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INTRODUCTION to the TRANSLATION of the HAN ANNALS. By H. H. HOWORTH.

DR. PRITCHARD, the founder of ethnological science in England, regretted nearly thirty years ago that the great Chinese annals of the Han dynasty were inaccessible to European students. The Jesuits of the last century, De Guignes, Gaubil, Mailla de Moyrac, and others, supplied us with a vast quantity of valuable material in the translations which they made; but these were confined almost entirely to epitomies and to the works of the encyclopædists, such as Matouanlin, etc. As the principal of these epitomies fills twelve closely-packed quarto volumes in Mailla's work, it may be argued that we might be content; but absolute contentment is a virtue shared only by the dead and those who sleep, and is impossible to those who hunger for more knowledge, and know where it is to be found, but have not access to the mine. And this is especially true of ethnologists. We, whose ambition it is not merely to describe the manners and customs of the savage tribes of the earth, but who also claim to be pioneering the road by which the origin of mankind and of the arts and idiosyncracies which distinguish him may be reached, are never content. The road is very often dreary and repulsive, and very often treacherous, and it is natural that we should be anxious for more sound material upon which to build it. Our Western sources of information are at present nearly exhausted. What may be buried in Mesopotamia and elsewhere we can only dream about; but in the far east, in China, there is a vast mass of historical literature which is buried only inasmuch as it is untranslated. The imperial annals of the various dynasties, which are as yet almost untouched, and which are distinguished perhaps as no other annals elsewhere are by the extreme accuracy of their details. There we have a minute account of the intercourse of China with its neighbours reaching back in contemporary annals to at least the second century before Christ, and those who have laboured in the dreadful quagmires and quicksands that characterise the history of Central and North Eastern Asia must sigh for the time when these accounts shall be within their reach.

The series of Chinese annals begins properly with those of the Han dynasty, which reigned from about 202 B.C. to about 220 A.D. This was the golden period of Chinese history, when the empire reached its furthest limits, when Buddhism was introduced, and when a glorious literature flourished.

During the dynasty of the Cheou the old imperial unity had

been invaded by the creation of various feudatories, who became almost independent. It was one of the great works of the founders of the Thsin dynasty, that dynasty which gave its name to China, which built the great wall, introduced the use of paper and the present system of writing, and which reigned immediately before the Han, to destroy these feudatories and to restore the unity of the empire. To do away with the evidence upon which the claims of these feudatories were based it was ordered that all the ancient books and histories should be burnt. "These orders," says Klaproth, "were rigorously executed. The literates of China have never forgiven the outrage, which is the reason why the old traditions of the earlier years of the Chinese monarchy have come down to us so feebly. After the accession of the Han dynasty, a search was instituted for such fragments and remains of the old books as could be found. It was with these materials, and with the aid of an old man who knew the Chu-king by heart, that this sacred work was again recovered, and that the earlier history was once more recorded." (Klaproth, *Tableaux Historiques de l'Asie*, 36 & 56.) This accounts for there being no annals earlier than those of the Han.

The immense value of the Han annals has been enlarged upon by many writers. They contain a wonderfully detailed account of the greater part of Central and Eastern Asia, and, as I have said, Dr. Pritchard long ago lamented their inaccessibility. This has not since been remedied. It is true they have been translated by the Russian mission at Peking; but the translation being in Russian, is as inaccessible almost as the original. One great difficulty, no doubt, has been the size of the work, which I believe fills one hundred Chinese volumes.

At the Congress of Orientalists at Paris, Mr. Douglas, the very courteous and skilled professor of Chinese at King's College, brought the question of this translation before the savants there. The proposal was very well received, and it was determined to distribute the annals for translation to various competent scholars and to issue the work by subscription. As yet, I believe, this is all that has been done. Meanwhile, I had written out to my friend, Mr. Wylie, of Shanghai, known everywhere where Chinese studies are known, and especially by his able papers in the journals of the Royal Asiatic Society, to ask him if he would abstract the ethnological part of the annals, in order that it might, if the Society should deem it valuable, be printed in our Journal. Some three or four months after I received this, the first instalment of the work which you have been good enough to accept. Such is a brief history of the following translation.

The portion of the work which has reached me as yet refers chiefly to the Hiong-Nu, about whom I wish to say a few

words. De Guignes, than whom no one has done more for the elucidation of the ethnology of Asia in ancient times, propounded the doctrine that the European Huns were descended from the Hiong-Nu of the Chinese writers, and he consequently, in his history of the Huns, worked out in some detail the account of the Hiong-Nu, so far as it could be collected from the narratives of Matuanlin and the other epitomisers of the Chinese annals. Minute ethnology was then in its infancy. The distinctions between Mongols, Turks, Ugrians, etc., etc., was hardly recognised because hardly known. Since the days of De Guignes the subject has received immense illustration from various quarters, and now no European scholar of any repute—save perhaps Dr. Latham—connects the Huns with the Hiong-Nu. The Huns, as I have elsewhere argued, were a race of Ugrians led by a caste of another race now represented by some of the Lesghian tribes of the Caucasus. The Hiong-Nu were not Ugrians. It was Klapproth, whose grasp of the whole subject of the ethnography of Northern Asia was most masterly, and who, notwithstanding some failures, I hold to have been *facile princeps* among Asiatic ethnologists, first proved that the Hiong-Nu were Turks, and his conclusions were endorsed by the very competent authority of Abel Remusat, and since by other scholars.

As Klapproth's analysis of the remnants of the language of the Hiong-Nu which have reached us has not appeared in any English publication known to me, and as it furnishes the best possible evidence of the Hiong-Nu having been Turks I shall here insert it. Klapproth's essay on the identity of the Thiu khiu and the Hiong-Nu with the Turks was published in the seventh volume of the "*Journal Asiatique*," 257, *et seq.* From it and from Abel Remusat's "*Recherches sur les Langues Tartares*," 11, *et seq.*, I shall chiefly extract my materials.

Many centuries before our era, and for a long time after, says the former author, the part of Asia bordering upon China on the north and north-west was inhabited by a people called Hiong-Nu by the Chinese. This name means vile slaves. M. Abel Remusat conjectures, with a good deal of probability, that this is only a transcription into characters of a humiliating sense of the indigenous name of the nation which is unknown to us.

It would not be profitable to epitomise a history which is told in full in the following paragraphs, and I shall content myself with collecting the evidence which fixes the relations and affinities of the Hiong-Nu. After being the terror of the Chinese borderland for many centuries, the Hiong-Nu were finally dispersed in the year 460, and it was then that a frag-

ment of them settled in the Kinchan or Altai mountains, and took the name of Thiu khiu. The meaning of the name is helmet, and they were so called, according to the Chinese, because the mountain where they settled was helmet-shaped. *Terk* means an iron helmet according to Klaproth (see the name discussed, *op. cit.* 262.) The Chinese accounts are unanimous in making the Thiu khiu a fragment of the Hiong-Nu and in identifying the two races. This being so, it is profitable to analyse the fragments of the language of the Hiong-Nu and Thiu khiu that have reached us. This analysis has been performed, as I have said, by Klaproth, and I will now extract it.

A house in Thiu khiu was *oui*, in Eastern Turkish *oui*, in Osmanli *eiö*, in Mongol *ghér*.

A wolf in Thiu khiu was *furi* or *buri*, in Eastern Turkish *buri* or *bure*, in Mongol *tchino* or *tchinna*.

Meat in Thiu khiu was *achan*, which seems to be the same word as Turkish *ach*, nourishment; and *achmak*, to eat. In Mongol meat is *mikha*.

Black in Thiu khiu was *khara*, in Turkish *kara*, also in Mongol.

A horse in Thiu khiu was called *kholan*. This is the Turkish word *k'ulân*, by which the wild horses are known. In Mongol a horse is *mori*.

A camp or village of the nomades in Thiu khiu was *kui*. In Turkish *kui* means a village. The Mongols call it *tosko* or *gat-chaga*. They have also adopted the word *kui*.

The hair in Thiu khiu was *sogo* or *soko*. This is the Turkish word *sâch* or *sâdj*; in Mongol *ussu*.

An inspector in Thiu khiu was *karatchue*. This word is still in use in Eastern Turkish, where an intendant is *karawtchi* or *karawtse*, and in Uighur an official is styled *kharatcher*.

Big, full, or heavy in Thiu khiu was *sain dolo*; in Jakut, which is a Turkish dialect, son is *big*; in Osmanli, *dolu* is full; big in Mongol is *budun* or *djudjan*, heavy is *kundun*, and full *tugureng*.

The earth in Thiu-khiu was *bo*, this word has been lost among the written Turkish dialects, but among the Jakuts, on the borders of the frozen ocean, *bor* means the earth; the Mongols call it *gadzar*.

A judge among the Thiu-khiu was called *tére* in Eastern Turkish; *tére* or *turé* in Mongol *Sigum*.

The heaven, or God, in Hiong-Nu and Thiu-khiu was styled *tenghiri*, this word still survives in all the Turkish dialects as *tengir*. The Mongols have adopted it as the name of the inferior deities, the real name for heaven among them is *oktorgoi*.

Old in Thiu-khiu was *kari*, this is the Eastern Turkish *kâri*

whose root is found in the Osmanli word k'art, an old man. In Mongol it is kuksin.

A valiant man in Thu-khiu was chibor, this is the Eastern Turkish word chibor, adapted by the Persians it designates the great trumpet which gives the signal for attack; another name for brave men was yenghefu or yenghet, which was no doubt derived from the same root as the Turkish yenghin, a victor, and yengmek, to be victorious. The commanders of troops among the Thiu-khiu were called kulutch, this is clearly the Turkish word kilidj which means a sword, and which is also an honorary title, as in the various princely names, Kilidj arslan, emir-azz-eddin kilidj, dzu'filkar kilidj, etc. Khadjo was a princely title among the Thiu-khiu, which is surely the same word as khadjah, master, lord, in eastern Turkish, and has been adopted in Persian.

The wives of the Khakan of the Thiu-khiu bore the title of kakhatun or khatun, this is the Turkish word khatun, which means great lady, princess. It is one of the large class of words the Mongols have borrowed from the Turks. In 552 Thu-men khan, of the Thiu-khiu, died and left his lands to his son Kolo, who took the title of Iski Khan. He had a son whom he excluded from the throne and gave it to his own brother Chikin, known under the name of Mukan Khan, he also styled himself Yen-i; one cannot mistake in Iski Khan the Turkish name Iski Khan, *i.e.*, the ancient khan, and in Yen-i the word yenhi, which means the new in the same language.

In "Klaproth's Critique on the works of M. P. H. Bitchurinski on the History of the Mongols," I find it is stated that the first Chen-yu or king of the Hiong-Nu was called Theu-man, this is probably connected with tuman, which, both in Mongol and Turk, means ten thousand. Again, about the end of the first century of our era the Chen-yus of the Hiong-Nu began to attach the title jo-thi, meaning, in their language, dutiful to one's parents, just like hias in Chinese, this Klaproth says is indubitably the Turkish word yakhchi, pronounced djakchi by the greater parts of the nomade Turks of Central Asia, and which means good, excellent, virtuous; the first particle is pronounced jo in the Mandarin dialect, but yok or jok in the popular language. The second character has also the sound chi, so that jo in the pronunciation of the characters which Hyacinthe gives ought to be rather yokchi or jokchi, which is the same as the Turkish word yakhchi. [See Klaproth, *op. cit.*, 11 and 12.]

These are sufficient proofs that the Hiong-Nu were the ancestors of the Turks, the forefathers of that race of nomades who have done more to revolutionise the life of Asia since the Christian era than all other races who became the masters of

India and Persia, of Asia Minor and Syria, who formed the main portion of the vast armies of Jinghiz Khan and his successors and of Timur. It is surely an important and valuable accession to our ethnological materials to have the earlier history of this race set out. I shall not attempt to epitomise it. This has been done enough already, it is a more agreeable duty to be able to present the original account in its pristine form and to a careful study of this I would commend all those who wish to pierce back somewhat further into the origins of mankind by the only profitable road, namely, from the known to the unknown.

HISTORY of the HEUNG-NOO in their RELATIONS with CHINA.*
Translated from the Tseen-Han-shoo. Book 94, etc. By A. WYLIE, Esq.

THE first ancestor of the Heung-noo, named Chun-wei, was a descendant of the Great Yu¹ the founder of the Hea dynasty.

Previous to the time of Yaou² and Shun³ we hear of a race called the mountain Jung.⁴ These were the Heen-yun⁵ or Heun-yuh,⁶ who inhabited the northern regions, and removed from place to place, according to the pasturage for their flocks and herds. The bulk of their stock consisted of horses, oxen and sheep; but in smaller numbers they bred likewise camels, asses, mules, horse-ass hybrids, wild horses and hybrids of the same. Removing their herds to find water and pasturage, they had no fixed cities, but dwelt on their rural patrimonies, each family having its allotted portion of land. They had no written character, but performed oral contracts. The children rode on sheep, and shot birds and squirrels with the bow and arrow. When a little bigger, they shot foxes and hares, the flesh of which they ate. On reaching manhood, when able to bend a bow, they were fully equipped and mounted on horseback. In time of peace they hunted for their living; but when harassed by war, they cultivated martial exercises, to fit them for invasion or attack, which was agreeable to their disposition. The taller troops were armed with bows and arrows; the shorter with

* The greater part of this account, by Pan-Koo, the author of the "Han-shoo," or "History of the Western Han," is an almost verbatim quotation from the earlier history "She-ke," by Sze-ma Tseen.

¹ Yu is thought to have lived about the 23rd century, B.C.

² According to tradition in the 24th century, B.C.

³ Reported to have flourished in the 23rd century, B.C.

⁴ So called during the Chow dynasty, B.C. 1134—256.

⁵ So called in the time of Yaou.

⁶ These occupied the site of the present cities of Peking, Ke-chow, and Meih-yun.