471-479.

Deals with Japanese policy and actions
towards Chinese Muslims during the Sino-
Japanese war 1937-1945. Yang went to North
China on a secret mission to build up
contacts between the Muslims there and
the Chinese Muslim National Salvation
Association in Ch'ungking during the war.

527 Yang Ifang

Islam in China.
Hongkong, Union Press, 1957. 83 pp.

This small book gives us precise in-
formation of Islam and the Muslims in Red
China, based mostly on Chinese Communist
sources, during 1950-56.

- 528 Yang Yung-ch'ing
China's Religious Heritage.
New York, Abingdon-Cokesbury, 1943.
- 529 Yü Shao-chai
A Chinese Moslem Tract,
MW., 8, 1918, pp. 404-11.

Trans. by C. L. Ogilvie. Comments
made by the magazine: "It gives a
peep into the mind of a Chinese Muslim,
showing how Confucianism dominates his
thought."
- 530 Yüan Tung-li
China in Western Literature.
A Continuation of Cordier's Bibliotheca
Sinica.
New Heaven, Far Eastern Publications,
Yale University, 1958. 802 pp.

On p. 325, 12 books and articles are
listed concerning Chinese Islam.
- 531 Yule, H.
The Book of Ser Marco Polo.
London, 1903. 2 vols.

Contains many important references to
Muslims in China during the Mongol
period.
- 532 ---
Cathay and the Way Thither.
London, Hakluyt Society, 1915.
2nd Ser. No. 38. Vol. 1.

Being a collection of mediaeval notices
of China, this book gives many useful
references to Islam in China, and the
relations between China and the Arabs
and the Muslims in Central Asia.
- 533 Zwemer, S. M.
Bibliography of Islam in China,
FOM., 8, 1934, pp. 32-33.

26 works, all written by Western scho-
lars, are listed concerning Chinese
Islam.
- 534 ---
A Chinese-Arabic Amulet,
MW., 25, 1935, pp. 218-9.

- 534A --- Chinese Jews,
FOM., 18, 1944, p. 5
- 535 --- Chinese Moslem Primer,
MW., 8, 1918, pp. 71-73.

Tells how the facsimiled bilingual
books are used in teaching Muslim
Children in Honan.
- 536 --- The Fourth Religion in China,
MW., 24, 1934, pp. 1-12.

Deals with Chinese Islam in general.
- 537 --- Islam; A Vertebrate Religion,
FOM., 25, 1951, pp. 2-4.

Represents a view on Chinese Islam
by a famous Western Orientalist.
- 538 --- Islam in China,
MW., 8, 1918, pp. 1-2.

An editorial dealing briefly with
Chinese Islam under: literature,
population, mosques, customs and
friendship with Christianity.
- 539 --- The Nestorian Monument,
FOM., 23, 1949, 1, pp. 2-3.

Discusses Islam and Christianity very
briefly from his comparative point of
view.

2. WORKS in CHINESE LANGUAGE601 A Jih-fu
阿日孚Chiao-Men Lnn
教門論"About the Term 'Chiao-Men'".
n. d. 6 pp.
Mason 22.Chiao-Men is one of the seven terms for
Islam in China. Cf. General Index, s.v.
"Names of Islam".

602 一同上

Hui-Hui Yüan Liu
回回原流"Origin and Progress of Chinese Muslims".
1878? 6 pp.
Mason 166.One of the three well-known Chinese Muslim
legends produced during the Ch'ing Dynasty.

603 一同上

Hui-Tzu Chiai
回子解"Explanation of the Term 'Hui-Tzu'".
1783. 4 pp.
Mason 170.Hui-Tzu is one of the seven terms for
Muslims. Cf. General Index, s.v. "Names
of Muslims".This pamphlet gives a list of books pre-
sented by the author to the Emperor Ch'ien
lung in 1783.(604) A Lu-tu, etc.
阿魯圖等Sung Shih
宋史

"History of Sung Dynasty".

a. Vol. 260: "Mi Hsin Chuan 米信傳",
Biography of Mi Hsin.A Turki leader, the ancestor of the famous
Muslim painter and calligrapher, Mi Fei, of
the Sung Dynasty.

- b. Vol. 444: "Mi Fei Chuan 米芾傳",
Biography of Mi Fei.

Cf. Biographical Index, s.v. "Mi Fei".

- c. Vol. 490: "Ta Shih Kuo 大食國",
Arabia.

605

A Pai
阿拜

Ha-Sa-K'e Lai Yüan

哈薩克來原

"Origin of Kazaks".

Trans. by Su Pei-hai.

Sinkiang Jih-pao (Daily paper).

n. d.

See Chang Ta-chün, Item 643, 59.

606

Adachi Kiroku

Ch'angan Shih-Chi K'ao

長安史蹟考

"A Study of the Relics of Ch'angan".

Shanghai, Commercial Press, 1935.

320 pp., illus. 15.

Adachi's research in the history of the mosques in Ch'angan is excellent. His observation that Muslims only began to live in the city since the Yüan Dynasty needs further study.

607

Al Shah
艾沙

T'u-Ch'ieh Yüeh-K'an

突厥月刊

"Turki Monthly".

Chungking, 1934-42?

Published by Uigur scholars in Chinese during the war, it deals with both racial and political problems besides Islam.

608

Anonymous

無名氏

Chieh-Hun Cheng-Shu

結婚證書

"Marriage Certificate".

Besides the usual Chinese marriage certificate, Muslims used to have an additional one in Arabic.

609 一 同上

Ching-Yen Liang-Fang

經驗良方

"Verified Medical Remedies".

n. p. Reprinted 1918.

Mason 49.

Recipes invented by Chinese Muslim doctors
for various diseases.

610 一 同上

Ch'ing-Chen Chai-Pai Piao

清真齋拜表

"Muslim Calendar for Fast and Prayer".

Mason 50.

Gives names of the months in Arabic, then
the festivals, fast, times of worship, etc.,
in Chinese.

611 一 同上

Ch'ing-Chen Yin-Shih P'ien

清真飲食篇

"Muslim Food and Drinks".

Nanking 1922.

Mason 57.

612 一 同上

Chu-Ma-Er-Pai Chih Chiai

主麻爾拜之解

"Explanation of Jum ah Worship".

613 一 同上

Chen Chiao Ssu

杭州真教寺

"Hangchow Mosque", Chekiang Encyclopaedia.

Chuan 226, 6.

See Pickens, p. 56.

614 一 同上

Ho-P'ing-Ti Tsung-Chiao.

和平的宗教

"A Religion of Peace" originally written by
Muhammad Ali in English.

Peiping, 1931. 50 pp.

Mason 135a.

615 一 同上

Huai Sheng Ssu

懷聖寺

"Mosque of Holy Remembrance",
Kwangtung Encyclopaedia. Vol. 3, p. 4017.See Pickens, p. 56.

616 一 同上

Hui-Chiao

回教

"Islam", Ch'ing-Ch'ao Hsu Wen-Hsien T'ung-
K'ao. Vol. 1, pp. 8497-8.See Pickens, p. 6.

617 一 同上

Hui Han Fen-Pieh Hsüan-Yen Lleh

回漢分別宣言略

"How Muslims Differ from the Chinese".
Honan, 1924. 10 pp.
Mason 160.

618 一 同上

Hui-Min Cheng Li Hsieh-Chiao An-Chien Ts'ung
Chung Pan-Li Li

回民爭立邪教案件從重辦理例

"The Case of the Muslim Struggle to Establish
a False Faith with Regulations for Severe
Punishment", Ch'ing-Ch'ao Wen-Hsien T'ung-K'ao.
Vol. 2, p. 6671.See Pickens, p. 30.

619 一 同上

Hui-Tse

回賊

"Muslim Rebels".
Ibid., p. 6651.See Pickens, p. 33.

(620) 一 同上

Kuang-Hsu P'ing Hui Chi

光緒平回紀

"Records of the Pacification of the Muslims,
1889. Shensi 2 bk., Kansu 4 bk., Sinkiang 2 bk.Pickens, p. 33: "This annal covers the
entire 19th century and gives the official
campaign in Northwest."

621 -- 同上

Ming I T'ung-Chih
明一統志"Geography of Ming Dynasty".
1461.Ch. 110, fol. 12, s.v. "Medina", concerning
the entry of Islam in China. Cf. Bretsch-
neider, Item 91c, 266.

621A -- 同上

Mu-Min Chiao Nu Ko
穆民教女歌"Ode for Muslim Women".
Peiping, n. d., 12 pp. Mason 221e.

Tells the elements of Islam.

622 -- 同上

P'ing Hui Chi-Lt'eh
平回紀略"A Short Record of the Pacification of the
Muslims", HMCITL.
3, pp. 7-14.The unknown author is said to have been
an official during 1781-1783 in Kansu.
This article deals with the Kansu Tungan
uprisings during that time from the anti-
Muslim point of view.

623 -- 同上

P'ing-Ting Shen Kan Hsin-Kiang Hui-Fei Fang-
Lt'eh

平定陝甘新疆回匪方略

"Campaign against the Muslim Rebels of Shensi,
Kansu and Sinkiang".
Foreign Office Ed., 1855-1888.
Ek. 80, chuan 320.An official annal covering all the campaigns
against the Tungans and the Turks in the
great Northwest during the 19th century.

624 -- 同上

Shih Feng Pao
石峰堡Kansu T'ung Chih
Chuan 42, p. 27.

625 一同上

Tien-Hsi Pien-Luan Hsiao-Shih

滇西變亂小史

"A Brief Record of the Uprisings in Western Yunnan", HMCITL.
2, pp. 81-96.

An impartial article, revealing the causes of Western Yunnan uprisings, the general massacre of Talifu Muslims by the Chinese troops, etc.

626 Cha-ch'i Ssu-ch'in
扎奇斯欽

Meng-Ku Chih Chin Hsi

蒙古之今昔

"The Present and the Past of the Mongols".
Taipei, Chung-Hua Wen-Hua Ch'u-Pan Shih-Yeh
Wei-Yüan-Hui, 1955.
2 vols., 295 pp.

Gives some very brief notes on the religious policy of the Mongol rulers.

627 Chang Chi-hsin
張集馨

Lin-T'ung Chi-Shih

臨潼紀事

"Abstracts from Diary on Lin-T'ung Trip",
HMCITL.
3, pp. 15-18.

The author was the Provincial Treasurer of Kansu during the later part of the 19th century. This article is extracted from his diary, giving a very impartial observation of the causes of the Muslim uprisings. Though a Chinese official, he puts the blame on the unjust administration by the governmental officials.

628 Chang Ch'ien
張謙

Shih-Yung P'o Hua Tz'u-Tien

實用波華辭典

"A Useful Dictionary of Chinese-Persian Phrases".
T'ung-Hsien, 1938, 444 pp.

- 629 Chang, Hajji Yusuf
張兆理
(元朗)
Chung-Tung Fan-Kung Pao-Lieh: I-Lang
中東反共堡壘伊朗
"Iran, the Anti-Communist Stronghold in the Middle East", Newsdom Weekly. Hongkong, November 11, 1950, No. 143, pp. 27-29.
- Represents the viewpoint of a Chinese Muslim towards Iran, and her relations to the East and the West.
- 630 一月上
I Li Yüeh-K'an
伊理月刊
"The Truth of Islam, Monthly". Hankow, 1946-48.
- This Muslim magazine deals with Chinese Islam from the religious, social, political and racial points of view. Discontinued because of the political unrest in China in 1948.
- 631 一同上
I-Ssu-Lan Chiao-I Yü Chung-Kuo Lun-Li Tao-Teh
伊斯蘭教義與中國倫理道德
"The Teachings of Islam and the Ethics of China". Taipei, Hai-Wai Ch'u-Pan Sheh, 1957. 68 pp.
- An apologetic and syncretistic work.
- 632 一同上
I-Ssu-Lan Min-Tso Yü Ti San-Tz'u Ta-Chan
伊斯蘭民族與第三次大戰
"Islamic Nations and the Third World War", I Li Yüeh-K'an. October 1947, No. 12, pp. 7-10.
- Gives references to the importance of the Muslim World in the event of another World War.
- 633 一同上
The Rising of Islam,
Kai Tsao Monthly.
Tokyo, 33, September 1952, No. 12, pp. 152-57.

A lecture given by the writer to a group of Japanese journalists, then translated into Japanese and published by the Kai Tsao Monthly.

634 一同上

Ying Ai Yü-Pang Cheng
英埃商鳥蚌爭

"Snipe-Mussel Fight between Great Britain and Egypt", Newsdom Weekly.
Hongkong, December 23, 1950, No. 149, pp. 24-25.

Represents a Chinese Muslim's viewpoint towards the danger of the British-Egyptian struggle in the Near East.

635 Chang Hsi-chen
張希真

The Correct Foundation of the Religion.

See Li Wen-lan, Item 724.

636 Chang Hsi-man
張西曼

Si-Yü Shih-Tso Hsin-K'ao
西域史族新考

"New Discoveries of the Historical Tribes in the Ancient West of China".
Nanking, Institute for Research of Chinese Minorities, 1947.

Discusses the racial problems of Chinese Turkestan.

637 Chang Hsing-lang
張星娘

Ch'uanchou Fang-Ku Chi
泉州訪古記

"A Visit to the Ancient Sites in Ch'uanchou",
Ti-Hsteh Tsa-Chih (Magazine of Geography),
1928, No. 1, pp. 3-22.

Concerns Muslim relics in Ch'uanchou.

638 一同上

Chung Hsi Chiao-T'ung Shih-Liao Hui-Pien
中西交通史料匯編

"Collection of Historical Material of the Communication between China and the West":
Vol 3, Ku-Tai Chung-Kuo Yü A-La-Pai Chih Chiao-T'ung, "Ancient Communication between China and Arabia". 古代中阿之交通
Peiping, Fu-Jen University Press, 1930, pp. 1-328.

One of the best Chinese researches in the ancient relations between China and Arabia, covering the T'ang Sung, Yüan and Ming Dynasties, from the 7th to the 17th century.

639

Chang Hung-ying
張宏英

Chung-Yang Ya-Si-Ya Ti Wen-Hua
中央亞西亞的文化

"Culture of Central Asia" by T. Hanada.
Shanghai, Commercial Press, 1941.

Deals with the various Islamic developments in Central Asia during the 7-15th centuries.

640

Chang Shih-chung
張時中

Kuei Chen Tsung I
歸真總義

"A Summary of the Duties of Those Reverting to the True Faith".

Written during 1638-1650. 148 pp.
Mason 196.

Gives the teachings on Imān (Faith) and practice which the author learned from an Indian teacher named A. Shih-ke, who came and lived in China for 13 years during the 30's of the 17th century.

641

— 同上

Ssu P'ien Yao Tao
四篇要道

"Four Volumes of Important Doctrines of Islam".
Earliest ed. 1653. Latest 1872. 230 pp.
Mason 244.

Contains quotations from the Koran and the Hadith. Useful for new converts who do not know Arabic.

641A

Chang-Sun Wu-Chi
長孫無忌

T'ang Lü Shu I

See Ch'ang-Sun Wu-Chi, Item 649.

642

Chang Ta-chün
張大軍

Sinkiang Chin Ssu-Shih-Nien Pien-Luan Chi-Lieh
新疆近四十年變亂紀略

"Records of the Recent Forty Years' Uprisings
in Sinkiang".

Taipei, Chung-Yang Wen-Wu Kung-Ying Sheh, 1954.

643

同上

Sinkiang Min-Tso Pien-Ch'ien Chi Hsien-Chuang
新疆民族變遷及現狀

"The Changes and the Present Conditions of
the Races in Sinkiang".

Taipei, Chung-Yang Wen-Wu Kung-Ying Sheh, 1954.
60 pp.

Discusses the racial problems of Sinkiang
and gives some important references made
by some Uigur scholars.

644

Chang T'ai-hsiang
張泰祥

Ta-Lu Hui-P'ao Fan-Kung K'ang-Pao Yun-Tung
Shih-K'uang.

大陸同胞反共抗暴運動實況

"The Anti-Communist Movement of the Muslims
on the Mainland", Chinese Muslim Association
Bulletin.

Taipei, Jan. 20, 1959, no. 64.

Gives latest information of the Muslims
in Red China.

645

Chang Ting-yü
張廷玉

Ming Shih
明史

"History of the Ming Dynasty".

Shanghai, Chung-Hua Publishing House.
332 vols.

a. Vol. 37, Li (Calendar) 7, "Hui-Hui Li-
Fa", Muslim Astronomy.

b. Vol. 113, Biography 1, "Ma Hou", Queen Ma.

Cf. Biographical Index, s.v. Ma Hou.

c. Vol. 121, p. 6, "Princess Ch'ang Ning".

Cf. Biographical Index, s.v. Ch'ang
Ning.

d. Vol. 125: "Ch'ang Yü-ch'un Chuan".

Cf. Biographical Index, s.v. Ch'ang Yü-ch'un.

e. Vol. 126: "Mu Ying Chuan".

Cf. Biographical Index, s.v. Mu Ying.

f. Vol. 304: "Cheng Ho Chuan".

Cf. Biographical Index, s.v. Cheng Ho.

g. Vol. 332: "Samarkand".

h. Vol. 332: "T'ien Fang", Arabia.

i. Vol. 332: "Medina".

j. Vol. 302 "Ting Yueh-ngo Chuan".

Cf. Biographical Index, s.v. Ting Yüeh-ngo.

646 Chang Wen-hsi
張文熙

Ch'ing-Chen Mu-Yü Li-Pai Chiao-K'e-Shu
清真沐浴禮拜教課書

"Text Books on Muslim Purification and Worship".
1st ed. 1921, reprinted 1924. 2 vols.

Mason 82

647 Chang Yü-kuang
張玉光

P'u Shou-keng Chia-P'u
蒲壽庚家譜

"Family Records of P'u Shou-keng", Yüeh-Hua
Monthly.

Peiping, vol. 12, nos. 1-3.

Cf. P'u Shou-keng in Biographical Index.

648 Ch'ang-Kiang Jih-
Pao (Daily paper)
長江日報

Jen-Min Chieh-Fang-Chün Yü Hui-Min
人民解放軍與回民

"People's Liberation Army and the Muslims",
Ch'ang Kiang Daily, Hankow, August 5, 1949.

Concerns Communist policy towards Chinese
Muslims.

649 Ch'ang-Sun Wu-Chi
長孫無忌

T'ang Li Shih I
唐律疏義

"T'ang Laws with Commentaries".
Vol. 6, Ming-lieh (precedence) 6.
Written in 655 (?).

This particular precedence says: "Foreign criminals are allowed to be dealt with by their own customary laws..."

This code was put into force by Emperor T'ang T'ai-tsung during 627-649 A. D.

650 Ch'ang-teh Chiao-
Yu Pu-Chu-Hui
帝德教育補助會

Hui-Wen Tu-Pen
回文讀本

"Muslim Arabic Readers".
Ch'ang-teh, 1923.
Mason 173.

A series of 12 books for school use.

651 Chao Chen-wu
趙振武

Chih-Sheng Shih-Lu Chi-Nien Chiao-K'an Chi
至聖實錄紀年校勘記

"Correction of the Chronology of the True Annals of the Prophet".
Peiping 1937.

The first article written by a Chinese Muslim scholar, confirming the chronological error that the old Chinese Muslim scholars made, in transmuting Arabic chronology into Chinese three centuries ago. Such error was discovered by M. Deveria, M. Broomhall and I. Mason.

652 同上

Chin San-Shih-Nien Chih Chung-Kuo Hui-Chiao
Wen-Hua

近三十年之中國回教文化

"Culture of Chinese Islam during the Past 30 Years", Yü-Kung Pan-Yüeh-K'an.
Peiping, vol. 2, August 1, 1936.

See Pai Shou-i, Chung-Kuo Hui-Chiao Hsiao-Shih, Item 800, p. 42.

653 一月文(上)

Hsiao-Hsteh Ching-Wen K'o-Pen
小學經文課本"A Primer of Arabic".
Peiping, 1930.
Mason 139d.Translated by Pickens into English under
the title "A Primer of Islam", Item 413.654 Chao Ju-k'ua
趙汝适Chu Fan Chih
諸蕃志"Notes on Foreign Countries".
1225 A. D.Translated by Hirth and Rockhill under
the title "Chau Ju-kua, on the Chinese
and Arab Trade in the 12th and 13th Cen-
turies", Item 221.655 Ch'ien Ch'eng
陳誠Shih Si-Yü Chi
使西域記"Record of An Embassy to the Countries in the
West".See Catalogue of the Imperial Chinese Li-
brary at Peking, Ssu-K'u-Ch'uan-Shu, ch.
lxiv, fol. 5.Cf. Bretschneider, Mediaeval Researches,
Item 91d, p. 147, note 891.Concerns the relations between China and
Timurlane Empire during 14-15th centuries.656 Ch'ien Chieh and
陳捷
Ch'ien Ch'ing-
ch'uan
陳清泉Yüan Tai Meng Han Se-Mu Tai-Yü K'ao
元代蒙漢色目待遇考"A Study of the Treatments of the Mongols,
Chinese and Se-mus, during Yüan Dynasty" by
Yani Wataru.
Shanghai, Commercial Press, 1932. 2 vols.Gives a collection of material on Semus,
their racial differences, religions, legal
privileges and social status during the
Yüan Dynasty. Semus include Christians
and Jews, but the majority were Muslims
who immigrated from Arabia, Persia and
Central Asia.

657

Ch'en Chih-liang

陳志良

Sinkiang Ke Tso Yen-chiu

新疆各族研究

"A Study of the Races in Sinkiang",
K'ai Fa Si-Pei (Magazine).
n.p., n.d.

See Chang Ta-chün, Item 643, p. 58.

658

Ch'en K'ie-li

陳克禮

Ts'ung Mohammed K'an I-Ssu-Lan-Chiao

從穆罕默德看伊斯蘭教

"A Look at Islam through Mohammed".
Peking, Normal College Publishing Department,
1951. 172 pp.

The Koran and the Hadith are frequently quoted to express Islam as a progressive religion. Apparently, the author intends to introduce the principles of Islam not only to the Chinese Muslims but also to the Communists, by emphasizing that Islam is not in contradiction to Communism.

659

Ch'en Meng-lei,
etc.

陳夢雷等

Ku Chin T'u-Shu Chi-Ch'eng

古今圖書集成

"Collectanea of Old and New Books".
Peking, 17th century.

- a. Vol. 8:78 "Ta-Shih Pu", Arabia.
- b. " 14:305 "Ch'ang Yü-ch'un Biography".
- c. " 14:419 "Mi Fei Biography".
- d. " 14:504 "Mu Ying Biography".
- e. " 14:516 "Cheng Ho Biography".
- f. " 22:5 "Alao-wating Biography".

Besides Arabia, the five names listed are those of the famous Muslim leaders of the Sung, Yüan and Ming Dynasties.

Cf. Biographical Index, s.v. their names.

660 Ch'en Yü-ch'ing
陳裕菁

P'ü Shou-keng K'ao
蒲壽康考

Trans. of "The Life of P'ü Shou-keng" by
J. Kuwabara.
Shanghai, Chung-Hua Publishing House, 1929.
224 pp.

P'ü Shou-keng was an Arab-Chinese scholar and official, a descendant of the famous Arab scholar, P'ü Tsung-meng, in the 11th century, who served at the court of Sung Emperor. Though an Arab descendant, he became a very influential political and military figure, whose fate was related very much to the collapse of the Sung Empire and the establishment of the Yüan Dynasty.

Kuwabara's researches and Ch'en's additional notes on the life of P'ü are excellent. It helps us to understand how influential the Muslims were in China during these periods.

661 Ch'en Yüan
陳垣

Er-Shih-Shih Shueh-Jun-Piao
二十史朔閏考

"Synopsis of Chinese, Christian and Islamic Calendars for the Twenty Dynasties", 206 B.C. to 1911 A.D.
Shanghai, Commercial Press, 1956. 240 pp.

A very useful guide to the study of the Chinese and Islamic histories in connection with chronologies.

662 一同上

Hui-Hui-Chiao Ju Chung-Kuo K'ao-Lieh
回回教入中國考略

"A Brief Study of the Introduction of Islam into China", Tung-Fang Tsa-Chih Monthly.
Shanghai, Commercial, vol. 25, no. 1.

A careful research, which supports 651 A.D. as the year of the entry of Islam into China.

663 一同上

K'aifeng I-Tz'u-Lo-Chiao K'ao
開封一賜樂教考

"Research of Israelism in K'aifeng".
Shanghai, Commercial Press, 1924.

- 664 Cheng Ho-sheng
鄭鶴聲
Cheng Ho I Shih Hui-Pien
鄭和遺事彙編
"The Arranged and Classified Work of Cheng Ho".
Shanghai, Chung-Hua Publishing House, 1948.
230 pp.

The life of Cheng Ho and his sea voyages are carefully discussed. A very useful work in helping the readers to understand the sea route relations between China and the Islamic World during the 14-15 centuries.
- 665 Ch'eng Ta Normal School
成達師範學校
Chai Chieh
齋戒
"Fast, the Ramadan".
Peiping.
- 666 Ch'eng Kuang-yü
程光裕
and Hsi Sheng-mu
徐聖謨
Chung-Kuo Li-Shih Ti-T'u Chi
中國歷史地圖集
"Historical Maps of China, with Notes".
Taipei, Chung-Hua Wen-Hua Ch'u-Pan Shih-Yeh
Wei-Yüan-Hui, 1955.
2 vols., 333 pp.

Deals with all the important land and sea relations between China and the countries in Central Asia and Indian Ocean from 140 B.C. to 1900 A.D.
- 667 Chi Chueh-mi
姬覺彌
Ku-Lan-Ching Han I
古蘭經漢譯
"The Koran in Chinese".
Shanghai, 1931.

Chi, a Buddhist scholar, and S. A. Hardoon, a very wealthy Jew at Shanghai, sponsored this translation work. The second translation of the Holy Book into Chinese since 1927.
- 668 Chia Tan
賈勳
Huang Hua Ssu Ta Chi
皇華四達記
"The Routes from China to Foreign Countries".
Written about in 785-805.

669 同上

Ku Chin Chün Kuo Hsien-Ta^o Ssu-I Shu
古今郡國縣道四夷述

"Notes on Foreign States, Countries, and Their Districts in the Past and Present".
Written circa in 785-805.

Chia Tan, the Primer Minister of the T'ang Dynasty during 785-805, gives notes on the communications between China and Central Asia, which he collected from the ambassadors and dignitaries who visited the court of T'ang at that time.

670 Chien Mu
錢穆

Kuo Shih Ta-Kang
國史大綱

"Outline of Chinese History".
Taipei, Commercial Press.
1st ed. 1940, 3rd 1954. 2 vols., 660 pp.

The author deals, in vol. 2, pp. 459-466, briefly with the Mongol policy towards the Muslims who were either in the military or civil service.

671 Chin Chi-t'ang
金吉堂

Chung-Kuo Hui-Chiao-Shih Yen-Chiu
中國回教史研究

"A Study of the History of Islam in China".
Peiping, Ch'eng Ta Publishing House, 1935.
238 pp.

This is one of the three scholarly written histories of Chinese Islam produced in the second quarter of this century. The other two, one by Fu T'ung-hsien, Item 697, and one by Pai Shou-i, Item 800.

Chin's division of the periods of Chinese Islam is interesting: "Immigrant", "Intermingling" and "Universally Settled" periods.

672 Chin T'ien-chu
金天柱

Ch'ing-Chen Shih-I Pu-Chi
清真釋疑補輯

"Islamic Explication of Doubts, with Supplement".
Written 1738. Reprinted 1876 in Peking.
Mason 87.

Main work in this volume is the Ch'ing-Chen Shih I, the pages of which are 132. The additional pages, 142 in number, bring the total up to 274.

Deals with Chinese Islam in general; traditional entry into China, history, monuments, doctrines, rules, food and drinks, clothing, etc. are discussed.

673 Chin Yün-ming
金雲銘

Cheng-Ho Ch'i Tz'u Hsia Si-Yang Nien-Yüeh
K'ao-Cheng

鄭和七次下西洋年月考證

"Chronological Notes on the Seven Voyages to the Western Ocean by Cheng Ho".
Fukien, Library of Hsieh Ho College, 1937.
48 pp.

674 Chou P'ei-hua
周沛華

Chih-Sheng Hsien-Chih Yen-Hsing Lu
至聖先知言行錄

"Record of the Words and Deeds of the Most Holy Prophet", by Khwaja Kamal ud-Din.
Hongkong, 1926. 59 pp.
Mason 29a.

675 Chou Tzu-pin
周子賓

A-La-Pai Yü-Yen Ts'o-Yao
阿拉伯語言撮要

"Arabic-Chinese Vocabulary and Phrase Book".
Szechuan, 1910.
Mason 1.

676 Chu Ch'ing
朱青

Kung-Ch'an-Chu-I-Cheh Shih Ch'eh-Ti-Ti Wu-Shen-Lun-Cheh

共產主義者是徹底的無神論者

"Communist is Absolutely an Atheist",
Min-Tso T'un-Chieh Yüeh-K'an (a monthly magazine).
Peking, Peking Min-Tso Publishing Society,
March March, no. 18, pp. 17-18.

Concerns Communist policy towards relations in China.

677 Chu Ping-tz'eh
朱炳册

Hunan T'i-Tu Ma-Kung Yün-Feng Chuan
湖南提督馬公雲峰傳
"Biography of Hunan Commander-in-chief Ma
Ju-lung", HMCITL.
2, pp. 358-364.

Ma Ju-lung was at first a Muslim leader and then surrendered to the Manchu Government. His defection brought him high position in the Government but rendered the tragic collapse of the Sultanate of Tu Wen-hsiu, during 1856-1873.

678 Chu Wen-ping
朱文炳

Chung-Kuo Min-Tso Shih
中國民族史

"History of Chinese People",
Vol. 4 "The Turks".
Shanghai, Chung-Hua Publishing House, 1935.

Discusses the history of the Turks from the Chou Dynasty (1122-247 B.C.) to the 20th century. Turks form a main force among Chinese Muslims.

679 Chu Yü
朱彥

P'ing-Chou K'ie T'an
萍洲可談

T'u-Shu Chi-Ch'eng Ch'u-Pien-Pen.
Shanghai, Commercial Press, 1939.

It was written about 1119. The author, in vol 2, gives some valuable notes on Islam during the Sung Dynasty, particularly in connection with Muslims in Canton. The practical usage of the compass by Arabs is also mentioned.

680 Chung-Hua Publish-
ing House
中華書局

Tz'u Hai
辭海
"Encyclopaedia of Phrases".
Taipei, 1947. 2nd ed., 2 vols.

a. 1:107 "Chiu Hsing", the Nine Tribal Names in Central Asia.

- b. 1:197, "I-Ssu-Lan Chiao", Islam.
 c. 1:649, "Hui Ho", Uigur, 回紇.
 d. 1:1414, "Hui-T'ung Ssu-I Kuan", Protocal Bureau of Ch'ing Dynasty, 會同四夷館.
 e. 1:1743, "Ch'ing Chen", 清真.

One of the seven names of Islam.

- f. 2:2293, "Ch'an-T'ou-Hui", Uigur, 纏頭.

681 Commercial Press

Chung-Kuo Jen-Ming Ta Tz'u-Tien

"Encyclopaedia of Who's Who in China".
 Shanghai, 1921. 1808 pp.

- a. p. 8, "Ting Ho-nien 丁鶴年".
 b. p. 75, "Wang Tai-yü 王岱輿".
 *c. p. 191, "Pu-Er-Ni-T'ie Ta-Ho-Cho", Burhan ud-Din.
 d. p. 209, "Pai Yen-hu 白房虎".
 e. p. 277, "Mi Fei 米芾".
 f. p. 460, "Tu Wen-hsiu 杜文秀".
 g. p. 502, "Mu Ying 沐英".
 *h. p. 616, "Yakoob 阿古柏".
 i. p. 687, "Hu P'u-chao 胡普照".
 j. p. 687, "Hu Ta-hai 胡大海".
 k. p. 727, "Hsiang Fei 香妃".
 l. p. 859, "Ma Teh-Hsin 馬德新", Ma Fu-ch'u.

- m. p. 861, "Ma Hua-lung 馬化隆".
- n. p. 862, "Ma Hou, Queen Ma, 馬后".
- o. p. 863, "Ma Ju-lung 馬如龍".
- p. p. 877, "Kao K'e-kung 高克恭".
- q. p. 873, "Ma Huan 馬歡".
- r. p. 917, "Ch'ang Yü-ch'un 常遇春".
- s. p. 921, "Chang Chün-shih 張君時".
- t. p. 1172, "T'ang Ho 湯和".
- u. p. 1375, "P'u Shou-keng 蒲壽庚".
- v. p. 1469, "Liu Chih 劉智".
- w. p. 1560, "Cheng Ho 鄭和".
- + x. p. 1625, "Ho-Chi-Chan Hsiao-Ho-Cho",
Khan-Khoja.
- y. p. 1686, "Sai Tien-ch'ih", Sayyid Edjill.
- z. p. 1787, "T'ieh Hstlan 鐵鉉".

The above are selected as the representative Muslim leaders of the Sung, Yüan, Ming and Ch'ing Dynasties.

682

Di-Ya-K'o-Fu
迪牙科夫

Tungan Hui-Tso Ch'i-Yüan Chi Ch'i T'ai
東干回族起源及其他
"The Origin of the Tungan Muslims",
Sinkiang Jih-pao Weekly, No. 10.
Tihua, n.d.

See Chang Ta-chün, Item 643, p. 60.
The author was the Russian Consul-General
in Tihua before the 1917 Russian Revolution.
Afterwards, he became a naturalized
Chinese citizen.

683

Fan Wen-t'ao
范文濤

Cheng Ho Hang-Hai-T'u K'ao
鄭和航海圖考
"Notes on the Sea Voyages Map of Cheng Ho".
Chungkiang, Commercial Press, 1943. 59 pp.

684 Fang Hao
方豪

Chung-Hsi Chiao-T'ung Shih
中西交通史

"History of the Communications between China and the West".

Taipei, Chung-Hua Wen-Hua Ch'u-Pan Shih-Yeh Wei-Yüan-Hui, 1955.

2nd ed., 5 vols.

- a. 2:7, pp. 61-69, "Administration of Foreign Nationals during T'ang and Sung Dynasties".
- b. 2:13, pp. 128-140, "Political Relations between China, India, Persia and Arabia, during T'ang and Sung Dynasties".
- c. 2:14, pp. 142-148, "Arab Records about China of T'ang and Sung Dynasties".
- d. 2:16, pp. 162-176, "Introduction of Chinese Inventions to the West during Sui, T'ang and Sung Dynasties."
- e. 2:21, pp. 234-244, "Islam in China during T'ang and Sung Dynasties."
- f. 3:9, pp. 118-131, "Islam in China during Yüan Dynasty".
- g. 3:11, pp. 141-167, "Intellectual Exchanges between China and the West during Yüan Dynasty".
- h. 3:12, pp. 168-169, "Intercourse between Ming Dynasty and Samarkand".
- i. 3:13, pp. 180-210, "Cheng Ho's Sea Voyages to the Western Ocean".

One of the best books, written by a modern Chinese scholar, which contains valuable material on the developments of Chinese Islam, from both the Chinese and Western sources, from the 7th to the 17th century.

685 同上

Chung-Wei Wen-Hua Chiao-T'ung Shih Lun-Ts'ung
中外文化交通史論叢

"A Collection of Notes on the History of the Cultural Intercourse between China and Foreign Countries".

Chungking, Tu Li Ch'u-Pan Sheh, 1944. 260 pp.

Ch. 11, section 1, pp. 178-185, Islam in Chekiang is discussed.

686 Fei Hsin
費信

Hsing Ch'a Sheng Lan
星槎勝覽

"On the Voyages of Cheng Ho to the Indian Ocean".

Written in the 2nd quarter of the 15th century.

Similar to "Ying Ya Sheng Lan", Item 773, by Ma Huan. The author was a non-Muslim Chinese, so he did not visit Mecca, Medina and other Arabian ports. His work covers four of the seven voyages.

687 Feng Ch'eng-chün
馮承鈞

Cheng Ho Hsia Si-Yang K'ao

鄭和下西洋考

Trans. of P. Pelliot's "Les grands voyages maritimes Chinois au debut du XV siecle", Item 387.

Shanghai, Commercial Press, 1935.

Deals with the sea voyages of the famous Chinese Muslim explorer, Cheng Ho, of the 15th century.

688 同上

Chu Fan Chih Chiao-Chu
諸蕃志校注

"Commentary on the Work of Chao Ju-k'ua".
Shanghai, Chung-Hua Publishing House, 1956.

Concerns the trade relations between the Chinese and the Arabs in the 12-13th centuries. Gives many valuable notes on Asian and African Muslim countries.

689 同上

Chung-Kuo Nan-Yang Chiao-T'ung Shih
中國南洋交通史

"History of Communications between China and Southern Sea".

Shanghai, Commercial Press, 1948. 2 vols.

a. 1:8, pp. 63-77, "Nan-Hai during Sung Dynasty".

- b. 1:9, pp. 78-90, "Nan-Hai during Yüan Dynasty".
- c. 1:10, pp. 91-107, "Cheng Ho's Voyages to Western Ocean".

Gives many references to sea trade and political relations between China and the Countries in the Southern Ocean, during 10-17th centuries.

690 同上

Hsing Ch'a Sheng Lan Chiao-Chu

星槎勝覽校注

"Commentary on Hsing Ch'a Sheng Lan by Fei Hsin".

Shanghai, Chung-Hua Publishing House, 1954.

Cf. Item 686.

691 同上

Si-T'u-Ch'ueh Shih-Liao

西突厥史料

Trans. of E. Chavanne's "Documents sur les Tou-Kiue Occidentaux", Item 115.

Shanghai, Commercial Press, 1935. 4 vols.

Deals with the history of Turks.

692 同上

Si-Yü Ti-Ming

西域地名

"Geographical Terms of Central Asia". Northwest Scientific Investigation Mission, 1930. 65 pp.

Contains 665 names of places of Central Asia both in Chinese and English. Very useful in the study of Chinese Islam.

693 同上

T'ang Tai Hua Hua Fan-Hu K'ao

唐代華化蕃胡考

"Notes on Sinoised Foreigners during T'ang Dynasty".

Shanghai, Chung-Hua Publishing House, 1939.

This article is an appendix to Ho Chien-min's "Sui-T'ang Shih-Tai Si-Yü Jen Hua Hua K'ao", Item 703.

694 同上

To-Sang Meng-Ku Shih
多桑蒙古史Trans. of D'Ohsson's "Histoire des Mongoles",
Item 356.
Shanghai, Commercial Press, n.d.

D'ohsson gives us, in vols. 1 and 3, references to Genghis Khan's and Kublai Khan's religious policy and the conversion to Islam of Ananda, a grandson of Kublai Khan, and the founder of Islam in Western Kansu.

695 同上

Ying Yai Sheng Lan Chiao-Chu

馮涯勝覽校註

"Commentaries on Ma Huan's work" Item 773.
Shanghai, Chung Hua Publishing House, 1955.
72 pp.

Ma Huan, a Chinese Muslim scholar, served as a secretary under Cheng Ho in his sea expeditions to the Indian Ocean in the 15th century. In this book, he gives us the first-hand report on the Muslim countries in the Middle East, particularly, Arabia, Mecca, Medina, Zufar, Aden, Hormuz, Calicut, etc., which the Chinese Muslim officials actually visited.

His work is in more detail about Islam than Fei Hsin's "Hing Ch'a Sheng Lan", Item 686, because the latter was not Muslim.

Feng's preface and commentaries help us to understand the geographical environments more easily.

696 Feng Yu
馮攸Chung-Kuo A-La-Pai Hai Sheng Chiao-T'ung Shih
中國阿拉伯海上交通史"History of the Sea Intercourse between China and Arabia", by J. Kuwabara.
Shanghai, Commercial Press, 1930. 227 pp.

The original name of this book is "T'ang Sung Yuan Shih-Tai Chung-Hsi T'ung Shang Shih.

Kuwabara not only gives various pictures of the trade relations between China and Arabia, including Persia, by the sea, but also discusses the communal life of the Muslims who came to China during 7-17th centuries.

697 Fu T'ung-hsien
傅統先

Chung-Kuo Hui-Chiao Shih
中國回教史

"History of Chinese Islam".
Shanghai, Commercial Press, 1940. 240 pp.

This is the second history of Chinese Islam written by a modern Muslim scholar. Islam in China is discussed in detail from various angles. Fu gives us, particularly, a very clear picture of the developments of Islam since the birth of the Republic in 1912.

698 Han Tao-jen
韓道仁

Ch Kuo Shih Min-Tso P'ing-Teng-Ti Ta Chia-T'ing
我國是民族平等的大家庭

"Our Country, a Big Family of Equal Races".
Peking, Kung-Jen Publishing Society, 1955.

The present racial divisions, social status, and population of the Muslims on the mainland are discussed.

699 Haneda, T.

Culture of Central Asia.

See Chang Hung-ying, Item 639.

700 Hardoon, S. A.

Ku-Lan-Ching Han I

See Chi Ch'ieh-mi, Item 667.

701 He Ming-feng
黑鳴鳳

Hsing Li Pen Ching Chu-Shih
性理本經註釋

"Commentary on the Original Canon of Mataphysics".

n.d., n.p. Reprinted 1875. 183 pp.
Mason 144.

The authors' work is a translation of important items from some philosophical works of Arabia. He also refers to Liu Chih's "Islamic Philosophy", Item 728.

702 Ho Ch'ang-ch'uen
賀昌羣

Si-Yü Chih Fu-Chiao
西域之佛教

"Buddhism in Western Territory".
Shanghai, Commercial Press, 1933. 370 pp.

Gives here some important references to the religion embraced by the Uigurs, other than Islam, from 242 B.C. up to the end of 14th century.

703 Ho Chien-min
何建民

Sui-T'ang Shih-Tai Si-Yü-Jen Hua Hua K'ao
隋唐時代西域人華化考

"A Study of Sinoised Central Asians during the Sui and T'ang Dynasties" by J. Kuwabara.
Shanghai, Chung-Hua Publishing House, 1939.

Many notes on the Arab, Persian and Central Asian immigrants into China from the 6th century to the 10th century.

704 Hsiang Ta
向達

Ta-Tan Ch'ien-Nien Shih
韃靼千年史

Trans. of "A Thousand Years of Tartars" by E. H. Parkers, Item 382.

Cf. Chang Ta-chün, Item 643, p. 58.

705 Hsieh Pin
謝彬

Sinkiang Yu-Chi 新疆遊記

"Travels in Sinkiang".
Shanghai, Chung-Hua Publishing House, 1920.
420 pp.

706 Hsin-Hua News Agency
新華新聞社

Ningshia Hui-Tso Tzu-Chih-Ch'ü Ti Ch'ou-Sheh
寧夏回族自治區的籌設
"The Preparation for Establishing the Ningshia Muslim Self-governing District".
Reprinted by Chung-Kuo Muslim Monthly, July 10, 1958, no. 7, pp. 11-12.

Deals with the Communist policy towards Muslim minorities on the mainland.

707 Hsin Lü Yüeh-K'an
新報月刊

How Many Mosques in Communist China?
March 1, 1949, no. 3.

Tells of 40,000 mosques in China today.

708 Hsiung Chen-tsung
熊振宗

Biography of Mohammed
穆罕默德傳

Taipei, Chung-Hua Wen-Hua Ch'u-Pan Shih-Yeh Sheh, 1958. 196 pp.

The author, a graduate of al-Azhar, is now the Ahung of the new mosque in Taipei. This book is well written, but lacks a bibliography and an index.

709 Hsteh Wen-p'o
薛文波

Chung-Kuo Hui-Chiao Chin-Tung Fang-Wen-T'uan
Jih-Chi

中國回教近東訪問團日記

"Chinese Muslim Near East Goodwill Mission Diary".

Chungking, Chung-Kuo Wen-Hua Fu-Wu-Sheh, 1938. 557 pp.

Hsteh was the member of this Mission, who wrote practically the entire diary, which was edited and supplemented by Wang Tsengshan with the assistance of the present writer.

710 I Hsin
奕訢

P'ing Ting Yunnan Hui-Fei Fang-Ldeh

平定雲南回匪方略

"Campaign against the Muslim Rebels of Yunnan", HMCITL, 1, pp. 303-530.

An official record of the Manchu Government, dealing with the campaign against the Pan-thay Uprising led by Sultan Sulayman Tu Wen-hsiu, during 1856-1873.

(711) Imin, Muhammed
伊敏

Kuo-Ch'ü Yü Chin-Jih-Ti T'u-Er-Ch'i-Ssu-T'an
Jen-Min

過去與今日的土耳其斯坦人民

"The Past and the Present Time of the People of Turkestan", Sinkiang Wen-Hua.

Tihua, Sinkiang Wen-Hua Sheh.
No. 1, n.d.

See Chang Ta-chün, Item 643, p. 58.

712

同上

Tsai-Lun Sinkiang T'ung-P'ao Shih T'u-Ch'ieh Tso

再論新疆同胞是突厥族

"Another Essay on the People of Sinkiang, the Turk Race", Chung-Yang Jih-Pao, Central Daily, Chungking, Nov. 30, 1944.

See Chang Ta-chün, Item 643, p. 59.

713

K'ang Shen

康慎

T'ian Tang-Ti Min-Tso Ch'ü-Yü Tzu-Chih Cheng-Tz'e-Ti Yu-Yao Hsing

談黨的民族區域自治政策的優越性

"The Superiority of the Minority Self-Governing District Policy of the Communist Party", Chung-Kuo Muslim Monthly.

July 10, o 58, no. 7, pp. 9-10.

Deals with the Communist policy regarding Muslim minorities on the mainland.

714

Ku Yen-wu

顧炎武

T'ien-Hsia Chün-Kuo Li Ping Shu

天下郡國利病書

"On the Advantages and Disadvantages of All the States and Countries".

Written in the 17th century.

Gives some remarks on the luxurious life of the foreign Muslims during the Sung Dynasty. Cf. Ch'en Yü-ch'ing's "P'u Shou-keng Chuan", Item 660, p. 71, note 15.

715

Kuangsi Year-Book Sheh

廣西年鑑社

Kuangsi Nien Chien

廣西年鑑

"Kuangsi Year Book", 1933.

Some notes on Islam in Kuangsi, pp. 757-8.

716

Kuwabara, J.

Chung-Kuo A-La-Pai Hai-Shang Chiao-T'ung Shih

See Feng Yu, Item 696.

716A

Sui-T'ang Shih-Tai Si-Yü Jen Hua Hua K'ao

See Ho Chien-min, Item 703.

717 Lan Hsu
藍煦

T'ien-Fang Cheng Hstieh
天方正學

"The Correct Learning of Islam".
Ch'angsha, 1852.
Mason 256.

Deals with philosophy of the Koran, the Traditions, Arabic language, etc.

718 Lao Sheh
老舍

Min-Tso Chih Shang
民族至上

"The Nation First".
Chungking, 1940.

A four-act play, presenting the loyalty and courage of the Chinese Muslims to the nation. See FOM, 14, 1940, p. 61.

(719) Li Ch'ien
李謙

Hui-Pu Kung Tu
回部公牘

"Public Documents of the Uigur District - Sinkiang".
Shanghai, 1925.
Mason 169.

Concerns the racial and political problems of the Uigurs in Sinkiang during the 20's.

720 Li Hsiang-t'ing
李向廷
& Han K'uei-chiu
韓達九

Ch'ing-Chen Chih Yin
清真指引

"A Guide to Islam".
n.p., 1917. 76 pp.
Mason 63.

(721) Li Huan
李寰

Sinkiang Yen-Chiu
新疆研究

"A Study of Sinkiang".
Chungking, Anking Publishing House, 1944.
2 vols.

Deals with Sinkiang in general, but the author gives in vol. 2, ch. 8, some references to the treatment by both the Manchu and the Republic Governments, of the local princes, nobilities and begs.

722 Li Huan-i
李煥乙

Ch'ing-Chen Hsien Cheng Yen-Hsing Lu
清真先正言行錄

"Words and Deeds of the Ancient Worthies of Islam".

Written 1875. Reprinted 1917.

2 vols., 258 pp.

Mason 69.

Ninety names of Muslim worthies are given but several of them are probably not believers of Islam. The author also makes a mistake in saying that Islam came to China in the Kai Huang (589-600) period of the Sui Dynasty. However, it is a very comprehensive work, which is very useful from the biographical point of view.

723 Li T'ing-hsiang
李廷相

Sheng Yü Hsiang Chiai
聖諭詳解

"Detailed Explanation of the Hadith".

Tientsin, 1920-1923. 2 vols., 40 ch., 126 pp.

Mason 238.

A translation from Persian work.

724 Li Wen-lan &
李文瀾
Chang Hsi-chen
張希貞

Tsung-Chiao Chen Chi
宗教正基

"The Correction Foundation of Religion".

Tientsin, 1916. 34 pp.

Mason 300.

A translation by I. Mason into English is found in *MW*, 9, 1919, pp. 168-291. See Item 308 under Mason.

725 Liu Chih (Liu
Chieh-lien)
劉智(介廉)

Er-Lei-Pi Ch'un-Ch'iu
爾勒璧春秋

"Arabian Spring and Autumn Annals".

Prefaced by Ma An-li in 1861 A.D., 1278 A.H.

2 vols.

Mason 115.

A resume of scripture history from Adam to Jesus, then to Mohammed. Names of people and places are inserted also in Arabic.

726 同上

Hui-Hui Shuo

回回說

"The Term Hui-Hui".

Chengt'u, reprinted 1878. 4 pp.

Mason 162.

Hui-Hui is one of the seven names of Muslims in China.

Both J. Edkins and C. F. Hogg have reviewed this work in Chinese Recorder, 1891. See Items 157 and 228.

727 同上

T'ien-Fang Chih-Sheng Shih-Lu Nien-P'ü

天方至聖實錄年譜

"The True Annals of the Prophet of Arabia".

Finished 1724, printed 1779. 20 vls.

Mason 260.

The first Chinese Muslim work on the life of the Prophet, compiled from Arabic sources.

Translated into English by Mason in 1921, under the title "The Arabian Prophet", Item 303.

728 同上

T'ien-Fang Hsing-Li

天方性理

"Islamic Philosophy".

Yunnan, 1712. Reprinted 1760, 1863.

Mason 262.

The first Chinese Muslim work on the philosophy of Islam. It is written in such a way that it is very difficult for the layman to understand.

729 同上

T'ien-Fang San-Tzu-Ching Chu-Chiai

天方三字經註解

"Commentary on Muslim Trimetrical Classic".

Chenkiang Mosque, reprinted 1870. 66 pp.

Mason 277.

Written for educating Muslim youth. Cotter has translated it into English, Item 139, but without comments.

730 同上

T'ien-Fang Tien-Li Tse-Yao

天方典禮擇要

"Important Selections of the Rules and Ceremonies of Islam".

Preface dated 1710. Latest reprint 1953.
20 vols. 264 pp. Mason 284.

Covers a wide range of subjects on Islam, such as the Beginnings of Religion, God, the Five Pillars, Human Relationships, Food and Clothings, etc. It is also the first comprehensive work of this kind ever written by this great scholar.

Hogg reviewed this work in Chinese Recorder in 1891. See Item 229.

731 同上

T'ien-Fang Tzu-Mu Chiai-I

天方字母解義

"Explication of the Arabic Letters".

1710. 50 pp.

Mason 287

732 同上

Wu-Kung Shih-I

五功釋義

"Meaning of the Five Practices".

Prefaced 1710, reprinted 1851. 74 pp.

Mason 312.733 Liu Chin-piao
劉錦標

K'io-Lan Han-I Fu-Chuan

可蘭漢譯附傳

"Koran in Chinese with Commentary".

Peiping, Hsin-Min Press, 1943. 884 pp.

This is the 4th translation of the Koran, which was done in Peiping during the Japanese occupation. It is so liberally interpreted that it is not considered as qualified as the one done by Wang Ching-chai in 1932, Item 837.

734 Liu Fa-hsiang
劉發祥

Hsien-Yang-Wang Fu Tien Kung Chi

咸陽王撫滇功績

"Prince Hsley-Yang, Pacificator of Yunnan".

1st. ed. 1684, reprinted 1877. 25 pp.

Mason 142.

Sayyid Edjill Omar was the founder of Islam in Southwest China. Thanks to his wise administration, Yunnan from backwardness turned into a cultural province.

D'Ollone has translated this work into French, as given in his book "Recherches sur les Musulmans Chinois", Item 358.

Then FOM has published an article "The Biography of Seyyid Edjill Cham Ed-Din Omar", in English, Item 357.

735 一同上

Huan Yü Shu Yao

寰宇述要

"Things of the World".

Peking, 1919. 30 pp.

Mason 155.

Discusses astronomy and geography based on Arabian knowledge.

According to Ch'en Yü-ch'ing, in "P'u Shou-keng K'ao", Item 660, this article was written by Liu Fa-hsiang, but not by Liu Chih or Ma Fu-ch'u as given by Mason.

736

Liu I-cheng

柳詒徵

Chung-Kuo Wen-Hua Shih

中國文化史

"History of Chinese Culture".

Taipei, Cheng Chung Shu Ch'ü, 1948. 3 vols.

The author gives some notes on the Se-mu Muslims, Uigurs, Christians during Genghis Khan's period.

737

Liu Ping-ju &

劉冰如

Hua Jü-chou

華汝洲

Ku-Lan-Ching, Fu Ali T'i-Yao

古蘭經附阿里提要

"The Koran with Notes by Muh. Ali".

Yangchou, 1935.

Mason 193b.

Only part of the translation of the Koran, which has been left uncompleted.

738 Liu Po-chi
劉伯驥

Chung-Hsi Wen-Hua Chiao-T'ung Hsiao-Shih
中西文化交通小史

"A Short History of the Cultural Intercourse between China and the West".
Taipei, Cheng Chung Shu Ch'ü, 1953. 210 pp.

In ch. 3, the intercourse between T'ang Empire and Arabia is discussed. In ch. 5, section 4, Chinese Islam is discussed in general.

739 Liu San-chieh
劉三傑

Ch'ing-Chen-Chiao Shuo
清真教說

"An Essay on Islam".
Szechuan, n.d. 8 pp. Mason 54.

Ch'ing-Chen-Chiao is one of the seven names of Islam in China.

740 同上

Hui-Hui Yüan Lai
回回原來

"First Coming of the Muslims to China".
Tientsin, written ca. the later part of the 17th century. 30 pp.
Mason 165.

Mason mentions no author. According to Chang Hsing-lang in "Ancient Communication between China and Arabia", Item 638, pp. 75-76; this book was written by Liu San-chieh, father of the first Chinese Muslim philosopher, Liu Chih.

One of the three well-known Muslim legends, and is the earliest. It claims that Islam came to China in 628 A.D.

741 Liu Tung Chin-Chin
Chiao-Yü-Hui
留東清真教育會

Hsing Hui Pien
醒回篇
"Magazine to Awake Muslims".
Tokyo, 1910.

One of the earliest Chinese Muslim quarterly magazines edited by certain Chinese Muslim students who studied in Tokyo.

This magazine coincided with the time when Japanese began to pay attention to Islam.

See Broomhall's "Islam in China", Item 96, pp. 282-4, where two illustrations of this magazine are given.

742 Liu Yao-li
劉耀恭

I-Ssu-Lan-Chiao Chih Li-Chih Yen-Chiu
伊斯蘭教之理智研究

"A Rational Study of Islam".
Sian, Si-Pei Lung Heng Sheh, 1941.

The author, who is not a Muslim, discusses Chinese Islam more from the historical than the religious viewpoint. He suggests that the name of Islam should be T'ien-Fang-Chiao, Arabian Religion, or Mohammedanism, but not Hui-Hui-Chiao.

743 Liu Yu
劉彥

Ch'ang Teh Si-Shih Chi
常德西使記

"Record of Ch'ang Teh's Mission to the Countries in the West".
1263.

It is contained in Yüan Shih Lei Pien, concerning the relations between the Mongols and the Arabs of the 13th century. Liu Yu, a Chinese non-Muslim scholar, wrote for Ch'ang Teh who was sent by Yüan Hsien-tsung (1251-1259) to the court of Hulagu at Baghdad.

It has been translated into English with notes by Bretschneider in "Mediaeval Researches from Eastern Asiatic Sources".
See Item 91a.

744 Lo Hsiang-lin
羅香林

Hainan Tao P'u-Shih Hui-Chiao-T'u K'ao.
海南島蒲氏回教徒考

"Notes on the 'Abu' Families, the Muslims in Hainan Island".

This work is the ch. 10 of author's "P'u Shou-keng Chuan", Item 746. Because of its importance concerning Hainan Muslims, it is made an individual article.

745 -- 同上

Liao-Chai-Chih-I Tzo-Cheh P'u Sung-ling Chih Chia-Shih

聊齋誌異作者蒲松齡之家世

"Notes on the Family Lineage of P'u Sung-ling, author of Liao-Chai-Chi-I".

Ch. 11 of "P'u Shou-keng Chuan", Item 746.

P'u Sung-ling (1640-1715), a descendant of P'u Shou-keng, was a very famous writer at his time. The book, Liao-Chai-Chih-I, is so well written that it is considered to be one of the best Chinese literatures ever produced.

Lo's effort is to certify that this famous writer was a Muslim and an Arab descendant.

746 -- 同上

P'u Shou-keng Chuan

蒲壽庚傳

"Biography of P'u Shou-keng".

Taipei, Chung-Hua Wen-Hua Ch'u-Pan Shih-Yeh Wei-Yüan-Hui, 1955. 162 pp.

Gives many valuable references to Islam in Southeast China and the trade relations between China and Arabia during the 13-14th centuries.

Appendix 1, pp. 1-9, "Fuchou Sa-Shih K'ao", Notes on the Sa Family in Fuchou, is also interesting.

747 -- 同上

T'ang-Tai Wen-Hua Shih

唐代文化史

"History of the Culture of the T'ang Dynasty". Taipei, Commercial Press, 1955. 255 pp.

Sino-Central-Asian relations of the pre-Islamic period and Sino-Arabian relations since the 7th century are thoroughly discussed.

748 Lung Wen-pin
龍文彬

Ming Hui Yao
明會要

"Important Historical Records of the Ming Dynasty".

Edited ca. 18th century.

Reprinted by Shanghai Chung-Hua Publishing House, 1956.

2 bk. 80 chuans. 1563 pp.

In chuans, 6, 38, 39 and 79, are several important notes on the administration of the Semus (principally Muslims), the employment of Muslim scholars as astronomers, and the intercourse between Ming Empire and T'ien-Fang (Mecca), Medina, Hormuz, Aden, Bengal and Calicut.

749 Ma An-i
馬安義

Chü-Li Ts'o-Yao
聚禮撮要

"Important Selections from the Ceremonial Rites".

n.p. 1912. 44 pp.

Mason 103.

750 Ma An-li
馬安禮

Tien-Nan Hui-Hui Tsang-Chang-Chiao Ma-Kung
Mo-Chih

滇南回回總掌教馬公墓誌

"Epitaph of the Grand Mullah, Ma Fu-ch'u, of Southern Yunnan Muslims", HMCITL.

3, pp. 353-356.

Concerning the life of the most famous Muslim leader and scholar of the 19th century, not of Yunnan alone, but of Chinese Islam as a whole.

751 Ma Ch'i-jung
馬啟榮

Hsi Lai Tsung P'u
西來宗譜

"Record of the Coming of the Ancestors from the West".

Chengt'u, 1882. Reprinted 1899. 28 pp.

Mason 137.

One of three well-known Chinese Muslim legends, written in the 19th century. The two others are Items 602 and 740. G. W. Clark has translated this work into English, under the title "Introduction of Mohammedanism into China", Item

129; and Mason has another translation, "Moslem Tradition of the First Entry of Moslems into China", Item 319.

752 Ma Chien
馬堅

Chiao I Hstteh Ta-Kang
教義學大綱

"Commentary on Religious Tenets", Trans. of Sharh al-Aqaid by Sa d ud-Din. Kuming, Yunnan Yin-Shua-Tien, 1945. 196 pp.

A modern attempt to present to the educated Chinese Muslims the tenets of Islam.

See FOM, 24, 1950, p. 5, Book-review.

753 一同上

Hui-Chiao Chen-Hsiang
回教真相

"Real Facts of Islam", Trans. of Haqigat el Diyanat el-Islamiyyat by Hussien el-Gisr, Egypt. Shanghai, Commercial, 1938. 268 pp.

A modern work for helping the young Muslim students to meet the trend of materialistic thought.

See FOM, 24, 1950, p. 5, Book-review.

754 一同上

Hui-Chiao Chiao-Yü Shih
回教教育史

"History of Education of Islam", Trans. of The contribution of the Arabs towards Education by Khalil A. Totah, Item 484. Shanghai, Commercial Press, 1946. 174 pp.

It is a study of the culture of Islam.

755 一同上

Ku-Lan Chien-Chieh
古蘭簡介

"A Short Introduction to the Koran". Peking, Peking University Press, 1950. 40 pp.

Gives precise explanations of the teachings of the Koran. It is so carefully written that it seems that Islam still radiates its light through the clouds of Communism.

756 同上

Mohammed Chih Chien
穆罕默德之劍"Mohammed's Sword",
Kwangtung Jih-Pao (daily paper),
January 19, 1951.See Yang Ifang, "Islam in China", Item
527, p. 43, note 3.757 Ma Chu
馬注Ch'ing-Chen Chih-Nan
清真指南

"The Compass of Islam".

Written in 1683, Yunnan. Reprinted at
Chengtu, 1885.

2 vols. 775 pp.

Mason 62.The author, descendant of the Prophet in
the 45th generation, might be the ancestor
of Ma Fu-ch'u. This book is considered
to be a complete guide to Islam by Chinese
Muslims.758 Ma Chün
馬駿Ch'ing-Chen Yao-I
清真要義

"Important Principles of Islam".

Taiyuanfu, 1922. 72 pp.

Mason 92.The author, a high official in Shansi
of high reputation, was poisoned fatally
by the Japanese in 1944.759 Ma Fu-ch'u (Ma
Teh-hsin)
馬復初(德新)Ch'ao Chin T'u Chi
朝覲途記

"A Record of the Pilgrimage".

Trans. by Ma An-li from Arabic in 1861.

48 pp.

Mason 4.Tells the personal experience of the
author in his pilgrimage to Mecca in
1842.

760 同上

Chen Teh Mi Wei
真德彌微
"True Virtue".

Trans. by Ma An-li from Arabic.
Chengtū, 1899. 11 pp.
Mason 9.

Deals with the acknowledgement of God
and the practice of the six rites, etc.

761 同上

Chū Li Chih Cheng
推理實證

"Reasonable Evidences".

n.p., n.d. Reprinted 1922. 21 pp.
Mason 101.

An apologetic work, setting forth cer-
tain difficulties connected with Chris-
tian Faith. It was a letter addressed
to a Roman Catholic priest.

762 同上

Han-I, Tao-Hsing Chiu-Ching

漢譯道行究竟

"A Final Investigation into the Progress
of the Faith".

Trans. from Persian text in 1865.

Chengtū, 1901. 92 pp.

Mason 125.

A metaphysical work on the progress of
knowing God.

763 同上

Li-Fa Chieh-Ching

禮法捷徑

"A Breviary of Ritual and Prayers".

Reprinted by Ma Yiu-ling in 1874.

Mason 204.

764 同上

Pao Ming Chen-Ching

寶命真經

"Selections from the Koran with Chinese
Translation".

Written ca. 1900 in Yunnan.

Mason 227.

Probably this was one of the earliest
Muslim attempts at translating the Koran
into Chinese. Mason does not mention
the author, but according to Pai Shou-i,
Item 800, p. 41, Ma Fu-ch'u is the author.

765 一同上

Shih Lu Pao Hstn

寶錄寶訓

"Precious Instruction from the True Annals".
1859. 46 pp.
Mason 240.

Abstracted from Liu Chih's "Life of Mohammed",
Item 727 (The True Annals), with many exhortations and admonitions regarding religion and ceremonials.

766 一同上

Ssu Tien Yao Hui

四典要會

"Important Themes from the Four Canons".
Preface by Ma An-li, 1859. Reprinted 1864.
4 vols. 279 pp.
Mason 245.

Deals with Belief, Worship, Life and Death,
and Truth and Errors.

767 一同上

Ta Hua Tsung Kuei

大化總歸

"Summary of the Great Transformations".
Written 1866. 2 vols. 105 pp.
Mason 247.

An Islamic theological work, written by the
author at the age of 72.

768 一同上

T'ien-Fang Hsin Yuan Chen

天方信源箴

"The Sources of Belief."
A 7-character-ode styled work. 34 pp.
Mason 264.

Discusses the six important items in
Islamic belief.

769 一同上

T'ien-Fang Huan-Yü Shu Yao

天方寰宇述要

"Important Things about the Universe";
Written 1862. Reprinted 1892 in Chengtu.
31 pp.
Mason 267.

A work on astronomy, with diagrams compiled from Arabic and Chinese sources.

770 同上

T'ien-Fang Li-Fa-T'u Chen-Pen

天方曆法圖真本

"Correct Book of the Arabic Calendar and its Diagram".

Written 1851. Reprinted 1897, Chengtu.

Mason 269.

A table from an Arabic work, showing months and days, fasts, feasts, etc.

771 同上

T'ien-Fang Meng Yin Ko

天方蒙引歌

"Islamic Odes for Primary Guidance".

n.p., n.d. 23 pp.

Mason 272.

An metaphysical and syncretic work. The author says that Islam can supplement Confucianism.

772 同上

T'ien-Fang Shih Fa

天方詩法

"The Arabic Poetic Method".

Written 1867. 42 pp.

Mason 280.

Mason gives Ma An-li as the author. In fact, it was written by Ma Fu-ch'u and then was translated by Ma An-li, a disciple of the former.

773 Ma Huan

馬歡

Ying Yai Sheng Lan

瀕涯勝覽

"Record of Cheng Ho's Voyages to the West".
Shanghai, Commercial Press, 1937. 96 pp.

See Feng Ch'eng-chen, Item 695.
Cf. Duyuendak, Item 152, and Phillips,
Item 398.

774 Ma I-yü
馬以愚

Chung-Kuo Hui-Chiao Shih-Chien
中國回教史鑑

"A Summary of the History of Chinese Islam".
Shanghai, Commercial Press, 1948. 197 pp.

A summary of the historical facts of Chinese Islam, and can not be considered as a book on Islamic history. The most interesting material contained in this work are those regarding the Muslim monuments and mosques in China. See ch. 8.

775 Ma Kuan-cheng
馬觀政

Tien-Yüan Shih-Ssu-Nien Ta-Hueh Chi
滇垣十四年大禍記

"Record of the Great Disasters for Fourteen Years in Yunnanfu", HMCITL, 1886.
1, pp. 293-302.

The general massacre of Yunnanfu Muslims by the Chinese troops, the revengeful attacks by the Panthays led by Ma Fu-ch'u, Ma Ju-lung and Sulayman Sultan Tu Wen-hsiu, and the failure of the Panthay siege of the capital city are loyally described.

776 Ma K'uei-lin
馬魁林

Chung-A-Wen Mieh-Tieh
中阿文也帖

"Chinese-Arabic Manual for Worship".
Peking, 1917. 100 pp.
Mason 112.

It was written by Yü Teh-lin (Mason 124) but was reprinted by Ma K'uei-lin. The original title is "Han-I Li-Pai Chen-Kuei".

777 Ma Lien-yüan
馬聯元

Ch'i Yü Tsung-Kuei
祈雨總規

"General Rules in Praying for Rain".
Main text in Arabic.
Written 1897-8. 40 pp.
Mason 19.

The English article, Kaifiyat al-Istiska, trans. by Bouvat, Item 87, seems to be done from this work.

778 同上

Han-Wen Hai-T'ing
漢文海聽

"Selections from the Koran with Chinese Translation".

Written ca. 1882 in Yunnan.

Mason 128.

Mason has not given the name of the author. According to Pai Shou-i, Item 800, p. 41, the author is Ma Lien-yüan, a contemporary Muslim scholar of Ma Fu-ch'u. It was another earliest Muslim attempt at translating the Holy Koran into Chinese.

779 同上

Pien Li Ming Cheng Yü-Lu
辨理明證語錄

"A Clear and Correct Discrimination of Principles".

Written 1899. 2 vols. 134 pp.

Mason 230.

This was written by the author as a reply to the letter written to him by a British missionary whose Chinese name was Feng Hsi-chen in 1898.

780 Ma Lin-i
馬鄰翼I-Ssu-Lan-Chiao Kai-Lun
伊斯蘭教概論"A Summary of Islam",
Wan-Yu Wen-K'u Pai-K'ie Ch'uan-Shu.
Peking 1936.

Discusses Chinese Islam in general. The author was the Minister of Education during 1927-29.

781 Ma Mo
馬某Kung-Fei P'ao-Hai Yunnan Chiao P'ao Pao-Hsing
共匪迫害雲南教胞暴行

"Persecutions of the Muslims in Yunnan by Communists",

Chinese Muslim Association Hui-Pao.
May 25, 1959, No. 68, p.1.782 Ma Pai-liang
馬伯良Chiao K'uan Chieh Yao
教款提要

"A Summary of Important Articles of Islam".

Written 1678. Reprinted 1780 and 1817 in
Canton. 230 pp.
Mason 21.

Deals comprehensively with the Faith and
Practice of Islam, with a great deal of
Arabic interspersed in Chinese.

An English version of this article has
been published in Chinese Recorder by
Ma Chung-ch'ing, another name of the
author, Item 296.

783 Ma Sung-t'ing
馬松亭

Hui-Chiao Yü Jen-Sheng
回教與人生

"Islam and the Problems of Life".
Peiping, 1934. 68 pp.

784 一同上

Yueh-Hua
月華

"The Moon-Light Monthly".
Peiping, 1928-1937?

One of the best Muslim magazines of the
modern Chinese Islam. Articles are
written by a group of modern Ahungs and
some young scholars including a handful
of Al-Azhar graduates.

785 Ma T'ui-shan
馬退山

Chih Mi K'ao-Cheng
指迷考證

"Errors Pointed Out and Demonstrated".
Written 1889. Reprinted 1922. 153 pp.
Mason 26.

An apologetic work, in which Roman Catho-
licism, Buddhism and Taoism are also dis-
cussed.

786 Ma Yao-t'ing
馬耀廷

Ch'ing-Chen-Chiao Tien Ko
清真教典歌

"Four-Character Ode of the Canon of Islam".
n.p., n.d.
Mason 55.

A Primer on Islam, embracing briefly all
the chief items of Faith and Practice.

787 Ma Yu-ling
馬依齡

T'ien-Fang Li Yuan
天方曆源

"The Sources of the Arabic Calendar".
Reprinted 1876. 17 pp. in Chinese, 14 pp.
in Arabic.
Mason 270.

Explanation of the Arabic system of
reckoning time, and the feasts and fasts.

788 Ma Yu-lung
馬玉龍

Hun Ch'ü Chih Kuei
婚娶之貴

"Worthwhileness of Marriage".
Peiping, Peiping Muslim Book Store, 1924.

Selections of Hadith, given in 40 divi-
sions, concerning marriage.

789 一同上

Mohammed Ti Me-Shih
穆罕默德的默示

"The Revelation of Mohammed".
Shanghai, Chung-Hua Publishing House, 1946.
336 pp.

790 Mao Tse-tung
毛澤東

Shao-Shu Min-Tso Wen-T'i
少數民族問題

"Problem of the Minorities",
Jen-Min Shou-Tz'u.
Peiping, Ta Kung Daily Paper, 1958.

This article concerns Chinese Islam,
because followers of Islam are considered
as a Muslim minority.

791 Mi Fei
米芾

Hua Shih
畫史

"History of Painting", 美術叢書二集.
Mei-Shu Ts'ung-Shu Er-Chi
Shanghai, Shen-Chou Kuo-Kuang Sheh, 1936.
56 pp.

792 一同上

Shu Shih
書史

"History of Calligraphy",
Ts'ung-Shu Chi-Ch'eng Ch'u-Pien
vol. 1593.

叢書集成，
初編

Shanghai, Commercial Press, 1939. 28 pp.

Mi Fei, the nationally famous Muslim artist and scholar of the Sung Dynasty, did not only earn fame for Chinese Islam, but also for China.

793 Mi Hsien

米憲

Mi-Shih Chia-P'u

米氏家譜

"Family Record of Mi-Shih".

Contained in vol. 8 of Shu Lu Chiai T'i
書錄解題 by Ch'en Chen-sun 陳振孫 of
the later Sung Dynasty.

Concerning the life of Mi Fei.

Cf. Ho Chien-min, Item 703, p. 88.

794 Mi Wan-chi

米萬濟

Chiao K'uan Wei Lun

教款微論

"Detailed Discussion of the Doctrine of Islam", 1691.

The author, a descendant of the Prophet, studied firstly Confucianism and then Islam. This book is an apologetic work, criticising Buddhism as a heresy and Confucianism as only a philosophy, which does not speak about the next life and God.

794A Ming T'ai-tso

明太祖

100-Character Psalm on Islam. 清真百言讚

The first Ming Emperor, who was ably assisted by many Muslim generals in the establishment of his Empire, such as Ch'ang Yü-ch'un, Mu Ying and Tieh Hsüan, wrote this eulogy on Islam and the Prophet in 1376. Interesting to note that his wife was a Muslim.
Cf. Low, Item 286.

794B Ming Wu-tsung

明武宗

Royal Edict Prohibiting Chinese People to
Rear Hogs and Eat Pork 禁猪令

Wu-tsung (1491-1521), the 11th Emperor of the Ming Dynasty, who was reported to have embraced Islam, wrote personally this edict in 1519, which became a very important document of Chinese Islam.

This Imperial Edict is contained in Wu-tsung Pen-Chi 武宗本紀 of Ming Shu 明書, and in Yeh Ho Pien by Shen Teh-fu 沈著 野獲編. It is fully quoted by Fu T'ung-hsien in "History of Chinese Islam", Item 697, p. 92.

795 Na Hsiang-t'ing
納相廷

Ch'ing-Chen Ch'i-Meng Tzu-Mu
清真啓蒙字母

"Primer of Arabic Alphabet", 1907.
Mason 60.

796 Na Tzu-chia
納子嘉

I-Ssu-Lan-Chiao
伊斯蘭教

"The Religion of Islam".
Peiping, 1935. 275 pp.

Cf. FOM, 9, 1935, p. 52, Book-review.

797 Oh Yang-hsiu
歐陽修

Hsin T'ang Shu
新唐書

"New T'ang History".
Shanghai, Commercial Press, 1936.
225 vols., in 40 bks.

- a. Vol. 43b, 18-19, "Kuangchou T'ung Hai-I Tao T'iao", See Route from Canton to Hai-I, the West.
- b. Vol. 46, 11, "Pai Kuan Chih", Organization of the Central Government.
- c. Vol. 144, 2-3, "T'ien Shen-kung Chuan", Biography of T'ien Shen-kung.

T'ien, a military leader during 750-57, killed several thousand Arabs and Persians in Yangchou in 760 A.D.

- d. Vol. 221b, 1-5, "K'ang or Sa-Me-Chien", Samarkand.
- e. Vol. 221b, 9-10, "P'io Ssu", Persia.
- f. Vol. 221b, 11-12, "Ta-Shih", Arabia.

- g. Vol. 222a, 1-8, "Nan Chao", Yunnan.
 h. Vol. 225b, 1-9, "Huang Ch'ao Rebellion".

Huang Ch'ao was the rebel leader who slaughtered 120,000 Christians, Jews, Muslims and Parsis in Canton in 878 A.D.

798 Pai Ch'ung-hsi,
 etc. 白崇禧等

Suggestion of Improving Middle East Diplomatic Relations.
 Chinese Muslim Association Hui-Pao (Bulletin),
 January 20, 1959, no. 64, p. 4.

799 Pai Ming-an
 白銘庵

Hui-Chiao K'ao
 回教考
 "Investigations of Islam".
 Peking, 1916. 18 pp.
Mason 158.

Mentions that Nestorians became Muslims during the T'ang Dynasty.

Cf. Saiki, The Nestorian Monument in China, Item 438.

800 Pai Shou-i
 白壽彝

Chung-Kuo Hui-Chiao Hsiao-Shih
 中國回教小史
 "A Short History of Chinese Islam".
 Chungking, Commercial Press, 1944.

This is the third History of Chinese Islam, written by a modern Chinese Muslim scholar with documents.

Cf. Items 671, 697.

801 一同上

Chung-Kuo I-Ssu-Lan Shih Kang-Yao
 中國伊斯蘭史綱要
 "An Epitome of the History of Chinese Islam".
 Shanghai, Wen T'ung Shu-Ch'ü, 1947. 72 pp.

Gives a brief outline of the successive changes of Chinese Islam during the past 1300 years.

802 同上

Hsien T'ung Tien-Pien Chien-Wen Lu
咸同滇變見聞錄

"Records of What Was Heard and Seen during Hsien-Feng T'ung-Chih Yunnan Muslim Uprisings, 1856-1873".

Chungking, Commercial Press, 1945.
2 vols. 397 pp.

The first book on Muslim uprisings in Yunnan, written by a modern Chinese Muslim scholar.

803 同上

Hui-Hui Min-Tso Ti Li-Shih Ho Hsien-Chuang
回回民族的歷史和現狀

"History of Present Conditions of Muslim Minority".

Peking, Min-Tso Ch'u-Pan Sheh, 1957. 63 pp.

Concerning the racial policy of Communist China.

804 同上

Hui-Min Ch'i-I Tzu-Liao Ts'ung-K'an
回民起義資料叢刊

"Collectanea of the Historical Material of Chinese Muslim Uprisings during the Ch'ing Dynasty".

Shanghai, Shen-Chou Kuo-Kuang Sheh, 1953.
4 bks. Illus 6.Contains nearly all the important records of the Chinese Muslim uprisings against the Manchus and Hans during the Ch'ing Dynasty in the Northwest and Southwest. This is the second research work of its kind, containing 77 articles with commentaries, done by this Muslim scholar. His first research is Item 802.805 P'ang Shih-ch'ien
龐士謙Chung-Kuo Hui-Chiao Ssu-Yüan Chiao-Yü Chih
Yen-Ke Chi K'o-Pen
中國回教寺院教育之沿革及課本"The Successive Changes and the Text Books of the Mosque Education of Chinese Islam",
Yü-Kung Pan-Yüeh-K'an.

7, no. 4.

A useful reference for the understanding of mosque education in China, which was started from the 16th century by Hu Teng-chou Ahung.

Cf. Pai Shou-i, Item 800, ch. 7.

806 Sa Chen-ping
薩鎮冰

Fu-Chou Yen-Men Sa-Shih Chia-P'u
福州雁門薩氏家譜
"Records of Fuchou Yen-Men Sa Family".
1935.

See Lo Hsiang-lin, Item 746, Bibliog. p. 1.

807 Sakuma, I. T.
佐久間楨

Hui-Chiao Chiao Shuo
回教教說 (或回教解說)
"Explanation of Islam", in Japanese language.
Tokyo, 1935. 241 pp.

The first work in Japanese on Islam.

808 Sha Jui-hsiang,
etc.
沙瑞祥等

Kuan Yü Hui-Han T'ung-Hun Wen-T'i
關於回漢通婚問題
"Problems about Intermarriages between Muslims
and Hans",
Chung-Kuo Muslim Monthly.
Peking, July 10, 1958, no. 7, pp. 22-25.

All the writers have no objection to the intermarriages, except that they should be conducted according to the rules of Islam, i.e. conversion precedes the ceremony.

809 Sha Lin
沙林

Chung-Kuo Ti Shao-Shu Min-Tso
中國的少數民族
"Chinese Minorities".
Shanghai, Shih Tai Shu Chü, 1949.

On pp. 45-56, the author gives a clear picture of the various Muslim tribes; also particularly precise and valuable comments on Islam in today's Red China.

810 Shih Tzu-chou
時子周

Chung-Kuo Hui-Chiao Hsieh-Hui Hui-Pao
中國回教協會會報

"Chinese Muslim Association Monthly Bulletin".
Taipei, 1953-

- a. No. 61, Oct. 15, 1958, "Yang Ch'ueh-su, author of 'Chinese Islam, an Anti-Communist Religion', is member of the National Assembly."
- b. No. 62, Nov. 15, 1958, "Malayan Muslim Goodwill Mission visited Taiwan during Nov. 13-23."
- c. No. 63, Dec. 15, 1958, "Min Hsiang-fan, Su Lien-yüan, Sun Sheng-wu and Yang Chen-Ch'ing, etc., are members of the National Assembly."
- d. Ibid., "Chinese Muslim Young Men Association established on Dec. 17, 1958. Chairman, Pai Jui-ch'ang."
- e. No. 64, Jan. 20, 1959, "Ten Top News Items of Chinese Islam in 1958."
- f. No. 66, Mar. 20, 1959, "King Hussein of Jordan paid state visit to Taiwan; Ch'ang Tzu-hsüan, Chairman of the Board of Directors of Taipei Muslim Association; Miss T'ung Tao-yün and Pai Chien-min, two Muslim Legislators; and K'ang Yü-shu, member of the Control Yuan".
- g. No. 67, April 25, 1959, "Muslims in Tibet joined anti-persecution activity."
- h. No. 70, Aug. 25, 1959, "Gen. Ma Ch'eng-hsiang and delegation performed pilgrimage during June-July."
- i. No. 72, Jan. 25, 1960, "The ceremony of the New Mosque in Taipei was to be held on January 29th."

811 同上

I-Ssu-Lan-Chiao-I Wu-Shih Chiang
伊斯蘭教義五十講
"Fifty Lectures on Islam".

Taipei, Yung Hsiang Yin Shu Chü, 1951.
173 pp.

812 同上

I-Ssu-Lan-Chiao-I Hsü Wu-Shih Chiang

伊斯蘭教義續五十講

"Another Fifty Lectures on Islam".

Taipei, Chin Ming Yin Shuah Co., 1957.
116 pp.

813 同上

Kuo-Yü Ku-Lan-Ching

國語古蘭經

"Koran in Modern Chinese".

Taipei, Chi Sheng Book Co., 1958. 907 pp.

This is the sixth translation of the Holy Koran and is the best of all in modern Chinese.

814 Ssu Ma-kuang
司馬光

Tzu Chih T'ung Chien

資治通鑑

"A Synopsis of Chinese History from Chou Dynasty to Later Five Dynasties".

Completed in 1084.

Shanghai, Commercial Press, 1917.

60 bks., 294 vols.

Gives some important notes on the Sino-ization of the foreign nationals, mostly Arabs, Central Asians and Persians, in 787 A.D. Ssu was a Premier of Sung court.

Cf. Ho Chien-min, Item 703, p. 107-8.

815 Sun K'ie-k'uan
孫克寬

Mengku Ch'u-Ch'i Chün-Lüeh Yü Chin Chih Peng-
K'ui

蒙古初期軍略與金之崩潰

"Military Strategy of the Mongols and the Collapse of the Chin Dynasty".

Taipei, Chung-Yang Wen-Wu Kung-Ying-Sheh,
1955. 84 pp.

Some brief notes on Genghis Khan's religious policy. See pp. 29-33.

816 Sun K'o-an
孫可庵

Ch'ing-Chen-Chiao K'ao
清真教考

"Notes on Islam".
Peking, reprinted 1921. 1st ed. 1720.
194 pp.
Mason 52.

Discusses Islam in general, not Chinese Islam alone.

817 Sun Yat-sen
孫逸仙

Principle of Nationalism,
The Three Principles.

Only the Turks and Uigurs are recognized as minorities, while the Muslims in China proper are considered to be ordinary Chinese. Aims at assimilating all racial minorities into the Han race.

818 Sung Lien
宋濂

Yüan Shih
元史

"History of Yüan Dynasty".
Written ca. 1369.
Shanghai, Commercial Press.

- a. Vol. 90, "Pai Kuan Chih", the Organization of the Central Government.
- b. Vol. 105, "Hsing Fa Chih - Sha Shang Tiao", Criminal Laws.

Laws concerning the treatment of the Muslims and the Hans. Muslims were better treated.

- c. Vol. 112 "A-Ho-Ma", Ahmed's biography.

Ahmed, an Arab, was a very influential Minister under Kublai Khan.

- d. Vol. 125, "Na-Su-La-Ding", "Sai-Tien-Ch'ih".

Sai-Tien-Ch'ih is the Chinese name for Sayyid Edjill, the Prince of Hsien-Yang. Nasuludin is his elder son. Both the father and the son had very brilliant records in the Yüan history.

e. Vol. 203, "A-Lao-Wa-Ding", "I-Ssu-Ma-Yin".

Two Persian catapult engineers served in Kublai Khan's army, and held high posts in their later days in China.

819 Ta K'ang Pao
大公報

Hui-Tso Hsteh-Yüan Chih K'ai-Ch'uang
回族學院之開創

"The Establishment of the Muslim-Minority Academy".

Hankow, October 19, 1949.

820 T'ang Chen-yü
唐震宇

Chen Tsung Yüeh-K'an
震宗月刊

"Chen Tsung Islamic Monthly".
Peiping, 1935-40?

T'ang wrote a very good article on the "Four Men-huan - Orders", which has been translated and reprinted in FOM, 14, 1942, Item 470.

821 T'ieh Cheng
鐵錚

K'u-Lan-Ching
古蘭經

"The Holy Koran", in Chinese language.
Peking, 1927. 463 pp.

The author is a non-Muslim Chinese scholar. He translated the Koran from English and Japanese versions into Chinese. Many terms in this book are unpopular among Chinese Muslims. However, T'ieh's work encouraged some Chinese Muslim scholars to start their own translation project of the Koran a few years later.

822 T'ieh Cheng
鐵錚

Pao-An Tso
保安族

"Pao-An Minority", Chung-Kuo Muslim Monthly.
Peking, July 10, 1958, no. 7, p. 10.

This "Tieh Cheng" seems to be another person having the same name as the previous one.

823

Tsao Jen-yung

曹仁勇(?)

P'ing-Ting Hui-Chiang Chiao-Ch'in Ni-I Fang-Lieh

平定回疆剿擒逆裔方略

"Campaign against Sinkiang Muslims".
Foreign Office Edition, 1820-1829.
85 bks., 80 chs.

An official record, which covers nearly the entire 19th century Manchu campaigns in Northwest China.

Cf. Pickens, p. 33.

824

Ts'ien Chia-wu

岑家梧

Ch'ung-Ya San-Ya Hui-Chiao K'ao

瓊崖三亞回教考

"Notes on Islam in San-Ya, Ch'ung-Ya Island",
Min-Tso Hsüeh-K'an, Kuang-tung Jih-Pao, Nov.
19, 1948.

See Lo Hsiang-lin, Item 746, p. 148.

825

Ts'ien Chung-mien

岑仲勉

K'ao Li-Tai Sinkiang Lu-Ch'eng Chien-Shu

考歷代新疆路程簡疏

"Notes on the Roads and Distances in Sinkiang of the Past Dynasties".
n.p., n.d.

It is an article contained in a magazine, named Si-Pei Lun-Heng, no. 1, p. 6. See Chang Ta-chün, Item 643, p. 58.

826

Tseng Wen-wu

曾問吾

Chung-Kuo Ching-Ying Si-Yü Shih

中國經營西域史

"History of Chinese Exploitation of Si-Yü".
Shanghai, Commercial Press, 1936.
3 vols. 713 pp.

Gives notes on the entry of Islam into China in 651 A.D. and the cultural exchanges between China and Central Asia in the ancient times.

827

Tseng Yü-yü

曾毓瑜

Cheng Hsi Chi Lieh

征西紀略

"Brief Record of the Expedition of the West",
HMCITL, written 1894. Vol. 3, pp. 19-52.

There are four Chuans in this article. Three deal with the Tungan Uprisings in Kansu and Shensi, and one with the Turki Uprisings in Sinkiang, during 1862-1884.

Tseng Yü-yü, a very staunch anti-Muslim Chinese official, who served in the military service in Northwestern provinces after the campaigns had ended, wrote this long article from a prejudiced viewpoint.

Though Islam and the Muslims are despised in this work, one is able to find useful references to the Governmental policy towards the Muslims at that period.

828 Tu Huan
杜環

Ching Hsing Chi
經行紀

"Record of Experience and Travels through the West".

Written ca. 765 A.D.

The author was secretary of Gen. Kao Hsien-chih who was defeated by the Abbasid General, Ziyad b. Salih in 751 in Talas. Tu Huan was captured by the Arabs, and after having stayed in Baghdad and other places for 12 years, he returned to China by sea. Then he wrote this book, which can only be found in T'ung Tien by Tu Yu, Item 829.

This is a first-hand report on the Islamic Middle East and Central Asia at the zenith of the Arabian Empire in the 8th century, written by a non-Muslim Chinese.

829 Tu Yu
杜佑

T'ung Tien
通典

"Encyclopaedia of Historical Records", from 2698 B.C. to 755 A.D.

Written ca. 760-770.

Shanghai, Commercial Press, 1935.

200 vols. in one big bk.

830 Tuan Chi
端己

Si-Pei Hui-Tso Ti Fan-Ch'ing Tou-Cheng
西北回族的反清鬥爭

"The Anti-Manchu Struggle by Northwest Muslim Minority".

Shanghai, Ssu Lien Ch'u-Pan Sheh, 1954.

Written from the Muslim point of view. It seems that the author is a Muslim who knows the anti-Manchu history of the Northwest Muslims very well.

Interesting to note that Tuan says: "Before their uprisings against the Manchus, Muslims in Kansu represented 70% of its population, and those in Shensi 30%, against the Hans."

831 Wang Ch'in-jo,
etc.

王欽若等

Ts'e Fu Yüan Kuei

冊府元龜

"Encyclopaedia of Historical Events". Completed 1015. Reprinted by Ch'eng Teh T'ang, 1,000 chs. 240 vols.

- a. Ch. 666, "Yezdgerd III, King of Persia, sent delegation to the Court of T'ang T'ai-tsung in 647 A.D."
- b. Ibid., "Firuz, son of Yezdgerd III, sent envoys to the Court of T'ang Kao-tsung in 661 A.D."
- c. Ch. 995, "Firuz came to China in 654 A.D. asking for help against the Arabs, but refused."

832 Wang Ching-chai

王靜齋

Chen Ching Hua-Yüan

真境花園

Trans. of "Rose Garden" by Sa'di Mushihaddin (1184-1263), a Persian philosopher. Peiping, Ch'ing-Chen Shu Pao Sheh, 1947. 200 pp.

The author, a Tientsin Ahung, was a very famous Muslim scholar of the first half of the 20th century. This and the following seven works are widely read by Chinese Muslims.

833

同上

Chih-Sheng Mohammed Shih-Lieh

至聖穆罕默德史料

"Brief History of the Holy Prophet Mohammed". Mason 30.

Appeared serially in the monthly magazine "Ming Teh Yüeh-K'an" in Tientsin before 1930.

834 一 同上

Chung-Ya Tzu-Tien

中亞字典

"Chinese-Arabic Dictionary".
Tientsin, 1929. 434 pp.

The first dictionary of this kind edited by a Chinese Muslim scholar.

835 一 同上

Hui Yeh Hsiung Pien Lu

回耶雄辯錄

"Record of Debate between Muslims and Christians".

Tientsin, 1914. 47 pp.

Mason 174.

Record of a debate which took place in India between a Christian missionary, Dr. Pfander, and a Muslim Mullah named Nai, in 1854; translated into Arabic and then into Chinese.

836 一 同上

Hui Yeh Pien Chen

回耶辨真

"The Debate between Islam and Christianity".
Peking, 1921. 116 pp. Mason 175.

Written by Raihemaitunla, Calcutta, translated into Chinese by Wang.

837 一 同上

Ku-Lan-Ching I Chiai

古蘭經譯解

"The Koran in Chinese with Commentary".
Peking, Chinese Muslim Progressive Society,
1932. 635 pp.

This is the third Chinese translation of the Koran. Two previous ones were translated by non-Muslims. See Items 667, 821.

838

一同上

Ku-Lan-Ching I Chiai

古蘭經譯解

"The Koran in Chinese with Commentary".
Chungking, Chinese Muslim Association, 1946.
844 pp.

This is the fifth translation of the Koran, but in fact the revision of his previous work of 1932. Considered to be the best translation before the appearance of "Kuo-Yü Ku-Lan-Ching" by Shih Tzu-chou in 1958.

839

一同上

Wei-Ka-Yeh

偉嘎業

"Wikaya" by Burhan al-Din Mahmud.
Tientsin, 1931-35. 2 vols. 498 pp.

See Mahmud, Burhan al-Din, Item 299.

840

Wang P'ü
王溥

T'ang Hui Yao

唐會要

"A Compilation of Records and Regulations of the T'ang Dynasty".
Compiled 961 A.D.
Shanghai, Commercial Press, 1936.
100 vols. in 16 bks. 1799 pp.

- a. Vol. 100, 1783-84, "P'ö-Ssu-Kuo", Persia.
- b. Vol. 100, 1789-90, "Ta-Shih-Kuo", Arabia.
- c. Vol. 100, 1795-97, "Tsa Lu", Miscellaneous.

Gives an official record regarding the system of T'ien-K'e-Han, Tamghaj Khan, in Central Asia.

841

Wang Tai-yü
王岱輿

Cheng Chiao Chen Ch'uan

正教真詮

"A True Explanation of the Correct Religion".
Written 1642. 2nd ed., 1801, in Canton.
2 vols., 558 pp.
Mason 10.

This book deals with the faith and doctrine of Islam in general, and is one of the earliest Chinese Muslim works now extant. The author was descendant of an Arab, a great scholar of both Chinese and Arabic literature.

Cf. Commercial Press, Who's Who in China, Item 681b.

842 同上

Ch'ing-Chen Ta-Hstleh

清真大學

"Islamic Great Learning".

Prefaced by Yang Tsan-hsun in 1852.

Chengt'u, 1876. Peking, 1918. 72 pp.

Mason 88.

Emphasizes the Unity and the Truth of God.

843 Wang Tseng-shan,

王曾善

Hstleh Wen-p'a,
etc.

薛文波等

Chung-Kuo Hui-Chiao Chin-Tung Fang-Wen-T'uan
Jih-Chi

中國回教近東訪問團日記

"Diary of the Chinese Muslim Near East Goodwill Mission", November 1937 to January 1939.
Chungking, Chung-Kuo Wen-Hua Fu-Wu-Shih,
1943. 557 pp., appendix 84 pp.

This book, covering the travels of nine Muslim countries in Asia and Africa, reveals the impressions of Chinese Muslims in the Muslim World during the 40's. The other members who joined in the writing were Hajji Yusuf Chang and Ma T'ien-ying.

This Chinese Muslim Mission is the first organization of this kind in the history of Chinese Islam.

844 Wei Yuan

魏源

Kuo-Ch'ao Kansu Tsai Cheng P'an-Hui Chi
國朝甘肅再征叛回紀

"Record of the Continued Operations against the Kansu Rebellious Muslims", HMCITL.
3, 1-6.

Concerns the Tungan uprisings during 1648-49 and 1781-83.

845 Wu Han
吳晗

Chu Yüan-chang Chuan
朱元璋傳

"Biography of the First Ming Emperor, Chu Yüan-chang".

Shanghai, San Lien Book Store, 1949.

Gives some notes on the life of Kuo Tzu-hsing, a famous revolutionary Muslim leader at the close of the Yüan Dynasty; the life of Queen Ma, wife of Chu Yüan-chang, a Muslim woman, and adopted daughter of Kuo Tzu-hsing; and on Ming's policy towards Muslims. See pp. 27-34, 37-38, 43, and 117.

845A Wu Shao-lin
吳紹璘

Sinkiang Kai Kuan
新疆概觀

"A General Outlook of Sinkiang".

Nanking, Jen Sheng Publishing House, 1933.

846 Wu Tzu-hsien
吳子先

Hsiu Chen Meng Yin
修真蒙引

"Elementary Introduction to the Cultivation of Islam".

Nanking, 1672. Prefaces dated 1780, 1842.

148 pp.

Mason 151.

Reviewed by C. F. Hogg, Item 227.

847 一同上

Kuei Chen Yao-Tao I I
歸真要道譯義

"Important Items Connected with Reverting to the Truth".

Nanking, 1672. Reprinted 1891. 4 vols.

Mason 197.

Translated from a book written by a Muslim sage of the Yüan Dynasty.

848 Yang Ching-hsiu
楊敬修

Ku-Lan T'ien-Ching Chai-Ts'ie
古蘭天經摘冊

"Extracts from the Koran".

1921. 244 pp.

Mason 120 and 194.

849 同上

Ssu Chiao Yao Kua
四教要括"A Compendium of the Four Religions".
Peking 1896. Reprinted 1908. 38 pp.
Mason 243.Buddhism, Christianity, Confucianism
and Islam are discussed comparatively.850 Yang Ch'ieh-su
楊却俗Fan-Kung Ti Chung-Kuo Hui-Chiao
反共的中國回教"The Anti-Communitic Chinese Islam".
Taipei, 1958. 72 pp.The author, a member of the Chinese
National Assembly, escaped from Red
China in 1958. His book reveals the
sufferings of the Muslims on the main-
land, and their anti-Communitic activi-
ties, as well as his own experience.851 Yang Hsuan-p'u
楊璇圃Hsiao-Hsueh Chiao-Tien K'o-Pen
小學教典課本"A Muslim TextBook for Primary Schools".
Peiping, 1925. 52 pp.
Mason 139b.852 Yang Ifang
楊一凡Chung-Kuo Fu-Chiao Ti Eh-Yün
中國佛教的厄運"The Distress of Chinese Buddhism".
Hongkong, Yu Lien Ch'u-Pan Sheh, 1955.
68 pp.Yang gives a clear outline of the attitude
and policy of Red China towards Buddhism,
as well as the sufferings of the Buddhists
on the mainland, during years 1950-54. His
second work, "Islam in China" in English,
Item 527, is also good.853 Yang Lien
楊鍊Si-Yü Yen-Chiu
西域研究"A Study of the Western Territory".
Shanghai, Commercial Press, 1931.
Trans. of Prof. Fujita's work.

853A Yani Wataru

A Study of the Treatment of the Mongols,
Chinese and Se-mus during the Yüan Dynasty.

See Ch'en Chieh, Item 656.

854 Yü Hai-t'ing
余海亭

Tsa Hsüeh Tse-Yao Chu-Chiai

雜學擇要註解

"Commentary on Selections from Miscellaneous
Learning".

Hsi-shu, 1882. 240 pp.

Mason 297.

Deals in detail with the rules of the
purifications and the worship, in both
Arabic and Chinese.

855 Yü Hao-chou
余浩洲

Chen Kung Fa Wei

真功發微

"True Acts of Merit Set Forth in Detail".
Reprinted 1884. 2 vols. 260 pp.

Mason 7.

On the doctrine and rules of Islam in
general.

855A Yü Teh-lin
玉德麟

Han-I Li-Pai Chen-Kuei

漢譯禮拜箴規

"Admonitions for Worship in Chinese".
1889. 72 pp.

Mason 124.

856 Yüan Shu
袁樞

T'ung-Chien Chi-Shih Pen-Me

通鑑紀事本末

"Synopsis of Chinese History from Warring
States, 403-221 B.C., to Five Dynasties, 907-
959 A.D.".

Completed during the reign of Sung Hsiao-
tsung (1163-1189).

Reprinted, Shanghai, Chung-Hua Publishing
House, 1955. 28 bks., 42 vols., 1502 pp.

Bk. 25, chuan 37a, pp. 1-25, "Rebellion
of Huang Ch'ao".

Huang Ch'ao was the rebel leader, who
slaughtered 120,000 Christians, Jews,

Muslims and Parsis in Canton in 878, as narrated by Ibn Wahab to Abu Zaid, an Arab traveller and writer of the 9th century.

Another reference to the Turki leader, Li K'e-yung of Sha-T'io, and his "Ya Chün", the "Black Raven Army", is also given.

857 Yueh K'e
岳珂

Ch'eng Shih
程史

Written in the 13th century, included in T'u Shu Chi Ch'eng 圖書集成.

Yüeh K'e was a grandson of the famous Generalissimo Yüeh Fei of the Sung Dynasty.

In this work, he gives a very clear account of the "Abu" families in Canton, the religion and the customs of these foreign Muslims, the Arabic calligraphy, and the "Su-tu-p'u", or the "Minaret of the famous Mosque of Holy Remembrance", from personal observations.

It is one of the best books dealing with Chinese Islam in Southeast China of the 13th century, written by a non-Muslim Chinese scholar.

Cf. Ch'en Yü-ch'ing, Item 660, note 15 on p. 70, and notes 20-24, 27-28, on pp. 135-140.

3. ADDENDA256A Cliffe, H. H.

Persia and the Ancient World.

See Arberry, Item 46a.673A Ch'ing Emperor Sheng-tsoMandate of Emperor K'ang-hsi, Wu'chang.
Reprinted by FCN, 11, 1937, p. 57.
Original in Chinese language, with English version.See Low, Item 285.843A Wang Tseng-shan

Fang-Nen Tzu-Yu Chung-Kuo Chi-Shih

訪問自由中國紀實

"Record of Visit to Free China" by Alsat
Erin Yalman, Editor of Vatan Daily, Turkey.
Taipei, Free China Review, 1957. 24 pp.

Notes on Taiwan Muslims, pp. 5-8.

853B Yeh Kung-ch'ao, George

Yeh Wai-Chang Fang-Nen Chung-Tung Kuai-Lai

葉外長訪問中東歸來

"Notes on the Return of Minister Yeh from
the Middle East".

Taipei, Information Bureau, 1957. 36 pp.

Compiled by the Information Bureau on behalf of Minister Yeh who made a touring trip to Iran, Iraq, Jordan, Lebanon and Saudi Arabia during November-December 1957. Gives some important notes on the Middle East situations and the cultural exchanges between China and some of these Muslim countries.

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III. GENERAL INDEX

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MAY 20 1961

Department of Oriental Language and Civilization
University of Chicago

May 24, 1961.

Mr. Philip J. McNiff,
Associate Librarian,
Harvard College Library,
Cambridge, Mass.

Dear Mr. McNiff:

In reply to your kind letter of May 15th, I am very glad to answer your request and happy to let you have a microfilm copy of my thesis, for your Middle East program, from the McGill University Library.

I like to take the opportunity to point out that an error was made on page 176 of my thesis, item no. 857, which is:

Ch'eng Shih,

程史

but should be corrected to: Ying Shih 程史. May I ask you please, when you write McGill University, — request them to make the correction before making the microfilm copy.

I am planning to write an addendum within this year to cover the works, which, due to the time limit of submission of my thesis last Spring, were not included therein. When it is completed, I shall let you have a copy.

Yours sincerely,

Hajji Yusuf Chang
Hajji Yusuf Chang