

Marco Polo, when passing here on his way to China (circ. 1273-1274 A. D.), notes of 'Cascar' that 'there are in the country many Nestorian Christians, who have churches of their own'. In Yarkand, too, he found Nestorian and Jacobite Christians⁵⁰.

Whether the establishment of a Nestorian archbishopric at Kāshgar was a result of that new wave of conversion, as Sir Henry Yule has aptly styled it⁵¹, which set in after the eleventh century, with the christianization of large numbers among the Turkish and Mongolian tribes, we do not know. But if any conclusion may be drawn from the recent discovery of Nestorian cemeteries at Tokmak and Pishpek west of Lake Issik-Kul, with tombstones dating from 858 to 1339⁵², it seems probable that Kāshgar also had its Nestorian community long before its elevation to a Metropolitan see; for close political relations, as we have seen already, connected Kāshgar with the region around Tokmak both during the time of the Chinese protectorate, and again in the tenth and eleventh centuries, under the predominance of the Karluk Khāns of Balāsāghūn⁵³.

sees dating from about 1349 A. D., Kāshgar figures under the name of *Kashinghar*. The earlier list given by Elias, Metropolitan of Damascus (893 A. D.), does not contain Kāshgar, though duly mentioning the see of Samarkand (under the name of *Kand*, which manifestly is a form of the old name of Sogdiana, rendered by the Chinese as K'ang). This, as we know from other Syriac records, was established in the first quarter of the eighth century at the latest (Yule,

Cathay, i. p. xc).

⁵⁰ See Yule, *Marco Polo*, i. pp. 182, 187.

⁵¹ See Yule, *Cathay*, i. pp. xcvi sq.

⁵² See the notes of M. Bonin, *Journal asiat.*, Mai-Juin, 1900, p. 587, referring to an article of Deveria in the *Journal asiat.*, 1896, which is not accessible to me at present.

⁵³ Compare above, pp. 60, 65.