

the latter occurs in his biography (*Chin shu*, 109, 1-5), and I wonder whether the name in the *Pei shih* is not an error for 慕容熙 Mu-jung Hsi († 406 or 407; cf. GILES, *Biogr. Dict.* No. 1543), whom we know to have defeated the Ch'i-tan (*Chin shu*, 124, 6b) in a campaign which took place in the 12th month of the 1st *i-hsi* year (January 6-February 3, 406), according to the *Tzū-chih t'ung-chien* (114, 19b).

The *Hsin T'ang shu* (219, 1a) is probably right in saying that the name Ch'i-tan was adopted only at the time of the Wei dynasty (386-556), or at least that it did not come to the knowledge of the Chinese before that period. As we have seen, it is attested for A. D. 405-406 in Mu-jung Hsi's biography; but there must be some error in L. GIBERT's assertion (*Dict. hist. et géogr. de la Mandchourie*, 454) that, from the time of the Wei Emperor T'ui-tsu (386-409), the Ch'i-tan began to come to the Court every year to present a tribute of horses: the first embassy of the Ch'i-tan to the Wei Court recorded in the official history of that dynasty was in 468 (*Wei shu*, 6, 2b).

As a result of their defeat by Mu-jung Huang (or Mu-jung Hsi?), the Ch'i-tan are said to have sought refuge in the great « Pine Plain » (松漠 Sung-mo) extending north and north-east of Jehol, up to the Khingan mountains and the Šira-muren (Šara-mürän; cf. also MULLIE, in *TP*, 1933, 188, 190, 210). Despite minor moves, it was in that region that the T'ang established in 648 a « Government General » (*tu-tu-fu*) of Sung-mo which was allocated to the chiefs of the Ch'i-tan (*Hsin T'ang shu*, 43 B, 4a-b; 219, 1b). Other Ch'i-tan tribes, among those who had submitted to China, were organized in « vassal (*chi-mi*) *chou* » scattered in the northern part of the present province of Ho-pei. Independent Ch'i-tan groups must have lived still farther north, in the region of the Khingan. The *Hsin T'ang shu* has preserved the names and the location of the various vassal Ch'i-tan tribes (cf. also *Liao shih*, 37, 1a-b). Roughly speaking, we may say that the great « Pine Plain » was the main site occupied by the Ch'i-tan at the time when they appear, as « Qitaï », in the Turkish inscriptions of the Orkhon basin in the 8th cent. (cf. THOMSEN, in *ZDMG*, 1924, 172). The Tibetan translation (unpublished) of a Uighur inquiry on the people of the North (No. 246 of the Tibetan mss. which I brought back from Tun-huang) speaks of the « Ge-tan » or « Ge-tañ », with the usual Tibetan change of a surd initial to a sonant. Rašidu-'d-Dīn knew the Chinese form « Ch'i-tan » and renders it as « Ḥidan » (QUATREMÈRE, *Hist. des Mongols*, XCII).

The early Ch'i-tan, like several other ethnical groups of north-eastern Asia, used to let their dead rest on high trees and decay for three years before they collected and burnt the bones. They used carts (*Wei shu*, 100, 5b; *Pei shih*, 94, 9a; *Hsin T'ang shu*, 219, 1a). During the T'ang dynasty, they numbered eight great tribes; this division seems to have already existed in the 4th-5th cents. (cf. also the legend of the Ch'i-tan's origin, in *Liao shih*, 37, 4b). The supreme authority was for a time in the hands of the 大賀 Ta-ho (\*T'âi-γâ) clan, but there are obvious contradictions in the accounts of the *Hsin T'ang shu* (219, 1a, 3b) and of the *Liao shih* (1, 1a-b; 63, 4a) as to the manner in which the power passed into the hands of A-pao-chi, the head of the Yeh-lü clan and the founder of the Ch'i-tan dynasty in northern China. The connection which has been suggested between the name of the Ta-ho clan and that of the modern Daḥur (*JRAS*, 1881, 128) is not acceptable.

The linguistic appurtenance is still debated. Most authors say that they were Tungus.