

by the Mongols, and the colours may have applied to their clothing. The dominant race at the Mongol invasion seems to have been Shans;* and black jackets are the characteristic dress of the Shans whom one sees in Burma in modern times. The Kara-jang and Chaghan-jang appear to correspond also to the *U-man* and *Pe-man*, or Black Barbarians and White Barbarians, who are mentioned by Chinese authorities as conquered by the Mongols. It would seem from one of Pauthier's Chinese quotations (p. 388), that the Chaghan-jang were found in the vicinity of Li-kiang fu. (*D'Ohsson*, II. 317; *J. R. Geog. Soc.* III. 294.) [Dr. Bretschneider (*Med. Res.* I. p. 184) says that in the description of Yun-nan, in the *Yuen-shi*, "*Cara-jang* and *Chagan-jang* are rendered by *Wu-man* and *Po-man* (Black and White Barbarians). But in the



A Saracen of Carajan, being a portrait of a Mahomedan Mullah in Western Yun-nan.
(From Garnier's Work.)

“*Tes sunt des plosors maineres, car il hi a jens qe aorent Maomet.*”

biographies of *Djao-a-k'o-p'an*, *A-r-szelan* (*Yuen-shi*, ch. cxxiii.), and others, these tribes are mentioned under the names of *Ha-la-djang* and *Ch'a-han-djang*, as the Mongols used to call them; and in the biography of *Wu-liang-ho t'ai*. [Uriang kadai], the conqueror of Yun-nan, it is stated that the capital of the Black Barbarians was called *Yach'i*. It is described there as a city surrounded by lakes from three sides.”—H. C.]

Regarding Rashiduddin's application of the name *Kandahar* or Gandhara to Yun-nan, and curious points connected therewith, I must refer to a paper of mine in the *J. R. A. Society* (N.S. IV. 356). But I may mention that in the ecclesiastical translation of the classical localities of Indian Buddhism to Indo-China, which is

* The title *Chao* in *Nan-Chao* (*infra*, p. 79) is said by a Chinese author (Pauthier, p. 391) to signify *King* in the language of those barbarians. This is evidently the *Chao* which forms an essential part of the title of all Siamese and Shan princes.

[Regarding the word *Nan-Chao*, Mr. Parker (*China Review*, XX. p. 339) writes “In the barbarian tongue ‘prince’ is *Chao*,” says the Chinese author; and there were six *Chao*, of which the *Nan* or Southern was the leading power. Hence the name *Nan-Chao* . . . it is hardly necessary for me to say that *chao* or *kyiao* is still the Shan-Siamese word for ‘prince.’” Pallegoix (*Dict.* p. 85) has *Chào*, Princes, rex.—H. C.]