

Toorfan acquainted the Djoongar authorities with the preparations that were being made by Yunus; but, since they were too much taken up with internal dissensions, they were not in a position to defeat the designs of Yunus in their very conception.

On the death of Haldan-Shirin a struggle arose in his family for the pre-eminence, and this struggle ended in the mutual overthrow of the direct heirs.¹ Amoorsana, a distant relation of Haldan's and a chief of one of the Kalmuck tribes, thought that he would take the opportunity of these dissensions to possess himself of the Djoongar throne. Accordingly, with the aid of those devoted to his cause, he made the attempt. Being unsuccessful, he and his tribe declared themselves, in the year 1774, to be subjects of China. The sons of the Celestial Empire did not let slip the favourable opportunity afforded to them of gaining possession of Djoongaria. Accordingly, a Chinese army was immediately advanced towards that country. Amoorsana, who accompanied the Chinese forces, succeeded in persuading the chiefs of the Kalmuck tribe to come over to the Chinese without fighting, and soon the entire country passed into their hands. The last Djoongar Khan, the weak Tavatsi, made no opposition and fled to Ootch-Toorfan, where he hoped to find a refuge with

Death of Haldan-Shirin.

Amoorsana declares himself a subject of China.

Conquest of Djoongaria by the Chinese.

¹ As a specimen of the evil deeds that were perpetrated by members of the house of Haldan in order to secure the supreme power, we will produce the following extract from an article by Mons. Abramoff ("Proceedings of the Imperial Russian Geographical Society for 1861," page 160), compiled from a translation of the Chinese work entitled *Su-Yuivvin-Dziyan-Loo* (chronicles of the countries lying near the western borders of China): "In September 1745, Khan Haldan-Shirin died. In accordance with the terms of his will, his second son, Tsavan-Dorizi-Atchja-Namiyal, succeeded to the Khanship, and he at once slew his youngest brother Tsavan-Djail. Haldan-Shirin's eldest son, Lama-Dardja, fearing a like fate, killed the successor to the throne, and assumed the reins of government; Lama-Dardja's sister Oolan-Bayar and her husband, having rebelled against him, were also killed. We must observe that all these murders were accomplished in the course of several years. In the year 1754, the Khan's two kinsmen, Tavatsi and Amoorsana, rose against him. Amoorsana with 1,500 men came by night to Ili and killed Lama-Dardja in his palace. The Djoongars then chose for a Khan Tavatsi (he being the nearest relative of the deceased) and not Amoorsana as he himself expected. Amoorsana being offended at this, as we shall see further on, acknowledged himself a subject of the Chinese and betrayed his own country to them."—*Author*.

Amoorsana's
intrigues for
the conquest of
Kashgaria.

the Hakim of the city. Indeed he had himself not long beforehand appointed this very man to that post. But gratitude and nobility of character were not virtues frequent among the political actors of the epoch of which we write. The Hakim, therefore, made Tavatsi dead drunk, and, whilst in that state, seized him and made him over to the Chief of the Chinese army. Amoorsana, who was now serving with the Chinese forces in Djoongaria, devised a plan for the conquest of Kashgaria. Without the display of force, and in order to attain his object, he decided to take advantage of the conflict between the Khodjas of the *white-mountaineer* and *black-mountaineer* party respectively.

Padsha Khan
and Djagan
Khodja, sons
of Yunus.

We have said above that the last Djoongar Khan had established the power of the *black-mountaineer* Khodjas. At the time, therefore, that Amoorsana made his attempt, Khodjas of this party were ruling in Yarkend and in Kashgar. The two Khodjas were Padsha Khan and Djagan Khodja, sons of Yunus. Knowing the attachment of the Kashgarians to Khodjas of the *white-mountaineer* party, Amoorsana sought out a person of that party with whose aid he hoped to easily take possession of the country. With this object, and with the consent of the leader of the Chinese forces, he invited to the river Ili Boorkhan-Eddin (Booranidoo) and Khodja Khan, sons of Khodja Ahmet, who had been a former ruler of Kashgaria.

Boorkhan-
Eddin (Boora-
nidoo) and
Khodja Khan,
sons of Khodja
Ahmet.

Boorkhan-Eddin, having received a small force composed of Kalmucks, a few Chinese and fugitives from Eastern Turkestan, moved on Aksu, leaving as a hostage at Ili his brother Khodja Khan. The inhabitants of Aksu surrendered to him without opposition. After increasing his forces in this town, Boorkhan-Eddin marched on Ootch-Toorfan, the inhabitants of which place received him with joy. From Ili to the town of Aksu there are two roads, the one direct, through the Moozart pass, the other more circuitous and leading to the north-eastern portion of Lake Isswik-Kool, and so by the town of Ootch-Toorfan to Aksu.¹ It must be supposed that Boorkhan-Eddin reached Aksu by the

Roads leading
from Ili to
Aksu.

¹ At present the Moozart pass is shut by order of the 'Badaulet,' and the trade between Aksu and Kuldja is carried on by the alternative route.—*Author.*

former route, *i.e.* by the Moozart pass. Unfortunately there is nothing to show us at what time of the year this movement took place. Meanwhile the Khodjas of Yarkend and Khotan, hearing of the occupation of the town of Aksu by a hated Khodja of the *white-mountaineer* party, equipped a considerable force, which they moved against the town of Aksu. Along the road this force was joined by bands from the town of Kashgar and by crowds of Kara-Kirghiz, who were invited to take part in the fight against Boorkhan-Eddin. The latter, hearing of the preparations of the *black-mountain* Khodjas, shut himself up in Ootch-Toorfan and refused to advance further. His forces were indeed far from being sufficient to cope with the united bands of Yarkend, Kashgar, Khotan and of the Kara-Kirghiz. They consisted of 5,000 Mussulmans from Koocha, Aksu, Toorfan, of Doolans, of 1,000 Kalmucks and of 400 Chinese.¹ The army of the *black-mountain* Khodjas having reached the town of Ootch-Toorfan, prepared to lay siege to it.² Before opening military operations the *black-mountain* Khodjas sent emissaries to Boorkhan-Eddin in order to settle the affair by agreement. They offered to give him the towns of Aksu, Koocha and Kashgar, retaining for themselves Yarkend and Khotan. Their idea was, instead of having a civil war with Boorkhan-Eddin, to unite their forces with his for an attack on Ili. The negotiations, however, came to nothing and military operations began.

It soon appeared that in the camp of the besiegers there were many in favour of the return of the *white-mountain* Khodjas to Kashgaria. The Kirghiz, who were always ready to serve whosoever offered them the best terms, were probably bought over by Boorkhan-Eddin. In the first fight, therefore, the

Action of the
Khodjas of
Yarkend and
Khotan.

Halt of Boor-
khan-Eddin.

Strength of his
forces.

Terms offered
to Boorkhan-
Eddin.

Treachery in
the camp of
the besiegers.

¹ Valikhanoff.—See Vol. III, page 41. We here meet for the first time with Dolons or Doolans, a people who now inhabit the country about Fort Maral-Bashi.—*Author.*

² In Valikhanoff's work there is an indication to the effect that these forces moved from Kashgar on Ootch-Toorfan *viâ* Aksu and Kokshal. This is very unlikely, for we may suppose that the route chosen by them was the mountain road from Kokshar *viâ* Artoosh and Kalpin. A little before Mons. Valikhanoff himself says, I suppose when thinking of this road, that the Khotan and Yarkend forces moved on Yangi-Hissar, and after uniting with the bands from this city went *viâ* Artoosh along the Ootch road.—*Author.*

Boorkhan-Eddin captures Kashgar.

Kirghiz, and with them the greater portion of the Beks and their forces, went over to the side of the besieged. The leaders of the *black-mountain* party scarcely managed to fly with the remnants of their army. Encouraged by a so easily-attained success, Boorkhan-Eddin marched on the town of Kashgar and took it without opposition.¹ The *black-mountain* Khodjas fled. Having stayed for a short time at Kashgar, Boorkhan-Eddin appointed the Kirghiz Kabid ruler of the city, and then moved against the town of Yarkend. Of the Kalmucks and Chinese sent with him by Amoorsana, there remained with Boorkhan-Eddin, of the first 600, and of the second 200 men. As we have said above, at this time the ruler of Yarkend was a Khodja of the *black-mountain* party. This was Djagan, a person very much beloved by his subjects for his kindness and nobleness of character.² The inhabitants of Yarkend, probably more from a feeling of devotion to their ruler than from any religious convictions, resolved to make a brave resistance.

Djagan, the reigning Khodja at Yarkend.

Boorkhan-Eddin lays siege to Yarkend,

Boorkhan-Eddin, having sent forward a deputation to Djagan; with proposals in the name of Amoorsana and of the *Bogdwi Khan*,³ that he should surrender and acknowledge himself a subject of China, approached Yarkend. Before the emissaries were presented to Djagan, they were obliged to prostrate themselves at the threshold of his courthouse. The Khodja replied to the propositions brought to him to the effect, that he, as a Mussulman ruler, could have no relations with the unfaithful other than a *Gazavat*.⁴ The military operations, which were

¹ Valikhanoff says, that the *white-mountain* Khodja was received in Kashgar not merely without opposition, but with shouts of joy, and that the people stood at the city gates beating tambourines and playing on reed instruments.—*Author*.

² A native writer, living at the time of Djagan, describes him as a man who encouraged the sciences, and compares his rule with that of the time of Mirza Hoossein.—*Author*.

³ A title given to the Chinese Emperor.—*Trans*.

⁴ Or war against an infidel. "Ghazi is a title (signifying 'ravager') assumed only by those engaged in war with infidels."—*Journal of Royal Geographical Society*, Vol. XL, 1870, p. 73, *note*. The substantive *Ghazavat*, meaning a *ravaging* crusade, is in use amongst the Central Asiatics north of the Oxus or of the country of the Tian-Shan range. *Vide* Notes on Eastern Turkistan, by Major J. M. Trotter, B. S. Corps.—*Trans*.

then begun, were not decided enough, and success inclined to the side of the besieged. Boorkhan-Eddin hereupon resorted again to the means which he had employed at Ootch-Toorfan,—*viz.*, to a bribe. Two persons occupying high posts amongst the court priesthood,—*viz.*, Ishik-Aga-Niaz and Ashoor-Kazi-Bek, having been gained over by promises, entered into a plot in favour of Boorkhan-Eddin. During a general sortie from the town made by 40,000 men, the besiegers were driven back, and success could not have been otherwise than complete, when all at once the conspirators threw down their standards and fled back, causing at first disorder and then flight in the ranks of the Yarkendians. The Kirghiz, who had as yet taken no part in the affair, now rushed on the fugitives. The panic became general. The whole mass rushed in through the city gates, and the majority of the besieged were slain. Khodja Djagan, after this engagement, fled by night from the city, and the inhabitants next day opened the gates to Boorkhan-Eddin. Those of the besieged who had taken to flight were pursued, and on being overtaken were, after a stout resistance, captured and brought back to Yarkend, where they were executed.

and bribes certain persons attached to Djagan's court,

and so captures Yarkend.

Djagan's flight and the massacre of the garrison.

By such a bloody war was the sovereignty of those *white-mountain* Khodjas, who had acknowledged their fealty to China, re-established in Kashgaria. As a result, the Chinese were enabled in a few years to obtain, with very insignificant means, dominion over two vast States, Djoongaria and Kashgaria.

Chinese sovereignty established over Djoongaria and Kasbgaria.

Nevertheless, the Chinese authorities, by not maintaining a proper army in those countries, held very insecure tenure in both Djoongaria and Kashgaria. During 1757, Amoorsana in the former country, and Boorkhan-Eddin in the latter, rose up against them.

Rebellion of Amoorsana in the one country and of Boorkhan-Eddin in the other.

Amoorsana, who had betrayed his country to the Chinese, soon became convinced that his doing so was but the means to enable him to take possession of the country for himself, and accordingly he was ready at the first opportunity to free it from their yoke. Taking advantage of the withdrawal to China of the greater portion of the Chinese army, Amoorsana determined to rise against the enemies introduced by himself and to declare himself Khan. His plan succeeded, for, 500 Chinese with their

Flight and
death of
Amoorsana.

leaders having been overthrown, the Kalmucks acknowledged him as their Khan. But the new Khan, having heard during the year following of a march against him of a fresh Chinese army, did not consider himself strong enough to defend his kingdom, and so he fled across the Kirghiz steppes into Siberia, where he died of small-pox within a year.¹ A Chinese army occupied Djoongaria for the second time without opposition. Perhaps, they considered their power to be but insecurely established in Djoongaria, because this country had come into their possession without any bloodshed. It was therefore that in the year 1758, that the Bogdwi Khan made the excuse of some insignificant and partial risings to send three armies under the leadership of Tchjao-Hoi and Foo-De with orders to root out the Djoongars. Thus began that terrible slaughter of Kalmucks without respect of age or sex. About 1,000,000 persons perished in this inhuman slaughter.² (One hundred years after in this very country there were slain during the Doongan insurrection about half a million Chinese, Solons, Sibs and Kalmucks.)

Severity of the
Chinese.

Termination of
the Djoongar
sovereignty.

The Djoongar sovereignty had now ceased to exist. Only a small number of the Kalmuck tribe of Doorbats were spared, the remaining inhabitants of this once rich country were killed. A few, indeed, escaped to the Kirghiz steppes, and, perhaps, as many as 10,000 *Kibitkas*, under the leadership of Sultan Taish-Seren, succeeded in avoiding destruction, and fled to join the Russian Kalmucks on the Volga. Djoongaria now became parcelled out into seven Circles. Of these Ili, Tarbagatai and Koor-Kara-Oosoo formed the province of Ili. Barkool and Ooroomtchi were added to the province of Han-Su, and the other two Circles, Kobdo and Oolya-Sootai, received a separate

Partition of
Djoongaria.

¹ Mons. Goloobeff relates (Sketch of the Trans-Ili tract, 1861, Vol. III) that many Torgout Kalmucks asked him, "Will our Amoorsana soon return? He went long since to ask the White Tsar for aid against the Chinese." Thus Amoorsana, who had betrayed his country, and who had been the main cause of the destruction of hundreds of thousands of his kinsmen, continues to live in the memory of the people as a hero who would come again to free them. A fact which shows that the simple faith of a primitive people in its would-be benefactors partakes of the nature of child-like confidence.—*Author*.

² Abramoff.—Proceedings of the Imperial Russian Geographical Society for 1861, Vol. I, page 112.—*Author*.

administration.¹ On the site of the Djoongar Khan's place of abode, the Chinese built the town of Kooldja, and introduced into the country military settlers of Mongol races, soldiers of the green standard, from the frontiers of Mandjooria, Sibs, Solons and Dours. Criminals and vagabonds, who possessed no lands in China, also emigrated to the same place. To this period, in all probability, belongs the deportation by the Chinese of Mussulmans, known under the name of Doongans,² from their western provinces, Han-Su and Shan-Si, into Djoongaria. Besides this, during the year 1771, the greater portion of those Kalmucks who had gone to Russia in the beginning of the Seventeenth

The Chinese build the town of Kooldja.

The Chinese Mussulmans or Doongans.

¹ Goloobeff.—“The Trans-Il tract.” Proceedings of the Imperial Russian Geographical Society, 1861, Vol. III, page 107.—*Author*.

² In the “Turkestan Compendium” for 1867, Vol. V, there occurs a very interesting article by Mons. Heins, on the subject of “The rising of the Doongans in Western China.” The author supposes that Eastern Turkestan was originally peopled by a race of Turkish origin, the *Uigurs* or *Oikhars*, and he identifies these as the Doongans, the number of whom he puts down at 30,000,000. Their capital was established at Karashar, which before that time was called Hao-Tan. The Chinese began the war against the Uigurs in the Seventh Century during the Tan dynasty. In the Eighth Century they subdued and overthrew Hao-Tan. Afterwards, *i.e.*, during the Eighth and Ninth Centuries, *families of Uigurs to the number of 1,000,000 were deported to Djoongaria from the provinces of Han-Su and Shan-Si.* At first zealous Buddhists, the Uigurs, in the Fourteenth Century by degrees accepted the Mussulman faith which came to them from Eastern Turkestan.

The supposition of Mons. Heins that the Doongans and the Uigurs are one and the same race, has evidently no foundation. Apart from the fact that this question has already been settled by modern explorers, I, whilst admitting that the Chinese did deport a portion of the Uigurs into their western provinces, allow myself to suppose that the name *Doongans* referred only to those exiled Uigurs who were largely mixed with Chinese. To the Uigurs who remained in Eastern Turkestan the name *Doongans* can in no way be applied. At present in all the towns of Kashgaria, one general and very similar type of countenance prevails. This proceeds from a mixture of a Mongol race with a Turkish or, perhaps, with an Indo-Germanic, in which Turkish predominates. The inhabitants of Kashgar cannot be distinguished from the inhabitants of Khotan, and the inhabitants of Khotan from those of Aksu. In the latter city the prominent type of a Mongol race is more noticeable. The Doongans form a marked contrast to the original inhabitants, for the Doongans only came into Kashgaria with the Chinese in the middle of the past century. Amongst the Doongans the Chinese admixture is so apparent as to be recognizable without mistake amongst hundreds of natives.—*Author*.

The Tarant-
chis.

The Chinese
again march
against Kash-
garia.

Century with Khan Ho-Oorlook¹ returned to Kashgaria. Finally, the Chinese, during the last collisions with Eastern Turkestan, deported a portion of the population of that country to Djoongaria, where they became known under the name of Tarantchis.² After the subjugation of Djoongaria, the Chinese at once turned their arms against Kashgaria with the object of putting down the rebellions that were taking place therein, or, to speak more correctly, with the object of conquering the country, since the campaign of Boorkhan-Eddin, with a few hundred Chinese and Kalmucks, had not yet obliged the population to acknowledge for all time the hated Chinese supremacy.

Siege of Koo-
cha by a Chi-
nese force.

On receipt of the first news relating to a rising in Kashgaria, Tchjao-Hoi, ruler of the province of Ili, moved from the town of the same name with a detachment of 2,000 Kalmucks and a small number of Mandjoor and Turkestanese, over the Moozart pass, to the town of Koocha. This town was prepared to make a stout resistance, so that the small force that had been sent from Ili had to return without success. Tchjao-Hoi now despatched a fresh force, numbering 10,000 men, composed of Mandjoors and Chinese, by the route *viâ* Koonya-Toorfan to Koocha. On

¹ During the Seventeenth Century, a portion of the Kalmucks of the Toorgout tribe, together with their Khan Ho-Oorlook, decamped to Russia and took up their abode between the Ural and the Volga. (Goloobeff.—“Trans-Ili tract.”) They became subjects of Russia and took part with her armies in the war against the Crimean Tatars. These Kalmucks maintained a connection with their kinsmen in Djoongaria, and bearing in mind the abundant and rich pastures of their native land, probably thought very frequently of returning to Djoongaria. At last a princeling, who had succeeded in escaping from the massacre of Kalmucks by the Chinese, persuaded them to fly from Russia. Accordingly, in the year 1771, the greater portion of the Volga Kalmucks under the leadership of the Khan Oobashi began their march. The Russian Government directed that they should be pursued, but since the pursuit was not a vigorous one, the Kalmucks were not brought back. They had, however, to face another enemy. The Kirghiz, who followed them step by step, came up with them at lake Balkhash, and utterly routed them. Only a third of their number reached Djoongaria, for two-thirds perished on the way. Nor did the freedom, for which they sought, come to them after all. Having arrived within the borders of their native lands, they were obliged to acknowledge Chinese supremacy.—*Author*.

² According to Valikhanoff the Chinese enrolled 7,000 Mussulmans for the purpose of cultivating the State domains (*taran*).—*Author*.

the other hand, the Yarkend Khodja sent a reinforcement to the people of Koocha composed of 10,000 selected troops.¹ The Chinese having driven off the reinforcement laid siege to the town. They carried their saps to within a *li* (about 200 *sajens*, or about 460 yards English) of the town, and had arrived sufficiently near to make an assault, when all at once the besieged let out some water, drowning 10 officers and 600 soldiers of the Chinese forces. The position of the besiegers was not indeed especially favourable, and they had thought of raising the siege, but the flight of the Khodja from Koocha aided them. The inhabitants of the town after the Khodja's flight, not wishing to make any further resistance, opened the gates. Notwithstanding this spontaneous surrender, about a thousand of the Koocha troops were slain by the conquerors on their entry into the town. The Chinese Emperor Tsian Loon, on receiving the report that the Chinese leader had allowed the offending Khodja to escape, and that he had slaughtered some of those who had surrendered, ordered him to be executed, and he at the same time ordered Tchjao-Hoi, the Governor of Ili, and his colleague, Foo-De, to move against Kashgaria with fresh forces. The movements of the Chinese were carried out very rapidly, though their forces were insufficient, and their plan of operations was badly conceived. Having reached Aksu, Tchjao-Hoi took possession of this town, and then with 2,000 selected cavalry, composed of

The inhabitants surrender and are put to the sword.

Disapproval on the part of the Chinese Emperor of the circumstances attending the capture of Koocha.

Aksu is captured by a Chinese force.

¹ Ritter (in his "Eastern Turkestan," page 25) says, that the Yarkend Khodja (Boorkhan-Eddin) sent to the aid of the town of Koocha 10,000 picked troops, and that these went from Yarkend by the shortest route over the Aksu steppe. In the remarks of Mons. Grigorieff (see page 516 of the same compilation) it is stated that there are two roads between Koocha and Aksu. The shorter of these two is that by the village of Egul-Aman, where there is but one ford; this lies across the road. The other is the main road across the sandy steppe of Kwizwil (see Klapproth's Khechel-Gohi). By this the passage across the "Northern Mountain" cannot be avoided.

Regarding the first of these two roads we have not succeeded in procuring fully accurate information. They told us that one cannot ride direct to Yarkend from Koocha, and that one would have to go to Maral-Bashi *viâ* Aksu; that from Maral-Bashi there are two roads leading direct to Yarkend and to Khotan. According to our information the existence of the second road above spoken of does not admit of a doubt.—*Author*.

Defeat of the Chinese force.

The Chinese capture Yarkend.

Solons and Mandjoors, he moved on to Yarkend,¹ directing his colleague, Foo-De, to follow with the infantry. The Khodja marched out from Yarkend with 10,000 men, defeated the Chinese, and compelled them to hurriedly return to Aksu, where they passed the winter. Having received additional reinforcements from China, Tehjao-Hoi advanced for the second time against the town of Yarkend, of which he took possession this time without any fighting. The Khodja, accompanied by his adherents, fled to the town of Khotan. In his despatch to the *Bogdwi Khan*, Tehjao-Hoi said that the inhabitants of Yarkend received the Chinese with joy, and that they came out with refreshments. "All the streets along which I passed," continues the Chinese Commander, "were filled with people who knelt down during my progress. From time to time I turned towards the populace with encouraging words and endeavoured to explain to them what great happiness would be their lot if henceforth they would remain faithful to the sceptre of your Majesty. I at the same time promised them that their customs and their religion would not be interfered with." (The joy of the inhabitants on the entry of the Chinese troops, of which Tehjao-Hoi speaks, was very suspicious, seeing that it was coupled with the fact that the inhabitants met the Chinese in a kneeling posture. It would have been truer to say that the people felt very uncomfortable, fearing that the fate of the Djoongar or Koocha population would be theirs also. The kneeling posture was chosen, because they wished to conciliate their conquerors, who would for this reason, perhaps, turn to them from time to time with encouraging words.)

The Chinese march against Khotan.

Surrender of the towns of Khotan and Kashgar.

Flight and slaughter of the Khodjas.

From Yarkend Tehjao-Hoi moved on Khotan. Khan Khodja (Boorkhan-Eddin's brother) advanced to meet him, but was defeated and had to fly. The town surrendered without a blow. Sending his colleague, Foo-De, from Khotan towards Badakhshan to follow after the Khodjas, Tehjao-Hoi moved on Kashgar, which he also took without opposition. Foo-De overtook the Khodjas and utterly routed their band of adherents. Four Khodjas were slain in the fight and two were taken prisoners. Boorkhan-Eddin's son, Sarwim-Sak or Saali-Khodja, alone escaped.

¹ Probably by way of Fort Maral-Bashi.—*Author*.

Thus during the year 1758, Kashgaria was conquered by the Chinese. The weak opposition made to them shows how meagre was the patriotism and bravery of its population, and also how dissatisfied that population was with the rule of the Khodjas. It may be supposed that the people, who surrendered large towns to their enemies without a fight, counted on the attainment of quiet in exchange for subjection to a foreign and hated dominion—a quiet such as the inhabitants of Kashgaria had been long without.

Fortunately for this unhappy country, the Chinese Commander Tehjao-Hoi was able by his moderation and wise arrangements to lighten the burden of the foreign yoke that was placed on its people. His despatch to the Emperor Tsian Loon, sent from camp near Kashgar on the 13th September 1759, served as a model, and a copy of it was distributed to all the Chinese officials for their guidance. This curious document depicts very exactly the condition in which the Chinese found Kashgaria. We therefore produce from it certain extracts.¹

Moderation of
the Chinese
Commander
Tchjao-Hoi.

From the despatch it is apparent that, besides the six cities of Kashgar, Yarkend, Khotan, Yangi-Hissar, Aksu and Koocha, the Chinese reckoned that there were thirteen other small towns and also 16,000 villages and farm-houses.

A census of Kashgaria, verified by Chinese officials, showed that there were in it from 50 to 60,000 families besides those of the persons who had taken flight with the Khodjas, and besides 12,000 political offenders condemned to exile at Ili and who were employed in agricultural operations.²

Census of
Kashgaria
taken by the
Chinese.

¹ Ritter's "Eastern Turkestan," pages 263-269 and 521-525.—*Author*.

² In Ritter's work on "Eastern Turkestan" and in Mons. Grigorieff's notes to the same, we find the following figures given, which do much to enable us to arrive approximately at the amount of the population in Kashgaria and at the number of those who pay taxes:—

(i.) According to the Geography of Si-Yui-Dziyan-Loo, published in 1778 (Timkovski's translation), in the Kashgar Circle taxes were paid by 16,000 persons, in the Yarkend Circle, by 32,000 persons,—*i. e.*, 48,000 persons out of a total of 80,000 families, or 400,000 *rvils*.

The taxes in the Kashgar Circle yielded 36,000 *lans* of silver, 14,000 sacks of corn, and 10,000 pieces of *mata*. Those in the Yarkend Circle produced 35,370 ounces of silver, 30 ounces of gold, 1,649 ounces of silver by taxes on goods,

In the Kashgar Circle there were only about 16,000 families comprising 100,000 souls (*rwils*), and the population of the whole of Kashgaria amounted to 375,000 *rwils*. The town of Kashgar had a circumference of not more than 10 *li* (about 4 versts or $3\frac{2}{3}$ miles). It was very poor and deserted, and only contained 2,500 families. To the east of Kashgar and in the direction of Aksu and of Ootch-Toorfan lay three cities, Faizabad, Poinike (?) and Artoosh, and two settlements called Perser-

57,569 pieces of *mata*, 15,000 *djins* of corn amounting to 1,432 sacks, 1,297 pieces of cord, 3,000 *djins* of copper. (In Mons. Timkovski's opinion the money exactions in the Kashgar and Yarkend Circles went to maintain the army.)

(ii.) According to Timkovski, the garrison of Kashgar consisted of 10,000 men and that of Aksu, of 3,000 men.

According to the work of Mir-Oozet-Oollah, who visited the country in the year 1812, there were 40,000 tax-paying people in Yarkend. The taxes paid by the town of Kashgar amounted to 6,000 *tengas* (about 600 roubles, or £75) a month. The same work tells us that the garrison of Kashgar consisted of from 5,000 to 6,000 men, that of Yarkend, 2,000 men.

(iii.) According to information collected (in 1835) from pilgrims to Mecca (this kind of information should be received with great caution), in the town of Kashgar there were 16,000 souls, in the town of Yarkend, 30,000 families numbering 200,000 souls, in the town of Khotan there were 700,000 souls. The population of the whole country was $2\frac{1}{2}$ millions. The garrison of Kashgar had, on account of the unfavourable relations existing with Kokan, been increased to 8,000 men. In Yarkend there were 2,000 men. On market days as many as 20,000 people crowded to the towns. The Khotan Circle yielded a greater revenue than did the Yarkend Circle.

(iv.) According to ancient Chinese information, the population for thirty years before the Birth of Christ was 1,510 families or 18,647 *rwils* (according to other information it numbered as many as 100,000 *rwils*). Kashgar was at that time known under the name of Soo-Le.

In the town of Khotan, in the First Century B. C., there were 3,300 families or 19,300 *rwils* (according to other information, 3,200 families or 83,000 *rwils*). The garrison of the town of Khotan was 2,400 men (according to other information, it comprised 30,000 soldiers). The garrison of Kashgar was 2,000.

(v.) According to other information, the population of Aksu comprised 20,000 families; that of Ootch-Toorfan, 10,000 families; that of Koonya-Toorfan, 3,000 families or 20,000 *rwils*; that of Boogoor, was at first 2,000 families, but in the year 1778 it decreased to 500 families; that of Koocha, 1,000 families; that of Sha-Yar, 700 families; that of the town of Bai, 500 families. According to the same information the inhabitants of the town of Koocha paid taxes as follows: 200 sacks of corn, 1,080 *djins* of copper, 200 *djins* of saltpetre and 300 *djins* of brimstone.—*Author*.

goeep (?) and Yangabad. The united population of all these points amounted to 6,000 families.

To the west of Kashgar lived the Andijan Booroots (the wild Kirghiz). Close to Andijan there were the villages of Western Artoosh, Oopal, Tashmalwik, Sairam and Togoozak. To the south of Kashgar and on the road to Yarkend there lay two towns, Yangi-Hissar and Kalik (?), and two settlements, Togsoon and Kapalskar (?). In all these places there were from 4,000 to 4,100 families.

To the north of Kashgar dwelt the Booroots. Before coming to their settlements it was necessary to pass through the town of Argoo (?) and the village of Koorgan, which had a population of 800 families.

In the opinion of Tchjao-Hoi, the constant civil wars had brought Kashgaria to such a state of poverty that during the reign of the last Khodja, it paid as tribute to the Djoongars but 20,000 ounces of silver and 2,564 *batmans*¹ of bread.² Tchjao-Hoi found that the soil of Kashgaria was not a fruitful one. An average harvest amounted to a $\frac{1}{4}$ th or $\frac{1}{5}$ th: $\frac{1}{2}$ was considered a good crop and $\frac{1}{3}$ th or $\frac{1}{6}$ th a bad one.

Tchjao-Hoi's opinion as to the state of Kashgaria.

The Emperor Tsian Loon, on receiving a despatch regarding the happy termination of the war, himself composed some valedictory verses on the event, and these he directed to be circulated in all the official departments. The Khodja's head was sent for to Peking, and exhibited to the people through the bars of an iron cage.

Those who took part in the war were liberally rewarded. Tchjao-Hoi was raised to the title of a Hoon-A, or prince of the fifth class, and it was ordained that he should be shown all the respect accorded to princes of the Imperial house. Foo-De received other rewards; amongst these he obtained permission to *ride* into the courtyard of the Imperial palace. The bestowal of these rewards took place in the year 1760. From this year the Chinese peacefully administered the country until the year

Chinese rewards to the participators in the war against Kashgaria.

¹ A *batman* = 10 Russian lbs., or about the same amount of English.—*Trans.*

² The cause of the decrease in the tribute paid to the Djoongars must be sought in the weakening of the Djoongar rule over Kashgaria.—*Author.*

1765, when there broke out a partial rebellion in the town of Ootch-Toorfan, *i.e.*, five years after the occupation of the country. The cause of the rising in this town was the severity and looseness of the officials placed there by the Chinese. The Hakim of the town, a Mussulman from the town of Hami, and the commandant of the Chinese forces were the individuals against whom the movement was directed, against the first because of his severity and extortions, against the second on account of his loose conduct.

Rebellion against the Chinese in the town of Ootch-Toorfan.

The inhabitants of the town, having at length lost all patience, rushed to arms, killed their Hakim, and slew the whole of the small Chinese garrison.

Partial successes of the insurgents.

The leader of the Chinese forces at Aksu, the point nearest to Ootch-Toorfan, one Banshaga, marched against the insurgents, who came out to meet him and drove him off. Such, too, was the fate of the Chinese leader from the town of Koocha who had hastened to assist the Aksu garrison.

Nashitoo, the commandant of the Chinese forces in the town of Kashgar, having received news of the insurrection, set out for the town of Ili, whence he moved forward two columns composed of 10,000 Mandjoorians and Chinese. These troops having crossed the Moozart pass, reached Ootch-Toorfan and laid siege to it.

Defeat and massacre of the insurgents.

The inhabitants defended themselves desperately, and it was only after a three months' blockade that the town was taken by assault. The whole of its inhabitants were slaughtered agreeably to orders received from Pekin, and people from other places were settled in the deserted city.

Energetic measures attended with severity adopted by the Chinese.

The energetic measures adopted by the Chinese for the putting down of the rebellion prevented its spreading to other towns, and the severity with which the inhabitants of Ootch-Toorfan were treated, whether innocent or guilty, frustrated the desire on the part of others to make a similar attempt, but it nevertheless increased the hatred to their conquerors—a hatred which the conquered had to hide for a long time.

Commencement of a new and successful rebellion against the Chinese.

It is true that after the Ootch-Toorfan rising the Chinese peacefully ruled the country for sixty years, so much so that they held their position in Kashgaria to be durable. But in the year 1825, there appeared in Kashgar a Khodja named Djengir, who, with

a handful of men, destroyed in a few months all that had been accomplished by the Chinese in the course of sixty years. This man revealed in their true colours both the rottenness of the system adopted by the Chinese for the administration of the country which they had conquered and also the hatred of the people for their conquerors.

With regard to the peculiar interest presented by the question relating to an organized system of administration in a conquered tract of Asia, let us examine in all possible detail how far the Chinese solved this question in the case of Kashgaria. Chinese system of administration.

We repeat that the measures adopted by Tehjao-Hoi in subjugated Kashgaria must be acknowledged as fair specimens. These measures were as follows:—First of all the people had been promised non-interference in their religion and customs. Then followed the punishment of offenders. The Khodjas who were taken prisoners were triumphantly executed. Of the principal participators in the last rising there were taken 12,500¹ persons, who were banished as political offenders to Ili, where they were turned into tillers of the State lands. The considerable possessions of the Khodjas and of these 12,500 persons were confiscated to the State.

By the two last measures the Chinese effected at the same time a twofold object: (1) they banished from the country the most restless portion of the population; and (2) they became the possessors of a considerable amount of landed property which would serve for their colonizing projects. At first this description of land was leased out to private persons who were obliged to furnish the State with half of their produce.

In order to hold the conquered country in continual subjection Tehjao-Hoi distributed garrisons in every direction, but these garrisons were at first very small. For example, in the Kashgar Circle there were only 450 Mandjoors and 900 Chinese, and in places less important there would be but 100 Chinese. On the arrival of fresh reinforcements from China, the strength of the garrisons was greatly increased. The inhabitants were obliged

¹ In a population of 375,000 souls the number of exiled would amount to about 15 per cent. of the entire adult male population.—*Author*.

to furnish provisions for the troops, and they were paid for such supplies by the State at the market-price.

For purposes of administration the country was divided into Circles. In each of these were at first retained the same officials that existed in the time of the Khodjas. The higher officials were appointed from among natives of the country by Tehjao-Hoi, but the Hakims of the towns were nominated from Peking.

Both the amount of the taxes and the method of their collection remained just as in the time of the Khodjas. But the Chinese Commander-in-Chief, when making his report as to the method of collecting taxes which obtained in the country, petitioned the Emperor to exact less from the inhabitants of Kashgaria for the future on account of the great decrease of the population of the country and their comparative poverty.

In order to restore trade which had begun to decline to a considerable extent, Tehjao-Hoi adopted certain measures; amongst these was the alteration of the monetary system of the country. In Kashgaria the currency was that of the Khodjas'. It consisted of a copper *pool* equal to two Chinese *kash*. During the reign of Haldan-Tseren (Shirin), on one side of this piece was stamped the figure of the ruler, and on the other a sentence from the Koran. Tehjao-Hoi made arrangements for melting down the useless guns which he found in Kashgar, and thus procured 7,000 lbs. of metal, from which were struck 500,000 pieces of small money with the words *Tsian-Loon-Doon-Bao* (*Tsian-Loon's copper money*) on one side and *town of Kashgar* in Arabic and Mandjoor letters on the other. Tehjao-Hoi's plan was adopted in Peking as a model which served for the system which was put in force throughout the whole of Kashgaria.

The following were the principal features of the Chinese administration of the country :—

(1) Non-interference in religion and customs ; (2) the employment of natives of the country in the distribution and collection of taxes and in the trial of natives. Such officials were of course subject to the control (in practice very weak) of higher officials amongst the body of the Chinese ; (3) the maintenance of the same scale of taxation as that which obtained

during the Djoongar rule; (4) the devoting of the taxes taken from the country to the maintenance of the army and of the local administration only.

Let us now see how the Chinese carried out this programme.

Of Eastern Turkestan there were made two provinces of China, Djoongaria and Kashgaria, and these formed one lord-lieutenancy. At the head of the united province was placed a *Dzian-Dzun* as lord-lieutenant. Kashgaria was divided into six Circles or governorships (Yarkend, Kashgar, Yangi-Hissar, Aksu, Ootch-Toorfaun and Koocha). These formed one governor-generalship, at the head of which was a *Khova-Amban*, and he was subordinate to the *Dzian-Dzun*.

At the head of each Circle were *Ambans* who were subordinate to the *Khova-Amban*.

Both the civil population and the garrisons were subject to the *Ambans*. A *Djintai-Amban* directly commanded the troops, and he was in fact the military adviser of the *Amban*.

The actual administration of each governorship was conducted by a *Hakim-Bek*, who was chosen from amongst the natives by the *Khova-Amban*. The confirming of the *Hakim-Bek* in his position required a great amount of red tapeism. The *Khova-Amban* only selected a person for the office in question. The *Dzian-Dzun* then presented the selection for the consideration first of the *Dzun-Tan* at Peking, then of the *Zoon-Dwi*, finally it was put before a council composed of twelve members of the *Lipayakoo*, who ratified the choice or not as the case might be.

Each *Hakim-Bek* had an assistant in the person of an *Ishik-Aga-Bek*. Each Circle was subdivided into sections, at the head of each of which was a *Mirab-Bek*. This official was appointed by the *Khova-Amban* on the recommendation of the *Hakim-Bek*, but the appointment was subject to the orders of the *Dzian-Dzun*.

For the collection of taxes each *Mirab-Bek* had a *Min-Bek* as an assistant. In the Kashgar Circle there were 16 sections, each with its *Mirab-Bek*. Each Circle was comprised of one or more hamlets with all the cultivated land adjoining.

These sections were :—Moosh, Sarman, Koorgan, Kara-Kir, Fogozak, Tazgoon, Khan-Arwik, Kwizwil-Booi, Faizabad, Yango-

Bad, Oopal, Tash-Balwik, Argoon, Oostoon-Artoosh, Altwin-Artoosh, Bish-Karan.

In each section according to its size were one or several *Yuz-Bashis*, answering to the *Aksakals* in Russian Turkestan. The number of these Yuz-Bashis in the larger sections amounted to 50. The Yuz-Bashi was selected by the *Mirab-Bek* and approved by the Hakim-Bek. The assistants of the Yuz-Bashi were the *Oon-Bashi* (or tithing man). They had also to be approved by the Hakim-Bek. Last of all, in the lowest grade of the official world, were the *Agalagtchis*, a kind of messenger.

All the above personages were chosen from among the natives. Besides the above designated dignitaries there were in each Circle the following offices that were likewise held by Mus-sulmans.

The *Naib-Bek* and the *Divan-Begi-Bek*—officials in the suite of the Hakim-Bek. The calling of these personages was considered above that of a *pansat*,¹ and they were held as eligible candidates for the office of *Ishik-Aga-Bek*.

The *Kazis*, the judges, and the *Mufti* or the interpreter of the *Shariat* or holy law.

Besides these, in the suite of each *Mirab-Bek* there was either a *Kazi* or a *Mufti*, or a *Rais* or a *Mookhta-Saib* or some *Moodarisses*. The last were teachers in the schools.

The *Padsha-Shab* (king of the night) or chief of the night-police.²

The *Mookhta-Saib* or *Rais*,³ the supervisor of temples, schools and of the public morals. His badge of office was a leathern thong with which he had the right to beat all offenders, irrespective of age or sex.

The *Mootavalli-Bek*, or the person who administered the properties of the mosques or schools and pious institutions.

The *Badaulir-Bek*, or collector of the dues levied on goods of all kinds.⁴

¹ The *pansat* is a military rank which corresponds to the captain of 500.—*Author*.

² In the Khanate of Kokan this official bore the title of *Mir-Shab*.—*Author*.

³ The same as the *Rais* of Bokhara.—*Author*.

⁴ In other words the *ziakat* tax.—*Author*.

The *Kereyyarakh-Bek*, or inspector of foreign wares.¹

The *Arbab-Bek*, whose duty it was to furnish *arbas*,² horses and transport generally for the use of troops or official personages. It was his business to procure what was necessary from the inhabitants, and to see that they got their property back again. The same duties pertained also to the *Ishkaul-Bek*, who was considered superior to the *Arbab-Bek*.

The *Bag-Mehter*, or inspector of the State gardens or vineyards.

The *Kook-Bashis*³ and their assistants the *Dakalchis*, who managed the irrigation.

Later on, the Chinese created two more offices—that of the *Shan-Begi*, or second assistant to the *Hakim-Bek*, and the *Sau-Begi*,⁴ or collector of grain from the people.

The Chinese kept up the same taxes as those which the Kashgarians paid to the Djoongars; they themselves, however, took no part in the preparation of the *dafters* or tax lists, but merely reserved the right of verifying them.

The preparation of these *dafters*, the collection of the taxes, and their payment into the treasury, formed the duty of the *Mirab-Beks*, and their assistants, the *Ming-Beks* and the *Yuz-Bashis*. The nomad population of the several Circles were not subject to the Hakim-Beks, but were governed by the *Bis*, who collected their tribute and paid it direct to the Ambans.

From such information as we possess of Chinese rule in Eastern Turkestan at this particular period, it is very difficult to form an exact idea as to the actual number of the population found by the Chinese in Kashgaria, or as to the amount of the taxes which were paid to them.

The number of the population of Kashgaria on the arrival of the Chinese, and the amount of the taxes paid by the inhabitants to them.

Nevertheless, having regard to the interest raised by these questions, we will make an attempt to give, from the scattered details that have been published, figures which we will

¹ During my stay in Kashgar it was naively explained to me that the chief duty of the *Kereyyarakh-Bek* was to select from the imported wares all those that it would be pleasing for the *Amban* to accept without payment.—*Author*.

² Or tilted carts.—*Trans*.

³ These correspond to the *Mirabis* in Tashkent.—*Author*.

⁴ Called *Ambar-Bzki* in the Khanate of Kokan.—*Author*.

supplement by information collected on the spot—figures that will perhaps determine the amount of the population in the several Circles, and the sum-total of their taxes. These figures are of course only approximate, and in every case are below the real amounts. The population of Kashgaria for the period from 1760 to 1825 was—

In the Kashgar Circle, from	...	100,000	to	150,000	souls.
„ Yarkend	„ „	200,000	to	400,000	„
„ Khotan	„ „	100,000	to	700,000	„
„ Aksu	„ „	150,000	to	200,000	„
„ Koocha	„ „	25,000	to	50,000	„
Total from	...	575,000	to	1,500,000	souls.

The amount of the taxes paid yearly by the inhabitants between the dates above given was as follows:—Kashgar Circle, 72,000 roubles (£9,000); 170,000 *poods* (6,120,600 lbs.) of grain; 10,000 pieces of *mata*. Yarkend Circle, 80,000 roubles (£10,000); 60,000 pieces of *mata*; 1,400 woollen bags; 1,300 hanks of rope; 3,000 *djins* (110 *poods* or 3,960 lbs.) of copper and 15,000 *djins* of cotton. Koocha Circle, 24,000 *poods* of grain; 1,080 *djins* (27 *poods* or 972 lbs.) of copper; 200 *djins* ($7\frac{1}{2}$ *poods* or 270 lbs.) of saltpetre; and 300 *djins* (11 *poods* or 396 lbs.) of brimstone.

On turning the value of these products into money¹ we shall find that the taxes of the Kashgar and Yarkend Circles together amounted to 190,000 roubles (£27,250), and taking the taxes of the Aksu, Khotan and Koocha Circles at the approximate value of 210,000 roubles (£26,250), we shall arrive at an average of 400,000 roubles (£50,000), or 300,000 roubles (£37,500) in money and 100,000 roubles (£12,500) in products.

The Chinese devoted the whole of the taxes which they raised in Kashgaria to the maintenance of their garrisons, and to the general administration of that country.

Strength of
the Chinese
forces in
Kashgaria.

¹ I take the value of a piece of *mata* (of from 6 to 8 *arshins* or $4\frac{2}{3}$ yards to yards 6-0-8 in length) to be 30 *kopaihas* (about 9d. in English money), that of a *pood* (36 lbs.) of grain to be 10 *kopaihas* (about 3d.), that of a *djin* (about $\frac{1}{2}$ lb) of cotton, 10 *kopaihas*, that of a *djin* of copper, 30 *kopaihas*.—*Author*.

They exported from Kashgaria to Kuldja only *mata*, copper, brimstone and saltpetre.¹

The total strength of the forces which the Chinese kept up in Kashgaria can only be approximately given. The strength of the garrisons of the several towns was as follows :—

In Kashgar	from	...	6,000 to 10,000	men.
„ Yarkend	„	...	2,000 to 3,000	„
„ Khotan	„	...	2,000 to 3,000	„
„ Aksu	„	...	3,000 to 4,000	„
„ other places	„	...	4,000 to 5,000	„
Total from		...	17,000 to 25,000	men.

To these troops, composed of Chinese and Maudjoors, must be added the regiments recruited from the Doongans. The number of these was from 10,000 to 15,000. Therefore the total number of Chinese troops in the country amounted to from 27,000 to 40,000 men.

The principal part of the Chinese forces consisted of infantry armed with bows or with flint muskets.

With regard to the stipends of the persons composing the administrative staff of the country, the charge under this head had only to do with the Chinese officials. The salaries of the native officials were arranged for by the Hakim-Beks. Many of these, instead of receiving a money wage, were recompensed by a temporary enjoyment of the proceeds derived from confiscated lands, or had their holdings cultivated for them free of charge.

On the question of religious tolerance the Chinese proved themselves to be very humane. In the towns which they occupied mosques might be seen to exist side by side with Buddhist pagodas. They did not interfere in the choice of Moollahs, nay they even reserved to such certain exclusive rights.

In like manner the Chinese abstained from interfering with the manner and customs of the people. They left to the Kash-

¹ According to other information they exported from Kashgaria gold and jade stone also.—*Author*.

garians their Mahommedan tribunals and took no part in the choice of Kazis and Mooftis. They nevertheless maintained for themselves the right to send to the Mahommedan sessions their own interpreters of the law so as not to admit of the interests of their own countrymen being interfered with.

The people were allowed to retain their national costume, excepting those officials who were obliged to wear long hair and the Chinese style of dress. An exemption, however, to this rule was made in favour of the Moollahs and Kazis, who wore their national dress.

As a reward for devoted service, the Chinese raised the superior Mussulman officials to the grade of *Vin-a* and *Baitszwi*. The former wore in their headdress a peacock's feather and three flowers fastened by a button set with precious stones. All officials wore a button in their headdresses, but each button differed according to the rank of the wearer. There were seven kinds of such badges. The first was set with rubies, the second was of coral, the third of lapis-lazuli, the fourth of blue glass, the fifth of green glass, the sixth of a white stone, the seventh of silver.

All Mussulmans had to dismount from their horses on meeting a Chinese official in the streets.

During the *Amban's* tour round the city, the people were obliged to remain in a kneeling posture in the streets until he passed.

If the *Amban* went to a pagoda, all the Mussulman officials, not excepting the *Hakim-Bek*, had to kneel at the entrance with their arms folded behind the back. Casuistical Chinese would tell the officials that they knelt not before the *Amban*, but before the representative of the *Bogdwi Khan*, who had entered the pagoda. This consolation was scarcely sufficient, and it may be supposed that the degrading conditions, which the Chinese imposed on the Mussulmans little by little, neutralized the good done by them in their system of administration.

With regard to capital punishment, it is evident that the Chinese were in times of peace far from being as severe as has been described by various writers more than once. Punishment by death was resorted to very seldom, and sentences were carried out only after careful consideration. The *Khova-Amban* had

Marks of respect required by Chinese officials.

Capital punishment.

the power of punishing all the people excepting official person-ages. The *Amban* could pass sentence of death for political offences only. In the case of officials who by the law were guilty of death, the *Amban* had to report to the *Khova-Amban*, and he again to the *Dzian-Dzun*, who alone could direct the sentence to be carried out.

But the crafty Chinese found a way of avoiding the legal procedure. On the *Khova-Ambans* and the *Ambans* was conferred the right of degrading all officials except those of superior rank, so that when the holder of an office offended, he was first of all degraded and then executed in the usual way.

Executions were carried out with great ceremony.

Executions.

The convicted one—no matter whether he had been sentenced by the *Shariat* or by order of the *Khova-Amban*—was led forth to the market-place of the town attended by soldiers and crowds of people. With his hands fastened behind him he was then placed before the throng. The executioner now approached, and before his very eyes began to sharpen a knife. Whilst the criminal could not take his eyes off the knife, which apparently figured in all capital sentences, another executioner would stealthily creep up behind him and with one stroke of an axe would cut off his head.

Besides this, for certain offences the Chinese imposed civil death as it was called. The offender was taken out with various ceremonies on a sunny day and placed against a tree. His shadow on that tree was then marked out. The offender was then taken back to his house, whence from that day forth he would not emerge again. After the award of this kind of punishment, the kinsmen of the condemned, in answer to questions put to them concerning the personality of the offender, were obliged to answer, that he died on such and such a date.

Civil death.

We have but very little information on the important question of the social life of the Mussulman population during the Chinese dominion. A Mussulman traveller, during the year 1812, Mir Izet-Oollah,¹ bears the following testimony:—

Social life of the people of Kashgaria.

“The inhabitants of Yarkend are very industrious, and con-

¹ Ritter's "Eastern Turkestan," page 101.—*Author*.

sist principally of traders, shop-keepers and pedlars. Slaves are very rare amongst them. Goitrous people are very frequently met with. This disease is ascribed to the water which they usually drink from gourds. The women, whether of the upper or lower classes, do not hide their faces with a veil according to the generally received custom of the East."

Regarding the greater freedom of the women in Kashgaria as compared with that in other Mussulman countries, there are other indications of the same kind. Thus it is stated in ancient chronicles that the women of Khotan, during the Fifth and Sixth Centuries, were allowed into the society of men, and that they even remained there after the arrival of some person or persons whom they did not know. The same chronicles tell us that the inhabitants of Khotan were very polite, and that they always knelt down on meeting one another.

The following interesting extract from Si-Yue-Vwin-Tszian-Loo's Chinese geography, published at Peking in the year 1778, depicts the character of the native population as it appeared to a Chinese observer: ¹—

"The natives are peaceful; they respect the Chinese and are devoted to their chiefs. They are simple-minded, and are fond of lights and feasting. Their women sing and dance beautifully, and are skilled in various kinds of jugglery. It is worth seeing them take somersaults, walk on a stretched copper wire, &c. In this country the strong drive out the weak. The Beks are extremely avaricious. If a poor man succeeds in scraping together a little money, the Beks at once endeavour to pilfer it. On this account, notwithstanding the populousness of the town, there are but few wealthy families in it. The inhabitants are generally given to sensuality and even to sodomy. Their morals are in fact like those of the inhabitants of Foo-Tszian-I and of both the Hoo-Ans."

The respected Chinese geographer, without himself knowing it, passes sentence against the system of administration in the land occupied by the Chinese—a system which admitted of such wide extortion on the part of officials.

In our further exposition we will endeavour to show how

¹ Ritter's "Eastern Turkestan," pages 61 to 116.—*Author.*

much this extortion, in conjunction with other causes, rendered the rule of the Chinese over the country unstable.

According to another Chinese authority "the inhabitants of the town of Sha-Yar (to the south of the town of Koocha) were extremely churlish, stupid and quarrelsome. The women were famous for their beauty, and especially for the beautiful colour of their complexion." ¹

The advantages attained by the Chinese in the conquest of Kashgaria and of Djoongaria consisted in the better security of the western frontiers of China, but, above all, in the opening out of vast markets for the sale of Chinese products and especially of tea.

Advantages
attained by
the Chinese in
the conquest of
Kashgaria.

Chinese tea not only began to come more generally into use in the conquered towns, but to be exported in considerable quantities through the town of Kashgar into Kokan, Bokhara and even Afghanistan.

Moreover, the Chinese kept to themselves the monopoly of the working of precious metals in Kashgaria. Thus, for example, in Keria (to the east of the town of Khotan) there were 300 men in daily employment in the State mines.

The pacification of the country could not but tend to the increasing of its trade and of its industries. The Chinese geographer, from whose work we have already quoted, speaks with enthusiasm of the bazaar at Yarkend: "The wares in it are piled up like the clouds in the heavens, and the people in it swarm like bees in a hive." According to the declaration of a Mussulman merchant, during the twenty years of the present century, thanks to Chinese rule there was a safety in the country that was favourable to the development of trade such as had never existed before in consequence of the ceaseless robberies and internecine wars. The trade of Yarkend extended in a special degree so that its dimensions far exceeded that of Kashgar. In the vast bazaar of the city there were erected some exceedingly well-built shops, and these were principally held by Chinese merchants. For the accommodation too of travellers, many caravan-serais were likewise built.

¹ Ritter's "Eastern Turkestan," page 173.—*Author.*

In the town there were more than ten Mussulman superior schools, to which large properties were attached. Besides the regular inhabitants, there also resided in the town a number of Arabs who were engaged in trade with Kafirstan and Badakhshan.

The Chinese, who were well aware of the advantages to be derived from a trade with the adjoining Asiatic States, departed from their customary close system, and opened out Kashgaria to trade with her neighbours. Moreover, the insufficiency of cattle in their new province induced them to encourage the Kara-Kirghiz, who were independent of their rule, to bring their cattle into Chinese territory.

All foreigners, even if they constantly resided in the towns of Kashgaria, and had brought their families with them, were considered as guests and as travellers, and were not asked to pay any taxes.

On goods intended as offerings or imported in small quantities no taxes were levied.

On cattle driven in by foreigners (counting amongst these the cattle of the independent Kara-Kirghiz) they imposed a levy of $\frac{1}{30}$ th of their value, whilst on cattle belonging to Chinese subjects, a tax of $\frac{1}{20}$ th was charged. No charges were made on inland trade.

Disputes amongst traders were settled by a jury composed of the traders themselves.

The Kirghiz were divided into tribes, and each tribe had its own *aksakal* or elder, who was appointed by the Hakim-Bek.

The monetary system, which was in use at that time in Kashgaria, was borrowed from China.

A *yarmak* or *tchokh* was the smallest piece of copper that was in circulation. Five *tchokhs* were equal to one *pool* or one *kara-pool*, or one *khotchan*.¹ Two *khotchan* were equal to one *dolchan*.

¹ Of late, Yakoob Bek had begun to coin silver *tengas*. These were worth 50 copper *pool* or 25 *dolchans*. Two Kashgar *tengas* were equal to one Kokan *tenga*, a piece of money that was current in Bokhara, Khiva and the Russian Central Asian possessions. A Kashgar *tenga* was equal also to 20 Kokan or 30 Tashkent *tchokhs*. *Yambas* of 4 $\frac{3}{4}$ lbs. weight are now worth from 1,000 to 1,100 *tengas*.—*Author*.

Disputes
amongst
traders.

Kirghiz
Divisions.

Monetary
system of
Kashgaria.

Fifty *pool* made one *tenga*, a piece of money that does not really exist. One *pool* or one *khotchan* was equal to $\frac{1}{5}$ th of a *kopaika*. One *tenga* equalled 10 *kopaikas* (about 3d.) The Chinese calculated their taxes in *pool* or in *lans* and *yambas* if they had a great amount to reckon up.

A *lan* equalled one ounce of silver. A *yamba* was a bar of silver of variable size. The largest *yamba* weighed as nearly as possible $4\frac{3}{4}$ lbs.

The exchange on silver fluctuated very much. At the beginning of the present century Chinese silver fell very much in price. Gold was reckoned in *lans* or in *zolotniks* (about 2 drams).

The Chinese took as their unit of weight the *djin* which equalled $1\frac{1}{2}$ Russian lbs. Grain was weighed by *sacks* or by *batmans* (= 12 *poods* = 432 lbs.) or by *halbirs* (*rayshets*). Whether all these units of measurement are now in use or not I have not succeeded in ascertaining with certainty. The approximate weight of a *batman* or sack of corn was equal to about 12 *poods*, that of a *halbir* to about $1\frac{1}{2}$ *poods*¹ (54 lbs.)

Cotton, copper, brimstone and saltpetre were reckoned in *djins*.

The *li* was the standard used in long measure. One *li* was equal to about 200 *sajens*, and an *alchin* was about the same as a Russian *arshin* (28 inches).

¹ At present for weighing dry goods the *charik* is the standard in Kashgaria. One *charik* of wheat = 24 lbs., one *charik* of maize = 26 lbs., one *charik* of barley = 25 lbs. For goods that are not dry the *djin* is the standard of weight. In long measure *tash* are used: one *tash* = 12,000 paces. But *tash* vary according to the height and idea of the measurer, and hence a *tash* may be equal to either 7 or 9 *versts*; but their normal length is 8 *versts*.—*Author*.

KASHGARIA:

[EASTERN OR CHINESE TURKISTAN.]

HISTORICAL AND GEOGRAPHICAL SKETCH OF THE COUNTRY; ITS MILITARY STRENGTH, INDUSTRIES AND TRADE.

BY

A. N. KUROPATKIN,

COLONEL ON THE GENERAL STAFF OF THE IMPERIAL RUSSIAN ARMY, ETC.. ETC.

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Chushton Wason
9/19/14

CALCUTTA:

THACKER, SPINK AND CO.

BOMBAY: THACKER AND CO., LD. MADRAS: HIGGINBOTHAM AND CO.

LONDON: W. THACKER AND CO.

1882.

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