

was again discharged, forced to wear a cangue, and ordered to make up the loss. He returned home (1766), and remained there until his death.

[1/304/3b; 3/283/34a; *Ho-chien hsien chih* (1760) 5/18b; Yüan Mei [q. v.], *Hsiao-ts'ang shan-fang wen-chi*; 9/5a for indication that Ha Yüan-shêng was a Mohammedan; *Yunnan t'ung-chih kao* (1841) 104/32b, 35b, 44b; 雍正硃批諭旨 *Yung-chêng chü-p'í yü-chih*, 5/20a, 32a, 67b, 8/9a.]

RUFUS O. SUTER

HAI-lan-ch'a 海蘭察, d. May, 1793, general, the first Duke Ch'ao-yung (超勇公), was a native of Hu-lun-pei-êr (Hailar), Heilungkiang. He was born in the Dolar Clan 多拉爾族 of the Solun Tribe 索倫部落. The Soluns were descendants of the race which centuries before had provided the rulers of the Liao Dynasty (916-1168), but were conquered early in the seventeenth century by the Manchu armies of Abahai [q. v.]. For a time they were harassed by Russian raiders but after the Treaty of Nerchinsk (1689) they thrived in the western part of Heilungkiang. They were divided into Banners—the family of Hai-lan-ch'a belonging to the Manchu Bordered (Plain?) Yellow Banner. As the Soluns made their living by hunting, they were good soldiers, and many times throughout the dynasty were called upon to take part in the wars in China, Turkestan, Mongolia and elsewhere.

Hai-lan-ch'a was at first a junior in the army and later became an Ukßen or Ma-chia 馬甲 (private of the first class). As such he was sent in 1754-55 with five thousand Solun and Barhu 巴爾虎 soldiers to take part in the war against the Sungars. In 1757 he distinguished himself by capturing alive at Tarbagatai the Khoit chief, Bayar 巴雅爾 who had joined Amursana [q. v.] in rebellion the year before (see under Chao-hui). For this Hai-lan-ch'a was rewarded with promotion to the Imperial Bodyguard, in addition to his two minor hereditary ranks. In 1767-72 he took part as a deputy lieutenant-general in the war with Burma. Transferred to Szechwan (1772) to combat the Chin-ch'uan rebels, he fought bravely under Wên-fu (see under A-kuei) and was soon made a lieutenant-general (1772) and an assistant commander (參贊大臣, early in 1773). At the time of the disastrous defeat at Mu-kuo-mu (1773, see under A-kuei), he was fortunately some distance from the main scene of action, and so was enabled, with fresh men, to assist the routed troops to concentrate and retreat in order. Nevertheless, because he aban-

doned several cities to the foe, he was degraded from an assistant commander to a commandant (領隊大臣). Had it not been for the commendation of the new commander-in-chief, A-kuei [q. v.], his punishment would have been heavier. Trusted and encouraged by A-kuei, he fought bravely for more than two years until the Chin-ch'uan area was conquered. He won many battles and was once wounded (1774). After the war (1776) he was rewarded with numerous honors and promotions, his hereditary rank being raised to a first class marquis with the designation, Ch'ao-yung. He was appointed a chamberlain of the Imperial Bodyguard and concurrently was entrusted with several other posts. The fourth campaign in which he participated was the suppression of the Mohammedan rebellion in Kansu in 1781. Although this campaign, under the direction of A-kuei, resulted in an easy victory for the government forces, Hai-lan-ch'a was again wounded.

In 1784 a new Mohammedan rebellion took place in Kansu, and Fu-k'ang-an [q. v.] was given the responsibility of suppressing it with Hai-lan-ch'a as his chief assistant. Fu-k'ang-an had served in the Chin-ch'uan war as a subordinate to Hai-lan-ch'a, but later held important posts in the government. Apparently the two cooperated well, for from now on whenever Fu-k'ang-an was in command, Hai-lan-ch'a was made his assistant. The Kansu rebellion was suppressed within a few months and Hai-lan-ch'a was given an additional minor hereditary rank. In 1787-88 the two fought in the campaign to suppress rebels in Formosa (see under Ch'ai Ta-chi). For his part Hai-lan-ch'a was, late in 1787, raised in rank to a duke of the second class. From 1791 to 1792 he followed Fu-k'ang-an to Tibet and Nepal and forced the Gurkas to submit. For this exploit he was made a duke of the first class. He died in May 1793, about a month after his return to Peking. He was canonized as Wu-chuang 武壯 and his name was celebrated in the Temple of Zealots of the Dynasty. His dukedom was inherited by his eldest son, An-lu 安祿 (d. 1799), who, while serving under Ê-lê-têng-pao [q. v.] in Szechwan, was killed in action fighting against bandits, and was given the posthumous name Chuang-i 壯毅 and the additional hereditary rank of a third class *Ch'ing-ch'ê tu-yü*.

Hai-lan-ch'a was one of the ablest generals of the Ch'ing period. He was a brave warrior and a clever strategist, and though he rose from the ranks, he became the equal of others who be-

longed to noble families. Among contemporary commanders he paid respect only to A-kuei, and worked under Fu-k'ang-an only after the latter gave him due recognition. Yet Fu-k'ang-an's military exploits are believed by many to have been due entirely to Hai-lan-ch'a. In the seven wars in which Hai-lan-ch'a participated he seldom met reverses and was always successful in the end. His portraits were hung in the hall of military heroes (Tzū-kuang ko, see under Chao-hui), owing to his share in four conquests, namely of Ili, of the Chin-ch'uan tribes, of the Gurkas, and of the Taiwan rebels. The only other official of the Ch'ing period who won the same distinction was A-kuei who participated in the same wars.

[1/337/1a; 2/25/27a; 3/294/32a; 4/116/17b; 黑龍江志稿 *Hei-lung-chiang chih kao* (1933) 11/1b, 52/6a; Wei Yüan [q. v.], *Shêng-wu chi.*]

FANG CHAO-YING

HAN Lin 韓霖 (T. 雨公 H. 寓菴), scholar and official, was a native of Chiang-chou, Shansi, and a sixth generation descendant of Han Chung 韓重 (T. 淳夫 H. 拙齋 *chin-shih* of 1478), who rose to be president of the Board of Works. In his youth Han Lin and his brother, Han Yün 韓雲 (T. 景伯 *chü-jên* of 1612), received instruction from a fellow-townsmen, T'ao Chu 陶註 (T. 惟道 H. 東籬), whose ancestor six generations before him, T'ao Yen 陶瑛 (T. 廷信 H. 逸庵, *chin-shih* of 1481, 1449-1532), was president of the Board of War. Han Lin became a senior licentiate in 1617 and a *chü-jên* in 1621 at approximately the age of twenty (*suì*). He soon obtained a position in Peking where he made the acquaintance of Hsü Kuang-ch'i [q. v.] with whom he studied military science. He also received instruction in the use of cannon (銃) from Alphonse Vagnoni 高一志 (T. 則聖, 1566-1640). He was baptized by Aleni (see under Ch'ü Shih-ssü) as Thomas, and his brother was baptized as Étienne. Before returning home Han Lin travelled extensively in the northern and central parts of China, including Chihli, Shantung, Kiangsu, Chekiang, and Kiangsi. He seems to have had a keen interest in collecting books and visited many booksellers wherever he went. After his return home, about the year 1630, he built a studio called Sa-ch'êng lou 卅乘樓 in which to store his collection. Tung Ch'i-ch'ang [q. v.] wrote an account of this studio, entitled 韓氏卅乘樓藏書記 *Han-shih sa-ch'êng lou ts'ang-shu chi*, which appears in several

editions of the gazetteer of Chiang-chou. The edition of 1670 (4/72a) which lists the books in the local Confucian library (儒學), adds a note to the effect that Han Lin proposed to purchase for that library a set of the *Thirteen Classics* and of the *Twenty-one Dynastic Histories*, but that the turmoil accompanying the fall of the dynasty frustrated his plans.

At his native place Han Lin led many of his relatives into the Church. When Father Vagnoni went to Chiang-chou to preach the gospel Han Lin and his fellow-townsmen, Tuan Kun 段衮 (T. 九章), were his zealous assistants. During a famine in Chiang-chou in 1633-41 Han Lin and his brother, Han Yün, were the first to make contributions for famine relief. In addition to five hundred taels silver, given by himself, Han Lin raised a subscription of another five hundred.

Han Lin edited and published two works by ancestors of the Han and T'ao families, namely, 誠子書 *Chieh-tzù shu* by T'ao Yen and 分家書 *Fên-chia shu* by Han Chung, which appeared under the collective title 二老清風 *Er-lao ch'ing-fêng*. He wrote a book, entitled 錄書 *To-shu*, completed in 1641, in which he expounded the *Six Maxims* of the first Ming Emperor with convincing proofs adduced, both from the Chinese classics and from the works of contemporary Jesuit fathers, such as the 七克 *Ch'i-k'o* (1614) by Pantoja (see under Li Chih-tsao), the 滌罪正規 *Ti-tsui chêng-kuei* by Aleni, the 哀矜行詮 *Ai-chin hsing-ch'üan* (1633) by Jacques Rho 羅雅谷 (T. 味韶, 1593-1638), and the 齊家西學 *Ch'i-chia hsi-hsueh*, and 童幼教育 *T'ung-yü chiao-yü* (1620), both by Vagnoni. One treatise by Han Lin, entitled 慎守要錄 *Shên-shou yao-lu*, in 9 *chüan*, dealing with military science and containing references to western methods of building forts and using fire-arms, is preserved in the *Hai-shan hsien-kuan ts'ung-shu* (see under P'an Chên-ch'êng). Han Lin also wrote in collaboration with his friend, Chang Kêng 張廣 (T. 明臯, a native of Chin-chiang, Fukien, who was baptized in 1621 under the name Matthew), a work entitled 聖教信證 *Shêng-chiao hsin-chêng* ("Proofs of the Christian Religion"), which has a preface dated 1647 and was printed in Peking in 1668 and 1674. A work by Han Lin on military defense, entitled 守圉全書 *Shou-yü ch'üan-shu*, was placed on the list of banned books in the eighteenth century. Other works by him seem to be no longer extant.

According to the gazetteers of Chiang-chou

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