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# DIE FRAU

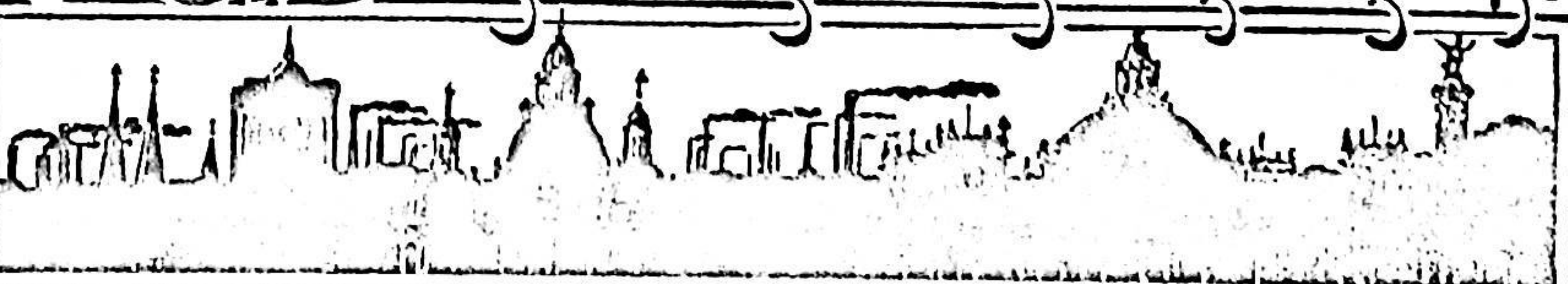
Monatsschrift

für das **gesamte Frauenleben**  
unserer Zeit.

Herausgegeben von **Helene Lange.**

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# THE CHINA REVIEW.

## MANCHU RELATIONS WITH TURKESTAN.

### THE EMPEROR K' IEN-LUNG'S CONQUEST OF KASHGARIA.

The Hwei Pu, or Mahomedan tribes of Kashgaria, are what used to be called 2,000 years ago the '36 city States,' as distinguished from the 'nomad States' north of the T'ien Shan. The T'ien Shan run east to Hami; and the Ili road through Urumtsai, crossing the mountains at either Hami or Turfan, is the Great Road. The Ili road by Ush and Aksu, across the Ioy Range, is the Short Road. The melted snows run in numerous streams from the southern slopes of these ranges, and converge at Lob Nor or the P'u-ch'ang Sea, which is also the concealed source of the Yellow River. The numerous Mussulman cities and villages are the modern representatives of the petty States of the Han period, which often numbered only a few thousand souls and a few hundred warriors; and these were what the Dzungars conquered 200 years ago. The ancient road lay through the Yüeh-men and Yang Kwan Passes, (both in modern Tun-hwang district), to I-wu (Hami), avoiding the White Dragon Heaps (Great Gobi), past Shen-shen or Lou-lan (Pidjan), to Anterior\* KÜ-shi (Turfan), where the Hans kept an outpost,—the Kiao-ho of the T'ang, and the Ho

\* N.B.—Urumtsai is the Ulterior KÜ-shi.

Chou of the Ming dynasty. Thence, again, south-west, past Wei-sü 危須, 7290 li from Si-an, Yen'ki (or Harashar), to the Ulei City of the Hans (Korla); thence to Lun T'ni (Bukur), past Kwei-tsz (Kuche 車爾楚), the An-si pro-consulate of the T'angs, northward past Sairim, Bai (west of which was the Ku-meh State of the Hans), to Aksu (the Han Wên-suh State). Thence three roads branch off: the northern goes to Ush (the Han Wei-t'ou 尉頭), north-west of which are the Buruts; another, south-west, leads to Yarkand (the Han Sokü), and thence across the Royal River 王河 to Khoten. Finally, a third road runs west along the Ulan River to Kashgar (the ancient Su-leh). Other small States north-west of these such as Sun-hiu 循休, Kuan-tuh 捐毒, Bando 盤陀, &c., are now for the most part represented by the modern Burut States bordering on Kashgaria. All the small States to the south-west, such as the K'ü-leh 渠勒, Tsing-talleh 精絕, Jung-oh'ou 戎囑, and Siao Yüan 小宛, have all disappeared, having probably been swai'owed up by the Shifting Sands of the Har Hai Desert, like the city of Kolauloka 葛勞落迦.

Previous to the T'ang dynasty these States were Buddhist. Mahometanism was then introduced, and reached its acme under Kublai. Thenceforward the parent

State of Islamism was known as T'ien-fang 天方, and several thousand *li* farther west were the States of Bagdad and Mecca, where at the beginning of the T'ang dynasty their king Mahomed was born. He subdued and converted to Islamism all the states of Turkestan, completely sweeping Buddhism away. West of the Onion Range he is revered as Prophet, or, in the language of Islam, *behanbar*. Twenty-sixth in descent from him was Mahmoud, who towards the close of the Ming dynasty (A. D. 1644) crossed the Onion Range from Bagdad 黑德 with his brothers, and removed to Kashgar. He was the first Mussulman chief in Kashgaria, and progenitor of the brothers Khodjidjan 霍集占. The old Khans of these peoples were descendants of Genghis' second brother Khassar Dai 哈薩達. When Mahmoud appeared from the west, the tribes forsook their old Khans in his favour, and the Oelots, who were just then becoming powerful, removed the old Khans' families north of the T'ien Shan, the Cossacks and Mussulmans becoming subject to them. The Cossacks, being nomads, only paid tribute in horses, but Oelot *angki* were set over the Mussulman towns, which had to contribute labour and taxes, besides sending hostages to Ili. After Galdan's defeat in 1696, Abdul Schid, one of the hostages, took refuge in China. The Emperor received him kindly, and sent him back to Yarkand. This man was grandfather of the brethren Khodjidjan. Galdan Ts'á-ling imprisoned his son Mahomet, and made Mahomet's two sons Bontun and Khodjidjan (known also as the Greater and Lesser Khodjom) vassal chiefs, (paying taxes), over several thousand Mussulman cultivators. In 1755, after the conquest of Ili, the elder Khodjom was again sent back to Yarkand, while the younger Khodjom was kept at Ili to manage the Mussulmans there. When Amu-sans revolted, the younger Khodjom assisted him against the Imperialist *daijia*, and fled when Ili was conquered for the second

time a year or so later. The elder Khodjom counselled subjection to China, but the younger, whose conscience, too, was weak, disliked the idea of going to Peking as a hostage, and of continuing indefinitely that slavish subordination to China which his tribe had formerly accepted towards the now crushed Oelots. This view prevailed, and having summoned the *begs* and *akhoonds* to a council, he declared himself Badur Khan, and called upon the *aimans* of all the towns to prepare for war. All obeyed except Otei and others, the *Akim begs* of Kuohe, Bai, and Aksu, who fled to Ili dreading alike young Khodjom's cruelty and Chinese vengeance. The Chinese general Chaohwei sent them, with Imindu's force of 2,000 men mostly Oelots, to collect rents at Kuohe, but as young Khodjom's general Abdul had occupied that place, the Mussulmans and Oelots left Imindu and his hundred Manchus in the lurch. Chaohwei having his hands full with the Oelots, Yarkhashan was sent from Turfan with 10,000 Manchus and Chinese against Kuohe in 1758. The three chiefs accompanied him.

The two Khodjoms advanced with about the same number of men to the rescue, but were defeated with a loss of half their force. The brothers with their remaining forces then shut themselves up in Kuohe. Otei, (fugitive *akim beg* of Kuohe), advised the Chinese to plant ambushes so as to cut off the Khodjoms, should they attempt escape by either of the two roads, i.e. the ford west of the city, or the pass leading to Aksu north. Yarkhashan foolishly neglected these precautions, and the enemy escaped with 400 cavalry by the north road, cutting the bridge over the Oken River 渭干河. The Chinese artillery could make no impression on the walls of Kuohe, which were ingeniously made of sand and willow branches. They attempted a mine, but the enemy countermined and burnt 600 Chinese alive in the tunnel, and made a second successful sortie. The civil population now surrendered. The Emperor ordered the ex-

execution of all the unsuccessful generals, and sent Chaohwei to the spot. The two Khodjoms meanwhile had unsuccessfully tried to take refuge in Aksu (whose *beg* Gokis had already been ennobled for surrendering the Oelot Dawachi) and Ush. The elder fled to Kashgar, and the younger to Yarkand. Chaohwei sent Otel to gain over Khotens and took Gokis with him to Yarkand. The enemy was defeated in a few skirmishes outside Yarkand, but the Chinese had not sufficient troops to take the city by storm, and therefore entrenched themselves across the river at the east corner of the city. The local name for the Kashgar River is the *Ulan* or 'Red' Water, and for the Yarkand River *Kara* or 'Black' Water. 'Water' is *usu*. Chaohwei detached a force of 800 men to guard the Kashgar road, and crossed the river himself, south, with 1,000 horsemen, in order to capture the enemy's flocks at the Yingki P'an mountains. The bridge gave way after 400 men had crossed, and at that moment the enemy sallied forth with 5,000 cavalry, supported by 10,000 infantry. Very few of the gallant 400 succeeded in fighting their way through the enemy and swimming back to camp. Chaohwei had two horses shot under him. The enemy now assumed the offensive, and kept up such a harassing attack on the Chinese camp that Chaohwei had to send to Aksu for assistance. Just then the Buruts commenced to plunder Kashgar, and the Chinese to attack it at the same time. The elder Khodjom, thinking the two nations were acting in concert, sued for peace, but Chaohwei would hear of nothing but the surrender of Khodjidjan. Meanwhile the Emperor had voluntarily sent 2,000 Solons and Chakhars to reinforce the Ili and Kashgar armies, and Futeh 富德, hearing at Ili of Chaohwei's straits, added thereto 1,000 of his own soldiers, and came to the rescue in mid-winter. He encountered the enemy in such numbers, however, between Khurman and the Yarkand River, that he was unable to get within 300 *li* of the

besieged camp. At this moment Alikun, general at Barkul, who had been ordered to cooperate, put in an appearance with 600 soldiers, 2,000 horses, and 1,000 camels; and Ailanga, who had been detached by Chaohwei to Kashgar, turned up at the same time. The three relieving armies now advanced at once upon the besiegers, and the besieged, hearing the joyful news, made a successful sortie, and drove the enemy into Yarkand. The Chinese army now returned to Aksu. Next year Khoten was relieved, and a march was made upon Kashgar and Yarkand in two columns of 15,000 men each, one starting from Ush under Chaohwei, and the other from Khoten under Futeh. The two Khodjom, already impressed by the bravery of the 400 cavalry and 3,000 men who had stood out so long against such odds, hearing of the large armies which were marching against them, evacuated Kashgar and Yarkand, and fled west across the Onion Range. Though the half million or so of inhabitants were loyal to the Khodjom family, yet the younger Khodjom was so cruel and rapacious that he could only depend upon the cultivators he had brought with him from Ili and the few Oelots who had joined him, and only two Khans joined the brothers in their flight to Badakshan. The Wakan 斡罕 people refused to receive them. The Manchu general Mingjui\* pursued them to the Khoaku Pass in the Onion Range,—the Black Dragon Pool, or Anoudah (Anavadata)† of Buddhist scripture, locally called Kara-nor. Later on 4,000 Chinese cavalry pursued the enemy still further to Mount Orohu 阿爾楚. Abdul and a thousand men fell in a carefully planned mountain fight. The Chinese pushed on three days further to the Isir-Kul River on the Badakshan frontier,—the Khoshohuk Pass. The elder Khodjom secured the line of retreat for his family west, whilst the younger with 10,000 men held the mountains to the north-east. Otel

\* Later on distinguished in Burmah.  
† Kara-Kul.

and Gokis were now ordered to show a Mussulman flag and call upon the enemy to surrender. In spite of young Khodjom's trying to prevent them by cutting them down, 12,000 of his followers surrendered, and the two Khodjoms with their families and a few hundred faithful retainers escaped into Badakshan. Now young Khodjom had already had designs on Badakshan, and the Khan of that country opposed him at the Alkhunchu 阿爾渾楚 Pass, defeated the brothers, and sent their heads to the Chinese. The body of young Khodjom's son 波羅尼都 (which had been stolen), with his wife and family, were handed over in 1763. [This seems a misprint. Boronitu seems to have escaped with his father's body]. Chaohwei had already been made a duke for his gallant resistance at Yarkand; he now received further distinguished honours, whilst Futeh was made a marquess. Gokis, Otei, &c. together with the whole army, were suitably rewarded. The victory was recorded on stone in Confucius' temple, and commemorative tablets were set up on the battle sites. The victorious army was met by the Emperor outside the Peking walls, and covered with every honour. The Buruts, Andijans, Wakan, Badakshan, Belur, and Aiwukan (Affghans), all sent envoys to Court, and a Chinese *Amban* was established at Kashgar with captains in charge of the chief cities. The four Western are Kashgar, Yarkand, Yengishar, and Khoten. The four eastern Ush, Aksu, Kuche and Pidjan, or with Hami, Kharashar, and Turfan, eleven in all, each with from six to a dozen townships governed by an *akim beg* under it, but without power over life and death. The short service soldiers for service in the four western cities were drafted from An-si and the northern road. A mint was established at Aksu where the red Yarkand copper was coined into cash circulating concurrently with the old *pur* at the rate of ten Chinese cash to one *pur*. The Mussulmans count 50 cash as one

*denke*, and a  $4\frac{1}{2}$  peoul sack of rice as one *padma*. The Oelots ground 40,898 *padma* out of Kashgar every year, with taxes in proportion. The commuted taxes of Yarkand reached in money 100,000 *denke*; other cities in proportion; besides occasional drafts of women and cattle; hence the Mussulmans had caves and all sorts of devices for hiding away their stores. Though the taxes were lighter on the return of the two Khodjom, the demands for military needs were just as harassing. China contented herself with a tax of five per cent. Kashgar and Yarkand are the only marts where foreigners trade. Khoten, however, produces excellent mountain and river jade; and since the Chinese conquest, the Yarkand River has too; there is also Mirdai Mountain, 400 from Yarkand, which produces jade, accessible only on yak-back. It is hurled down in blocks, cut with a Dzungar saw, and finished by Hindostan labour. In 1780 this mountain was closed in consequence of the discovery that the Manchu Resident was engaged in the trade. Several enormous blocks of it are still at Harashar, but the Emperor declined to sanction the expense of carting them to Peking. The gold mines of Tarbagatai are also very valuable.

Mahmoud lived about 1,000 years after the first of his race Paikhanbar. In 1646 the old Mongol Khans Babai, Abdul, and Sultan, still reigned at Hami, Yarkand, and Turfan; but Yarkand Khan was the chief; all sent tribute in his name. In 1686 he styled himself Suliman, descendant of Genghis, so that the Mussulmans could not then have come. After the Dzungar conquest of Kashgaria, the tribute ceased, and in 1755, after the Chinese conquest of Dzungaria, Kalsur of Turfan was the only Mongol Khan left, and even he had moved to Kharashar. The Mongol Khans were not ejected by the Mussulman priests, but taken away by the Dzungars, who also took the Mussulman elders to Ill, so that the Khodjidjan family never really con-

quered Kashgaria, but only enjoyed an ephemeral rule there. Moreover Paikhanbar's descendants spread themselves in all directions, and the Kashgar Khodjoms were only one side branch; nor did the two Kashgar Khodjoms leave any mark in Kashgaria. The rest of their followers fled to Indostan, but Aiukhan [Affghanistan] declared war, and destroyed it, so that the rest of the elder Khodjom's followers went to Wakan. In Tao-kwang's reign (1820-1850), they again took the four western cities.

MISCELLANEOUS EVENTS IN THE WEN TERRITORY DURING K' IEN-LUNG'S REIGN.

The Turguts (one of the four Oelot hordes) had their first intercourse with China under Ayuki Khan\* in K'ang-hi's reign. Ayuki's great grandfather Khogol 和鄂勒 (Bell's Chorlok) had been driven by rival tribes to take refuge in Russian territory. The Khoits thereupon occupied the former Turgut pastures of Tarbagatai, and Ayuki returned from Russia as their Khan. His daughter married Ts'ò-wang, who coaxed Ayuki's son Sanchab 散札布 with 15,000 tents to Ili, after which he drove Sanchab to Russia, and would not permit him to have intercourse either with China, or Tibet. However, in 1713 the Emperor K'ang-hi managed to communicate with him through Russia.† The Russians, who are a people living in cities, when they received the nomad Turguts, allotted them an extensive border territory around the Great Daghiz Marsh, otherwise known as Maryotte 瑪伊托? They had the Taurians, Russians, and Cossacks [Kirghis] on their west, north, and south, respectively; and occupied both banks of the Irtysh. Down to Ayuki's grandson, Usiba, 烏錫巴, their Khans held court on the south bank, whilst their *daidjis*‡ and *otoks* were

quartered on the north bank. Thus for over a century they thrived in peace, with over 100,000 tents on each side of the river; and thus they lived when, in 1757-8, Kienlung made a clean sweep of Ili,—known as the New Turguts. During K'ang-hi's reign the Chagan Khan [white Czar] of Russia had made levies upon the Turguts during his war against Sweden, 西費雅, but the Turguts proved poor fighters. Just when the Chinese appeared, the K'eu-k'ên 叩肯 (? Catherine the second) Khan was levying again for the war in *Tausia*, in which many thousands of Turguts perished. Disgusted with this, they lent a ready ear to their kinsman Sheleng 舍楞 who had fled thither from China's vengeance. Usiba therefore arranged with all the *tsaisangs* north of the river to join him when the river should have frozen, and make for Ili. That year the river did not happen to freeze, so that Usiba with the 160,000 or so of people south of the Irtysh started alone, destroying four Russian frontier towns and getting over the frontier before the Russians could overtake him. The Cossacks resisted his proposed march through their country with all their might, so that he had to try the Buruts, who so harassed his march and deprived him so much of his cattle and baggage wealth, that he had to work his way along the no-man's land or desolate Gobi frontier. After suffering terrible privations, about 70,000 of them arrived, in a terribly emaciated state, late next summer, before the Ili outposts.\* The Tartar-general ordered his men out to prevent a violation of the frontier whilst explanations were being exchanged. After a long consultation with his *daidjis*, Usiba said that he and his people were sick of Russia, and yearned for their old ways and religion. When this was represented to the Emperor, the question of Shâidug's† presence came

\* Bell's Ayuka Khan.

† Tullshin was the envoy. The Khonkor Khan mentioned by him is, the 'drinker of blood' or the Sultan of Turkey.

‡ Bell's *taysha*.

\* Huc says, the Turgut migration under 'Abucha' took place in 1770. Rémusat calls him 'Ouboucha.'

† This is the Cherseng mentioned by Timkouski.

forward, as he had deceived China, and made off with 2,000 men to the Russian Turguts. His Majesty, however, argued that the Russians had put themselves in the wrong by refusing to give him up, and pardoned him. The refugees were liberally supplied with tents, tea, clothes, cattle, and quartered in the region of Kharashar\* 哈拉沙. In gratitude they offered their watches, guns, clocks, jewels, and other things they had obtained in Russia. They established their capital at Julduz 著勒士斯 and cultivated both rich banks of the Haidu River. The Russians placed other tribes in the vast area thus vacated, and the Four Weirads were once more Chinese, as under the Mongol dynasty of Yüan. In 1764 a revolt took place at Ush, which is 1,000 li north-west of Kuche,† and a great Mussulman centre. Gokhis, 霍吉斯, *akim bey* of Ush, had been made a prince as a reward for surrendering Dawa-chi after the conquest of Dzungaria; but his loyalty was thought to be wavering when the two Khodjom's revolted. He was therefore ordered to Peking, and Abdullah, 阿布都拉, *beg* of Hami, was appointed to replace him. Abdullah and his Hami clique turned out rapacious oppressors, and the Manchu Resident was a dissolute idler. Both of them were killed in a revolt which broke out in consequence of their heartless behaviour. Pentakhai, Resident at Aksu, hastened to the rescue with 500 men. The majority of the people of Ush were loyally disposed; but in consequence of Pentakhai's violent demonstrations they refused to admit him, joined the insurgents under Allah Bud, and drove Pentakhai off. The Kuche, Kashgar, and Ili Residents now laid siege to Ush, but the whole country was now in a blaze of revolt, and the Mahomedans sought assistance from Kokand and the Burata. Meanwhile Yeim, wife of Otei, *akim bey* of Yarkand, happened to be at

\* Bunsdell says they were quartered on the Kungess and Tekess, where they numbered 16,000 in 1876.

† Williams' map is defective here.

Kuche with her son Osman, and she rode with him off to Yarkand in five days and nights, summoned all the *akhonds* and *aimens* to a feast, made them drunk, stowed away their arms, and had their horses driven off to a mountain morass, 100 li away. Her son Osman proceeded to the rescue towards Ush with a body of Mussulman soldiers. The *beg* Anayar also succeeded in preventing an outbreak at Kuche. The Mussulman chief of Aksu, Shetiparzal, who was at Suh Chou on his way to Peking, rode back in seven days and nights, and arrived in time to prevent an outbreak. Batunbu, the envoy sent to Kokand, was arrested and surrendered by the Burata. After a siege of several months Ush surrendered, and over 10,000 of the population were removed to Ili. A number of wholesome reforms were introduced, and things went on well for three years, until the Ch'ang-kih 昌吉 revolt broke out. Ch'ang-kih, Fou-k'ang, and Sui-lai were the three districts under Tih-hwa Chou (Urumtsi), in which, besides the military, Mussulman, and civil Chinese colony tenures, there were the vagrant or exiled criminal tenures. In 1767 a revolt broke out at a feast given by the authorities to the vagrants of Ch'ang-kih, owing to liberties having been taken with their women. The Urumtsi authorities were on their guard, and when the mob appeared there, they were driven towards Manas,\* and massacred between the mountains and the Lake.

#### REMARKS ON THE EMPEROR K' IEN-LUNG'S SUBJECTION OF WESTERN ASIA.

The 'southern road' of the Han History led across the Onion Range to Ta Yüeh-ti and An-sih [Bactria and Parthia]; the 'northern road' across the same range to Ta Uan, K'ang-kü, Yen-k'i,† &c. All the above had settled populations, with cities,

\* Manas was the scene of another great massacre in 1877.

† Yen-k'i, or Harashar, is on the eastern side, however.



differing in customs from the nomad Hiung-nu and Wu-sun. The T'ien Shan is the line within the New Territory which divides the Mussulmans from the Dzungars, as the Onion Range is the line beyond the New Territory of China which separates it from the merely vassal States west of it. These are of two classes. The Cossacks [Kirghis] continuing the line of the northern road north-west; and the Buruts continuing the line of the southern road south-west. Though nomads, they differ alike from Dzungars, Mussulmans, and Mongols. Again, across the Onion Range, there are the Andjans 安集延 in the north-west and Badakshan with the Affghans in the south-west; all Mussulmans, with cities; but without cantonal or prefectural divisions, such as have the Mussulmans to the east of the range. China had no wish to play the suzerain over nations beyond the ken of her influence; yet the overthrow of Amusana, the Oelot [Kalmuck], caused the Cossacks to make advances, just as the overthrow of the Khodjoni 和卓木 caused the Buruts, &c., to make advances.

The Wu-sun\* of 2,000 years ago were the nomads to the north of the T'ien Shan: south of the range were the '36 city States.' The T'ang dynasty had establishments at Peh-t'ing [Urumtsi] and An-si†, so that the division into north and south is not new, and the south has always been under the influence of the more powerful north. Yet even their relations with China have been fitful and uncertain, not to speak of the States beyond the Onion Range. The Manchu *Western Asia Researches* shews that Ili is the old Wu-sun country, whilst Kashgar and Yarkand are the old Su-leh and Kao-ch'e† States. North of these the

\* Ransdell's 'Usnim driven by the Huns to Ili.'

† The An-si Pro-consul was first stationed at Si Ohou (Turfan); then at Kao-ch'ang (Kharabodjo); then at Kwei-tsz (Kuche). He had the four sub-commands of Su-leh, (Kashgar), T'ien-sha (Khoten), Yen-K'i (Harashar), and Kwei-tsz under his supreme control.

‡ This identification of Kao-ch'e is novel.

Cossacks occupy the old K'ang-kü, whilst the Andijans occupy the ancient Ta Yan. South of them the Buruts occupy the ancient Sü-n-hiu, and K'üen-tuh country.\* Badakshan is the ancient Yacha [or K'üen-yü-mo†]. The Affghans‡ are the ancient Ta Yüeh-ti. The tribute and trade of all these have been fitful and irregular.

The single tribe of Anterior Cossacks, are north-west of the Dzungars. The two tribes of Ulterior Cossacks are west of the Dzungars. All three hordes have Russia to the north; they are 1,000 li north of Ili and west of Tarbagatai. The eastern tribe is called Ordu Yusü, and covers an area of 1,000 li east and west, and 600 li north and south. On the north-west frontier is the River Ish,|| but this part is so bitterly cold that the Khan only goes there in the summer. At other times they wander about in search of pasture. Their habits and writing are something like those of the Dzungars, but their language differs somewhat. In 1736, after the conquest of Dzungaria by Amusana and after Amusana's subsequent rebellion, he fled to the Cossacks, and persuaded their Khan Aburai to join him at Kurat 庫爾 with 4,000 cavalry under the *Khoji* Burken; he himself, with 1,000 more, awaiting Amusana at the foot of the Khawarak Mountains 毫阿臘克. The Manchu generals defeated the *Khoji's* vanguard of 2,000 men at Mount Yarla 雅爾臘, captured the leader Churuk, and then defeated the rearguard of 2,000 men. Our northern column defeated Aburai at Mount Khaeharak 毫沙臘克, and captured his general Chawash, penetrating as far as Aburai's tents on the River Ish. The cap-

\* 循休; 捐毒 is elsewhere said to be the pronunciation of 身毒.

† This sound may be intended for Kharism; the Concordance says that 權於摩 is the old 烏托.

‡ Probably meaning topographically.

§ Perhaps Bell's Kossatshy Orda.

|| 什伊? Sir Daria? Ishim.

tured chiefs were released on their promising to give Amusana up; but he was too sharp for them. The Manchu generals Chaohwei and Futch the next year again penetrated far into Aburai's country, on which he apologised, sent some fine horses, and vowed to capture Amusana for us. Amusana, however, escaped to Russia, but his followers were surrendered, and broken with 30,000 Cossacks sued for terms of peace. He was ordered to sit facing east, whilst the General Chaohwei faced south, and gave him some of the sacrificial beast\* to eat, (the Cossack and Mussulman custom is to eat only after breaking the fast† which they vow to observe).‡ and made him swear allegiance to the Emperor. Trade was allowed after this at Urumtsi with yearly tribute.

The Cossacks have three *Yus* i.e. hordes or tribes, just as the Dzungars had four *weirads*. The eastern Cossacks were the Ordu (urta) *Yus* 王斯 or Iuz; the two western were the Chicut (Kichik) *Yus* and Ula (Ulugh) *Yus*, otherwise called the 'central' and 'western most' tribes; the last again, also called the Tash Kand, 塔什干 was on the brink of war with the central, until Aburai's messenger and our messenger rode alone into their midst and composed their differences. Futch had pursued the Oelots as far as the western Cossack city Mangkei 莽格特 (Mankent). Their country borders on the Dzungars to the south-east and on the Buruts, Andijans and Nam kand or 納木干 Namaghan on the south. South-west (sic), 600 li beyond (sic) Tashkand, in the Higher Onion Range is Kara-Kul, the Anavadata of Buddhism,—the 'Dragon Pool,' on the summit of the K'un-lun Range. In the north of the extensive steppe between the Rivers Khashas and Sirkha 哈沙斯 錫爾哈 is the great Dughis marsh,

\* Pork?

† Abstinence from pork.

‡ Bell says the Kara Kalpachs were Mussulmans.

N.B. The sounds of all the above Kirghis names are mere guess-work.

騰吉斯 Lake Baikal, and there is yet north a tribe bordering on Russia which has never yet had communication with China. There are five cities on the banks of the river. The eastern tribe [of Cossacks] occupy the ancient K'ang-kü, north-west of the [ancient] Wu-sun, west of the [ancient] Hing-nu, and east of the [ancient] Ta Yan; hence we find that they shift their tents with the weather, just as the King of K'ang-kü used to move about summer and winter. On the other hand, the western [Cossacks] have cities, which causes some to identify them with Tallan, on the ground that the five K'ang-kü Kinglets with their cities formed the northern border of Ta Yan.

Of the fifteen Burut [Highland Kirghia]\* tribes, five form the eastern and ten the western Buruts. The former are north of the T'ien Shan, south-west of the Dzungars, near the Onion Range, 1,400 li from Ill. Their tribal chiefs are called *otoks* 鄂托克. Their pastures were originally around the Temerdn 特泊穆圖 Sea [Issik Kul] but the Dzungars drove them west to the Andijan country, from which they returned only after our conquest of Ill. In 1738, General Chaohwei drove the surviving Oelots as far as the Burut frontier, and ordered the two *otoks* of the Sayak and Salabakast tribes to elect as chief the venerable Mamuk Khuli, who was so fat that his belly touched the ground when he squatted, and who therefore could not move actively. He was immensely impressed by our martial qualities, and the two *otoks* of the Khosoh'n and K'it'ai were next gained over, with 2,000 tents in all, and finally the *otok* of Salou with 5,000 more tents; the whole five then sent envoys to Peking. The ten western tribes are south of the T'ien Shan, and 300 li north-west of Kashgar whence the road leads by way of Osh 鄂什, near Andijan, over the Onion Range. There are over 200,000 souls in all,

\* Howorth says 'Black or Proper Kirghis.'

each tribe containing from 200 to 1,300 tents. The Etekena tribe is the chief, (like the Sz-tsz tribe is chief amongst the Mongols), though all of them pasture together, and resemble the Eastern Burut tribes in every respect. When our general passed through their country in 1769, Achipl, chief of the Etekena, handed in an address comparing the Emperor for goodness to the 'Sulaiman Buddha,' for power to the 'Iskander' [Alexander] of ancient times, and for bravery to 'Roustan' [Rustam], (all three being ancient Mussulman Khans of a high order, just as we in China say 'Yao, Shun, Yu, T'ang,' &c.) He went on to say that the whole of the 200,000 souls east of the Pukhar 布哈爾 [Bukhara] declared themselves slaves of China, but begged to be excused from going there, on account of small-pox being, so far, quite unknown to them. The Buruts are Mussulmans, and do not believe in the Yellow Faith, but they are nomads like the Oelots whom they somewhat resemble in intractability. Their eastern tribes are on the western fringe of the [ancient] Wu-sun,— what were once the people of the King of Siak.\* The western tribes have the Onion Range on the south, and border on Su-leh [Kashgar] in their eastern parts, [the ancient] Sü-hiu and Küen-tuh, or the greater and Lesser Pot-lüt† of the T'ang dynasty. They occupy the western slopes of the Onion Range.

Aokan 敖罕 is a Mussulman State west of the Onion Range; it has four cities, all on level ground, and Aokan, Haokhan, or Khokhan 浩 or 霍 is the westernmost, and the seat of government; the easternmost is Andijan, bordering on the Buruts,‡

\* 塞王種. Chang K'eng relates how the Yüeh-ti drove him far south and occupied his territory, which seems to have been called Siak-wang (so pronounced).

† 勃律 said to be north of Kashmir. See also Bretschneider.

‡ There is a very interesting account of Kokand in Schuyler's *Turkestan*.

and distant 500 li from Kashgar; 180 li west of Andijan there is a city of over 20,000 households called Margalan; west, again, 80 li is Namkhan\*, Namch'ien or Naiman, with over 10,000 households; and finally, 80 more li west, Kokand with 30,000; all on the south bank of the Narin River. All four cities have *begs*, but the Erdeni of Kokand‡ is the chief. Then there are Tashkend and other cities, under three *Khaja* subject to Kokand; hence the name 'eight cities of Kokand'; but Tashkend is Cossack, and really not quite a belonging of Kokand. West again is Bokhara 布哈爾, its hereditary enemy. The habits of Kokand are like those of the Mussulman States of Kashgaria, but the people are fiercer and braver. In 1759, when our army was in pursuit of Khodjidjan, the Andijans would not receive him, and when we touched Kokand territory, as we were securing the good-will of the Buruts, the Erdeni invited our lieutenant inside his city, entertained him, and made enquiries about China. His letter praised our general as being as brave as Dalai Chamsid, 達賽札木西特, and he sent horses to the king, which however, did not 'sweat blood' [as the ancient Ta Yan horses did]. Afterwards, when the brothers Khodjidjan were killed in Badakshan, one of their two sons Boronitu, or Puratun, escaped to Kokand (the elder was subsequently sent prisoner to Peking). The facts that the Kokandese and Andijans are good merchants and fighters, as the Ta Yan people were, agree with the facts that the latter ancient people were tillers, lived in cities, and that their country lay over the Onion Range, west of Su-leh or Kashgar.

Badakshan is a Mussulman State southwest of the Onion Range, commanding its western passes, a thousand li or more from

\* Namaghan.

† Mong.—'treasure' (Mayers).

‡ All this is confirmed by Raudsdell, whose account would derive the Erdeni or Yardana through Abdul Rahman and Abdul Karim from Shah Ruke.

Yarkand, and reaching to the River Iasir\* in the north-west. It has a city commanding the mountain approaches, and a population of over 100,000. In 1759 the brothers Khodjidjan pretended that they wished to pass through on a pilgrimage to Mecca, and proceeded to plunder the country. The King, Sultan Shah, thereupon arrested Boronitu, and surrounded Khodjidjan at the Alkhunchut† Pass, captured him, and shut him up in the *Ch'ai chap*‡ or 'prison.' Just then our general Futeh advanced with his force to the city of Wakan 瓦漢, and demanded the prisoners. Sultan Shah was afraid to incur the odium of surrendering men who, like himself, were descendants of Paikhanbar; but afterwards Khodjidjan secretly leagued with the envoy of Tarbas 塔爾巴斯, to attack Badakshan, and as Hindostan was also putting an army in motion in order to kidnap Khodjidjan, Sultan Shah yielded to our pressure, removed the brothers Khodjidjan to Mish 密室, and slew them. He then brought in their heads, and offered submission with over 100,000 families of his own and 30,000 of Belur 博羅爾. (The History of Turkestan, date A.D. 1777, says that Badakshan took all Khodjidjan's treasure, and was conquered by Timur Shah, who was again conquered by Kokand; but the official History of the Barbarians, which recounts events up to A.D. 1875, only says that Badakshan continued to send tribute, and says nothing of her defeat. Hindostan wished to attack her but was conquered by the Affghans; so that the History of Turkestan is probably wrong, especially as it contains no mention of the Affghan State, and confuses Achmet Shah (of the Affghan) with the State of Timur Shah. Most of the accounts of the States west of the Onion Range are mere gossip. The Han History says that Yadsa was 1,300 li south-west of Pi-shan 皮山 (west of Khoten), which is

just the distance from Khoten to Badakshan. Its situation, with the river encircling the seat of government on the east side, as it lies surrounded by mountains south of the Onion Range, the banks forming the Huan-tu 縣度 Defile, identifies it with Yadsa or the habanda 渴 or 竭盤陀 of the T'ang History, which was 600 li south-west of Kashgar.

Affghanistan 愛烏罕 is west of Badakshan and is also a considerable Musulman State. It has three great cities, Kia-pin [Cant. Kapèn, Cabool], K'andakha [Kandahar]; and Mèh-sha-dò [Meshed]. Cabool is surrounded on three sides by mountains, and Kandahar on all four. The Khan lives at Meshed which formerly belonged to the I-lan tribe [Iran or Persia], but was annexed by the Affghans. The three cities are twenty journeys apart. On the north Affghanistan is bounded by Bokhara, and on the south by Hindostan and (*sic*) Badakshan. It has 15,000 fighting soldiers armed with muskets, spears, swords, &c., but no bows and arrows. The Affghans are agriculturists but no traders. Since their conquest of Hindostan they have been distinguished for their gold embroidery, cut gems, &c. When the Khan of Badakshan slew Khodjidjan, Affghanistan and Hindostan both demanded explanations, but when Badakshan explained his treason towards China, Affghanistan joined Badakshan against Hindostan, and sent tribute to China in 1762. This is the ancient Ta (Ylèh ti) territory and west are the Mecca 墨克 and other tribes—the progenitors of Islamism, separated by a desert. Beyond this is the sea and south the tribe of Sz-pu 思布? Ispahan. Beyond this again is also the sea, and hereabouts are the An-sih [Parthia], and T'iao-chi [Babylonia] of old; but the sea is what the Europeans call the Mediterranean; it is not the Atlantic. Cashmir, the ancient Ki-pin &c., belongs to Affghanistan, only to trade with, but do not send tribute to China. Bokhara conquered Kokand in the year 1841.

\* ? Oxus.

† ? Kundut.

‡ Rila Chap.

NOTE.—To the above account, taken from the *Manchu Annals*, may be added a few remarks of Timkowski, corrected and annotated by Klaproth. The word *Khodjo* or *Khodja* means 'lord, master, or doctor,' and the princes who warred with Kienlung were descended from Mahomet. The population of Kashgaria or Little Bucharía is mixed Persian and Turkish, but the Persian stock prevails,—the Sarti or merchants, whilst the nomad Turks are descendants of the Ouigours. The Bucharians call themselves *Tadjik*, and the above writers seem satisfied that this word is identical with *Tiao-chi*, an older word for Persia than the newer word *po-sz* or *Parsi*. The *p'ur* coin of Kashgar is the *poul* or *pouli* of Klaproth.

Randsdell says that the Sarts, who were removed by the Chinese to the Ili region after the conquest of the Kalmuks, are now called Tarachis or 'millet-growers,' and during the 1864 rebellion they slew the Dugans or Chinese Mussulmans [probably of Ouigour descent].

#### RE-CONQUEST OF KASHGARIA BY THE EMPEROR TAO-KWANG.

After Kien-lung's conquests, the Mussulman cities had been kept under subjection by Military Residents subordinate to the Assistant High Commissioner at Kashgar, who, again, was under the supreme control of the Tartar General at Ili. Tribute and taxation together did not amount to more than ten *per cent.* of the country's wealth, which contrasted favourably with the former exactions of the Dzungars and the Khodjoms. Moreover, taught by the experience of results, the Manchu resident officers were carefully selected for their probity, in such wise that the country flourished in peace. Gradually, however, the old habits of corruption and favoritism crept in, and the native *bey*s were allowed to make what exactions they pleased, conditional on first filling the Residents' pockets. Kashgar contributed annually 8,000 or 9,000 strings of

*p'ur* money (red cash, each equal to five Chinese); Yarkand over 10,000; Khoten 4,000 to 5,000. Besides these sums, there were felts, skins, gold, jewels, silks, cloths of local production, and other extras, of which the High Commissioner's share was one fifth, the rest being shared between the *bey*s and the Manchu underlings. Rapacity and looseness went on to such a pitch that at last seditious murmurs began to rise again. In the year 1814 there occurred the Tsz Yatun 孜牙墩 case, in which Durdi Mahmud was judicially murdered. His son Azaikho escaped across the border to the Buruts, who had for long done good buffer service. Then there occurred the affair of Suranki and Tailek which caused the Buruts themselves to feel sore. Schangir 張格爾 was a descendant of the elder of Boronitu, son of the elder Khodjom.\* After Boronitu's execution, his son Samuk escaped from Badakshan to Kokand, and Jechangir was the second of Samuk's three sons. He was a devout Mussulman, working amongst the evil-minded Mussulmans, and made great exactions under pretence of making provision for the Khodjom. In 1820 Jechangir made a demonstration against the licentiousness of the Assistant Manchu Resident Pinching with a few hundred Buruts. One Suranki came to report it, but was received with such incredulity that he joined the rebels in disgust. The Military Resident dispersed the rising, and Jechangir escaped on foot with a score or two of followers. Pinching summarily executed the prisoners taken, with a view to hushing the matter up. The Emperor suspected something lay concealed under this undue haste, and ordered the Ili Tartar-General to report, and Pinching was removed. In 1824 and 1825 Jechangir resumed his raids, as the new Commissioner effected no improvement, and the Military Resident Shöyendu, who with 200 men

\* The *Repository* for 1838 says that Jechangir was related to Abdallah, son of one of the Khodjoms, for a long time a prisoner at Peking.

pursued him fruitlessly across the border, was foolish enough to wreak his vengeance upon a hundred harmless Burut women and children, which so incensed the Burut chief Tailek that he pursued the Manchu with 2,000 horsemen and destroyed him. The Ili Tartar-General K'ing-siang 慶祥 was now transferred to Kashgar, and Ch'ang-ling 長齡 was appointed to Ili. In 1826 Jechangir, with 500 Andijans and Buruts, forced his way across the border to Maza, the tomb of the Khodjoma, 80 li distant from Kashgar. Some hard fighting took place here, but the accounts of it are contradictory; all that is known for certain is that about 700 Imperialist troops had to retreat to Aksu. Meanwhile the rebels secured, by heavy bribes and the offer of Kashgar, the assistance of 10,000 Andijans from Kokand, and, with the assistance of 2,000 or 3,000 of these, Jechangir succeeded in taking Kashgar, Yarkand, Yenghisar, and Khoten, one after the other. Yang Yü-ch'un, 楊遇春, Viceroy of Shen-Kan, was now ordered to Hami with 5,000 men. Ch'ang-ling represented that at least 40,000 men were required to reconquer the revolted territory, 15,000 to guard communications and 25,000 for active service. Three thousand Manchu cavalry were sent from Kirin and the Amur, but the Turgut offers of assistance were declined. As Aksu was 2,000 li from the Kia-yüeh Kwan, it was decided that Hami was insufficient as a *dépot*, and supplies were accordingly collected at Aksu, by way of Urumtsai. Fighting now took place on the Khun'ush River, the line of which the Imperialists succeeded in keeping clear. The Imperialists had 10,000 men at Aksu, whilst the rebels held the important defile of Horping 柯爾坪, 300 li from Aksu. The Black-capped Mussulmans of Khoten were not of the Khodjidjan-stock, and their action oscillated between fear of the White-caps and loyalty towards China. In the spring of 1827, the Chinese army reached Barohu, the point where the Kashgar and Yarkand roads

divide, and 3,000 men were left here to guard the rear. At Aksu and Ush, each, 4,000 had been stationed, and at Kuoho 500, in order to preserve unbroken communication; 5,000 more Sz Ch'uan troops were daily expected for Kuoho. The attacking force consisted of 22,000, and the Black-caps had already been sent to watch the 17 *k'a* or pass stations by which the enemy would probably try to retreat. No enemy was seen for 15 days, but, on the 20th day, the Chinese arrived at Shabdoor, after defeating the Mussulmans in several engagements, and possessing themselves of cattle and other supplies. Chinese tactics proved too much for all the ruses tried by the Mahomedans, who were defeated and driven to the River Yangdama, 80 li from Kashgar. A great battle was fought before Kashgar next day. Jechangir effected his escape, but some of his relatives were captured amongst the prisoners. Yenghisar, Khoten, and Yarkand fell shortly after. Notwithstanding the success of the operations, the Emperor expressed his dissatisfaction with Ch'ang-ling and Yang Yü-ch'un for permitting the escape of Jechangir. Ch'ang-ling remained at Kashgar with 9,000 men, whilst Yang Yü-ch'un and Yang Fang 楊芳 with 4,000 men a piece pursued Jechangir over the Onion Range. The only result of this was to keep up a wasting war with Kokand, seeing which the Emperor ordered 9,000 of the troops back to China, and commanded Yang Fang to remain as President at Kashgar with the other 8,000. Ch'ang-ling represented to the Emperor that it was useless to attempt to govern the Mussulmans directly, as they entertained the same veneration for the Khodjom (? Hadji) that the Si-fan tribes did for the Dalai Lama. On the other hand, faithful Mussulmans, such as the *bey*s Isao and Yousseuf, had no influence over the white-capped Mahomedans. He proposed that Abdull, Boronitu's son, then in honourable confinement at Peking, should be appointed Khan over the sou'

cities. This course the Emperor disapproved, and the war with Jechangir began again. Luckily for the Chinese, he was taken prisoner after the battle of Kartek-kai Mountain, and Ch'ang-ling, Yang\* Yü-ch'an, Yang Fang, &c., were all handsomely rewarded; the prisoners taken were brought before the Emperor as usual†. This campaign employed 30,000 men, and cost over Tls. 10,000,000. An attempt was made to cajole or bully Kokand and Bokhara into giving up Jechangir's children; but, whilst sending an embassy of congratulation, Kokand explained that it was contrary to Mahomedan law for them to surrender the descendants of the Khodjo. Jechangir's son Pussouf [? Youssouf] was then six years old, and, besides him, there were Adam T'ai and Tailek, whom the Chinese were anxious to get hold of. They offered rewards for their heads, and tried to incite Badakshan, Bokhara, Darwas &c., to enmity against Kokand; but in 1829 this policy was abandoned in favour of a reformed administration by Manchu officials, and denial of trading privileges to the Kokandese‡ until they should come to terms. The Buruts meanwhile were to be kindly treated, and the Andijans driven out of Kashgaria. This policy only served to irritate the Andijans, who defeated the Imperialist troops, and plundered both Yarkand and Kashgar. On this the Chinese removed their Resident from Kashgar to Yarkand, and once more gave trading rights to the Andijans. In 1842 Kokand§ was annexed to Bokhara.

After the conquest of 1758, about 280,000 mu were placed under the cultivation of

\* Evidently Huo's Yang, who 'had compassion on' the English.

† This is only done with 外夷 or non-Chinese prisoners.

‡ Randsdell says, a treaty was concluded at Kuling in 1831.

§ Yakoob Beg, whose son Kull was driven from Kashgar by the Chinese in 1877, was also an Andijani, and his master Buzurg Khan Hodja was a descendant of the Hodjom.

military colonists in Dzungaria, and about 30,000 in Kashgaria. The garrisons in the former were settled; in the latter periodical. Even the traders did not take their families with them to Kashgaria. After the Tao-kwang conquest, the high Manchu and Chinese authorities were allowed to take their families, but this privilege was not extended to the soldiers and Chinese traders.

#### KASHGARIA SINCE THE CONQUEST OF 1827.

Jechangir was taken in 1828. Part of the Gobi, east of Yengishar, was reclaimed; the cultivated lands were re-measured and re-taxed, and it was found that the western cities could remit an annual surplus to the eastern four. In 1830 the Kokandese and Andijans once more attacked Kashgaria, out of revenge for their traders being driven out of the country and having their property confiscated by China. The raid was conducted by the newly elected Khodjo, Youssouf 玉素普, elder brother of Jechangir, at the head of several thousand Buruts and Andijans. Full warning was given by the Mahomedan Prince Isaac, of Aksu; yet the Manchu Resident Chalanza took no precautions. The result was a defeat of the Chinese, and the former conquerors Yang Yü-ch'un, Yang Fang, &c., had to be sent back from China. Though there were only 600 Chinese troops in Yarkand, the Commandant, Pihoh'ang 璧昌, managed so adroitly that, with the aid of a thousand or two of Mussulman troops under the *akim* bey Abdurman, he succeeded in repelling, with great loss to the enemy, the attack upon his city. Chalanza also made successful sorties at Kashgar. Jungan, the High Commissioner at Ili, now came to the rescue at Aksu, with 4,000 or 5,000 men, cavalry and infantry, intending there to await reinforcements from Urumtsai. After some desultory fighting the Buruts and Andijans re-crossed the mountains, leaving

behind a number of Mussulmans\* of inferior caste to incite the people. Whilst Jungar was moving slowly along, with 8,000 or 9,000 men, by way of Ush, Kashgar and Yengishar were besieged by a rabble of undisciplined Mussulmans under the Toran, whom 2,000 Chinese troops might have easily scattered. Hafunga was ordered by the Emperor to relieve the dilatory Jungar of his command; but by the time Hafunga with 3,500 men had dispersed the troops in front of Kashgar and Yengishar, the enemy was well over the mountains with his plunder. The result of the enquiry instituted by Ch'angling was that Chalanga was executed, and Isaac was restored to his former dignities. Abdurmar, *bej* of Yarkand, was allowed to inherit the principedom of his grandfather Gokis. In 1831 the Kokandese sent offers of tribute to Russia, but Russia declined to have anything to do with them, as they had just given offence to their suzerain China. The Kokandese now thought of applying to China for trading privileges once more. In reply to the Chinese offers, the Kokandese envoys said they were willing to restore their captives, but that the Koran would not permit of their surrendering the Mussulman prince† who had taken refuge with them; moreover they demanded trade free of duties, and compensation for the recent confiscations. Ch'angling hereupon represented to the Emperor that Kokand was conterminous with Bokhara, Darwas, and the Kara Dikens 達爾瓦斯 喀拉提錦, and that Tashkend, Andijan, and the other five cities were quite unfortified: that the Kokandese troops always attacked by charges of horse; and that, as they could not discharge firearms from horseback, they were unable to resist steady volleys of muskets; that both the Buruts and Cossacks beyond the frontier had grudges against them, and were de-

\* 朵蘭 'Toran' Mussulmans, who do not intermarry with the 'white Mussulmans,' and perform menial offices for them.

† 'Barbarian eyes.'

sirous of migrating into Chinese dominions, whilst the Mussulmans within the frontier were equally incensed at their plundering raids. If it were necessary to punish them, it would only be necessary to raise 30,000 or 40,000 good soldiers, give out that an advance was about to be made by way of Ili, Kashgar, and Ush simultaneously, secure the coöperation of Bokhara, and then the natural enemies of Kokand would rise upon her, and she would fall to pieces of her own accord without any real Chinese advance at all. But from Kashgar to Kokand *via* the Terek Pass was 1,600 *li*, and it was undesirable to risk an army by so dangerous a route unless absolutely necessary, and he therefore proposed to come to terms. This the Emperor approved. The Khan of Kokand was delighted, and sent a tribute-bearing envoy to solemnly ratify a new commercial agreement on the Koran. The same winter the Koke-dese, in order to 'shew off' to China, sent a reconnoitring force to demonstrate along the Russian frontier. The Assistant-Resident was then removed from Kashgar to Yarkand. Barohuk, between Yarkand and Aksu [P the same as Maralbashi], was fortified, and in addition to the 6,000 troops appropriated to four western cities, 3,000 cavalry from Ili and 4,000 Chinese troops from Shen Si and Kan Suh were added. The dispositions thus were 1,000 men each at Aksu and Ush; 3,000 Chinese at Kashgar; 1,500 horse and foot at Yanzishar, to reinforce the advance posts at Kashgar and Yarkand when necessary; 3,000 Chinese in a fortified camp at Barohuk, to prevent flank movements on the part of the enemy; 500 men at the remote station of Khoten; and 2,000 Manchus, with 4,000 Chinese, at Yarkand. It was proposed to pay the Tie. 300,000 a year involved by this new increase by deducting two per cent. of the armies allotted to the Chinese provinces, and to withdraw the extra garrisons as soon as the military settlers should have sufficiently thriven to make the Kashgarian army



self-supporting. Pih-oh'ang was the first Yarkand Resident under this new arrangement. The citadel or Chinese city of Kashgar enclosed the hazaar, which at Yarkand, Yengishar, and Khoten was unprotected; however the conquest of Kokand by Bokhara has prevented further raids of Kokandese.

Wei Yuan, the author of the Manchu Annals, attributes to Pih-oh'ang the witty saying that the Chinese officials may be considered 'as shepherds 司牧 guarding the Mussulman sheep from the Kokand wolf, the Buruts acting as watch-dogs, but as the dogs followed the wolves in 1826 and 1830, their barking cannot be considered trustworthy.' It was in consequence of Kokand having conquered and annexed Oroteibai 倭羅堆牌, her fierce enemy on the west, in 1828, that she could venture to attack us in 1830. But she was now brought into contact to the west with a still more formidable enemy Bokhara, whose Khan married his daughter to the Khan of Kokand's brother, by the help of which lever he conquered Kokand in 1842. Putso 布作 and Luke 魯克, the two sons of Jehangir, are being brought up in Kokand in expectation of future opportunities which so far have not occurred.

THE KAN SUH MUSSULMANS.

The Mussulmans of Kan Suh revolted once during the first and again during the fourth of the Manchu reigns. In 1647 the Mussulman Milayin 米刺印 declared for the scion of one of the Ming princes 朱識鏗, took Kan Chou and Liang Chou, crossed the Yellow River, and marched east, taking city after city up to Kuog-oh'ang. The Viceroy's seat was then at Ku-yüan, and not yet fixed at Lan-chou. Within a month, however, all the country east of the River was re-taken, the River was crossed, and shortly afterwards the young prince 張勇 was captured, and Milayin was executed. Notwithstanding bloody defeats, the rebels now put forward another pre-

tender in the person of the prince's son T'ulunt'ai, 土倫太 and all the Mussulmans, both outside and inside the Shen-si Passes, broke out into rebellion. Kan Chou was taken by assault in the spring of 1649, but so soon as this was done than a rebellion broke out in Hhan Si, headed by Kiang\* Jang, who joined himself to the T'ulunt'ai band. T'ulunt'ai and Ting Kwo-tung, 丁國棟 who had also been associated with Milayin, were captured and executed, and the first Mussulman rebellion thus came to an end.

The Black-capped Ch'èlar 撒拉爾 Mussulmans were a fierce race who used to occupy Si-ning, and were in the habit of repeating to themselves the precepts of the Koran from Mecca. One of them named Ma Ming-sin 馬明心 had visited the west, and started a rival sect, the members of which repeated the Koran aloud in the orthodox way. In 1781 a number of the new disciples headed by one Su Sz 蘇四 slew over 100 of the old faith, and likewise the officials who went to arrange the affair. The Viceroy Lerkin 勒爾謹 took with him a guard of 500 soldiers and captured Ma Ming-sin, who was then imprisoned at Lan Chou. On this a body of 2,000 rebels swept down upon the provincial capital, in which there were only 800 regular soldiers, out the bridge of boats, and clamorously demanded Ma Ming-sin. The Provincial Treasurer made the prisoner exhort the rebels from the walls, and then executed him. Two thousand of the Peking Light Division and Musketeers were hurried to the spot under the Duke Akweit. The imperial troops already gathered in Lan Chou numbered 10,000, against only 1,000 rebels, who, however, were brave and practised soldiers, and occupied the heights to the south-west of the city. Lerkin unwisely sent word that the Peking Guards

\* 姜襄. The rebellion of Kiang, which is graphically described by Martini, was caused by the indecent behaviour of Manchu soldiers.

† 阿桂 the Conqueror of Kin Ch'uan.

were unnecessary and might be countermanded, and ordered up some more troops from Sz Ch'wan, but was unable to dislodge the rebels from the strong position they occupied. On this being represented to the Emperor by the Captain of the Imperial Guard, Hailanch'a, 海蘭察 who had come on ahead from Peking, Lerkin was recalled, the disgraced general Li Shi-yao 李侍堯 taken out of prison to try and retrieve his fortune. Meanwhile Akwei arrived upon the scene, and sent for 1,000 trained Kin-ch'uan soldiers and 700 Alashan Mongols wherewith to reinforce his power; and then with 1500 men made an attack upon the rebels' position at Hwa-lin Shan 華林山, hoping to draw them out of their entrenchments; but he failed to gain any decisive advantage. Meanwhile the T'ufans arrived from Kin-ch'uan, and Akwei gradually moved upon the enemy's works, assisted by the 'old' Mussulmans, to whom he gave the rebels' estates, as soon as he had annihilated them in their retreat. From this date the General at Si-an was transferred to Ku-yüan, and the Brigadier of Ku-yüan was transferred to Ho Chou 河州, so as to keep a better watch on the Mussulmans. The city of Lan-chou was moved so as to command both the river and the mountains, and the Lung-wei 龍尾 and Hwa-lin hills hard by were fortified.

Two years later occurred the Shih-feng P'u 石峰堡 revolt, started by the *akhond* T'ien Wu 田五 of the 'new' faith, ostensibly to avenge Ma Ming-sin, at the above named place in the T'ung-wei District, where in 1783 the rebels placed their wives and families for safety. Li Shi-yao retrieved his lost reputation by massacring 1,000 of the defenceless women and children, but immediately lost it once more by failing to follow up the effective rebels. Akwei was sent once more to the

spot with his 2,000 Light Division men and Musketeers, and Hai-lan-oh'a with Fuk'anggan (afterwards conqueror of Nepaul) were sent to assist. The rebels were defeated in one open engagement, and then driven into Shih-feng P'u,—an almost inaccessible place in the heart of the mountains. There the Chinese cut off their water supply, and forced them to a sortie and a surrender. Both those who surrendered and those who fought were butchered, with the exception of the women and children, part of whom were released, and part of whom were given to the soldiers. Fuk'anggan was rewarded with an earldom, and Akwei and Hailanch'a with an extra knighthood. From this date the 'new' Mussulman faith was interdicted.

The Mussulmans 花門 in China date from A.D. 756, when the Hwui-hô\* lent assistance to the T'ang Emperor against the Tartar rebel Anlushan. They settled in modern Shan Tung, Ho Nan, and Kan Suh. Between 841-7 A.D., 30,000 of them were settled near modern Peking, since which time they have adhered to their own customs. The scared Mussulmans outside the barrier [i.e. those of Kan Suh] had a terrible fear of the Eleuths [or Kalmucks], whilst those of China were as fierce as the Eleuths themselves. It is strange that, whilst in China the violent classes are those who are illiterate, both the Eleuths and the Mussulmans are fervent believers in Buddhist and Mussulman sacred script, and in the doctrine of rewards and punishments. It was this consideration which suggested to the Emperor the advisability of utilizing the military spirit of the Hamil 哈 Mussulmans†.

E. H. PARKER.

\* Apparently Rubruguis' *Yugures*.

† From this it would appear that the Uigurs were converted to Islamism almost as soon as Islamism had birth.

‡ The Mussulman Prince of Hamil is now at the Court of Kwang Si.

## ON STAR NAMING AMONG THE ANCIENT CHINESE.

## SECOND PART.

The Blue Emperor, says Sz ma Ts'ien, enters on a course of activity and heaven's gate is opened for him. This refers to the seven constellations of the east, viz. Kio, Kang, etc. in Virgo, Libra and Scorpio, with Ki in Sagittarius. The tail of the Great Bear is on the north of Virgo and between it and the pole. So the gate of heaven is opened for the ruler of these constellations, otherwise known as the blue Dragon. The Shwo Kwa ohwen in the Book of Changes says, Ti ch'u hu chen 帝出乎震, which means that the ruler of heaven begins his operations in Chen, the eastern Kwa according to Wen Wang's arrangement, which was that followed by the author of the Shwo Kwa ohwen who lived certainly after Confucius, but how much later we do not know.

The Red Emperor commences his operations (says the same author) and heaven's prison is emptied. His stars are Tsing, Kwei, etc. The ruler from this sign learns that he should pardon offences.

The Yellow Emperor begins to act and the heavenly arrow is lifted. If the wind comes from the North-west, it must be on the day Keng sin. In the autumn there will be pardons.

The White Emperor, when he commences his activity, has the Hyades and Pleiades surrounding him. If they surround him during three evenings, his activity is com-

plete, if before three evenings have elapsed, the surrounding by these stars is defective; his activity will not be completed.

The Black Emperor begins his activity and the gate of heaven opens and closes.

In the star worship of the Persians the leader of the eastern stars is Tistar. Perhaps this star is Spica or Arcturus. The leader of the southern stars is Vanand and it may be Sirius or Procyon or Regulus. The leader of the western stars is Sataves, which may be Aldebaran or Orion. The leader of the northern stars is Haptokring. In West's Translation of the Bundahish the last of these is stated to be the Great Bear. Haptok is 'seven' and ring 'colour.' Tistar is supposed by Zend scholars to be Sirius. But as Sirius is between Orion in the western group and Gemini and Cancer in the northern group, he ought not to be identified with this personage, if we look at the matter from a Chinese stand-point. Some star of a right ascension between 100° and 280° would suit the position. So also Vanand, chieftain of the South, should be some star between R.A. 90° and 180° or 190°. Sataves, chieftain of the West, should be a star between R.A. 10° and 90°. The chieftain of the North, lastly, should be some star between R.A. 280 and 10°. For this last Fomalhaut would suit, but there is no group of seven available.