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AND TIBETAN TRIBES

by

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By E. H. PARKER.

THE Han Emperor 元 colonised the State of 車師 with military cultivators [屯田]. Acting under the advice of 賈捐, he abandoned the island of Hainan, whose natives were perpetually in rebellion against the Han officials. The Hun Khan or Emperor Chi-chi did not follow in the steps of his fellow Caesar Huhanya, but murdered a Chinese envoy on his road to K'ang-kü. A year or two later the Tibetans [羌] of Shen Si rebelled. A force of 60,000 men was sent under General Fung Fung-shih, who drove them northwards, and established a number of military-cultivator stations. Owing to the insolent behaviour of the Khan Chi-chi, the Chinese 都護 or Proconsul, and 副校尉 or Assistant Commissioner, declared war on their own responsibility, and, with the aid of the military colonists, surrounded the capital of K'ang-kü with an army of 40,000 men. Chichi's head was the reward of their exploit, and it was exposed for ten days in the foreign bazaar [蠻夷邸] at Si-ngan. Meanwhile the Khan Huhanya was by no means dead: on the contrary he was delighted with all this and offered to take a Chinese princess to wife: he was more fortunate than his predecessor the ~~Han Emperor Mete~~, to whom 200 years before the founder of the dynasty had given a slave [家人子] in guise of a princess. Huhanya at least got a freeborn girl from the harem [真家子], in return for which he offered to guarantee the northern frontier against attack, and conferred upon the girl the title of 關氏 or Empress, [Mayers, No. 45]. The Viceroy or Proconsul of the west was besieged by the Wu-sun during the reign of the Emperor 成, but he managed to defend his position. It was during the reign of this Emperor that Huhanya came to court, and was awe-stricken at the imposing presence of the Chinese premier 王商: the 屬賓 western state also came to do homage [獻].

In the reign of the Chinese or Han Emperor 哀, the Tartar or Hun Emperor Uchulijoti offered to come to Court. It was represented to the Chinese Emperor that the ancient monarchs [五帝] had never been able to make vassals of the Huns, [不能臣], and that the three princes of antiquity [三王] had never been able to master them, [不能制]. The First Emperor had been obliged to

Hung Nu
Shenya Nu

B. C. 48

Tun Xs

build a wall, and the Founder of Han had nearly been taken, prisoner, whilst his wife had been insulted by the Hun Khan Mete. The Emperors 文 and 武 had never been able to get near, let alone see the face of a Khan. Even after the victories of We Ch'ing and Ho P'iao-yao, though they had sought alliances, the Huns had never consented to do homage, [稱臣]. During the reign of the Emperor 宣 five, Khans were contesting the supremacy, and Huhanya accepted Chinese suzerainty, [稱臣], and had audience. In consequence of these representations the application was granted.

Kan-a
The usurper Wang Mang changed the name of 匈奴 to 降奴, [probably both words were of the same sound *yung* or *lung* then], and the title from 單于 to 服于. He despatched General 孫建 and others upon a series of expeditions against the Huns. The Khan did not approve of Wang Mang's usurpation, because he was not the lineal descendant of 宣, to whom his, the Khan's, predecessors had offered homage. He therefore descended on Shan Si, and committed frightful ravages. The northern frontiers, which had been thickly populated and covered with herds since the times of 宣, now became a wilderness of bleached bones.

During the reign of the After Han Emperor Kwang Wu, the 先零 or *Sien-lien* (*sic*) Tibetan [西羌] tribe broke out in rebellion, but General Ma Yüan [Mayers No. 478] soon quelled the insurrection, as also a short time after did he the rising of the 參狼 or *Sên-lang* (*sic*) Tibetan tribe on the Shen Si frontier.

to turn ?
In the reign of the Eastern Han Emperor 靈帝 the Sien-pi[?] Tunguses made a raid upon the modern 永平府 in Chih Li, but were routed by the prefect 趙苞, who left his mother to their tender mercies rather than surrender the town. In the 12th year of the Emperor 獻, the renowned Ts'ao Ts'ao routed the 烏桓 hordes, including one known as 蹋頓. Now, as 頓 often occurs in contemporaneous Hun names with the sound of 特, it is possible that the word Tatar may be traced here. Both the Wu-hwan and the T'atuns appear to have been Tunguses from the Korean frontier [西遼]. In the early part of the reign of the After Han or Sz Ch'uan Emperor 昭帝, the people of the 四郡 (corresponding to the present southern bank of the Yang-tsze between Ch'ungking and the Lo-lo country), rose in rebellion, but no rigorous steps were taken. In the year A.D. 238, Sz-ma I, [Mayers No. 655] attacked the prince of 燕, who had, a few years before, been made prefect of Liao-tung by the state of Wei, and subsequently recognized as prince of Yen by the rival state of Wu. This personage 孫淵樹

was defeated and executed by Sz-ma I. In the year A.D. 279, a Sien-pi Tartar named Shukinang [樹機能] made a raid upon what is now known as 凉州. It is stated that this man's surname was "Bald Head," [秃髮], which at once suggests an origin for the well-known Tartar surname of T'o-ba [拓跋]. He was the grand-son of 壽闐, (a Sien-pi Tartar whose existence has escaped us if he is mentioned in our book of history). The Tsin Emperor was foolish enough to appoint the Hun 劉淵 to a frontier command, the consequences of which act were destined to prove the ruin of China. Liu Yüan appears to have been a hostage, [任子], for his father Liu Pao [豹] at the Chinese capital of Lo-yang, where his deportment and talents secured him every respect at court. There had previously been discussions as to whether he should be placed at the head of the five tribes [部] of southern Huns settled in China by Ts'ao Ts'ao, and sent on an expedition against Shukinang; but wiser counsels prevailed, until, on the death of his father, he was 左部師 in his place. A year or two later the Chinese General appointed 馬隆 destroyed Shukinang without the assistance of the Huns.

In the year A.D. 281 the ^{Tung hu} ~~Sien-pi Tunguses~~, [東胡], made an inroad upon the modern 永平 in Chih Li. It seems that this tribe, or its leader, was first known as 慕護跋 when it settled in China. [This sounds like Porter Smith's 棘鞞, one of the Nü-chên tribes.] It or he then took the name of 慕容, and rendered various services to China, in consequence of which the title of Ch'an-yü [單于] was conferred on the leader 涉歸. In the year 286, his son 慕容廆 made a second raid, but three years later he submitted, and was made by China General of the Sien-pi, and 劉淵 was made Captain-general of the Northern Huns. In the year 297, the Tangut [氐羌] leader 齊萬年 revolted in Shen Si, and defeated an army sent to quell him under the command of 周處. At the beginning of the 4th century, half of old China [中原] was in the hands of "barbarians." The Hun 劉淵; the "Wether Hun" [羯] Prince 石勒; the Tangut [羌] House, 姚氏; and the Tartar [胡] House 苻氏 occupied almost the whole of modern Kan Suh, Shen Si, and Shan Si. The encroachments of each of these tribes will be treated of in turn. In the year 304, the Hun Liu Yüan assumed the dignity of 大單于 on the initiative of his son 劉聰, who persuaded the tribe that a favorable opportunity had arisen to reestablish Huhanya's sway. At this time Liu Yüan was with Sz-ma Ying 頽, (one of the rival Tsin princely aspirants for power, and then in possession of the Emperor Hwei Ti's person,) but he succeeded in

persuading the prince to let him go, and previous to starting was dubbed 北單于. Even then he hesitated whether he would not attack the Sien-pi and Wu-hwan Tungusians in the 'Tsin or Sz-ma interest, when his Hun relatives pointed out to him that both these tribes were of Hun stock [我之氣類] and could do him good service, he consented to receive homage as grand Khan. [It is to be here noted that the Chinese-governed were spoken of as 晉人, just as they were once called 漢人; and as the Buddhist intercourse with India or Turkestan and the great Tartar irruptions all date from about this time, the name of "China" would seem to be satisfactorily accounted for.] About the same time 李雄, a sort of Ch'ung-k'ing Tibetan [巴氐], set up a dynasty called 成 in the modern Ch'êng-tu and west Sz-Ch'wan. Liu Yüan adopted the dynastic style of 漢, and both Tartars and Chinese [胡晉] flocked to his capital, where he proclaimed himself a uterine descendant [甥] of the old Han dynasty. He then despatched various expeditions into China. Meanwhile a very formidable personage named 閻, who afterwards adopted the surname and name of 石勒, came to the front. He was a "Wether" Hun, who had been sold as a slave in Shan Tung when Hun slave-hunting expeditions were resorted to by Chinese Zebhehrs as a means of livelihood. His master seems to have been rather afraid of him, and to have let him go, upon which he and some other kindred spirit set up a band of force: but, being defeated early in the reign of the Emperor Hwai, successor to Hwei, Shih Lê next offered his services to Liu Yüan. In the year 307, 慕容廆 assumed the title of grand Khan of the Sien-pi [鮮卑大單于], and next year Liu Yüan, who had contented himself so far with the title of 王 in China, proclaimed himself 皇帝, and removed his court to the modern (and then so-called) 平陽 Fu in Shan Si. Meanwhile Shih Lê, with the assistance of his Chinese adviser 張賓, led an army of 100,000 men into modern Chih Li. [It is to be noted that Shih Lê is also described as a 胡]. Meanwhile Liu Yüan died, and was succeeded by his above-named son Ts'ung, who first murdered his elder brother 和. The chief 蒲洪 of a powerful Tangut house [氐酋] in South Shan Si, declined the offer of a dignity from the Hun or Han Emperor, and proclaimed himself Duke of 襄陽. Shih Lê advanced as far as the modern 亳州 in An Hwei, and completely annihilated the vast host under the Chinese generalissimo 王衍. The Han Emperor or Hun Khan Liu Ts'ung now sent Shih Lê and other generals into modern Ho Nan: the 'Tsin Emperor was degraded to be a noble, and led into captivity; his capital plundered; and his heir murdered. [It is important to notice that at this time large numbers of pure Chinese [中國士民]

crossed the Yang-tze, and that almost the whole of China north of it was overrun by Tartars, who had for many centuries been allowed to mingle with the frontier Chinese. It is extremely probable, therefore, that the dialects south of the River now most truly represent or are most directly descended from the old Chinese]. The Han or Hun general Liu Yao 劉曜 was, however, severely defeated near Si-an by a powerful Tsin army, which at last captured the city. The next aspirant for a share of Tsin's declining power was the Tibetan chief [羌酋] named 姚弋仲, who migrated with a motley host of Tartars and Chinese [?戎夏] into modern Shen Si, and called himself a Duke. Meanwhile the unhappy captive Tsin Emperor was murdered by the Hun monarch, and Shih Lê, who now found himself occupied in Chih Li, deceitfully offered his submission to a Chinese usurper there named 王俊, who was secretly aiming at power. Shih Lê then made a raid upon the site of the modern Peking, which town, after his withdrawal, submitted to a Sien-pi Tartar tribe under the chief Twan P'ti [段匹磾]. In the year 315 one I-lu [猗盧], who is described as a Sien-pi Tartar of the 索頭 tribe, of the family name of T'o-ba [拓跋], was made Prince of 代, in return for services rendered in repelling the Huns and the 白部 Sien Pi. [This man's descendants founded the Wei dynasty 70 years later on. Possibly the So-t'ou are the modern Solon [索倫; See Mayer's *Chinese Government*, No. 557]. I-lu was murdered by his own son, and succeeded by his nephew 律鬱 next year. The Hun general Liu Yao this year captured the Tsin (metropolis since Hwai Ti's reign) of Ch'ang-an, and the person of the Emperor Min, who was sent to the Hun capital in modern Shan Si. [Despite the rudeness of the Hun and Tartar conquerors who ravaged China during the fourth century, Chinese history describes their characters with great impartiality, and, from the anecdotes told, leaves no doubt that Shih Lê, Fu Kien, the different Mujungs, and Liu Ts'ung with his father Liu Yüan, were all men of noble and manly character, infinitely higher in natural moral worth than the astute Chinese who were so much their superiors in intellectual chicanery]. The north part of Shan Si was still in the hands of the Tsin generalissimo 劉琨, but his lieutenant submitted to the Huns, and Liu had to fly to Peking and throw himself into the arms of Twan Pi-ti. We shall treat of the great Chinese Attila, Fu Kien [胡 or 符堅] in another paper.

To be continued.

N.B.—It is noteworthy that Mr. Mayer's valuable Manual omits mention of nearly all the distinguished actors of the 4th century stage, as also of the rival dynasties.

BY E. H. PARKER.

(Continued from page 266.)

(on page 5 in original)

PREVIOUS to the formal accession of the Eastern Tsin Emperor 元, A.D. 317, both 劉琨 and the Tartar Twan P'iti swore a vow to aid the *de jure* dynasty, and, with the Tungusian Mujung Hwei, sent envoys to the new capital at [the modern] Nanking: it is specially mentioned that those of the last-named potentate came [? from Tientsin] by sea, [浮海]. Meanwhile the Han or Hun Emperor 劉聰 murdered the captive Tsin Emperor Min, as he had previously done his predecessor, and for the same reason, viz.; that tears had been shed by sympathisers on the prisoner's being made to do lacquey's work. Soon after this, Twan P'iti despatched his former ally Liu K'un by hanging on account of his having intrigued with certain hostile personages. Liu Ts'ung died the same year, and, after various court murders, was finally succeeded by his kinsman* 曜, who made the adventurer 石勒 first Duke and then Prince of 趙; but the alliance did not last long, for Liu Yao having been foolish enough to execute an envoy from Shih Lê announcing his victories, on the unsupported suggestion that the envoy was only sent to spy out the land, the faithful Shih Lê at last rebelled and declared himself Emperor of After Chao, known to history as 高祖. Liu Yao had also adopted the style of Chao, and fixed his capital at the modern Si-an, recognizing the ancient Hun Khan Mete [See *China Review* Jan-Feb. 1884] as his progenitor [以冒頓配天]. The same year, a tribe of Sien Pi Tunguses, stated to be distantly connected with the old South Khans, [南單于之遠屬], settled themselves in Manchuria [在遼東塞外], and attacked Mujung Huei, who routed them and seized their country. The Tibetan ruler 蒲洪 now gave in his submission to Liu Yao. Envoys passed between the Tsin court and Mujung Hwei, who was made prefect of 平州 in modern Chih Li, and also generalissimo of the north. Next year Shih Lê's troops captured the modern 太原府, and Twan Piti perished in its defence. Mujung Huei proclaimed his son 皇晃 [subsequently 燕太祖] as his heir-apparent. The same year Yukluh, Prince of 代, was murdered by his relative, and was succeeded by his nephew 賀傅. His own son

* As instance of the great moral superiority of these Hun conquerors over the Chinese, may be mentioned the answer of Liu Yao to the Chinese Minister 索綝 who, when he heard that the Emperor was about to surrender, offered through his own son the same terms if his own life were spared: "I have never done an underhand thing, and only make terms when my foe is fairly beaten in arms." The son was at once executed, and the father sent for execution to the Emperor Ts'ung. To the honour of the Chinese historians, however, it must be noted that they give full credit to noble acts.

什翼犍, [subsequently 魏高祖] was successfully hidden away inside her trowsers by the widow. The usurper Honuh was son of 猗 柁 [who is described in Dr. Williams' dictionary as having reigned two centuries later]. The Hun (or now Chao) Emperor conferred upon the Tibetan chief 姚弋仲 the Dukedom of part of modern Shen Si, and attacked the independent Chinese ruler of 凉州, whose brother and uncle had remained loyal to the memory of the first Tsin dynasty: this ruler 張茂 gave in his half-hearted submission to the Huns, and was created Prince of Liang, which dignity on his death was inherited by his son 駿. Twan Siu [秀], brother of Piti, was about this time employed by the Tsin Emperor against certain revolutionists in the south. In the year A.D. 325 Honuh, Prince of Tai, was succeeded by his brother Hêno [紇那]. The next thing was the capture of Loh Yang by Shih Lê, [後趙], and of the Chao or Hun Emperor Liu Yao, who was put to death: thus ended the dynasty founded by Liu Yüan, 21 years previously. It is worth while noticing that at this time it was proposed to move the metropolis from (modern) Nanking either to (modern) Shao-hing, near Ningpo, or to (modern) Nan-ch'ang, south of Kewkiang. This proves that the fulcrum of Chinese power had gradually moved from Shen Si and Ho Nan to the south of the Yang-tsz. At the same time the reproach made by those who successfully resisted the proposal that such a step would to the Tartars look like "scuttling," [竄於蠻越], proves that the modern Min Chê and Kwang Provinces were still mainly occupied by a more or less alien race. The whole of the north west was now firmly held by the 石 family, and the Tanguts P'u-hung and Yao Yi Chung submitted to 石虎, general of, and, later on, successor to Shih Lê. Hêno, Tungusic Prince of 代, now found it convenient to take refuge amongst the 宇文 family or tribe of Sien-pi,—those above mentioned as having been defeated by Mujung Hwei. His place was taken by 翳槐, son of Yuh-luh. Shih Lê now styled himself 天王, and adopted the dynastic style of 趙: two years later he promoted himself to be 皇帝. Shih Lê was evidently a fine fellow, for when his courtiers began to flatter him, he declined to take rank with the founder of the Han dynasty, though he admitted that he might be on a par with Han Sin and his comrade T'êng Yüeh (see Mayers No. 156) and possibly might have had a good fight for empire even with the founder of the second Han dynasty, [Mayers No. 418]. He then delivered himself as follows: "The true nature's nobleman in his "dealings with men should be fair and square, clear and plain "as are the sun and moon: he should never follow the example of "such men as Ts'ao Ts'ao and Sz-ma-yi, [See Mayers], and, like a "hypocrite, cozen an empire out of the hands of widows or helpless

“children.” The historian adds: “Though this man was illiterate, he was fond of having history read to him, and was in the habit of passing intelligent running judgments on the events.” In the year A.D. 334 Mujung Hwei died, and was succeeded by his son Hwang, mentioned above. Shih Lê died the same year, and was succeeded by his son 宏. Hung was soon murdered by the ambitious 石虎 [趙太祖], who moved his capital to the modern 臨漳 in Ho Nan. It is stated of this Prince that he gave his subjects formal permission to adopt Buddhist tenets. Already a Buddhist priest from India [天竺僧], whose name is stated to have been 佛圖澄 or Buddhochinga, had gained great credit with Shih Lê on account of his successful prophecies, and Shih Hu paid him even greater honour. It was remonstrated that Buddha was a foreign god, [佛外國之神], and not the kind to be worshipped by the Emperor [天子], and it was proposed that all but high officers of state should be forbidden to burn incense and to worship [禮拜] at the temples, and moreover that all subjects of Chao who might have become Sramana, [沙門] should return to their original ways [?皆返初服]. On this the Hun Emperor launched the following ukase: “We are Ourselves of outlandish origin, and being now Autocrat of all the Chinas, may well follow Our own customs in all that concerns religion: We hereby authorise all the people, be they barbarians or men of Chao, to worship Buddha if they choose.” The historian remarks that Buddhism was originally a Turkie religion [本胡俗],—an observation perhaps of no weight, but of importance* in testifying to the Chinese idea of 胡. In the year 338 the petty dynasty of 成, which had been reigning in Sz Ch’wan for over 30 years, assumed the dynastic style of Han [漢], and the legitimate sovereign 李期, successor to the founder 李宏, was murdered by 李壽. In the same year Ikien, Prince of Tai, died, and was succeeded by his brother 什翼犍, an able leader, who had under him about 500,000 Tartars. The Tartar Mujung Hwang was made Prince of 燕 by the Chinese or Tsin Emperor, and built himself a capital to the west of the modern 永平府 in Chih Li. In the year 345, the Prince of Yen, on account of some portent, abandoned the Tsin calendar, and dated that year the 12th of his own reign. Chang Chün took to himself the title of Prince of 涼, and Yao Yi-chung was made generalissimo of the forces of Chao. Chang Chün died soon after, and was succeeded by his son 重華. The great Chinese conqueror 桓溫 went on a flying expedition into Sz Ch’wan, and destroyed the ephemeral Han dynasty,

* It may yet be shewn that Turkestan was the true home of the Sanskrit language, or character, later introduced into India.

conferring, however, rank on the reigning sovereign 李勢, in consideration of his having at once surrendered. In the year 318, Hwang, Prince of Yen, died, and was succeeded by his son 儁. A year later Shih Hu of Chao in his turn assumed the style of Emperor, but died soon after, and was succeeded by his younger son 世, who was, however, with his mother, murdered by an elder brother 遵, who commenced his reign by offending 蒲洪, to whom his predecessor had given a high command in the modern 大名府: the consequence was that the formidable P'uhung sent in his submission to the Tsin or Chinese Court. An important military office was conferred on Mujung K'ioh 恪, and a desperate but unsuccessful attempt was made to destroy the Chao dynasty. Shih Tsun had scarcely reigned a year when he was murdered and succeeded by 石鑿, and about 120,000 people proclaimed P'uhung their chief and marched westward. Shih kien's triumph was of short duration, for 李農, the general who had just defeated the Chinese hosts, and 冉閔, the adoptive heir of Shih kien, deposed and murdered both him and his 38 grandsons,—the whole of the 石 family. Li and Jan were both unwilling to accept the crown, the latter on the ground that he was originally a Chinese [故晉人]; but on its being represented to him that the Chinese dynasty had "scuttled" across the Yangtsze [遠竄江表], and was incapable of ruling the brave and turbulent north, he mounted the Imperial Throne, and changed the Chao dynastic style to that of 魏. At the same time, P'uhung assumed the style of 三秦王, and, for certain superstitious reasons, changed his surname to that of 苻. Prince Tsun of Yen attacked the remnants of Chao power at the modern Peking, and fixed his own capital there. The Prince of Ts'in was soon after murdered by one of his generals, who was in his turn murdered by the Prince's son 健, [See Mayers, No. 141]. The last of the Shih family 石祗 still reigned for a year as Chao Emperor at the modern 邢臺 in Chih Li, but was also murdered by one of his generals. Fu Kien captured the old Shen Si metropolis of Si-an, and announced his victories to the Tsin Court. The following year he assumed the title of 秦天王. Yao I-chung now sent in his submission to China. In the year 352 Fu Kien assumed the title of Emperor. Jan Min captured the old Chao capital above named, and executed 劉顯, the murderer of Shih k'i: the population was transferred to what had been the more recent capital of the Chao dynasty, namely the modern Lin-chang in Ho Nan. Yao Yi-chung died this year, and was succeeded by his son 襄, who, with his horde, was allotted quarters at the modern 亳州 in An Hwei. This year also saw the end of the new Wei Dynasty, for Mujung K'ioh completely defeated its armies, and captured, and put to death the Emperor 冉 [or 石] 閔.

The Prince of Yen took advantage of the situation to assume the title of Emperor, so that there were now three Imperial dynasties,—Tsin south of the Yang-tsze, and Ts'in with Yen in the north. An attack was made by the conceited literary general 殷浩 (the rival and deadly enemy of the great 桓溫) upon the horde of Yao Siang, whose power was beginning to alarm Ts'in, but Yao caught him in an ambush and defeated his army. Yao then rebelled against Tsin and submitted to the suzerainty of Yen. The next thing was a tremendous defeat inflicted on the troops of Ts'in under the generalship of Fu kien's heir 裴 by the Ts'in army under the intrepid Hwan Wên. Fu Ch'ang was shot during the fight, and Fu Hiung [雄], brother of the Emperor and father of 苻堅, died the same year. In the year 355 苻健 died, and was succeeded by his son 生: [Mr. Mayers, No. 141, is apparently inaccurate]. Yao Siang was defeated in a great battle by Hwan Wên, who took possession of the ancient capital of Loh-yang in Ho Nan, and repaired the Ts'in tombs. Yao Siang fled into modern Shan Si. There is a good story told of the Emperor Fu Shêng: the astrologers came to him with a long face, and reported that "Venus had entered the Well [constellation],—a great portent. Fu Shêng said: "Oh! Venus has entered the well has she? What do I care? I suppose she must be thirsty." He then turned his arms against Yao Siang, who was defeated, slain, and succeeded by his brother Yao ch'ang 裴 [Mayers, No. 902]. Fu Shêng was slain A. D. 357 by his cousin Fu kien [Mayers, No. 141], having taken to drink and to butchering people wholesale in his cups. Fu Kien was a man of high character, and not by any means a common murderer. His Minister 呂婆樓 warned him that if this sort of thing went on some other family would get the power. Fu Kien consulted with that erratic genius 王猛,—a sort of Chinese Diogenes living at Ch'ang-an, who had previously had a chat with the conquerer Hwan Wên,—and accepted his advice to murder the drunken swab. Fu Kien did away with the title of Emperor, and simply styled himself 大秦天王. The state of Yen now transferred its capital from modern Peking to modern 臨漳 in Ho Nan. Wang Mêng's power became more and more consolidated at the Ts'in Court, especially after the removal of 樊世, a jealous 氏 or Tangut, who had hitherto wielded great power under the two Fu Kiens, uncle and nephew.

Towards the end of the year 359, the Yen Emperor sent Mujung 垂, [afterwards 後燕世祖], to take possession of 遼東, and the following year Mujung Tsün died, and was succeeded by his son 暉. The Chinese Court were delighted at the news, and promised themselves the recovery of [old] China [中原可圖]. But Mujung K'ioh 恪 (previously mentioned) having been appointed Regent of Yen,

the Chinese generalissimo Hwan Wên did not feel so certain. Meanwhile Mujung Ch'ui was sent to occupy the modern 睢州 in Ho Nan. Hwan Wên appointed Sie An [Mayers No.584] Minister of War, but in the year 365 the two Mujungs took possession of the ancient capital of Loh-yang. K'ioh died next year, beseeching the Emperor Wei, on his death bed, to put his trust in Ch'ui. In the year 366 the Chinese made a desperate onslaught upon Yen, but that state, by bribing Ts'in with accession of territory, secured assistance, and the two states together severally defeated Hwan Wên. Owing to intrigues and jealousies in the Mujung family, Ch'ui fled with his sons to Ts'in, where he was eagerly welcomed by Fu Kien. The surname of the Emperor who had wished to kill him was 可足渾, a fact which may possibly lead to identification with modern Chakhar surnames. Fukien was a sterling fellow of the Shih Lê type: when his able Chinese minister [Mayers No. 805] with the treachery of his race wished to kill Mujung Ch'ui as a dangerous man, Fu Kien declined, stating that "he had given his word to him when he unreservedly came," and that "even a common man keeps his word, not to say the Emperor." The wily Chinaman was not satisfied with this, but basely delivered a false message from Ch'ui to his eldest son 命, which caused the latter to flee back to Yen; on the father hearing of his son's defection, he also fled, but was taken by Fu Kien's cavalry. The noble Fu Kien thus received him: "When, my Lord, dissensions broke out in your state and family, you devoted yourself to my service: your worthy son apparently entertains feelings of love for his country;—every one to his taste: but as Yen will soon cease to exist, it is not your son who will save it, and it is to be regretted that he has put his head into the tiger's jaws. Finally, a father is not answerable for his son's crime, nor is a brother for a brother; why this haste to scuttle away, my Lord?" And he treated him just as before. Confucius himself never behaved better than this, not to speak of any Chinese Emperor. In the year 370, Fu Kien, with the assistance of Wang Mang, conquered the state of Yen, and took the Emperor Wei prisoner, removing him and 40,000 Sien-pi Tartars of the Mujung tribe to the modern Si-an Fu, and conferring titles and offices on him and his chief statesmen. Fukien also removed the leading men from the east of Shen Si, [關東], and also 158,000 families of various Tartar tribes, [雜夷], into Shen Si [關中], and he received the submission of 張天錫, representative of the independent dynasty ruling in 涼州. Wang Mang's dying advice to Fu Kien was not to attack the Chinese in their Kiang-nan remoteness, but to assail the Mujung Sien-pi Tartars and the Tanguts [西羌],—more formidable enemies. Fu

Kien first amalgamated the out-lying state of 涼, which had now been a quasi-independent appanage of the 張 family for nearly a century. He next proceeded against 代 in Shan Si, whose ruler Shih-yih-kien had been murdered by his son, and divided the state into two Tartar or Hun appanages [二部] under the regency of two Hun chiefs, [部大人], one of whom took charge of the legitimate heir to Shih-yi-kien, his grandson Toba Kwei, 珪, subsequently 魏道武帝, [See Mayers]. An anecdote is told of Fu Kien which is worth recording. He gave a court banquet, imposing "dead-drunk" as the limit of each man's cups: one named 趙整 sang an extemporary song, hinting that such debauchery had ruined more than one monarch. Fu Kien ordered copies to be distributed as a warning to drunkards, and ever afterwards confined court drinking to three beakers, [禮飲]. After the terrible rout of Fu Kien's host by the cousins 謝, [See Mayers] Mujung Ch'ui (whose command of 30,000 men were the sole organized survivors) behaved very nobly. When his heir 寶 advised him not to sacrifice his chances of Empire to a quibble of honour, Ch'ui replied: "The man Fu Kien has thrown himself unreservedly upon my protection, how can I injure him: if his luck is gone, I will wait until an honest quarrel justify me in fighting him. When I was in trouble, he alone saw the truth; and I cannot forget that." He then handed all his men over to Fu Kien. In the year 383, however, Ch'ui did really rebel against Fu Kien, apparently impelled by doubts of the latter's constancy rather than by treachery. He resuscitated the Yen dynasty, with the self-conferred title of 王, at the modern Lin-chang in Honan: a number of Wu-hwan Tartars and 東夷 joined his banners. The next person to revolt was Yao Ch'ang, who set up the After Ts'in dynasty under the name of 秦, with 50,000 powerful Tangut (羌) men under him: as many Tartars [胡] joined his standard. In revenge for Mujung Ch'ui's revolt, Fu Kien executed the fallen Emperor Mujung Wei, whom he still had with him at Si-an. There were quite a number of Tartar and Tibetan dynasties in the year 385. Mujung Ch'ung 冲 styled himself Emperor of the Western Yen house in Shen Si, and drove Fu Kien from his capital. Yao Ch'ang surrounded Fu Kien's place of refuge, and took him prisoner, subsequently strangling him. The Sien-pi 乞伏國仁 who had also been one of Fu Kien's generals set himself up near Kokonor as Khan, [單于]. Fu Kien was succeeded by his son 苻丕, who assumed the style of Emperor at the modern T'ai-yüan Fu. The young Toba Prince Kwei had a narrow escape from his Hun friends, and took refuge with his maternal uncle 賀納, chief of the 賀蘭 tribe. Mujung Ch'ui now transferred his capital to the

modern 定州 in Chih-Li, and also assumed the title of Emperor. The young Prince Kwei re-established himself in his fathers principality of 代, and shortly afterward took the dynastic style of 魏, [Mayers' Manual, page 377]. Yao Ch'ang absorbed part of the Western Yen state into his dominions, and now, too, arrogated to himself an imperial title. Fup'i was murdered and succeeded by 苻登, and, after various murders in the Western Yen family, the fourth imperial throne fell to the lot of Mujung Yung 永. A Tibetan, [塞], formerly one of Fu Kien's generals, named 呂光 lately settled in the modern Han-Chung Fu, took possession of K'u-ch'e or Kuld-ja, [龜茲 pronounced 邱慈], and set himself up first as duke and next as king in the 凉州 region. [It is now possible to settle with absolute certainty that Kwei-tsz "pronounced as K'iu-ts'z" is the same as the modern 庫車, which must not be confused with *Kutchen* or 古城. The character 車 is even now often pronounced *kü* or *chü*, and 慈 instead of 茲 means that it is not upper but lower series,—i.e. not *chü* or *kü* but *djü* or *gü*. Both words are still *chü* in Foochow; but the vowel intended is probably that of *sz*, *tsz*, &c., that is, *djih* (to follow Wade), or *dji* (to follow Edkins), is what the sound probably was then in those parts. The sound *kiu*, e.g. 鳩摩羅 in the word Kumâra, as a reference to Eitel's Buddhism will shew, was as often used as well as *kü* or *k'ü*, e.g. 拘屈, to express what in Sanskrit we now call *ku*, but which, in Sanskrit, may then have been *kü*. The *kwei* class of words are still pronounced *kü* in Wênchow, and probably the sound intended is *köü*; for *oui*, *öü*, *ui*, *wei*, *wai*, *ü*, and *u* are all modern forms of the rhyming vowel to the word for "tortoise." The total sound intended is probably that which an ordinary Englishman would utter if he had to read the word *kowdja*, but what the place is now called can easily be settled by Russians who have been there]. Kivukwejin died in 388, and was succeeded by his brother 乞伏乾歸. The same year the Ts'in Emperor Futêng was routed in a great battle by the After Ts'in Emperor Yao-Ch'ang, who at the same time captured and executed the Empress 毛. As a sign of the times, it may be mentioned that this Tartar Amazon was a splendid shot and rider, and with handful of brave friends killed hundreds of Yao-Ch'ang's soldiers before she succumbed. A year or two later Yao-Ch'ang revenged her death by inflicting a counter defeat upon Futêng: he died, however, in the year 393, and was succeeded by his son 姚興. This year, it is mentioned, that Lü Kwang, Prince of Liang, appointed 禿髮烏孤 as one of his chief captains. A few years later this man set up as Prince of Southern Liang. [It is explained that T'ufa was a surname, and Uku a personal name, and

that the man was a Sien-pi, descended from the same ancestors as the Tobas [拓拔], so that the conjecture hazarded in a previous paper that the Tufas and Tobas were one is probably correct. It is not improbable that the alliterative sound *tufa* was given by the by the Chinese on account of the shaven heads of the Sien-pi, and this, again suggests that our present acquaintances the Manchus are simply Sien-pi themselves, or descendants of such]. This same year Yao-hing succeeded in completely avenging his mother by annihilating both Fufêng and his dynasty, which now came to an end: his son 苻崇 was killed by Kivu Kien-kwei shortly after. About the same time the Yen Emperor Ch'ui exterminated the western Yen Emperor Yung and his dynasty, so there were now left the Sien-pi Empire or Yen, the Tibetan dynasty of Ts'in, (once western Ts'in), and the Toba dynasty of Wei. Mujung Ch'ui waged a continual war with the Tobas, but died in 396, and was succeeded by his son 寶. The principality of Liang again became subdivided, for the Hun 沮渠蒙遜, grandson of the Hun Prince of 沮渠, joined in the revolt of one 段業, and set up as Northern Liang. The Toba Prince Kwei, (now Emperor), gave another instance of Tartar common sense when warned by his silly Chinese advisers that the month or day 甲子 had been unlucky for the monster 紂 in ancient times. It is not clear what exact horology is referred to; but the emperor replied: "and if Chou did perish on this date, did not Wu Wang on the same date take his place and flourish?" And he ordered off his army on the unlucky date, and inflicted a crushing defeat on the Yen troops. Yen now also became split up into two states, Mujung 德, brother of Ch'ui, calling his share south Yen. Mujung 盛 had succeeded to the other portion. A chief, [酋長], described as coming from near the modern Tai Yüan Fu 秀容川, but whose birth-place probably takes its name from some Tartar surname, was now confirmed by the Toba Emperor as feudatory of that place. His surname was 爾朱, and his other name 羽健, and his descendants were destined to play a very important part in the kaleidoscopic dynastic changes of the next century. Towards the end of the year 398, both the Wei and northern Yen rulers assumed the style of *huang-ti* or Emperor, which by this time had become quite a drug in the market. In the year 400 a Toba reigned in a portion of the west 涼: his name was 利鹿孤. Kivu Kien-kwei's rule in western Ts'in, came to an end this year. He was defeated in battle by Yao Hing of Ts'in, and fled to Li-lu-ku, but, dreading this potentate's treachery, finally surrendered to Yao Hing. Mujung Tê now changed his name to 備德, and his title also to that of Emperor. Another anecdote of this Prince shews that these rough Tartars were by no means fools. One of the Chinese statesman having, in reply to a question, compared him to certain great Emperors of antiquity, Mujung Pei-tê at once gave a present of 1000 pieces of costly silk. On the statesman protesting against the extravagance of the reward, Pei-tê said: "if you can pull my leg, I suppose I can pull yours." Toba Li-lu-ku deid in the year 401, and was succeeded by his brother — Nuk dan [辱檀].

The above chronicle of the doings of these semi-barbarous rulers in north China is, so far as it goes, somewhat dry in interest and disjointed in execution, but it is of importance to have the names and origins of these Tartars on record with a view to the ultimate solution of various questions connected with their migrations and language. M. Piton has been going over some of the same ground in the *China Review*, and, it is satisfactory to see, with almost identical results.