

and in 1456 again. It was then settled that I-li-ba-li was to send tribute every three or five years, and the number of the people in the suite of the envoy should not surpass ten men. Subsequently embassies from that country were seldom seen at the Chinese court.

In the "Mém. conc. les Chinois," vol. xiv. 278, Father Amiot has translated a letter addressed to a Chinese emperor of the Ming by *She-le-ma mou-che*, a governor-general in I-li-ba-li, who had presented western horses.

The article on Bie-shi-ba-li (or I-li-ba-li) in the Ming history concludes with some notes regarding this country and the customs of its inhabitants. More detailed accounts of the same subject, drawn for the greater part from the *Shi Si yü ki* (v. p. 147), are found in the Ming Geography, which I proceed to translate here:—

The country of I-li-ba-li is surrounded by deserts. It extends 3000 *li* from east to west, 2000 from north to south. There are no cities or palace buildings. The people are nomads, living in felt tents, and changing their abode together with their herds in accordance with the existence of water and pasture-land. They are of a fierce-looking appearance. Their common food is flesh and kumis. They are dressed in the same fashion as the *Wa-la* (Oirats). *Ch'en Ch'eng* (the author of the *Shi Si yü ki*), however, reports that they are wont to dress themselves in the Mohammedan fashion, but that their language resembles that of the *Wei-wu-rh* (Uigurs). The king shaves his head and wears a *chao-la mao*,<sup>1082</sup> on which he sets up the tail-feather of the *ts'z' lao*.<sup>1083</sup> He sits on variegated embroidered carpets spread on the

<sup>1082</sup> The Chinese character *mao* means a cap. But here the three characters *chao-la-mao* seem to render the Turkish word *chalma*, meaning a turban.

<sup>1083</sup> The *Pen ts'ao kang mu*, chap. xlvii., gives the following description of the bird *ts'z' lao*:—This bird lives on the great lakes of southern countries (India). It resembles the *hao* (a general name for cranes and crane-like birds), but is of enormous size. With its wings displayed, it measures from five to six feet, and when elevating the head it is from six to seven feet high. The colour of its plumage is bluish-grey. It has a long neck. The

ground. When he gives an audience to foreign envoys, it is never required of them to bow their heads to the ground; they have only to kneel down.

There is in this country the *Po Shan* (White mountain), which sends out continually smoke and fire. It contains much *nao sha* (sal ammoniac). In order to collect it, the people put on shoes with wooden soles, for leather soles would be burnt. There are caverns in this mountain, in which a kind of dark mud is produced. This flows out and then changes into sal ammoniac. The people use it in curing cutaneous diseases.<sup>1084</sup>

The *Ts'ung ling* or Onion mountains belong also to this

crown of the head is destitute of plumage, and of a red colour. The beak is dark yellowish, more than a foot long, straight, and flattened. Beneath the crop it has a dewlap like that of the *li'ku* (pelican). The feet are black, and the claws resemble those of fowls. This bird is very voracious and quarrelsome, and attacks even men. It feeds on fish, snakes, and young birds.

This is quite a correct description of the great Indian stork, *Ciconia Marabu*, the tail-feathers of which are highly prized in Asia as well as in Europe. The Mongol annals, *Yüan ch'ao pi shi* (vide i. 192), mention this bird under the name of *tokuraun*. At least the Chinese translation renders this name by *ts'z' lao*. In modern Mongol, *togorju* means crane. According to Sultan Baber ("Mémoires," i. 314), the feathers used as ornaments in the turbans are yielded by herons, which the people of Kabul are wont to catch. These feathers are largely exported to Irak and Khorassan.

<sup>1084</sup> A similar account of the White mountain is already found in the History of the Northern Wei (fifth century), in the article on the kingdom of *Kui-tsz'* (Kucha, see note 1015). It is stated there that *Kui-tsz'* is situated 170 *li* south of the *Po shan*. A thick badly-smelling fluid flows out from this mountain, forming a rivulet, which, after the short course of several *li*, disappears in the ground. This fluid is used in curing the falling off of the hair and the teeth, and is also given in dysentery.

The *Sui Si yü t'u ki*, an account of Western countries during the Sui dynasty (sixth century), quoted in the *Wen hien t'ung k'ao*, states about the same *Po shan*, that it is situated 200 *li* north of *Kui-tsz'*, and that fire and smoke constantly rise from it. It produces *nao sha*, or sal ammoniac. The mountain is also known by the name of *A-ghie*. This latter, according to Klaproth ("Volcans du Thien shan, Tabl. hist. As.," 109, 110) means (in Turkish) Fire mountain. Compare also Ritter, ii. 333.

The *Po shan* (or *Be shan*, as the name is written on the Russian maps) bears still the same Chinese name. It lies, according to the maps, about sixty English miles north of Kucha. Since Humboldt and Ritter, the *Po shan* has always been considered as an active volcano of the T'ien shan

country. They owe their name to the abundance of (wild) onions there. They are very high. The natives call them *T'a-shi da-ban*.<sup>1085</sup>

It is very cold in that country. In the mountains and deep valleys a fall of snow is not rare even in the sixth month (July).

There is a sea (lake) called *Je hai* (hot sea), which is several hundred *li* in circuit. In the language of the country it is called *I-si-k'o-rh*.<sup>1086</sup>

chain. But no European had visited it till 1881, when, at the instance of Professor Mushketoff, the geological explorer of Central Asia, a Russian expedition, headed by Kisseleff, was sent to decide the question by direct observation. A short account of the results of this expedition was published in the "Turkestan Gazette," 6th October 1881. The *Be shan* or *Be fan shan* (Alum mountain) of the Chinese, the *Zemshtag* (same meaning) of the natives, was found sixteen versts north-east of Kucha, in a basin surrounded by the massive *Ailak* mountains; its fires are not volcanic, but proceed from burning coal. On the sides of the mountain there are caves emitting smoke and sulphurous gas. The burning is accompanied with great noise. Mushketoff, in his "Turkestan," 1886, i. 172, states that sulphur, sal ammoniac, and alum had been collected on the mountain. He considers the question of the existence of volcanoes in Central Asia as decided in the negative (ibid. p. 131-133).

<sup>1085</sup> The name *T'sung ling* occurs first in the Chinese annals in the second century B.C., when the Chinese became acquainted with the countries of Central and Western Asia. They apply it to the high mountains which border the Tarim basin to the west, and which connect the T'ien shan with the Kun lun range. On the way from Kashgar to the Pamir, followed by Forsyth, there is, south-west of *Tash kurgan*, a pass called *Nisa Tash devan*, which latter name resembles the Tash daban in the Chinese account.

<sup>1086</sup> This name is evidently intended for *Issikul*. This great lake in Western Turkestan is called *Issikul* (hot lake) by the Kirghizes, *Temurtunor* (ferruginous lake) by the Mongols and Kalmuks. It is also known by the name *Tuzkul* (salt lake). It is mentioned in the Chinese annals as early as the seventh century. See T'ang shu, chap. 258.6, article *Shi* (Tashkend), where it is placed near the *Sui-ye* or Chu river, and named *Je hai* (hot sea). The Chinese chronicler adds that the lake does not freeze in winter. The Buddhist monk Hsian tsang, who visited the lake in about A.D. 630, calls it *T'siny hai* (limpid sea). See Beal's "Si yu ki," i. 25.

The name of this lake occurs only once, it seems, in the Mohammedan chroniclers of the Mongol period. See d'Ohsson, iv. 565. Oeuldjaitu, Khan of Persia, who was at war with Isan Buka, Khan of the Middle Empire, is stated to have sent his troops into Turkestan, and they advanced as far as *Talas* and *Iusenkeul*. The name *Issigheul* frequently occurs in Sherif-eddin's narrative of Timur's expeditions into Moghulistan (see note 1013).

## HA-SHI-HA-RH (KASHGAR).

This is a little realm in the *Si yü*. In the year 1408 *Pa T'ai* and *Li Ta* (two Chinese envoys sent to Bie-shi-ba-li, v. p. 239) visited also Ha-shi-ha-rh. They brought an imperial letter and presents (for the ruler). In 1413, when *Bo-a-rh-hin-t'ai* returned home (this envoy had been in Samarkand, Herat, Shiraz), he visited also Ha-shi-ha-rh, and (the ruler of it) then sent an envoy with tribute to the court. In the reign of Süan te (1426-36), Ha-shi-ha-rh offered also tribute. In 1463 a Chinese envoy was sent thither, but no embassy came in return from that country.<sup>1087</sup>

but it would rather seem that was the name of a place. A curious statement is found in Arab Shah, who reports (ii. 393) that Timur banished one part of the Tatars (Kara Tatars of the Zafer nameh, whom he transferred in 1403 from Asia Minor to Turkestan) to the fortress *Dowaira*, which was situated in the middle of the lake called *Issicoul*. This lake, he says, was at the boundary between the dominions of Timur and Moghulistan.

Kostenko in his "Turkestan," i. 177, gives an interesting account of Lake Issikul, from which I may quote the following statements:—The lake is very deep; no islands are now found on it, but it has many shoals. No traces of ancient settlements on its shores can be discovered, although there is a tradition among the Kirghizes that there was in ancient times a city which was submerged by the sudden appearance of the lake. But this supposition has no foundation. The water of the lake is brackish. Owing to the numerous hot springs in the lake, the temperature of its water is elevated, and it never freezes, notwithstanding the severe winters in these regions. The bottom of the lake contains a good deal of iron ore, which is thrown out by the waves, and which the Kirghizes manufacture into iron.

<sup>1087</sup> The history of Kashgar in the period here spoken of is given in the *Tarikhi Rashidi*. See Erskine's translation, l. c.; Yule's "Cathay," 545; Bellew's "History of Kashgar." Compare also Quatremère's article "Le Royaume de Kachgar," translated from the *Heft iklim* in "Not. et Extr.," XIV. i. 474.

Kashgar in the Mongol period belonged to the Middle or Chagatai empire, but it had always been conferred on a chief officer of the Khan's court. Thus in the fourteenth and fifteenth centuries it was in the possession of the *Doghlat* family. Amir *Yuladji Doghlat* was hereditary ruler of Kashgar under Tughlak Timur, Khan of Moghulistan, whom he had raised to the throne in 1347. Amir *Khudaïdad Doghlat* succeeded his father in the government of Kashgar, probably soon after 1347. He was then only seven years old, and his uncle, *Kamar-eddin*, usurped the office at Kashgar as belonging of right to him, and at length also the throne of Moghulistan

Cl. 527

YU-T' IEN (KHOTAN).<sup>1028</sup>

p. 3763

*Yü-t'ien* is an ancient name by which this country was known in China since the time of the *Han* dynasty, and down to the *Sung* dynasty it has always had intercourse with the Middle Kingdom.

In 1406 an envoy from this country arrived at the Chinese court to offer tribute, and when he returned home the chi hui *Shen-chung Mu-sa* accompanied him, carrying presents and an imperial letter for the chief of *Yü-t'ien*, whose name was *Da-lu-wa I-bu-la-ghin*, who in return

(see note 1013). After the destruction of *Kamar-eddin's* power by *Timur* in 1389, *Khodaïdad*, relieved of his rival, resumed the government of *Kashgar*, *Khotan*, *Aksu*, *Bai*, and *Kucha*, and put *Khizer Khodja* on the throne of *Moghulistan*. But he retained the real power of the government of *Moghulistan* till *Amir Khodaïdad* died in 1446. He was a man of great influence, and boasted that in his long reign he had made six Grand Khans of *Moghulistan*. We have already seen that he is mentioned in the Chinese annals, *s. a.* 1418. The embassy of *Shah Rok* to China, when they had entered *Moghulistan* in 1420, were met by the venerable *Amir Khodaïdad*, who, according to the diarist, was then enjoying great authority in the country.

*Khodaïdad* was succeeded by his grandson, *Amir Syed Ali*, who died in 1457, and was succeeded by his sons *Mohammed Haider Mirza* in *Kashgar*, and *Saniz Mirza* in *Yarkend*. *Haider Mirza* was expelled from *Kashgar* by his brother *Saniz*, but after the death of the latter in 1464, again took possession of *Kashgar*. In 1480 he was expelled by his nephew and stepson *Abu Bekr*, son of *Saniz*. *Abu Bekr* was defeated and expelled in 1514 by *Sultan Said Khan*, the third son of *Sultan Ahmed Khan* of *Moghulistan*, who founded a new dynasty in *Kashgar*, which maintained itself there for more than a century and a half.

<sup>1028</sup> The history of *Khotan* is very obscure, and it seems to me that almost all we know about it is from Chinese sources. *Abel Rémusat* in his "Histoire de la Ville de *Khotan*," 1820, has brought together all he has been able to gather with respect to the history of this country from the Chinese annals since the second century B.C. down to the present dynasty. See also my note on *Khotan*, p. 47. We know from the *Tarikhi Rashidi* that, in the days of the *Ming*, *Khotan* belonged to *Moghulistan*, or rather to *Kashgar*, the Amirs of which province, as we have seen, governed it in their own right, and acknowledged only nominally the supremacy of the Khan of *Moghulistan*. The Amirs had probably their governors at *Khotan*. Towards the end of the fourteenth century *Timur's* troop overran several times *Kashgaria*, and in the famous expedition of *Timur's* grandson, *Mirza Eskender*, in 1399, into *Moghulistan*, this young prince reached also *Khotan*. In relating this campaign, the author of the

despatched an envoy, by name *Ma-la-ha-sa-mu-ding*, with a piece of rude jade for the emperor. The chi hui *Shang heny* accompanied the *Khotan* envoy on his way home.

In 1420 an embassy from *Yü-t'ien* arrived at the same time when embassies from *Ha-lie* (*Herat*)<sup>1039</sup> and *Ba-da-hei-shan* reached the Chinese court. It was accompanied home by *Ch'en Ch'eng* and *Kuo King*. In 1422 another embassy from *Yü-t'ien* presented fine jade, and in 1424 again an embassy from that country arrived, presenting horses. It was well received by the emperor *Jen tsung*, who had then just mounted the throne.

*Jen tsung's* predecessor, the emperor *Yung lo* (1403-24), had always been desirous that all countries, even the most distant, should acknowledge his supremacy, and during his reign envoys from the countries of the West used to arrive every year. Those foreigners are very fond of Chinese productions, especially silk, and derive benefit from exchanging them with the goods they bring from their countries. Thus the foreign merchants were in the habit of coming to China under the false pretext of carrying tribute. They brought with them camels, horses, jade, and other things. When they had entered China, the government provided them with boats and carts to travel by rivers or by land, took care of their subsistence, and made the necessary preparations at the stations for their maintenance and despatch. The soldiers as well as the

*Zafer nameh* gives also a short account of this province (see p. 232). In about 1479 *Abu Bekr*, nephew of *Mohammed Haider Mirza* of *Kashgar*, took possession of *Khotan*, and finally expelled his uncle also from *Kashgar*.

On modern Chinese maps, and in Chinese geographical works published in the last century, *Khotan* appears under the names of *Ho-tien* and *I-li-t'ü*. *Ilchi* or *Elchi* is, indeed, as we know from the reports of modern European travellers, the real name of the capital of *Khotan*.

During the last twenty-two years *Khotan* has repeatedly been visited by English travellers (*Johnson*, 1865; *Sir Douglas Forsyth*, 1870, and 1873-74, and others) from India. Last year *General Przewalsky* explored the regions of the *Tarim* basin.

<sup>1039</sup> Here the embassy of *Shah Rok* to the Chinese emperor, known to us from Mohammedan sources, is alluded to.

people were fatigued in carrying the tribute (of the foreigners). Besides this, when these embassies returned home, there were always a great number of their people who remained behind with their goods over a tract of several thousands of *li*, and thus became a burden to the government. Many troubles arose from this state of things, and great expenses for the government as well as for the emperor's subjects. The officers and the people began to murmur. The council of ministers were of opinion that in the future the emperor ought to abandon this solicitude with respect to the foreigners. When the prejudice the government was incurring by these abuses had been pointed out to the emperor, he became very indignant, and ordered the officers who had permitted these inconveniences to be reprimanded. It was then decreed that in future no envoys should be sent to the countries in the West. Owing to these measures foreign embassies did not arrive so frequently.<sup>1046</sup>

From early times Yü-t'ien has always been a great kingdom. During the Sui and T'ang periods (sixth to tenth century) it subdued the kingdoms of *Jung-lu*, *Han-mi*, *K'ü-le*, and *P'i-shan*,<sup>1041</sup> and thus its power increased.

<sup>1040</sup> This sincere confession of the Ming chroniclers, and the report laid before the emperor, permit us to view in its proper light these so-called embassies from foreign countries so frequently recorded in the Chinese annals, and especially in the beginning of the Ming dynasty. Emperor Yung lo, being anxious to see his glory spread over the "ten thousand kingdoms of the world," had sent emissaries to almost all countries of Asia, inviting them to send embassies to his court. Of course, as these embassies were well received in China, they arrived frequently, all the more as they generally pursued purely commercial objects. Not only did they receive in return for the goods they had brought as tribute presents of often much higher value, but they were allowed also to carry on trade in China, and thus realised great benefits. There can be no doubt that many of these embassies recorded in the Ming shi were simply mercantile caravans, not always despatched by the rulers of the respective countries. This can be concluded also from some of the supplications translated by Amiot (see p. 149). The author of the *Khitai nameh* states that all the Mohammedans who go to China, in order to be admitted present themselves as envoys.

<sup>1041</sup> All these kingdoms are spoken of for the first time in the *Ts'ien Han shu*, chap. xcvi., before our era.

Towards the end of the Yüan dynasty Yü-t'ien began to lose its splendour. It was attacked by the adjacent countries. The people fled to hide in the mountains (comp. p. 233). But after emperor Yung lo had re-established order, the countries of the *Si yü* began again to send tribute, Yü-t'ien recovered its former wealth, and the merchants passed again through this country.

Yü-t'ien borders to the east upon the military district of *K'ü-sien* (see p. 210), to the north upon *I-li-ba-li* (Moghulistan). It is distant from *Su chou*, on the north-east, 6300 *li*.<sup>1042</sup> According to ancient accounts (History of the Northern Wei, fifth century), Yü-t'ien lies 200 *li* north of the *Ts'ung ling* mountains. The Ming Geography notices more correctly that these mountains (see note 1035) lie to the south-east of Yü-t'ien.

East of the city of Yü-t'ien is the *Po yü ho* (river of white jade), west of it the *Lü yü ho* (river of green jade). There is a third river, the *Hei yü ho* (river of black jade), also west of the city. The sources of these three rivers are in the *K'un-lun* mountains.<sup>1043</sup> The people who gather jade discover the fine pieces at moonlight in the river, and then dive to take them out.<sup>1044</sup> The people of the adjacent countries are in the habit of stealing the jade of these three rivers, and then presenting it as tribute.

<sup>1042</sup> This figure is evidently too high. The distance between Khotan and *Su chou*, as the crow flies, is about 3000 *li* only. I may, however, observe that the caravans from Khotan to China did not go by the direct way, but preferred the much longer way by Kashgar, Aksu, Turfan, Hami (see above, p. 232).

<sup>1043</sup> Regarding the *K'un-lun* of the Chinese (see note 980). The western part of it on our maps bears the name of *Karakorum* mountains, south and south-east of Khotan. The *Zafer nameh* terms these mountains *Karagutak* (see p. 233). I may observe that on modern maps of these regions I find a place of this name marked more than fifty English miles south of the city of Khotan, on the river *Yurung kash* or *Karang kash*, which flows to Khotan. It is also the name of a mountain district there.

<sup>1044</sup> The *Zafer nameh* mentions two rivers near Khotan which yield jade, viz. the *Orak Kash* and the *Kara Kash* (*v. supra*, p. 233). Captain Trotter, who accompanied Forsyth, in his "Account of the Mission to Yarkand and Kashgar," 1873-74, p. 154, notices both rivers under the names of *Yurung Kash* (white jade), and *Kara Kash* (black jade), and

Yü-t'ien produces, besides jade, mulberry trees, hemp, wheat, rice like that of China, grapes, asafœtida, fine horses, &c.

This country has always regularly sent tribute to the Chinese court down to the reign of Wan li (1573-1620), and even in this reign embassies from Yü-t'ien arrived.

Ch. 332

## SAI-LAN (SAIRAM).

p. 3758

*Sai-lan* lies east of *Ta-shi-gan* (Tashkend). It is distant from *Sa-ma-rh-han* in the west more than 1000 *li*.<sup>1045</sup> The city is two or three *li* in circuit, and is situated in the middle of a vast well-populated and fertile plain, where the five kinds of corn, and many fruits and trees are cultivated. In summer time and in autumn there is found in the grass a little black spider, the sting of which is poisonous.<sup>1046</sup> The

states that these names are also applied to two districts of Khotan. Jade is obtained near the bed of the Yurung Kash. There are two principal mines, one at a distance of fifteen miles, the other at twenty-five miles from Ilchi. Jade is also procured from the bed of the river.

The above Chinese denominations of the three jade rivers of Khotan occur first in the Chinese annals in the tenth century (History of the Sung).

<sup>1045</sup> With respect to Sairam in the days of the Mongols, I beg to refer to Part III. p. 94. A town of this name still exists in Russian Turkestan, about six and a half English miles east of Chimkend. Sairam is situated north-east, not east, as the Chinese account says, of Tashkend and Samarkand. Sairam as well as Tashkend both lie on the great highway from China to Samarkand. See vol. i., "Chinese Medieval Travellers," pp. 74, 130. The embassy of Shah Rok to the Chinese emperor went by Samarkand, Tashkend, Sairam. It seems that the Chinese travellers of the Ming period, to whom we are indebted for this information on western countries, believed that their way lay straight from east to west. Sairam is frequently mentioned by the Mohammedan historians of the fifteenth century in connection with the warlike expeditions of Timur and his successors against Moghulistan and Kipchak. See Zafer nameh, i. 21, ii. 8, 14, 20, 62, vi. 26. *Chenkend* is noticed there as a village near Sairam (i. 21). *Abder-razzak*, s. a. 1410: the fortress of Sairam besieged by the Moghuls. According to Arab Shah (ii. p. 147), *Siram* (Sairam) was situated beyond the river of Khodjend (Syr Daria), about eleven days' journey from Samarkand and four from *Janci Belas* (correct reading *Yanghi Talas*, see note 1050).

<sup>1046</sup> The spider here spoken of is the *Latrodectus lugubris*, dreaded by the natives of Turkestan. The Kirghizes call it *kara kurt*. See also note 321.

sting causes insupportable pain. The people cure the poisonous effect by rubbing the poisoned part with the *po ho* plant.<sup>1047</sup> Sometimes they use also sheep's liver in the same way, and recite prayers during a whole day and night. Then the pain ceases whilst the skin sloughs. Domestic animals frequently die of the sting of this insect. To avoid it, it is advisable to select always a halting-place near the water.

When Tai tsu of the Yüan dynasty (Chinghiz Khan) invaded the countries of the west, one of his generals, by name of *Sie-t'a-la-hai*, attacked Sai-lan, and employed catapults to take it.<sup>1048</sup>

Ch. 332

## TA-SHI-GAN (TASHKEND).

p. 3758

*Ta-shi-gan* lies 700 *li* east (should be north-east) of *Sa-ma-rh-han*. The city is situated in a plain, and is two *li* in circumference. Around it the country is rich in gardens and fruits. The population is numerous. *Li Ta*, *Ch'en Ch'eng*, and *Li Kwei* (Chinese envoys, see pp. 147, 148), visited this country.<sup>1049</sup>

Ch. 332

## YANG-I (YANGHIKAND).

p. 3758

The city of *Yang-i* is situated among hills (mountains) scattered about at a distance of 360 *li* east of *Sai-lan*

<sup>1047</sup> This name is applied in China to several species of *Mentha*, Chinese peppermint.

<sup>1048</sup> See p. 95.

<sup>1049</sup> That is all the Ming shi says about Tashkend, which, in the days of the Ming, was already the capital of Turkestan. It originally belonged to Moghulistan since the partition of the Chagatai or Middle Empire (see p. 226), but during the latter part of Timur's reign it formed a part of his vast empire, and after the death of the conqueror, continued, it seems, to be subject to his successors in Samarkand. Towards the end of the fifteenth century Tashkend and Sairam were given up to Yunus Khan of Moghulistan, and after the death of this prince in 1496, his eldest son, Mahmud, reigned over the province of Tashkend and Sairam. In 1503 Sheibani, the Uzbek chief, took possession of these tracts. See p. 236. Tashkend is frequently mentioned in the Zafer nameh, and Sherif-eddin notices that it was formerly called *al Shash*. See also p. 55.