THE CHINA REVIEW

MANCHU RELATIONS WITH MONGOLIA.

'Mongol' is the *generic* name of the nomad States. 'China' means the seventeen [now 18] provinces and the three eastern territories [of Manchuria]. West of China are the Mussulman tribes; south, the Tibetan States; east, Corea; and north, Russia,—all having a settled population living in towns. The only tribes without towns, palaces, houses, or agriculture, who pitch their tents in the open and move in search of water and pasture, are those north and south of the Great Desert, and westwards the Dzungars, and the nomads of Kokonor. Thus it is that History divides foreigners into two great categories, the 'settled' and the 'nomad,' whilst the Great Desert is the dividing line between the different groups of nomads. For instance, during the Han dynasty, the Hiung-nu were divided into the Eastern and Western Kingdoms 左右賢王, the former bordering on Tungusic, the 濊 and 貊 tribes territory, and the latter on the country of the Tanguts 氐羌 and Tibetans, whilst the Supreme Khan or Shanyü had his court in the modern Shan Si. He was driven thence north of the Desert, and in the After Han time [Antonine period] there were two Khans, the northern and the southern. The Hiung-nu were next known as the [Tunguses or] Eastern Hu and the Western Hu. Later on again they were known as the Jow-jan, 柔然, and the Eastern and Western Hi 奚. At a still later period, they were known as the Eastern and Western Turks 突厥 or Turgut, and finally as the Inner and Outer Ouigours 回紇. Thus for thousands of years they separated, united, disappeared, and re-appeared under various names, but always in the neighbourhood of the Desert; sometimes north, sometimes south, sometimes here, sometimes there. It was only at the beginning of the T'ang dynasty [seventh century A.D.], after the conquest of the Turks, that two proconsulates under the 單于 and 瀚海 proconsuls, were advanced in that direction, but the effective check upon them was not continued long. The Kitans and Nüchêns, with their Upper, Central and Western Capitals or Provinces, confined their rule to the Eastern and Western Hi 奚 [i.e. Manchu races], and never got as far as the Ho Shoh 河朔, western Hwang Ho, region. But the Mongol dynasty of Yüen spread their rule all over China proper, establishing several new governmental districts south of the Desert [in north Shan Si], and the province of Kholăm 和林 or (Kara) Koram, north of it, extending

their empire under the rule of princes of the blood over Turkestan and Kokonor, and thus placing the barbarian world in an entirely new light. During the rule of the Ming dynasty, the descendants of the Yüan crossed from the north to the south of the Desert, and developed into the present Mongku [or Mongols], who now live round it.

As the Emperor K'ienlung truly remarked, the descendants of Kublai Khan alone remain, of all the dynastic families who have occupied the Chinese throne within historical times.

The Mongols may be divided into four grand categories. 1. The Inner Mongols south of the Desert; 2. the Outer Mongols north of the Desert; 3. the Oelots west of the Desert; and 4. the Mongols of Kokonor. The first group adjoin Manchuria, and were the first to give in their allegiance. Towards the end of the seventeenth century A.D., the three Khalkha tribes north of the Desert submitted; and, when the Emperor K'ang-hi conducted the expedition against the Dzungars, the Kokonor Mongols did homage. These three classes thus became welded into one family; the Oelots, however, in their distant steppes remaining intractable until their country was overrun by K'ien-lung.

The Mongols north and south of the Desert are mostly descendants of Genghis Khan, and still intermarry with the Imperial Manchu House. The Kokon or Mongols are a collateral branch of the Yüan family, and the Turkestan [Mongols] are vassals of the Yüan, and did only, as they still now do, send tribute and do homage, being on a different footing with those who are called 'cousin.'

At the beginning of the Ming dynasty the following were driven north of the Desert; to wit:

1. Six 'leagues' of Inner Dzassaks, the four eastern of which bordered upon Chih Li and the Manchu Provinces, and the two western of which bordered on Shan Si, Shen Si, and Kan Suh. Of the above there were in all 24 tribes, or 48 banners.

2. One tribe of T'umeds from North Shan Si. These (twenty-five tribes in all) occupied the loop of the Hwang Ho, and covered the space between Manchuria the Amur, the Great Wall, and the Desert. They gradually worked their way south of the Desert, and gave trouble as long as the Ming rule lasted.

When the Manchu power arose, the Khorchins were first subdued, then the Chakhars; after which the others did homage, one after the other. They assisted with contingents when great military expeditions were undertaken, received hereditary titles, and brought tribute at fixed dates. There were 25 tribes, or 51 banners, in all, administered somewhat after the fashion of the Eight Mongol Banners of Peking, and had audience in three groups.

The division into 'leagues' was as follows. The Cherim League, bringing tribute by way of the Shan-hai Pass, includes four tribes; the Khorch'in, Ghorlos, Turbet, and Djalaid. The Chao Uda League, bringing tribute by way of the Hi-fêng 喜峰 Pass, includes eight tribes, the Djarud, Knackha (left wing), Naiman,* Aokhan, Ongniod, Aru Khorch'in, Barin, and Keshikhteng. The Chosot'u League, bringing tribute through the same Pass, includes the T'umed and Kharach'in tribes. The Silinghol League, bringing tribute through the Tu-shih Pass, includes five tribes, the Uchumuch'in, Khaochid, Abaganar, Abaga, and Sunid.

The above Four Leagues are called the 'Eastern Four Inner.' The Ulanch'ap League bringing tribute *viâ* Kalgan, includes the Sztsz Puloh [or Durban Keuked], Khalka (right wing), Mao-Mingan, and Urad.

The Ikh Chao League, bringing tribute by way of the Sha-hu Pass, includes the single

* The spelling of the Mongol names is taken from Mayers' *Chinese Government*. 'Naiman' was a chief conquered by Genghis Khan, and whose son was created a prince of the tribe, thenceforward called Naiman.

tribe of seven Ordos Banners from the loop of the Hwang Ho.

These two last Leagues are called the 'West two Inner.' The Leagues meet once every three years at the place (e.g. Cherim, Ulanch'ap, &c.,) of tryst or 'leaguing,' to which an Imperial envoy repairs for the purpose of sanctioning the election of a Chief and Assistant Head of each League. The duties of the Head are the inspection of military equipments and frontier marks, the 'oyer and terminer,' and the enregistry of souls. The T'umeds of Kwei-hwa [North Shan Si] are under the direct rule of the Tartar-General of that city, and of the district magistrates under him: they 'league' in the city, but do not elect a *dzassak* or a Head for their banners and league respectively, but await the arrival of an Imperial inspector, who appoints a *dzassak* to each banner. Their princes, dukes, *daidji*, &c., are appointed and promoted according to merit, or are hereditary.

The *dzassaks* of the Abaga and Abaganar tribes are the descendants of Lêkêd, youngest brother of Genghis, whilst the four tribes of the Cherim League, and the Aru Khorch'in, Sztsz Pulo, Mao Ming-an, Urad, and Khoshoits of Kokonor, are descendants of Genghis' younger brother Khasar. The Naiman Barin, Aokhan, Sunid, Uchumuch'in, Ordos, Keshikhteng, and two Khalkhas are descendants of Dayen Tsetsen Khan, who was grandson in the 15th generation of Genghis, and held a court at Karakoram, his subjects multiplying and spreading out both north and south of the Desert. The Ongniod are descendants of Genghis' younger brother Ochuin. The Djalaid, and the right banner of the T'umeds are descendants of Genghis' grandson in the 18th generation. The Kharachi and the left wing of the T'umets are descendants of Chilama, a distinguished officer of Genghis. The others are descendants of the Mongol dynasty of Yüan [founded by Genghis]; but all regard the Ch'ahar tribe as the main stock. Its submission to the Manchus was in consequence of the improper behaviour of Lintan Khan, of which more anon.

N.B.—The Mongol words for league and banner, according to Prjevalsky, are *aimak* and *koshung*.

The Han and T'ang dynasties, at the zenith of their power, may have held the territory south of the Desert, but never that to the north. The Mongol dynasty of Yüan held Karakoram from first to last. Karakoram was the old Ouigour Court, and also that of the ancient Northern Hiung-nu. When Dayen Tsetsen Khan sent eleven of his sons to the south of the Desert, (i.e. the Aokhan, Naiman, Barin, Djarud, Keshikhteng, Ordos, Sunid, Uchumuchin, and Khaochid tribes), his youngest son Kegusenchalarh remained at Karakoram with 10,000 men or more, whom he apportioned into seven banners between his seven sons, —the Outer Khalkas. His grandson Abudai went to Tangut to see the Dalai Lama, and enriched his tribe with knowledge gained from Tibetan books. He and his descendant were the Tushetu Khans; and, joining his Kinsmen of the Dzassaktu and Tsatsen Khanates, formed with them one whole; their State was bounded by the Desert, Russia, the Amur and the Oelots. After the Ch'ahar conquest in 1,636, the Khalka States accepted the Manchu summons, and consented to offer one white camel and eight white horses every year, in token of submission.

In 1,646, the Sunid son-in-law of the Emperor took offence and fled to the Khalkas, who plundered the Barin tribe by way of retaliation. This led to a war, in which the Mongols suffered severe defeats; but, in 1,655, they made peace, and sent their sons as hostages to Peking. The Imperial Clan Department appointed eight *dzassaks* over three Khanates, which were grouped as before under two wings. In 1,683 the Left Wing, or Tushetu, were at war with the Right Wing, or Dzassaktu, and also got into trouble with the Djzungars; but the Emperor induced the Dalai Lama to go

as peace-maker. Owing to the Khalkas having begun to neglect the arts of war in favour of Buddhist mummery and wine, the cupidity of the Oelots was exerted, and Galdan took their capital, and drove them east. The Emperor resisted a proposition made to him that the forty-nine banners should seize this opportunity to seize and partition the Khalka host. He proceeded in great state to Dolonor in the year 1691 to meet the Khalkas at a sort of durbar. He ordered them to be divided into thirty banners or three 'roads,' and gave them a share of the Inner Mongol pastures. Their Khan kept his title, and they were grouped with the Inner Dzassak banners. Galdan was driven back by the Emperor in person, and the Khalkas were afterwards sent back to their old homes. In 1,731, the Emperor's son-in-law Ts'êling 策凌 was rewarded for his services against the Djzungars with a *dzassak*ship, and the Sain-noin tribe was added to the other three, making seventy-four banners, (increased in K'ien-lung's time to eighty-two banners), in all. The armies of the Four Khalka tribes are under the assistant Tartar-general at Uliasutai, and his two Manchu and one Mongol adjutants. The Outer Dzassak soldiers are under the Tartar-general. The Turbets, new Turguts, and Khoshoits are under the adjutant at Kobdo. The old Turguts and Khoshoits are under the Ili Tartar-general. The Kokonor troops are under the Administrator at Si-ning. Thus they all differ from the Inner Dzassak troops, who are under their own Khans. Moreover the Uliasutai and Kobdo troops are liable to annual conscription for periodical garrison service, so that the military authorities there are, as it were, 'in the field,' and are not exactly civil administrators in garrison, as at Ili, Kwei-hwa and the Manchurian towns. Hence the frontier General at Uliasutai, with his four Khanates of eighty-two banners, and the score or so of Urianghai tribes under him, is a most important officer.

There are four Leagues, the central one of which is the Tushetu Khanate of twenty Banners: they occupy the Tola River, and tryst at Khanarin 罕阿林. The Eastern one is the Tsetsen Khanate of twenty-three Banners: they occupy the Kerlon River, and tryst at Bars Koto 巴爾和屯.

The Western League is the Dzassaktu Khanate of 17 Banners, occupying the Kangai mountains, and trysting at Pitulia, 畢都里雅齊爾里克. The Sain-noin Khanate of 20 Banners, with two Oelot Banners under the same jurisdiction, occupy the Onghin River, and tryst at Ch'arlik. Each League has a First and Second Captain, and they all bring their tribute by way of Kalgan.

The Sain-noins are descendants of Dumenken, grandson in the eighth generation of Genghis. During the Ming dynasty, the Red and Yellow Churches were struggling for precedence, and Dumenken gave his vote in favour of the Dalai (Yellow) against the Khalkas (Red). The Dalai rewarded him with the title of Sain-noin, though he still formed part of the Tushetu Khanate. Three generations later, his tribe moved to Karakoram, under Shenba, 善巴, whose younger brother Ts'êling, 策凌, came to Peking in 1,691, was educated by the Emperor, and was married by him in 1,706 to an Imperial Princess. In 1,715, he assisted in the war against the Djzungars, and in 1,720 distinguished himself among the tribes of the Altai Mountains. His services during the short reign of Yung-chêng made him a valuable geographical and topographical authority, and constituted him a sort of protector of the Khalkas against the Djzungars; an account of his battles is separately given in the paper on the Oelot war. The Emperor Yung-chêng loaded him with honours, built him a palace at Kobdo, and invested him with plenipotentiary powers. He was sent for to Peking to discuss the Djzungar and Khalka boundary question, and at last succeeded in forcing the Djzun-

gars to accept the Altai instead of the Kangai mountains as their east frontier. He died, full of glory, at the age of 50, and was honoured by the Emperor to an extent never before known in Mongolia.

In 1,755, when the Chinese army was engaged in operations against Ili, the Tsetsen Khalkas revolted, but order was speedily restored through the energy of Djingendjab, 成衮札布, son and heir of Ts'ê-ling. The Cheptsun Lama assisted him by exhorting the Khalkas to behave themselves properly. The result of these efforts on the part of the Sain-noin Mongols was to secure for them the same consideration and ascendancy amongst the Outer Mongols as that enjoyed by the Khorch'ins amongst the Inner Mongols.

Wei Yüan, the Editor of the *Rise of the Manchus*, points out that the Urianghai 烏梁海 or 兀良哈 tribe, between Russia and Uliasutai, are not descendants of the Mongol dynasty of Yüan. They were formerly subject to the Oelots, but were annexed to the Manchu Empire under K'ienlung. There are 25 *tsoling*, under the Border Tartar-general, of whom 5 are in the Dzassaktu Khanate, 13 in the Sain-noin territory; 3 under the Cheptsun-damba abbot. The Urianghai tribes are left to themselves. [This word Urianghai appears to be the same as the Corean *Orangkai*, meaning 'barbarian' or 'foreigner.' This seems the more likely in that there is another 'Urianghai' near the Manchu frontier].

In the year A.D. 1,635, the Manchu chieftain recovered from the Ch'ahar prince, lineally representing the Mongol dynasty, the Great Seal of China, which had never been recovered at all by the Mings. On this the 49 Mongol *beilê*, or 'chieftains,' and the captains of the two T'umed banners proclaimed him 'Emperor.' Previous to this, the Manchu territorial acquisitions had been confined to tribes of the same race and language stock as themselves or, in other words, the former Empire of the Kitans and Nüchens, known to the Mings as the *Nan 'kwan' and Pei 'kwan,'* or the Northern and Southern 'Marshes.' These included five Amur tribes; two Ch'ang-peh tribes bordering on Corea; three Tung-hai tribes, of the present Primorsk region; four Hurun or true Kitan tribes; the dog-sledging and deer-sledging tribes east and west of the Amur mouths. To the above Tungusic races, add the mixed population from Moukden southwards which had been under direct Ming rule. At this time the Khorch'ins were on friendly terms with the Manchus, but the Ch'ahars or lineal descendants of the former Imperial Mongol Family were still hostile. No nomadic races had as yet been conquered by the Manchus, whose subject nations were all either settled in towns or followers of the chase.

The last Emperor (Shun Ti) of the Mongol dynasty fled to Karakoram on the rise of the Ming power. He and his four or five immediate successors maintained the Imperial style; but, from the beginning of the 15th century, they contented themselves after election with the title of 'Khan of the Tartars.' Yesien, 也先 an Oelot, who captured the Emperor of China, and kept him in captivity for many years, was the third of these Khans; and, after him, the son of his predecessor (Totobukhwa) was elected by the Oelots with the style of *siao wang-tsz* or 'little princelet,' which modest title was continued by his successors. Later on, one of the 'princelets' strengthened himself by alliances with the Kokonor Mongols and Tibet, and was able to dispose of over 100,000 warriors. Tiring of war, he removed eastwards towards the Manchu frontier, and took for his host the name of T'uman 土蠻. The Mongols who harassed the Ming dynasty from this date were known then as the 'Tribes West and East of the River' and the 'Tribe of the River Loop' or Bend. These names correspond to the Kokonor, Inner Dzassaks, and Alashan (with the Ordos) Mongols. The Khalkas kept to the north of the Desert, and never came into contact with the Mings.

When the Manchu power was rising, the Mings desired to make use of the Eastern Ch'ahar 'princelet,' but without any great result. Towards the close of the Ming dynasty, Lintan Khan became very powerful south of the Desert, and addressed as 'Lord of 400,000' a very haughty letter (A.D. 1619) to the Manchu chieftain as 'Lord of 30,000,' besides assuming a very overbearing attitude towards the other Mongols. In consequence of this, the Manchus in the summer of 1,634 made a sudden raid across the Liao River and the Inner Hing-an Hills, upon Lintan's host and court, and drove him by way of Kwei-hwa in North Shan Si to the great oäsis of Kokonor, where he died. The Manchus got no farther than Kwei-hwa, from which place they returned home with numerous captives. In 1,635 Lintan's son Ochê brought the long-lost Seal of China (as recounted in the first part of this history), and submitted with the rest of his host. He received the title of *ch'in wang* or 'prince of the blood,' and precedence over all the other 49 *beilê*. His followers were enrolled in a banner, and quartered at I-chou on the Corean frontier.

In 1,675 they refused, under their chief Burni, to comply with the Emperor's summons to assist in suppressing the Wu San-kwei rebellion (See No. 871 Mayers' *Manual*) and incited the Naiman to join them in revolt. The Manchus, aided by the friendly Mongols, marched against and defeated Burni who fell by a Khorchin arrow. The I-chou settlement was destroyed, and Burni's host was given new quarters outside Kalgan and Ta-t'ung. These are the Mongols with whom Peking travellers to the Great Wall are familiar. Their eight banners are divided into two wings, and there are four banner *t'ing* magistrates charged with the regulation of their land questions, and their commercial relations with Chinese, to wit: those of Kalgan, Tu-shih k'ou, Fêng-chên, and Ning-yüan. Their own affairs are under a *tutung* and staff, all responsible to the *tien shu* division of the Colonial Board at Peking. They are not part of the '49 Mongol Banners'; their officials are not hereditary; they have no real independence; and are entirely different to the 'patriarchal' *dzassak* communities.

The T'umeds of Kwei-hwa are descendants of Anda, 俺答 Prince of Shun-i during the Ming dynasty. Broken up by the Ch'ahars, they were reorganized into two wings or banners when the Emperor, as above described, drove the Ch'ahars under Lin-tan Khan through Kwei-hwa. The old seal of the Princes of Shun-i 順義 was restored to them, but subsequently taken away as a punishment for rebellion, and Tartar-Generals were sent to Kwei-hwa to rule over them, as they still do. They no longer have native *tut'ungs* over their two wings; but their chiefs preserve a ducal rank as *fu-kwoh kung*. There are Chinese or Manchu magistrates in the town to administer affairs in which Mongols and Chinese are concerned, and they are generally assimilated to the Eight Inner Banners of Peking, 京師內八旗 and on a slightly different footing to the Chahars; and, unlike these last, do not serve abroad in Kashgaria.

The Khorch'ins are outside the Hi-fêng Pass [near Jeho], and cover an area 2,100 *li* north and south, by 970 *li* east and west, touching the Solons in the north. They claim descent from Khasar, younger brother of Genghis, and formed one of the three Uriangha 兀良哈 'circuits' of the Ming dynasty. Later on, they formed a State of their own, but were driven by the Oelots towards the Amur 嫩江, and called themselves the Upper Amur Khorchins, in order to distinguish themselves from their kinsmen the Aru Khorchins. The Djalaid, Turbet, and Ghorlos tribes are all brethren or off-shoots of the Khorchin, and, like these, all belong to the Ch'ahar stock. The Khorchins were defeated by the Manchu chieftain T'ai-tsu [1616-27], when engaged in subduing the Yêhê, Khata, Ula, Khuifa, Sibê, Kwarch'a, Chusheri, and Nayin [Tungusic] tribes, but became loyal

subjects in 1,624 in disgust at Lintan's oppression. In 1,626 their *daidji* was made Tushet'u Khan, and after Lintan's defeat in 1,636 the two Khorchins, the Djalaid, Turbet, Ghorlos, Karach'in, Tumets, Aokhan, Naiman, Barin, Djaruds, Ongniod, and (some say) Coreans proclaimed the Manchu as 'Emperor.' The Khorchins were given five *dzassaks*, and two princes of the 1st, 2nd and 3rd ranks. They assisted in the campaign of 1,637 in Corea, against the Khalkas in 1,639, against Solons in 1,640, and against the Ming dynasty of China in 1,643. They assisted with the Turbets and Ghorlos at the pacification of Peking in 1,644, at the conquest of Kiang-nan in 1,645, against the Khalkas in 1,646, and received another *dzassak*-ship in 1,650. In 1674-5 they aided in crushing the Ch'ahar Burni's rebellion, and three of the Manchu empresses were Khorch'in women. In short, the Khorchins are the 'most favoured Mongol nation,' and the Princes of Dzassaktu (2nd class), Darkhan 達爾漢, Chorikod 卓理克圖, and Tushet'u (all 1st class), take rank above all others in the 24 tribes.

The Ordos occupy the 'loop' of the Hwang Ho, which is the ancient 'Honan' captured from the Hiung-nu by Méng T'ien, [the General charged with constructing the great wall B.C. 214-210], and is the Shofang Province of the Han and T'ang dynasties. There are two salt lakes in this region, which is well adapted to rearing horses and camels. It also produces iron and the celebrated 'arrow' willows, and was a powerful State under the Hêlien and Yüanhao (see *China Review*, Relation with Tartars) dynasties [of the 5th and 11th centuries]. Barsu, grandson of Genghis in the 16th generation, divided the place between his nine sons, who are the ancestors of the present seven Ordos *dzassaks*. Owing to Lintan's tyranny, they joined the Abaga and the Karachin Mongols, and defeated 40,000 Ch'ahars at the T'umed city of Chao 趙城. In 1,635, when Lintan's son Ochè was chased west of the Hwang Ho, the Manchus did not get as far as the Ordos, who, on receiving a summons to assist, delivered up 1,000 Ch'ahars as prisoners. In Shun-chih's and K'ang-hi's reigns the Ordos rendered considerable service, and assisted later on in the war against Galdan, on which occasion the Emperor visited their territory, received their homage, and gave them a lecture on the wisdom of keeping quiet. Originally there were only six banners, but a seventh *dzassak* was added about A.D. 1,760 in consequence of the population having increased.

There are three sorts of Khalkas. The 'Old' Khalkas of the eight Peking Banners; four tribes of the 'Outa' Khalkas, under four *dzassaks*, north of the Desert; the 'Inner' Khalkas, that is the Right and Left Wings of the Inner Dzassaks in the steppes outside Kalgan and Jeho, and descendants of Dayen Tsetsen Khan, grandson in the fifteenth generation of Gerghis. They were originally north of the Ordos, and consisted of three 'roads' or sets, in seven tribes, under three Khans. In 1,653 the *daidji* of the middle 'road,' owing to some internal strife, surrendered with over 1,000 families, and was given pasture outside Kalgan, and grouped with the Inner Dzassaks. This is the Right Wing. In 1,664 the *daidji* of the western 'road' was quartered outside Jêho; this is the Left Wing.

The Two Khorchins are of the same stock, but of the Two Turbets one is Inner Dzassak and the other Western Oelot. The three T'umets consist of the Left Wing, descendants of the statesman Chilama; and the Right Wing, descendants of Genghis: the third tribe at Kwei-hwa is closely related to the latter.

The Inner Dzassaks used to assist at the Emperor K'ang-hi's great hunts near Dolonor, in the preserve known to the Mings as the Ulianghai. A Summer Palace was built at Jeho, and both Kia-k'ing and K'ien-lung used to hunt. Tao-kwang did not.

Kokonor is the ancient Western Sea principality, west of Si-ning 300 *li*. It is over 700 *li* in circuit, and surrounded by mountains. The water is stagnant. There are two islands, but no regular boats; the only communications being made by ice during the time when the lake is frozen. It is the 'Weak Water' of the ancients. The two islands in the lake are Ch'ahan and T'olohai, and 100 *li* south of it there is a salt lake. The Kokonor region consists of the Lower, round the Lake Kokonor, and the Upper, on the River Nieh, 涅水? Kedurku. West are the Mussulmans; South, Tibet; North the 'Jewel Pass' leading into China. The Kokonor Territory is the land of the 'Fresh Water Tibetans' of the Han Dynasty, 鮮水諸羌 known afterwards as the T'ukuhun, who were joined to the T'ufan towards the close of the T'ang Dynasty. Embracing Buddhism, they were mostly grouped with Tibet. Under the Ming Dynasty there were two territories 西寧, 河州 under native lay and spiritual 國師 禪師 chiefs, who were independent of each other. After this, the Kokonor region was joined to the dominions of the Ordos or River Loop Chief Anda, 套酋俺答 and then again to the dominions of Kushi Khan 固始汗 of the Oelots, when they became Khoshoit Mongols and one of the 'Four Oirads.' The Djzungars ruled Ili; the Turbets the River Irtish; the Turguts ruled Yar, or Tarbagatai; and the Khoshoits removed from Urumtsi to Kokonor. The Kokonor tribes were, however, mixed, and only the Khoshoits had *dzassaks*, of whom there were 21, descendants of Khagar, younger brother of Genghis. Nineteen generations of these ruled down to the close of the Ming dynasty [1,644], when Kushi Khan came from Turkestan and seized Kokonor, dividing the tribes into two wings under his ten sons. Apart from the two banners which were joined to the Ch'ahar and Alashan banners, the other eight were Kokonor Khoshoits. The four Turgut, two Dzungar-cholos, and one Khoit banners were the descendants of T'ohwan, Minister to Genghis. The fourteen banners of Turbets were kept east of Kobdo. Then there is a banner of Khalkas, and a banner under the Great Lama Ch'agan Chumon Khan. These, though living in Kokonor, are a different family.

The first relations of the Manchus with Kokonor were through Kushi Khan, who brought the Dalai Lama to Peking after his own conquest of the T'anguts and Tsangba. He died in 1,657. From this time, too, dates the expression 'Oelots of Kokonor.' In 1,666 and 1,667 they threatened to invade China, and there was talk of building another Great Wall to keep them off. In 1,685, they were only kept off through the friendly offices of the Dalai Lama. In 1,687 the Dzungar Galdan attacked the Loop of the Hwang Ho, in consequence of which the *daidjis* of the Kokonor Khoshoits and the Ochitu Khan 鄂齊圖汗, nephew of Kushi, removed their tents to the Great Kokonor oasis, where Galdan was afraid of attacking them. In 1,690 Galdan was defeated by the Chinese at Ulanpu, 烏蘭布, and communication with Kokonor was established. One Olobtsang having plundered a Manchu envoy on his way back from Turkestan, a vindicatory raid was made upon his tribe to compel restitution. In 1,696 the Emperor in person marched against Galdan, and held a durbar on the islands of Kokonor. The *daidji* of the Ochitu was invited to secure Galdan's capture.

In 1,697 the *daidjis* were ordered to Peking and a great durbar was held at the Summer Palace Gardens, 玉泉山 Kushi's son Dashpat was made a Prince of the first rank, and the other *daidjis* were ennobled according to their merits, and became close allies of China, rendering valuable assistance against Ts'ê-wang Nabtan, 策妄那布坦, when he attacked Tibet; and again, in 1,717, when the Dalai of Litang was escorted into Tibet by a Manchu prince. In 1,720 the Mongols completely defeated the Dzungars in Tibet, and 2,000 of them were

ordered to remain at Kokonor to support the new Dalai against the Dzungars. In 1,723, when the Chinese were engaged in suppressing Lobtsang Tanching's 丹津 rebellion, the Turgut, Khoit, Khalka, Ch'ahan Nomên Lama, and Cholost 綽羅斯特 banners were ordered to separate from the Khoshoit rule, so as to divide the strength of the Oelots. Their tryst captains were no longer to be elected, but the Commissioner at Sining was charged with the periodical tryst. The Kokonor Mongols having now thus become somewhat assimilated to the Chinese, the savage tribes have become as formidable to them as they themselves used to be to the Mahomedans.

The 'Ho-lan' Shan Oelots are those commonly known as the 'Alashan' Mongols: the name is written and pronounced in various ways. Their territory is bounded on the north by the Desert, on the south by Liang Chou, on the east by Ning-hia, and on the west by Kan Chou. The mountain range forms the boundary between them and China, and their territory formed the three principalities of Peh-ti, Wu-wei, and Chang-yeh during the Han dynasty. During the T'ang dynasty the T'ufan occupied it; it was the Western Hia of the Sung dynasty, and altogether beyond the Ming frontiers. Towards the rise of the Manchu power, the Oelots west of the Loop were called the 'Loop barbarians;' those of Kokonor were called 'the *daidjis* of the Western Sea;' those of Sungaria were called the northern Oelots. During the ascendancy of Kushi Khan, they were all subject to Kokonor, and afterwards the northern Oelots grew the most powerful, and brought on their own ruin. The first to submit to the Kokonor tribes were the Cholost and the Turgut banners; and of the northern tribes two banners of the Ulan-usu Oelots near the Orkhon River; and fourteen banners of the River Baitarik Oelots. The Kokonor and West-of-the Loop Oelots were however the nearest to China. Ochit Khan, nephew of Kushi, occupied the latter, and the sons of another nephew occupied Kokonor,—this being the first separation. About 1,645-1,650, Ochitu sent an envoy to China and offered to attack the Khalkas. In 1,677 the Djzungar Galdan married Ochit's daughter, and subsequently broke up his tribe; but Galdan's offer of tribute was refused. The West-of-the Loop Oelots either fled to Tibet, returned to Ili, or were made prisoner. The Kokonor oasis tribes harassed the Chinese frontier, but, through the intercession of the Dalai Lama, they were forgiven and allotted pasture north of the *Lung-t'ou*, *alias* Holan, (or Ala) Shan mountains. In 1,688 Galdan attacked the Khalkas and Khololi 和羅理 (Kokonor) tribes, the latter of whom fled and were quartered in Kwei-hwa city and afterwards in the Alashan territory. They were allowed one *dzassak*, one serene highness, and two dukes, and have been quiet ever since 1,693. In 1,696 they assisted in the war against Galdan, and in 1,703 a banner of surrendered Turbets was quartered with them in Alashan. Since 1,723 they have been kept separate from the Kokonor tribe. About the years 1,760-70 the Alashan tribes did excellent service against the Mussulmans.

The Ordos of the Loop have a salt lake called Hwa-ma Pool, apparently Prjevalsky's Tabason Nor, and the Prince of Alashan has another called Kih-lan Pool. In both cases taxes are collected on the spot, and free trade is allowed to Mongols and Chinese alike, but, the Loop salt being inferior, 70 per cent. of the Kan Suh Chinese use the West-of-the Loop mineral; 30 per cent. of the Shen Si people do likewise; but as the extension of this trade might affect the Shan Si 潞 interest, Mongol salt is not allowed to pass the Hwang-fu River 皇甫川. Wei Yüan, editor of the *Rise of the Manchus*, says that Kokonor is the region of the ancient 'Western 西戎 Tartars,' Sih-chih, 析支, and K'üsou 渠搜. After the Han dynasty [Christian era], the different *Kiang* [or races of Tibetan origin], grew more and more numerous. They appeared successively

under the names T'ukuhun, T'ufan, and Oelots. The Mongol tribes have repeatedly changed form, and do not represent the ancient family groups. The Hans established the four principalities west of the Hwang Ho, with the object of separating the Southern *Kiang* from the Hiung-nu. At the beginning of the Ming dynasty the same thing was done again, to keep off the Tatars in the north, and repress the *fan* tribes in the south. It was only when the northern tribes, later on, succeeded in effecting a junction with those on the other side of the Mountain Range, that trouble began again for China.

The first thing done by the new Manchu power was to open communications with Tibet by conciliating Kushi Khan, and at the same time protect the Kan Suh frontiers. Thus the Dzungars never became formidable enough to venture across to Kokonor. Of recent years the Kokonor Mongols have grown more feeble in proportion as the different *fan* 番 tribes have grown stronger. Hence the Kokonor tribes have a great dread of the Si-fan. In former times the *fan* were kept away in order to weaken the Mongols, but now the Mongols have to be protected from the *fan*. Some think that the Kokonor tribes have become less warlike and intractable since their conversion to the Yellow Faith. The Alashan tribe is now the strongest.

E. H. PARKER.

A CHINESE HAROUN AL RASCHID

The object of this article is to present, in a succinct form, an account of the wanderings of the Emperor Kien Lung, as detailed with much circumstantiality in a Chinese work, the Wan Nien Ching 萬年清, published a few years ago. The memory of this Emperor is yet green. Only a hundred odd years have passed since his death. *It may therefore be interesting to note* what the Chinese of the present day consider to be some of the more prominent characteristics which contributed no doubt to earn for him the title of the most Saintly Son of Heaven 仁聖天子, and which classed him among the most popular of Chinese rulers. Of course it must not be supposed that these tales are put forward as authentic incidents, although it is an historical fact that Kien Lung did indulge in some such eccentricities, but more as an amusing portrayal of what the Chinese consider a kingly way of redressing wrongs and rewarding virtue.

The scene opens at the Imperial Court in Pekin where the Emperor makes known to a body of horrified Ministers his intention of making an excursion towards the south of the Yang-tze Kiang, and asks who among them will undertake the responsibility of providing for his personal safety. None of the Ministers dared to assume the charge. *All trembled in silence. So in high* displeasure he dismissed his court, issued a decree authorizing a certain officer to manage all affairs of State until further notice, disguised himself as a merchant and left the palace by a back door.

His first halt was at 瑞龍鎮 where he put up for the night in an inn. Next morning he strolled out for a leisurely survey of the city, and while walking through one of the principal streets felt rather hungry. Selecting an hotel of somewhat imposing dimensions, he walked in and was served in the usual way. He ap-