

GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHÆOLOGICAL
LIBRARY

CALL NO.

891.05/J.C.R.A.S.

ACC. NO.

41007

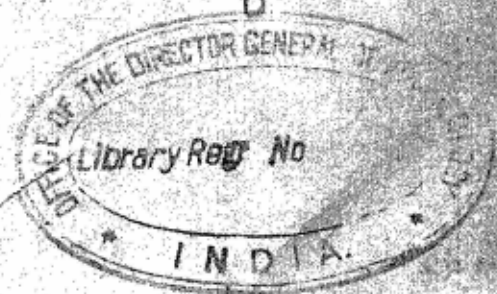
D.G.A. 79.

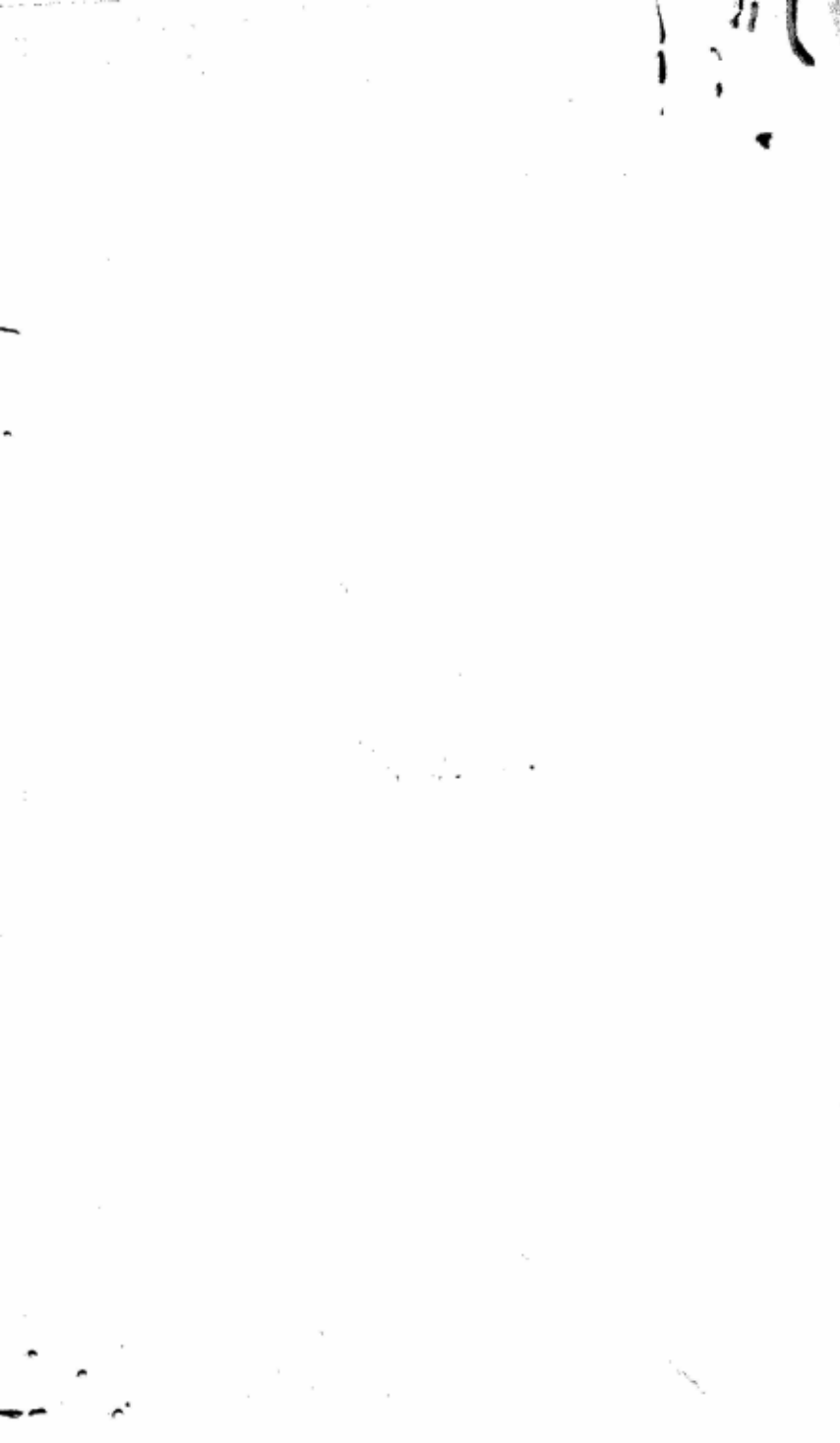
GIPN—S4—2D. G. Arch. N. D./57.—25-9 58—1,00,000.

PROBSTHAIN & Co.
Oriental Booksellers,
41, Great Russell Street
British Museum,
LONDON, W.C.1.

~~A 358~~

80







JOURNAL

OF THE

CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1885.

41007

NEW SERIES, Vol. XX.

891.05

J. C. R. A. S.

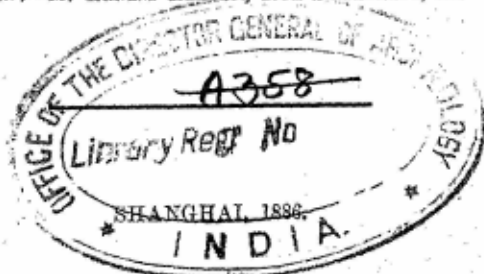
Agents for the Sale of the Society's Publications:

SHANGHAI AND HONGKONG:—Messrs. KELLY & WALSH, LIMITED.

YOKOHAMA:—Messrs. KELLY & Co.

LONDON:—Messrs. TRÜBNER & Co., 57 & 59, LUDGATE HILL.

PARIS:—M. ERNEST LEROUX, RUE BONAPARTE, 28.



CENTRAL MEDICAL
LIBRARY, NEW DELHI.

Acc. No 41007

Date 5-8-63.

Call No 891.05

J. C. R. A. S.

CONTENTS OF VOL. XX (NEW SERIES).

I.—PAPERS :—

	Page.
ARTICLE I.—The Hung Lou Meng 紅樓夢, commonly called "The Dream of the Red Chamber," by Herbert A. Giles...	1
ARTICLE II.—The Prevalence of Infanticide in China ...	25
ARTICLE III.—The Mystery of Ta-ts'in [Review of Dr. Hirth's "China and the Roman Orient"], by G. M. H. Playfair ...	69
ARTICLE IV.—How Snow inspired Verse, and a rash Order made the Flowers bloom, by C. B. T. ...	81
ARTICLE V.—What is Filial Piety ? ...	117
ARTICLE VI.—Is China a Conservative Country [Review of a Paper on "Political Honours in China," in Harper's Magazine] by Moromastix ...	145
ARTICLE VII.—Sinology in Italy, by L. Nocentini ...	155
ARTICLE VIII.—Western Appliances in the Chinese Printing Industry, by F. Hirth ...	163
ARTICLE IX.—Chinese Theatricals and Theatrical Plots ...	193
ARTICLE X.—The Seaports of India and Ceylon, by George Phillips ...	207
ARTICLE XI.—Some Additions to my Chinese Grammar, by Georg von der Gabelentz ...	227
ARTICLE XII.—Bibliography, by F. Hirth ...	235

II.—NOTES AND QUERIES :—

The Hung-lou-meng (H. A. G.) ...	51
Opium Smokers in Prison ...	52
Beri-Beri ...	52
Hu-man-ts'ao, a Chinese Poison (H. A. G.) ...	52
✓ Old Chinese Books (F. H.) ...	53
Snuff in China (F. H.) ...	55
Mr. Parker's Travels in Chekiang (A. E. M.) ...	55
✓ Chinese Glasware (Query) ...	57
The Chinese Li (Query) ...	57
Book Trade in China (Query) ...	57
The South-pointing Needle (Query) ...	57
The character 中 on walls ...	57
Chinese Rudeness (H. A. G.) ...	87
Prefectures, Districts and Chief Towns of Japan in Chinese and Japanese (G. M. H. P.) ...	88
✓ Ginger in China (G. M. H. Playfair) ...	91
Chinese Land Measure (T. W. K.) ...	92
Extinct Title (G. M. H. P.) ...	92
A Mistranslation (G. M. H. P.) ...	92
Chinese Characters as Dress Ornaments (G. M. H. P.) ...	94

	Page.
Inspectorate of Customs in Peking (H. A. G.)	95
Snuff in China (F. H.)	95
Derivation of the word Hoppe (F. H.)	96
South-Pointing Needle (C. B. T.)	97
Rekem-Petra-Likan (E. W. G.)	97
Hereditary Monstrosities (Query)	98
The Sunflower (Query)	98
Foreign Art in China (Gideon Nye)	178
Guild Terrorism (G. M. H. P.)	181
Hereditary Jurisdiction in South-western China (G. M. H. P.)	182
Were the <i>K i-tan</i> Fire Worshippers (C. I.-H.)	184
Birth of Tsêng Kuo-fan (C. I.-H.)	184
<i>Kung</i> 公 as a personal Pronoun (C. I.-H.)	184
Popular Designation of Chinese Radicals (G. M. H. P.)	185
Rekem-Petra-Likan (F. H.)	186
The German word "Hühnerauge" (F. H.)	187
✓ A Chinese Proverb about Ships' Crews (F. H.)	187
Ancient China in America (F. H.)	187
The New Star in Nebula Andromedae (H. D. F.)	188
✓ Early Foreign Coins in China (H. D. F.)	189
"Notes on Popular Gods" (Query)	191
The Death of Yang Kuei-fei (H. A. G.)	275
The Talé-Lamas (W. W. R.)	277
Origin of the word Tangutan (W. W. R.)	278
Thousand Character Numerals used by Artisans (H. A. Giles)	279
An Attempt to burn Books during the T'ang dynasty (H. A. Giles)	279
A Difficult Passage (H. A. Giles)	280
Translation of Two Familiar Letters (H. A. Giles)	280
The Tribe of Bhotan (C. Imbault-Huart)	282
Who was Po-to-li? (J. Edkins)	282
More about Fu-lin (J. Edkins and F. Hirth)	283
Italian Sinologues (L. Nocentini)	285
A False Beard worn by an Empress (C. B. J.)	286
Military Superstition (C. B. J.)	286
Mr. Nye on Filial Piety (Gideon Nye)	286
A Burning Lens sent to China (Query: F. E. J.)	286
Does Public Opinion exist in China (Query: R. K.)	287
Corean Mints (Query: H. L. D.)	287
III.—IN MEMORIAM:—	
George Carter Stent (F. B. D.)	58
General Gordon (H. A. G.)	59
Sir Harry Parkes (P. J. H.)	60
Rev. Thomas McClatchie (T. W. K.)	99
Sir Walter Medhurst (C. A.)	287
IV.—MISCELLANEOUS NEWS	
The Peking Oriental Society (E. B. D.)	101
V.—NOTICES OF NEW BOOKS AND LITERARY NOTES	
	64, 102, 289

VI. PROCEEDINGS AND BUSINESS COMMUNICATIONS :—		Page.
List of Officers for 1885	...	105
List of Members, corrected up to 1st Oct., 1885...	...	106
Meeting of 12th March, 1886	...	292
Council's Report for the Year 1885	...	294
Treasurer's Report for 1885	...	298
Curator's Report for 1885	...	302
Donations received for Museum (1st Jan., 1885, to 31st March, 1886)	...	303
Donations received for the Library up to 31st March, 1886	...	307
List of Members, Additional (1st Dec., 1885, to 15th April, 1886)	...	315

LIST OF CONTRIBUTORS.

	Page.
Acheson, Jas.	137
Alabaster, C.	40; 126
Allen, C. F. R.	33; 117
Allen, H. J.	120; 193
Balfour, F. H.	29; 115; 193
Bamford, Rev. A. J. B.	133
Bullock, T. L.	34
Cooper, W. M.	38
Edkins, Jos., LL.D.	39; 139; 195; 282
Fryer, John	45
Gabelentz, Georg von der	227
Giles, Herbert A.	1; 43; 122; 197; 275; 279; 280
Gulick, Rev. L. H., M.D.	119
Hirth, F., Ph. D.	35; 163; 235; 284
Huart, C. Imbault-	31; 191; 201; 282
Hughes, P. J.	41
Jamieson, G.	140
Jamieson, R. A., M.A., M.D.	26
Kingsmill, W. T.	30
Macgowan, D. J., M.D.	44; 203
Macintyre, Rev. J.	42; 126
Martin, W. A. P., LL.D.	32; 125
Mesny, General	25
Moule, Rt. Rev. Bishop	43; 129
Moule, Ven. Archdeacon	36; 123
Nocentini, L.	155; 285
Nye, Gideon	178; 286
Owen, Rev. G. S.	141
Parker, E. H.	121
Phillips, George	209
Playfair, G. M. H.	69; 91; 116; 194

	<i>Page.</i>
Rhein, J. ... ..	... 100
Sampson, Theophilus ... ..	... 136
Spence, W. Donald ... ..	... 143
Taylor, C. H. Brewitt ... ..	... 200
Taylor, F. E. ... ..	... 130

INITIALS AND PSEUDONYMS.

	<i>Page.</i>
A. E. M. ... ..	... 55
C. A. ... ..	... 287
C. B. T. ... ..	... 81; 97; 286
C. I. H. ... ..	... 184
E. B. D. ... ..	... 58; 101
E. W. G. ... ..	... 97
F. E. T. ... ..	... 287
F. H. ... ..	... 53; 55; 95; 96; 186; 187
G. M. H. P. ... ..	... 88; 94; 181; 182; 185
H. A. G. ... ..	... 51; 52; 59; 87; 95
H. D. F. ... ..	... 188; 189
H. L. D. ... ..	... 287
Moromastix ... ..	... 145
P. J. H. ... ..	... 60
R. K. ... ..	... 287
T. W. K. ... ..	... 91; 99
W. W. R. ... ..	... 277; 278

ARTICLE I.

THE HUNG LOU MÈNG 紅樓夢:

COMMONLY CALLED

THE DREAM OF THE RED CHAMBER.*

BY

HERBERT A. GILES, *President.*

Four thousand six hundred and twenty-three years ago, the heavens were out of repair. So the Goddess of Works set to and prepared 36,501 blocks of precious jade, each 240 feet square by 120 feet in depth. Of these, however, she only used 36,500; and cast aside the single remaining block upon one of the celestial peaks.

This stone, under the process of preparation, had become as it were spiritualised. It could expand or contract. It could move. It was conscious of the existence of an external world. And it was hurt at not having been called upon to accomplish its divine mission.

One day, a Buddhist and a Taoist priest who happened to be passing that way, sat down for a while to rest; and forthwith noticed the disconsolate stone which lay there, no bigger than the pendant of a lady's fan. "Indeed, my friend, you are not wanting in spirituality," said the Buddhist priest to the stone, as he picked it up and laughingly held it forth upon the palm of his hand. "But we cannot be certain that you will ever prove to be of any real use; and moreover you lack an inscription, without which your destiny must necessarily remain unfulfilled." Thereupon he put the stone in his sleeve, and rose to proceed on his journey.

"And what, if I may ask," enquired his companion, "do you intend to do with the stone you are thus carrying away?"

* Read before the Society 16th April 1885.

"I mean," replied the other, "to send it down to earth, to play its allotted part in the fortunes of a certain family now anxiously expecting its arrival. You see, when the Goddess of Works rejected this stone, it used to fill up its time by roaming about the heavens, until chance brought it alongside of a lovely crimson flower. Being struck with the great beauty of this flower, the stone remained there for some time, tending its protégée with the most loving care and daily moistening its roots with the choicest nectar of the sky; until at length, yielding to the influence of disinterested love, the flower changed its form and became a most beautiful girl.

"Dear stone," cried the girl, in her new-found ecstasy of life; "the moisture thou hast bestowed upon me here, I will repay thee in our future state with my tears!"

Agès afterwards, another Taoist priest, in search of Light, saw this self-same stone lying in its old place, but with a record inscribed upon it;—a record of how it had not been used to repair the heavens, and how it subsequently went down into the world of mortals, with a full description of all it did, and saw, and heard while in that state.

"Brother Stone," said the priest, "your record is not one that deals with the deeds of heroes among men. It does not stir us with stories either of virtuous statesmen or of deathless patriots. It seems to be but a simple tale of the loves of maidens and youths,—hardly important enough to attract the attention of the great busy world."

"Sir Priest," replied the stone, "what you say is indeed true; and what is more, my poor story is adorned by no rhetorical flourish nor literary art. Still, the world of mortals being what it is, and its complexion so far determined by the play of human passion, I cannot but think that the tale here inscribed may be of some use,—if only to throw a further charm around the banquet hour, or to aid in dispelling those morning clouds which gather over last night's excess."

Thereupon the priest looked once more at the stone, and saw that it bore a plain unvarnished tale of

Beauty and anguish walking hand in hand

The downward slope to death—

telling how a woman's artless love had developed into deep, destroying passion; and how from the thrall of a lost love one soul had been raised to a sublimer, if not a purer conception of man's mission upon earth. He therefore copied it out from beginning to end. Here it is:—

Under a dynasty which the author leaves unnamed, two brothers had greatly distinguished themselves by efficient service to the state. In return, they had been loaded with marks of Imperial favour. They had been created nobles of the highest rank. They had amassed wealth. The palaces assigned to them were near together, in Peking; and there their immediate descendants were enjoying the fruits of ancestral success when this story opens. Of these descendants, however, only the most prominent characters, connected with the main line of events, will be here introduced. And this is perhaps a good place to mention that the *Dream of the Red Chamber* was probably composed during the latter half of the 18th century. The name of its author is unknown. It is usually published in 24 vols 8^{vo}, containing 120 chapters which average at the least 30 pages each, making a grand total of about 4,000 pages. No less than 400 personages of more or less importance are introduced first and last into the story, the plot of which is worked out with a completeness worthy of Fielding, while the delineation of character—of so many characters—recalls the best efforts of the greatest novelists of the West. As a panorama of Chinese social life, in which almost every imaginable feature is submitted in turn to the reader, the *Dream of the Red Chamber* is of the utmost value to the foreign student, and should be carefully studied by all who, for their sins, are condemned to penal servitude upon the written language of China.

To return. The two ennobled brothers above-mentioned had each a son and heir; but at the date at which we are now, fathers and sons had all four passed away. The wife of one of the sons only was still alive,—a hale and hearty old lady of about 80 years of age. Of her children, one was a daughter. She had married and gone away south, and her daughter Tai-yü, is the heroine of this tale. The son of the old lady's second son, and first cousin to Tai-yü, is the hero. His name is Pao-yü; and his

mother's sister's daughter, another absent first cousin, named Pao-ch'ai, is the last Chinese name with which I shall have to trouble you this evening. Thus, we have the old grandmother and her son's son Pao-yü in Peking; her daughter's daughter Tai-yü, and her grandson's first cousin Pao-ch'ai, both residing at their own homes far away in the south.

The two noble families were now at the very zenith of wealth and power. Their palatial establishments were replete with every luxury, including for instance a foreign clock, which at that time must have been quite a rarity in the empire. The courtyards, alley-ways, and gardens, which go to make up a large Chinese place of residence, were here evidently on a scale commensurate with the enjoyment and comfort of their numerous inhabitants. Feasting and theatricals were the order of the day; and to crown all, one of Pao-yü's sisters had been chosen for the high honour of the Imperial seraglio. No one stopped to think that human events are governed by an inevitable law of change. He who is mighty to-day shall be lowly to-morrow: the rich shall be made poor, and the poor rich. Or if any one, more thoughtful than the rest, did pause awhile in knowledge of the appointments of Heaven, he was fain hope that the crash would not come at any rate in his own day.

Things were in this state when Tai-yü's father decided to place his motherless daughter under the care of her grandmother at Peking. Accompanied by her tutor, the young lady set out at once for the capital and reached her destination in safety. I will not dwell upon her beauty nor upon her genius, though both are minutely described in the original text. Suffice it to say that during the years which have elapsed since she first became known to the public, many brave men are said to have died for love of our entrancing heroine.

Tai-yü was received most kindly by all. Especially so by her grandmother, who shed bitter tears of sorrow over the premature death of Tai-yü's mother, her lost and favourite child. She was introduced to her aunts and cousins and cousins and aunts in such number that the poor girl must have wondered however she should remember all their names. Then they sat down and talked. They asked her all about her mother, and how she fell

ill, and what medicine she took, and how she died and was buried, until the old grandmother wept again. "And what medicine do you take, my dear?" asked the old lady, seeing that Tai-yü herself seemed very delicate and carried on her clear cheek a suspicious-looking flush.

"Oh, I have done nothing ever since I could eat," replied Tai-yü, "but take medicine of some kind or other. I have also seen all the best doctors, but they have not done me any particular good. When I was only three years of age, a nasty old priest came and wanted my parents to let me be a nun. He said it was the only way to save me. But they would not hear of it; and then the priest told them to be careful at any rate not to let me hear crying nor to see any one except themselves."

"Oh, we will soon cure you here," said her grandmother, smiling; "we will make you well in no time."

Tai-yü was then taken to see more of her relatives, including her aunt, the mother of Pao-yü, who warned her against his peculiar temper, which she said was very uncertain and variable. "What! the one with the jade?" asked Tai-yü, "but we shall not be together" she immediately added, somewhat surprised at this rather unusual warning. "Oh yes, you will," said her aunt. "He is dreadfully spoilt by his grandmother, who allows him to have his own way in everything. Instead of being hard at work, as he ought to be by now, he idles away his time with the girls, thinking only how he can enjoy himself, without thought of making a career or adding fresh lustre to the family name. Beware of him, I tell you."

The dinner-hour had now arrived, and after the meal Tai-yü was questioned as to the progress she had made in her studies. She was already deep in the mysteries of the *Four Books*, and it was agreed on all sides that she was far ahead of her cousins, when suddenly a noise was heard outside, and in came a most elegantly dressed youth about a year older than Tai-yü, wearing a cap lavishly adorned with pearls. His face was like the full autumn moon. His complexion like morning flowers in spring. Pencilled eyebrows, a well-cut shapely nose, and eyes like rippling waves, were among the details which went to make up an unquestionably handsome exterior. Around his neck hung a

curious piece of jade; and as soon as Tai-yü became fully conscious of his presence, a thrill passed through her delicate frame. She felt that somewhere or other she had looked upon that face before.

Pao-yü — for it was he — saluted his grandmother with great respect, and then went off to see his mother; and while he is absent I shall take leave to say a few words about the young gentleman's early days.

Pao-yü, a name which means Precious Jade, was so called because he was born, to the great astonishment of every body, with a small tablet of jade in his mouth; — a beautifully bright mirror-like tablet, bearing a legend inscribed in the quaint old "seal character" of several thousand years ago. A family consultation resulted in a decision that this stone was some divine talisman, the purpose of which was not for the moment clear, but was doubtless to be revealed by and by. One thing was certain. As this tablet had come into the world with the child, so it should accompany him through life; and accordingly Pao-yü was accustomed to wear it suspended around his neck. The news of this singular phenomenon spread far and wide. Even Tai-yü had heard of it long before she came to take up her abode with the family.

It has been already stated that Pao-yü was the very apple of his grandmother's eye. Not so with his stern scholarly father, who may be said almost to have disliked the child ever since his first birthday. On that day, in accordance with Chinese custom, the anxious father spread out on a table, within reach of his little boy, all kinds of different things, in order to test the bent of his inclinations in after life. We can well imagine how he longed for the baby to grasp the manly *bow*, and rival the great 'Toxophilites of old; or the *sword*, and live to be enrolled a fifth among the four famous generals of China; or the *pen*, and under the favouring auspices of the god of literature, rise some day to assist the Son of Heaven with his counsels, or write a commentary upon the Book of Rites. Alas for human hopes! The naughty baby, regardless alike of his father's wishes and the filial code, passed over all these glittering instruments of wealth and power, and

devoted his attention exclusively to some hair-pins, pearl-powder, rouge, and a lot of women's head ornaments.

And so Pao-yü grew up, a wilful, wayward boy. He was a bright, clever fellow and full of fun, but very averse to books. He declared in fact that he could not read at all, unless he had as fellow-students a young lady on each side of him, — to keep his brain clear! And when his father beat him, as was frequently the case, he would cry out "Dear girl, dear girl," all the time, in order as he afterwards explained to his cousins, to take away the pain. Women, he argued, are made of water, with pellucid mobile minds; while men are mostly made of mud, mere lumps of uninformed clay.

By this time he had returned from seeing his mother and was formally introduced to Tai-yü. "Ha!" cried he "I have seen her before somewhere. What makes her eyes so red? Indeed, cousin Tai-yü, we shall have to call you Cry-baby if you cry so much." Here some reference was made to his jade tablet and this put him into an angry mood at once. None of his cousins had any, he said, and he was not going to wear his any more. A family scene ensued, during which Tai-yü went off to bed and cried herself to sleep.

Shortly after this, Pao-yü's mother's sister was compelled by circumstances to seek a residence in the capital. She brought with her, her daughter, Pao-ch'ai, the other cousin to Pao-yü, but about a year older than he was; and besides receiving a warm welcome, the two were invited to settle themselves comfortably down in the capacious family mansion of their relatives. Thus it was that Destiny brought Pao-yü and his two cousins together almost under the same roof.

The three soon became fast friends. Pao-ch'ai had been carefully educated by her father, and was able to hold her own even against the accomplished Tai-yü. Pao-yü loved the society of either or both. He was always happy so long as he had a pretty girl by his side, and was moreover fascinated by the wit of these two young ladies in particular.

An incident here occurs of which it is necessary to take some notice. Tired out after a festive party, which had been enlivened as usual with plenty of wine, Pao-yü goes to sleep in an adjoining

room. There he dreams that a goddess appears to him, the goddess who presides over the loves and hates and fears and jealousies of mankind. Taking him by the hand, she led him to a place where were kept the records of the destinies of lovers. Into these he was permitted here and there to glance; and finally the goddess gave him to understand that the fortunes of the family depended upon his efforts, taking occasion to warn him against the vices of his age and pointing out the unreality of beauty and love. Pao-yü waked from his dream in a fright.

From this moment the character of Pao-yü undergoes somewhat of a change. He has occasional fits of moody depression, varied by discontent with his superfluous worldly surroundings. "In what am I better," he would say, "than a wallowing hog or a mangy cur? Why was I born and bred amid this splendid magnificence of wealth, instead of in some coldly-furnished household where I could have enjoyed the pure communion of friends? These silks and satins, these rich meats and choice wines, — of what avail are they to this perishable body of mine? O wealth! O power! I curse you both, ye cankerworms of my earthly career."

All these morbid thoughts, however, were speedily dispelled by the presence of his fair cousins with whom in fact Pao-yü spent most of the time he ought to have devoted to his books. He was always running across to see either one or other of these young ladies, or meeting both of them in general assembly at his grandmother's. It was at such a tête-à-tête with Pao-ch'ai that she made him show her his marvelous piece of jade, with the inscription, which she read as follows:—

Lose me not, forget me not,

Eternal life shall be thy lot.

The indiscretion of a slave-girl here let Pao-yü become aware that Pao-ch'ai herself possessed a wonderful gold amulet upon which also were certain words inscribed; and of course Pao-yü insisted on seeing it at once. On one side was written —

Let not this token wander from thy side
and on the other —

And youth perennial shall with thee abide.

In the middle of this interesting scene, Tai-yü walks in, and

seeing how intimately the two are engaged, "hopes she doesn't intrude." But even in those early days the ring of her voice betrayed symptoms of that jealousy to which later on she succumbed. Meanwhile she almost monopolises the society of Pao-yü; and he, on his side, finds himself daily more and more attracted by the sprightly mischievous humour of the beautiful Tai-yü, as compared with the quieter and more orthodox loveliness of Pao-ch'ai. Pao-ch'ai does not know what jealousy means. She too loves to bandy words, exchange verses, or puzzle over conundrums with her mercurial cousin; but she never allows her thoughts to wander towards him otherwise than is consistent with the strictest maidenly reserve. Hers is a more phlegmatic temperament; and in her bosom the torch of Love could never glow unless it had first been kindled from without.

Not so Tai-yü. She had been already for some time Pao-yü's chief companion, when they were joined by Pao-ch'ai. She had come to regard the handsome boy almost as a part of herself, though not conscious of the fact until called upon to share his society with another. And so it was that although Pao-yü showed an open preference for herself, she still grudged the lesser attentions he paid to Pao-ch'ai. As often as not, these same attentions originated in an irresistible impulse to tease. Pao-yü and Tai-yü were already lovers in so far that they were always quarrelling; the more so, that their quarrels invariably ended, as they should end, in the renewal of love. As a rule, Tai-yü fell back upon the *ultima ratio* of all women,—tears; and of course, Pao-yü, who was not by any means wanting in chivalry, had no alternative but to wipe them away. On one particular occasion, Tai-yü declared that she would die; upon which Pao-yü said that in that case he would become a monk and devote his life to Buddha; but in this instance it was he who shed the tears and she who had to wipe them away.

All this time Tai-yü and Pao-ch'ai were on terms of scrupulous courtesy. Tai-yü's father had recently died, and her fortunes now seemed to be bound up more closely than ever with those of the family in which she lived. She had a handsome gold ornament given her to match Pao-ch'ai's amulet, and the three young people spent their days together, thinking only how to get most

enjoyment out of every passing hour. Sometimes however a shade of serious thought would darken Tai-yü's moments of enforced solitude; and one day Pao-yü surprised her in a secluded part of the garden, engaged in burying the peach-blossoms that had been blown down by the wind. It ended in their burying the blossoms together.

But all episodes did not end like that. On another occasion, when the quarrel had been unusually severe, Pao-yü stopped Tai-yü from leaving him in anger by seizing her hand. "Dear cousin," said he, "let me explain." "No," replied she, shaking him off, "I want none of your explanations. I know them all already." With that she turned away, and Pao-yü stood there a moment, speechless, not knowing what to say next. But in a few moments he had recovered himself, and turning quickly round seized her hand again and said "Dear cousin, I have never dared tell you, but now I will tell you, . . . I love you, and sleeping or waking you are never absent from my thoughts . . ." At that moment Pao-yü discovered that Tai-yü had gone away, and that he was pouring these impassioned words into the ear of a slave-girl who had just run up to bring him his fan!

On the other hand, when Pao-yü's father had given him a severe flogging which confined him to his bed, who was so anxious about him as Tai-yü? The fatal flush burned brighter than ever on her cheek, and sleep was banished from her eyes. Then when all were loud in denouncing his idle habits, Tai-yü alone felt obliged to take his part. And so it came about in lapse of time that Pao-yü and Tai-yü were in love.

Meanwhile, Pao-yü's father had received an appointment which took him away to a distance, the consequence being that life went on at home in a giddier round than usual. Nothing the old grandmother liked better than a picnic or a banquet; feasting in fact of some kind, with plenty of wine and mirth. But now, somehow or other, little things were always going wrong. In every pot of ointment, the traditional fly was sure to make its appearance; in every sparkling goblet, a bitter something would always bubble up. Money was not so plentiful as it had been; and there seemed to be always occurring some unforeseen drain upon the family resources. Various members of one or other of

the two grand establishments get into serious trouble with the authorities. Murder, suicide and robbery, occupy the attention of their inmates. The climax of prosperity had been reached, and the hour of decadence had arrived. Still, all went merry as a marriage-bell, and Pao-yü and Tai-yü continued the agreeable pastime of love-making. In this they were further favoured by circumstances. Pao-ch'ai's mother gave up the apartments which had been assigned to her, and went to live in lodgings in the city, of course taking Pao-ch'ai with her. Some time previous to this a slave-girl had casually remarked to Pao-yü that her young mistress, Tai-yü, was about to leave and go back again to the south. Pao-yü fainted on the spot, and was straightway carried off and put to bed. He bore the departure of Pao-ch'ai with composure. He could not even hear of separation from his beloved Tai-yü.

And she was already deeply in love with him. Long, long ago, her faithful slave-girl had whispered into her ear the soft possibility of union with her cousin; but then she had listened with deeper attention to Pao-ch'ai's mother, who once took occasion to tell the young ladies how marriages were made in heaven, and how the old man of the moon linked together by an invisible thread, no matter at what distance asunder, those whom an unalterable destiny had already pronounced to be man and wife. Of late, however, Tai-yü's feelings had been far less under control. Day and night she thought about Pao-yü, and bitterly regretted that she had now neither father nor mother on whom she could rely to effect the object that lay nearest to her heart. One evening, tired out under the ravages of the great passion, she flung herself down, without undressing, upon a couch to sleep. But she had hardly closed her eyes ere her grandmother, and a whole bevy of aunts and cousins walked in to offer, as they said, their hearty congratulations. Tai-yü was astonished, and asked what on earth their congratulations meant; upon which it was explained to her that her father had married again, and that her stepmother had arranged for her a most eligible match, in consequence of which she was to leave for home immediately. With floods of tears Tai-yü entreated her grandmother not to send her away. She did not want to marry, and she would rather become

a slave-girl at her grandmother's feet then fall in with the self-same proposal. She exhausted every argument, and even invoked the spirit of her dead mother to plead her cause; but the old lady was obdurate, and finally went away, saying that the arrangement would have to be carried out. Then Tai-yü saw no escape but the one last resource of all; when at that moment Pao-yü entered, and with a smile on his face began to offer her *his* congratulations too.

"Thank you, cousin," cried she, starting up and seizing him rudely by the arm. "Now I know you for the false fickle creature you are!" "What is the matter, dear girl?" enquired Pao-yü in amazement; "I was only glad for your sake that you had found a lover at last."

"And what lover do you think I could ever care to find now?" rejoined Tai-yü, in a somewhat softened tone.

"Well," replied Pao-yü, "I should of course wish it to be myself. I consider you indeed mine already; and if you think of the way I have always behaved towards you. . . ."

"What!" said Tai-yü, partly misunderstanding his words, "can it be you after all? and do you really wish me to remain with you?"

"You shall see with your own eyes," answered Pao-yü, "even into the inmost recesses of my heart, and then perhaps you will believe."

Thereupon he drew a knife, and plunging it into his body, ripped himself open so as to expose his heart to view. With a shriek Tai-yü tried to stay his hand, and felt herself drenched with the flow of fresh warm blood; when suddenly Pao-yü uttered a loud groan, and crying out "Great Heaven, my heart is gone!" fell senseless to the ground. "Help! help!" screamed Tai-yü; "he is dying, he is dying." "Wake up, wake up," said Tai-yü's maid, "whatever has given you nightmare like this?"

So Tai-yü waked up, and found that she had had a bad dream. But she had something worse than that. She had a bad illness to follow; and strange to say Pao-yü was laid up at the same time. The doctor came and felt her pulse — both pulses in fact; and shook his head, and drank a cup of tea, and said that

Tai-yü's vital principle wanted nourishment, which it would get out of a prescription he then and there wrote down. As to Pao-yü, he was simply suffering from a fit of temporary indigestion.

So Tai-yü got better and Pao-yü recovered his spirits. His father had returned home, and he was once more obliged to make some show of work, and consequently had fewer hours to spend in the society of his cousin. He was now a young man, and the question of his marriage began to occupy a foremost place in the minds of his parents and grandmother. Several names were proposed, one especially by his father; but it was finally agreed that it was unnecessary to go far afield to secure a fitting bride. It was merely a choice between the two charming young ladies who had already shared so much in his daily life. But the difficulty lay precisely there. Where each was perfection, it became invidious to choose. In another famous Chinese novel a similar difficulty is got over in this way;—the hero marries both. Here, however, the family elders were distracted by rival claims. By their gentle, winning manners, Pao-ch'ai and Tai-yü had made themselves equally beloved by all the inmates of these two noble houses, from the venerable grandmother down to the meanest slave-girl. Their beauty was of different style; but at the bar of man's opinion, each would probably have gained an equal number of votes. Tai-yü was undoubtedly the cleverer of the two, but Pao-ch'ai had better health; and in the judgment of those with whom the decision rested, health carried the day. It was arranged that Pao-yü was to marry Pao-ch'ai.

This momentous arrangement was naturally made in secret. Various preliminaries would have to be gone through before a verbal promise could give place to formal betrothal. And it is a well-ascertained fact that secrets can only be kept by men, while this one was confided to at least a dozen women. Consequently, one night when Tai-yü was ill and alone in her room, yearning for the love that had already been contracted away to another, she heard two slave-girls outside whispering confidences, and fancied she caught Pao-yü's name. She listened again, and this time without doubt, for she heard them say that Pao-yü was engaged to marry a lady of good family and many accomplishments. Just then a parrot called out "Here's your mistress: pour out

the tea!" which frightened the slave-girls horribly; and they forthwith separated, one of them running inside to attend upon Tai-yü herself. She finds her young mistress in a very agitated state, but Tai-yü is always ailing now, and she had no idea what had been the immediate cause of her present distressed condition. As to Tai-yü she made a great effort to keep calm, and went to bed, longing that she were well done with this world of sickness and sorrow. By and by, she determined upon a plan. She would refuse food and gradually get rid of her little remaining strength; until from its now inhospitable tenement of clay, her bleeding soul should pass to rest in the pulace of the Pure Serene.

This time Tai-yü was seriously ill. She ate nothing. She was racked by a dreadful cough. Even a Chinese doctor could now hardly fail to see that she was far advanced in a decline. But none knew that the sickness of her body had originated in sickness of the heart.

One night she grew rapidly worse and worse, and lay to all appearances dying. A slave-girl ran to summon her grandmother, while several others remained in the room talking about Pao-yü and his intended marriage. "It was all off," said one of them. "His grandmother would not agree to the young lady chosen by his father. She had already made her own choice, — of another young lady who lives in the family, and of whom we are all very fond." The dying girl heard these words, and it then flashed across her that after all she must herself be the bride intended for Pao-yü. "For if not I," argued she, "who can it possibly be?" Thereupon she rallied as it were by a supreme effort of will, and to the great astonishment of all, called for a drink of tea. Those who had come expecting to see her die, were now glad to think that her youth might ultimately prevail.

So Tai-yü got better once more; but only better, not well. For the sickness of the soul is not to be cured by drugs; the wounded heart can only be healed by him who struck the blow. At the same time, it was only the fact of Pao-yü's intended betrothal to a cousin which had fluttered the family dove-cotes. It was not generally known to which of the two cousins he was to be definitely betrothed; and if anything, the majority were in

favour of Tai-yü. To the eyes of the outside world they seemed meant for one another. And as the murmur of gossip became daily louder and louder, it was felt by those in authority that the time had come to do, what is done somewhat earlier in the West, — consult the young people themselves. Meanwhile, an event occurred which for the time being threw everything else into the shade. *Pao-yü lost his jade tablet.* After changing his clothes, he had forgotten to put it on, and had left it lying upon his table. But when he sent to fetch it, it was gone. A search was instituted high and low; without success. The precious talisman was missing. No one dared tell his grandmother and face the old lady's wrath. As to Pao-yü himself, he treated the matter lightly. Gradually, however, a change came over his demeanour. He was often absent-minded. At other times his tongue would run away with him, and he talked nonsense. At length, he got so bad that it became imperative to do something. So his grandmother had to be told. Of course she was dreadfully upset, but she made a move in the right direction and offered an enormous reward for its recovery, amounting to no less than 10,000 *taels*. The result was that within a few days the reward was claimed. But in the interval the tablet seemed to have lost much of its striking brilliancy; and a closer inspection showed it to be in reality nothing more than a clever imitation. This was a crushing disappointment to all. Pao-yü's illness was increasing day by day. His father had received another appointment in the provinces; and it was eminently desirable that Pao-yü's marriage should take place previous to his departure. The great objection to hurrying on the ceremony was that the family were in mourning. Among other calamities which had befallen of late, the young lady in the Imperial seraglio had died, and her influence at Court was gone. Still everything considered, it was deemed advisable to solemnise the wedding without delay. Pao-yü's father, little as he cared for the character of his only son, had been greatly shocked at the change which he now saw. A worn haggard face, with sunken lack-lustre eyes; rambling, inconsequent talk; — this was the heir in whom the family hopes were centred. The old grandmother finding that doctors were of little avail, had even called in a fortune-teller, who said pretty

much what he was wanted to say, viz, that Pao-yü should marry some one with a golden destiny, to help him on.

So the chief actors in the tragedy about to be enacted, had to be consulted at last. They began with Pao-ch'ai, for various reasons; and she, like a modest well-bred maiden, received her mother's commands in submissive silence. Further, from that day she ceased to mention Pao-yü's name. With Pao-yü, however, it was a different thing altogether. His love for Tai-yü was a matter of some notoriety, especially with the slave-girls, one of whom even went so far as to tell his mother that his heart was set upon marrying her whom the family had felt obliged to reject. It was therefore hardly doubtful how he would receive the news of his betrothal to Pao-ch'ai; and as in his present state of health, the consequences could not be ignored, it was resolved to have recourse to stratagem. So the altar was prepared, and naught remained but to draw the bright death across the victim's throat.

In the short time which intervened, the news was broken to Tai-yü in an exceptionally cruel manner. She heard by accident in conversation with a slave-girl in the garden that Pao-yü was to marry Pao-ch'ai. The poor girl felt as if a thunderbolt had pierced her brain. Her whole frame quivered beneath the shock. She turned to go back to her room, but half unconsciously followed the path that led to Pao-yü's apartments. Hardly noticing the servants in attendance, she almost forced her way in, and stood in the presence of her cousin. He was sitting down, and he looked up and laughed a foolish laugh when he saw her enter, but he did not rise, and he did not invite her to be seated. Tai-yü sat down without being asked, and without a word spoken on either side. And the two sat there, and stared and leered at each other, until they both broke out into wild delirious laughter, the senseless crazy laughter of the mad-house. "What makes you ill, cousin?" asked Tai-yü, when the first burst of their dreadful merriment had subsided. "I am in love with Tai-yü," he replied; and then they both went off into louder screams of laughter than before.

At this point the slave-girls thought it high time to interfere; and after much more laughing and nodding of heads, Tai-yü was

persuaded to go away. She set off to run back to her own room, and sped along with a newly-acquired strength. But just as she was nearing the door, she was seen to fall, and the terrified slave-girl who rushed to pick her up, found her with her mouth full of blood.

By this time, all formalities have been gone through, and the wedding day is fixed. It is not to be a grand wedding; but of course there must be a trousseau, and a gorgeous sedan-chair in which to convey the bride to her future husband's home. Pao-ch'ai sometimes weeps, she scarcely knows why; but preparations for the great event of her life leave her, fortunately, very little leisure for reflection. Tai-yü is in bed, and, but for a faithful slave-girl, alone. No body thinks much about her at this juncture; when the wedding is over she is to receive a double share of attention.

One morning she makes the slave-girl bring her all her poems and various other relics of the happy days gone by. She turns them over and over between her thin and wasted fingers until finally she commits them all to the flames. The effort is too much for her, and the slave-girl in despair hurries across to her grandmother's for assistance. She finds the whole place deserted, but a moment's thought reminds her that the old lady is doubtless with Pao-yü. So thither she makes her way as fast as her feet can carry her, only however to be still further amazed at finding the rooms shut up and no one there. Utterly confused, and not knowing what to make of these unlooked-for circumstances, she is about to run back to Tai-yü's room, when to her great relief she espies a fellow-servant in the distance, who straightway informs her that it is Pao-yü's wedding day and that he had moved into another suite of apartments. And so it was. Pao-yü had joyfully agreed to the proposition that he should marry his cousin, for he had been skilfully given to understand that the cousin in question was Tai-yü. And now the much wished-for hour had arrived. The veiled bride, accompanied by the very slave-girl who had long ago escorted her from the south, alighted from her chair at Pao-yü's door. The wedding march was played, and the young couple proceeded to the final ceremony of worship which made them irrevocably man and wife. Then, as is customary

upon such occasions, Pao-yü raised his bride's veil. For a moment he seemed as though suddenly turned into stone, as he stood there speechless and motionless, with fixed eyes gazing upon a face he had little expected to behold. Meanwhile, Pao-ch'ai retired into an inner apartment; and then for the first time Pao-yü found his voice.

"Am I dreaming?" cried he, looking round upon his assembled relatives and friends. "No, you are married," replied several of those nearest to him. "Take care; your father is outside. He arranged it all."

"Who was that?" said Pao-yü, with averted head, pointing in the direction of the door through which Pao-ch'ai had disappeared.

"It was Pao-ch'ai, your wife" "Tai-yü, you mean; Tai-yü is my wife," shrieked he, interrupting them; "I want Tai-yü, I want Tai-yü. Oh bring us together and save us both!" Here he broke down altogether. Thick sobs choked his further utterance, until relief came in a surging flood of tears.

All this time Tai-yü was dying, dying beyond hope of recall. She knew that the hour of release was at hand, and she lay there quietly waiting for death. Every now and again she swallowed a teaspoonful of broth, but gradually the light faded out of her eyes, and the slave-girl, faithful to the last, felt that her young mistress' fingers were rapidly growing cold. At that moment, Tai-yü's lips were seen to move, and she was distinctly heard to say "O Pao-yü, Pao-yü . . ." Those words were her last. A cold moisture broke out upon the body which her gentle weary spirit had now quitted for ever.

Just then, breaking in upon the hushed moments which succeed dissolution, sounds of far-off music were borne along upon the breeze. The slave-girl crept stealthily to the door, and strained her ear to listen; but she could hear nothing save the sighing of the wind as it moaned fitfully through the trees.

But the bridegroom himself had already entered the valley of the dark shadow. Pao-yü was very ill. He raved and raved about Tai-yü, until at length Pao-ch'ai, who had heard the news, took upon herself the painful task of telling him she was already dead. "Dead?" cried Pao-yü, "dead?" and with a loud groan

he fell back upon the bed, insensible. A darkness came before his eyes, and he seemed to be transported into a region which was unfamiliar to him. Looking about, he saw what seemed to be a human being advancing towards him, and immediately called out to the stranger to be kind enough to tell him where he was. "You are on the road to hell," replied the man; "but your span of life is not yet complete, and you have no business here." Pao-yü explained that he had come in search of Tai-yü who had lately died; to which the man replied that Tai-yü's soul had already gone back to its home in the Pure Serene. "And if you would see her again," added the man, "return to your duties upon earth. Fulfil your destiny there, chasten your understanding, nourish the divinity that is within you, — and you may yet hope to meet her once more." The man then flung a stone at him and struck him over the heart, which so frightened Pao-yü that he turned to retrace his steps. At that moment he heard himself loudly called by name; and opening his eyes saw his mother and grandmother standing by the side of his bed.

They had thought that he was gone, and were overjoyed at seeing him return to life, even though it was the same life as before, clouded with the great sorrow of unreason. For now they could always hope; and when they saw him daily grow stronger and stronger in bodily health, it seemed that ere long even his mental equilibrium might be restored. The more so that he had ceased to mention Tai-yü's name, and treated Pao-ch'ui with marked kindness and respect.

All this time the fortunes of the two grand families are sinking from bad to worse. Pao-yü's uncle is mixed up in an act of disgraceful oppression; while his father, at his new post, makes the foolish endeavour to be an honest incorrupt official. He tries to put his foot down upon the system of bribery which prevails, but succeeds only in getting himself recalled and impeached by the Censorate for maladministration of affairs. The upshot of all this is that an Imperial Decree is issued, confiscating the property and depriving the families of their hereditary rank. Besides this, the lineal representatives are to be banished; and within the walls which have been so long sacred to mirth and merry-making, consternation now reigns supreme. "O high

Heaven," cries Pao-yü's father, as his brother and nephew start for their place of banishment, "that the fortunes of our family should fall like this!"

Of all, perhaps the old grandmother felt the blow most severely. She had lived for 83 years in affluence, accustomed to the devotion of her children and the adulation of friends. But now money was scarce, and the voice of flattery unheard. The courtiers of prosperous days forgot to call; and even the servants deserted at their posts. And so it came about that the old lady fell ill, and within a few days was lying upon her death-bed. She spoke a kind word to all, except to Pao-ch'ai. For her she had only a sigh, — that fate had linked her with a husband whose heart was buried in the grave. So she died, and there was a splendid funeral, paid for out of funds raised at the pawnshop. Pao-ch'ai appeared in white; and among the flowers which were gathered around the bier, she was unanimously pronounced to be the fairest blossom of all.

Then other members of the family die, and Pao-yü relapses into a condition as critical as ever. He is in fact at the point of death, when a startling announcement restores him again to consciousness. A Buddhist priest is at the outer gate, and he has brought back Pao-yü's lost tablet of jade. There was of course great excitement on all sides; but the priest refused to part with the jade until he got the promised 10,000 *taels* reward. And where now was it possible to raise such a sum as that, and at a moment's notice? Still, it was felt that the tablet must be recovered at all costs. Pao-yü's life depended on it, and he was the sole hope of the family. So the priest was promised his reward, and the jade was conveyed into the sick room. But when Pao-yü clutched it in his eager hand, he dropped it with a loud cry, and fell back gasping upon the bed. The tablet was no longer whole, but broken.

In a few minutes Pao-yü's breathing became more and more distressed, and a servant ran out to call in the priest, in the hope that something might yet be done. The priest, however, had disappeared, and by this time Pao-yü had ceased to breathe.

Immediately upon the disunion of body and soul, which mortals call death, the spirit of Pao-yü set off on its journey to

the Infinite, led by a Buddhist priest. Just then a voice called out and said that Tai-yü was awaiting him, and at that moment many familiar faces crowded round him, but as he gazed at them in recognition, they changed into grinning goblins. At length he reached a spot where there was a beautiful crimson flower in an enclosure, so carefully tended that neither bees nor butterflies were allowed to settle upon it. It was a flower he was told which had been to fulfil a mission upon earth, and had recently returned to the Infinite. He was now taken to see Tai-yü. A bamboo screen which hung before the entrance to a room, was raised; and there before him stood his heart's idol, his lost Tai-yü. Stretching forth his hands, he was about to speak to her, when suddenly the screen was hastily dropped. The priest gave him a shove, and he fell backwards, awaking as though from a dream.

Once more he had regained a new hold upon life: once more he had emerged from the very jaws of death. This time he was a changed man. He devoted himself to reading for the great public examination, in the hope of securing the much-coveted degree which is usually called master of arts. Nevertheless, he talks little, and seems to care less, about the honours and glory of this world; and what is stranger than all, he appears to have very much lost his taste for the once fascinating society of women. For a time he seems to be under the spell of a religious craze, and is always arguing with Pao-ch'ai upon the advantages of devoting one's life to the service of Buddha. But shortly before the examination he burns all the books he has collected which treat of immortality and a future state, and concentrates every thought upon the great object before him.

At length the day comes, and Pao-yü, accompanied by a nephew who is also a candidate, prepares to enter the arena. His father was away from home. He had gone southwards to take the remains of the grandmother and of Tai-yü back to their ancestral burying-ground. So Pao-yü first goes to take leave of his mother, and she addresses to him a few parting words, full of encouragement and hope. Then Pao-yü falls upon his knees and implores her pardon for all the trouble he has caused her. "I can only trust," he added, "that I shall now be successful, and that you, dear mother, will be happy." And then amid

tears and good wishes, the two young men set out for the examination hall, where, with several thousand other candidates, they are to remain for some time immured.

The hours and days speed apace, full of arduous effort to those within, of anxiety to those without. At last the great gates are thrown wide open, and the vast crowd of worn-out weary students bursts forth, to meet the equally vast crowd of eager, expectant friends. In the crush that ensues, Pao-yü and his nephew lose sight of each other, and the nephew reaches home first. There, the feast of welcome is already spread and the wine-kettles are put to the fire. So every now and again somebody runs out to see if Pao-yü is not yet in sight. But the time passes and he comes not. Fears as to his personal safety begin to be aroused, and messengers are sent out in all directions. Pao-yü is nowhere to be found. The night comes, and goes. The next day, and the next day; and still no Pao-yü. He has disappeared without leaving behind him the faintest clue to his whereabouts. Meanwhile, the list of successful candidates is published, and Pao-yü's name stands seventh on the list. His nephew has the 139th place. What a triumph for the family, and what rapture would have been theirs, but for the mysterious absence of Pao-yü.

Thus, their joy was shaded by sorrow, until hope, springing eternal, was unexpectedly revived. Pao-yü's winning essay had attracted the attention of the Emperor, and his Majesty issued an order for the writer to appear at Court. An Imperial order may not be lightly disregarded; and it was fervently hoped by the family that by these means Pao-yü might be restored to them. This, in fact, was all that was wanting now to secure the renewed prosperity of the two ancient houses. The tide of events had set favourably at last. Those who had been banished to the frontier had greatly distinguished themselves against the banditti who ravaged the country round about. There was Pao-yü's success, and his nephew's; and above all, the gracious clemency of the Son of Heaven. Free pardons were granted; confiscated estates were returned. The two families basked again in the glow of Imperial favour. Pao-ch'ai was about to become a mother: the ancestral line might be continued after all. But Pao-yü, — where was he? That remained a mystery still, against

which even the Emperor's mandate proved to be of no avail.

It was on his return journey that Pao-yü's father heard of the success and disappearance of his son. Torn by conflicting emotions, he hurried on, in his haste to reach home and aid in unraveling the secret of Pao-yü's hiding-place. One moonlight night, his boat lay anchored alongside the shore, which a storm of the previous day had wrapped in a mantle of snow. He was sitting writing at a table, when suddenly, through the half-open door, advancing towards him over the bow of the boat, his silhouette sharply defined against the surrounding snow, he saw the figure of a shaven-headed Buddhist priest. The priest knelt down and struck his head four times upon the ground, and then, without a word, turned back to join two other priests who were awaiting him. The three vanished as imperceptibly as they had come; before, indeed, the astonished father had time to realise that he had been, for the last time, face to face with Pao-yü!



ARTICLE II.

THE PREVALENCE OF INFANTICIDE IN CHINA.*

THE PRESIDENT:—Ladies and Gentlemen: We meet here to-night to discuss a subject of considerable interest and importance—*The Prevalence of Infanticide in China*. The question before the meeting is not *Does Infanticide exist in China?* We may take that for granted; but to what extent does it prevail here in comparison with other countries of the world? And with a view to the fuller elucidation of this subject, the Council of the Asiatic Society have invited communications from residents in various parts of the Empire, which communications will be read out this evening, and the question will then be submitted for debate, open to all present, members and non-members alike.

I may add that no less than seventeen replies have been received in response to the invitation of the Council; and these may be roughly said to be divided upon opposite sides of the question in the proportion of 9 to 8, nine *pro* and eight *con*. It is proposed to print these contributions in the Society's Journal, as a record of the proceedings of this evening. We will begin with those papers which maintain the wide prevalence of infanticide in China.

GENERAL MESNY:—The destruction of children is, unfortunately, frequently practised in China, especially in the provinces of Kiang-Si, and 'Hu-Pei, though happily rare in this province.

The crime is usually confined to the destruction of females, as most people are exceedingly anxious to have male children to perpetuate their family name.

Few people care about bringing up more than one girl, usually pleading poverty as an excuse for destroying any more that they

* Open Meeting of the Society, held 14th May, 1885.

may have. Some well-to-do people, however, destroy their female offspring for fear of being disgraced by the misbehaviour of a daughter, or the brutality of a mother-in-law.

Infanticide is generally committed at the time of birth. When the midwife has been instructed to destroy a child, and she consents to do so, she generally drops it into the night-stool, the cover of which, fitting closely, is put on, and the child smothered at once. Sometimes a pail of water is used to drown the child in. The dead child, in either case, is usually buried, anywhere, or cast into a Bone Tower.

Some midwives however, refuse to commit such brutalities as the destruction of infants, and tell the parents that the child is a boy so as to put them in good humour, hoping that the parents will not go the length of destroying their own child when they do discover its sex.

Most cities have foundling asylums, called Yü-Ying-T'ang, in which female children are received, nursed and reared, until betrothed to responsible persons—if not sold to brothel keepers by unprincipled managers. Some new-born children are exposed by the roadside at night, to take their chance of the world.

R. A. JAMIESON, Esq., M.A., M.D.—The best authorities on the question of Infanticide with which I am acquainted are the following:—*Lettres édifiantes et curieuses, Mémoires de la Chine* t. x. xi, Lyon 1819; and *L'Infanticide et l'Œuvre de la Sainte Enfance en Chine* by P. Gabriel Palâtre, S.J., Shanghai, 1878. The latter is a collection of documents drawn from indigenous sources, namely Imperial Edicts and official memorials and proclamations emanating from and relating to all parts of the Empire; philosophical and religious treatises, popular books, illustrated broadsheets; and native newspapers since 1874; these supplemented by the reports of Catholic and Protestant Missionaries.

There is thus a complete literature dealing with the subject. This fact alone goes far towards proving that infanticide is widely prevalent; and if the concurrent testimony of scores of independent and disinterested witnesses as registered in this literature is deemed worthy of belief, no doubt can remain as to the extent to which the practice has penetrated into the ordinary habits of the people.

The existence of officially supported orphanages in almost all native cities affords strong corroborative evidence. These institutions have been frequently described. The earliest notice of them that I can cite dates from 1720, and is from the pen of P. Entrecolles (*Lettres* x. 347) who translates portion of a native manual for the use of magistrates, containing among other things a plan for a foundling hospital.

The first Catholic orphanage was opened in 1632 at Kiang-chow in Shansi by P. Vagnoni [Bartoli, *La Cina*, Rome 1663, pag. 1042,] and between 1844 and 1872 Catholic missionaries established 101 orphanages in various parts of the empire.

The practice of infanticide is denounced by native moralists, but vulgar opinion so thoroughly supports the theory of a father's absolute property in his children, that no popular odium attaches to a man who simply exercises his quasi-legal and quasi-religious rights in this respect. With more or less seriousness, the Chinese say that destroying their female children is a way of providing for them, and that in virtue of the transmigration of souls, they thus obtain a chance of being born again as males.

Infanticide was a common crime long before the Manchu invasion, as appears from many of the documents collected and published in the above cited work by P. Palâtre.

Between 24 and 20 years ago during the Tai-ping rebellion I myself saw many children exposed in the environs of Shanghai; but my personal experience ended with that exceptional period, and any information that I have since acquired upon this subject has been second-hand.

An argument in favour of the prevalence of infanticide may, I think, be fairly drawn from the fact that it is only some extraordinary incident in connexion with the practice that is ever noticed by natives in their converse with foreigners. Thus, a few years ago a writer told me with horror of the burning of a newly-born girl. The infant's mother had given birth to a long series of female children who had all been sacrificed, and when this particular one presented itself the parents determined to administer a severe lesson to the soul which had chosen to clothe itself so frequently in female bodies. My informant slurred over as quite indifferent the previous murders, while the strange perversity of

the last had evidently made a great impression on him.

It is a matter of almost common knowledge that female children born into poor families are frequently sacrificed as worthless, and even in well-to-do families the murder of girls, though rare, is by no means unknown. In such cases some special motive prompts the act. But there is an erroneous impression among foreigners that newly-born boys are never intentionally destroyed by their parents. The native documents above cited are explicit in denying that boys invariably escape. On this point I have information only with regard to the island of Tsung-ming. There boys are not exempt from the death penalty when, on account of some congenital deformity or in deference to the opinion of some local sorcerer, they are considered likely to bring ill luck on their family. In cases of illegitimate birth [rare events, as Chinese midwives are extremely skilful in the production of early abortion] infanticide is the rule irrespective of the sex of the child, large sums of money being often paid to midwives to secure that the infant shall be still-born, a consummation brought about by the simple process of garotting the fœtus as it emerges.

I am informed by teachers and by my native assistant at the Chinese Hospital, that under ordinary circumstances a child when born, whatever its ultimate destiny may be, is attended to by the midwife in the usual way. It is washed and presented to its mother, the umbilical cord being carefully secured. The decision as to its fate rests with the father and mother aided by the counsels of relatives, friends and neighbours who seem to have as weighty a voice in the matter as the parents themselves.

If it is to be rejected, it may, if in a country place, be merely exposed by the road side generally enveloped in a mat, or it may be placed in a basket and perched in the fork of a tree. In a city, it is generally slipped head downwards into the family night-stool and covered down. Or it is placed in a bucket of water and sunk by a weight laid on top of it. Drowning appears to be the mode of killing most frequently adopted, and in some parts of China [e.g. the Hankow district] the custom prevails of laying a thin strip of wood across a wide and deep tub full of water, and passing the infant from one end towards the other, while a ditty is recited about a child passing over a bridge, and the bridge

breaking. The "bridge" in the given case invariably does break, and the infant falls into the water, where it is left. But many other means are adopted. The infant is occasionally covered with a cushion and sat upon. An eye-witness lately described to me the murder of a newly-born male child by its father. The infant, held head downwards in its father's hands, was dropped on a flat stone, and as it still breathed, it was picked up and the operation repeated. Sometimes the child's mouth is filled with undiluted rice spirit which speedily poisons or rather suffocates it. Burning has been mentioned in a preceding paragraph.

As a general rule, however, the act is committed under the shelter of a house, and therefore little or nothing is known about each individual case except by those who have taken part in it.

F. H. BALFOUR, Esq., Ed. *N. C. Daily News*.—Never having had any personal experience of infanticide, I am afraid I can say nothing of any moment with respect to the prevalence of the practice. When I lived in Peking I always heard that a cart was driven along certain thoroughfares during the very early hours of the morning in order to collect the female children who had been exposed over-night; but I never saw this myself—perhaps because I did not get up early enough. Even supposing it to have been true, however, it would not necessarily prove the prevalence of *infanticide*, whatever it might prove in regard to *child-exposure*. I always understood that the infants so exposed were taken to foundling-hospitals, and that the parents were aware of this and acted upon it accordingly. This leads one to suspect that the term 'infanticide' is often misapplied by foreigners, and made to cover both child-murder and child-exposure; which has probably led to much misunderstanding upon the subject.

To say anything about the "prevalence" of either infanticide or child-exposure, however, implies a knowledge of statistics; and this I do not possess. That infanticide exists is accepted by the terms of the subject itself; and the only statements I am able to make about the practice is (1) that it prevails only among the poorest classes, (2) that it is said—I know not with how much truth—to be very rare at Canton, and (3) that it is a distinct

out-growth of Ancestral Worship. A strong case is made out for this last thesis by Miss Gordon Cumming, in the January number of the *British Quarterly*. A girl cannot sacrifice to her deceased parents, and is therefore less able to repay the cost of her upbringing by solid benefits in the Great Hereafter. "Even," says Miss Gordon Cumming, "the woman who cannot crush her own maternal instincts so far as to consent to the murder of her newborn child, often wearies of tending a baby which is so very unwelcome to its father and all its relations; so the poor little thing is cruelly neglected, and when it becomes sickly and wailing, it costs the unnatural mother few qualms to deposit the useless creature in the nearest loathsome baby-tower, knowing that her sympathetic neighbours will make no unkind comments on its disappearance. Thus it is that Ancestor-worship lies at the root of the appalling infanticide of China—a practice about which there is no concealment. It is fully sanctioned by public opinion, and the baby-towers *** are a hideous and repulsive reality." I need only add an expression of wonder that the precepts of Confucius, and that mercifulness which is so important an element in the teachings of Buddha, should have done so little to humanise Chinese parents.

T. W. KINGSMILL, Esq., *Vice-President*.—I am scarcely sufficiently acquainted with the social life of the Chinese to pronounce dogmatically on the prevalence of infanticide in China. My own opinion gleaned from remarks from native sources is that female infanticide prevails somewhat extensively, being naturally in excess in those portions where the population has the greatest tendency to encroach on the means of subsistence. The practice from long continued tradition is not looked upon as a crime, and the exposure of a female infant seems in Kwangtung province at least to be a matter of so little moment that no one would think of mentioning the fact. There is some reason to believe that it is practised, or has been practised, to some extent in the British Colony of Hongkong. I have heard a native, who as a child had frequently been sent out to turn over the refuse at the drain mouths, state that the bodies of female infants often used to be found in such places, and that a native would take no account of the discovery.

The great check on the practice is that female infants, even immediately after birth, have a money value, being purchased by regular dealers to be brought up for purposes of prostitution, and it is from children so obtained that the native brothels are mainly supplied. Children so brought up are likewise in request in richer households as concubines or secondary wives, and if of pleasing manners and appearance often fetch large sums.

This check principally operates amongst the poorer classes. Those in a higher position could not condescend to make money by the sale of their infants; the old ballad (Shi II. 4. VI) makes a nonentity of the daughter. "She is incapable of good or evil" 無非無儀, and the tradition has had its natural effect. When enough of daughters are born in the house, the remainder are quietly got rid of. From time to time a native official issues proclamations, as recently in Hupeh, against the practice but the carefully guarded manner in which these are generally worded shows how strong is the prejudice.

On the whole I am of opinion that an appreciable percentage of female infants are destroyed by one means or another immediately after their birth, and that the proportion does not widely differ in the various provinces. Statistics are not available, but some idea could be arrived at did we possess the means of arriving at the proportion of females brought up to a life of prostitution. Their number is an indication of the little affection displayed towards female children.

C. IMBAULT-HUART, Esq., *Vice-Consul for France*.—Does infanticide prevail in China? Some reply in the affirmative, others deny its existence and declare they have not seen it practised by the Chinese. The best proofs of its prevalence are the imperial decrees and proclamations issued by the local Mandarins against the practice of drowning female children; the laws of infanticide; the reference to it in books, its mention in newspapers, and finally the popular illustrations to be found all over China, showing the different ways it is done.

The practice of drowning newly born female infants (溺女之俗) is of frequent occurrence amongst the Chinese, but, as far as we know, it prevails greatly in the Fuh-kien, Kwang-tung and

An-hwei provinces, among the poor as well as the rich, the former not having the means for their support, the latter dreading the marriage expense and provision for a good dowry. The true reason is the Chinese value only the male descendants and consider the girls useless (不中用) and expensive, requiring so much care and money, and in return bringing nothing to the house.

Female infanticide is always practised immediately after birth and is generally committed by the midwife, sometimes by the parents themselves. The common method is by plunging the newly born head foremost in a bucket of water, and the corpse is thrown into a charnel-house or into an old pagoda, and sometimes into the river; but the children are seldom drowned in rivers, lakes or canals. This practice seems comparatively rare in the Kiangsu province; but few can affirm to what extent it exists, as it is committed at home, not *coram populo*.

The proof of the existence of infanticide can be found in an excellent work entitled "*L'Infanticide et l'Œuvre de la Sainte Enfance*" by Father Palâtre, de la Compagnie de Jesus, Shanghai, 1878. Lithographed at the Si-ka-wei Mission.

REV. DR. MARTIN, *President of the Tung-nên College, Peking.*
—Of the prevalence of infanticide in China, there is unhappily no room for doubt. The question is set at rest by the testimony of the people themselves.

Among their moral tracts dissuading from vice and crime, a conspicuous place is filled by a class called 戒溺女文, "Dissuatives from Drowning Daughters." Official proclamations may often be seen posted on gates and walls forbidding the practice. The people of one district are ever ready to charge it on those of another; families will sometimes hint that it is practised by their neighbours; and occasionally individuals are found who confess to its perpetration within their own gates, pleading poverty in extenuation, and further justifying the offence, by alleging that the act was performed by the hand of a stranger.

Finally, (not to speak of the "baby tower," an object more sad in its suggestions than the Parsee "tower of silence") founding hospitals present themselves rather as witnesses to the evil, than as remedies for it. At Peking, and perhaps in other

localities, the kindred crime of nipping human life in the bud before it comes to the stage of conscious being, takes the place of infanticide properly so called.

That infanticide should prevail among a people noted for the strength of their family ties as well as for the predominance of moral sentiment in their form of civilisation, is a melancholy fact that merits alike the attention of philosopher and philanthropist. To refer it vaguely to the combined influence of population and poverty, is no sufficient explanation; as there are many countries with population equally dense and equally poor, where this crime against humanity is almost unknown. Other influences must co-operate to bring it about, such as :

1st.—The constitution of the Chinese family, in which the offshoots, banyan-like, take root in the shadow of the parent stem, instead of separating and establishing new centres of life and activity.

2nd.—The disparagement of daughters, as unable to transmit the family name, and destined to become the virtual property of others.

3rd.—The worship of ancestors which makes it a religious duty for every man, poor or rich, to raise up offspring to offer incense on the family altar; and

4th.—The pernicious system of early and universal marriage. For the unhealthy stimulus thus given to population, Mencius is largely responsible, he having laid down the dictum 不孝有三 無後爲大: that "of the three offences against filial piety the greatest is to be childless."

In conclusion there is no hope of extirpating this great evil except by a reconstruction of Chinese society; bringing about such a change of sentiment as to restore woman to her proper place, and to set the seal of sacredness on human life in every form. This can only be effected by the spread of Christianity.

C. F. R. ALLEN, Esq., *H. B. M. Consul, Pakhoi*.—The moral conscience of the Chinese and the human precepts of the Buddhist religion have alike proved insufficient to deter the Chinese from this horrible practice. Proclamations are issued by the authorities and tracts and placards are circulated by benevolent

individuals, but considerations of political economy alone have any power. Infanticide in China varies directly with the density of the population. When the people are overcrowded and consequently poor, girls, who must cease to belong to the family if they marry, and who have to support their future mothers-in-law rather than their own parents, are looked on as useless burdens to be put out of the way as quickly and quietly as possible. In the less thickly populated parts of the Empire infanticide is rare. In other words it is common in the South and Centre of China, uncommon in the North.

I would refer to the files of the "Hankow Times" for 1866-67, where the subject was well threshed out by Mr. Griffith John of Hankow, and Dr. Dudgeon of Peking; the one arguing from his own observation that infanticide was common all over the Empire, and the other contending from his experience and that of Dr. Lockhart that it was almost as rare in China as in England. No doubt they were both right as regards the province with which each was acquainted, but what was true in Hankow was false in Peking and vice-versâ.

In Pakhoi and the neighbourhood, a poor but by no means populous section of China, female infanticide is practically unknown, but I fear I must ascribe this state of things to the abominable custom of selling young girls for immoral purposes so prevalent in this part of Kwang-tung. A female child of 7 or 8 years old will readily fetch about 180 strings of cash.

T. L. BULLOCK, Esq., *H.B.M. Consular Service*.—I have never made serious enquiries as to the prevalence of the practice of killing newly-born female children. But wherever I have resided, that is to say, in the provinces of Chihli, Hupei, Anhui, Kiangsu, Fukien, and Kwangtung I have talked to Chinese on the subject to some extent. If what I have been told is worthy of credence, the practice is almost unknown in the North, comparatively rare in the central Provinces and common in the South. In central China it seems to be most frequent in certain parts of Chekiang. I remember in 1879 or 1880 noticing in the *Shanghai Courier* a translation of a proclamation, which had been issued at Ningpo with reference to it. Also, No. 17 of the *Illustrated Shanghai News* for last year gives a picture of the drowning of a newly

born child. The letter press accompanying the picture states that in a certain district of Kashing Fu the practice has become so general as not to excite any remark. It was once suggested to me by a friend that infanticide in Kwangtung and Fukien had its origin in the difficulty of finding husbands for the girls when grown up, because of the large number of young men who emigrate every year from those provinces. On my mentioning this theory to a Cantonese, he said, No! so far from there being a difficulty in finding husbands, owing to infanticide there are among the poor many more men wanting wives, than there are women for them to marry; and hence it comes that they have to pay such a high price (or give such a large present, if one prefers to call it so), to the parents of their brides.

F. HIRTH, Esq., Ph. D., *Deputy Commissioner of Customs, Shanghai*.—I am not an eye witness to infanticide in China, but I have seen foreigners who saw children exposed alive. Whatever the matter of fact may be there is no doubt that the existence of the practice of doing away with female children is believed in by most of the natives at Amoy. At this port the scarcity of women, which I understood has resulted in a sort of polyandry amongst the lower classes, is usually traced to the destruction of female infant life. Unfortunately, we possess no statistics regarding the distribution of sexes in the population of Amoy; but it is generally asserted that the male sex is *very* far in excess over the female sex; and this in a port where emigration annually takes away far more men than women, can only be explained by the destruction of female life. However, the practice of murdering children with a knife (the mode stated to have been in vogue previous to the establishment of a foundling hospital in Mr. Russell's Report on the Trade of Amoy, 1881, p. 14) or by exposing them in a ditch or a river, may have given way to the milder, though still more cruel form of baby farming. I knew a female who, in her own opinion, was very unfortunate in giving birth to quite a number of female children in succession during a number of years, and who somehow or other lost them all within the first fortnight after their birth, as the world says, by starvation. Want of interest taken in female children and subsequent neglect in

bringing them up or nursing them in the many diseases that threaten babyhood especially in a Chinese family, probably does as much in these more civilised days of modern China as the old practice of destroying the poor creatures at once when they were born could bring about.

I submit a copy of a pamphlet directed against the drowning of female children, published as late as in 1873. Similar publications as well as illustrated wall sheets are very frequently met with. There must be some trouble and expense in preparing and publishing them, and I cannot imagine that they should have no other purpose than the amusement of the public. Can we really be assured that all the trouble thus taken in improving the morality of the masses by the better classes is altogether the work of Quixotic ambition?

THE VEN. ARCHDEACON MOULE :—The information which I have to offer on this subject, is limited both as to time, and as to the area of my observation.

It was chiefly in the city of Ningpo, and in the Eastern districts of Chehkiang, during the years immediately following the T'ai-ping Rebellion, that I investigated the subject of Infanticide. I was led then to the conclusion that in that part of China and in Chehkiang generally, the crime is not widespread or normal; but one which breaks out and prevails chiefly in times of famine or special distress. I am informed by Chinese friends that at the present time, infanticide is far less prevalent than it was twenty years ago, round Ningpo. Cases still occur, in the hills north-west of the city, but rarely; and they are carefully concealed.

During the T'ai-ping occupation, and in the months of distress and unrest which followed their expulsion from Ningpo (1861-63) the crime was very frequent of occurrence. I am acquainted myself with three families on which the guilt of infanticide rests. In one case two girls were drowned (it is to be observed that girls are always the victims, not boys, and that life is taken immediately after birth by drowning). In another one was killed; and in a third family, a little girl was they supposed drowned; but she struggled back to life, and the parents concluded that she

was fated to life. This girl was instructed in our Mission school, and is now married and settled in the western hills.

Parents and friends (the officious friends being often more guilty than the parents themselves) are hardly regarded as murderers; though strong blame attaches to all such cases in the moral court of Chinese opinion. I received a call in Ningpo during the year 1865 from a Chinese gentleman who was then chief manager of a native society formed in that city with country branches for the suppression and prevention of infanticide. He told me that considerable sums were raised by voluntary subscription, the fund thus raised being expended in grants to poor families of from 2,000 to 3,000 cash, on the advent of a troublesome girl. The agents in the country were ordered to inquire for such cases; and in the event of infanticide being proved, they had power to arrest and punish the parents—the punishment being generally a fine of land. An agent whom I called upon in the country told me of a poor man, who after ten daughters had been born to him in succession, drowned the eleventh in despair; and was immediately prosecuted by this society. The funds are doubtless misappropriated by the agents, but the very knowledge of such an agency at hand, acts as a strong preventive.

ANONYMOUS [23 years' resident in South China]:—There is no such thing as male infanticide practised in South China. I do not think even female infanticide can safely be said to be more prevalent among the Hakkas and Puntis of South China than abortion (procured artificially by intentional over-exertion, etc., or by taking drugs) can be said to be prevalent among Europeans and Americans. But the two cases are singularly parallel in this sense that, as European and American women *occasionally* procure artificial abortion to prevent their having children, so do Puntis and especially Hakka women *occasionally* kill newly-born female infants, at the moment of birth, in order to procure male issue. The desire for male issue appears to me to be the main cause of infanticide in South China. Suppose a Chinese woman has given birth to a daughter, she may rear her, but resolve, or acquiesce in the resolution of her mother-in-law, that the next child *must* be a boy. Suppose, then, the woman is on the next occasion delivered of a female child, it is smothered in water at

the moment of birth and the mother is informed that the child is still-born. The argument advanced in defence of this crime is, that, if the child were not killed, the mother would have to nurse it (according to South China notions) for 3 or more years, and, as in South China Chinese women are believed to be immune against pregnancy whilst nursing, she would have no chance for the next 3 years of having another child, and thus the possibility of having male issue would be postponed for 3 years, whilst it is a religious duty to provide male issue for the continuation of the ancestral sacrifices. Thus ancestral religion is alleged to be the cause of female infanticide. I am personally acquainted with a woman who killed or acquiesced in the killing of 5 or 6 children successively born to her, one after the other, until she gave birth to a son. Owing to the nature of this subject, I do not wish to give my name, though I firmly believe the above statement to be true.

W. M. Cooper, Esq., *H. B. M. Consul, Ningpo*.—Sir Walter Medhurst, in a paper I remember to have read, but cannot now recall where, denied that female infanticide was prevalent, in the sense of "generally existing," throughout China. This is also my opinion. It may be received as a rule that whenever parents see a prospect of disposing of a grown daughter in marriage for a sum over \$100 natural affection prevails. In other cases the temptation to put an end to her as soon as she be born preponderates. Not only with a view to save themselves the expense and trouble of rearing her, but often with a desire to save their child from the misery of an indigent and squalid existence do they consent to her death. But it is not, I judge, the mere opinion of those who have passed many years in China that the Society requires, but their personal experience, and I will therefore confine myself to a mere statement of facts that have come under my notice. In 1855 an illustrated poster was seen by me on many a wall at Amoy remonstrating with the people for exposing their girl babes, often alive, in waste places and retired spots for the street dogs to devour. In 1864-65 an amah in my service at Swatow told my wife of three of her infants having been killed at their births by their mouths and nostrils being stuffed with the tinder of burnt cotton rags, because she and her husband were

then too poor to bring them up; and that she herself had assisted at the death of several other women's female infants. A strong, active, good-tempered woman, she proved an admirable servant. In the district to the South and West of Swatow, through which I have travelled, the disproportion of female children to male one sees is very noticeable. In Ning-hai district to the South of Ningpo, thro' which I passed last spring I remarked the same thing and was told the district had a bad name for the frequency of this crime. The method of it in this neighbourhood is, I am told, suffocation in a ma-t'ung with a close fitting lid, either with or without the aid of water. It is a reproach to a district for it to be said that infanticide is practised in it, and in the wealthier districts the well-to-do classes are sincere, I believe, in their endeavours to prevent it. Consequently it is only among paupers or those but little above them that the crime may be said to prevail.

REV. DR. ENKINS, *Peking*:—The Sung dynasty led the way in establishing foundling hospitals in China. Chan yí a writer of last century states that the record found in the Imperial History of that dynasty under the year A.D. 1247 of a foundling hospital is the earliest known case. It was called 慈幼局 "establishment for pitying the little ones." It was intended for children abandoned by their parents. The district officers hired wet nurses to attend at the hospital and afford sustenance to the infants.

Infanticide has been known only in the last few centuries in China, but the record just mentioned shows that infants were abandoned by their parents in the capital of China in the 13th century, and some of them were pitied by the charitable and provided for. This was in Hangchow, and Buddhism being very prevalent there, and compassion for the unhappy one of the main features of the religion, the first thought of foundling hospitals may be credited with much probability to that religion.

The prevalence of female infanticide in China may be judged of by a memorial presented to the government in 1866 by Liu shí kung, Censor. An edict based on this memorial appeared in the *Peking Gazette* in the 2nd month of the 5th year of Tung

chi. The edict says that there was legislation on female infanticide in the reign of Chien lung. The Crown was advised by the Board of Punishments to maintain the old law and regard this crime as belonging to the class "murder of sons and grandsons." As such it should be punished with banishment for a year and a fine. The memorial stated that this criminal custom prevailed in Canton, Fukien, Chekiang and Shansi. The memorialist feared it also existed in other provinces. The edict calls it a great crime against heaven and orders the governors of provinces to prohibit it strictly, and to announce to all magistrates that they should exhort the rich and noble to establish foundling hospitals, so that poor children whom their parents cannot support may be provided for and the crime of destroying them be prevented. The law of punishment must be carried out with rigour on those who persist in this evil custom. The reason the memorialist gave for appealing to the emperor in this matter was that infanticide was growing rapidly.

Some persons have said that infanticide prevails in Peking. The fact is that such a thing is almost unknown. Foundling hospitals are numerous, and among the philanthropic acts of these institutions the burial of young children that have died is one. It is for this purpose that the bullock cart traverses the East and West streets of the Tartar city on alternate days. The very poor take little children that have died to police offices on the street traversed by the bullock cart, and they are placed in the cart by the police. They are buried in the cemetery for such children adjoining one of the hospitals. It is the native opinion that infanticide does not exist. The activity of the foundling hospitals, free schools and other charitable institutions in Peking has been increased by the desire to out-do the efforts of the Roman Catholic and Protestant Missionaries of a philanthropic kind made for many years past in this city.

C. ALABASTER, Esq., *H. B. M. Consul, Hankow*.—Infanticide exists in China, as in other countries where the consequences of informal wedlock are looked on as matter for reprobation; but so far as my experience goes it does not prevail to anything like the extent supposed on the authority of careless observers.

A girl will now and again procure abortion, or a married woman destroy the infant that has come to her during her husband's absence, to conceal their misconduct; and deformed misshapen infants are I am told generally destroyed, but the judicial records of the Chinese Courts shew that the first, and the occurrence of monsters of congenital deformity proves that the second, is not the invariable practice; and as regards children born in lawful or semi-lawful wedlock, sons are too much an object of desire to be made away with; and although daughters are not looked on with equal favour they seem to be preserved and brought up with equal care, judging from the large families to be met with everywhere even among the very poorest classes.

The Baby Towers and Baby ponds which have given rise to the fable, are not as supposed by Sir John Bowring and others erected or established for the purpose of infanticide, but for the sepulture of stillborn and other infants for whom it is not thought necessary to go to the expense of costly funeral rites; and although I have met one person who averred that he had seen live infants in the Shanghai Baby Tower, I do not attach much importance to his testimony, his statements on other subjects being invariably rejected by those who knew him. Indirect infanticide in the shape of the abandonment of female infants in the often forlorn hope that they may be cared for by the charitable passers-by, is probably more common, but native orphanages are a far more general institution in China than is generally supposed; and where these exist it is to them the children are in most instances abandoned.

P. J. HUGHES, Esq., *H. B. M. Consul-General, Shanghai*:—Infanticide in China means the killing of female children by immersing them in water immediately after birth. This is implied by the Chinese equivalent of the word infanticide. Parents never think of destroying male children—and there is no expression in the language for this special form of the crime.

Female infanticide is said to be sufficiently common in some districts in the provinces of Hupei, Fuhkien, and Chekiang. A proclamation denouncing the unnatural conduct of parents who commit the crime was published at Wu-chang in 1873 by the

Provincial Judge. It was stated in this document that, out of ten families, only two or three were free from guilt; but it was plain from the context that the reference was only to poor and remote districts. In such places female children are commonly spoken of as "p'ei ch'ien huo"—goods which are sold at a loss. This expression is not applicable in rich and settled regions such as the greater part of the province in which we are residing, where female children are cherished and highly appreciated. On the whole I do not believe in anything like the general prevalence of infanticide in China. In a few isolated districts the slaughter of female children is not uncommon; but in general the crime only exists—where it exists at all—owing to the operation of causes which produce similar effects in other countries—poverty and shame.

REV. J. MACINTYRE, of *Newchwang*:—I take infanticide to mean here the practice of making away with infants at birth with a view simply to reduce the burdens of the family. In this form I am aware of the current opinion that female infants are thus more especially made away with. But I cannot plead personal knowledge. Wherever I have been stationed I have found the Chinese in their normal condition, i.e. living under laws which would seem to make the increase of the population their first concern. I have been all over Shantung province, and for years have taken note of the starving Shantung refugees which crowd annually into the district commonly known as "Manchuria." I know of the children of such being bought and sold here, some at once in the seaport on arrival, some after they have been carried a long way into the interior. But I have never wavered in the conviction that there is nothing for which a more healthy respect is entertained than for children. Whence then infanticide as commonly reported? And is it as common as some would have it? I am prepared to find the evil has been exaggerated. I protest against the notion that it is universal, or in any true sense general in China. It must not be confounded with the practice of exposing sick children to die in the open when once skilled opinion has been given that recovery is hopeless. Even here, where children are above all things precious, incurable infants and "small pox

children" are invariably thrown out to the dogs. This however is to save life, to prevent the spirit of said child taking possession of the next child that should be born under such roof-tree. This superstition is older than infanticide, and I suspect has helped to generate the apathy necessary for the exposure of healthy children. It explains how the Chinese are the greatest "child-lovers" in creation, and how yet a mother can give up her babe to a stranger (it must be done by a stranger) who places it where he knows the dogs will eat it. But infanticide, i.e. the exposure of healthy children is unnatural and abnormal in China (on abstract grounds), and I expect always to be able to account for it from the demoralising influences of poverty or straitened means. We are as far from it here as in Christian England.

H. A. GILES, Esq., *H. B. M. Vice-Consul, Shanghai*:—I am unable to believe that infanticide prevails to any great extent in China. The only two motives alleged, viz: (1) desire for male issue and (2) poverty, seem to me wholly inadequate. Both are disposed of by the fact that girls are a marketable commodity, even in early infancy; and it is difficult to see why parents, especially poor ones, should go out of their way to destroy a child which, with a very little care, would soon yield a profitable return. Further, at all the native foundling hospitals, rewards are offered to those who bring children; and any premium, however small, would serve to tempt an ordinary Chinaman away from an unremunerative crime.

In times of famine or rebellion, under stress of exceptional circumstances, infanticide may possibly cast its shadow over the Empire. But as a general rule, I believe it to be no more practised in China than in England, France, the United States, or elsewhere.

*RT. REV. BISHOP MOULE:—I have endeavoured, in the short time since the request reached me, to procure some authentic account of the steps taken by the well-disposed Chinese of this regions to counteract the practice of infanticide, but without success. It is well known however that, apart from the Foundling

* This paper reached the Society the day after the Meeting.

Hospital (育嬰堂) which exist not only in Hangchow (where it is said some 600 children of both sexes are provided for) and the Prefectural cities, but also in the District cities and some market towns, voluntary preventive societies have been in existence for some years, whose object is, by oral persuasion and the distribution of tracts, to dissuade parents from the crime, and by pecuniary assistance to destroy one of the motives to it. I have seen offices of such societies in towns of the Chuki district, but cannot now give particulars. Since I have lived in China I have seen good reason to conclude that the prevalence of the crime has been largely exaggerated, that it is not equally distributed in all regions even of the one province of Chekiang in which my life has been spent; that the motive to the crime is usually poverty pressing on those who know not how to meet the expense of an increasing family; and that the female infant is the victim because if she survived she would be eventually lost to the family as a breadwinner and a continuator of the family name and sacrifices. Sometimes, I have reason to think, a mother puts an end to her infant's life impelled by a wish to save her from the hardships she has known herself.

The district of Chuki, remarkable for the lawlessness and contentiousness of its population, was, up to the civil war of the T'ai-ping insurrection remarkable for the prevalence of infanticide. It is said that repeated proclamations of the Mandarins and the efforts of the preventive societies have done much to stamp it out, and it is now comparatively unknown. Together with the hardships of the T'ai-ping war, it had led, they say, to a numerical disproportion between the sexes, and wives were extremely difficult of acquisition.

*DR. MACGOWAN, *Wenchow*:—A report restricted to Ningpo, would show that female infanticide (boys are never destroyed, because they are needed in ancestral worship, and possess real money value) is not common, while, inquiry instituted in the coterminous district Funghua, would elicit ghastly results. So also at Wenchow, girls are rarely drowned, for the reason that

* Extract from a paper which extended beyond the limit arranged by the Council.

they possess marketable value in a neighbouring district, Pingyang, where more than forty per cent of female infants are destroyed. Many or most families in that region never spare a girl, others rearing one, and in a few extreme cases two girls; it being found more economical to purchase girls or widows in Wenchow. Before facilities for communicating with Shanghai, the market value of nubile girls at Wenchow (13-14 years old) varied from \$10 to \$30 according to quality; but steamers have brought the exportation price to from \$60 to \$200, occasioning corresponding infrequency of drowning of female infants in the adjoining country.

The President then announced that the subject was open for debate.

Dr. HIRTH, referring to an argument used by one of the writers, that infanticide was not likely to prevail because girls were marketable, remarked that girls were not always saleable; if they did not turn out good-looking they would fetch no price whatever. One thing which induced parents to do away with their female children was that sons were considered of far more value to the parents. The son was always bound to his parents, even if he started a family of his own; but a girl, when she got married, was lost to her family altogether. A girl, if she was not good-looking, was worse than useless—she was simply a source of expense; while a son was looked upon by the father as a staff of his declining years.

Mr. BALFOUR said the part he had to take in the debate was purely vicarious. Mr. Fryer had been unfortunately prevented from attending, and had therefore entrusted to him a memorandum of what he wished to say upon the subject. This he would now proceed to read:—

It is only the literati and officials who attempt to underrate the extent of infanticide in China. On one hand their sense of shame prevents them from acknowledging it to foreigners; but yet on the other hand they try and prevent the practice by proclamations, as well as by establishing foundling hospitals and similar institutions or societies.

It is even recognized as an act of merit to kill children if their maintenance involves the neglect or discomfort of their grandparents. A case of this kind is held up for admiration in the "Twenty-four Hsiao" or instances of filial piety. While a hole was being dug to bury a child alive, a considerable amount of concealed treasure was discovered; thus clearly showing the Divine approval and reward of the intended crime!

To understand this subject, one must live and move about a great deal among the middle and lower classes; and especially among the women, for they seem to know more about these things than the men! In the poorer districts of the interior the women make no secret of the fact that the infanticide of girls is fearfully prevalent; and confess to having themselves perpetrated the crime without the least sense of sin or shame.

Miss Fielde in her recent and most interesting book called "Pagoda Shadows" devotes the whole of the third chapter to this subject. Her conclusions and experiences are unanswerable. One hundred and sixty Chinese women had destroyed one hundred and fifty eight infant daughters; but they had brought up six hundred and thirty eight sons, of whom about sixty per cent lived over ten years; while of all the daughters born to them only thirty eight per cent had lived ten years.

There is no law that directly bears on this terrible evil, which is at least second only to the scourge of opium-smoking in its baneful effects on the population of China. There are no "registration acts": no registering officers to keep any control whatever over the births and deaths of the children in a district. All such things are matters of private domestic convenience, of which neighbours and friends or officials take no cognizance. To kill female babies is no more regarded as a crime than to drown superfluous puppies or kittens!

There are few if any deformed or imbecile girls to be met with in China. Whoever saw one? Yet there are plenty of deformed and imbecile boys who are allowed to live wherever sons are few or the family would be otherwise short of male descendants. Yet the number of deformed and imbecile female children ought to be at least as great in proportion in China as in England and other countries where statistics are kept!

The methods of killing female infants are numerous. Burying alive is sometimes done, but drowning, suffocating, and strangling are the most common. Drowning is most easily effected. Ask any simple-minded native how to drown a female baby, and you will most likely get a plain practical answer. Any convenient household utensil will answer the purpose. Put the infant head downwards into the water and put on the cover of the vessel if it has one, so that the death-struggles may not be seen or heard. The body is either buried or put into a baby-tower, such as exists near the South Gate of Shanghai. Among the more unfeeling classes the dead body makes a good meal for the dogs!

In some of the larger cities female infants can be reared to advantage and will even fetch a small price however young they may be. Soochow for instance has philanthropic societies to look after these matters and although the girls when old enough are sold as slaves, or perhaps for nefarious purposes, yet it is considered a work of considerable merit to save life even in such a manner, and to send round baby collectors through the poorer districts to buy up at cheap rates. In most parts of China the killing or rearing of infant girls is merely a question of supply and demand. Where girls are at a premium it does not pay to drown them. Where it costs more to rear them and get them sold or married than they are likely to realize, there is nothing that can save their lives. Public opinion favours rather than discourages the crime among the poorer classes.

While China continues in her present state there is but little that can be done to check this atrocious crime. Whatever tends to ameliorate the evils of poverty and ignorance must of course tend to diminish this wholesale infanticide of girls. Now and then an official is energetic or philanthropic enough to issue proclamations and to use every means in his power to improve the social habits of the people in this and other respects; but a change of administration sees things go back to their former course. If the Government at Peking would take the matter up in earnest and cause investigations to be made as well as use the most vigorous efforts to stamp out the evil all over the Empire by removing its causes, a few years might make a wonderful change. But while the causes remain, and girls are regarded as calamities,

while boys are regarded as blessings, the murder of female infants will continue to its present appalling extent.

At the conclusion of Mr. Fryer's paper, the speaker asked leave to say one more word upon his own account. In a notice of Mrs. Isabella Williamson's recent work 'Old Highways in China,' in the *Saturday Review*, there occurred the following sentence, which had an important bearing upon the subject under discussion :—"At Teh Chou and in the neighbourhood of Chefoo, Mrs. Williamson found that it was not unfrequently the habit to bury children alive under the foundations of houses and the piles of bridges. In one particular case within her knowledge, where a bridge had been repeatedly swept away by a turbulent stream, eight children were so sacrificed to appease the Spirit of the River."

The PRESIDENT requested that Mr. Fryer's very valuable paper should be given over to him to be printed in the same pamphlet as the rest. He remarked that Mr. Fryer, in his paper, said that deformed boys were allowed to live, while one rarely saw a deformed girl; but this was contrary to the opinion of another writer on the same side, who said that boys were not exempt if, on account of some congenital deformity, they were considered likely to bring ill-luck on the family.

Mr. STARKEY, referring to the passage quoted by Mr. Balfour, asked if it was not a fact that the burial of living children under the piers of bridges was generally merely symbolical, clay figures being buried instead of the children.

Mr. BALFOUR said this was evidently not the belief of a mob which collected at the time the Cathedral was built, in consequence of a report that some people had been buried under it. The mob would hardly have collected in that way if they had believed the people were only buried in effigy.

The PRESIDENT thought Mr. Kingsmill might throw some light on that point.

Mr. KINGSMILL said that the statues of men and animals which lined the avenues leading to the graves of important personages in China were more or less a survival of an older custom of sacrificing individuals—slaves belonging to the deceased, and others—at the graves of important people. He referred to one

case recorded in Chinese history when 70,000 slaves were sacrificed. It was also a fact that there was a widespread tradition existing certainly from the extremity of Asia to the extremity of Europe, to the effect that there was some occult advantage to be derived from burying bodies under the foundations of buildings—more especially bridges. He believed he was right in citing the case of a famous bridge at Buda-Pesth, said to have been built on the bodies of slaughtered men, as an instance of this. But there were no actual records of such a practice being carried out; the records always spoke of the custom as having existed at an earlier time. He well remembered the disturbance with regard to the cathedral here, because he had taken an active part in the matter. A report spread that they had drowned people in the pond in the cathedral yard and buried them under the cathedral; and very foolishly the Chairman of the Council sent round to have the pond pumped dry; but he (Mr. Kingsmill) had been able to prevent it, which was fortunate, as a little time afterwards the body of a man was actually found in the pond.

Mr. E. B. DREW, at the request of the President, rose to give the meeting his views on the subject, though he said it was one to which he had paid very little attention. Before coming to the meeting, however, he had consulted that well-known but, he was sorry to say, rarely read work, 'The Middle Kingdom,' knowing that he might pretty safely palm off Dr. Williams's opinions as his own. However, his conscience had got the better of him, and he would acknowledge where he got the information. Dr. Williams's opinion was well worth their consideration; and it was the more valuable inasmuch as he quoted statistics, taken by Mr. Abeel, and pertaining to the district about Amoy. Mr. Abeel visited very nearly sixty villages, in company with another gentleman, and he took a great deal of trouble in ascertaining the percentage of infanticide; and the conclusion to which he arrived as to that particular region was that in the Tsiun-chan Prefecture the percentage was as much as forty, while in Chang-chan Prefecture it was twenty-five per cent. of the female children. In his own (Mr. Drew's) very limited experience he could recall a case similar to one mentioned by one of the writers—that of a

family servant, a kind, tender-hearted little woman, who acknowledged that two of her children had been sacrificed in this way—not of her own free will, but by her mother-in-law, because of their poverty; and she told the story as a very sad one. He had seen a stone standing against a piece of water near Foochow—and no doubt there were many others like it in other places—on which was an inscription, “You are forbidden to drown your girls.” He believed that the inscription meant that they were forbidden to kill their children by drowning them there, and not merely that they were not to put their dead bodies in the water there. He believed that the conclusion to be arrived at was that infanticide prevailed to a great extent in some provinces, while in others it was almost unknown. He was really astonished at the statements which appeared in Mrs. Williamson’s book; but he believed that missionaries, whose hearts were full of the idea of the wickedness of the institutions and customs of the country, were somewhat liable to be led away by prejudice against those institutions and customs because they were not influenced by Christianity. (Hear, hear.)

Mr. KINGSMILL remarked that if female infanticide was practised in Shanghai it was only to an infinitesimal degree—not enough to make a visible discrepancy between the respective numbers of the sexes. He was a firm believer in the prevalence of female infanticide in certain districts of China, but to nothing like the extent of which some of the writers had spoken.

The following resolution was then proposed by Mr. Starkey, and seconded by Mr. Balfour:—

That it is the opinion of the meeting that the conclusion to be drawn from the papers read this evening and the views expressed by the speakers is that infanticide does prevail in China, for reasons and to a degree not recognised in other countries.

This was put to the meeting and carried almost unanimously, the ladies voting with the rest.

NOTES AND QUERIES.

THE HUNG-LOU-MÊNG. With reference to Art. I, upon the *Hung-lou-mêng* 紅樓夢, commonly called the Dream of the Red Chamber, it does not appear to have been before pointed out that the "Dream of the Red Chamber" is a wholly inaccurate translation of the Chinese title. *Hung* means "red," and *lou* means "an upper chamber," and *mêng* means "a dream"; but *Hung-lou-mêng* cannot be rendered by a simple English arrangement of these three meanings.

The author of this novel, whoever he may have been, first chose 石頭記 *Record of the Stone*, as the title of his book, but soon altered it in favour of 情僧錄 *Story of a Love-lorn Priest*, in allusion to Pao-yü. Later on, a Shantung man, named K'ung Mei-ch'i 孔梅溪, of course a remote descendant of Confucius, proposed 風月寶鑑 *The Mirror of Love*; and Ts'ao Hsüeh-ch'in 曹雪芹, who is regarded by some as the author, said that it should be called 金陵十二釵 *The Twelve Beauties* (lit. Hair-pins) of *Nanking*. None of these titles however were ever actually adopted. When the book came to be printed it was under the title of the *Hung-lou-mêng*, a term which is not found anywhere in the text, and for the meaning of which we must search beyond. The story contains indeed several *dreams*, but none of these occur either in or about a *red chamber*, which words in fact are here used in a purely figurative sense. They may be compared in some sense with the "marble halls" of the famous song, which by the way also form part of a dream. For when the writer says

I dreamt that I dwelt in marble halls

there is no stress whatever on the fact that the walls were marble in particular;—any other costly material would have done equally well. So with the Chinese term. It is a dream of the wealth and grandeur of the two princely establishments in which the action

of the story is laid, and would be more correctly translated by some such equivalent as *A Vision of Wealth and Power*.

H. A. G.

OPIUM SMOKERS IN PRISONS. Dr. Ayres, Colonial Surgeon, Hongkong, in his report dated 30th March 1885, records the death of the first Opium Smoker that has died in the gaol during the eleven years he has been in medical charge. Prisoners are of course deprived of their opium immediately upon being received into the gaol. It is therefore worth noting as an established fact that "the sudden deprivation of the drug produces *no* evil effect and causes no appreciable discomfort, certainly nothing more than a tobacco smoker would suffer."

BERI-BERI. A recent number of the *Sei-i-kwai* 成醫會月報, or Society for the advancement of Medical Science in Japan, gives an interesting paper by K. Takari, F.R.C.S., Director-General of the Imp. Japanese Navy, on the cause and prevention of Kak'ke (*Beri-beri*). The cause of this well-known disease is stated to be "a great deficiency of nitrogenous substances and a great excess of carbo-hydrates in food." (Cf. Dr. Macgowan in *Customs Medical Report XXII*, p. 40, and Dr. Simmons' notes on *Beri-beri*, *ibid*, *XIX*, p. 41.)

HU-MAN-TS'AO, A CHINESE POISON. Mr. W. E. Crow, analyst to the Hongkong Government, has recently succeeded in identifying a certain Chinese poison, reputed to be very deadly, as the poisonous alkaloid of *Gelsemium elegans* Hu-man-ts'ao 胡蔓草 of the natural order Loganiaceæ. Tea has long been known to be a favourite vehicle for the administration of some poison, which now appears to be a decoction of the drug above-mentioned. It grows on the Peninsula of Hei-choa (See *China Review*, Vol. II, p. 349.)

The *Hsi-yüan-lu* 洗冤錄 or *Instructions to Coroners*, contains the following passages in reference to this poison:—

"Where *Gelsemium* E. 鉤吻 has accidentally been swallowed, blood will flow from every aperture on the body. The general characteristics are those of poisoning by sublimated arsenic.

"This poison (*lit* hook-the-throat), which is the same as 野葛 is so called from the peculiar hooking effect produced when it is taken into the mouth. The Cantonese call it 胡蔓草; also 斷腸草 cut-bowel-plant. In Yünnan it is known as 火把草 the torch flower; and in Ch'in-chow 岳州 it is called 黃藤. The leaves of this plant move when any one approaches. It is a creeper, with round smooth leaves, and yields most poison in spring and summer when the shoots are tender. In autumn and winter it is dry and less productive. It flowers in the 5th and 6th moons, the flowers resembling those of a kind of willow 檉柳, yellow in Kuangtung and Kuangsi, red in Yünnan.

As a remedy the following is recommended:—

"Take a fowl's egg which has been sat upon for some time. Beat it up well; mix with linseed oil, and pour down the patient's throat. If vomiting ensues, a recovery may be effected."

H. A. G.

OLD
CHINESE BOOKS.

Although passages may be found in the Cyclopædias (*lei-shu*) which show that the art of printing by means of wood blocks has existed in China during the T'ang dynasty and earlier, it appears that a regular book industry on a large scale did not flourish before the Sung (A.D. 960 to 1278). I have never seen a Chinese book printed previous to that period though I have no doubt that such treasures exist. The oldest print I have ever come across was the *editio princeps* of a poet of the Sung dynasty, *Lin Ho-ching* (林和靖), a thin volume containing the author's portrait (wood-cut), printed in the 5th year of Huang-yu (A.D. 1054). I thought at the time that such curiosities were not so scarce as I afterwards found they were, and regret to have missed the chance of purchasing it at the very moderate sum of Tls. 12, at which it was offered. I learned too late that it was sold to a Buddhist monastery, and that it could not be re-bought at any price. It would be a thankful undertaking and cause but little trouble if any one falling in with similar curiosities would publish an account of them through the columns of this journal.

Another curiosity I have bought at auction out of a stock of books formerly the property of a foreign student was an old print

of the *Hsin-t'ang-shu* (新唐書). It consisted in a collection of leaves representing some thirty odd different editions printed during the Ming dynasty. During the Sung and the Ming dynasties till up to the present dynasty it was quite common to cut into the middle margin of each leaf, where the paper folds, besides the name of the artist who cut the block, the year during which the block was cut, just as the year of publication appears on the title page in Western books, or at the end of the last preface in most Chinese books. The *Hsin-t'ang-shu* collection of prints referred to contains dates from the reign of *Ch'êng-hua*, four hundred years ago, till down to the beginning of the present dynasty. The leaves are of uniform size and connect, in spite of their blocks being prepared at different periods. This is also a common feature in Chinese literature. Standard works, such as the Dynastic Histories or K'ang-hsi's Dictionary, are often so printed that exactly the same characters appear on the same page of each edition and that the numbering of the pages corresponds with some recognised standard edition, whatever the size of the re-print may be. In the case of my copy of the *Hsin-t'ang-shu* the size has been kept uniform over several centuries, and this we find often to be the case when successive editions are printed by an establishment that remained in the hands of the same family from generation to generation. I do not know whether several similar copies exist, but I believe that the collection was not made from so many editions partly destroyed, but that it was printed at one and the same time (during the 17th century) from different blocks of the various older editions preserved (*ts'ang*, 藏) since the time of *Ch'êng-hua*. I have come to this conclusion on subjecting the paper used to close examination. The microscope shows that fibre taken from the leaves of all ages exhibits a certain uniformity; it appears to be all cotton made paper. Moreover, the leaves printed with blocks marked in the margin as having been cut under *Ch'êng-hua*, i.e. during the Sung dynasty, have the same horizontal water lines as those of the Ming dynasty. These water lines seem to show that the paper was not made during the Sung period, as Chinese connoisseurs look at their absence as the essential proof of Sung origin.

F. H.

SNUFF IN CHINA. In the manuscript copy of the Emperor K'ang-hsi's Customs' Tariff which was issued A.D. 1687, (The Book of True and Fixed Duties, "see my notes regarding" The Hoppo-Book of 1753 in *J. of the N.-C. B. of the R. Asiatic Soc.*, Vol. XVII, p. 221 seqq.), I find an entry *Wo-yen* (倭烟), which literally translated, means, "Japanese Tobacco," and which is translated "Snuff" by the writer of the manuscript referred to. This seems to indicate (1) that snuff existed in China as early as A.D. 1687, and that it was in common use then, else it would not have appeared amongst the Customs list of imports; (2) that it was first imported from Japan, as the name clearly shows.

F. H.

MR. PARKER'S
TRAVELS IN
CHEKIANG.

The interest and value of Mr. Parker's paper (No. II in Vol. XIX of the Society's Journal) will not, I trust, be invalidated at all, if I venture to point out a few inaccuracies, which have crept in, where minuteness in measurement and computation has evidently been aimed at, and to a very large extent secured.

My criticisms will refer only to those parts of Mr. Parker's itinerary with which I am personally acquainted.

(1) Hangchow is described as having a circuit of from 20 to 25 miles. Now whether we take this as meaning English miles, or Chinese *li*, the computation is equally misleading. The circuit of the walls of Hangchow is given by the latest survey as 36 *li* and 90 paces; or about 12 English miles. Mr. Parker gives 45 *li* as the circuit of the Shaouhying walls,—a mistake I believe again—for the walls measure about 10 English miles or rather more than 30 *li* in circumference.

Possibly Mr. Parker consulted Col. Yule's Marco Polo for his measurements. Six hundred years ago, in the time of the great Venetian, the circuit of Hangchow was given as 100 miles, evidently Chinese *li*, or about 30 English miles; and the city walls are known to have stretched in those days to the S. W. far beyond the present boundary; and they included several of the neighbouring hills.

(See Edition ii. of Col. Yule's work.)

(2) *Fuyang* again, (25 miles about Hangchow) is described as *unwalled*. This is a strange error. We have a Mission station in this little city; and I have frequently stood on the picturesque though dilapidated city walls.

(3) Mr. Parker has surely been misled by imperfect statistics as to the growth of the poppy in the five Northern prefectures of Chehkiang. "No opium" he says "has been grown there. Ningpo finds cotton to pay better.....yet during the past *two* years, the poppy has been planted in the Shang yü district."

Now I can positively assert that for more than *12* years past the poppy has been widely grown in the great cotton producing plain of San-po (山北) in the Ningpo prefecture. It is grown also round Ningpo itself; and may be seen almost under the very eaves of the British Consulate at that port; and the growth is constantly extending.

(4) With reference to the *population* of Chehkiang, Mr. Parker appears to adopt unhesitatingly the recent official census of eleven millions. But a reason is added: "in the eastern districts *half* the population was destroyed in the rebellion."

Now before the T'ai-p'ing rebellion the census was given as 26 millions. Mr. Parker would have us believe therefore that 23 years ago some 12 or 14 millions were destroyed; and that there remain but 11 millions to-day. I have no wish to dogmatise as to the actual population. But I draw attention to two points worthy I think of observation. In the first place the statement that during the T'ai-p'ing inroad (1861-63) *half* the population in the eastern districts of Chehkiang perished, is I believe open to question. I saw myself something of the horrors of that invasion, and I am inclined to doubt the accuracy of Mr. Parker's statement. In some places there was indeed wholesale slaughter; but in the majority of cases the cities and towns were emptied before the arrival of the T'ai-p'ings, by flight into the hills and distant country; and they refilled again when peace was restored. In the second place, however terrible the loss of life may have been between 1861 and 1863, why is no estimate made for the natural increase of population during these 20 years, free as they

have been from civil war; and free for the most part from serious pestilence or famine?

A. E. M.

CHINESE GLASS-WARE. Can any of the readers of the Journal inform me what articles are at the present day made of glass in purely Chinese factories, and by what process the articles known as *Ching-liao* (京料) i.e., "Peking Glass" are made?

THE CHINESE *li*. What is the exact length of a Chinese *li*? Williams (*Syll. Dict.* p. 518) says that it "now usually measures 1800 *ch'ih*." But as the *ch'ih* varies considerably according to the purpose for which it is used and in different localities, it seems difficult to assign to the *li*, or Chinese mile, a definite length. Do junk-masters reckon in *li* when calculating their journeys on the high seas, and do they make use of a *li* of uniform length?

BOOK TRADE IN CHINA. How is the *book trade* carried on in China? I hear that Soochow, Canton, Wuchang and Peking are great centres for the Chinese book market. Do they have commission agents to whom the books printed in other parts of the country are consigned for circulation? Have the Chinese got book-sellers who make a speciality of certain classes of works? From the limited knowledge I possess of native bookshops it appears that some of them sell only new and standard works (*su-shu* or Soochow books 蘇書), whereas others keep chiefly stocks of old and rare editions. Where is the best market for the last named kind of works?

Why do the Chinese say "the south-pointing needle" for compass, and not the north pointing needle?"

What is the meaning of the character 中, as frequently seen written upon walls and houses in the streets of Shanghai and elsewhere?

IN MEMORIAM.

The Society has to record the death of one of its most useful members—and in 1876 an officer of the Council—Mr. GEORGE CARTER STENT, best known as the author of the “*Vocabulary in the Pekingese Dialect*.” While belonging to the British Legation Escort in Peking, now more than sixteen years ago, Mr. Stent first discovered a taste for the study of Chinese—chiefly in its colloquial form,—and his aptitude and perseverance received their first encouragement from Mr., now Sir Thomas, Wade. In March 1869 we find Mr. Stent a member of China’s Foreign Customs Service; from a subordinate rank he rose gradually to that of Second Assistant, residing, meanwhile, at Chefoo, Shanghai, Wenchow and Swatow. Early in 1882 he was appointed to Takow, Formosa, and in May 1883 he became Assistant-in-charge of the Customs at that port, which post he continued to hold till 1st September 1884, the day of his death.

Mr. Stent’s chief literary work is his “*Chinese and English Vocabulary in the Pekingese Dialect*,”—an indispensable and a very popular desk-book for the would-be speaker of Chinese, or the reader of Chinese light literature. This was published at Shanghai,—the first edition in 1871, and the second (revised) in 1877; the history and scope of the book are set forth by Mr. Stent himself in a most interesting manner in the Preface to the first edition. In 1874 Mr. Stent published also a “*Chinese and English Pocket Dictionary*.” To the Society’s Journal the subject of the present notice contributed three articles; the titles of which were “*Chinese Lyrics*,” “*Chinese Legends*,” and “*Chinese Eunuuchs*.” These articles will be found in the VIIth and XIth volumes of the Journals, for the years 1871-3 and 1876 respectively. The “*Chinese Lyrics*” were translated into German verses, and published at Leipzig in 1875. At the time of his death

Mr. Stent was engaged on an English-Chinese Dictionary; and—strange coincidence—it was when he had finished the word “*through*” that he laid down his pen for the last time. Of this expected work, high anticipations were justly entertained; and it is devoutly to be wished that it may be completed by a well-qualified hand, and given to the world. The pages of the *China Review* contain many contributions from Mr. Stent’s hand, both prose and verse, on Chinese subjects. Chief among these is the long-continued series of sketches from the Life of K’ung Ming. His metrical translations of Chinese Ballads have been collected and published from time to time; the principal among these publications being entitled ‘Entombed alive and Other Songs,’ ‘Panning the Grave and The Wife Tested,’ and ‘The Jade Chaplet.’

Two or three years ago, turning aside from Chinese studies, Mr. Stent published a book of light sketches, entitled “Scraps from my Sabretasche,” derived for the most part from his early experiences in India where he served in the Army; and it appears to have been his intention to follow this up with a second similar book at some future day had his life been prolonged.

Mr. Stent’s career in China and his literary achievements furnish a good example of what can be accomplished—with perseverance, enthusiasm and good sense—even by one who has failed to enjoy the advantage of a liberal education.

E. B. D.

The famous Yoh Fei was once asked when the Empire would find peace. He replied, “When its civilians care not for money, nor its soldiers for death!”

And so, in allusion to the paltry personal estate left behind him by General Gordon, a Shanghai native newspaper characteristically remarked, “Dying thus, his two sleeves filled only with the clear wind of heaven, Gordon may fitly be compared with our own great generals of old!”

It is not proposed to do more than enter here a bare record of the untimely fate of “Chinese Gordon,” for many years a Corresponding Member of this Society. In English homes, the story of his unselfish life and cruel death bids fair to become a

household word. In China too—the land he served so well—the memory of his disinterested heroism will not readily pass away.

H. A. G.

No event during the present generation in China caused more universal regret than the death of Sir Harry Smith Parkes, Her Britannic Majesty's Minister at Peking. He had been ailing for a few days, but his illness was not considered serious. Here in Shanghai nothing had been heard of his indisposition, when suddenly, on the 22nd March—the telegraph announced his death. The event is justly regarded as a public calamity. To his countrymen the loss is indeed irreparable; but it is scarcely less regretted by residents of other nationalities who were witnesses to Sir Harry Parkes's untiring zeal and indefatigable labours in the cause of civilisation. This is not the place to recount in detail the brilliant services of the late Minister in China and Japan. We all know how important a part he took in opening the one country to commerce; and how in the other he was associated with all the stirring incidents which marked the change from feudalism to a constitutional monarchy. Nor is it necessary to do more than allude to the fact that, on his return to China after an absence of eighteen years, he rapidly overcame the strong prejudices against which he had to contend and soon acquired an influence with the Government of China second only to that which his sterling qualities had gained for him in Japan. The estimation in which he was there held is shewn by the spontaneous and grateful tribute to his memory contained in a telegram sent from Odawara by the Japanese Minister for Foreign affairs to H. B. M.'s Representative in Tokio:—"I am much grieved" said Count Inouye "to hear of the death of Sir Harry Parkes. I desire to convey through Your Excellency to Her Britannic Majesty's Government and to the daughters and other relatives of Sir Harry, my deep sorrow at the death of one whose wise and frank advice and timely and energetic action have assisted Japan in the course of her progress, and whose sincerity and kindness of character have won him so many friends."

By the death of Sir Harry Parkes the Asiatic Society loses one of its most distinguished members. Here in Shanghai he was the main instrument of its revival in March 1864. In May of that year he delivered the inaugural address, and he presided over every meeting of the Society until his departure from this country in June 1865 to assume the post of Minister in Japan. As President of the Asiatic Society in Japan he continued the work which he had commenced in China. Previous to his departure from Shanghai an address was presented to him at a special meeting held for the purpose, recalling his indefatigable exertions in the re-establishment of our Society and thanking him for imparting to it some of that energetic vitality for which he himself was always distinguished. "Our loss," it was remarked in the address, "is deep in proportion to the benefits you have conferred upon us, and we are assured that to you the North China Branch of the Royal Asiatic Society owes whatever it is and to you whatever it *will be*." The address concluded with the expression of a hope that he might see the attainment of the two great results for which he had constantly laboured—"the overthrow of the policy of prejudice and exclusion, and the mutual understanding of the Eastern and Western nations." How amply this hope was fulfilled, so far as Japan is concerned, we all know; and there is no doubt that, had he lived, he would have done much by his wise and prudent counsel to guide China in the path of enlightened progress.

It was only in September 1883 that Sir Harry Parkes landed in Shanghai on his return from Japan, when he received an enthusiastic welcome from our residents of every nationality. During the eighteen months which elapsed before his lamented disease, his untiring zeal in his country's service was as conspicuous as ever. One of his recent achievement—the Treaty with Corea—deservedly called a "Model Treaty"—would alone have made the reputation of a less distinguished man.

Unhappily he was taken from us while still in the full tide of his brilliant career, but not without leaving behind him many titles to the gratitude of his countrymen and the respect of the civilised world. His good and gallant deeds will always be remembered; and when their record is written, it will form one

of the brightest pages in the history of our relations with the East.

P. J. H.

Appended is a summary extracted from the "Foreign Office List" of the services of Sir Harry Parkes :

SIR HARRY SMITH PARKES, G.C.M.G., K.C.B., was attached to the late Sir H. Pottinger's suite in June, 1842; acted as Interpreter at Foo-chow-foo, 1845 and 1846; acted as Interpreter at Shanghai, 1846, 1848; appointed Interpreter at Shanghai, April 19, 1848; appointed Interpreter at Amoy in 1849; sent to Formosa to distribute rewards to Chinese in 1851; served as Interpreter at Canton, November 21, 1851; appointed Consul at Amoy, August 10, 1854; accompanied the late Sir J. Bowring to Siam, in March, 1855, arrived in England with Siamese Treaty, and returned with Ratifications, January 1856; was Acting Consul at Canton from June 1856 till September 1858, and was transferred to Shanghai, December 21, 1858. Was British Commissioner of the Allied Commission at Canton, January 1858. Was appointed a C.B., December 6, 1859. Was attached as Joint Chinese Secretary to the late Earl of Elgin's Special Embassy in China, and was employed on various important occasions during the operations which took place in the Peiho, in 1860. He accompanied Vice-Admiral Hope, when he advanced upon Tien-tsin, August 23, 1860, and rendered the most useful services in making arrangements for the reception of the Allied Troops and Ambassadors at Tien-tsin. Was taken prisoner by the Chinese at Tungchow, September 18, and subsequently released, October 8, 1860. Continued with the late Earl of Elgin's Embassy till his lordship left China in February 1861, when he returned to his duties at Canton. Accompanied the Expedition under Admiral Sir James Hope, up the River Yang-tze-Kiang, in 1861; was made a K.C.B., May 19, 1862; and was appointed Envoy Extraordinary and Minister Plenipotentiary and Consul-General in Japan, March 28, 1865. Was made a G.C.M.G., November 26, 1881. Was appointed Envoy Extraordinary and Minister Plenipotentiary at Pekin, July 1, 1883.

ITEMS.

Dr. E. EITEL has resumed the editorship of the *China Review* lately conducted by Mr. A. FALCONER, second master of the Hongkong Central School. An important change has also taken place with the *Chinese Recorder and Missionary Journal*, which, since its second number of the present year, appears *monthly* instead of once every two months. It is now edited by the Rev. Dr. L. H. GULICK. This periodical is chiefly dedicated to Protestant Missionary interests, and we propose, in our literary extracts, to notice merely its sinological papers. The *Recorder* was commenced at Foochow in March 1867 under the editorship of Rev. L. N. WUEBLER, but discontinued after nine months; it was re-commenced by the Rev. S. L. BALDWIN in May 1868. Its editors were afterwards: Rev. J. DOOLITTLE, Feb. 1870 to May 1872, when it was temporarily suspended; Mr. A. WYLIE, Jan. 1874 to Jan. 1878; Rev. S. L. BALDWIN, thence to May 1880, and Rev. Dr. HARPER, up to Dec. 1884.

A society devoted to matters connected with China and the East generally has been formed at Peking under the auspices of the late Sir HARRY PARKES, and we hope to be able to furnish some details regarding it in our next number.

Dr. GEORG VON DER GABELENTZ, Professor of Chinese at the University of Leipsic, has been appointed a member of the Royal Saxon Academy of Sciences having its seat at the same university.

SALE OF SINOLOGICAL BOOKS.—On the 19th May the sale of a collection of books, partly sinological, sent out by Mr. B. Quaritch of London, took place at Shanghai, at which a number of rare works changed hands. We notice especially Bridgman's *Chrestomathy*, Callery's *Systema Phoneticum*, several copies of Du Halde's *China*, Gonçalves' *Arte China*, Marshman's *Clavis*

Sinica, and several sets of Morrison's Dictionary. Premare's *Notitia Linguae Sinicae* was sold at Tls. 5 25; the first three volumes of *Notes and Queries* at Tls. 14.50, and 8 odd volumes of the *Chinese Repository*, complete sets of which (20 volumes and Index) are now sold for as much as £48 stg., fetched the trifling sum of Tls. 20.

Dr. W. GRUBE, now at Berlin, is engaged in the compilation of a dictionary in German and Chinese.

GERMAN UNIVERSITIES.—At the University of Leipzig lectures have been announced for the summer season by Prof. von RICHTHOFEN: on the history of geography and of discoveries, also a geographical colloquy; by Prof. von DER GABELENTZ: on Japanese grammar; introduction into the general science of languages; Mandchu grammar; and Chinese readings. Prof. SCHOTT of Berlin is prevented from reading; but we notice the name of Dr. W. GRUBE, who was to lecture (as Privatdozent): on the explanation of selected Chinese texts, and Mandchu grammar.

LITERATURE.

Travels in India or Buddhistic Countries 佛國記: by Fa-Hian, Chinese Pilgrim, in A.D. 399-413. Commented by Manjiro Kurita, Tokiyo.

This is a pamphlet in Chinese upon a subject apparently of never-failing interest—the identification of countries and places visited by Fa-Hian during his great journey from central China to India, overland. The identifications are in the Roman character, and seem quite to have escaped the notice of the proof-reader; e.g. “舍衛城 Sravasti, in pali *Sāvathī* or *Serret*, a Famous city, in ancient outh identified with ruins, now called *Sa mehet*, cunningham.”

BEAL, Si-Yu-Ki: Buddhist records of the western world. Translated from the Chinese of Hiuen Tsiang (A.D. 629), Vols. 1 and 2 (London, Trübner & Co.)

WINKLER, DR. H., *Uralaltaische Völker und Sprachen*. [Favourably reviewed by G. v. d. G. in *Literar. Centralblatt*, 1885, p. 56.]

E. METZOER, *Musik und Gesang bei den Chinesen*. [Globus, ed. Rich. Kiepert, Vol. 46, No. 24.]

VON DER GABELENTZ, G., *Zur Geschichte des Reichs der Mitte*. [Blätter für literar. Unterhaltung, 1885, No. 4]

VON FRIES, S. RITTER, *Abriss des Geschichte China's seit seiner Entstehung*. Nach chinesischen Quellen übersetzt und bearbeitet. (Wien, 1884.)

TRUONG-VINH-KY, *Grammaire de la Langue Annamite*, Saigon (Guillaud & Martinon).

VON RICHTHOFEN, FERD. FREIHERR: *Atlas von China*. Orographical and geological maps forming part of the same author's work *China*, Section I, Part I: Northern China, containing 12 sheets in fol. with introductory notes. Section II, containing sheets Nos. 13 to 26 with title page, is to appear within a few months.

Contents of Section I, Part I:—

Sheets 1 and 2: Western Shan-tung; sheets 3 and 4: Eastern Shan-tung; sheets 5 and 6: Liao-tung; sheets 7 and 8: Mukden; sheets 9 and 10: Yung-ping-fu; sheets 11 and 12: Peking. The first of each double set of sheets contains the orographical details of each section, the second sheet, its geological features. [The author has been assisted, as regards drawing, by Dr. Richard Kiepert, as regards the transliteration of Chinese names, the greater part of which has been derived from great Map of China published at Wu-chang, by Mr. K. Himly. See review in *Literar. Centralblatt*, 1885, p. 240.]

VON DER GABELENTZ, G., *Zur grammatischen Beurtheilung des Chinesischen*. [Internationale Zeitschr. f. allgemeine Sprachwissenschaft, Vol. I, No. 2.]

HIMLY, K., *Ueber die einsilbigen Sprachen des süd-östlichen Asiens*. (Ibid.)

WICHMANN, H., *Reise des Panditen A. K. durch das östliche Tibet 1878-82*. [Petermann's Mittheilungen, Vol. XXXVII, No. 1.]

KOREA, (Das Ausland, Vol. LVIII, Nos. 4 and 5, continued).

VON PRSCHEWALSKI, N., *Reisen in Tibet u. am oberen Lauf des Gelben Flusses in den Jahren 1879 bis 1880*. German version, with notes, by von Stein-Nordheim.

SCHOTT, W., *Ueber eine illustrierte Bekanntmachung der straffenden Gerechtigkeit in China*. [Sitzungsber. der Kgl. preuss. Akad. d. Wissensch., Berlin, 1884, No. 9.]

VON STEIN, L., *Zur Organisation der Land und Seemacht Chinas*. ["Unsere Zeit," 1885, No. 3.]

VON FALKE, JACOB, *Zur Geschichte des Porzellans: I. Das chinesische und japanische Porzellan*. ["Unsere Zeit," 1885, No. 4.]

Die Insel Formosa. [Das Ausland, Vol. XXXVIII, 1884, No. 12.]

HARLEZ, CH. DE, *Lao-tsze, le Premier Philosophe Chinois, ou un prédécesseur de Schelling au huitième siècle avant notre ère*. Brussels, 1884.

THE CHINA REVIEW, Vol. XIII, No. 4 (January and February 1885). E. Faber, *The Historical Characteristics of Taoism* (criticisms of Balfour's Taoist Texts); *The Restoration of the Jude-*

stone Ring (translation of a Chinese tale); J. Edkins, *Names of Western Countries in the Shiki* (identification of Central and Western Asiatic countries: Ta-wan, Ta-yüeh-chih, Wu-sun, K'ang-chü, Ta-hsia, An-hsi, T'iao-chih, Li-kan, Ta-ts'ün, etc.); Ch. Piton, *The Six Great Chancellors of Ts'ün* (historical); E. L. Oxenham, *A Chip from Chinese history, or the last two Emperors of the Great Sung Dynasty* (historical); E. H. Parker, *More about Turks, Tibetans, Coreans, etc.*, (ethnological, continued from Vol. XIII); J. Macintyre, *Corean Mountain Lore* (folk-lore); F. H. Balfour, *Dr. Legge on Lieh-tze* (regarding a remark of Dr. Legge's in the *Brit. Quarterly Review*.) Notices of New Books and Collectanea Bibliographica; Notes and Queries.

VOL. XIII, No. 5 (March and Apr. 1885). E. H. Parker, *M. Terrien de la Couperie as a Sinologist* (regarding de la Couperie's criticisms on Dr. Legge in the *Saturday Review*, and his *Yih-king* researches); Ch. Piton, *Wei Yen and Fan Tsü* (history of two rival statesmen during the period of the "Warring States"); J. Edkins, *Chinese Word Studies*; J. Chalmers, *The Chinese 'Ch'ih' Measure* (history, changes in standard measure, etc.); E. H. Parker, *Contributions towards the Topography and Ethnology of Central Asia* (extracts from the *P'ei-mên-yün-fu*; cf *Chinese Recorder*, Vol. XVI, No. 1), Notices of New Books, etc.

THE CHINESE RECORDER, VOL. XVI, No. I (January and February 1885). A. H. Smith, *The Proverbs and Common Sayings of the Chinese* (continued); E. H. Parker, *Asia Reconstructed from Chinese Sources* (Preliminary notice of Hirth's "China and the Roman Orient," and ethnographical notes extracted from the *P'ei-mên-yün-fu*, the *Shih-chi* and K'ang-hsi's Dictionary); Correspondence: *New Version of an Ancient Ode* (critical).

No. 2 (March 1885). *A sketch of Chinese History* (a review of S. von Fries' *Abriss der chinesischen Geschichte*: favourable).

No. 3 (April 1885) T. W. Kingsmill, *Asia Reconstructed from Chinese Sources* (rejoinder to certain attacks made on the author by Mr. Parker; see No. 1 of Vol. XVI); D. J. Macgowan, *On the Square Bamboo* (botanical).

No. 4, E. H. Parker, *The Ancient Language of China* (notes on old Chinese dialects, with criticisms on the kindred work of Messrs. Edkins, Kingsmill and de la Couperie).

No. 5, D. J. Macgowan, *On Carp Culture in China*.

ARTICLE III.

THE MYSTERY OF TA-TS'IN.*

BY

G. M. H. PLAYFAIR.

Those who have read Buckle's "History of Civilisation," will remember that writer's theory as to what constitutes a perfect history. He maintains, if my memory is not at fault, that to treat satisfactorily even an episode in the world's story, all facts bearing on the case should be marshalled, the minutest details considered and no circumstance however apparently trivial be left out of count. He was convinced that were it possible thus to treat the records of by-gone days, the true aim of historical science would be attained and we of the present should be in a position to gauge the future with certainty, thanks to the light projected upon it by the past. Even Buckle had to confess, however, that it was hopeless for any one man to engage successfully in so mighty a work, and we may allow with him that history, like the coral islands of the Pacific, has to be built up by multitudes of workers, labouring apart but all contributing to the one result.

In Dr. Hirth's "China and the Roman Orient" we have one of those useful monographs which will prove of inestimable value to the Macaulay who shall arise in the future to write the history of China. The subject of Chinese intercourse with the West during the middle ages has, it is true, been frequently treated before; but never, it may be safely asserted, in so resolute, painstaking and, if I may be allowed the expression, honest a manner. I intend no disparagement of other writers by the last epithet,

* China and the Roman Orient: Researches into their Ancient and Mediæval Relations as represented in Old Chinese Records. By F. Hirth, Ph.D. Leipzig & München: Georg Hirth. Shanghai & Hongkong: Kelly & Walsh, 1885.

but a meed of praise is fairly due to an author who intrepidly prints original and translation side by side so as to challenge and even invite criticism, where he might have left to his critics the trouble of searching out the debatable passages for themselves. This speciality of the present work testifies more strongly than wordy protestations could do to the author's singleminded wish to set at rest the vexed question of the identity of the Ta-Ts'in Kingdom, and no reader of the volume under review can fail to appreciate the modesty and entire absence of polemical obstinacy which characterise it throughout. It is indeed a remarkable feature, the willingness which Dr. Hirth shows in several passages to set the opinions of others side by side with his own on equal terms for the judgment of his readers, and none of these, I am sure, will be the less inclined to give every weight to the arguments adduced in support of the author's own views.

The knowledge gathered by the ancient and mediæval Chinese on the subject of the state known as Ta-Ts'in is set forth in seventeen extracts from old Chinese records; these include a passage from the famous Nestorian tablet at Hsi-an Fu, a most important link in the chain, as it is from this inscription that the more modern name "Fu-lin" came to take the place of "Ta-Ts'in" in Chinese history; and one of Dr. Hirth's prime arguments in favour of his identification of "Ta Ts'in" with Palestine rather than Italy is based on the meaning of the two syllables "Fu-lin." For un-polemical in style though the present work may be, its main motive is to overthrow the hitherto prevailing idea that for "Ta-Ts'in" must be read "Italy" and for "Fu-lin" "Constantinople."

On the elucidation of the various points raised by the Chinese texts referred to, the author has brought to bear a mass of external evidence which not only throws great light on the subject, but proves the conscientious thoroughness with which his task has been accomplished and the wide extent of the reading by which he prepared himself for its execution. It will be sufficient to state that, apart from the Chinese authors quoted or referred to, no less than 120 European works have been drawn upon for arguments in support of the author's views. A subject so exhaustively and intelligently treated cannot be otherwise than interesting, and

indeed I think I may assert without fear of contradiction that a theme intrinsically unattractive could not have called forth such a spirit of enquiry. As far as my own feelings are concerned, while conscious of the honour done me in confiding the criticism of Dr. Hirth's work to my hands, I am perforce aware that the labour of two years can be but inadequately judged by a study of as many weeks. Such being my sentiments, it was with indignation that I read in the pages of a contemporary a curt but not courteous notice of the book before me, dismissing the subject as puerile and the toil expended on it as labour lost. I am tempted to quote the words put by Sir Arthur Helps into the mouth of Dunsford when the "Friends in Council" discuss the subject of criticism: "I am always very angry when I see a learned work, which I know must have cost the author years of labour and research, discussed in a most flippant manner, perhaps a few days after it has appeared." With Milverton's comment which immediately follows we may dismiss the Gallio among reviewers to whom I refer: "Yes: it is vexatious that the worst critics generally speak out first and forestall the market of opinion." Dr. Hirth is a foeman worthy of any warrior's steel and I shall be proud to break a lance with him myself now and again in the course of this review, but I shall keep as a maxim before me that the honest critic's aim should be to extend the usefulness of honest work, not to belittle it.

It appears from Chinese history that about the beginning of the Christian era travellers to the West brought back news of a country called Li-kan which had relations with the nearer state of An-hsi, that is Parthia. The men of Li-kan were famous as jugglers, and as such were presented at the Chinese court during the later Han Dynasty, on which occasion the name Ta-Ts'in seems to have first become known as being identical with Li-kan. Henceforward in the Chinese annals the two terms are synonymous and eventually a third term "Fu-lin," identified with both, appears in the records. To show that these three designations refer to the same state and that this state is not Constantinople or Italy but Syria, Egypt and Asia Minor, is the task Dr. Hirth has set himself and has in my opinion carried out successfully. It is well to point out before proceeding further

that there is a difference in the philological value of these three expressions. "Ta-Ts'in" is a name of purely Chinese imposition and took its origin from a fanciful resemblance the Chinese travellers found in the inhabitants of that region to their own countrymen. The resemblance was partly physical, partly moral. The people of Ta-ts'in were tall and their faces resembled the Chinese; also they were upright in their mercantile transactions. Hence the name.

But "Li-kan" and "Fu-lin" are meaningless sounds which merely reproduce the native names as heard by the Eastern travellers. It is obvious that if philology was to be taken as a guide to identification, it was on "Li-kan" and "Fu-lin" that the investigator had to rely. Our author must have been sorely tempted to prove his case, as others have before him, on the simple authority of a gratifying similarity of sound. But Dr. Hirth has been led away by no such will o' the wisp, and fortunately there was no reason why he should be. Half a dozen passages in the texts he quotes prove satisfactorily that there was a trade route from Chaldaea down the Persian Gulf, up the Red Sea to the head of navigation at the port of Aelana on the present gulf of Akabah; and 60 miles inland from this port was the large commercial centre of Petra. This city, so called by the Greeks, was however locally known as Rekem. Not till he has brought us thus far on our way does Dr. Hirth bring philology into play and press on us the incontestable deduction that Li-kan is Rekem as nearly as the Chinese could phrase it.

As far as positive proof of the truth of his theory goes, there is no point in the book argued more convincingly than this identification of Li-kan. The argument in its various stages is too long to quote at length and reference should be made to the book itself.

The reasoning in favour of the recognition of "Fu-lin" (an expression of much later introduction, it should be observed, into the ken of Chinese history) as Bethlehem does not seem to me so convincing. It is true that the old sounds of these characters *But-lâm* are as close as theorist could wish to the desired equivalent. But the arguments, other than philological, in favour of this result appear to me inadequate and the conclusions forced. It seems strange that a petty village, however momentous from

association, should in the mouth, even of a Christian sect, give its name to an extensive kingdom; and it is almost incredible that the Arab General should be described as laying siege to a hamlet near Jerusalem when he was actually, according to Dr. Hirth himself, engaged in reducing Antioch. This is however a point on which further evidence may be procurable, and it cannot be denied that the author has made skilful use of the material at his disposal, and that his case is plausible even if not strong enough to ensure conviction.

The long sea route through the straits of Babel Mandeb was not the only way of reaching Ta-Ts'in. It was known to the Chinese that this country lay west of Parthia and that there were at least two land routes which the traveller could take. One partly by river, lay up the Euphrates to Lü-fên, identified as Nicephorium, and thence across country to Antioch. The other tended more directly westwards and the passage in the Chinese text in which it is mentioned has perhaps puzzled more heads than any other sentence in the book. Dr. Hirth himself gives two different versions from his own pen. But the history of the various translations of this passage is worth telling in detail. The first in chronological order is that of Dr. Bretschneider published in Vol. III of the Chinese Recorder "(a) From An-hsi, Ta-ts'in is reached by land, by travelling round the northern shore of the sea." "Here," he continues to say, "we have referred to, either the going round the Mediterranean through Asia Minor, or round the Black Sea through the Caucasus."

This is rather a précis than a translation and in any case is ruined by the unsupported explanation which follows it. Dr. Hirth was conscious he could do better than this and accordingly produced the following: "(b) It is further said that, coming from the land road of An-hsi [Parthia], you make a round at sea and, taking a northern turn, come out from the western part of the sea, whence you proceed to Ta-ts'in."

Mr. Parker, who had been privileged to see advance sheets of the work, conceived a totally new and ingenious version which seemed to him so obviously inspired and so necessary to the welfare of humanity that he proclaimed it to the world in the pages of the Recorder before even the book he was criticising had appeared. This is Mr. Parker's expanded version: "(c) if you

prefer the land-road, you must coast the Caspian Sea north of the Elburz mountains, and go northwards in the direction of Antioch in north Syria, through South-Armenia, leaving as you go the Mesopotamian region altogether."

Dr. Hirth was not convinced but volunteered a second rendering of his own, "(d) coming from the land-road of An-hsi [Parthia] you *jao* (繞) pursue a curved route, meander through, or to, *hai-pei* (海北) Mesopotamia and *hsing-ch'u* (行出) going, come out at *hai-hsi* (海西) Hai-hsi, i.e., Ta-ts'in."

At the time of my arrival in Shanghai Mr. Giles was engaged in a review of this work for some publication in England. He suggested that I should undertake a critique for the China Branch of the R. A. S. and particularly directed my attention to the above puzzling passage on which, he told me, he had already formed an idea for himself. He carefully abstained from giving me any inkling of his own opinion and left me to solve the problem as best I might. The Chinese text of this passage is 又云從安息陸道繞海北行出海西至大秦. Now these characters may be punctuated in different ways, but the most natural collocation to my mind is as follows 又云. 從安息. 陸道. 繞海北行. 出海西. 至大秦. The main differences between my reading and that of Dr. Hirth in the version marked (b) are first my disjunction of *lu-tao* (land-road) from *An-hsi* (Parthia); second, my union of the four characters *Jao-hai-pei-hsing* into one rhythmic whole, instead of splitting them into pairs, viz: *jao-hai* and *pei-hsing*. In the version marked (d) Dr. Hirth has sufficiently explained his own collocation of characters which again differs from mine.

The junction of *An-hsi* and *lu-tao* is I think quite indefensible and could only have occurred to Dr. Hirth because he had made up his mind beforehand as to what the meaning of the latter part of the sentence was to be; in fact it begs the whole question. Another grave misapprehension—I speak entirely from the point of view of my own solution—was the meaning assigned to *Hai-hsi*. In the accounts given of Chaldaea and of the routes thence to Ta-Ts'in, the expressions *Hai-tung* (East of the Sea), *Hai-pei* (North of the Sea) and *Hai-hsi* (West of the Sea) occur again and again. Dr. Hirth unhesitatingly sets down the two former as

referring to countries east and north of the Persian Gulf. But for the sake of his theory he assumes that the *Hai* of *Hai-hsi* refers to the Red Sea. Now this is illogical and, as I hope to show, unnecessary. Comparing the passage above quoted with another marked I-22 in which the wording is similar and the meaning obviously identical, it is evident that the route in question started from some point on the west frontier of Parthia. On page ix of his preface Dr. Hirth expresses an opinion that the Chaldaean lake may have been in ancient times part of the Persian Gulf and the city of Hira a sea port, and from what he states on page 164 the port of Charax Spasinu may have been a usual starting point for the journey to Ta-ts'in. What then was *Hai-hsi*? Not certainly the western littoral of the Red Sea but in logical apposition to the *Hai-tung* region, that is to the west of the Persian Gulf, coinciding in short with the country also known as Cham or Shem, viz: Syria Proper. *Hai-pei* at the same time need not necessarily mean Mesopotamia, but may be taken literally as any land north of the head of the Persian Gulf. I would therefore venture on the following translation of the passage which has excited so much difference of opinion:

"It is further said that the land route from Parthia runs skirting the north of the Persian Gulf and [finally] emerging from Syria Proper reaches Ta-Ts'in [in this case Rekem]."

A glance at the map appended to the volume will show that there actually was such a trade route passing viâ Coromanis and Dumatha. Whether the route here indicated was the one referred to or whether the actual road left the Euphrates at a point higher up is scarcely material. The main question is whether Dr. Hirth was justified in subjecting his traders to the fiery ordeal of the Red Sea or Mr. Parker in compelling them to undergo the rigours of the frosty Caucasus, and I answer unhesitatingly that there never was a clearer case of *medio tutissimus ibis*.

When once my solution of the problem was elaborated to my own satisfaction, I communicated it to Mr. Giles, and I need hardly say we both experienced great gratification on finding that our opinions were as nearly as possible identical.

Dr. Hirth has certainly established beyond all reasonable doubt that Ta-Ts'in being the same as Li-kan, which is etymologically and geographically the equivalent of Rekem, the great southern

commercial centre of the Roman Orient, the country known to the Chinese as Ta-Ts'in, Li-kan or Fu-lin must be none other than the Roman Empire in and about Palestine and the Levant. But he has fortified his conclusion further by showing that the descriptions of the Chinese travellers, while applicable to these regions, would be ridiculously untrue were Italy intended. For instance, it is distinctly stated in the Chinese records that travellers to Ta Ts'in were beset by dangers from wild beasts but had nothing to fear from robbers. On this Dr. Hirth comments with great plausibility: "Beasts of prey are repeatedly alluded to. None of these animals would have attacked a traveller on any of the roads of Italy during the time of the emperors; if existing at all in Italy, as some species of bears probably did, the latter had withdrawn long ago into the hills, where they continued to be the sport of imperial "venatores:" lions and tigers, however, which in Syria (Mesopotamia) forced travellers to go in caravans, were so much in demand in Rome, whither they were imported from the African and Oriental provinces for use in the imperial plays, as to render Italian roads quite clear of them. These were not infested by beasts, but by robbers and outlaws, the very absence of which scourge distinguished the caravan road described in the *Hou-han-shu*."

Dr. Hirth rightly warns us against the dangerous practice of assuming that a character or characters in Chinese texts are corrupt for no better reason than that an emendation we may have to propose will support a pet theory of our own. While on the subject of the wild beasts of Ta-Ts'in, however, I venture to point out one instance in which a corruption has apparently crept into the text. There is mentioned a certain ferocious animal which exists in those parts and is occasionally domesticated. In the extracts from the T'ang Shu and from Ma Tuan-lin it is called the *Tsung* 貘. This character was found, on reference to Kanghi's dictionary, to be rare, in fact it does not occur in the body of the dictionary at all but among the addenda, and the only passage quoted is this very one describing the Ta-Ts'in quadruped, which is said to be as large as a dog and of a peculiarly disagreeable disposition. In a passage from another Chinese work, quoted by Dr. Hirth on the authority of Bretschneider, an

animal with the same characteristics and also indigenous in Ta-Ts'in is called 寶 *Pin*. We find also from Dr. Hirth's list of variants that, in the palace edition of Ma Tuan-lin's work, the character *Pao* 寶 is found in place of *Tsung* 贊. If these characters be written side by side 贊寶 it will be seen that close attention would alone ensure a hasty scribe against confusion in their use. It became therefore a question, seeing that there must be a mistake somewhere, which of these characters was to be considered the true one. I am prepared to offer a solution, which I confess to having arrived at by the merest accident. When looking in Kang-hi for the original *Tsung* 贊, which as I have already stated is not to be found in the body of that work, my eye chanced to light on a character 贊 which has the same number of strokes but does not otherwise greatly resemble it. I mechanically glanced down the column of text and found to my astonishment that this word, occurring in the "Erh-ya," also denoted a ferocious animal of the size of a dog and indigenous to Ta-Ts'in. The quotation in fact was, with the single exception of the title-character, word for word the same as the extracts from the T'ang-sha and Ma Tuan-lin. More astonishing still, the sound of this word is *hüan* and unless we are prepared to characterise the circumstance as one of the most astounding coincidences on record, I think we are bound to confess that we have here an irrefragable proof that the ferocious animal in question was none other than the Hyena, in Greek *baeva*, the sound of which word could not be more nearly expressed in Chinese than by this syllable *hüan*. I am glad to be able by a fortunate accident to confirm the ingenious conjectures already advanced of Messrs. Bretschneider and O. F. von Möllendorff.

Another corroboration of the theory that Ta-Ts'in was situated in Western Asia rather than in Italy is found by Dr. Hirth in the milliary system in vogue on the roads traversed by the Chinese travellers. For a full description of this system and its special application to Syria and Palestine I refer the reader to pages 223 et seq. It may be briefly stated that the *Chih* (or *Hou*.) *T'ing* and *Li* of the Chinese records correspond almost perfectly with the parasang, Arabian mile and stadium, while no

such correspondence can be found when they are compared with the road measurements of the Italian peninsula.

Further confirmatory evidence will be found in plenty in the pages devoted to identifications. I do not propose to draw special attention to them in the present article. But there is one extraordinary oversight, one startling item of contributory proof which Dr. Hirth has strangely overlooked, and it constitutes indeed the most serious instance of mistranslation which I have lighted upon in the somewhat careful consideration I have brought to bear upon the renderings. In the extract from Ma Tuan-lin the following passage occurs :

Q 45. 或有俘在諸國守死不改鄉風

and is translated "Prisoners are kept in the frontier states till death without their being brought back to their home." How Dr. Hirth saw his way to such a perversion of the sense of the Chinese is a puzzle to me. The real meaning of the sentence is simple enough and flows naturally from very ordinary significations of the characters composing it. It is this :

"They (the inhabitants of Ta-Ts'in) when captives in foreign lands will rather accept death than change their national customs."

Nothing is more probable than that this characteristic of the Israelite in exile was a tradition still prevailing in Chaldaea, handed down from the days of Cyrus and Darius. If it be allowable to yield to sentiment when considering a work such as that now under review, we may surely allow ourselves to be touched when this wraith of a bygone age starts suddenly into the light from an out-of-the-way corner of a dusty Chinese chronicle. We may without too violent a call upon the imagination picture to ourselves the kneeling Daniel praying three times a day at his open window, his gaze turned towards Zion. We may yet hear in these not unmusical Chinese syllables a far-off echo of the Song of the Captivity. "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth. Yea, if I prefer not Jerusalem in my mirth."

Of minor instances in which Dr. Hirth's translations seem to me wanting in accuracy a few may be cited. At D 20 the expression translated "home-sick" might be better rendered, not exactly *sea-sick*, but perhaps "sick of the sea;" that is longing to be on dry land again. At E 38 the word *chih*, defined in a scholion by 驛, is rather a post station than a "resting place" which in modern China at least would be rendered *chan* 站. At F 2 it would be preferable to translate 在西海之西 by "to the west of the western sea," for by the last expression the Chaldaean Lake would seem to be meant. Again the "walls" referred to in paragraph 6 immediately below are partition walls and should be so distinguished. In paragraph 14 *ch'u* 出 used by itself means to "produce" not to "export." Perhaps Dr. Hirth's professional instincts were here too much for him. At N. 14 and Q 89 "Mao-nang" is not judiciously translated "feather bag." People do not make bags of feathers, but they do of hair, camel's hair for instance; and *mao* means either. Under Q 71 the word "jade coloured" is meaningless unless it signifies milky white, such being the predominant colour of jadestone. But the word in the text 碧 is actually bluish green. At G 3 *Ts'ui yü* might very well mean actual kingfisher's feathers which it is known are highly prized in China as ornaments, especially for the embellishments of theatrical costumes. It may mean "jadeite" but there is nothing in the text to warrant the assumption. Twice, at N 6 and Q 82, Dr. Hirth has translated *hsing* 杏 by almonds. Almonds are however 杏仁 *hsing-jên* and 杏 by itself means the apricot.

Dr. Hirth judiciously makes no attempt to pierce the mystery of the Weak Water or the Flying Sands but consigns them to the limbo of the undiscoverable. Such a phenomenon as a combination of hydrogen and oxygen in the form of water having particles too weakly combined to support the weight of a feather, is on the face of it a physical impossibility; only in the form of steam could water be sufficiently attenuated to fulfil this condition and we may safely class the "Jo-shui" with the Golden Apples of the Hesperides, the Fountain of Perpetual Youth and other exploded myths of western dreamers. Mr. Kingsmill's remark on the tendency of these fairy phenomena to move further west with the progress of geographical discovery is most note-

worthy and is paralleled by that bird in the "Arabian Nights" to which Moore refers in one of his songs:

Has Hope like the bird in the story
That flitted from tree to tree
With the talisman's glittering glory,
Has Hope been that bird to thee?
On branch after branch alighting
The gem did she still display
And when nearest and most inviting
Then waft that fair gem away?

It is some consolation that the march westward must have eventually swamped these monstruities in the Mediterranean, unless they have found a refuge in the 仙境花林, which I take to be not the "angelic region of Bethlehem" so much as the Azores, the "Fortunate Isles" of early story.

In taking leave of Dr. Hirth's book I am sure I shall only give voice to the universal opinion by thanking him for having written it in English, and by congratulating him on the command he has shown himself to possess over our language. By so doing he has undoubtedly added to the number of his readers many a European who might have been incompetent to judge of the excellencies of a book written in German, and I believe I am justified in asserting that he has lost few readers among the German savants to whom his work will appeal. We students of Chinese owe him yet another debt of gratitude, for by his critical and philological labours he has set one great vexed question at rest beyond the reach of cavil, and future enquirers into the identity of the mediæval State of Ta-Ts'in may safely be referred for accurate information to Hirth's "China and the Roman Orient."



ARTICLE IV.

HOW SNOW INSPIRED VERSE, AND A RASH ORDER MADE THE FLOWERS BLOOM!

BY

C. B. T.

[The following is a translation of chapter iv of the CHING-HUA-YUAN 鏡花緣, a well-known Chinese novel, chiefly remarkable for notices of certain Gulliverian countries, and for this episode in connection with the famous Empress Wu.]

It should now be said that the Empress Wu was much elated at the sight of the falling snow, and thought it a good excuse for a little conviviality; so she gave herself up to wine and verse with Shangkwan Wan-erh as her companion. Both looked upon the snow as a sign of a year of plenty. Wan-erh began her poem, and for every verse the Empress took a glass. Presently, however, she only took a glass for every two, and later still this dwindled to one for every ten or so; but in spite of this subsequent moderation the good lady succeeded in getting into a very happy state before Wan-erh could be said to have fairly begun her poem.

After a time the Empress noticed a most delicate perfume stealing in through the open door, and, looking around, noticed for the first time that a fine plum tree in front of the door was in blossom. Half to herself she began to praise the weather, and the beautiful flower. "Surely," said she, "the tree knows I am glad, and has come to lend its charms. Its sympathy shall not be unrewarded;" and then she called one of the attendant damsels to decorate the tree with crimson gauze, and told her to hang a golden tablet on it.

Now we really cannot hide the fact that Her Majesty had drunk too much to see clearly or know very well what she was saying,

and presently she began, "This plum tree is in flower. I suspect all the other flowers are open too, and looking bright and gay. If I have to confess to a failing, 'tis for flowers. I feel certain they are out. We will go and look at them."

"Get the carriage ready" continued she. "The Princess and I and Wan-erh are going to the Upper Wood Gardens to see the flowers."

The servants smiled a little at the order but busied themselves about the needful preparations.

The Princess said, "But the Plum is by nature a winter flower, and the snow makes it open. Other flowers belong to other seasons, and the New Year is only just over. You don't really expect any other flowers to be out? It's too cold."

"All flowers are plants," returned the Empress, "and have like natures. The plum tree, in spite of the cold, came out to gratify me, and the other flowers will do the same." The Ancients said, 'The fairies help the Sacred Emperor.' I am only a woman it is true but I have been found worthy. There have been many Emperors; hereafter there will be a precedent for Empresses. How can the fairies refuse to help me? Can they deny me so small a gratification? Now I will command all the flowers to open together. Come with me and you will see."

For the third time the Princess interposed; but it was no use. She told them to bring the carriage at once, and off they started.

The party soon reached the "Mingled Fragrance" Garden, alighted and looked around. Not a flower, save the plum narcissus and jasmine, was to be seen. Far from flowers there was scarcely a green leaf. The Empress blushed to the roots of her hair,* and certainly she had reason to; her confusion nearly sobered her.

Just as they were going on to the Upper Wood Gardens, they were met by an attendant who told them there were no more flowers there than they saw where they were. "But," said he, "doubtless the fairies are ignorant of our Gracious Lady's wish or they would be here. I have proclaimed the Imperial will and if Your Majesty will speak, the flowers will be in bloom to-morrow."

* Literally "past her ears." 面紅過耳

The Empress listened and began to think she had been a little too hasty; but she could see no way out of it. In a half dreamy way she inclined her head and said "It is late to-day. Let it rest till to-morrow. Bring me writing materials" said she, turning to the attendant. They were brought; she thought a moment and then, with careless ease, wrote:—

To-morrow we'll come at an early hour,
Let spring inform each tree and flower,
That ere the morning's breezes blow,
Their varied colours all must show.

She handed the order to the attendant to get sealed, telling him to post it in the gardens and at the same time to give orders for an entertainment in the morning.

The Princess and Wan-erh could scarcely repress their laughter; but the Empress, owing to the wine she had drunk did not notice their mirth and gave orders to go home; while the Imperial mandate duly sealed was posted in the gardens.

When the fairies Prunella and Narcissa saw the proclamation, they went off to their dwellings to send the news to their Queen and the others.

Now you must know that this very day the Queen was with a certain Miss Cannabine and they were playing *Wei-ch'i*. It was then late, and, the snow was falling fast, and it did not seem very likely the Queen would reach home that night.

In the meantime the news had reached Camelia and Hyacinthe, but neither knew where the Queen had gone, so they started off, in different directions, to look for her. But not a hint to her whereabouts could they get, and after wandering some time in the falling snow they relinquished the search and returned home.

"And to-morrow is the day," said Camelia, "what can be done?"

Just then in came Peach-Blossom, and they told her the news.

"Dear me!" said she: "This is very serious. I don't know what's to be done."

After a few moments she said, "My opinion is, since we all know our duties and all have only one flower to attend to, to spread the news as quickly as possible. There must be no

disrespect to Her Majesty. We must find our Queen, if we can, and tell her: Her chief desire is to please the Empress."

Arbuta, who was present, nodded assent; but Camelia said, "It is as you say. Our Queen is over us but she cannot slight the Imperial wish. I should like to hear what Hyacinthe and Cassia have to say."

"Cassia and I," said the former of the two addressed, must go together. We have flowers to open in every season. Now however they must all be in blossom together. This does not suit us at all. We had better find the Queen and tell her. I suppose the Empress will banish us if we disobey. But you must remember we don't all grow for amusement. Some are medicines. If we were all to go, how would the mortals get along? I think, if we disobey, we shall not be banished. I think the order very unreasonable."

She went on, "Really, I do not know what to advise;—let us tell the Queen."

While Hyacinthe had been speaking, Fairy Rush and a few others had been whispering together. Now they spoke up to the effect that whatever the others might do, they would open their flowers. They were too weak to venture on disobedience to the Empress, and they hoped for the Queen's pardon.

After this they left the hall leading Peach-Blossom with them, and bent their steps to the Upper Wood Gardens.

On the way they met the Genius and his attendant hastening along.

The departure of Rush and that party was a signal to the others, and many left to seek their flowers.

By this the first streaks of dawn were seen in the East. The snow had ceased and there was every promise of a charming day.

Camelia and Hyacinthe were nearly alone.

"I wish we were more of one opinion," sighed Camelia. How will this all end? I shall go and look for the Queen," and she left.

Hyacinthe waited a long time for her return and the Genius found her almost alone when he arrived at sunrise.

Cassia and a few other discontented fairies stayed as long as they dared, but at last all were gone.

During all this time Camelia was wandering up and down in search of the Queen. It was nearly eight o'clock when she turned to go back. She found the place deserted, save for two old women who were at the door, and told her where the others had gone. Sadly she followed in their footsteps and went to the Gardens.

It is time to return now to the Empress Wu. She had retired almost as soon as she had reached home the evening before, and slept heavily all night. The first thought she had in the morning was of her freak of the day before. She got up at once. In her heart she more than half repented of her share in the proceedings, and was casting about for some means of avoiding the laugh which would be raised if the flowers were not open. But there was no help for it and she determined to brave it out.

As these thoughts were passing through her mind, in came an attendant to say the flowers were all in bloom! Imagine her joy and relief. She sent for the Princess at once and after an early breakfast they started.

There, surely enough lay the garden in all its beauty, leaves and flowers bright in the morning sun.

It was exquisite. The air was warm, the ponds and lakes were all thawing. It seemed that spring had burst upon them all at once.

The nimble fish sport in the crystal lake,
The newly-clad trees their garments shake,
The birds in the trees with open throats sing,
To welcome the gay-tinted flowers of the spring.

The Empress walked round the garden; all the flowers were out except the Camelia.

She could not help feeling annoyed for she was passionately fond of Camelias. "Since I have been here," she said, "now thirty years, I have taken more care of the Camelias than of any flower. They have been sheltered in summer and winter. And this is my reward. Ungrateful flower, you shall be my favourite no longer!"

Then she called the head gardener and told him to pull up all the camelias and burn them.

At this the Princess interposed to save them from destruction, and said that the Camelia was one of the chief flowers and would not willingly disobey. "It could not get its flowers open," said she. "Wont you give it a little grace?"

"If it does not open in a little while, you can punish it."

"Since you plead for it," the Empress replied, "I will give it a few hours longer."

Turning to the head gardener she said, "How many Camelias have you here?"

"About two thousand here, and about the same number in the other garden."

"Let half those here stay till noon. Prepare your fires and at once scorch half these in this garden. Burn off all the branches, but do not touch the roots. If after that warning the others open out, you need do no more. If by noon there is no sign of flowers, dig them up and chop them into small pieces, and—I will tell you then what to do."

The gardener went to do as he had been bid, and what happened succeeding chapters will disclose.

[For those interested in the fate of the Camelias it may be said that by noon, not only had the uninjured plants burst into flower but even those that had been burnt opened as well. This gave rise to the variety known as the "scorched bark."

The Empress however could not quite forgive this tardy obedience, so she ordered that all the Camelias should be sent to Honan, where they still grow in great numbers.]

NOTES AND QUERIES.

CHINESE
RUDENESS.

In the Shanghai "Illustrated News" 畫報 of a few weeks ago, there was an excellent example of the petty manner in which the literati of China take every opportunity of heaping veiled insult upon the head of the hated foreigner.

A woodcut showed several French officials landing at Ningpo after the declaration of peace to resume intercourse with the local officials; and the accompanying letter-press, after describing the picture, wound up by saying

于思于思棄甲復來

Beard, beard, throw away cuirass come back

for an explanation of which we have to refer to the early annals of China.

The state of Sung being threatened with war, a general named Hua Yüan was appointed to resist the invaders. On the night before the battle, Hua Yüan caused a ration of mutton to be served out to his troops, but for some reason unexplained omitted to give any to his charioteer. The latter watched his opportunity, and at a critical moment of the fight gave rein to his horses and dashed in among the enemy saying "You had me on the mutton: I have you now." Hua Yüan was captured, and a total defeat of the Sung army ensued.

Ultimately, Hua Yüan was ransomed, and the charioteer admitted his crime; but one day when the former was engaged in inspecting certain works, the workmen seeing him coming, began to sing the words given above, thus:—

Back from the field, back from the field,
He's brought his beard but not his shield!

[N.B. 棄甲復來 is an exact equivalent of the *clypeo relicto* of Horace.]

H. A. G.

Prefectures, Districts and Chief towns of Japan in Chinese and Romanised Japanese.

An asterisk * distinguishes the open ports.

<i>Chinese.</i>	<i>Romanisation.</i>	<i>Classification.</i>
愛知	Aichi	Prefecture.
愛媛	Ehimé	do.
札幌	Sapporo	District and Chief town.
長崎	* Nagasaki	do. do.
長野	Nagano	Prefecture.
埼玉	Saitama	do.
岐阜	Gifu	Chief town.
甲府	Kôfu	do.
堺	Sakai	do.
千葉	Chiba	do.
金澤	Kanazawa	do.
京都	* Kioto	District and Chief town.
静岡	Shidzuoka	do. do.
青森	Awomori	do. do.
秋田	Akita	do. do.
船井	Funai	Chief town.
群馬	Gumma	Prefecture.

<i>Chinese.</i>	<i>Romanisation.</i>	<i>Classification.</i>
福岡	Fukuoka	District and Chief town.
福島	Fukushima	do. do.
横浜	* Yokohama	Chief town.
和歌山	Wakayama	District and Chief town.
箱館	* Hakodate	do. do.
仙臺	Sendai	Chief town.
新潟	* Niigata	District and Chief town.
朽木	Tochigi	do. do.
熊本	Kumamoto	do. do.
岡山	Okayama	do. do.
高寄	Takasaki	Chief town.
高知	Kôchi	District and Chief town.
根室	Nemuro	do. do.
廣島	Hiroshima	do. do.
宮城	Miyagi	Prefecture.
鹿兒島	Kagoshima	District and Chief town.
名古屋	Nagoya	Chief town.
兵庫	* Hiogo	District and Chief town.
浦和	Urawa	Chief town.

<i>Chinese.</i>	<i>Romanisation.</i>	<i>Classification.</i>
三重	Miyé	Prefecture.
山形	Yamagata	District and Chief town.
山口	Yamaguchi	do. do.
山梨	Yamanashi	Prefecture.
善光寺	Zenkoji	Chief town.
神戸	* Kobé	Open port.
神奈川	Kanagawa	Prefecture.
盛岡	Morioka	Chief town.
石川	Ishikawa	Prefecture.
水戸	Mito	Chief town.
四日市	Yokkaichi	do.
松江	Matsuyé	do.
松山	Matsuyama	do.
大津	Ôtsu	do.
大分	Oita	Prefecture.
大坂	* Osaka	District and Chief town.
島根	Shimane	Prefecture.
東京	* Tokio	District and Chief town.
滋賀	Shiga	Prefecture.
茨城	Ibaragi	do.
岩手	Iwate	do.

Note.—Prefecture=府 (Fu); District=縣 (Ken). It will be observed that all Districts are named after their chief towns.

G. M. H. P.

GINGER
IN CHINA.

An interesting subject which may be the better for ventilation is the Ginger question. The Ginger best known at home is that cultivated in the West Indies where it was introduced from India by the Spaniards. A question which is now much exercising the minds of the authorities at Kew is whether the *Zingiber officinale* of the West Indies is or is not identical with that produced by China and familiar in England in its preserved form. At first sight the problem would seem easy of solution; the China plant might be procured and botanically identified. There is, however, an insuperable difficulty; the China plant is never in its cultivated state known to flower, and is propagated entirely by tubers. Without its flower a plant can scarcely be satisfactorily classed, still less successfully differentiated from a kindred species. A kind of wild *Zingiber* has been found by Dr. Hance in the South of China, but it is not, as far as I know, claimed to be the ancestor of cultivated ginger. The writer of this note has forwarded living plants and dead specimens to Kew, but the botanists there are still anxious for further information, as, though the live plants have been successfully reared, they decline to produce blossoms. Any information which can be supplied by the readers of this note will be welcomed.

G. M. H. PLAYFAIR.

CHINESE LAND
MEASURES.

Coincidences between the weights and measures of two countries may be either accidental or proceed from some common original; and the more frequent the coincidences the more likely is the latter to be the true explanation. Without offering an opinion on their origin it is however interesting to note some of the points of contact between Chinese and English weights and measures. Even on a superficial survey it is evident that although with the universal use of the *abacus* the Chinese measures have come in detail to be decimal, they must have originally proceeded on the more natural system of division by two

and its powers, and that the decimal system has been superadded after the main measures had been established. It is thus that in weights in the Chinese system the *kin*,* as the English avoirdupois pound, is divided in sixteen parts, by the continued subdivision by two, and it is moreover within the bounds of possibility that the commensurate nature of the two systems, the English measures respectively being exactly three-fourths of the Chinese, may be owing to their derivation from some common source. The Chinese, accepting both measures as standards, have from each evolved a decimal system for large and small measures respectively; and in England though use interfered to alter it, we have in the name of the hundred-weight indications of a like attempt founded on the pound avoirdupois as a unit.

A somewhat closer coincidence, because the divisions are not so natural, may be noticed in the respective land measures. And first it may be noted that in neither case is the land measure commensurate with the ordinary foot or yard. In England the land measures were founded on the pole or perch, or rather *rod*, and are independent of the metgyrde or yard used for cloth and other commodities, as in China the *pü* 步 is also independent and incommensurate with the *ch'ih* or foot measure. In England the fundamental square measure is the rood of forty square perches, corresponding with the mow in China of two hundred and forty square *pü*. Regarding the character of the rood amongst the Saxons the reader may consult Kemble's remarks:† it was a furlong (furrow-long) in length, (40 rods) and a rod, the equivalent of two ordinary English furrows, in width. Now it is noteworthy that the same measure, a furlong in length, or 120 *pü*, by two Chinese *pü* in breadth constitutes the Chinese mow. The Chinese agriculturist does not however as the English space his furrows 8 feet apart; in the neighbourhood of Shanghai at least the width varies, but seldom much exceeds six feet. Kemble indeed seeks to derive the rod from the old Saxon yard, making the latter to have been 39.6 inches, or 1.1 English, but I am disposed to think the two have a separate origin, and that while the

* There still survive, in the south at least, the measures 鈞 *kin* and 石 *shih* for 30 and 120 *kins* respectively.

† The Saxons in England Book I, Chap. IV.

rod has been derived originally from the pace used naturally in laying out land, the yard has sprung from the cubit in folding cloth.

In a notification made by the British Consul at Shanghai (Mr. Medhurst) in 1861 the p^u was stated to be exactly 66 English inches, or precisely the third of the English rod of 198 inches; which would make the mow 7,260 square feet or exactly two thirds of the rood. I have since examined myself the measures used by the official land measurer and find that his p^u is exactly 66.4 inches. On the supposition that a p^u is the equivalent of 5 ch'ih this would make the ch'ih 13.28 inches which does not tally with any foot with which I am acquainted. Officially too the p^u is not divided into ch'ih and ts'un, but into fên, the ch'ih not being recognised in land measurement. On the other hand the British Consul some years ago applied to the Taotai for a standard of length, the result was that he was given two wooden staves professing to be each 5 ch'ih, now lodged with the General Chamber of Commerce. On a careful comparison of these I find the one to measure 70.975 inches, and the other 70.725; the difference of quarter of an inch being apparently thought a matter of no moment. The length of the ch'ih by the longer of these would be 14.195 inches, and by the other 14.145. The standard ch'ih arrived at by Sir Henry Pottinger and appended to the tariff is 14.1 inches.

Dr. Williams, assuming that a ch'ih was 12.587 inches, and that five ch'ih made a p^u, made the mow 6,599.88 square feet, which seems to have been the origin of the so-called mow of 6,600 feet. It seems uncertain whence his authority was derived.

Regarding the old ch'ih measure I have in my possession a brick from the palace of Hân Kao-ti erected at Ch'ang-an in Shen-si by Siao-ho (v. Mayers, *Chinese Reader's Manual*). The palace was known as the Wei-yang-kung 未央宮, and the brick bears on two of its edges the device 富貴長樂未央 "Wealth, honour, long life and enjoyment without limit." It is formed of hard burnt clay and measures 13½ inches by 6½ by a trifle under 2½ inches. Assuming that it was formed in a mould 1 ch'ih long, we get the following dimensions; length 1 ch'ih, breadth 4.9 t'sun,

thickness 1.8 ts'un. As some allowance must be made for shrinkage, probably about 3 % to 4 % this would give a foot of 14.18 inches to 14.32 inches, not differing widely from the Taotai's standard of 14.195 inches. Set in brick-work, ten would be the equivalent of a cubic ch'ih.

T. W. K.

From the list of revisers prefixed to Kanghi's
EXTINCT TITLE. Dictionary it appears that the titular designations of Grand Secretaries included at the time that of Wên-Yüan Tien 文淵殿大學士: this title is no longer in use.

G. M. H. P.

A MISTRANSLATION. On the books of the Shanghai Library is the following inscription 上圓明園路, evidently intended to be a translation of "Upper Yuen Ming Yuen Road." As a rendering of this English it is decidedly dog-Chinese and if accurately retranslated would mean "the road leading up to Yuen Ming Yuen." The correct version would be 圓明園上路 and 圓明園下路 for the upper and lower roads respectively.

G. M. H. P.

CHINESE CHARACTERS AS DRESS ORNAMENTS. I once noticed in a milliner's shop in Dublin a dress, white serge trimmed at cuff and collar with scarlet cloth and dotted all over the white ground with repetitions of the two Chinese characters 使死. I had the curiosity to enter the shop to make enquiries and was told that the dress was an importation from Paris, where some Chinese wag had doubtless suggested the employment of these ominous characters by way of "taking a rise" out of the ignorant barbarians. It certainly might be called a "Killing" costume.

G. M. H. P.

INSPECTORATE
OF CUSTOMS IN
PEKING.

The offensiveness of the term 勾欄齋館, the street in Peking in which the Inspector-General of Customs is situated, has long been known to foreigners. It was therefore quite gratuitous of the *Shên-pao*, in its issue of 9th September to give us the still more offensive alternative 臺基廠, as applied to the residence of any respectable foreigners.

H. A. G.

SNUFF IN CHINA.

The earliest mention I can find in a Western author regarding the existence or non-existence among the Chinese of the practice of taking snuff, occurs in a treatise, of which I possess a copy, being an English translation from the French and printed in A.D. 1676 under the title *China and France, or Two Treatises, the one, of the present State of China, etc. etc.* (the other containing biographical notices regarding Louis the Fourteenth). It places on record the results of an interview with the Jesuit Father John Grueber who had been a resident in China during the three years A.D. 1660 to 1663. The following passage occurs on p. 84 of the book:

"We desired to know, whether they took any Tobacco ?

"To this he replied, that they take no Tobacco in Powder, but in Smoke; the *Tartars* and the *Chinese*, the Men and the Women are great takers of Tobacco. For that purpose, the Women are commonly provided with a Bag that hangs over their shoulders, where their Pipe and their Tobacco are kept: but the Men carry their Pipes at their Girdles."

Father Grueber who, as we may judge from the other replies given to his interviewers, was a keen observer of national habits, would have surely not made such a statement, if he had met a single Chinese given to the practice of taking snuff; for this, we have no reason to doubt, is meant by the words "Tobacco in Powder." On the other hand, we must consider that the notices referred to are based on observations made in the north of China, whereas tobacco was probably first introduced in Chang-chou and Ch'üan-chu during the reign of Wan-li (A.D. 1573 to 1620;

see Mayers "Tobacco in China" in *Notes and Queries*, Vol. I, p. 61), and the mention of snuff occurs in the Canton Customs Tariff of A.D. 1685 (see p. 55 of this Journal). On comparing the facts on record we may be allowed to assume that the practice of taking snuff was introduced and became fashionable in China say between the years A.D. 1660 and 1680. Certainly snuff-bottles bearing dates previous to K'ang-hsi (A.D. 1662 to 1723) cannot be regarded as genuine, unless some one succeeds in proving that similar bottles were formerly manufactured for some other purpose.

F. H.

DERIVATION
OF THE
WORD HOPPO.

The author of a review of a pamphlet on the Chinese Dollar Loan of 1885 (*China Review*, Vol. XIII, p. 286) remarks with regard to the time-honoured term *Hoppo*: "We are very sorry to observe that British Consular officers still adhere, in the use of the term *Hoppo*, to that barbarism of ancient days which arose through the ignorance of foreigners mistaking a subordinate low official, called Ho-pò (河保), who used to collect anchorage dues, with the Superintendent of Maritime Customs." This derivation of the word *Hoppo* is probably as faulty as that of Dr. Williams who (*Commercial Guide*, and *Syll. Diet.* p. 707) explains it as a corruption of *ho-po-su* (河泊所), in rendering that title by "the *ho-po*, i. e. the *hoppo* or boat master of Canton." The correct derivation is that from the Board of Revenue at Peking, called *hu-pu* (戶部) as whose deputy the officer called "*Hoppo*" collected the revenue from foreign trade at Canton during the factory period as at present.

The author of a review of Nienhauf's *Embassy to the Court of Peking*, which appeared in the Chinese Repository for 1844 (Vol. XIII, p. 395) was well aware of this in remarking that to use their name is "just as absurd as if a Chinese in Europe should give to the superior officer of Customs in any of the ports the name of Mr. Treasury Board, or Mr. Finance Department." The manuscript written by a factory merchant at Canton in 1753 (see "The *Hoppo*-book of 1753" in *Journal N.-C. B., II. As.*

Soc., Vol. XVII, 1882 p. 221) fully confirmed that view in as much as it says that not many years ago a Tsong-too was appointed Hoo-poo (*sic*), or Customs master general of the post."

F. H.

The Chinese say "south-pointing needle," **SOUTH-POINTING NEEDLE.** probably, in conformity with the system which makes the characteristic of the south to be *heat*, and thus leads to the throne and public offices facing the source of heat and all life. The south pointing end of the needle is often painted red* in accordance with the theory.

The 車 given to the southerners in the Chou dynasty, contained the image of a man, whose arm indicated the south. Hiding the instrument under this guise was probably to impose upon the recipients.

C. B. T.

An important historical detail remains to **REKEM-PETRA-LIKAN.** be settled before the use of the name *Rekem* for the otherwise well-known *Petra* can be said to be definitely proved. The place, *Petra*, is well known, dating from quite early Jewish history, as *Sela*, which is indeed but the Hebrew form of its Greek appellation, "the rock" "the cleft." It is so called in 2 Kings XIV. 7, where Amaziah of Judah is described as taking *Hassela* by war, it then being the capital of Edom or Idumea. Again, *Sela* is spoken of in Is. XVI. 1 as sending, in its character of metropolis, the lamb tribute to Judah, and again in Is. XLII. 11. These, so far as we know, are the only places where *Petra* is mentioned in the Bible, and there uniformly under the name of *Sela*.

What, then, is the authority for calling *Petra* *Rekem*? The principal is *Josephus*, from whom, doubtless, both *Eusebius* and

* Another curious instance of "wryness" noticeable, in nearly every thing Chinese, by the European; in English treatises on magnetism the "magnetic fluids" are distinguished as *red* and *blue* and the *red* resides in the *north-pointing* end.

C. B. T.

Jerome drew their information. He says (Ant. iv. 4,7) that Aaron died at "a place which the Arabians esteem their metropolis, which was formerly called Arce, but has now the name of Petra." Again he says (Ant. iv. 7,1), describing the defeat of the Midianites by Moses, "among them fell all their kings, five in number, viz. Evi, Zur, Reba, Hur, and *Rekem*, who was of the same name with a city, the chief and capital of all Arabia, which is still now so called by the whole Arabian nation, Arecem, from the name of the king that built it; but is by the Greeks called Petra." Josephus further speaks of the place as Petra in Ant. xiv. 1,4: 13.9 (where it is called Petra in Arabia); B. J. 1. 6. 2; 13. 8.

We have here, then, all the authorities to be cited. But it must be added, that not only was Petra or Sela a flourishing place so early as the 4th century before Christ, but that it undoubtedly gave its name to that part of Arabia now known as Arabia Petraea, i.e. the Arabia of Petra. Also, curiously enough, it is not the problematic name *Rekem* which survived in the accounts of the ancient fortress given by Arab geographers of the middle ages, but the ancient Sela, *Sal*. No trace of the name *Rekem* occurs throughout its history, in spite of Dr. Hirth's assertion that it was "the principal local name of the city." To the Greeks it was Petra, the rock; to the Jews Sela, the rock. The legend Josephus preserves, and which the very inaccurate Eusebius and Jerome follow, has no support whatever in the after history of the capital of Idumaea, the chief town of what was to the Romans, not Syria, but Arabia.

E. W. G.

At a meeting of the Paris Société de Chirurgie held on the 5th August 1885, M. Polaillon spoke as follows:—

"Enfin, il y a des mutilations d'animaux qui peuvent permettre d'obtenir" (par voie d'hérédité) "des produits monstrueux. *Les Chinois, on le sait, sont très experts en pareille matière.*"

Has any one come across instances of such practices among the Chinese?

THE SUNFLOWER.—Is the Sunflower ever grown in China for dyeing purposes, as well as for its oil?

IN MEMORIAM.

The Society has to regret the decease of the Rev. Canon McCLATCHIE, a Corresponding Member since the reorganization in 1864.

The Rev. THOMAS McCLATCHIE, M.A. of Dublin University, was born in the year 1812. He was educated at Trinity College and in 1844 joined the Church Missionary Society, in whose service he continued with some intermissions till his death in London on the 4th June 1885 at the ripe age of 72 and a half years. He arrived in China in 1844 and was stationed in Shanghai where he remained till compelled by failing health to return to England in 1854. In 1863 he again came out to China and proceeded to Peking, undertaking in addition to his missionary work the duties of Chaplain to the British Legation. In 1865 he became British Consular Chaplain at Hankow, which post he held till the withdrawal of the Government grant to Chaplains abroad, when, in 1870, he resumed his connection with the C. M. Society, and resided in Shanghai as Secretary to the Society till his retirement from active missionary service in 1882. Since that period he has resided in England. In 1846 he married a sister of Mr., afterwards Sir HARRY S. PARKES, K.C.B. by whom he leaves a numerous family. The Rev. THOMAS McCLATCHIE was Canon of St. John's Cathedral Hongkong, and subsequently on the appointment of Bishop Russell to Northern China, was made a Canon of the Cathedral of the Holy Trinity, Shanghai.

Canon McCLATCHIE was a ripe scholar of the old school, and engaged during his life much in literary controversy. He was a diligent student of Cudworth and Bryant, whose views unconsciously tinted his conclusions, in mythological and philological matters especially. With him Paganism was a *system* opposed to Divine Inspiration, and the Confucian Philosophy, with its exaltation of the dual powers of nature, was the natural outcome of this system. This weakness in his arguments was taken full

advantage of by his detractors to hinder the effects of his conclusions, with the result that much honest and solid investigation has borne comparatively little practical fruit. Apart from this peculiar tinge the works of Canon McCLATCHIE may be studied with advantage even by advanced students of Chinese. More especially does this refer to his translation of *Yih King*, which, irrespective of these antiquarianisms, remains by far the most scholarly and idiomatic version of that enigmatical work. In the 1st volume of the *China Review* (p. 151 sq.). Canon McCLATCHIE entered at some length into these peculiar views, which he subsequently expanded at considerable length in the notes to his work on "*Confucian Philosophy*." It is not my present intention to review these opinions, which are in a great measure representative of a past generation.

No one can however peruse carefully Canon McCLATCHIE's literary remains without being struck by the large amount of personal research displayed and the conscientious manner in which his authorities are quoted. It is understood that he has left in manuscript ready for publication a translation of the *Li Ki*. A trustworthy version of this work is at present a desideratum, and Canon McCLATCHIE possessed many of the most valuable requirements of a translator.

T. W. K.

LITERARY ITEMS.

THE PEKING ORIENTAL SOCIETY.

For a number of years past, the foreign community of Peking have from time to time held conversazioni,—occupied partly with Oriental subjects and partly with general literature. At the beginning of the present year (1885) a more definite organization was formed,—and named at first the Peking Literary Society, the United States Minister, Mr. J. Russell Young, taking a leading part in its formation,—and reading the first paper—on “Personal Recollections of Thomas Carlyle.” At Mr. Young’s instance the late Sir Harry Parkes, who some 25 years ago was so prominent in the revival of the China Branch of the Asiatic Society, fell in with the movement, and, espousing the cause with characteristic zeal, stamped on it the impress of his own individuality. It was he who proposed the name which the Society now bears, and who moulded the constitution into its present shape.

Since the adoption of its new name and new aims the Peking Oriental Society has held but two meetings; at one of these a paper was read by Dr. Edkins, on “Allusions to China in Pliny’s Natural History,” and at the other a paper by Mr. C. Arendt, Secretary and Interpreter to the German Legation, on “Some Analogies between Chinese and Greek Literature.”

The President of the Society, Dr. W. A. P. Martin,—President of the College of Peking—writes to a Member of the Council of this (the Asiatic) Society as follows:—

“Peking offers many advantages for the seat of an Oriental Society. Indeed, considering the resources here concentrated, it is a matter for surprise that such a Society was not called into being soon after its occupation by the representatives of Foreign Powers instead of undergoing the slow gestation of a quarter of a century. For though our Foreign Community must always continue to be small, it contains in large proportion the materials required for building and sustaining an

"Oriental Society—Numerous Legations with Ministers more or less interested in Oriental Matters and secretaries and interpreters specially addicted to Chinese studies; the Peking College with its faculty of professors; the Customs Inspectorate with a large staff of cultivated men; finally a body of Missionaries Protestant and Catholic, among whom are not a few who are well-known for ability and learning.

"The place is favorable in other aspects. It abounds in great libraries—mines of Oriental wealth—as yet only partially explored. It is also a centre which attracts specimens of all the peoples of Asia from the shores of the Persian Gulf to those of the Sea of Okotsk. The head quarters of Chinese culture; it is equally the focus of Tartar and Thibetan learning.

"Such is the field we are called to occupy; and in attempting to develop its opulent resources, we hope we shall not be regarded as infringing on the domain of the older Society which has its seat in the commercial metropolis."

The present organization of the Society is as follows:—

PRESIDENT, W. A. P. Martin, L. L. D.

SECRETARY AND TREASURER, W. W. Rockhill, Esquire, First Secretary of Legation of the United States.

MEMBERS OF THE COUNCIL, The President and Secretary, *ex officio*, and the following:—Joseph Edkins, D. D., C. Arendt, Esquire, and S. W. Bushell, M. D.

E. B. D.

THE *LI KI*.—Dr. Legge is at present busily engaged in passing his new translation of the *Li Ki* through the Clarendon Press. The *Li Ki* will make two volumes of the 'Sacred Books of the East,' and may be expected early next year. Dr. Legge has also in hand a translation of Fa Hsien's Travels (佛國記), copiously annotated, which is believed to be now ready for the press.

"WHERE CHINESES DRIVE:" Student Life in Peking. By a Student Interpreter.

This work is a narrative of the manner in which a Student in H. B. M.'s Consular Service spends his time during the two years passed in Peking for the purpose of acquiring a knowledge of the

Chinese language sufficient to qualify him for the post of an Assistant at a Port. The writer, who veils his identity under the *nom de plume* of T. A. D., starts from Tientsin by river on his way to T'ungchow, from which place he proceeds in a cart to Peking. On arriving at the capital he introduces his readers to the British Legation, and more especially to that portion of it occupied by the Students. He goes on to describe how each Student is allotted a teacher, and gives a humorous account of his early struggles with the Chinese language. He depicts the delights of summer residence at the Western Hills and the recreations of which the Student can avail himself during the long winter spent in the Legation. Accounts are given of trips in the neighbourhood and of visits to most of the sights of Peking. The final examination and exit form the subject of the closing chapter. The book is interspersed with anecdotes, chiefly of those Students who were co-temporaries of the author, and who were probably unaware that there was "a chiel takin' notes" in their midst.

A few errors may be noticed, but they are doubtless mere slips of the pen: i.e. Bonze is derived from the Japanese "*bonso*" not from "*busso*." The Emperor T'ung Chih's marriage was celebrated in 1872, and not, as the writer states, in 1874. The Burlingame Mission is wrongly spelt "Burlinghame," etc., etc.

Although the book may possibly mislead the reader as to the life led by the Students,—for if the author's descriptions are correct, they would seem to have little else to do than to amuse themselves,—yet it is written in an easy and lively style and will well repay perusal.

* * *

N.-C. HERALD, July 3, "A New Translation of the Hsiang T'ang," Chaloner Alabaster: July 10, "Memorandum on the Persecution of Christians in China," Evangelical Alliance: July 17, "China and the Roman Orient" (F. Hirth, Ph. D.), Thos. W. Kingsmill: July 24, "On the Rainfall during the month of June," Rev. Marc Dechevrens, S. J.: Aug. 14, "Deutsch-Chinesisches Conversationsbuch" (J. Haas): 24, "A Plea for Rome and Byzantium" (review of "China and the Roman Orient") Joseph Edkins, D. D.

"CHINA REVIEW, May and June, "China and the Roman Orient," "Contributions towards Topography and Ethnography of Central Asia," E. H. Parker, "Chinese Roots," Joseph Edkins, "Early Chinese Mythology, do.

HONG-KONG DAILY PRESS, Sept. 3, "China and Roman Orient," "Deutsch-Chinesisches Conversationsbuch."

CHINESE RECORDER, July, "Shansi Dialect," C. D. Tenney, "Reported Conversion to Christianity of the Princess of Kung," "Proverbs and Common sayings of the Chinese," A. H. Smith, in continuation.

CHINESE RECORDER, Aug., "Who were the Fulin people?" Edkins; "Corea," E. H. Parker.

SHANGHAI COURIER, 13 June, "Bits of Old China," W. C. Hunter: 4 July, "China and the Roman Orient:" 24th August, "Where Chinese Drive."

PALL MALL BUDGET, July 10, "Where Chinese Drive:" "Chinese voluntarily transferring their allegiance to Russia," quoted from Persian newspaper SCHEMS.

ST. JAMES'S BUDGET, July, "Where Chinese Drive."

ATHENÆUM, July, 11th, "Buddhism in China," Beal.

CHINESE RECORDER, September, "Proverbs and Common Sayings," A. H. Smith in continuation, "New Theory of Tao, Lan P'ao-tzŭ."

L. AND C. EXPRESS, August 14, "Chinese Secret Societies in the Straits Settlements," annual report by Colonel Dunlop, Penang.

PUBLIC OPINION, August 14th, "The Chinese Laughing-plant."

ERRATUM.

On page 53, line 5, for *Ch'in* read *Yu*.

LIST OF OFFICERS FOR 1885.

President	HERBERT A. GILES, Esq.
Vice-Presidents	{ T. W. KINGSMILL, Esq. F. HIRTH, Esq., Ph. D.
Hon. Sec. and Treasurer...	E. ROCHER, Esq.
Hon. Librarian.....	N. P. ANDERSEN, Esq.
Hon. Curator	F. W. STYAN, Esq.
Councillors	{ E. B. DREW, Esq. L. NOCENTINI, Esq. F. H. BALFOUR, Esq.

LIST OF HONORARY, CORRESPONDING AND ORDINARY MEMBERS OF THE "CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY," CORRECTED UP TO 1ST OCTOBER, 1885.*

Honorary Protector: His MAJESTY LEOPOLD II., King of the Belgians.

A.—Honorary Members.

<i>Name.</i>	<i>Nationality</i>	<i>Profession.</i>	<i>Address.</i>	<i>Year of election.</i>
Alcock, Sir Rutherford, K.C.B., D.C.L., &c.	British ...	Late H. B. M.'s Minister in China	Ath. Club, London, S.W.	1864
Hart, Sir Robert, K.C.M.G., &c.	British ...	Inspector General of Customs...	Peking, China	1864
Legge, James, D.D., L.L.D., &c.	British ...	Professor of Chinese	Oxford, England	1864
† Medhurst, Sir Walter H., K.C.B., &c.	British ...	Late H. B. M.'s Consul, Shanghai	Ath. Club, London, S.W.	1864
Prijevsky, N.	Russian...	Colonel, Russ. Army	St. Petersburg	1880
Richthofen, Freiherr F. von	German...	Professor of Geography	Leipzig, Germany	1880
Seward, The Hon. George F.	American	Late U. S. Minister in China	.....	1864
Wade, Sir Thomas F., K.C.B.	British ...	Late H. B. M.'s Minister in China	Ath. Club, London, S.W.	1864
† Wylie, Alexander	British ...	Late Missionary in China	.....	1864
Yule, Henry, C.B.	British ...	Colonel (Bengal Engineers).....	c/o India Office, London	1874

B.—Corresponding Members.

† Bastian, Dr. Adolph	German...	Professor and Superintendent of the Ethnological Section, Royal Museum	Ethnological Museum, Berlin, Germany	1865
† Bretschneider, E., M.D.	Russian...	Councillor of Legation	St. Petersburg, Russia	1880
Cox, Rev. Josiah	British ...	.....	.....	1864

† Edkins, Joseph, D.D.	British ...	Translator Ins. Gen. of Customs Peking	1864
† Fritzsche, H., Ph.D.	Russian...	Director of Rus. Obs. at Peking Rus. Legation, Peking	1877
Fryer, John	Amer. ...	Director of Transla. Depart- ment, Kiangnan Arsenal...	1868
† Giles, Herbert A.	British ...	H. B. M.'s Vice-Consul	1880
Gabelentz, George von der	German ...	Professor of Chinese	1884
Hance, Henry Fletcher, Ph.D.	British ...	H. B. M.'s Vice-Consul	1865
Happer, Rev. A. P.	Amer. ...	Missionary (late in Canton)	1864
Hepburn, J. C., M.D., LL.D.	British ...	Missionary	1864
† John, Rev. Griffith	British ...	Missionary	1864
Keischke, Ito, M.D.	Jap. ....	.....	1875
Kreiner, G. Ritter von	Austr. ...	Austro-Hungarian Consul	1880
† Lindau, Rudolph, Dr. Phil.	German ...	Wirkl. Legations-Rath.	1864
Lockhart, Wm., M.D., F.R.C.S.	British ...	Late Missionary in China	1864
† Macgowan, D. J., M.D.	Amer. ...	Customs As. and Med. Officer...	1864
† Martin, W. A. P., LL.D.	Amer. ...	Professor and President of the { T'ung-wên-kuan	1864
† McCartee, D.B., M.D.	Amer. ...	.....	1865
† Moule, Right Rev. G. E., D.D.	British ...	Missionary Bishop, C. M. S.	1864
Muirhead, Rev. W.	British ...	Missionary (late of Shanghai)...	1864
Rondot, Natalis	French ...	Delegate of the Chamber of { Commerce at Lyons	18...
Schereschewsky, Right Rev. S. I. J., D.D.	Amer. ...	Late Missionary Bishop	1864
Széchényi, Count Béla	Austr. ...	.....	1880
† Williamson, Rev. A., LL.D.	British ...	Missionary (late of Chefoo).....	1864

C.—Ordinary Members.†

Acheson, James	British ...	Customs Assistant	Customs, Canton	1880
Adler, Max.	German ...	Merchant	Messrs. Reiss & Co.	1885
Agar, Luis d'	Spanish...	.....	Spanish Legation, Shanghai...	1881
Alford, R. G.	British ...	.....	Hongkong	1880
Allen, E. L. B.	British ...	Consular Assistant	Seoul, Corea	1877
Allen, H. J.	British ...	Consul	c/o. Brit. Con. Gen., Shanghai	1872
† Anderson, G. C.	British ...	Merchant	c/o. Messrs. Jardine, Matheson & Co., Shanghai ... }	1880
Andersen, N. P.	Danish ...	Capt. of Ch. Rev. Cr. <i>Kaa-Insing</i>	c/o. Customs House, Shanghai	1882
Arnoux, Comte G. d'	French ...	Customs Assistant	c/o. Customs House, Shanghai	1882
Ayrton, W. S.	British ...	Acting Consul.....	British Consulate, Hankow ...	1877
Baber, E. C.	British ...	Chinese Secretary	British Legation, Peking	1877
Ball, J. Dyer.....	British ...	Interpreter	Supreme Court, Hongkong ...	1882
† Balfour, F. H.	British ...	Editor, North-China Herald.....	15, Hankow Road, Shanghai ..	1878
Bamford, Rev. A. J., B.A.	British ...	Clerical.....	1, Shantung Road, Shanghai..	1881
Becher, H. M.	British ...	Mining Engineer	c/o. G. J. Morrison, Esq., S'hai	1885
Beck, H.	German ...	Merchant	Shanghai	1885
Birt, Wm.	British ...	Merchant	2, Hohen Road, Shanghai.....	1882
Booth, A. S.	British ...	Capt. of Ch. Rev. Cr. <i>Frisdon</i> ...	c/o. Customs House, Amoy ...	1874
Bourne, F. S. A.	British ...	Consular Assistant	c/o. Brit. Con. Gen., Shanghai	1885
Breton, Robt. E.	British ...	Commissioner of Customs	Custom House, Hankow	1885
Bredon, M. Boyd	British ...	Private Sec. to I. G. of Customs	c/o. Custom House, Shanghai	1882
Bristow, H. B.	British ...	Captal	c/o. Brit. Con. Gen., Shanghai	1877
Bright, Wm.	British ...	Proof Reader	Ins. Gen. of Customs, Shanghai	1885
Brosche, H.	Russian...	Customs Assistant.....	Custom House, Hankow	1881

§ Brown, J. McLeavy.....	British ..	Commissioner of Customs	Custom House, Amoy	1865
Brown, Thos.	British ..	Publisher and Bookseller	c/o. Messrs. K. & Walsh, Shai	1885
Bullock, T. L.	British ..	Consular Assistant.....	British Legation, Peking	1885
† Bushell, S. W., M.D.	British ..	Physician.....	British Legation, Peking	1868
Buttles, E. K.	British ..	Professor	c/o. Custom House, Tientsin ..	1881
Clayson, W. H.....	British ..	Deputy Com. of Customs	Custom House, Canton	1885
Collin de Plancy, V.	French ..	Consul	c/o. French Con. Gen., Shai..	1877
Cooper, W. M.	British ..	Consul	British Consulate, Ningpo ...	1877
Cordes, Ang. C.	German ..	Merchant	c/o. Messrs. A. Cordes & Co., } Tientsin	1877
Coughtrie, J. B.	British ..	Secretary to China Fire In. Co.	Queen's Road, Hongkong.....	1879
Deighton-Braysher, C.	British ..	Assist. Harbour Master.....	Custom House, Shanghai	1870
Dennys, H. L.	British ..	Solicitor	Queen's Road, Hongkong.....	1877
Dmitrevsky, P. A.	Russian ..	Consul	Rus. Consulate, Hankow	1882
Dodd, John	British ..	Merchant.....	c/o. Messrs. Dodd & Co., } Tamsui	1872
Dowdall, Chas.....	British ..	Solicitor	21, Foochow Road, Shanghai	1881
Drew, E. B.	Amer. ..	Commissioner of Customs	Ins. Gen. of Customs, Shai...	1882
Fragó, Edm.....	Hun.	Commissioner of Customs	Custom House, Tamsui.....	1877
Fergusson, T. T.	British ..	Merchant.....	c/o. Messrs. Fergusson & Co. } Chefoo	1872
Finzi, Vito.....	Italian ..	Consul	Italian Consulate, Shanghai...	1885
Fisher, H. J.	British ..	Customs Assistant	Custom House, Kiating	1877
Frater, Alex.....	British ..	Consul	British Consulate, Tamsui ...	1877
Fries, S. Ritter von	Austrian..	Customs Assistant	Custom House, Shanghai	1885
Fulford, H. E.	British ..	Consular Assistant.....	British Consulate, Tientsin ...	1885
Gabriel, Hermann, LL.D.	German ..	Acting Consul	c/o. German Consulate, } Bangkok, Siam	1884

† Gardner, C. T.	British ...	Consul	British Consulate, Canton.....	1877
Giquel, P.	French ...	In charge of Ch. Edu. Mission...	27, Rue du Faubourg, St. Honoré, Paris	1865
\$ Glover, G. B.	Amer. ...	Commissioner of Customs	c/o. Custom House, Shanghai	1876
Goldsmith, B. ....	...	.....	c/o. J. E. Reding, Esq., Ch. Tra. In. Co., S'hai. }	1881
Gowing, F.	British ...	Sub-Editor and S.-hand Reporter	N.-China Herald Office, S'hai.	1885
Grant, P. V.	British ...	Eng. and Co-pro. of Sh. N. Dock	c/o. Messrs. Boyd & Co., S'hai	1871
Gulick, L. H., Rev., M.D.	Amer. ...	Editor, Chinese Recorder.....	Shanghai	1885
† Guppy, H. B., M.B.	British ...	Surgeon, R. N.	c/o. Br. Admiralty, London ...	1880
† Haas, Joseph	Austrian..	Consul	Austro-Hungarian Consul-ate, Shanghai	1869
Hanbury, T.	British ...	Merchant.....	c/o. Messrs. Iveson & Co., S'hai	1868
Happer, Andrew P., Jr.	Amer. ...	Customs Assistant.....	Custom House, Canton.....	1885
Hart, J. H.	British ...	Commissioner of Customs	Shanghai	1885
Henderson, Ed., M.D., F.R.C.S., Edin.	British ...	Physician, British Municipal Surgeon and Health Officer }	2, Shantung Road, Shanghai..	1876
Henningsen, J.	Danish ...	Superintendent, G. N. Tel. Co..	Shanghai	1885
Henry, A., M.D.	British ...	Customs Assistant and Staff Medical Officer	Custom House, Ichang	1881
Hippisley, A. E.	British ...	Commissioner of Customs	Custom House, Canton.....	1876
† Hirth, F., Ph. D.	German ...	Deputy Com. of Customs	Ins. Gen. of Customs, S'hai...	1877
Hjonsbery, E.	British ...	Pilot	c/o. Messrs. Mustard & Co., S'hai	1880
† Hobson, H. E.	British ...	Commissioner of Customs	Custom House, Shanghai	1868
Hoetink, B.	Neth.....	Interpreter in Netherlands Colonial Service, Deli, Sumatra	c/o. Neth. Con., Singapore ...	1882
† Hosie, Alex., M.A.	British ...	Consular Assistant.....	c/o. Brit. Con. Gen., Shanghai	1877

How, A. J.	British ...	Merchant	1, Hongkong Road, Shanghai	1876
Hübbe, P. J.	German...	Merchant	c/o. Messrs. Siemssen & Co., } Shanghai	1877
† Hughes, P. J.	British ...	Consul General	c/o. Brit. Con. Gen., Shanghai	1868
Hyndman, H.	Port.	Printer and Publisher	c/o. Messrs. Noronha & Sons, } Shanghai	1885
† Imbault-Huart, C.	French ...	Consul	French Consulate, Hankow ...	1880
Janieson, G.	British ...	Consul	Brit. Consulate, Kinkiang ...	1868
† Janieson, R. A., M.A., M.D., M.R.C.S.	British ...	Consulting Surgeon to the } Chinese Customs Service...	1A, Kinkiang Road, Shanghai	1884
Jansen, D. C.	Amer. ...	.....	c/o. Astor House, Shanghai...	1877
Johnson, F. B.	British ...	Merchant	c/o. Messrs. Jardine, Mathe- } son & Co., Shanghai ...	1864
Keswick, J. J.	British ...	Merchant	c/o. Messrs. Jardine, Mathe- } son & Co., Shanghai ...	1885
† Kingsmill, Thos. W.	British ...	Civil Engineer and Architect ...	24, Nankang Road, Shanghai...	1864
Kleinwächter, F.	German...	Commissioner of Customs	c/o. Custom House, Shanghai	1868
† Kopsch, H.	British ...	Commissioner of Customs	Custom House, Ningpo	1877
Lenz, Ph., Ph. D.	German...	Interpreter	German Con. Gen., Shanghai	1885
Lépiessier, E.	French ...	Customs Assistant	Custom House, Shanghai	1885
† Little, Archibald J.	British ...	Merchant at Ichang	c/o. Robt. Little, Esq., 10, } Kinkiang Road, S'hai ...	1868
Little, L. S., M.D., F.R.C.S., B.A.	British ...	Physician to the Shanghai } General Hospital	10, Kinkiang Road, Shanghai	1879
Lockhart-Stewart, J. H.	British ...	Assistant Colonial Secretary ...	Hongkong	1885
Macintyre, Rev. John	British ...	Missionary	Newchwang	1880
Mertz, C., Ph. D.	German...	Interpreter	German Consulate, Amoy ...	1882
Milles, W. J., M.D., F.R.C.S.	British ...	Physician	2, Shantung Road, Shanghai	1885

† Müllendorff, O. F. von, PH. D.	German .. Acting-Consul	German Consulate, Canton ...	1877
Müllendorff, P. G. von	German .. Vice-President of Korean } Foreign Office	c/o. Royal Customs, Che- mulpo, Corea..... }	1877
† Morrison, G. J., M. SOC. J. E.	British ... Civil Engineer	1, Kinkiang Road, Shanghai ..	1880
Moses, M.	British ... Merchant	c/o. Messrs. David Sassoon, } Sons & Co., Shanghai... }	1885
Mortimore, R. H.	British ... Consular Assistant.....	British Con. Gen., Shanghai ..	1885
Noventini, L.	Italian ... Chinese Secretary	Italian Legation, Shanghai ...	1884
Novion, A.	French ... Commissioner of Customs	Custom House, Chinkiang ...	1885
Nully, R. de	French ... Customs Assistant	Custom House, Tamsui	1884
Nye, Gideon, Jr.	Amer. ... Vice-Consul	Amer. Consulate, Shanghai ...	1882
Ohlmer, E.	German... Deputy Com. of Customs	c/o. Custom House, Shanghai	1885
Owen, Rev. G. S.	British ... Missionary	London Mis. Society, Peking	1872
† Parker, E. H.	British ... Consular Assistant	Brit. Con., Chemulpo, Corea..	1877
Petersson, J. W.	Swedish... Berthing Officer	Custom House, Shanghai	1882
Perkins, H. M., D.D.S.	Amer. ... Dental Surgeon	1, Kinkiang Road, Shanghai...	1884
Pichon, L., M.D.	French ... French Municipal Surgeon & } Health Officer, & Customs } Medical Attendant	16, Peking Road, Shanghai ...	1876
Piry, Thicophile	French ... Customs Assistant.....	Custom House, Ningpo.....	1884
Pitman, John	British ... Merchant	S, Pedlers Hill, Hongkong ...	1879
† Playfair, G. M. H.	British ... Consular Assistant	Brit. Con. Gen., Shanghai ...	1885
Pollock, John, M.D.	British ... Physician, Customs Med. Atten.	Custom House, Swatow.....	1881
Prentice, John	British ... Engineer	c/o. Messrs. Boyd & Co, Shanghai	1885
Ramsay, H. F.	British ... Merchant	H. F. Ramsay, Esq., Hankow	1884
Reid, David	British ... Merchant	c/o. Messrs. Reid, Evans & } Co., Shanghai	1868
Reinsdorf, F.	German... Student Interpreter	German Legation, Peking ...	1882

Rémusat, J. L.	French ...	Customs Assistant	Custom House, Shanghai	1885
Rennie, Sir Richard T.	British ...	H. B. M.'s Chief Justice	Supreme Court, Shanghai	1885
† Rhein, J. von	Nether. ...	Secretary-Interpreter	Netherlands Legation, Peking	1877
Rive, Achille	Italian ...	Manager of Silk Filature	c/o Messrs. Russell & Co., { Shanghai	1885
Rocher, Emile	French ...	Customs Assistant	Custom House, Shanghai	1877
Rocher, Louis	French ...	Deputy Com. of Customs	Custom House, Hankow	1884
Rockhill, W. W.	Amer. ...	Secretary of Legation	U. S. Legation, Peking	1885
Ruberg, Waldemar	Russian ..	Merchant, Wiadivostock	c/o G. N. Tel. Co., Shanghai	1884
Russell, The Hon. Jas.	British ...	Puise Judge	Hongkong	1870
Sampson, Theos.	British ...	Head Master, Chi. Gov. School	c/o Custom House, Canton ...	1868
Samson, J.	British ...	Merchant	c/o Messrs. Reid, Evans & { Co., Shanghai	1877
Sanders, W.	British ...	Photographer	3, Whangpoo Road, Shanghai	1865
† Scherzer, F.	French ...	Consul	c/o French Con. Gen. S'hai ...	1881
Schröder, A.	German ...	Chemist	Pharmacie de l'Union, S'hai ...	1885
Schultz, C. A.	Danish ...	Captain, Danish Army	c/o G. N. Tel. Co., Shanghai	1877
† Schulze, F. W.	German ...	Harbour Master	Royal Customs, Jen., Corea ...	1879
Schwemann, D. W.	German ...	Merchant	c/o Messrs. Siemssen & Co., S'hai	1885
Seckendorff, Baron Edm. von	German ...	Vice-Consul	Ger. Vice-Consulate, Swatow	1880
Shinagawa, E.	Japan. ...	Consul	c/o Jap. Con. Gen., Shanghai	1879
Sievogt, M.	German ...	Merchant	c/o Max Sievogt, Esq., S'hai ...	1879
Snethlage, H.	German ...	Merchant	6, Foochow Road, Shanghai ...	1885
Southej, T. S.	British ...	Clerk	Custom House, Shanghai	1880
Spinney, W. F.	Amer. ...	Acting Dep. Com. of Customs ...	Custom House, Foochow	1885
Starkey, Reg. D.	British ...	Assistant Secretary	North-China In. Co., Shanghai	1877
Stepharinus, C.	German ...	Merchant	c/o J. J. Buchheister, Esq., S'hai	1885

Streich, K. I.	German...	Interpreter	c/o. Ger. Con. Gen., Shanghai	1880
Stripling, A. B.	British ...	Commissioner of Customs	Royal Customs, Jen., Corea...	1877
Styan, F. W.	British ...	Merchant	c/o. Messrs. Robt. Anderson & Co., Shanghai	1884
Sutherland, H.	British ...	Merchant	c/o. Messrs. John Forster & Co., Foochow	1876
Tanner, Paul.....	Russian...	Customs Assistant	Custom House, Hankow	1881
Tata, D. B.	British ...	Merchant	c/o. Messrs. D. B. Tata & Co., Shanghai	1874
† Taylor, C. H. B.	British ...	Professor of Navigation, Foo-chow Arsenal	Pagoda Anchorage, Foochow	1885
Taylor, F. E.	British ...	Customs Assistant	Custom House, Shanghai	1885
Twinem, J.	British ...	Acting Com. of Customs	Custom House, Kiangchow	1885
Washbrook, W. A.	British ...	Assistant Examiner	Custom House, Chinkiang	1881
† Watters, T.	British ...	Consul	British Consulate, Kiangchow	1865
Vissière, A.	French ...	Interpreter	French Legation, Peking	1880
Voelkel, S.	German ...	Chemist	Pharmacie de l'Union, S'hai	1885
White, F. W.	British ...	Commissioner of Customs	Custom House, Newchwang	1877
Wicking, H.	British ...	Merchant	Club Chambers, Hongkong	1877
Wilcox, R. C.	British ...	Editor	"Daily Press" Office, H'kong	1877
Wood, A. G.	British ...	Merchant	c/o. Messrs. Gibbs, Livings-ton & Co., Shanghai	1879
Zedelius, C., M.D.	German ...	Physician to German Consulate General and Customs Medical Attendant	18, Kiangsi Road, Shanghai	1885

* All changes and corrections should be notified to the Secretary.

† Members who have contributed papers to the Society's Journal.

‡ Applications for membership should contain the Nationality, Profession, and Address of Applicants, and be forwarded "To the Honorary Secretary, China Branch of the Royal Asiatic Society, Shanghai." Proprietors of subscription for membership (also *per annum* at Shanghai as well as abroad, entitling the payee to the receipt of a complete annual set of the Journal for the year in which payment is made) should be addressed to "The Honorary Treasurer, China Branch of the Royal Asiatic Society."

§ Life member.

ARTICLE V.

WHAT IS FILIAL PIETY?*

THE PRESIDENT (MR. GILES):—Ladies and Gentlemen,—We have met here to-night to discuss a most interesting question,—Is Filial Piety, as taught and practised in China, productive of good or evil?

To secure a full elucidation of this, the Council of the Society sent out a month ago 45 papers inviting communications from residents in various parts of China; and in response to their appeal 17 answers have been received, 11 on what for convenience sake I will call the affirmative, *i.e.*, that Filial Piety is productive of good, and 6 on the negative side.

The subject was originally suggested by Mr. F. H. Balfour, who is unfortunately not able to be present; and I will therefore ask Mr. R. D. Starkey to begin by reading Mr. Balfour's contribution.

F. H. BALFOUR, Esq.—I am prepared to support the thesis that filial piety, as taught and practised in China, is productive of evil rather than of good. And this on two counts:—

First, it is one-sided; it destroys the proper balance of the relations between parent and child. All the duty is on the side of the child: all the power is on the side of the parent. The ethical works of China teem with admonitions to children how to fulfil their obligations to their parents, but I have never yet met with one which touches upon the duty that parents owe to their children. A son is the absolute slave of his father. If a son, whether by accident or in a fit of lunacy, causes the death of his parent, he is sentenced to death by being sliced piecemeal, however filial he may have always shown himself: whereas an old woman who some months ago buried her own son alive in cold blood for a trivial offence, escaped scotfree.

* Read before the Society on Thursday, 15th October, 1885.

Secondly, it is exaggerated to the point of grotesqueness. I will take two historical examples which are too apt to be omitted, although I have made use of them before. The first is the Emperor Shun, the circumstances of whose childhood were not pleasant. He was cursed with an unnatural father, and a stepmother of almost indescribable malignity, who were constantly compassing his death. On one occasion the amiable pair burnt his house about his ears; on another, they threw him down a well. Shun escaped both times, and then went about roaring and weeping to Compassionate Heaven:—not because of his parents' cruelty, but because their conduct could only have resulted from his own vileness; so virtuous a person shrinking from imputing any blame to those who had given him life. Then there was Lao Lai-tzū, an old philosopher who at the age of 70 used to dress himself up in a baby's parti-coloured frock, and dance around and roll about the floor, shaking a rattle or beating a little drum, simply to amuse his doting parents, who are said to have cackled with delight as their venerable offspring jerked himself about and frolicked for their entertainment. Are not both types degrading? A doctrine pushed to such extremes becomes an outrage, a mischief, and a folly. A man is reduced to the level of a serf, and has no independence while his father lives. He is taught by the proverbial philosophy of his country to regard both parents as living Buddhas, while the parent, however ignorant and unworthy he may be, is endowed with the authority of an absolute and irresponsible despot over the life he has been the accidental means of giving.

G. M. H. PLAYFAIR, Esq.—To reply exhaustively to this query a thorough knowledge of Chinese home life, a possibility of estimating by personal observation the practical working of the theory, would seem to be essential. But not one European in a thousand has ever been admitted to the privacy of a Chinese home, and consequently this source of information is denied us.

It still remains possible to test the theory by instances of its practical working in public life which may be gathered from the pages of the "Peking Gazette" and the native journals of Shanghai and Hongkong, or which may be the fruits of our own experience

in such limited intercourse as we have with the officials and people of this Empire.

The question, as far as it can be dealt with under such restrictions, deserves, I think, a favourable reply. The teaching and practice of Filial Piety is distinctly of advantage to the Chinese race. It gives them their cohesion, which could scarcely be otherwise secured to them owing to their lack of homogeneity and national spirit. It finds an embodiment in the patriarchal system, which is the backbone of their government, and makes Emperor and Magistrate each a paterfamilias in the orbit, large or small, along which he moves. If the Chinese are the most easily governed people in the world, it is because they extend paternal rights and duties to their rulers.

As regards individuals, it is often the call of Filial Piety which procures for the aged and worn-out official leave to retire from arduous duties and spend the residue of his days in attendance on yet more aged parents. And it is in the name of Filial Piety that the lunatic, who in a fit of dementia lays hands of violence on a parent, suffers a cruel and lingering death for an act which no civilised nation now deems deserving of the extreme penalty of the law.

Generally, then, the practice of Filial Piety is beneficial to the masses, but the advantage accruing to the individual is not unalloyed.

CLEMENT F. R. ALLEN, Esq.—“*Corruptio Optimi Pessima*,”
The better the thing, the worse the corrupt form of it. I yield to no man in my regard for filial piety in the abstract, but the exaggerated and disturbed view taken of this virtue by the Chinese has changed its good into evil, and has made it a mischievous sham. We foreigners see very little of the influence of the Chinese principles of filial piety on private life, but the effect which the Chinese view of this virtue has on the laws and Government of the Empire is perpetually brought to our notice, and I do not hesitate to say that I consider it productive of almost unmixed evil. The great principle of filial piety is allowed to override justice, mercy, the exigencies of the Government, and common sense. Take the laws. A father may murder his son and escape

any punishment beyond a fine, while the son who kills his father by the merest accident, or being a raving maniac, is put to death with tortures. Within the last few months the following case was mentioned in the "Peking Gazette," a wretched woman in trying to save herself from outrage at the hands of her father in law, killed him. She was condemned to the *ling-chih*. Nor is the effect of filial piety on the Government injurious. I allude especially to the rules regarding the mourning for parents, though in this as in other matters in China the form is everything, the reality of the sentiment nothing. Tsai-ugo suggests to Confucius that one year's mourning is sufficient. The master retorts that it may be enough for you, but *the superior man* will not be content with less than his three years' mourning. Every Chinese official, therefore, to vindicate his right to the title of "superior man" must go into mourning for this period. It is no excuse for him to say that he has not seen his father for twenty years, or that the poor old gentleman has been for some time out of his mind, so that his death is only a happy release, the son must pretend a grief that he does not feel, and be so stricken with woe as to be unfit for work. Nothing would shock a Chinese more than our idea that it is wrong to let private grief interfere with public duty. I have known of a case in which a native of Peking was appointed to a post in Yunnan. He borrowed money for his expenses, but when he had gone the greater part of his journey the news of his mother's death overtook him. The result was that the man was bankrupt and the state lost the services of a competent officer. I think that the Chinese themselves must have an uneasy feeling that there is a certain amount of humbug in the law about three years' mourning, as occasional exceptions to it are permitted. High officials are sometimes ordered by Imperial decree to mourn for 100 days only, when the Government especially requires their services. The law that a son may not hold a higher office in any province than his father may lead at times to injustice and inconvenience, and has but slight compensating advantages, but instances of its being put in force are necessarily rare.

I do not deny the beauty of the theory that filial piety is the highest virtue, and that its principles should pervade the Empire, so that as children obey and love their parents, the people should

obey and love their rulers. Unfortunately, theory and practice will not always coincide. In this case the beauty of the theory has blinded the eyes of the Chinese to its failures in practice, and filial piety as taught by them has become perhaps the greatest obstacle to their civilization and good Government.

REV. DR. GULICK.—The words "Filial Piety" in our question may be understood in two senses—either in the broad sense in which they are used among Christian Nations, as embracing all proper submission to, and reverence of parents; or they may be restricted to cover only the Filial Worship of Ancestors as taught and practised by the Chinese. There is nothing in the structure of the question itself to determine in which sense they are here used; and as the Chinese teach and practise much of Filial Piety which is most admirable, even from a Christian point of view, we will take it for granted that we are expected to construe them in their broader sense, and include under them, not only the very objectionable Ancestral Worship, but all the true and beautiful, teachings and practice regarding filial obedience and reverence.

Again, taken in one of its true grammatical senses, the question before us this evening might mean to ask whether Filial Piety as taught and practised in China is productive of good only, or of evil only; but as it is not to be supposed that such a meaning was intended, we dismiss it without further consideration.

We therefore understand that we are asked, "Is the submission to and reverence of parents, as taught and practised in China, productive of more good than evil?" And we have no difficulty in replying, that it is productive of much more good than evil.

This is not a denial that there is much evil connected with Filial Piety as practised in China. But, with all its evils, negative and positive, and full as it is of hypocrisy, fear, and superstition, it is a great blessing to China. The development of Ancestral Worship we learn from Chinese historians to be of comparatively recent origin (see Dr. Edkins in *Chinese Recorder* for August 1885), but even with this superstitious addition, which is in so many ways objectionable, we are ready still to admit that

the teaching and practice of Filial Piety is productive of good rather than evil, just as we admit that their other religious beliefs and practices, many of which are so senseless and bad, nevertheless result in more good than evil, since even a false worship is better for a people than no worship at all.

Filial Piety is one of the most fundamental and stable of the virtues of the Chinese people. It is undoubtedly one of the most important causes of their prolonged cohesion and prosperity; and it is to be hoped that the coming of Western thought, and the Christian religion, while they may modify, will only purify and strengthen this primary virtue, rather than destroy, or even weaken it.

H. J. ALLEN, Esq.—Filial Piety as taught and practised in China is on the whole productive of evil, as may be shown by the following arguments: 1.—The Chinese base their disinclination to gain a living, or improve their knowledge, by emigrating to or visiting foreign countries, on the saying of Confucius that when parents are living, children ought not to travel far from them; yet emigration would afford great relief to the overpopulated state of the country. 2.—The anxiety to have children, and especially sons, to perform sacrificial rites at the ancestral tombs, as Filial Piety prescribes, is in the case of the poor a terrible evil, as there is no likelihood of their being able to support large families, and infanticide is the almost inevitable consequence. 3.—It is considered a praiseworthy act for daughters, who become orphans, and have no visible means of support, to commit suicide, marks of Imperial approbation being requested for such persons. 4.—Monumental tablets are also erected to the memory of daughters who cut pieces of flesh from their arms or thighs to mix with the medicine of a sick parent, yet this act, inconsistent as it is with the teaching of the Filial Piety Classic, which says that the first duty is to preserve from all injury the body received from one's parents, is, although neither more nor less than cannibalism, called a filial act. 5.—A man is not considered filial who saves money for his wife and children while his parents are neglected, but this principle is carried to such an extreme that he is even obliged to divorce his fondly-loved wife if she is not liked by

his parents. 6.—The time of mourning for parents, 27 months, during which officials must give up their posts and retire to their homes, is a period of enforced idleness, which, with the changes of Government necessarily entailed, must be a real calamity to the individual, and probably to the State as well. 7.—The tedious funeral rites can hardly be practised without hypocrisy. How is it possible to carry out Confucius' teaching "to serve parents when dead as if they were alive"? 8.—Again, it is rank idolatry "to place the father on an equality with Heaven" as Confucius directs. 9.—Filial Piety is so associated with the Chinese form of Government that a disloyal man is said to be wanting in this duty, yet it is made the excuse for oppressing the people, insufficient stress being laid on the duties of officials to the masses, and it is thus indirectly the cause of rebellion. 10.—Ministers of State are told in the Filial Piety Classic that it is only when their dress, language, and conduct are in conformity with the laws and usages of the ancient Kings that their words will be unexceptionable and their conduct irreproachable, and we can hardly produce a fitter climax for the superstitious ultra-conservatism of the Chinese.

E. H. PARKER, Esq.—In my humble opinion Filial Piety, as taught and practised in China, is productive of good. If it were but practised as fully as it is taught, the good would, I venture to think, be an unmixed one. It appears to me that the sentiment of Filial Piety is the only strong emotion in the Chinese mind which, from the habit and training of centuries, has the same receptivity for this notion that the Western mind has for those various forms of spiritual emotion generically known as "Religion." The word *Hiao* (孝), which is usually translated "Filial Piety," appears to me to include, under many circumstances, the ideas of loyalty, patriotism, friendship, and family affection: if it has a defect, it is that the abstract idea of "truth" is absent, or, at any rate, takes but a secondary place. On the other hand, the cult of *Hiao* carries with it none of that militant spirit which always seems to have accompanied the cult of religion. The history of China is the best proof of what *Hiao* has done to hold together in sympathy a quarter of the human race.

H. A. GILES, Esq.—The inculcation of Filial Piety is in all countries, from a moral point of view, fundamentally wrong, being based upon a fraudulent transfer of the obligations involved. To provide suitable food, clothing, and education has been definitively classed as the bounden duty of the parent: to enjoy the benefits of these, as the unqualified right of the child;—and of course nothing can be owing from those who merely receive what is their due. It has been argued that children should be grateful for life, for mere existence,—to some, such a doubtful boon, and moreover conferred arbitrarily, without the consent of the recipients. The Chinese have never been foolish enough for this; but they are very backward in acknowledging the true relation in which all parents stand to their children. Such acknowledgment would gravely interfere with the working of the patriarchal system which prevails in China.

With the Chinese, Filial Piety is neither cultivated nor valued for its own sake, but as an instrument of good government. The Chinese teach that we should be grateful to our parents for all they did for us in babyhood and youth. We were hungry, and they fed us; we were cold, and they clothed us, when we could not have done these things for ourselves. When we are sick, they grieve; when we come to years of discretion, they find us wives and start us in life. And to fully impress upon youth the fact that all the obligations are upon the side of the child, a *canon of Filial Piety*, a patchwork of wise saws and modern instances, has been placed among the 13 Sacred Books of China. All this that the empire may be easily governed.

Among the numerous drawbacks incidental to the practice of Filial Piety in China, the following may be enumerated:—

Many Chinese refuse to undergo necessary surgical operations, because Confucius said that the Alpha of Filial Piety was to preserve our bodies intact, as we received them from our parents at birth.

Children are compelled by law to mourn, nominally 3 years, actually no less than 27 months, for the death of either parent; and during such time an official has to go into enforced retirement from office, thus imperilling his whole career,—to say nothing of the onus of ancestral worship, and the time and money wasted thereon.

A son is morally bound to carry on the trade of his father, no matter how unfitted he may be for it, or how fitted for some other employment. And such sacrifices are of frequent occurrence. If he kills the murderer of a parent on the spot, he is held guiltless. For striking a parent he is liable to death by decapitation, while criminals under ordinary sentence of death may obtain a pardon if they can prove that an aged or infirm parent is dependent upon them for support.

A system which includes such useless and unpractical doctrines as these can only be productive of evil.

THE VEN. ARCHDEACON E. MOULE.—An objection might be considered in limine, namely: that the Chinese do not as a rule practise what they teach with reference to Filial Piety; and the conclusions to which we might otherwise arrive as to the beneficial or injurious effects of the teaching and practice would have to be seriously modified were the objection allowed. I touch on it very briefly below; but space will not allow of my being detained by it for any time. The semi-canonical *Hsiao-ching* (孝經), which Dr. Williams ascribes to Tsêng-tzū, a disciple of Confucius (B.C. 475), and which Mr. Wylie describes perhaps more correctly as a book whose date and authorship Chinese scholars cannot agree about,—this, with the numerous illustrated stories of Filial Piety, may be taken as authoritative expositions of Chinese teaching on the subject.

Now considering (1) the *injurious* effects of such teaching, this authoritative treatise teaches that parents and brothers are more important than the son of Heaven himself. Such teaching may lead to the narrow and selfish conclusion that the peace, order, and prosperity of an individual family are more important than the peace, order, and prosperity of the empire. The objection, however, is probably hypercritical; and as the whole system of Chinese Government and civil order is on the family model—the Emperor being son of Heaven, and father of the people, and the Chih-hsien, *e.g.*, being styled “fu-mu,” *i.e.* “father and mother,”—it is justly held that Filial Piety must begin at home; and if it fails in this root and fountain head, it will fail everywhere. But

the Classic of Filial Piety teaches further that the ancient worthies showed their permanent virtue in worshipping and sacrificing to dead parents and ancestors as "on an equality with Heaven," "with Shang-ti" (配天配上帝). Not to speak here of the confusion which such teaching must create in Chinese theistic minds (and such I believe to exist), it is plain that this doctrine is sufficient *as it stands* to justify the Christian charge against ancestral worship (and this is but the efflorescence of Filial Piety) that it is idolatrous. This teaching is echoed in the Sacred Edict, where, amidst ridicule of Buddhist and Taoist worship of idols, the people are exhorted to go home and worship the two living deities in their homes—father and mother. Believing as I do that Ancestral Worship embodies in itself a "pious and ennobling sentiment," and feeling strongly that it is an observance which Christian teachers cannot afford rudely to dethrone, but should rather strive to rehabilitate, yet I cannot admit that an American's lifting of the hat to Washington's picture, or the Queen's visits to Frogmore, are idolatrous, if Chinese Ancestral Worship is so condemned. The great George and the good Albert are not worshipped "as equal to Heaven." The true defence lies here, I apprehend, that Chinese practice is different from Chinese teaching; and that in very numerous instances nothing like divine worship is offered. Filial Piety, however, is terribly distorted in some cases, *e.g.* in the power of life and death supposed to reside in parent's hands over their children; and in the wicked cruelty of Chinese law under the guise of high morality, when an accidental mortal injury to parents, or one brought by a lunatic's unconscious hand, is visited with death. The popular stories of Ancient Filial Piety also are for the most part so grotesque or so impossible as to act as deterrents rather than as stimulants to the virtue.

(2) Yet surely the *beneficial* effects of the general teaching on this subject considerably outweigh the disadvantages. It is a vast gain to be able to command the absolute consensus of a nation, and that too in every province, city, and hamlet, in affirmation of a *virtue*. And this undoubted consensus of opinion points unmistakably to a widespread prevalence of practice. My own experience is that, with numerous and bad exceptions, the rule is in Chinese family life, for the wishes and commands and comfort

of parents and elders to be carefully regarded. What would the people be without this, their distinguishing and boasted virtue? Surely immeasurably the worse. I believe that to the inculcation and practice of this, which is emphatically called in Holy Scripture "the first commandment with promise," are to be ascribed in a measure the solidity and long life of the Chinese people, notwithstanding their frequent dynastic changes, and often prophesied disintegration and decay.

REV. DR. W. A. P. MARTIN.—To the question "What is Filial Piety?" Confucius replied: *San-nien wu hai yü fu-chih tao k'o mei hsiao i* (三年無改於父之道可謂孝矣), "If for three years you make no change in your father's ways you may be considered filial." This definition is a satire on the spirit of the time,—"if you can refrain from changing the institutions of your father until the period of mourning is ended, you are better than your neighbours." Confucius lived in an age when old traditions were being abandoned, when the bonds of social order were relaxed; and he felt that he could save society in no other way than by imposing a check on the spirit of change. In Filial Piety he found the needed prophylactic. That he should have hit on that expedient is somewhat remarkable, as he never knew the care of a father; and when grown to manhood was unacquainted with the place of his father's burial.

His mother, however, must have cherished in him the tender sentiment; and to her and to the anarchy of the times was due the choice of the principle which he laid at the root of his political and moral system. In Buddhism there is no place for Filial Piety; but the dread of change is a sentiment common to both systems. To the Buddhist, change is hell, and exemption from it, heaven. To the Confucianist, change is vice, and conservatism the first of virtues. Confucius was a reformer but not an innovator. Nothing can exceed the symmetry of the system which he builds on this cardinal virtue. Extending from parents to remoter ancestors, it binds the present to the past; and ramifying in every direction, it brings the whole of human conduct within the sphere of its sway. So well did he and his disciples recommend

it that every dynasty has adopted it as the best guarantee for social and political stability.

While Rome had in her legendary history *one* Pius Æneas, and among her emperors *one* Antoninus Pius, in China the emperors are nearly all *pious*, at least in their posthumous titles; and the present dynasty professes to govern by Filial Piety, *i-hsiao chih t'ien-hsia* (以孝治天下).

Like all that is best in religion and morals, Filial Piety easily degenerates into cant and hypocrisy. If it offers a barrier to revolution, it also opposes changes for the better. It is easy to ridicule the absurdity of the examples by which it is taught and to expose the extravagance of some of its manifestations, yet I cannot resist the conviction that Christian nations have much to learn from the manner in which the Chinese observe the "first commandment with promise."

C. ALABASTER, Esq.—The best summary left of the present teaching on the subject of Filial Piety is that given on what is generally spoken of as the Sacred Edict, where it is laid down that the possessor of this virtue will be careful as to his personal conduct, loyal to his lord, devoted to his country, trusty towards his friends, and brave when called to buckle on his armour. And if that teaching be accepted and carried out, there is little difficulty in answering the question. Certainly, as so taught and practised Filial Piety is productive of good.

But where, and in many cases it is so, the measuring of Filial Piety is held to be a slavish reverence for one's great grandfathers, and the practice is confined to refusal to depart from their ways and a strict conformity to the ritual laid down whenever one of your eldest dies, the teaching and practice bring the present generation into conflict with the spirit of the time, and must so far be held to be injurious.

THE REV. JOHN MACINTYRE.—A distinction must be drawn between authorised or "Classic" teaching in regard to Filial Piety, and the teaching of commentators and others since the

Classic period. It is outside the Classics we find that diseased conception of Filial Piety which is so nauseous to westerns. As in the "Twenty-four examples of Filial Piety," where we find a man proposing to bury his infant son alive because "old grannie" (as is a very natural thing) shares her own poor morsel too generously with the child; or a nursing mother pinches her child's supply (two of them are shown in the picture) to give the breast to her toothless mother-in-law; or a man divorces his wife because, annoyed doubtless at his neglect of her and his absurd devotion to two wooden effigies of his parents, she pricked the finger of one of them with a needle (and drew blood! the effigy also shedding tears on the return of the son!); or a distinguished man of 70 winters plays the baby and skips and trips, and rolls on the floor, and cries, all to make his parents forget that age is upon them and dissolution near; or a famous "Han-lin" insists (without occasion) on cleansing the night-vessel with his own hands as a daily service to his mother, to show that nothing is common or unclean in such a cause. Nearly one-half of the twenty-four examples are such as we recoil from, and I should suppose the big half of Chinese stories on the subject are beneath our contempt. Yet I have not read nobler stories anywhere than I have read in China; and I do not think there is any book in the world known to us westerns in which Filial Piety is taught more feelingly or with greater beauty of language than it is in Mencius. As a fact, we must fall back upon the "Classics" to gauge aright the teaching and the practice of all the subsequent centuries: premising that the "namby-pambyism" which has disfigured this virtue, and which begins to appear as early as the Han Dynasty, and may even be seen in the "Book of Rites," and once or so in the "Analects," is no more of the essence of Classic teaching than are the extravagancies of the Christian Fathers like Christianity. Nowhere does Filial Piety occupy such a place as in China. Not only does family life hang upon it: it is largely the pivot upon which turns the government of the Empire. Nay more, it is the germ and the sum of all virtue, "the root of all benevolent action." In the Confucian idea Filial Piety is simply a State matter. This well taught the State is set on everlasting foundations. This especially where it is put with its cognate virtue, as thus: "there are few who being filial and fraternal

are fond of offending against their superiors. There have been none who not liking to offend against them have been fond of stirring up confusion." (Legge, An. I. 2.) This seems to me the secret of the interest felt in this virtue all through the history of China. Hence the use made of Ancestral Worship in connexion with Filial Piety. Confucius—the arch-statesman—transferred the crown of Filial Piety from family service to services of wine and meats and prostrations before the ancestors, to guard against the chance of manumission from the parental yoke on the parents' decease. To be sure he found himself standing there on Classic ground; but it was he who rivetted the fetters, and, himself believing only in the visible and in hard facts, made obedience a thing of the unseen world, a thing of the eternities, so that a son was ever a son, even amongst the spirits. It is here I think where Filial Piety tends to evil. Universal teaching makes it throw its greatest efforts, its noblest services, into a region which is a mere "shadow-land" to the average Chinaman, the existence of which is openly denied by the educated; and ends by making the whole nation serve their parents in the most commonplace spirit of selfishness, or, where they are not confessed hypocrites, under the debasing motives of an ignorant superstition. Besides this it robs them of all individuality, welds them helplessly to the past, and is doubtless the cause *par excellence* of the "inertia" which is the curse of the Empire. Another evil stands confessed, it is the tendency of this virtue so taught and practised to override all others. Even in the hands of Confucius it is not properly safeguarded.

This is the dark side. But there is a bright one. As compared with Western and so-called Christian nations, China easily bears the palm. The "old folks" are more than with us the first consideration and the last. More than this, their theory and practice alike show better for the mother of the family than ours. A widow can be the "head of the house" in China and (the theoretical teaching of the Three Obediences to the contrary) can make it impossible for her sons to break up the family till she is removed by death. Poor Western mothers! how they go to the wall to give place to a male species, if it be only a nephew. And a widow in China! she is one of the family for ever, and if she have a son will rule him after the estate is divided. We! we are

ashamed to follow our parents' counsels, and when we get up in the world it would help not; our first step will be to cut the family connexion.

RT. REV. BISHOP MOULE.—A hard question, involving answers to three: 1, How is Filial Piety taught in China? 2, How is it practised? 3, What are its products?

Answer 1.—Filial Piety is taught (*a*) first and foremost by the Confucian Scriptures, in which it is a leading topic. According to them, every man's first duty is to his parents, at whose service he ought always to place his means, energy, family, and life—reverently and cheerfully, *i-li sé nan* (以禮色難). His model should always be his father's example, not to be violently departed from even when vicious. Yet he should admonish an erring parent, provided that he does it deferentially and with self-sacrifice. As he must minister to his parents alive, so when they die he must bury them with reverence and sacrifice to their *manes*. This teaching is supplemented (*b*) by its echo in various *moral tracts*, e.g. the *Erh-shih-ssü* (二十四), with its exaggerations and caricatures of virtue, the Sacred Edict of K'ang-hsi, Yung-ch'êng, and the interpreters, and sundry handbills often posted in the streets, headed (one of them) *Wan-ngo yin wei shou pai-shan hsiao wei hsien* (萬惡淫爲首百善孝爲先). It is followed up—or thwarted—(*c*) by *family education*, which, practically, for a majority of the boys, consists in a capricious alternation, heedless indulgence, and equally senseless severity, succeeded as they grow up, in very many cases, by mutual indifference, if not mutual hostility. All is in some sort enforced (*d*) by the *authorities*, by a system of *rewards and punishments*; the former limited chiefly to posthumous fame, the latter, very real and including capital punishment in extreme cases.

Answer 2.—How Filial Piety is practised in China is a question that requires for its answer a more intimate knowledge of family life than, perhaps, any of us has reached. I have seen, in a family of some refinement, and in another of a rougher type, what looked to me like a real and due mutual regard: old-fashioned deference on the part of the sons, and in the father

something much more amiable and natural than the authentic bearing of the Master towards poor *hsien-po* (先伯) his son. And I have seen—*per contra*—austere dominations exacting cheerless submission; violent cruelty, sometimes exerted by the parent, sometimes by the son; and several other variations of a too monotonous absence of any real *storge*. The Master's *Chi-chih i-li* (祭之以禮), "Be obsequious in sacrificing to them," too often overrides his *shih-chih i-li* (事之以禮), "Be punctual in seeing them;" just as, in other and greater systems, the specially religious element will sometimes override the moral. I have heard of a son who grudged his parent the "savoury meat" he craved on his death-bed, as a futile expense, yet proceeded to beggar himself, when the season arrived for the funeral feast, in providing a costly banquet. The strength of parental authority is often oddly illustrated. A catechumen in my neighbourhood, a shopman thirty-four years of age, is hampered in his efforts to become a Christian by the peremptory order of his mother that, as long as he is unemployed through bad trade, he shall help the women of the family in their trade of making tinsel money ("joss paper"). One obvious perversion of filial duty is the absolute command over, and property in, the person of a son's wife, claimed and held by nearly every Chinese mother.

Answer, 3.—The outcome on the whole is good *me juxta*. Perversion and exaggeration are easy and obvious. If it is fair to adopt the words of the great Epicurean in a modified sense, one may say, *Sæpius ipsa religio peperit scelerosa atque impia facta*. But I agree with the moralists of the last century, who held that China owed her national longevity very much to her national Filial Piety. The distortions of doctrine as well as practice are human, the principle is from Heaven, and not unacknowledged.

F. E. TAYLOR, Esq.—The remarks I venture to offer are the result of personal inquiry, which has persuaded me that Filial Piety as practised by the Chinese—although entailing certain inconveniences—is on the whole productive of good.

First, as regards the State, it is conducive to law and order; for, next to the individual, the family is the social unit, and when

families are well disciplined we find orderly communities and (as is eminently the case in China) a law-abiding people.

Secondly, as regards the individual. From the way this system binds a whole family together, it makes the members mutually watchful of each other, lest the indiscretion of one should involve the rest in disgrace. It prevents waste and extravagance through the vigilance with which common property is guarded. It has a strong tendency to reduce pauperism through the mutual helpfulness it inculcates. It conduces to morality amongst the young in consequence of the early marriages it favours, and renders wives virtuous, since the importance of legitimate offspring makes husbands jealous. It makes every man doubly anxious to distinguish himself, because the prize he has in view is twofold: he not only benefits himself and his family, but also gains the appreciation of the dead, who are frequently ennobled as a reward for the eminence of their descendants.

As to the inconveniences caused by this system, they will be found to be more apparent than real. The enforced retirement of an official during the period of mourning affects only a very small proportion of the population; and is, as was lately seen in the case of Li Chung-t'ang, not so severe in practice as it appears on paper. In fact, it may fairly be said that, where an important official is concerned, his temporary retirement is not allowed to seriously interfere with his utility to the State; and, in the case of a man of inferior rank, it gives a chance of employment to one of the many expectants. The heavy expenses incurred for funeral ceremonies cannot fairly be charged to this system. In the present day they are the result of a weak vanity which aims at making an appearance in the eyes of gaping neighbours. In England, where Filial Piety is at a discount, families in the lower classes cheerfully incur heavy debt for the sake of making an imposing show over a funeral—just as is the case in China. And, whilst admitting that the worship of ancestors is a relic of paganism, I submit that funeral rites in the West—such as the burial service and the placing of flowers on the coffin and tomb—are not far removed from Chinese observances, and are equally deserving of ridicule as having their origin in a precisely similar superstition.

It may be urged that the unlimited power given to a father over his son, even to the extent of life and death, is a gross injustice and a crying evil. But it is submitted that since a son's life is so valuable for the purpose of future worship at the paternal tomb, no thrifty Chinese father would be so extravagant as to waste his son's life; unless the young man were incurably vicious and irreclaimable, and bringing disgrace on his family; in which case the father who removes such a public pest deserves (and, as I myself can witness to, gains) the respectful admiration and gratitude of the community. I have in Peking been introduced to a most respectable and agreeable old gentleman who had delivered his neighbours from the vagaries of a too-erring son. He was regarded with respect not unmingled with awe. An evil which destroys a greater ill often becomes a blessing.

It has been argued that the system is utterly selfish, and drowns paternal affection: that a father simply rears his son with a view of being supported in old age and worshipped after death. This seems a rather hard measure, for the Chinese are notoriously fond of children and indulgent to them. And supposing it is selfish! What good action do we any of us perform unselfishly? Even the holiest and most self-denying Christian looks for his reward—his master has taught him to. Complete self-abnegation with no expectation or hope of ulterior benefit, whether in this world or the next, is utterly opposed to human nature, and in fact does not exist. When I see a Chinese father bringing up his son tenderly and carefully, and educating him with a view to his gaining honour for himself and his family, I am witnessing an exhibition of paternal responsibility fulfilled in a way that is excelled in no other country—even admitting that the father expects his son to support him in his decadence and worship him after his decease.

Finally, it must be remembered that men able to express an authoritative opinion have traced the continued cohesion and solidity of this vast empire *solely* to the system we are discussing, and it would therefore seem a work of supererogation to criticise a "religion" (using the word in its classical sense) the disappearance of which would mean the disruption of China.

THE REV. ALFRED J. DAMFORD.—“We in administering the Government uphold Filial Piety as the first of all the virtues,” said H. I. M. in the decree recently published relating to the Dai-In-Kun, and in so saying H. I. M. was in full accord with the laws, traditions and customs of his empire.

Nothing is lacking in legal penalty or in “*olo custom*” to compel a reverential demeanour in young China in relation to parents, disrespect to whom or injury, even accidental, being visited with severe punishment. The last volume of the *Peking Gazette* that has been published contained a notice of the horrors of the *ling-ch'ih* or lingering death penalty being inflicted on a poor lunatic who had killed a grandmother, the said grandmother having been previously warned of the dangerous nature of her grandson's lunacy and repeatedly urged to place him in safe keeping. On the other hand, the most outrageous barbarities and wilful cruelties are condoned when the elder generation is dealing with the younger. Soon after I arrived in China, about four years ago, I was horrified by reading of a mother's burying a child alive without incurring a word of rebuke; and in a number of the *Huapao* not long since, there was, I believe, a picture of a similar tragedy. The act was performed without haste or secrecy, in the presence of a large crowd sympathising—not with him who was to officiate as corpse, but—with her who was officiating as chief mourner. Laws that invest parents with such practically irresponsible power, and contain no hint of such injunctions as, “And ye fathers, provoke not your children to wrath,” will result in Filial Piety, but it will be a piety in which love has little opportunity of asserting its sovereignty, and in which the reverence, not being associated with love, will be a hollow sham punctiliously observed for reasons that may seem sufficient to the Celestial rather than commendable to us.

But it is boldly asserted by those who know better than I do that Filial Piety in China consists little in attentive service to the living, being chiefly exhibited in the form of worship at the tombs of the dead. Dr. YATES, who speaks with the authority of long residence among the Chinese, says, “Of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents, and pertinacious in having their own way from the time they are able to make known their wants. The

filial duties of a Chinese son are performed after the death of his parents. A son is said to be filial if he is faithful in doing all that custom requires for his deceased ancestors." This is doubtless a rough judgment, in both senses of the word, and is opposed to the impression left on the mind after studying "*The Twenty-four Examples*," but it is not without confirmation. The writer of a Chinese tract against Christian missionaries may be quoted as an unintentional witness. He says, "Further, these would-be exhorters of the world are themselves deficient in Filial Piety, forgetting their parents as soon as dead"—a statement not necessarily true, but involving the writer's admission that there is no omission of filial service to living parents,—“putting them off with deal coffins only an inch thick, and never so much as once sacrificing to their manes or burning the smallest trifle of gilt paper for their support in the future world.” From this vigorous indictment we may see that the Chinese apologist's view of Filial Piety makes it consist in thick coffins, sacrifices, and gilt paper—“support in the future world”; there is not a word about the Filial Piety of which this world affords opportunities. And even “the Master,” in substantiating his exclamation, “How greatly filial was Shun!” though he refers generally to his dignity and virtue, specifies but one act: “He offered his sacrifices in his ancestral temple.” We will hope that this is not an exhaustive account of the Filial Piety of the evidently worthy, if doubtfully historical, Shun; but when we have said, “He offers his ancestral worship,” I fear we have exhausted the grounds on which many can claim to be “greatly filial.”

If, then, it be a fact that the Filial Piety of the Chinese is mostly postponed till after the parent's death (and notwithstanding an occasional cutting off of filial flesh to make medicinal broth for moribund parents, the evidence that it is so seems to me to be conclusive), it is a fact calling for explanation. And the explanation is not far to seek. The claims of the living parent are by no means to be neglected, but there is a limit to them when made by the parent himself in the flesh, and some limit also to the powers whereby they can be enforced. But when parents have joined the majority the matter craves more serious attention. There is need to brush up one's Filial Piety when they are promoted to friendship. And it is done. This is the Filial Piety

of China as expressed in ancestor worship—a son's precaution against a father's demoniac outrage! What would a child, brought up in an English home, think when told that, should a Chinaman fall sick, the first thing to be done is to present offerings at the ancestral tablets, it being taken for granted that the sickness is the work of some dissatisfied father or grandfather? Yet, misled by a phrase, good folks at home hold up the Filial Piety of the Chinese for imitation. Such Filial Piety is exemplified too abundantly in all the backslums of our large cities, but it is not held up for admiration there. It is seen where children crouch and tremble before the home-return of fathers, heavy-booted and maddened with drink, able and not unwilling to thrash, kick and even murder them, but woe be to England when the forebodings and pleadings of such children furnish the examples of our Filial Piety. When we take away the foreign flavour, and look at this Filial Piety, as taught and practised by the Chinese, in its English dress, we have no difficulty in saying that it is productive of evil.

I have approached the subject by looking first at the laws and customs, and then at the results that might be expected to follow, and have concluded that laws which environ parents with protection in the exercise of the most savage passion, and that invest them with such irresponsible power, may be expected to destroy home affection and all its gracious results; while teaching that makes it possible for a child to conceive his dead parents as vicious demons is beyond advocacy. The conclusion is the same if we look at the matter in the reverse order. Filial Piety is the great cause of which the Chinaman of to-day is the great effect. I am not unmindful of what is said in the *Mahabharata*:

“An evil-minded man is quick to see

His neighbours faults though small as mustard seed:

But when he turns his eyes towards his own,

Though large as vilva-fruit, he none descries.”

It is with no evil mind that I would judge the Chinese, nor with blindness to our own faults: the good temper and patience of the poor may well challenge our admiration, they are among the sweet uses of the adversity of the mandarin's squeeze and oppression. But even for these long suffering ones our admiration is not unqualified, while when we look at the conceit and ignor-

ance of the gentry and literati, we almost excuse the mild pharisaism of the verse: "I thank the goodness and the grace" The cause must be bad of so bad an effect.

But if this be an evil, it is a great evil. For Filial Piety is not a theory or speculation of the study, it is a power dominating the life and conduct of the nation, making its effect felt from the centre of every family to the circumference of the whole empire. Marriages are consummated earlier than would be the case but for the feverish anxiety to ensure the perpetuation of the worship at the tombs. Criminals, if elder sons, are acquitted or visited with lighter sentences than justice demands, that their duties at the grave may not be interfered with. The Emperor has publicly affirmed "We are benevolent even beyond the law" in releasing the Dai-In-Kun "to satisfy the filial longings" of the Korean king. And not only must the course of the law be bent to the requirements of Filial Piety, the succession to the dragon throne and the direction of the imperial policy must yield also. The statesmen of China may acknowledge the truth of the words: "Woe to thee, O land, when thy king is a child," but, since Filial Piety must find its expression in ancestral worship, no one of them dare question the necessity of each emperor being the junior of his predecessor, at however tender an age that predecessor may have died. In some critical condition of affairs, there may be but one man able to steer the ship of State in safety, but should his father or mother die just at that juncture, he must relinquish all into the hands of less competent statesmen, lest his deceased parent not only visit him with displeasure but bring calamity on the empire, attention to the affairs of which had been the occasion of the unfilial neglect. Therefore, until corrected in my facts, for which others are responsible, I must believe that Filial Piety as taught and practised in China is productive of evil, and that on no small scale.

THEO. SAMPSON, Esq.—As an element in moral education, Filial Piety as taught and practised in China is, in my opinion, productive of unmixed good to those who practise it. The ob-

servance of some of the rules required by Filial Piety, such as the compulsory retirement from office on the death of a parent, is occasionally attended with inconvenience, which, however, cannot be called an evil.

As to the recipients of the reverence inculcated by the doctrines of Filial Piety, I have never observed on the part of a father any disposition to take undue advantage of his position; but it frequently happens that, basing their claims on the requirements of Filial Piety, mothers are unreasonably exacting towards their sons, and mothers-in-law towards their daughters-in-law. This engenders selfishness and greed in the women, and to that extent Filial Piety is productive of evil. But compared with the immense moral good produced, the evil is infinitesimally small.

J. ACHESON, Esq.—The Chinese theory of Filial Piety would seem to indicate a very high idea of the obligations which children are under to their parents. The most popular exponents of the theory carry their opinions of what duteness should comprise far beyond mere obedience. That a son should do all in his power to make his parents happy while they are alive is but a small part of his duty towards them. He must constantly bear in mind, even after they are dead, that he himself is what they have bequeathed to the world, and that should he on any occasion allow his reputation to suffer, he is guilty of disrespect to those who are the authors of his existence. The popular paragons of filial excellence in China are exhibited as acting in strict accordance with this rule. But theory is one thing and practice is another, and this is more especially the case where it is simply a matter of moral obligation. I do not think, however, that it has ever been proved against the Chinese that their practice accords less with their theories than does that of other nations. Some, indeed, consider that they carry their opinions more into practice than we do. However this may be, I think there can be no doubt that the Chinese put themselves to a vast amount of trouble on account of parents. While these are alive they are maintained, if they need it, by the sons and served by the sons' wives. After they are dead, mourning for them takes the place of every

thing, even to the extent of compelling the highest officers of State to retire from all public duty for a long period, while last, though not least, the ancestral tombs must never be neglected, while descendants have any means of keeping them in order or sacrificing at them.

Such ideas and observances cannot fail to produce an immense effect. They must link every Chinese by the strongest ties to his ancestral home, where he and his father were born and reared. He may be in a distant province or a far-off country, but solemn obligations even direct his thoughts to his home where he always hopes to return. The whole Chinese nation is thus bound together in one bond of affection for the country which contains all that each has ever learnt to love and revere. Loyalty and unity are among the chief elements of strength in any people, and if the Chinese are less powerful than other nations, I do not think any fault lies with their notions of Filial Piety, which seem to me to foster among them more than one essential of individual and national greatness.

DR. EDKINS.—That Filial Piety as taught and practised in China has been very beneficial is clear from many considerations. The spirit of gratitude towards those from whom favours have been received and of self-sacrifice for the sake of those who stand in the closest relation to men, have been much promoted by it. It is in China that Filial Piety has been most insisted on, and there is no country in whose moral teaching so high and vital a place has been accorded to it. The system of Confucius makes Filial Piety the most important of all duties. Such being the case the readers of the Four Books in childhood retain through life the impression that obedience to parents and the care of parents' health and comfort are duties quite inalienable. This conduct to parents is called for in China alike by personal consciousness, by education and by the universal opinion of society. It follows that not only are the aged placed in circumstances of greater comfort, but the habit of subordination to superiors, respect to laws, and family harmony are greatly promoted. The examples of the wise kings of antiquity, such as the emperor

Shun in Mencius' Book V and of sages such as Chou Kung and Confucius and the instructions of the "Hsiao Ching" and the "Twenty-four Examples of Filial Piety" produce an impression on the young mind which is not easily eradicated. Add to this that the emperors confer distinctions on the filial, and as a rule have been very careful to inculcate by edicts and promote by example this virtuous practice. The consequence is that there is no country perhaps where as a rule old men as such are more respected and their physical wants more cared for.

Attention ought to be drawn to the stimulating effect of the teaching of Filial Piety by Chinese authors on the moral nature. As in the case of Christian children the Bible precepts respecting Filial Piety and examples of it are seen to have the happiest effects in the formation of character, so in China a like result follows early teaching on this subject. There is the passage in the odes "Alas! alas! my father and my mother, with what pain and toil they gave me birth! How they fed me and indulged me, carried me in their arms and guarded me. Truly their goodness can never be repaid, for it is boundless as the sky." Such poetry imprinted on young minds softens, elevates, and civilises. A great result in legislation followed the petition of a young girl for her imprisoned father, addressed to the emperor Han-wén-ti in the 2nd century B.C. The emperor not only forgave her father, but ameliorated the criminal law by abolishing mutilation of the bodies of criminals. Such a story recalls the pathetic tale of Madame Cottin, the "Exiles of Siberia." The dramatic work called "Tale of a guitar," or "Pi-pa-ki," touches the heart of the reader by relating how a filial daughter in extreme poverty raised a mound over the graves of her parents, and how spiritual beings helped her by adding ten spadefuls of earth to her one, so that the work was done in the shortest possible time.

Every good thing may be abused, and so it has been with the Chinese doctrine of Filial Piety. If a young wife is cruelly used by her husband's mother and is treated as a house slave and perhaps whipped by her mother-in-law, instead of being a help-mate to her husband, this is a frightful abuse of the authority conceded to parents. There is a defect here in the legislation of the Chinese, such conduct ought to be made criminal when it

passes certain limits. Another abuse is that the law allows parents to be cruel to their own children and even take their lives. Here China is in the wrong, and the murder of sons or daughters ought to be visited with statutory punishment. Another abuse is the Filial Piety of folly, *yü-hsiao* (愚孝). This consists of cutting off flesh from the arm to feed parents, or other such mad actions. To these should be added going ruinously in debt to provide parents with a splendid funeral. Lastly, much idolatry and superstition are mixed with the funeral rites.

G. JAMIESON, Esq.—By “Filial Piety” I presume is meant *hsiao* (孝). The significance of the Chinese word, however, is but imperfectly rendered by this expression. *Hsiao* has both a political and social meaning. In the larger sense it means the principle which underlies the whole family law of the Chinese—the principle which determines the succession to property, which shapes the marriage law, and which is continually cropping up in the criminal law. In the narrower sense it means the subordination of children to their parents and blind obedience to their wishes in all things, even the most capricious.

In the former and wider sense I should say the principle has exercised and still continues to exercise an undoubtedly beneficial influence—the state of Chinese civilisation being considered. It knits families together in a sort of mutual bond and so acts as a strong deterrent upon the ill-disposed, and by conceiving the whole race as forming one family with the Emperor as head it becomes a sort of substitute for patriotism. But it is in the latter and narrower sense, I take it, that an answer is desired to the question propounded by the Society. In this sense it seems to me the theory as actually practised produces more harm than good. In the first place, it tends to blunt the natural affections by substituting an artificial and ceremonious code of duty for the dictates of common sense. Nothing could be more ridiculous than the conduct of many of the shining examples of so-called Filial Piety. Witness the dutiful son who at seventy dressed himself in fantastic costume and performed antics for the entertainment of his parents in their dotage, or the other who laid himself down naked on the

ice till the warmth of his body had melted a hole sufficiently large to enable him to catch a fish to satisfy his father's fancy. In the second place, and worst of all, Filial Piety as taught requires no return from the parents. The latter have, generally speaking, no duties toward their children. They may even grossly and outrageously maltreat them, and yet the doctrine expects sons and daughters to show the same devotion as if they lived in an atmosphere of parental love. But true affection cannot exist without some sort of mutuality. By leading parents to think that children are only brought up to become willing slaves, this theory encourages selfishness and causes great misery and suffering in many a home. The devotion of children might well be left to the promptings of nature, and if parents understood that affection would only be given for affection, some little trouble would be taken to secure it.

Rev. G. S. OWEN.—Filial Piety as taught and practised in China is productive of good mainly, but has its incidental evils. It has taught children to regard the maintenance of their parents as a first duty; and it is rare indeed that the duty is altogether neglected. Whatever the son has, he shares with his poor or aged parents. His home is their home. His money is their money. The loving help he received in childhood, he willingly repays in mature years. The certainty of this support lifts the burden of anxiety about the future from the parents' heart and makes life brighter all along its course. He who has a son has a sure friend and an unfailing helper, whose support is given as of right, not as of charity. No need to fear beggary or pauperism. This is a priceless boon to parents, especially the poor. It is also stimulating to the son. The sense of responsibility makes him more industrious and thrifty. It certainly tends to bind parents and children more closely together.

But the child owes his parents more than food. He owes them obedience. They may be unkind and selfish, even cruel and wicked, like the parents of the emperor Shun, but the filial son will comply with all their wishes and seek to win them by his willing obedience. This secures peace at home. The parents'

will is law throughout that little empire. They may be, sometimes are, tyrants, but their subjects seldom rebel. A quiet, peaceful home life is the general result.

The child's duty goes deeper. It involves reverence, which is a higher thing in Chinese estimation than love. My parents are the authors of my being. But for them I should not exist. I owe to them my life. They are as Heaven and Earth—as God—to me. They are my home gods; my two living Buddhas. The first three years of my existence I lay a helpless babe on their bosoms and they nourished me. Now I must nourish them; not as I nourish my horse or dog, but with reverential hands and grateful heart; not as a slave might serve, but with a child's loving devotion. This teaching redeems parentage from vulgarity and invests it with a scrap of divinity. It profoundly influences both parents and children. Father and mother are sacred names and sacred persons. The relationship of parent and child is holy and each feels linked to the other by more than ties of blood. It makes home, too, a sacred spot and endears it to every Chinese heart. It unites also brother to brother by very strong bonds.

The child's duty does not end with the parents' life. The dead parent must be suitably and reverently coffined and buried. The funeral rites must be affectionately performed and the departed spirit furnished with all it needs in its new home. Nor must the grave be forgotten. Year by year it must be swept and the offering of filial love laid before it. These rites though useless to the dead, are beneficial to the living. They distinguish man from the brute which perishes, and keeps before men the idea of another, perhaps an immortal, life.

The good therefore is immense. China probably owes her long existence as a nation, the excellence and mildness of her government, her high civilisation and morality, as well as the industry and prosperity of her people, to her Filial Piety. The State has its foundations in the family, and the family rests mainly on the relationship of parent and child. China's ancient sages distinctly base all their political, moral and religious teaching on Filial Piety. "The doctrines," says Mencius, "of Yao and Shun were simply Filial Piety and brotherly love." This is the key to China's long, noble and prosperous history.

But alas! every good has its fringe of evil. Those evils I can only state in the briefest way:

1. Chinese teaching regarding Filial Piety says too little of the duties of parents, and places too much power in their hands. Even to kill one's own child is hardly a crime.
2. Parents are apt to presume on their authority and to tyrannise over their grown-up sons and daughters, and sometimes lusty fathers will live in idleness on their sons' hard-won earnings.
3. The family life which grows out of this system of Filial Piety often bears hard on its more capable and industrious members, who have to maintain their idle and worthless relations. The best men and women are thus heavily handicapped.
4. The system restrains enterprise. The filial son may not go far from home. This tells against emigration and foreign commerce.
5. The duty of providing male descendants leads to polygamy and gives it a sacred sanction.
6. The system tends unduly to restrict a man's thoughts and sympathies to his own family. It easily leads to clan-nishness.
7. Ancestral worship has been productive of superstition, to great waste of money, and has done much to fix idolatry on the nation.

But these evils notwithstanding, I think that until China accepts the higher and fuller teachings of Christianity she will do well to hold to her Filial Piety.

W. DONALD SPENCE, Esq.—I take "Filial Piety" to mean the whole duty *officium pietatis* which living descendants owe to ancestors, alive or dead.

A.—*To Living Ancestors.*—I think Filial Piety is productive of good. It is a noble conception of duty. To the whole body politic it is a good as demanding industry and frugality on the part of its members, and providing that those who can work shall provide for those who cannot. It seems to me that its practical

result is to render such questionable legislation as Poor Laws unnecessary in China.

Here and there it results in such barbarities as self-mutilation for the supposed benefit of the ancestor, followed by eulogistic edicts from the Emperor, but the practice is not sufficiently common to warrant my qualifying my decision in any way.

B.—To Dead Ancestors.—Filial Piety as taught and practised in the China of to-day is productive of evil. In the case of the individual it teaches him a base cult of gross form, wherein he learns that if meats are not supplied at regular intervals to the ghosts of the ancestors, they are tortured with hunger in the unseen world. Were the cult one of teaching descendants to admire and reverence the virtues of departed ancestors, it would be productive of good; but as practised in the China of to-day Filial Piety to ancestors is a common base fetichism, unworthy of the nation.

In the case of Society its effect is even worse. It keeps the whole body politic in the swaddling bands of the *familia*, preventing its normal evolution and advancement. The shameful position of woman in the eye of the law, the uncertainty prevailing everywhere in all questions of the devolution of property, the responsibility of the *familia* for the torts and delicts of the individual, the small development of contract as the *nexus* between man and man, and the survival of mere *status* in its place, are all traceable to its baleful influence. It stamps China as an unprogressive society, where the unfittest forms survive, and its civilisation archaic, inferior to that of Rome 1,600 years ago.

After a short discussion the subject was put to the vote, with the result that the question "Is Filial Piety, as taught and practised in China, productive of evil" was to be answered in the affirmative. The papers printed under the names of Messrs. EDKINS, JAMIESON, OWEN, and SPENCE were received after the 15th October and could not, therefore, be read at the Meeting.

ARTICLE VI.

IS CHINA A CONSERVATIVE COUNTRY?

It is with some misgivings that we pen the above heading. We quite anticipate that the unthinking reader will exclaim with sarcastic emphasis, "Is Queen Anne dead?" or "Has the 'Daily Telegraph' the largest circulation in the world?"; in other words, anyone acquainted with the Chinese would treat the proposition "China is a conservative country" as being axiomatically true, requiring no demonstration and proof against the assaults of objectors. Does not the "Peking Gazette" rival in antiquity the "Acta Diurna" of Rome, and, unlike that ephemeral publication, does it not continue to appear with the regularity of clockwork down to the present day? Are not the maxims of Confucius still living words in the mouths of the people as they were before "Anno Domini" came into being? Do not the eaves of the Chinese house curl upwards still as a surviving memorial of the tent-roofs of nomadic ancestors? Are not the laws of the Empire as sage in theory and as disappointing in practice as when the "Lü-li" were first promulgated? Is the corruption of Chinese officialdom a new thing? And is there any ground for wishing a return of the "Saturnia regna," if such an Arcadian era ever flourished within the four seas?

Before proceeding to answer in the negative the interrogation set at the head of this paper, we wish to confess honestly that after a ten years' residence in China we were quite convinced in our own minds that if ever a people was as their fathers were, that people was the Chinese. We were acquainted with the facts regarding the "Peking Gazette" and the "Acta Diurna;" the vitality of the Confucian maxims had been impressed on us by our instructors, who had likewise not failed to point out to us the interesting survival typified by the ascendant eaves. We had had personal experience of the practical working of the theoretically perfect Imperial Code; we had never much faith in the honesty of the average Chinese official, in spite of an occasional apparent

exception which crossed our path; while as for the "Saturnia regna" we appropriately referred them to the days of Cronos, Yao and Shun, and refused to believe that the age of gold had ever emerged from the mists of prehistoric fable.

The dilettante foreigner in China has frequently amused himself by proving that the country which he has honoured by his residence is, when regarded in the light of European manners and customs, a tissue of contradictions. The Chinese mourns in white raiment, his compass points perversely to the South, the place of honour is on the left hand, a son's distinctions ennoble his ancestors, and so on. There is yet another case in point which has never been satisfactorily emphasised: in China, lookers-on, whatever proverbs may say, do *not* see most of the game. We foreigners who are proud of our superior intelligence, education and knowledge of the world, who think thereby to spy out infallibly the nakedness of the land, are blinded by our own conceit and fail to read aright the signs around us. We may dogmatise and theorise, amass facts from which to draw analogies, but all in vain; our reasoning is puerile, our deductions untrue; our syllogisms are faulty, the major premiss as mistaken as the minor and the conclusive prejudiced and false. In vain we throw our reasoning into the form Barbara; the accurate-minded Chinese allows that the formula is punningly appropriate, but laughs our Western ignorance to scorn.

The Apostle of Truth who has come forward to tear in pieces our flimsy sophistries is a Mr. Wong Chin Foo, who in a paper entitled "Political Honours in China," contributed to "Harper's Magazine" for July 1883, gives an entirely novel picture of the Chinese moral nature and of the beautiful laws by which "the promotion of candidates for political honours to positions of distinction and national trust" is governed.

Mr. Wong informs us that—

"Discretionary power is to an astonishingly great degree vested in the nation's honoured sons, from the highest official dignity to the petty magistrate who administers impartially the laws pertaining to the little community among whom he abides, appearing more like some venerable parent dwelling amid his children, whom he loves too well to allow of their falling into the ways of error unrebuked."

"Very seldom, be it to their honour said, are these powers abused, owing principally, no doubt, to the prevalence of good strong common sense among the masses, added to their confidence in being able to secure immediate redress from those higher in power."

How pleasing this picture of the Chinese magistrate, the fatherly and motherly official who knows that to spare the bamboo is to spoil the Chinaman, and who fleeces plaintiff and defendant alike, lest peradventure they should grow purseproud and haughty. Then the "confidence of the masses in being able to secure *immediate* redress from those higher in power" should the fatherly magistrate be faithless to his trust! What are the editors of the "Peking Gazette" about that they so frequently admit into their columns records of cases appealed from Magistrate to Prefect, Prefect to Taotai, Taotai to Provincial Judge, Judge to Governor, while the glaring wrong remains unrighted and the hapless appellant is driven at last to seek precarious justice at the gate of the Censorate? And for one case that is so bandied from court to court, from pillar to post and from post to pillar, how many never find publicity at all? How many shrieks for justice are strangled in the throats of his crying children by their "venerable parent"?

But Mr. Wong, we have reason to believe, has not been in China for twelve years at least. Perhaps his view of the case was true at that distant period.

Mr. Wong expresses just indignation at the case of a peddler who was recently arrested for peddling without a license in the streets of Christian San Francisco. Compare this, he cries, with the state of affairs in my beloved land. For, we are informed, while thieving is punishable in China, the man who steals a loaf because he is hungry goes scotfree and need not fear the clutches of the "executioner," a Chinese official underling so called, we are told, because he "executes" the commands of the law.

Your indignation is perhaps not unjustifiable, Mr. Wong, and possibly the hawker (was he by any chance one of your countrymen?) *was* ill-used, but the public revenue even in barbarian cities must be protected and American laws must be obeyed, even though they fail to attain the transcendent excellence of the Chinese code. And here in China traces of the compassion for the destitute, which may have prevailed twelve years ago, are sadly

wanting now. It is the criminal in purple and fine linen who fares easiest when confronted by the law, not the starveling in rags.

"The Chinese believe in making laws to enable the needy to help themselves . . . Their laws are framed to let men live, and not to enrich and render profitable the office of ruler."

How truly Utopian, and what a revelation to us poor ignorant men from the West, who have always been under the impression that whatever the beneficent intention may have been, the results are precisely the contrary. There is an ambiguity about the first sentence however; "to enable the needy to help themselves"—supply "officials" after "needy," and add "from the public revenues" after "themselves," and we have a faithful picture of the Chinese administration as it is. Still, many changes may have happened in twelve years, and in those preadamite days there may have been officials who, like Chinese Gordon, died poor.

But it is in the arena of official employment, as we should call it, or of politics as Mr. Wong styles it, a sense of the word peculiar to the United States, that the most lamentable falling off must have taken place since Mr. Wong took his departure from China. His national system is certainly conceived on perfect lines as he sets it forth, but is not perhaps so unparalleled as he would persuade the readers of "Harper's Magazine."

"In order to secure even the first fruits of political [*that is, official*] emolument, a mode of procedure diametrically opposite to that which obtains in most nations, and especially in the United States, is required. Instead of money or its equivalent in "backers" and "heelers," *brain* is there required, and an exceedingly well-balanced and disciplined brain at that. In no other nation upon earth are political [official] honours based upon scientific attainments in all branches of study as they are in China."

We are not quite sure whether Mr. Wong includes England among the nations which bestow office, directly or indirectly, in exchange for a money equivalent. If he does, there seems to be some mistake. In the days of our youth we used to hear of a certain Civil Service Commission, without whose certificate of educational competence admission to the British Civil Service is impossible; we have also been told that official positions in the Army and Navy are not obtainable by merely writing a cheque. But doubtless Mr. Wong would be the last man to write upon a

subject with which he is not thoroughly acquainted. What, by the way, are the "scientific attainments in all branches of study" on which political honours are based in China? we hazard a mere suggestion that Astronomy, Mathematics, pure and applied, Geology, Chemistry, Acoustics and Natural Science in general must be meant. It is strange that the best informed Europeans in China have conceived the outrageous idea that success in the competitive examinations of the country is obtained by a parrot-like knowledge of, at the outside, a dozen historical and philosophical books and a certain facility in stringing together phrases culled from these works. Is it possible that there are treasures of scientific lore never yet unearthed by foreign explorers, and that the mandarins, sly fellows, have acquirements in "all branches of study" which they successfully hide from the gaze of their foreign friends? And is *brain* really the only procurer of "political emoluments"? It is too bad of the Red Book to slander its constituents by setting down in black and white (we quote the 1879 edition) that of the 11,946 civil posts in the Empire, 3,900, or close upon one-third, were obtained by purchase. This must be a recent innovation; twelve years ago it was doubtless otherwise, and we cannot expect Mr. Wong to be up in the scandalous changes of late years.

There is much that is novel and interesting in the account given of the student's career (presumably as it was in the good old days; things seem to be different in these degenerate times). "If a student graduate [taking the degree of *hsiu-ts'ai* appears to be meant] in *ten* years he is considered a prodigy." Now we were under the impression (mistaken, no doubt) that *early* graduation was the test of genius, say at the age of 16. Then it appears that the second degree is what Mr. Wong calls "Tszin S. S.," which looks on the face of it as if it had something to do with the Order of the Holy Ghost and the Golden Fleece, but further consideration decides us that *chin-shih* is meant. To be sure, "*chü-jên*" is now-a-days the second degree, but it may have been different when Mr. Wong graced these shores. Having become a "Tszin S. S.," the aspiring candidate attempts the next highest degree, that of *Han-lin*.

"If he obtain this degree, which may be conferred only upon him who excels all others of his class, and which may occur only

once in ten years, he becomes a Chung Yuen." Really the "Pe-king Gazette" is unbearable, and we have serious intentions of discontinuing our subscription if the editor fools us any more. Were it not for honest Mr. Wong, who scorns a lie, we should be still under the impression that the degree of *Chuang-yüan*, which seems to be meant, is conferred at least four times in every ten years. But there! the "Gazette" actually has the audacity to print the names of the successful candidates as a means, we presume, of giving verisimilitude to its audacious fabrications.

The "Chung Yuen" of Mr. Wong's experience was a glorious being. He is somewhat shorn of his splendour and prerogatives under the present Emperor (Mr. Wong is seemingly spared the pain of knowing the hideous truth). *Consule Planco*, the "Chung Yuen" had a good time, as may be gathered from what follows:

"He is then presented to the Emperor in state, when the Empress will in person crown him with a precious diadem, and clasp round his neck a costly chain, from which hangs suspended a magnificent gold locket bearing this inscription, 'The Empire's Talent and her Favorite Guest'."

"He is *now* deemed worthy of being considered as having completed his education. . . . He is held in the greatest esteem by all; financially, his credit is unlimited; even the Emperor will honor his checks for any amount not exceeding a million ounces of silver, and consider it an honor thus to do."

"Not exceeding" is delicious. We hope the "Chung Yuens" of past ages did not neglect their opportunities, for it must be a bitter disappointment to their brethren of to-day that the Emperor is no longer equally liberal, even the lockets are discontinued, and the Empress—when there is one—no longer breaks the barriers of female seclusion for the most fascinating of Chinese Senior Wranglers.

In modern times, the second, third and fourth wranglers are styled *pang-yen*, *fan-lau* and *ch'uan-lu*, and those still lower in the list are simply *chin-shih*. But it appears that in the old days there were "Chung Yuens" of the second, third, fourth and fifth grades, and hundreds of them at that. These are "selected and assigned to such positions as they seem best fitted to adorn by the Emperor." China is decidedly deteriorating; the modern *Chuang-yüan* frequently languishes for years with a merely titu-

lar appointment in the Han-Lin Academy, while his less distinguished brethren are naturally still worse off; and whatever advantages this class of eminent literates may have theoretically ascribed to them, they are in practice nowhere in the race for distinction, unless they happen to belong to the dominant race, or to have outside influence to assist them; in a word, the "backers" and "heelers" with which Mr. Wong has become familiar in America. Again appealing to the perfidious "Red Book," we find that Lu Tséng-hsiang, though he attained the highest honours in 1850, was in 1879 still no more than a Taotai in Hunan, equalled in titular rank by many a compradore. Others have been more successful, one, for instance, becoming President of a Board 23 years after his final examination, but there is nothing to show that he would not have attained the same elevation without the extraordinary advantage he had at starting.

To show perhaps that he does not wish to claim absolute perfection for his country, or to prove once more the truth of the old adage that "accidents will happen in the best regulated families," Mr. Wong proceeds to tell the romantic story of a certain Ti Yin, who attained the grade of "Chung Yuen" (which we are told means Imperial Councillor) "not many years since." Ti Yin was a poor student who, unable to defray "the heavy expenses attendant upon student life in the capital," set out for his home in a distant province before the list of successful candidates was issued. While on the road, he came to the end of his resources and became dependent on the charity of an innkeeper, who kindly offered him the post of assistant clerk. When in this menial situation he heard accidentally of his success, and "ascended to his little room in the rear of the restaurant" (how graphic!), where, "with feverish eagerness, his hands trembling with excitement, he made hasty preparations to report to the Department of Ceremonies." Here we may pause to remark that the interesting narrative becomes slightly confused. Ti Yin was stated to be already well on his way home to "Quong Si," and yet the "Department of Ceremonies" (? Board of Rites) was apparently in the next street. Perhaps "Chung Yuens" are provided with magic carpets like the heroes of the Arabian Nights.

"Arriving at the gates of the palace, the guard refused him admittance, whereupon he informed them that he had important

business to attend to, and must have immediate audience with His Majesty the Emperor. Upon hearing this, the guard reviewed him from head to foot, and seeing the poor raiment and general poverty-stricken appearance of the man, drove him from the gate."

Our author is again a little mixed. Did the Emperor live in the "Department of Ceremonies" in Mr. Wong's time? or did Ti Yin mistake the palace for the "Department"? We cannot help thinking the guards acted judiciously, and would have run the risk of decapitation had they admitted Ti Yin, or any other unprivileged native, within the Imperial precincts.

Nothing daunted, Ti Yin again applied for permission to enter, and was promptly locked up by the efficient police of the capital. He had however a friend among his jailers; "among the prison guards was a young man of a sympathetic heart, who besought his general with tears to liberate the inoffensive stranger. For, said he, 'my heart goes out unto this man [*unto* is good], who I feel sure is more sinned against than sinning' [what is the equivalent for that in Pekingese, Mr. Wong?]. I will pledge my life that he is not one to do evil."

The good young man's words were not without effect; the general "was moved and consented to release the prisoner after he had satisfied the law by undergoing corporal punishment." Ti Yin had borne with much, but at this proposed affront "the lion within him was aroused." He declared himself to be the long lost "Chung Yuen," and the President of the Board of Ceremonies [no longer a "Department"] opportunely arriving at that moment, there was a touching scene, in which the President knelt at the wronged one's feet, saying, "Mayest thou, O Master, live a thousand years!" Before him, too, the doughty general made obeisance, and to him Ti Yin:

"Rise," said he, and added sternly, "never again act hastily in matters pertaining to the duties of your office, or render less willing aid to those appearing poor and helpless than to those whom you know to be both rich and powerful. It is the greatest wrong of all. The tears of the helpless and oppressed shall be garnered in Heaven and poured out in fiery vengeance upon the oppressor's head, and her ears will refuse to listen to impious prayer. Go in peace."

A noble speech, from which we gather a useful item of information, viz., that Heaven is feminine in Chinese, which will be news to most. Controversialists on the Term Question, please take note.

"The officers of state immediately conducted the now fully recognised Imperial Councillor to his palace [another instance of retrogression; "Chung Yuens" are no longer provided with palaces], where he might prepare himself for presentation to royalty, [why degrade your Imperial Master, Mr. Wong?], whither, amid great rejoicing, he was upon the day following conducted, being crowned and decorated and proclaimed the highest dignitary in the land, save the Emperor." [We wonder what the other surviving Chung Yuens had to say to this.]

So all ended happily, and we presume Ti Yin, unless he has died in the meanwhile, is in high office somewhere. The story is so veracious in appearance, and so intensely interesting, that we regret to have discovered a slight flaw. A list of all the *Chuang-yüan* from Shun Chih to Kuang Hsü lies before us, and the name of Ti Yin is unfortunately not to be found in it; no, nor any name even remotely resembling it. Can it be that the true name has been suppressed by Mr. Wong "for obvious reasons," and that we have been wasting tears of sympathy on a myth? Is the touching tale but a beautiful allegory? or has it something to do with the Sun?

To adopt for once the phraseology of his adopted country: Who is Mr. Wong, anyway? He shows such an accurate knowledge of China and its system of law and government, that we should, from internal evidence, conjecture him to be himself a retired "Chung Yuen," who had had favourable opportunities for becoming thoroughly acquainted with the intricacies and peculiarities, the longings and yearnings, the purity and honesty, the sweetness and light of Chinese officialdom. Yet we have heard it whispered that he occupies a comparatively humble position as editor of a Chinese paper at San Francisco. That is positively all we know of Wong Chin Foo, except that he emigrated to the United States somewhat over twelve years ago.

Singularly enough, we know something of another gentleman, probably a totally distinct personage, who spread his sails eastward about the same time. This other gentleman's name was

Wang Tsêng-fu (the names of quite different individuals are often embarrassingly similar in China, and Wang is a common surname). He was originally the *protégé* of the missionaries at Chefoo, where he acquired the elements of a foreign education. Some misunderstanding connected with the smuggling of firearms resulted in his being anxiously "wanted" by the authorities of his country, and to avoid their importunities he sought a happier shore; under more favoured skies he kept the pot boiling by lecturing on Buddhism, and tried to make converts in the United States, an ungrateful return for his early education. In time he gravitated to Hartford, Conn., and had some idea of carrying his proselytising enterprise to England. The Chinese Government had not lost sight of him, and sounded the British authorities on the subject of extradition, with special reference to the apostle of Buddhism. Possibly Wang heard that his name was still remembered in his native land, for he renounced his contemplated trip and made up his mind to live and die under the Stars and Stripes.

Whether Messrs. Wong Chin Foo and Wang Tsêng-fu are connected or not matters little. We repeat our primary question, Is China a conservative country? If Mr. Wong is to be believed, there is no country less so; there is no land under heaven, not excluding Japan, which has undergone so striking a metamorphosis. And if Mr. Wong is not to be believed,—if we are still justified in attaching credence to our own eyes and ears and to the evidence of accurate observers,—we can only look upon Mr. Wong's article "Political Honours in China" as the most impudent tissue of ignorant, arrogant, preposterous, brazenfaced lies that was ever foisted upon the editor of a respectable magazine.

MOROMASTIX.

ARTICLE VII.

SINOLOGY IN ITALY.

By L. NOCENTINI.

Oriental studies must, of course, in the first instance be prosecuted in the lands of their origin, but with this reservation Italy may fairly claim to have been the cradle of Oriental Philology in Europe. This will become at once evident when it is remembered that the earliest missionaries sent out by the Church to preach the Gospel in Eastern lands, all, whether Italians by birth or not, forwarded reports of what they learned of different countries or languages direct to the Vatican; where the knowledge thus collected became accessible to their future colleagues or successors. Oriental knowledge being thus the monopoly of the priesthood, it radiated from Rome and spread itself through the various monasteries, where were to be found the earliest vocabularies together with treatises on the grammatical structure of many Eastern tongues; and in this way it was natural for monachism to assume the foremost position in early oriental learning. At a later date, however, the cultivation of literature passed from the hands of the clergy into those of the lay schools, and we read that in A.D. 1225, Frederic II ordered translations to be made of an Arabic version of the works of Aristotle for the use of the Italian schools. From this we may conjecture that at this early date there were eminent Arabist scholars in Italy, and we know that towards the end of the XIII century chairs of Hebrew, Arabic, and Chaldee were in existence at several of the Italian Universities.

Although this paper has special reference to Sinology rather than to oriental study generally, I shall, I hope, need no apology for introducing here a few facts relative to the earliest oriental type made in Italy—impressions of which are to be seen in books that were printed from it. As far back as in 1583, Cardinal Ferdinand di Medicis ordered a quantity of various oriental type to be cast in Rome, for the purpose of printing translations of Catholic

works to be used by Missionaries in the East. A Printing Establishment was organized and placed under the direction of an Italian named Raimondi; and, when the Cardinal was summoned to Florence to assume the government there, he carried his type with him. At this time, however, the Propaganda Fide had also started an Oriental Printing Press, and the Cardinal's type, in consequence, lay unused in the Palazzo Vecchio at Florence. During the military occupation by the French, the type was sent to Paris; but upon the restoration, it was claimed by the new sovereign of Tuscany, and was returned to Florence, but unfortunately incomplete and considerably damaged. Until recent years, as will be mentioned presently, it has lain useless and undisturbed in the Biblioteca Laurenziana, where it has long been known as the *Caratteri Medicei* (Medicis' types).

Returning from this digression we must now direct our attention to events immediately connected with China. The first Missionaries of whose visits to this country we have any record were a Dominican Monk named Ricoldo di Montecroce, and the Franciscan Giovanni di Montecorvino, who came to China either at the end of the XIII or the beginning of the XIV century. As far as we know they left no material upon which to found a study of Chinese, but the latter may fairly be considered the first European who was acquainted with the language, as he resided for many years in Peking before he died there. There are reasons for believing that these two missionaries sent home an account of the Middle Kingdom, which has unfortunately been lost.

From the XIII to the end of the XVI century we have no record of any missions to China, but in 1583, the very year in which Ferdinand di Medicis founded his Oriental Printing Press, Father Matteo Ricci of Macerata entered upon the scene of his famous labours. The name of this great man, who obtained so much influence at the Court of Peking, is familiar to every sinologue, and is still held in respect by the Chinese. In a recent guide to Shanghai I have seen *Li Ma-tou* (利瑪竇) credited with the introduction of clocks into the Flowery Land. As I have already stated, Giovanni di Montecorvino, although doubtless acquainted with the language, produced no work by which the study of Chinese was facilitated; and the distinction of being the first sinologue must therefore be conferred upon Father Ricci, who

not only translated several European works into Chinese, but also left materials upon which a study of the language might be founded. He also wrote an account of the country and of the establishment of Catholic Missions there. This work was taken possession of, after the death of the author in Peking, by Father N. Trigault who translated it from Italian into Latin. The translation has been frequently published and re-translated into several languages, but always as the original work of Father N. Trigault. Readers of this book who possess any acquaintance with China, will wish that all works on the same subject were written with equal exactness and perspicuity. To give an idea of the scope of the work I insert the titles of the various chapters. Name, position and extension of the country; its fertility; mechanical arts; liberal arts and literary degrees; government; ceremonies; worship; rites and superstitions; heterodox sects, Mahomedans, Jews, and a few vestiges of Christianity. Following upon these chapters is a history of the authors work in the establishment of Catholic Missions in the country. Ricci's biographers inform us that he sent to Italy translations of three of the Canonical books; but although I have made many enquiries from Ricci's descendants, from the Society of Jesus, and in the libraries of Rome, I can find no trace of them. The work upon which Ricci's claim to be considered the first sinologue is principally founded is his transliteration of Chinese characters. In marking the tones by distinguishing signs he was assisted by Father Cattaneo, who possessed a knowledge of music. This system having been adopted, under Ricci's orders, by all the Catholic Missions, came into general use, and is without doubt the origin of the plan upon which all Dictionaries of the Chinese language have been compiled.

I might here record the names of many Italian Missionaries who sent home notices of China. Numerous letters from them are included in the publications of the Propaganda Fide; but, generally speaking, they are not a sure guide in the study of Chinese customs, as they are intended rather to magnify the work of the missions and induce other fathers to come out, than to give accurate descriptions of the Chinese people. In the public and private libraries in Italy are to be found, both printed and in manuscript, translations of Chinese books and other sinological works; all the productions of Italian Missionaries. Amongst

these must be recorded a translation of the *Li-chi*, by Father Calleri (who was taken to be a Frenchman in consequence of his name having been erroneously spelt Callery) which was published amongst the Acts of the Academy of Sciences in Turin. A few other works, the names of which have escaped me, were also published by Father Calleri which were specially intended for the use of students; and he may be considered the first sinologue whose studies and publications were aimed at the promotion of sinological studies in Europe.

Although no one amongst the Italian travellers can be recorded as a sinologue, Marco Polo notwithstanding his ignorance of the Chinese language, has left a valuable account of his travels in the Far East, which, having been carefully examined and annotated by Col. Yule, still remains a standard work. Another traveller, Francesco Carletti—whose name is scarcely known out of Italy, was born in 1574. His father, who was a wealthy merchant, delighted in travel, and took his son with him to the West Indies in 1593. After having visited a great part of South America and passed across the entire continent, he left for Manila in 1597, from whence he proceeded to Nagasaki, and thence to Macao. There the father died, and the son after some years of residence and further travel in the East, returned to Italy in 1606. Finding employment at the Tuscan Court, he related his experiences to the Grand Duke Ferdinand, and wrote a book which was published in 1701 with the title *Viaggi di Francesco Carletti da lui raccontati in dodici ragionamenti* (The travels of Francesco Carletti related by him in twelve conversations). A second edition of this much appreciated work was issued in 1878—with the original title page. The second "conversation" deals with China, and in it the author sets forth what he has seen and heard of that country. He gives a great amount of information respecting the trade of Macao (which he calls Amacao) and Canton, with details of the various articles of commerce, prices, weights and measures, &c. He enumerates the different provinces, and give some account of the history of China; but in this latter respect, he is not always to be trusted. He gives a graphic description of the floating population of Canton, calling the boats *cas galleggianti* (floating houses), and saying that each is tenanted by one or more families. He tells of the art of printing and of the manufacture

of fireworks, gunpowder, and cloth; describes the mode of wearing the hair, and mentions a peculiar hat made of horse-hair, which probably differed but slightly from that now worn in Corea. Marriage and funeral ceremonies, infanticide, theatrical performances, public festivals, and modes of salutation, all find a place in this interesting book. Then we have accounts of the government, the three religions, the universality of the language, the seasons, divisions of the year, typhoons, products of the soil, and, lastly, he does not forget to mention the remarkable self-esteem of the people. He gives some particulars of the Yangtze, and, tells us that the government spent annually a very large sum in keeping it navigable; but it seems probable that he here refers to the Grand Canal. Carletti brought to Italy a manuscript book of geography, which he presented to the Grand Duke Ferdinand de Medicis. This work, which contains an account of each province with particulars of its government, population, and products, is now in the Biblioteca Nazionale of Florence, and may be considered the first Chinese work submitted to European students. When in Macao, Carletti had an opportunity of hearing something of Corea, and he is able to give the names of the provinces. Moreover, when he left the Far East he brought with him to Goa a young Corean whom he there converted to Christianity. This young man was afterwards brought to Rome, where he lived under the name of Antonio Corea.

I may be told that all this has no reference to the study of the Chinese language in Italy, but my intention in giving these facts is to show how Italy, by the close connection she formed with China, laid the foundation upon which later scholars built. Unhappily, Italy, though she was the first to store up the materials, has been prevented by political events from keeping the foremost place in the promotion of oriental study. Up to the last quarter of a century the struggle for freedom has absorbed every mind to the exclusion of scientific research: but, immediately the first step towards independence had been fairly accomplished, viz: in 1864, a chair for the Chinese language was established in the Istituto degli Studi Superiori pratici e di perfezionamento of Florence, to which was appointed Professor A. Severini, a pupil of the celebrated sinologue St. Julien. From this year only can be dated the commencement of the scientific study of Chinese in Italy.

The Collegio Asiatico, which already existed at Naples, was not, as may be supposed, an institution devoted to the promotion of oriental knowledge, but was, on the contrary, a College founded by Father Matteo Ripa where Eastern youths were to learn European languages and science, with a view to returning to their own countries as propagators of the Catholic Religion. This Institution has fallen into decadence, and it would be difficult to say what good purpose it serves at present; but I hear that the Italian Government intend to convert it into a school for Interpreters, if certain difficulties with the patrons can be surmounted.

When Rome became the capital of the Kingdom, and the curriculum of the University was reorganised and enlarged, a chair of oriental science was included to which Professor C. Valenziani was appointed. The principal seat of Eastern learning in Italy, however, is the Florentine Instituto, which acquired a great reputation within a few years of its foundation. In 1879 Professor C. Puini was appointed to a new chair of Eastern Asiatic History and Geography. In this school are taught Chinese, Japanese, Sanscrit, Syriac and the comparative philology of Semitic languages, Arabic, Hebrew, Egyptian, Assyrian, and Persian. The types above-mentioned (*Caratteri Medicei*) were taken out of the *Laurenziana Library*, and were put into order in the Instituto, when they became speedily enriched by the addition of Sanscrit, Chinese, Japanese (*Katakana*) and Mongolian types. The philological and philosophical section of the Florentine Instituto includes also an Oriental Academy presided over by the various Professors of oriental languages, one of whom is appointed President in rotation. The aim of this Academy is to assist oriental study by such contributions from students as may be deemed worthy of publication. Since its foundation sixteen works (the titles of which are given below) have been published, and others are in preparation and will shortly appear.

Upon his accession to the throne King Humbert founded two prizes of 10,000 francs each, to be awarded annually to the two best works, in any province of human knowledge, published in Italy; and for these prizes oriental philologists can compete in their turn. But, liberal as is this step on the part of the Sovereign and potent as it may be in encouraging scientific research, it is not sufficient to give great impetus to oriental studies; and

the Academy of Florence, having no funds specially allotted for the purpose, can only publish a few of the works now awaiting the light.

This condition of things suggested to Count A. de Gubernatis, Professor of Sanscrit in the Florentine Instituto, the advisability of establishing a Museum and Library for the use of students of Indian history and philology; and with the view of promoting this scheme he set out last August for that country, where he hopes to gather material and enlist subscribers.

During recent years several works upon oriental subjects have appeared in Italy. Foremost amongst them must be mentioned a periodical Magazine called the *Bollettino per gli Studi Orientali*, which has been edited for two years by the indefatigable De Gubernatis. Signor A. Andreozzi has published a book on Ancient Chinese Law, and is now, I am informed, preparing for the press a translation of the well-known Chinese novel, the *Shui-hu-chuan* (水滸傳), some chapters of which have already appeared under the title of *Il Dente di Buddha* (The Tooth of Buddha).

It is a pleasant duty for an Italian writer to record in the list of prominent sinologues the name of Father Angelo Zottoli, who occupies one of the first places amongst the most distinguished scholars of our time. Angelo Zottoli was born in Naples and has lived for the last 40 years in China. Being one of the most active members of the Mission Catholique at Siewwei he has written during his long career quite a number of most valuable essays in Chinese, both for religious and educational purposes; but his *magnum opus* is the *Cursus Litteraturæ Sinicæ*, well known as the standard work for studying the genius of the Chinese language. Its merits are so familiar to all as hardly to call for special notice. Zottoli's forthcoming Dictionary of the Chinese written language is eagerly expected by those interested in the study of Chinese literature.

The Oriental Academy of Florence and the Vittorio Emanuele Library of Rome possess a good number of Chinese and Japanese books, and the former bought a few years ago the Manchu, Mongol, and Thibetan books collected by the Rev. A. Wylie; whilst the latter is indebted to Professor Valenziani for a valuable gift comprising many oriental books. These two Libraries also

have, under the able direction and advice of Professors Severini and Valenziani, purchased a collection of oriental books, which received high commendation from the oriental congress assembled in Florence in 1878.

From what I have set down above from memory only, it will be seen that Rome and Florence are contending for the first place in Oriental Study in Italy; but in spite of the claims which the former city can put forward, both as regards her work in the past and her efforts of to-day, there can be no doubt that Florence, on account of the number of oriental chairs attached to the Instituto, and the rich collection of types and books to be found there, not to mention the numerous other books and manuscripts existing in the public libraries, is destined to be the more important seat of this branch of study. It is much to be desired, in the interests of oriental science, that the Italian Government would gather together the rich material scattered over the country, and enriching it by further purchases, found a great Central Oriental School like those of Paris and Vienna. From the work that has been accomplished during the short quarter of a century since her unification, we can confidently predict that Italy will spare no efforts to compete with other nations in this branch of human knowledge.

ARTICLE VII.

WESTERN APPLIANCES IN THE CHINESE PRINTING INDUSTRY.

BY F. HIRTH, PH.D.

The art of photolithography which has in Europe during the last ten years or so conquered its own province, the reproduction of pictorial works, and which is now universally employed in the printing of illustrations, of manuscripts and of rare old prints, is about to create a revolution in the book trade of China. There is probably no country in the world, and, apart from the kindred Japanese literature, no class of graphic industry, in which this new process could be turned to better account than in China and in the re-printing of Chinese works.

It is well known that repeated attempts have been made to induce Chinese printers to abandon the primitive wood block in favour of movable type.* The *T'u-shu-chi-ch'êng* and the great "Catalogue of the Imperial Library," two of the best known productions of Chinese literary enterprise of the last century, were printed with movable type; and there we have an example of a western art being recommended to the nation, as it were, by the example of Imperial authority. Yet, it seems that this new departure in a branch of industry which had been practised in China since the sixth century A.D. was not deemed to be worth living by the side of the time-honoured block: the font of copper type by means of which the *T'u-shu-chi-ch'êng*, the grandest work of typography the world has ever seen, was produced, became a prey to the reckless plundering of thievish custodians; a considerable part of these beautiful characters had disappeared, and to

* See Julien, *Documents sur l'art d'imprimer à l'aide de planches en bois, de planches en pierre, et des types mobiles, inventés en Chine*, Paris, 1847, and the same author's "Notice sur l'art d'imprimer en Chine" in *Journ. Asiat.*, 4. sér., IX, 1846, p. 505. The reader will find a clear synopsis of facts relating to this subject in Herr von Brandt's essay on "Sprache und Schrift der Chinesen," *Deutsche Bücherei*, No. 32, Breslau, 1884.

prevent further pillage, the entire font was melted down into copper cash. The wooden type with which the great Catalogue (the *Ssu-k'u-ch'üan-shu*), and a collection of re-prints (*ts'ung-shu*) were printed, had shrunk and become useless, and though having apparently done good service, was not renewed.*

* Regarding the history of works printed with this movable wooden type under Kien-lung and with the copper type under K'ang-hi see Mayers' "Bibliography of the Chinese Imperial Collections of Literature" in *China Review*, Vol. VI., pp. 218 seqq. and 291 seqq. Julien has shown in his "Documents sur l'art d'imprimer" that some sort of movable type was known to the Chinese before A.D. 1049, and Mayers (*l.c.*, p. 295, note) draws attention to a passage in the *K'o-chih-ching-guan*, overlooked by Julien, which seems to prove that *metallic* type was employed in Central China early during the sixteenth century. Movable characters, made of burned clay and placed in a frame for printing, are also stated to have been employed during the reign of Ti-ping of the Southern Sung dynasty, *i.e.* about A.D. 1278, just at the time of Marco Polo's residence in China. (See E. C. Bridgman, "Chronology of the Chinese," in *Chin. Rev.*, Vol. X, p. 154). Probably this process was something similar to the invention made, according to Julien's Chinese authority, two hundred years before. Yet, in reading of this coincidence in time of Marco Polo's visit in China with such a revival of a clever invention in the printing industry, we cannot but regret that the deserving traveller, being a native of the very city which was destined to give birth to the Maunzzi family, did not avail himself of this chance to forestall the great era of civilisation in Europe by at least some 175 years. For, although the Chinese passage translated by Julien does certainly not deprive the German inventor Gutenberg of the honour of having first thought of movable type in the modern sense, as Dr. Williams ("Movable Types for printing Chinese," in *Chin. Recorder*, Vol. VI, p. 24) seems to assume, the Chinese *ts'ü* described in the *Meng-chi-pi-tan* (夢溪筆談) would have soon led European artisans to a more perfect method. The perusal of Julien's translation shows that the so-called "movable type" was not used to make an impression on paper as is the case with our modern type, but that an impression was made on a plate composed of resin, wax and lime, this plate being further used for printing on paper with a brush in the wood block style. I understand from Mayers' notes on "The Peking Gazette" (in *Chin. Rev.*, Vol. III, p. 16) that the *chang-pên* issue of the Gazette is still printed "on sheets of wax, which are afterwards smoothed again to receive fresh matter." I should be glad if someone would enquire as to the method employed in preparing these sheets of wax, in order to ascertain whether they are engraved by hand like wood blocks, or whether movable matrices are impressed on them. Unless such "movable matrices" be called "movable type," which they are certainly not in the eyes of a printer, we ought not to assume that the type process as now practised in Europe is a Chinese invention. The *huo-tz'ü-pan* (活字板) of copper, employed in printing the *T'u-shu-ch'ü-ch'eng*, were probably suggested by the Jesuits living at the court of the emperor K'ang-hi, and should not be confounded with the *huo-pan* or

In recent times the use of movable metallic Chinese type appears to have been first introduced in the foreign literature treating on Chinese subjects. The earlier works as, for instance, Baeyer's *Museum Sinicum*, which appeared in A.D. 1730, show as yet no attempts at introducing single characters in the foreign text, but all Chinese matter is printed by way of appendix on extra plates, though I possess a work, printed in A.D. 1696,* containing the names of all the Chinese emperors down to K'ang-hi, in Chinese characters inserted in the German text. Francisco Varo's *Lengua Mandarin* was printed on wood blocks in 1703, and for a considerable time foreign grammatical and lexicographical works existed merely in manuscript, apparently owing to the difficulty of having them printed. Marshman's *Clavis Sinica* appears to have been the first work in which a considerable stock of fine movable *metallic* type was introduced; it appeared at Serampore in 1814; and about the same time as Marshmann's work was printed, De Guignes junior passed his *Dictionnaire* through the press, in which the beautiful Paris font of large Chinese type, a monument of the great Napoleon's liberality in literary matters, was first turned to use.

The Chinese metallic type industry, if we may so call it, had since received much encouragement both in Europe and in the East; but principally in the East, where Missionary work soon became a greater stimulus to Chinese printing than the purely scientific interest taken in the matter by European scholars and their patrons. The East India Company deserves much credit for the financial assistance granted in creating the font of type which rendered the printing of Morrison's Dictionary possible; but the Rev. Samuel Dyer of Penang was apparently the first to make the serious suggestion of employing movable metallic type for printing Chinese texts on a large scale. The only three fonts existing up to this time, *i.e.* in A.D. 1833, in the East were those at Macao, Malacca and Serampore. As they had been used in printing Anglo-Chinese works, they were, of course, extremely

"movable matrices" of the Sung dynasty. It seems we possess no proof to show that the process practised in A.D. 1278 was anything different from the wax sheet invention of the eleventh century.

* Ch. Mentzel, *Chronologia oder Zeit-Register aller Chinesischen Kayser*. Berlin, 1696.

deficient; moreover, the characters had been engraved upon the face of the metal type block and had a foreign look about them, which rendered it unadvisable to print with them purely Chinese books for Chinese use.* Dyer's font was at first small and made but little progress owing to want of financial support on a larger scale; in 1836 it was removed from Penang to Malacca†, and whatever its destiny may have been there, credit is due to the Penang Missionary for having first created a font of useful type not engraved, but cast.‡ The *Chinese Repository*, in communicating his report on the scheme in 1833, says: "having no type for Chinese printing, we must omit Mr. Dyer's illustration of this part of his subject;" and so it was for the next seven years: the volumes of the Repository contain no Chinese text till 1840, since when the font of type which helped to print Bridgman's *Chrestomathy* at Macao was occasionally made to contribute Chinese illustrative text to the Canton periodical.

In 1844 the attempt suggested and carried out about ten years before by Pauthier was made at the Presbyterian Mission Press of Macao to print with Chinese *disicible* type,§ the principle of which consists in this, that compound characters are dissolved into their component parts each of which has its own type. This procedure, of course, greatly reduced the number of characters required for ordinary printing; but I must confess that it does not improve the beauty of the characters so printed, the component parts being necessarily quite out of proportion with each other.

Stereotyped plates cast from wooden blocks were first made at Boston in the spring of 1834||; American Missionary printers practice this branch of industry up to the present day as the work done by the American Presbyterian Mission Press at Shanghai may show.

All these improvements in the Chinese printing industry were introduced by foreign enterprise, and it appears that, in purely

* *Chin. Repos.*, Vol. I, p. 414 seqq. A specimen impression of Dyer's type will be found on p. 128 of Vol. XIV.

† *Ibid.* Vol. V, p. 88.

‡ Dyer's experiments were soon followed by those of Pauthier's, resulting in the cutting of steel punches for a font of 2,600 of the most common characters in 1834 by Marvelliin-Legrand, a skilful Paris type cutter.

§ *Chin. Repos.*, Vol. XIII, p. 656, and XIV p. 124 seqq.

|| *Ibid.* Vol. III, p. 530.

Chinese circles, the advantages of printing with movable metal type were not considered for practical purposes and on a larger scale previous to 1850,* when a Mr. Tong, a partner in a book-selling firm in Canton, created two fonts containing over 150,000 types cast in moulds. The original motive for embarking in this enterprise, however, was not the printing of books, but the manufacture of lottery tickets, though other jobs were not despised. A specimen page printed with this type may be found in the *Chinese Repository* (Vol. XIX, p. 248). It compares well with almost anything printed by wood block in the same size.

I have entered upon the details of the history of printing enterprise in China in order to show that up to a short time ago the superiority of western appliances did not find general recognition in purely native circles. Surely, there must be a better reason for this than the conservative mind of the nation, as there has been ample opportunity for anyone interested in the industry to study the perfections of the foreign process. Habit is in itself a strong agent in the stability of old institutions; it interferes with progress even among civilised nations. I admit with many of my countrymen all the advantages of the use of Roman type in German books; yet, an uncomfortable sensation would befall me if I were to read a German novel printed with any other but Gothic type. It may be some similar sensation which makes the Chinese man of letters prefer to see his classics printed

* According to the *Chinese Repository* and Williams (*Chin. Rec.*, Vol. VI, p. 24). This would however, not agree with Julien's statement (*l.c.*) that three Chinese works copies of which were seen by him in Paris, the *Wu-ch'ien-hou-pien* ("un Traité sur l'art militaire"), the *Li-tai-ti-li-yün-pien*, and the *Hai-kuo-t'u-chih*, were printed with movable type. The lecture in which this statement was first made by Julien was held before the Académie Royale des Sciences in June 1847 (see *Comptes rendus*, t. XXIV); the first edition of the last named Chinese work appeared in 1844, the second edition in 1849; I am not prepared to fix dates for the other two works as I have not seen them. If Julien is right, there must have been a purely Chinese movable type printing office doing work on a large scale established somewhere in China previous to 1844. I am not sure, however, if Julien was not in error. The second edition of the *Hai-kuo-t'u-chih*, printed in 1849, of which I possess a copy might at first sight also be declared a movable type print, and it requires a printer's eye accustomed to Chinese work to find out that it is block-printed. However, I do not wish to do more than conjecture the possibility of an error, and to say that Julien's statement requires further examination in order to ascertain at what period the movable type industry was first adopted in purely Chinese printing offices.

in the accustomed style, and not with movable type. But apart from this, there is one great advantage in the old style which I notice has been overlooked by the author of the "Literary Notices" in the *Chinese Repository* (Vol. I, p. 419 *seqq.*) who, while discussing the advantages and disadvantages of the two rival methods ascribes to the wood block greater ease, the facility of printing in as many sizes as one likes, without depending upon the fonts one happens to have, and the simplicity of the apparatus. I would add that the peculiarity of the Chinese written language renders it the safest method of producing an accurate text. Anyone familiar with the routine of printing Chinese must admit that even the completest font of type is not sufficient to guard against errors in the text which could be easily avoided by an intelligent block cutter. Characters not represented in the font occur very frequently in every branch of literature, but especially when a book or document is printed differing in language from the style for which the font had been originally created. The result is constant delay caused by the necessity of having supplementary type cut or cast; but the principal shortcoming attending the method is the great temptation, to which compositors are exposed, of substituting unauthorised characters for the correct ones. On the other hand, the method of block cutting which consists in pasting either the manuscript to be printed, or a copy of the text to be re-printed, on the smooth surface of the block, and chiselling out all the white parts of the paper, secures an almost identical reproduction of the original. This it seems to me is one of the principal advantages in the tradition of Chinese texts over that of texts in Western literature. Chinese standard texts printed 700 years ago contain hardly any deviations in either the wording or the shape of the characters used when compared to the corresponding books of the present day. This is not so with us.

So much stress is laid on this advantage in Chinese literary circles that, in spite of the many movable type printing offices existing at Hongkong, Shanghai and other ports, the industry cannot be said to have brought about any serious change in the native book trade. Apart from prints serving the Missionary interest both from the religious and general educational point of view, the principal use of foreign type is now made in printing Chinese newspapers, a class of literature in which block-printing could have never been even moderately successful.

As I have intimated already, the only branch of Western printing industry which is likely to affect Chinese literary life successfully is photolithography. Since the few years of its existence it has become already an important factor in the native book trade, which consists almost entirely in the reproduction of standard works, the literature of the day playing a much less conspicuous part in China than it does in European countries. The greater part of all the books sold in Chinese book shops are re-prints of older works, and the better establishments usually have on hand, besides re-prints lately issued, second hand old editions of valuable works. Modern re-prints, a great many of which come from Su-chou, the city of publishers *par excellence*, usually have fixed prices, and it is generally difficult to obtain on them a reduction amounting to more than a trifling percentage on the amounts marked in the printed catalogues kept in all the larger magazines. In this respect the Chinese usage differs somewhat from the practice prevailing in Europe. Most of these modern re-prints are, however, not comparable in looks and accuracy to the better class of prints dating from former centuries, not to speak of the so-called palace editions. These are only occasionally to be got and at very irregular prices so that the same work may be sold at 100 taels on one occasion and at 50 taels on another. It is on account of the great scarcity, and of the exorbitancy and irregularity in the cost, of really good editions that the invention of photolithography has become an inestimable boon to the Chinese book industry.

There are at present at Shanghai two establishments the principal work done by which consists in the reproduction of Chinese prints by the photolithographic process: the *T'ien-shih-chai* (點石齋), and the *T'ung-wén-shu-chū* (同文書局).

The editions of the first named establishment, which flourishes under the able management of a European firm, are distinguished by extreme cheapness; but the economy which has to be observed in producing such cheap books for the million does not allow of much care being exercised in the selection of original copies; moreover, the text is necessarily of the smallest size, so that, for instance, purchasers of what may be called a diamond edition of the *P'ei-wén-yün-fu* are provided with a magnifying glass in order to enable them to work their way through its columns. While it

must be admitted that the facility to purchase a correct edition of this great work at the price of \$15 is a great temptation to the collector of substantial literature who would otherwise have to pay \$45 for an imperfect Cantonese print; yet, a foreigner who is afraid of "Augroupver" will not easily make up his mind to invest in it even this comparatively small amount. The historical classics published by the Tien-shih-chai Establishment are slightly larger in size, but to read even in them for any length of time is exceedingly trying to the eyes. However, these editions have the great advantage over all the cheap block-cut editions that every character of the text can be clearly recognised somehow or other and that they contain no spots where characters are either illegibly, or not at all, impressed upon the paper. The Tien-shih-chai editions may, therefore, be recommended to all readers who cannot invest much capital in their Chinese libraries and are willing to put up with the discomfort of small print.*

Editions of K'ang-hsi's Dictionary may be had at prices varying from \$1.60 up to \$3; the abridged edition of the "Catalogue of the Imperial Library" at \$2.75; the Annals of the Han Dynasty (*Ch'ien-hou-han-shu*) at \$4.50; the *Shih-chi* at \$2.50. The same establishment has also published a number of very useful maps and illustrated works. But, as has been insinuated already, it appears that cheapness is the first principle kept in view, and as the Chinese reading public happens to be, it is very likely that these books will sell with all their shortcomings in the way of small print.

The rival establishment of the Tien-shih-chai is a purely Chinese undertaking, the *T'ung-wén-shu-chü* (同文書局), founded in 1881. It is a company of native friends of Chinese literature who have subscribed the capital necessary for the printing and publishing of facsimile editions of the best productions of Chinese

* The same establishment has lately highly distinguished itself by publishing an illustrated Chinese Journal, the *Tien-shih-chai Hua-pao* (畫報), issued at short intervals and containing in each number about a dozen drawings in the Chinese style which, if we make allowance for the traditional shortcomings attending all Chinese art, betray considerable genius and great power of observation in the artist furnishing the original sketches. The *Hua-pao* has paid special attention to the placing on record not only of the great moments of Chinese diplomacy and warfare, but also of glimpses of Chinese social scenery and especially of Shanghai street life.

literature. Really good standard editions of national authors are highly valued in China, and heavy sums are spent by the better classes on the best prints, especially the so called "palace editions." The classical books, the national historians and the standard cyclopædias, dictionaries, etc., exist in numerous editions printed at Wu-chang, Su-chou, Canton, Ningpo, Nanking and other places; but most of these unrecognised provincial prints, though offered at comparatively low prices, are generally full of errors which render them more than useless to the serious student. Really good editions are very expensive, and the trade in them becomes still more unsatisfactory by there being no fixed prices attached to them, so that some of the rarer works may be said to be sold at real fancy prices.

All these evils have been done away with by the establishment of the *T'ung-wên-shu-chü*. Every work leaving the press at this establishment is a facsimile reproduction of a recognised best edition. The method adopted, of course, excludes the occurrence of printer's errors; every character appears as clearly as possible, and white patches in the text are an impossibility. About a dozen photographic apparatus are employed in producing negatives on lithographic stone, and the printing is done on twelve machines driven by steam. The establishment employs 500 Chinese workmen, and works entirely without foreign assistance; it is under the management of Mr. Hsü (徐), a native of Hsiangshan near Macao.

Of the works now in hand the one which may interest a foreign reader most is an edition of the *Erh-shih-sü-shih* (二十四史), or the Twenty-four Dynastic Histories. The new edition is a reproduction of the celebrated palace edition of the 4th year of Kien-lung (=A.D. 1739) of which I understand there is a copy in the National Library at Paris. In the original, 20 columns appear on each leaf, besides the margin, on which the year of publication is printed, and the new edition is an exact facsimile of the original, each character of the ordinary text measuring about 0,6 centimeter in height. Such as it is the new edition represents in my opinion the most comfortable style of a Chinese book one may wish to possess for frequent use. The complete collection of these histories which carries the reader from the *Shih-chi* of Ssü-ma Ch'ien down to the Annals of the Ming

dynasty and embraces all the works mentioned on p. 13 of Wylie's *Notes on Chinese Literature*, is now offered at the subscription price of \$125, it being the intention of the publishers to raise the price to \$200, after the subscription is closed. The complete series it is expected will be ready for sale in 1886 or 1887. Up to the present the following parts of the collection have been published and may be purchased separately:

<i>Shih-chi</i> (史記), 26 Vols. in 4 t'ao,.....	\$10.
<i>Ch'ien-han-shu</i> (前漢書), 32 Vols. in 4 t'ao, ..	\$12.
<i>Hou-han-shu</i> (後漢書), 28 Vols. in 4 t'ao, ...	\$10.
<i>San-kuo-chih</i> (三國志), 14 Vols. in 2 t'ao, ...	\$ 6.
<i>Ch'én-shu</i> (陳書), 6 Vols.,.....	\$ 2.
The <i>Chin-shu</i> (晉書) is in the press.	

Another most useful publication is a handy edition of K'ang-hsi's Dictionary (康熙字典). It is a reprint of the original palace edition published in the 55th year of K'ang-hsi (A.D. 1716). The original is printed on white paper; each page of the body of the work contains 24 characters of the ordinary size, or the corresponding space, the characters explained, or head words as we may call them, being of double the size of those of the ordinary text. Each double leaf of the original contains 32 columns besides the middle margin, and so do all the editions I have seen.* In the new photo-lithographed edition, four leaves have been made into one by cutting a copy of the original into strips; the newly arranged text, in which omissions could be easily checked as the end of each fourth page in the original must coincide with the end of the corresponding single page in the re-print, has been carefully compared with a second complete copy of the original edition so that the book before us may be said to represent a

* It is a common feature in Chinese standard literature to have editions of all sizes so printed that the pages cover each other exactly. This is not done for the purpose of facilitating the quoting of passages as is for instance the case with certain editions of Humboldt's *Cosmos*, or the Casaubonus edition of Strabo, for Chinese authors hardly ever give more than the title of a book when quoting passages; but in order to secure a check on the block cutter and to avoid omissions in printing the work.

facsimile copy of the *editio princeps* brought into a more convenient shape. This new arrangement has placed the publishers in the position to reduce the matter of 24 volumes to the size of six. These I would recommend the foreign purchaser to have made into two volumes bound in the European style, which will be found the most convenient arrangement a Chinese Dictionary of the size of K'ang-hsi's could possibly have for handy reference.

The list of works printed at the *T'ung-wên-shu-chü* contains one item which will prove of the greatest interest to all friends of Chinese literature. It is the announcement of a new edition of the *T'u-shu-chi-ch'êng* (圖書集成), the gigantic Cyclopedia printed during the reign of Kien-lung. It represents a complete library and saves the purchase of a large collection of other books to those who possess this work, in as much as it contains all the necessary extracts from the existing literature on any possible subject.* The complete work, of which I have seen two copies, —one printed on white paper, the other on bamboo paper—at the *T'ung-wên-shu-chü* library, contains 5,020 *pên*, or Chinese volumes, with 426,204 leaves. As each leave contains, besides the middle margin, 18 *t'ang* or columns, i.e. nine *t'ang* on each side or page, and as each *t'ang* contains 20 characters or the equivalent space, which means that each leave has room for 360 characters, the whole work would contain the space of 153,433,440 characters. If we make ample allowance for space not covered with characters owing to the interruptions occasioned in the text by the division into chapters and paragraphs, the lowering of the text in certain special cases, the insertion of tabular lists, illustrations, etc., the work may be safely estimated to contain considerably more than 100 millions of printed characters or words.

It is stated that originally less than 100 copies were printed.† When the work was first issued, each of the Imperial princes of the first rank (*chin-wang*, 親王), the ministers of state (*ta-chên*, 大臣), and the officials superintending the print, was presented with one copy. The remainder of the edition was kept in the

* I have recently had an opportunity to convince myself of the completeness of its extracts in the matter of texts relating to Ta-ts'in. See *China and the Roman Orient*, p. 25 seq.

† "Current tradition at Peking states it at 100 sets, and this may very probably be correct or nearly so." Mayers in *Chin. Rev.*, Vol. VI, p. 222.

Néi-fu (內府) or Imperial Library. During the emperor Kien-lung's life time one copy each was presented to the national libraries (*Ko*, 閣) at Yang-chou, Chinkiang and Hang-chou,* and also one copy each to the four families *Fan* (范), *Pao* (鮑), *Wang* (汪) and *Ma* (馬), who had brought considerable sacrifices in promoting the compilation of the "Catalogue of the Imperial Library" by presenting the court with hundreds of valuable books out of their private libraries.† It is not known whether further copies were given away, but it seems that inquiry with the descendants of the four private families presented with copies has had this result that the copies were scattered about during the T'ai-p'ing rebellion, so that no complete sets remained in their hands. The copies of the three national libraries had disappeared altogether after the rebellion, though I am informed that a complete copy still exists at Hang-chou. When the interest in the work was revived amongst friends of the native literature it had become extremely difficult to obtain a set. The *T'ung-wén-shu-chü* managed to secure a copy printed on white paper at the cost of over 10,000 Taels (=£2,500)‡. A second copy printed on bamboo paper, which is of a yellowish colour was purchased at 6,000 Taels (=£1,500). The reason why two copies were bought instead of one is this: the original scheme of the publishers was to bring out an edition in smaller print and in fewer volumes, which would have considerably lowered the cost of paper; in this case the columns of a copy of the white paper edition would have been cut into strips like the original edition of K'ang-hi's Dictionary so as to get one page of the new print out of four pages

* Cf. Mayers, *l.c.* p. 293.

† *Ibid.*, p. 293.

‡ Mayers, *l.c.*, p. 222, says that "some eight or ten years ago" 14,000 Taels was asked for a set, and that Mr. Trübner tried in vain to obtain it at a lower price. The copy purchased for the Chinese library of the British Museum was, according to Mayers, "not printed upon the best white paper," i.e. it was probably a copy of the otherwise identical bamboo paper edition. The white paper copy I saw at the *T'ung-wén-shu-chü* is packed in elegantly carved camphor-wood boxes each containing about ten *pén*. Each box contains a false bottom which is filled with drugs to attract the damp and keep away insects. I am told that Messrs. Major Bros., the proprietors of the Tien-shih-chai Establishment, who are about to publish a cheap edition of the *T'u-shu-chi-ch'eng* printed with type, have bought a bamboo paper edition, not a complete one, though, at the price of only \$3,500.

of the original; the bamboo paper edition would in this case have served as a check on the correct sequence and general arrangement of the strips pasted on large sheets of paper to be photographed. This original plan has since been abandoned, and the work will be printed page for page as it stands in the original. The number to be struck off has been limited to a thousand copies. The subscription price of a complete set of 5,020 volumes has been fixed at Shanghai Taels 360 (=£90, more or less according to exchange). Up to the present day only the *Mu-lu* or Table of Contents has been printed; it contains 20 volumes (or 2 *t'ao*) which are sold separately for \$10. As the coming year will be devoted to the printing of the National Histories, the *T'u-shu-chi-ch'eng*, the printing of which is estimated to take up about three years, cannot be ready before the end of 1889.

Among the useful compilations published by order of the emperor K'ang-hi there is one which I do not remember having seen noticed anywhere, although a glance at its contents seems to show its obvious utility to the student of Chinese literature. In the 44th year of K'ang-hi (A.D. 1705) an Imperial edict appointed five high officials to superintend the compilation of a sort of bibliographical cyclopædia of books and pictures, contained in the Imperial collections, under the title *P'ei-wên-chai shu-hua-pu* (佩文齋書畫譜). The work was compiled from 1,844 different works, a list of which appears in the first volume, and the preface was written in A.D. 1708. The complete work is divided into 100 books or *chüan*, containing most elaborate essays on the history of writing and printing, biographical and bibliographical dates, in fact all a student may wish to know in respect of literature and art. It is alike a most useful handbook to the collector of old pictures and scrolls, and the student of old books and of stone inscriptions. I understand that copies of this work have hitherto been exceedingly rare and very expensive which may account for its being so little known amongst Europeans, and the re-print now offered at the price of \$7, must be very welcome to all scholars who can make use of such a thesaurus of information.

The Catalogue of re-prints issued at the *T'ung-wén-shu-chū* office contains a long list of highly useful works. I confine myself to noticing the following as likely to interest European students.

Pi-hsüeh-lu (碧血錄), 5 Vols., \$1,—“The Record of Precious Blood,”—a biographical work illustrated by a vast number of well drawn pictures of patriots having sacrificed their lives for some good cause during the various dynasties from the Ts'in down to the Ming. It was printed during the last century and is very popular among native readers. Foreign students will find it a useful supplement to the first part of Mayers' “*Chinese Reader's Manual*.”

Erh-ya-t'u (爾雅圖), 2 Vols., \$0.60. The *Erh-ya* is one of the oldest glossaries of terms used in the classical and other ancient works of the Chinese, and is frequently quoted in K'ang-hi's Dictionary as an ancient authority. The well-known illustrated edition of this work, of which the above is a neatly printed facsimile reproduction was printed (for the second time) in 1801. It contains illustrations of all possible objects, the botanical ones being especially well done. Apart from the peculiar value of the text as an almost contemporaneous commentary of many of the best known authors of antiquity, the illustrations added to it in later centuries render it a handy *orbis pictus* and a most useful guide in the explanation of difficult terms.

Mao shih chi-hu-pien (毛詩稽古編), 8 Vols., \$2. An explanation of the original text of the *Shih-ching* or Book of Odes as handed down by Mao Ch'ang (毛萇) of the 2nd century B.C. It was published in A.D. 1687 and is spoken of at large in the Catalogue of the Imperial Library, although it is not mentioned in Wylie's list. The preface of the original edition printed at Yangchou, of which this re-print is a facsimile copy, is dated May, 1813. Dr. Legge (*Chinese Classics*, Vol. IV, Part 1, Prolegg. p. 177) says with regard to this commentary: “I do not know of a more exhaustive work than this from the author's point of view. It had occupied him for 14 years, during which he thrice wrote out his manuscript. He is a thorough advocate of the old school.”

Ssü-shu wei-hên-lu (四書味根錄), 2 Vols., \$2. An edition of the Four Classical Books with an exhaustive commentary. Owing to the fullness of the material tendered in this handy diamond

edition it is much used by students who are about to pass their examination.

Sung-pên-chi (宋本集), 8 Vols., \$1.40. A collection of poets from the classical period of the T'ang dynasty, the original being printed during the Sung period.

Tien-pên chuan-wên Liu-ching Ssü-shu (殿本篆文六經四書), 10 Vols., \$2. Facsimile reprint of a palace edition of the Six Classics and the Five Books, in seal characters (*Chuan-wên*); the style in which they are supposed to have been originally written.

K'ung-tzū chia-yü (孔子家語), 5 Vols., \$1. A beautiful and handy edition of the "Traditional Sayings of Confucius," with the Commentary of Wang Su (王肅), who wrote at the beginning of the third century A.D. and is credited with having been the author. "Although it is known to be spurious, it is yet valued for the amount of traditional matter, which the author has collected from various sources at that period" (Wylie, p. 66).

NOTES AND QUERIES.

It is not perhaps known to the present generation of foreign residents in China that the art of painting here, so far as it became assimilated to European art, was more largely indebted to the Irish artist George Chinnery than to any other person; and indeed, so far as it approached to any degree of excellence, his example and instruction aided more than all other instrumentalities in making its results acceptable, in the measured degree attained. The following notes regarding his life and his works had been contributed to the catalogue of the Loan Exhibition of 1876.

As it was the good fortune of America to profit from the abortive rebellious attempt of Lord Edward FitzGerald,* by the accession to its citizenship of worthy men like Emmet, Sully, Hudson, and others, so the European communities of India and China were enriched from the same cause by the genius of Chinnery. In what year this true artist continued his migration from India to China we do not know; but a finished sketch of his, dated 1818, and representing a Chinese in a high bamboo-perched watchman's box, is before us; as also a sketch of "Camões Cave in the Garden of James Bannerman, Esq., Macao," dated "August 11, 1825," both in the well-known hand-writing of Mr. Chinnery and obtained direct from him by the present possessor in 1850-51. When he reached Macao he told the amusing story of his sudden departure from Calcutta by sketching himself standing, hat in hand, in the stern of the ship's boat, bidding

* The romantic career and tragical death of Lord Edward FitzGerald add interest to the marked individuality of Chinnery. He was the fifth son of the first Duke of Leinster; was born in 1763 and 1792 married Pamela, natural daughter of the Duke of Orleans and half sister of King Louis Philippe, by whom he had three children; and was killed in 1798, "falling a victim to his unfortunate resistance on being apprehended upon a supposed charge of high treason." His widow subsequently married an American merchant at Hamburg.

adieu to the "City of Palaces" by the expressive words "too hot!"—His fame as an Artist was so well established there that Thackeray's work "The Newcomes" hands his name down to posterity.

In Macao (occasionally visiting Canton as the guest of supercargoes of the Honorable E. I. Company) he practised his art with great acceptability for nearly 40 years; but the community was too small to afford him more than a liberal support, though his prices were high for those days. The elder Lamqua profited greatly by Mr. Chinnery's instructions; and especially in portraiture attained to a considerable degree of excellence. The Chiefs of the Company and many of the leading residents sat to Chinnery; and some of their portraits were very fine pictures, though not always successful likenesses.

There was a grand full length of the elder Houqua, seated, and with characteristic accessories; another of Mr. Jardine sent to England; another of the Rev. Dr. Morrison, with a native teacher present; another of Dr. Colledge, F.R.C.S., with a patient and two assistants: all which were engraved in London. One of himself by himself painted by using two mirrors, a fine one of Sir Andrew Ljungstedt, Chief of the Swedish Factory. Indeed, there were hundreds in all. But his greatest delight was his early sketching every morning of scenery, with groups of Chinese and animals in and around Macao. He revelled in the poetry of life; and even if commissioned to paint the scene comprising the Foreign "factories" at Canton, he could not restrain his mind from some ideality, or withhold his pencil from the surrounding picturesqueness, whether strictly within the scope of view or not. In short, though he could be mathematically correct, his genius disdained anything suggesting mechanical rules. As an instance, however, of his strict observance of the conditions of any chosen scene, I may be permitted to point to a fine example now belonging to the Hon. Mr. Keswick, representing the front verandah of the late Mr. Durand's residence, Praya Grande, Macao, with that gentleman, Mr. Hunter and Captain Hall (the small dog of Mr. H. standing upright); the whole in a glow of light and the general atmospherical effects quite remarkable, while the figures and architectural conditions are literally rendered in their relative proportions.

His heart was in his art; and especially in the poetic side of nature. Hence, his groups of Chinese in all their various avocations and of animals, are inimitable. His small marine views, too, with junks at anchor and the water slightly rippling in the sun light, whether oil or water colour, are very truthful: one in the possession of the Honorable Mr. Keswick of a Chin-chew junk lying in Macao Roads in a "dead calm," the air and sea's surface glowing in a white light, is a triumph of art; realizing the Spanish sailor's apostrophe:—"Una tremenda calma"!

He used to say that he followed Sir Joshua Reynolds in portraiture; but fortunately for his sitters, he used rather an excess of vermilion than of carmine, so that his colours are durable, as may be seen by his small study of Sir Joshua's head in this Exposition, instead of fading as the latter's have, leaving his portraits but "grimly ghosts" of what they were. We allude merely to colours and varnishes, here, for of our artist it can scarcely be said that in portraiture he emulated the highest achievements of Sir Joshua with moderate success. Obviously it was not so much after his natural bent; but we may say here that had Mr. Chin-nery lived in London the associations and opportunities there afforded would probably have conspired to form of his native genius and love of art a distinguished member of the Royal Academy.

But here in Macao he lived until his death in March, 1852, the latter portion of his days dependent upon the occasional sales of his sketches of former years of vigour, when every morning of fair weather attracted him out at dawn.

Of him, however low his exchequer ran, it never could be said that "*chill penury froze the genial current of his soul*," for his was one of those natures whose exuberant warmth melted the coldest mien, and the genial old man was another Titian in his sunny nature.

Note.—The small portrait of him as in his latter days, in this Exposition, painted by his pupil Mr. Baptista, is an excellent likeness.

GIDEON NVE.

GUILD TER-
RORISM.

The powerful influence for ill possessed by the Swatow Guild was strikingly illustrated in the spring of 1878. Lin Ying-k'un (林應坤), a native of Foochow and proprietor of the K'ien-t'ai (乾泰) hong at Swatow, was reputedly the richest man at that port. His firm did a large trade, and transacted the banking business of the Likin office; he owned several junks and had purchased for himself the rank of Taotai. He was so unfortunate as to incur the enmity of the celebrated (or notorious) General Fang, the "Pacifier" of Northern Kuangtung. The story goes that while engaged in constructing by Imperial command a canal to improve the water communication between Swatow and Ch'ao-chou Fu, General Fang levied black mail on the neighbouring landed proprietors by threatening, in default of heavy bribes, to run his canal through their grounds and houses. He is credited with having netted in this way fabulous sums, and altogether with having left the neighbourhood of Swatow with some millions of dollars.

Lin Ying-k'un was one who successfully resisted his exactions. When Fang threatened to run the canal through a house which Lin was in process of building unless a sum of Tls. 8,000 were forthcoming, the latter refused and had his house taken to pieces and removed bodily during the night. Fang then found that his canal could pass with equal convenience in another direction.

Lin was rash enough to overstep the bounds of mere passive resistance. In 1877 he set on foot an action before the Governor General at Canton, not against Fang, but nominally against his factotum, Major Li Ts'ung-lung (李從龍) at Ch'ao-yang. As it appeared the Governor General was likely to take up the case seriously, Fang set to work to have Lin driven out of Swatow, and he succeeded. On the one hand he induced the literati and gentry to accuse Lin of encroachment on government ground; on the other, the Swatow Guild at his instigation made Lin commercially *taboo*; no one was allowed to deal with him under pain of being similarly treated; payment even of debts justly owing was withheld. Anonymous placards were posted on walls and carried through the town to the sound of a gong denouncing and abusing him.

The following is a specimen :

通	驅	凌	乾
同	逐	虐	泰
相	出	埠	林
附	境	衆	翁
一	斷	蛇	穢
律	絕	蝎	惡
攻	根	無	貧
殊	株	株	污

"Out on the K'ien-t'ai old reprobate Lin,
Filthy old pauper, steeped deep in all sin;
Infamous tyrant, usurious griper,
Out and out scorpion, out and out viper.
Off with him ! force him to "Vamos the ranch"
Clear the whole place of this scum, root and branch.
Don't throw in your lot with the wretch. If you do,
What's sauce for old Lin, will be sauce for you too."

Eventually the populace were so hounded on that his very personal safety was endangered. He was then offered asylum by a foreigner, and finally made his way to Amoy. Unfortunately for himself he left owing a large sum to the Likin bureau in his capacity of banker; about Tls. 40,000. Under normal circumstances the assets of the firm would have been more than equal to meet this liability, but in consequence of the bad debts and the losses incurred through the action of the guild, the firm was virtually bankrupt. Lin has, I believe, never been able to show his face in Swatow again.

G. M. H. P.

There are in the provinces of Kuangsi and
HEREDITARY Yünnan certain native Departments (*t'u-chou*,
JURISDICTION 土州) and Districts (*t'u-hsien*, 土縣), and one
IN THE SOUTH- instance in Ssüch'uan of a Township (*t'u-ssü*,
WEST OF CHINA 土司), of which the administration is confided
to hereditary rulers. In about one half of these, the official is a
native of the place, but in the remainder the rulers are from remote

provinces of the Empire, notably from Yi-tu-hsien, which is the head District of Ch'ing-chou-fu, Shantung. It is an interesting subject of enquiry how these extra provincials came to acquire hereditary rule over the native tribes of the Southern frontiers.

Subjoined is a Table of Hereditary jurisdictions in Yünnan, Kuangsi and Ssüch'uan.

T.C. = *t'u-chou* 土州; T.H. = *t'u-hsien* 土縣;

T.S. = *t'u-sü* 土司.

District.	Rank.	Province.	Native place of Magistrate.
<i>Chie-an</i> 結安	T.C.	Kuangsi	Department
<i>Chi-lun</i> 佶倫	"	"	"
<i>Hsia-lei</i> 下雷	"	"	"
<i>Hsiang-wu</i> 向武	"	"	"
<i>Lo-yang</i> 羅陽	T.H.	"	District
<i>Lung-ying</i> 龍英	T.C.	"	Department
<i>Ming-ying</i> 茗盈	"	"	"
<i>Ssü-ling</i> 思陵	"	"	"
<i>Tu-chieh</i> 都結	"	"	"
<i>Tu-k'ang</i> 都康	"	"	"
<i>Chiu-hsing</i> 九姓	T.S.	Ssüch'uan	Li-yang-hsien, Kiangsu
<i>Hsin-ch'êng</i> 忻城	T.H.	Kuangsi	T'ai-ts'ang-chou, Kiangsu
<i>Fu</i> 富	T.C.	Yünnan	Shao-hsing-fu, Cheh-kiang
<i>Na-ti</i> 那地	"	Kuangsi	Chehkiang
<i>Kuei-tê</i> 歸德	"	"	Shantung
<i>Kuo-hua</i> 果化	"	"	"
<i>An-p'ing</i> 安平	"	"	Yi-tu-hsien, Shantung
<i>Chiang</i> 江	"	"	" "
<i>Chung</i> 忠	"	"	" "
<i>Lung</i> 龍	"	"	" "
<i>P'ing-chiang</i> 憑祥	"	"	" "
<i>Shang-lin</i> 上林	T.H.	"	" "
<i>Ssü</i> 思	T.C.	"	" "
<i>T'ai-ping</i> 太平	"	"	" "

The system of hereditary magistracies now in force was established by the Emperor Yung-chêng as we are told in the *Shêng-wu-chi* (聖武記, "Wars of the Present Dynasty"). Other native prefectures, departments and districts to which the hereditary principle does not apply were also established by him in these border provinces.

G. M. H. P.

WERE THE FIRE WORKS SHIPPERS? The *Wu-tai-shih* (五代史), quoted in the *Yüan-chien-kuo-shih* (淵鑑類函, Book II p. 13), says: 契丹貴日. 每月朔日東向而拜日, "The K'i-tan adore the Sun: on the first day of every month they turn themselves towards the East and salute the Sun."

C. I.-H.

BIRTH OF TSÊNG KUO-FAN. In his *Chinese Reader's Manual*, p. 222, W. F. Mayers states that Tsêng Kuo-fan was born in A.D. 1807. This is an error, or perhaps a *lapsus calami*. According to the following works, the *Tsêng-wên-chêng nien-p'u* (曾文正年譜), the *Tsêng-wên-chêng-kung ta-shih-chi* (曾文正公大事記), and the *Tsêng-wên-chêng-kung shih-liao* (曾文正公事畧), which have been revised by Li Hung-chang and Tsêng Kuo-chüan, this great statesman was born on the eleventh day of the tenth month of the 16th year of Kia-k'ing, i.e. on Tuesday, 26th November 1811.

C. I.-H.

KUNG (公) USED AS A PERSONAL PRONOUN BY HAN KAO-TSU. We see in the *Shih-chi* (史記, Book 55, 留侯世家第二十五) that Han Kuo-tsu (漢高祖), speaking of himself, makes use of 公 for "I." *Kung-tzu-hsing-erh* (公自行耳) "I will go there myself," says he.

C. I.-H.

POPULAR DESIGNATION OF CHINESE RADICALS.

Certain of the 214 Radicals, viz., all those which appear in a contracted form and a few others in frequent use, have popular names apart from their normal designations. These popular names are as a rule descriptive, and contain some allusion to the shape of the character. A list of those commonly employed is appended, as likely to be of use to such as have much to do with written Chinese.

No.	Radical.	Contracted form	Popular name.
9	人	イ	單立人 <i>tan-li-jên</i>
14	亠	...	禿寶蓋 <i>t'u-pao-kai</i>
15	冫	...	兩點水 <i>liang-tien-shui</i>
18	刀	リ	則刀 <i>tsé-tao</i>
26	耳	...	硬耳 <i>ying-êrh</i>
27	厂	...	披蓑 <i>p'i-so</i>
31	口	...	國壳 <i>kuo-kê</i>
32	土	土	斜土 <i>hsieh-t'u</i>
40	山	...	寶蓋 <i>pao-kai</i>
60	彳	...	雙立人 <i>shuang-li-jên</i>
61	心	忄	豎心 <i>shu-hsin</i>
64	手	扌	挑手 <i>t'iao-shou</i>
66	攴	攴	剔手 <i>t'i-shou</i>
85	水	攵	仰文 <i>yang-wên</i>
86	火	𠂇	反文 <i>fan-wên</i>
94	犬	㇏	三點水 <i>san-tien-shui</i>
96	玉	㇏	四點火 <i>ssü-tien-huo</i>
113	示	礻	犬 <i>fan-chi'üan</i>
120	糸	纟	反斜 <i>hsi-h-yü</i>
140	艸	艸	禮衣 <i>li-yi</i>
162	辵	辵	紐絲 <i>niu-ssü</i>
163	邑	邑	廿草 <i>nien-ts'ao-t'ou</i>
170	阜	阡	走馬道 <i>tsou-chih</i>
		耳	弱耳 <i>jo-êrh</i>

The respected correspondent (E. W. G.) who
REKEM-PETRA- on p. 97 of this Journal doubts the authority
LIKAN. for the identity of ancient *Petra* and the
 Aramaean name *Rekem*, applied to this city by
 Josephus, seems to hold a view somewhat at variance with what
 may be called the current opinion regarding this question. I have
 assumed the identity of the two names with Kiepert and I may
 say the world at large, in as much as the names *Rekem*, *Sela* and
Petra are recognised as applying to the same well-known city
 in Arabia Petraea even in the popular historical works published
 in Europe. I quote as an instance the *Encyclopædia Britannica*
 (Vol. xviii, 1885), s. v. *Petra*,—which says that “*Petra* is a
 Greek name which cannot have been that used by the Semitic
 inhabitants, and from Josephus (*Ant.* iv, 7, 1; 4, 7) and the
Onomastica (ed. Lag., p. 286 *sq.*) it may be concluded that the
 natives called the place *Rekem* a designation probably derived
 from the variegated colours of the rocks about Wâdy Mûsâ, to
 which all travellers refer with admiration.” On referring to
 the two passages quoted from Josephus it will be seen that a
 king *Rekem* “was of the same name with a city, the chief and
 capital of all Arabia, which is still now [i. e., at Josephus’ time
 which is not much distant from the time when Kan Ying visited
 T’iao-chih] so called by the whole Arabian nation, etc., but is by
 the Greeks called *Petra*.” It is true that *Sela* was its Hebrew
 name, as spoken of in the Old Testament. But as Josephus
 distinctly calls this city the chief of all Arabia, and says “the whole
 Arabian nation calls it *Rekem*,” this, and not *Sela* or *Petra*, must
 have been the “local” name. The principal argument of E. W.
 G. against the identification is this, that “no trace of the name
Rekem occurs throughout its history.” This, however, seems
 quite natural if we consider that all we know of the history of this
 city has been handed down to us through authors writing either
 Greek or Hebrew, and that we possess no account of its ancient
 existence written by local authors, who might have used the local
 name *Rekem*.

Unless special arguments can be brought forward showing
 that Josephus was in error, there seems to be no reason to doubt
 his authority. If we were to adopt the principle that an author
 who has committed an error in one case must be in error in all

cases, very little matter of fact would remain in what we know of the world's history, and if—whatever his faults may have been in some instances—Josephus were to be struck out from the list of historical authorities, Gibbon would have to rise from the dead to re-write his “Rome.”

F. H.

THE GERMAN
WORD “HÜHNER-
AUGE.”

The derivation of the German word “Hühnerauge,” meaning “a corn” has lately attracted the attention of an etymologist who seemed to wonder why this callous induration of the skin should be compared in any civilised language just to a fowl's eye. The word was, therefore, explained as a modern corruption of an old German term *hornin ouge*, meaning “a horny eye,” the same adjective occurring as an *epitheton ornans* in the name “*hornin sigfrid*.” If the learned professor to whom we are indebted for this etymology can actually trace the word to an old text in which it has clearly the meaning of a corn, all right; but I cannot admit the singularity of the metaphor, for, in Chinese, a corn is called *chi-yen* (鷄眼) which, translated literally, means “Hühnerauge.”

F. H.

A CHINESE
PROVERB ABOUT
SHIPS' CREWS.

The *Kuang-tung-hsin-yü*, speaking of the effect of building strong ships, quotes a proverb said to be current among the sea-faring population of Canton. It consists of the eight characters *t'ieh-ch'uan chih-jên*; *chih-ch'uan t'ieh-jên* (鐵船紙人 紙船鐵人), which may be literally rendered by “iron ships—paper men, paper ships—iron men.” The moral is obvious; a sailor's best school all over the world is not the “iron ship,” but the “paper ship.”

F. H.

ANCIENT CHINA
IN AMERICA.

Amongst the arguments adduced by Mr. E. P. Vining, author of *An Inglorious Columbus*, in support of his theory that Buddhist monks from Afghanistan discovered America in the

fifth century A.D., is this that, by an old tradition handed down among the aboriginal natives in America, silken men, *wearing pig-tails*, had come from the east many centuries ago. Those who believe in Mr. Vining's "Inglorious Columbus" must be reminded that pig-tails were not worn in China previous to the Manchu conquest which commenced in A.D. 1644, *i. e.* more than a thousand years after the pig-tailed eastern men were supposed to have landed on the American shore.

F. H.

THE NEW STAR
IN NEBULA
ANDROMEDAE.

The new star which suddenly appeared in the course of this year has according to an old oriental tradition been seen centuries ago, if there is a foundation in the curious fact, lately discussed in some of the home papers, of its having been mentioned years before its recent appearance in one of the novels of the Hungarian poet Maurus Jokay who is said to have borrowed the legend of "a star right in the centre of the Nebula Andromedae which had to be looked at by warriors before the battle, those who could not see it being doomed to dye," from the Talmud. When reading of this curious coincidence the writer of this note was anxious to find out whether not the same new star is mentioned in Chinese records where the appearance of other *k'o-hsing*, *lit.* "Guest Stars," is so faithfully recorded. His expectations were not fulfilled as far as the Nebula is concerned. Humboldt's list (*Cosmos*, Vol. iii, p. 220), which is partly compiled from the Chinese data furnished by Biot, does not contain mention of any new star in Andromeda. On referring to Biot's original source, however, which is found in Ma Tuan-lin's chapter 294, the record of such a star in Andromeda will be found. The passage reads about as follows:—

"In the sixth moon of the eighth year [of Shao-hsing, = A.D. 1138] a new star [*k'o-hsing*] came out of the K'uei asterism [comprising a considerable part of our Andromeda] offending against the *ch'uan-shé* [the "Inn"; called *fu-shé*, by mistaking the first character, in Schlegel, *Uranogr. Chin.*, p. 807, *et passim*]. As a sortilege a new star is also an ominous star; when Heaven decrees a calamity it is seen on an unusual place of the

sky, entering the "Inns," thereby showing what good or ill luck may be in store for the future. If the star be large, the affair will be important and the disaster will be deep; if its colour be white it is bound to bring on death to soldiers. Now as a new star appears outside the *Tzū-wei* asterism [Camelopardus], the *ch'uan-shê* [the "Inn"] with the new star will bring on an evil state of things causing the barbarians on the frontier to usurp territory; and it is further said that, if it appears in the *K'uei* asterism [Andromeda] it means war, and that vile ministers will beguile the Son of Heaven. Thereupon the Chin enemy [*i. e.* the Mongols] sent messengers to wrangle about the propriety of sending to Court official letters. In the year A.D. 1154 the new star remained as the 5th star of the asterism *ch'uan-shê*."

As the writer of this note is not versed in Chinese astronomical literature, nor in astronomical subjects generally, he does not claim to have furnished a correct translation of the passage referred to; but he submits the Chinese text to those who can read it*. Fortunately, the new star in the Nebula Andromedae does not quite answer the description made in the Chinese record, and is, moreover, about to disappear. As it was scarcely visible to the naked eye it has probably not attracted the attention of Chinese astrologers.

H. D. F.

* 五星書使于臣奎侵備座星有深者示所于天客宿已八
 星守儀來是僞宿境茲傳出兵色事休入天之星犯客年
 傳甲爭金感爲又使舍紫喪白大咎列而使亦傳星六
 舍戌執虜天兵云邊星微今其而星舍無禍妖舍出月
 第客進遣子茲出夷客外客分禍大以常見星占奎已

EARLY FOREIGN COINS IN CHINA. The foreign coins which have been collected and described by native amateurs at the time

when they were first seen in China, possess some interest if we can identify them. They are described in the 19th book of the *Ku-chin-ch'ien-liao* (古今錢略), *i. e.* "Record of Coins of Old and Modern Times," published in A.D. 1877. They have found their way into this modern publication from older works on coinage, and the particulars stated with regard to them must refer to the time when they were brought to China

in exchange of merchandise. The text of the work referred to is accompanied by illustrations representing not exactly facsimile reproductions of the coins described, nor even tracings, but giving in some instances the European reader a sufficient idea what kind of coins may be meant by the Chinese amateur describing them. The faces of western kings and emperors appearing on them, it must be admitted, have a strange oriental expression about them, and it would be difficult to recognise their portraits but for the mutilated inscriptions surrounding them. Thus we find a number of Spanish dollars with the inscription "Carolus III. Dei Gratia Hispan. et Ind. Rex", with dates 1777, 1779, 1788, etc.; a United States dollar of 1795 containing the word "Liberty" over a most peculiarly shaped human head on the obverse, and a bird resembling anything but an eagle on the reverse; also Spanish dollars of 1739 and 1740 respectively. The inscriptions on some of the coins are real puzzles. One of those which at first sight it seems impossible to decipher contains the face and upper part of the body of a bearded man, holding a sword in his right hand and wearing a large collar; the reverse contains eight rows of foreign words amongst which the year 1591 may be clearly recognised. It weighed, as the text says, $1\frac{6}{10}$ Taels and measured $1\frac{7}{10}$ ts'un in diameter and $\frac{1}{2}$ ts'un in thickness.

The Spanish, or Carolus dollars above referred to are described as weighing $1\frac{6}{10}$ Tael and measuring $1\frac{7}{10}$ ts'un in diameter, and $\frac{1}{2}$ ts'un in thickness; they came from the Philippines, and their use was confined to the coast provinces from Canton to Shanghai. The American dollar of 1796 is stated to weigh $1\frac{6}{10}$ Tael, and to measure $1\frac{7}{10}$ ts'un in diameter, and $\frac{1}{2}$ ts'un in thickness.

It will be difficult to find in Chinese works *bona fide* illustrations descriptive of western coins much earlier than the 16th century. The Chinese work referred to contains illustrations of ancient coins, it is true; but these it may be seen at a single glance, have been drawn after the description found in contemporaneous records; they are not copies of coins actually seen by the illustrator. Thus coins of the ancient country of *Chi-jin* (賓麟 = Kophene?), show a man on horseback on the obverse and a human face on the reverse; coins of *Wu-i-shan-li* (烏戈山離, = a country near the Persian Gulf) contain a human head on

the obverse and a man on horseback on the reverse. The coin of *An-hsi* (安息, = Parthia) is represented as having a human face on one side, and no inscription on the other; this does not agree with the contemporaneous Chinese records where it is stated that "a king's face is on the obverse, and a woman's face on the reverse" (see Wylie, "Notes on the Western Regions" in *Jour. Anthropol. Inst.*, Aug. 1880), whence the author on whose authority the illustration had been introduced into the modern work, Hung Tsun (洪遵, the earliest Chinese writer on coinage now on record, A.D. 1149) is plainly accused of never having seen the coin he depicted. The coin of *T'iao-chih* (條支, = Chaldaea, Babylonia) has according to Hung Tsun a man standing upright on the obverse and a man on horseback on the reverse; coins of *Ta-shih* (大食, the Arabian empire under Caliph and Seljuk rule) have an elephant on the obverse and no inscription on the reverse. This is again at variance with the Chinese historical tradition which alone may be said to contain allusions to facts based on reality. The Chinese author, however, quotes the *Kuang-chou-chi* (廣州記) in order to show that the *Ta-shih* (Arabs) cast gold coins in great quantity and were in the habit of paying their Chinese purchases in gold. The Sung author stated that in A.D. 1016 the Arabs offered a thousand pieces each of their gold and silver coins as a present to the Chinese court; their gold coins then contained an elephant on the obverse.

H. D. F.

Could any one procure me or lend me a book entitled *Shên-hsien-tsa-chi* (神仙雜記), i.e. *Notes on the popular Gods and Divinities*? Extracts copied from this book have been shown to me five years ago by *Chang Yu-chin* (張友琴), then an *attaché* to the Customs at Shanghai, who told me that this work was very rare and was attributed to a certain *Chih Fang-yün* (I do not know the Chinese characters) of the Sung dynasty. These extracts I have embodied in my *Légende du premier pape des Taoïstes*.

C. IMBAULT-HUART.



ARTICLE VIII.

CHINESE THEATRICALS AND THEATRICAL PLOTS.*

At the suggestion of Mr. GILES, a circular was addressed to a number of members of the Society calling for short sketches of Chinese Theatrical Plots, in response to which the subjoined short papers have been received. These sketches represent the substance matter, reduced to as few words as possible, of a number of Chinese plays now on the stage, and will give the foreign reader an idea of the dramatic literature with some of its characteristic features without entailing on him the trouble of working his way through the lengthy dialogues of a translation.

"THE BEATING OF A GOLDEN BRANCH" (*Ta-chin-chih* 打金枝).

Among the statesmen who flourished in the reign of Tai Tsung, in the T'ang dynasty, there was a Minister named Kuo Tzū-i, who had been raised to the rank of Prince of Fên-yang. This man had seven sons and eight daughters; among the former of whom was one named Kuo Ai, who had married a Princess of the Imperial House. One day, it being the birthday of the Prince of Fên-yang, six of his sons, accompanied by their respective wives, went to offer him their congratulations; but Kuo Ai appeared alone. This was because his wife was daughter to the Emperor. Although, according to domestic etiquette, she was the daughter-in-law of Kuo Tzū-i, according to State etiquette she was, *quoad* her father-in-law, in the position of a sovereign towards a subject; wherefore the Princess refused to conform. Her husband, Kuo Ai, was much annoyed with her, and used some sharp words to her about it; but as this was

* Read before the Society on Monday, 22nd December, 1885.

ineffectual he gave her a couple of good slaps. The Princess roared with rage, and flew off to complain to the Emperor her father, accusing her husband also of having said that the Emperor owed his Throne to *his* father, Kuo Tzū-i, who indeed might have ascended the Throne himself had he been so minded. —The Emperor replied calmly that what Kuo Ai had said was not very polite, but it was true enough; that he and the Princess were a very young couple, and that they ought not to be always squabbling. Then came Kuo Tzū-i, for the sake of whose honour Kuo Ai had got into all this trouble, bringing his son bound and pinioned, with the ungrateful request that he might be executed for his disrespect to the Emperor's daughter. It is satisfactory to record that this monstrous piece of injustice was not sanctioned by the Emperor, who on the contrary issued an Edict pardoning everybody all round; and the piece concludes with the restoration of domestic harmony.

The term "golden branch" is a poetical designation for an Imperial Prince or Princess.

FREDERIC HENRY BALFOUR.

"THE WIDOW NO WIDOW" (*Kua-fu-shang-fin* 寡婦上坟).

Lin Lu-ching is a native of Chi-nan Fa in Shantung, who, after passing a brilliant examination at Peking and obtaining an official position, returns by Imperial command to offer sacrifices at the tombs of his ancestors. As he and his suite are nearing the end of their journey and have reached the burying place of his family, he is surprised to hear the sound of a woman weeping there. Halting, he sends his servants to enquire the cause, and the dialogue is carried on by these servants as intermediaries. They convey their master's questions to the woman and her replies back to him. On being questioned, she asks to know who her interrogator is and learns that he is an official from Peking who is willing and able to help her if she is in need. Thus assured she tells how her relations have died and how she has been beaten and abused by her husband's

family; how her husband himself had gone to Peking three years before and never returned; how she had sought him there without success and had just received intelligence of his death.

Liu's suspicions here begin to take the right direction and he asks her name, which turns out to be Hsiao Su-chêng. He further enquires whether she has certain signs, which it appears she has, and he then announces himself to be her long lost husband. It is now her turn to enquire proof, and she puts some test questions on her own account. "Where were you born? What was your father's name? Into what family did you marry?" These being satisfactorily answered, there is mutual recognition, and the supposed widow finds herself reunited to the husband she had come to the tombs to mourn.

G. M. H. PLAYFAIR.

"TATTOOING" (*Tz'ü-tz'ü* 刺字).

Chinese plays seem to be the most realistic to be found in any country. They do not transcend the actual. Nor do they make any use of supernatural elements. They aim to exalt virtue, to exhibit the pathetic and the comic, and to hold up fidelity and self-sacrifice to admiration.

The performers are usually three, four or five. Three is very common. The speakers are called *tan*, *shêng*, *ching*, *mo*, *ch'ou*, etc., just as in Greek plays there were three performers who were called the 1st, 2nd and 3rd. The first of the five masques is the chief person in the piece, who is always called *shêng* (生). When there is a female character the word *tan* (旦) is used. A messenger is *ching*. The dress of the masquers may vary. Thus *Yo-fei* in the play "Tattooing" is introduced wearing a general's hat and satin short robe for riding.

The play begins with a short song chanted by *Yo-fei's* wife, who then tells who she is and describes her husband's past career. After the death of his father he was taught by his mother, who afterwards comes forward as a chief character in the play. He was married, and soon after was first in the

military examination for the highest degree and became Chwang-yüan. Under General Chang-chao-t'ao he was made the victim of false charges, and would have been put to death but for the aid of Tsung-lien-shou, a general who took him into his service. His present prolonged absence from his family for two months must be on account of his placing public duty before that he owed to his family, as was right. At this point the 3rd, 5th and other masquers lead Yo-fei himself upon the stage. They sing as they do so a few lines about the difficulty of forgetting aged mothers when serving the Emperor. Yo-fei orders his attendants to leave. His wife appears, and he asks why his mother is not present. The reply is that she is upstairs, worshipping Buddha and watching his boy studying. The old lady appears and sings. The son kneels to pay his respects; she desires to know why he has come. He says he left the camp because he could not rest for thinking of his mother. She chants in answer that she only desired him to be loyal to his sovereign and have a name for fidelity. The wife chants words agreeing with those of her mother-in-law, who replies still chanting. Yo-fei appears to be overwhelmed with grief. Both wife and mother ask the cause. The chanting here changes to a long narrative. The two Emperors have been taken prisoners by the Golden Tartars, and the capital is in the hands of the enemy. He desires to do something effective to rescue them, but his duty to his mother stands in his way. On hearing this the mother is indignant, and chides her son in relentless terms. His commanding officer Lin-tzü is dead, and before dying gave him his seal of authority. He must go with this seal and revenge his sovereign's dishonour. The wife brings a golden needle, ink and pencil. The mother bids him take off his coat and lay his back bare. Then she tattoos him on his back with the four characters *Ching-chang-pao-kuo* (精忠報國): "By the purest loyalty return the favour shewn by king and country." Again she chants and now soldiers appear begging Yo-fei to go quickly to give his view on matters of importance. His mother again sings and then tells him seriously that she will take her own life if he hesitates again to proceed promptly to the rescue of the sovereigns. Yo-fei, after exhorting her to live, bows to the ground in farewell, his mother being on the top of the steps leading to the hall and he below.

Then he requests his wife to ascend the steps that he may say farewell by bowing to her. She also bows to the ground before him. He goes away singing, as he spurs his horse, of the roar of cannon in the battle, of the return of the two Emperors and of disgrace wiped away. He concludes with the words "I know well I shall never return." Then the mother says, "Daughter, I fear you are displeased with me for sending away your husband." She answers, "How should I dare?" The mother says, "That is well, come into the house with me."

JOSEPH EDKINS.

"THE THREE SUSPICIONS" (*San-i* 三疑).

At the close of the Ming dynasty, a certain well-known general T'ang Ying (唐英) was occupied day and night in camp with preparations for resisting the advance of the rebel army, under Li Tzū-ch'êng (李自成), which ultimately captured Peking. While the general was thus temporarily absent from his official residence, the tutor engaged for his son fell ill with severe shivering fits; and the boy, anxious to do something to relieve the sufferer, went to his mother's room and borrowed a thick quilt. Late that night, T'ang Ying unexpectedly returned home, and heard from the slave-girl in attendance of the tutor's illness and of the loan of the quilt. Thereupon, he proceeded straight to the sick room to see how the tutor was getting on; but found him fast asleep. As he was about to retire, he espied on the ground a pair of women's slippers, which had been accidentally brought in with the quilt, and at once recognised to whom they belonged. Hastily quitting the still sleeping tutor, and arming himself with a sharp scimitar, he burst into his wife's apartment. He seized the terrified woman by the hair, and told her that she must die; producing, in reply to her protestations, the fatal pair of slippers. He yielded, however, to the entreaties of the assembled slave-girls, and deferred his vengeance until he had put the following test. He sent a slave-girl to the tutor's room, himself following close behind with his naked weapon ready for use, bearing a message from her

mistress to say she was awaiting him in her own room; in response to which invitation, the voice of the tutor was heard from within, saying, "What! at this hour of night? Go away, you bad girl, or I will tell the master when he comes back!"

Still unconvinced, the jealous general bade his trembling wife go herself and summon her paramour; resolving that if the latter but put foot over the threshold, his life should pay the penalty. But there was no occasion for murderous violence. The tutor again answered from within the bolted door, "Madam, I may not be a saint, but I would at least seek to emulate the virtuous Chao Wên-hua [趙文華, the Joseph of China]. Go, and leave me in peace."

The general now changes his tone; and the injured wife, she too changes hers. She attempts to commit suicide, and is only dissuaded by an abject apology on the part of her husband; in the middle of which, as the latter is on his knees, a slave-girl creates roars of laughter by bringing her master, in mistake for wine, a brimming goblet of *vinegar*, the Chinese emblem of conjugal jealousy.

HERBERT A. GILES.

"THE SHEPHERD" (*Mu-yang-ch'üan* 牧羊圖).

Chu Ch'an-t'ung going to fight for his country against the rebel Huang Lang is pursued by his aunt's relative Sung Ch'êng, who cunningly steals his horse and his money. He is about to hang himself in a wood, when a spirit saves him, and gives him a bow and three arrows with which he defeats the rebel Huang Lang; and for his bravery he is rewarded by the T'ang Emperor (Su Tsung, A.D. 756-762) with the rank of general and a marquisate. Meanwhile his aunt, pretending that he has been killed, and concealing the letters he sent home, joins with Sung Ch'êng in trying to induce his young wife to marry the latter. On her refusing to do so she is beaten, forced to grind corn and tend sheep, and eventually driven out of her home with her mother-in-law, an old lady of eighty. Chu returning to his

home, with his decorations, after an absence of several years, is told that his wife and mother are dead. He goes to the ancestral tomb to mourn their loss, accompanied by a cousin, son of the wicked aunt, who has been with him in the campaign, and is ignorant of his mother's doings. The decorations are handed to the aunt as the eldest representative of the family, and she after a slight demur takes them. Chu says he has no heart to appear in public, and will spend the rest of his days as an ascetic repenting of his sins, but before he goes he orders a matshed to be erected, under which the poor are to be fed at his expense for seven days. He exits with his cousin, and his mother and wife, falsely reported dead, enter and beg the sergeant and soldiers, who are superintending the dispensing of the charity, for food. They are given half-a-bowl of rice, and warned to be careful of the crockery. While the old lady eats, the younger woman recognises the family tomb. They both read the inscriptions on the tablet, and sad memories cause the old lady to drop the bowl, which is smashed to pieces. They begin to cry, and a commotion ensues. The marquis, hearing the hubbub, believes that the poor people are being defrauded of their meals; and orders the sergeant to be tied up for punishment. He protests his innocence, and the women are sent for to explain matters. The younger one enters, but husband and wife do not at first recognize each other. She tells her story and, on being asked, shews a strawberry mark on her left hand. They embrace, and go out to bring in the old lady, who is astonished at seeing the marquis kneel to her. The cousin is told of his mother's cruelty, and taken to task. The latter is then sent for, but, even when brought face to face with her victims, maintains her innocence. "I swear before Heaven I have not injured them; if I have may the old dragon carry me off," she says. A dragon suddenly seized her, and her son in his grief would have killed himself, but is pacified at being told that Buddhist and Taoist priests shall be engaged to pray for his mother's safe conduct across the 'Styx.' The play here ends, but it is understood that the party go home and live happily ever after.

HERBERT J. ALLEN.

"A DUTIFUL AND UNSELFISH HEART" (*Hsiao-lien-hsin* 孝廉心).

Once there lived a poor family of four persons, grandmother, *née* Yen (嚴), her son Kuo Fêng-hsien (郭奉先), his wife, *née* Yu (游), and their son Lien Hsin (廉心.) On one occasion the old lady expressed a strong desire for animal food; but without money what could her son do? He made up a bundle of clothing and raised two hundred *cash* at the pawn broker's. On his way home the money was stolen. When he discovered the loss he was in despair and would have made away with himself had it not been for his wife. Little Lien Hsin seeing his father's grief went into the cook-house and committed suicide. The father discovered the dead body and an idea struck him; he cut off slices and cooked them for his mother. The old lady sent for her grandson to share this treat, and all came out. The grand-mother charged her son with impiety, but the magistrate could not decide to convict, when Lien Hsin's spirit appeared, explained the whole, and left a sum of money for his father, who was then honourably acquitted. And the thief was struck by lightning.

C. H. BREWITT-TAYLOR.

"THE MISER" (*K'an-ts'ai-nu* 看財奴).

In olden times there lived an old man, named Wang, who was of a very niggardly disposition. From his earliest youth he was accustomed to bury secretly all the money he could scrape together, and kept all his doings strictly secret.

His wife and sons, although knowing that the old man had hoarded up a considerable sum of money, were unacquainted with the place of concealment. In order to continually increase his treasure, the old miser daily fed himself on rice-husks and dressed in ragged clothes. His face looked wan like that of a pauper.

When his relatives and friends alluded to his riches, he would get into a rage and abuse them, asserting that he was extremely poor.

The two sons often asked to be told the place where his wealth was concealed, lest, they said, some strangers might find out the spot and steal the money. The father always replied: "I cannot tell you now, you must wait till I am about to die."

After some years the old man became ill, and his sons asked him whether he would now reveal to them his secret. "Do not be too hasty, my sons," the father said; "my illness is not yet so severe that death will result. Have but patience and you shall know in time."

Through want of proper nourishment and medical care, the old miser got worse from day to day, till at last his speech forsook him entirely. His mind, however, was still very active. One night the old man in a state of great excitement held up two of his fingers. The young men naturally thinking that the old man was feeling his end approaching and that he would at last reveal to them his secret, approached his couch and asked him, whether he had on his mind to tell them the place where the money was concealed. A vigorous shake of the head, indicating his non-compliance, was the only reply.

His wife being called in discovered at once what the old man wanted. "Your father means," said she, "that there are two wicks burning in the lamp; go quickly and extinguish one, so that unnecessary waste of oil may be avoided."

As soon as his wish had been complied with, his mind was at rest, he lay down his head and peacefully expired.

As the family was very poor, and the hidden treasure could not be found, his sons lacked the means to give their father a decent burial. They simply took a piece of old matting and buried him like a pauper.

Such was the end of the rich miser. Having money and not wishing to spend it, he was called "The slavish guardian of his wealth."

J. RHEIN.

"THE TWO SOLES, OR BECOMING AN ACTOR FROM LOVE" (*Pi-mu-yü*
比目魚).

In 4 acts, and 32 scenes, by Li Li-wêng (李笠翁), of the 17th Century, in his collection of plays, entitled *Li Wêng Shih-chung-ch'ü* (笠翁十種曲)

T'an Ch'ü-yü, a very promising young *lettré*, having been to a dramatic representation, falls in love with the beautiful daughter of a celebrated actress Liu Chiang-hsien, whose husband

is the manager of a strolling company. Young Miao Ku has not yet trodden the boards, she is only fourteen, but is so charming! The *impresario*, Liu Wên-ch'ing, resolves to start another company so that she may make her *début*. Placards are posted everywhere: Actors Wanted! T'an seizes the opportunity and engages himself, hoping to see and speak to his lady-love. At first, he is given an unavailable rôle, that of a harlequin, but, on the advice of the young girl who has long suspected his love and has discovered the proof of it in a letter which falls by chance into her hands, he succeeds in getting a *jeune premier's* part by stratagem. They now sing and play together. The two lovers fall more deeply in love with each other.

In the meantime, the company stroll into the country and give many performances. At last they arrive at a market town in Cheh-kiang; a representation is to take place there in honour of a mandarin canonised as *P'ing-lang-hou* (平浪侯) for having of yore saved the country from the floods. There, Chiang-hsien, the mother, meets an old lover who is attracted by her daughter's charms, and who demands her hand in marriage; to which the mother gives her consent against the girl's wishes. Poor Miao Ku is in despair between love and duty. To escape her fate, she determines to commit suicide.

The performance is given in *P'ing-lang-hou's* temple, on the bank of the river. The piece is entitled "Drowned in the *Chiang*" (a young girl crossed in love throws herself into the *Chiang* and is drowned.) Miao Ku plays her part beautifully and, at the end of the piece, amidst the cheers of the crowd, throws herself like a heroine into the river. Young T'an, love-sick and desperate, follows her, and immediately both are transformed by *P'ing-lang-hou* into two large soles, which are caught some time afterwards by the servants of a certain Mêng Jung, who has retired from a Taotaihip to spend his days in angling; and they offer the fish to their master. There, the soles take their primitive form, and the marriage of our two lovers is celebrated *avec éclat* at Mêng Jung's house; after many adventures, T'an goes to the capital where he acquires great fame and is appointed Prefect, triumphs over the rebels, and at last returns to Mêng Jung's to live quietly far away from honours.

C. IMBAULT-HUART.

"IMPERIAL TROUBLES SETTLED" (*Ting-wang-nan*, 定王難),*
by Chu Mêng-i (任蒙伊) of Ningpo.

I select this drama because it is the work of a modern playwright (deceased about ten years ago) and probably therefore new to students of Chinese. It belongs to the K'unwan-Suchau school (there being four other schools: Peking, Anhui, Shaohsing and Hupeh) and is, like about half the plays, historical. It opens with a grand chase under the 18th Chou Emperor Hsiang, 651 to 618 B.C., who is attended by ministers, generals, courtiers, the Empress and other lights of the seraglio; all are thrown into consternation encountering a bear-like monster of prodigious size and strength, which dexterously seizes in its huge paws every arrow that is directed against it; the Empress, a daughter of the Khan of the Huns, a natural born huntress, volunteers alone to attack the beast, but her skill and heroism are of no avail; she retires discomfited. The Emperor now orders his brother to join the Empress in another attack; the two are successful; the chase is over; the imperial party returns to the capital. On the journey, the Empress makes love to her young and handsome brother-in-law; the dowager's palace is the place of assignation, but a slave girl discovers and makes known the intrigue. His majesty thereupon incarcerates his beautiful Empress; and the brother, who once expected through his mother's machinations to supplant the son and heir, flies to the Hun Khan, the lady's father, accompanied by her adherents; a force is furnished them; it captures the capital; the Emperor escapes to Chêng; the Empress is liberated; the lovers are reunited and usurp the throne. The Emperor now moves Duke Wên of Tsin, president of the confederacy, to espouse his cause; Wên defeats the rebels, beheads the guilty pair, and the Emperor is reinstated. It will be seen by the historical student that the dramatist closely follows traditional history.

D. J. MACGOWAN.

At the conclusion of the reading of contributed papers the Chairman, Mr. DREW, read a leading article on "Theatrical Art in China," which had appeared in the *North-China Daily News*

* Also called *Ts'ui-yün-shan* (翠雲山), name of the hills where the chase took place.

of the 15th December,* and then proceeded to remark that a number of reflections and inquiries had been suggested to his mind by the reading of these papers, and that he would venture to express a few of them,—in the hope that the so doing might lead to the contribution of further light on the subject of the Chinese Drama. It appeared to him that there was plainly an absence of involved plot in Chinese plays as a rule—in great contrast with the intricate situations and puzzling relationships between the characters, which pervade the generality of modern European pieces, until the dénouement clears up all these mysteries. And, again, when one reflects upon the influence upon civilization and manners and language which the stage has exercised and still exerts in Western lands, it seems not unjust to assert the feeble influence of the stage in China as compared with what it might be, and perhaps may yet some day become. The speaker added that while for his own part he knew little or nothing about the training of actors, the salaries they earn, the portions of China from which the profession is chiefly recruited, the language or dialect in which the actors speak and sing, and the main characteristics of the leading theatres in Shanghai, he would allude to these topics in the hope that it might elicit some information on these and kindred matters. It is to be presumed that the wonderful command of prolonged falsetto, so distressing to the ear and taste of the European, which the best Chinese singers display, can only have been acquired by great perseverance and long practice. And, finally, what influence, if any, does the Chinese theatre have over the spoken language?

The Rev. A. J. BAMFORD remarked that since the Chairman had thought the article in the *North-China Daily News* worthy of the consideration of the meeting, and since it was, as he supposed, written by a member of the society, it would be well (with the writer's consent) to incorporate it in the next fascicule with the collection of papers among which it was read.

Mr. BAMFORD then asked whether it was the case, as he had been told, that some four dozen plays occupied in Chinese Literature a special and honored place and class by themselves, pretty much as Shakspeare's do in English Literature? and, if

* See below, page 206.

so, whether the plays now read belonged in part to this class,—one he knew did not, as it was read as a modern production.

The same speaker also pointed out the unqualified statement in the article above referred to that women are not allowed to appear upon the stage, and the statement of one of the plots that a man became an actor because in love with an actress, and asked when the law first came into existence which cut off the possibility of women earning their living as actresses?

Dr. WILLIAMSON called attention to the moral aim of the recognised plays of China, in harmony with their classics and proverbs, thus affording another element of hope in dealing with this people. He knew there were plays of a different order; but these were discountenanced by all respectable persons, and acted at out of the way places and generally at night. In reference to those wonderful accomplishments as to falsetto and gesticulation—to which our esteemed President had alluded—he might add that extraordinary dexterity of the men in acting female characters—the old and young alike—the tottering scolding old hag, and the haughty dame!

Dr. HIRTH, with regard to the Rev. Mr. BAMFORD's allusion to the limited number of higher class standard plays, remarked that the plots communicated this evening could not be supposed to represent the cream of Chinese dramatic literature, but they certainly gave an average insight into the taste of the theatrical public of the present day. It must be admitted that these plots are mostly very simple, not to say silly. The "*deus ex machina*" is in most of them conspicuous amongst the *dramatis personæ*, in spite of Dr. EDKINS' assertion that "they do not make any use of supernatural elements." The working up of the plot can no more be compared to one built up in accordance with Aristotelian principles than a stone lion guarding the entrance to some Chinese public building may be compared to Canova's lion, or the best-praised native water-colour on silk or paper to any of the pieces of canvas preserved in Western art-museums. A certain poorness of ideas may be discovered in the fact that even in this small collection a repetition may be observed, the plot communicated under "The Widow no Widow" bearing a strange resemblance to Mr. Allen's "Sheepfold." However, it must be said that a somewhat better impression will be received

if the student will go into the details of theatrical literature on record in printed books, of which a considerable part has been translated into European languages,—witness the industrious French versions communicated by M. Bazin in his “Théâtre Chinois,” the well-known translations of Stanislas Julien, Sir John F. Davis and others,* to which may be added some papers by our late member Mr. G. C. Stent.

SUPPLEMENT.

“THEATRICAL ART IN CHINA.”

[Reprinted from the “North-China Daily News” of 15th Dec., 1885.]

Something of theatrical representation has been found to exist in many countries at an early history of their development. When facts can be discovered relative to primitive dramatic performances, they are generally found in connection with religion. The first Chinese customs of a dramatic nature of which we know are mentioned in the Chou-li, and they were intended by a formidable procession and music to drive away evil spirits. The fiercer the appearance of the masquers the more effective it was thought would be the performance. The Chinese think evils spirits are easily frightened. Every year at least three times certain officers were in the Chou dynasty appointed to put on bearskins, with four golden eyes, and their clothing was black above the waist and red below. At the head of a large troop of followers they searched houses, carrying a spear in one hand and a shield in the other. This ceremony was intended to aid in driving away diseases. Confucius paid respect to this custom, which was called *No*, by putting on his court robes and standing on the eastern steps. Musical exhibitions with performances on certain instruments and singing became very common in China during the Han dynasty. From that time forward music was welcomed from all the surrounding nations. But from the Chou dynasty there were popular amusements consisting of words, adapted to excite the feelings, sung to music. The drama began with poetry set to music, and men of poetic genius vied to produce pieces which should most deeply

* For literature see Cordier, *Bibl. Sin.*, p. 819.

touch the feelings. The basis of the Chinese drama consists of sketches of songs. Between these the story of a play is introduced. The idea of the song with its poetic taste and feeling is indigenous to China. The idea of a story interspersed, and the staff of performers more or less masqued who take parts in the dialogues which form the beginning, middle, and end of the plot, are in great part foreign.

That the Chinese drama should have flourished only from the thirteenth century is remarkable. For it is the most popular of all their amusements, and seems to satisfy them, noisy and rough as it is felt to be by the foreigner. Modern China is a very different thing from ancient China. In shops the abacus has ousted the old slips of bamboo with which people formerly counted. The common people wear cotton instead of coarse silk and linen. The popular song has been expanded into the play. These changes and many more have taken place within six or seven hundred years. The Hindoo drama is much older. The beautiful works of Kalidasa, which Indianists so much admire, date, as some say, from the first century before Christ, or, as is more probable, from the third century after Christ. There is no doubt that the Greek drama must have very much influenced that of India, because of the extensive effects produced on that country by the Greeks after the conquests of Alexander. Here is found the reason why the development of the Hindoo dramatic literature was so much earlier than that of China. A thing like the drama spreads through the encouragement of the rich and of the courts of kings. The people adopt what is popular at court. The Greek drama would be favoured by the Greek kings in India, and play-writers would spring up in India to supply a demand for intelligible plays in Sanscrit and in the patois of the time. The great age for the growth of elegant amusements in China was that of T'ang Ming Huang.* The pear-garden in which that Emperor kept three hundred musicians in training has become famous. Play-actors have taken a common name from that institution, and are called *li-yuen-tzu-ti*. But what they learned at the time in the Emperor's school was more music than the drama. China had to wait still

* From this time forward plays were composed, but none of them have come down to us.

for the romance age of her literature before the drama could arise. At last in the thirteenth century novels and plays grew up together with the new colloquial known as *kuan-hua*.

The characters in Chinese plays are arranged under five denominations, viz., *shêng* 生, *tan* 旦, *ching* 淨, *mo* 末, and *ch'ou* 丑. The hero is *shêng*. He wears a black beard, but his face is not concealed. The style of dress varies according to the age, rank, and character of the hero. *Tan* is a female character, and varies also according to age and other circumstances. If young, kingfisher feathers are put in requisition as ornaments. Youths and boys always perform the female parts. It is forbidden by law for women to go on the stage. The *ching* is a less important character, and *mo* and *ch'ou* are quite subordinate. Whether these names of costumes are of Chinese or foreign origin is uncertain. In the printed text of the plays, each character has assigned to it that one of the five names which suits it. The play is altered, but the costumes remain. The hero of one appears like the hero of another. The name of the melody to be used in the choral passages is also printed. The music therefore is just that which pleased the ears of people in the Yuen dynasty or the early Ming. Neither a new melody nor a new play has been made for several centuries past. Probably all the plays were made within a period amounting to 200 years, and after that time had expired the dramatic genius of China went to sleep, to wake again at intervals down to this century, but never to sing again with such vigour as six hundred years ago. The two store-houses affording materials to the plays are Chinese history and biography, and the comedy of common life. The authors of the plays study brevity, and have one main object in each play. The aim of all good plays is moral, and some one noble characteristic of man in society is strikingly represented. No prompting is allowed, and the actors do not require it. They are permitted, however, to add to the text, or gag, as they sometimes do. Very good actors receive four or five taels for a day's acting. The plays are short, and eight per day is the complement to be performed by a large company of fifty or sixty actors. The acting begins at noon and stops at sunset, except in such dissolute places as Shanghai, where foreign customs have been introduced.

ARTICLE IX.

THE SEAPORTS OF INDIA AND
CEYLON,

DESCRIBED BY CHINESE VOYAGERS OF THE FIFTEENTH
CENTURY, TOGETHER WITH AN ACCOUNT OF
CHINESE NAVIGATION.

BY

GEORGE PHILLIPS, Esq., H.B.M.'s Consul at Swatow.

To students of Chinese and others interested in Chinese literature, a geographical work called the *Ying-wei-shêng-lan* (瀛涯勝覽), compiled by one Ma Huan in the early part of the fifteenth century, is not an unknown book.

The late Mr. Mayers translated some selections from the first chapters of this work, which were published in the *China Review*, and my friend, Mr. W. P. Groeneveldt of the Netherlands' Indian Service, has also translated much of this book that relates to Java, and the Malay Archipelago.

I propose to continue the work at the point where Mr. Groeneveldt left it, and ask the reader to accompany me from Sumatra across the Bay of Bengal to Ceylon, along the Peninsula of India to the Persian Gulf, and from thence along the Arabian coast to Aden and up the Red Sea to Jiddah. All the above-named seas appear to have been visited by our author, who in his preface says he was attached to the suite of Chêng Ho (鄭和), the envoy of the Emperor Yung Lo (永樂, A.D. 1403-1425) to foreign countries, because he could translate foreign books. It was while he was with that envoy in his various expeditions to the Princes of India, Persia and Arabia that he collected the information found in his book.

His first expedition was in 1413, and in a second preface of his book by a friend, we are informed that he was a Chinese Mahomedan acquainted with Arabic. I propose also to illustrate Ma Huan's voyages by charts said to have been used by the Chinese captains, who navigated the vessels conveying Chêng Ho and his suite to those distant shores. These charts I had the good fortune to find in a Chinese work called the *Wu-pei-pi-shu* (武備秘書), which Mr. Wylie makes mention of in his *Notes on Chinese Literature* in the following terms: "The *Wu-pei-pi-shu* (武備秘書) by She Yung-t'oo is a type of a common order of modern books, professing to give complete and satisfactory details on the art of war. The first volume treats of firearms and pyrotechnic stratagems, and the remainder is occupied with the devices to be employed under every possible geographical and topographical condition. It is profusely illustrated with maps and plates of the most miserable description, exhibiting a succession of quaintly antique machines and extraordinary manœuvres which it is difficult to conceive to have been brought into effective service. The text is chiefly quotations from old authors."

It is in the very last chapter of this book that these charts are to be found (and up to the present their value has been unrecognised), which are not only of service to illustrate the text of our Chinese traveller Ma Huan, but are also of the greatest service in elucidating the narrative of, and fixing the position of many places mentioned by, that great mediæval traveller, Marco Polo. I am inclined to think that these charts are older than the commencement of the fifteenth century. I stated that opinion to Colonel Yule some twelve years ago, when I gave him a copy of the chart showing the northern coast of Sumatra. At that time I had not obtained the whole work (in fact, I was many years before I could get a copy of the book), I had only a few pages and one or two of the charts, which a Chinese gentleman had lent to me.

Mr. Groeneveldt in his translation of Ma Huan's travels, as contained in the *Ying-yai-sheng-lan*, leaves us at Lamoli, Lambri in northern Sumatra. The next chapter in the book relates to an account of the Nicobars and the Island of Ceylon, which is described as follows:—

Hsi-lan-kuo (錫蘭國), Ceylon.

When you leave the south of Hat Island,* and sail in a north-easterly direction for three days with a favourable wind, you sight the *Ts'ui-lan* Islands (翠藍山). These islands are three or four in number, and one of them, the largest, has the foreign name of *So-tu-man* (梭蔴巒).† Its inhabitants live in the hollows of trees and caves. Both men and women there go about stark naked, like wild beasts, without a stitch of clothing on them. No rice grows there. The people subsist solely on wild yams, jack fruit and plantains, or upon the fish which they catch. There is a legend current among them that, if they were to wear the smallest scrap of clothing, their bodies would break out into sores and ulcers, owing to their ancestors having been cursed by Shākya-muni, for having stolen and hidden his clothes while he was bathing, at the time when he crossed over from Ceylon and stopped at these islands.

Continuing your voyage and sailing westward from here for seven days the Hawk's Beak Hill‡ is sighted, and in another two or three days the Buddhist Temple Hill§ is reached, near to which is the anchorage of the port of Ceylon called *Pieh-lo-li* (別羅里).||

* "Hat Island," *Mao-shan* (帽山) is described by Ma Huan (馬歡), in his account of *Lam-po-li* (南淳里國, Lambri), as a small island half a day's distance in a N.W. direction from Lambri. The sea to the west of it is called the Sea of Lambri. It served as a landmark for ships coming from the west. As suggested by Mr. Groeneveldt, in his *Notes on the Malay Archipelago*, it is to be identified with the small islands Bras or Nasi. On the former island is a newly erected lighthouse, which is a landmark for navigators of the present day.

† I am unable for the moment to explain the name *Ts'ui-lan*, given to the Nicobars by the Chinese. The name of the largest island of the group *So-tu-man* (梭蔴巒) may be a printer's error for *So-ma-luan* (梭馬巒), which might represent Sambelong, and this according to Milburne, *Oriental Commerce*, Vol. II, p. 294, is a name given to the largest of the Nicobars.

‡ "Hawk's Beak Hill." I would make the suggestion that the coast of Ceylon sighted and thus described was possibly the coast off Batecalo, which is bold and has immense sandstone rocks known as the "Friar's Hood" and "Elephants' Rocks," both being excellent landmarks for the navigator.

§ "Buddhist Temple Hill." Most probably Dondera Head.

|| *Pieh-lo-li* (別羅里). I think the port here mentioned must be *Beligamme*, situated upon Red Bay, about thirteen miles from Galle. "The place takes its name from the tree *Beli* (*Cratæva Marmelos*) and *Gammé*, a village. It is a fishing village and a port of export and entry. In a

On landing, there is to be seen on the shining rock at the base of the cliff, an impress of a foot two or more feet in length. The legend attached to it is, that it is the imprint of Shākyamuni's foot, made when he landed at this place, coming from the Ts'ui-lan Islands. There is a little water in the hollow of the imprint of this foot, which never evaporates. People dip their hands in it and wash their faces, and rub their eyes with it, saying, "This is Buddha's water, which will make us pure and clean."

Buddhist temples abound there. In one of them there is to be seen a full length recumbent figure of Shākyamuni, still in a very good state of preservation.

The dais on which the figure reposes is inlaid with all kinds of precious stones. It is made of sandalwood and is very handsome. The temple contains a Buddha's tooth and other relics.

This must certainly be the place where Shākyamuni entered Nirvāṇa. Four or five *li* distant from here, in a northerly direction, is the capital of the Kingdom.* The King is of the *Soli* (錫里人氏)† race, a most earnest believer in the Buddhist religion, and one who treats elephants and cows with a feeling of veneration. The people of this country are in the habit of taking cow dung and burning it, which when reduced to ashes they rub over their whole bodies.

They do not venture to eat cow's flesh, they merely drink the milk. When a cow dies they bury it. It is capital punishment

temple in this place to the right of the high road to Galle is the recumbent image of the God (Buddha) some thirty feet long, and covered with beautiful lacker, which has made the surface as smooth as polished marble." (Charles Pridham, *Ceylon and its Dependencies*, Vol. II, p. 597). The image of the recumbent God, would seem to be the recumbent figure of Shākyamuni described by the Chinese traveller. I am not, without further examination, prepared to say, whether the Chinese *Pick-lo-li* represents the Battalé of Ibn Batuta.

* The capital of the kingdom being only five or six *li* from Belligamné must be an error. The capital of Ceylon, it is true, was at Dondera Head during part of the seventh century. The *Wu-pei* (武備) describes the capital as fifty *li* in a north-westerly direction from Dondera Head.

† "The King is of the *Soli* race." I venture to explain this sentence as meaning that he is of the Surya Vangsa, or race of the Sun. I leave it to others to decide whether I am right. Marsden in his edition of Marco Polo says that:—"The princes of India were supposed to belong to the Kahetzi or military tribe, and to be descended from one or other of two illustrious races, termed the Surya Vangsa or race of the Sun, and Chandra Vangsa or race of the Moon."

for anyone to secretly kill a cow, he who does so, can however escape punishment by paying a ransom of a cow's head made of solid gold. Every morning, all those of whatever degree, residing in the King's Palace, take cow dung and mix it with water, which they smear everywhere over the floor of their houses, and upon which they afterwards prostrate themselves, and perform their religious rites.

Near to the King's residence there is a lofty mountain reaching to the skies. On the top of this mountain there is the impress of a man's foot, which is sunk two feet deep in the rock, and is some eight or more feet long. This is said to be the impress of the foot of the ancestor of mankind a Holy man called *A-tan* (阿丹), otherwise *P'an Ku*.*

This mountain abounds with rubies of all kinds and other precious stones.† These gems are being continually washed out of the ground by heavy rains, and are sought for and found in the sand carried down the hill by the torrents. It is currently reported among the people, that these precious stones are the congealed tears of Buddha.

In the sea off the island there is a bank of snowy white sand, which, with the sun or moon shining on it, sparkles with dazzling brightness. Pearl oysters are continually collecting on this bank.

The King has had an [artificial] pearl pond dug, into which every two or three years he orders pearl oysters to be thrown, and he appoints men to keep watch over it. Those who fish for these oysters, and take them to the authorities for the King's use, sometimes steal and fraudulently sell them.

* *P'an Ku*. A mythical being, alleged by the later compilers of legendary history to have been the first development out of chaos. (Vide *Mayers' Chinese Reader's Manual*, p. 173.)

† "The mountain abounds with rubies and other precious stones." In the Chinese text there is given the list of precious stones found there, viz:—

誅 璽 石
昔 刺 泥
窟 沒 藍

紅 雅 姑
青 雅 姑
黃 雅 姑

The characters *ya-ku* (雅姑) evidently represent the Arabic *Yakut*. Yule's *Marco Polo*, Vol. II, p. 296, makes mention of an Arabian historian of the ninth century, calling Ceylon *Jezirat ul Yakut*, "The Isle of Rubies." The characters *ya-ku-pao-shih* (鴉鵲寶石) are, in some accounts of Ceylon used to express *Yakut*.

The kingdom of Ceylon is extensive, and thickly populated and somewhat resembles Java. The people are abundantly supplied with all the necessaries of life. They go about naked, except that they wear a green handkerchief round their loins, fastened with a waist band. Their bodies are clean shaven and only the hair of their head is left. They wear a white cloth twisted round their heads. When either of their parents die they allow their beards to grow. This is how they show their filial respect. The women twist their hair up into a knot at the back of the head, and wear a white cloth round their middles. Newly born male children have their heads shaven; the head of the female child is not shaven, the hair is done up into a tuft and is left so until she is grown up. They take no meal without butter and milk, if they have none and wish to eat, they do so unobserved and in private. The betel-nut is never out of their mouths. They have no wheat, but have rice, sesamum and peas. The cocoa nut, which they have in abundance, supplies them with oil, wine, sugar and food. They burn their dead and bury the ashes. It is the custom in a family in which a death has occurred, for the relatives' and neighbours' wives to assemble together and smite their breasts with their hands, and at the same time make loud lamentation and weeping.

Among their fruits, they number the plantain and the jack fruit, they have also the sugar cane, melons, herbs and garden plants. Cows, sheep, fowls, and ducks are not wanting. The King has a gold coin in circulation weighing one candareen six cash. Chinese musk, coloured taffetas, blue porcelain basins and cups, copper cash and camphor are much esteemed by them, against which they barter pearls and precious stones. Chinese vessels on their homeward voyages are constantly bringing Envoys from their King, who are bearers of presents of precious stones as tribute to the Imperial Court.

Such is the account of the Nicobars and Ceylon as given by Ma Huan. A comparison of his account with that given by Marco Polo, relating to the same islands, will show many points of resemblance between them.

Let us now turn our attention to the Charts appended to this paper, which in the *Wu-pei* (武備) are said to have been used

by Chêng Ho in his various embassies to foreign countries. The compiler of the book says, "The distances, countries, etc., marked on the map are entered correctly and carefully for the guidance of posterity, and as a memento of Chêng Ho's military achievements." The compiler of the *Hu-pei* saying that the countries, distances, etc., marked on this map, were entered carefully and correctly, leads one to infer, that he had recourse to other maps of the same countries to compare them with. I think most probably such was the case. We all know of the *Tao-yi-chih-liao* (島夷誌略), a book of travels, written about A.D. 1350, of which work mention is made by Ma Huan in his Preface to the *Ying-yai-shêng-lan* (瀛涯勝覽), wherein he says:—"When I, in my youth, read all the marvellous things that the *Tao-yi* related about foreign countries, I was somewhat incredulous, but when I travelled to those distant regions myself I was fully able to corroborate all that the *Tao-yi* said about them, as I met wonders still more marvellous." It would thus appear that Ma Huan seemed to look upon the strange and curious stories related in the *Tao-yi* as travellers' tales, until he was able to corroborate them. It is just in the same spirit that many have looked upon Marco Polo's work, until later research into contemporary literature and travel has proved its truthfulness. I have in my possession a copy of Marsden's edition of Marco Polo, owned by Dr. Morrison in 1826, which offers a curious illustration of this, for I find at the end of the book written in pencil the following estimate of the character of the great traveller:—"With all deference to the learned Venetian, I come to the conclusion that he is an arrant liar."

Returning to the map, it has often struck me as not improbable that Marco Polo himself must have seen a map like that now presented to the reader; for in Ramusio's edition of Marco Polo we come across the following: "He [M. Polo] will relate the strange things that he saw in those Indies, not omitting others which he heard related by persons of reputation and worthy of credit, and things that were pointed out to him on the maps of mariners of the Indies aforesaid."

In the chart or map now given by me the North star is used to show the latitude of places. The North star at Cochin shows

three digits one-eighth high, while at Calicut a little further North it is given as four digits high. Polo speaks of seeing the North star at Comari (Cape Comorin) as follows: "In order to see it," says he, "you must go some thirty miles out to sea, and then you see it about a cubit above the water." At a place called Gozurat he informs us that the North star is still more conspicuous, showing itself at an altitude of about six cubits. On this Chinese chart, just to the North of Mangalore there is a place called *O-ché-li*, or in Amoy *O-chia-lat*, which has the North star showing at six digits. I think M. Polo's cubits and Chéng Ho's digits are one and the same measure. I shall refer to this *O-ché-li* later on.

The system of navigation used by the Chinese, appears to have been the same as that described by the Moorish pilot engaged by Vasco de Gama at Melinda, who informed that hardy navigator, that he and other pilots of Cambaya and other ports of India, navigated their vessels by aid of some Northern and Southern stars, as well as by certain objects traversing the skies from East to West, and that to measure distances they did not make use of instruments like those of Europeans, but of an instrument composed of three pieces of board that he showed Vasco de Gama. In the *Wu-pei* there are several star charts given for the guidance of the mariner. I give below the one used by Chinese navigators on their return voyage from Ceylon to *Su-mén-ta-la*.

*Star Chart for Mariners across the Sea of Lumbri from Ceylon to
the Port of Su-mén-ta-la.*

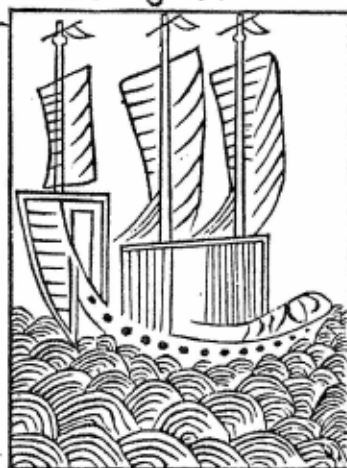
On the North.—The North star showing one digit above the level of the water. The stars given on the Chart represent the seven stars of Charles'-wain in the Great Bear. The *Hua-kai* (華蓋) is said to be eight digits above the horizon. The characters *Hua-lai* are said to represent four small stars between Cassiopea and Camelopardus. I am inclined to think that from the configuration given on the chart that it is meant to represent the seven stars in the Little Bear. The Chinese diagram gives eight, possibly an error in printing.

On the North West.
The *Pu-ssü* Star, Orion (?), showing
4 digits above the
horizon.

On the South West.
The *Pu-ssü* Star, Orion (?), showing
4 digits above the level of
the water.

西北布司星四指平水

西南布司星四指平水



北辰星一指平水
華蓋星八指平水

燈籠骨星平十四指半平水

南門雙星平十五指平水

東北織女星十一指平水

On the North East.
The three stars α , ϵ and ζ in Lyra, showing 11 digits above the horizon.

On the South.

The Southern Cross showing $14\frac{1}{2}$ digits above the horizon, and the *Nan-mén-shuang-hsing* (Centaurus, α and β) showing 15 digits above the horizon.

On the map, there is the course given from *Su-mén-ta-la* to Ceylon, which reads as follows:—A vessel leaving *Su-mén-ta-la* bound to Ceylon steers a course N.W., a little W., for twelve watches, until she is off Palo Way; from Palo Way across the Ocean to Ceylon, the course is West, a little North, for forty watches, and then due West with a slight inclination to the north for forty watches, when Ceylon is sighted.

The route from *Su-mén-ta-la* *viâ* the Nicobars is the same as far as Palo Way, from which point the course is N.W., a little West, for ten watches when the *Ts'ui-lan* Islands, the Nicobars, are sighted. The course from the Nicobars to Ceylon is West, a little North, for thirty watches, and due West, a little North, for fifty watches. Another interesting course is given on the map from Dondera Head, Ceylon, to Magadoxa on the East African coast.

On leaving Ceylon the mariner steers a course West, a little South, for forty-five watches, which brings him to *Kuan-hsü-lin* which I understand to be Malé, the residence of the Sovereign of the Maldives; from Malé the course is due West with just a little South in it for one hundred and fifty watches, when Magadoxa is reached. The latitude of places on the map along the Western coast of India, and also along the Eastern coast of Africa is shown by the North Star being reckoned at so many digits and so many eighths high. These are called in Chinese *chih* (指) and *chio* (角), which first corresponds to the Arabic *Issaba* or *Terfe*, meaning a finger, and the latter to the Arabic *Zam*.

The *Issaba* is equal to $1^{\circ} 36'$, and the *Zam* to 12° .

The value of these North Star altitudes can easily be seen by taking the latitude of a place that is known. For example, the map gives two places, Aden and Mangalore, with a North Star latitude of five digits. The latitude given these places in our Geographies is, Aden $12^{\circ} 52' N.$ and Mangalore $12^{\circ} 53' N.$, the two positions showing a difference of one minute only.

With the knowledge that $12^{\circ} 52'$ represents five North Star digits of latitude it will be an easy matter to reckon the English latitude of other places with North Star latitudes on the map, which are not identified, and thus ascertain to what places they refer.

For the better understanding of the system of navigation used by Oriental nations, I give *in extenso* that which I have found in *Géographie D'Aboulféda*, par M. Reinaud, Tome I, pp. CDXL—XLIV, bearing upon the subject.

En ce qui concerne la latitude des lieux, les navigateurs mesuraient la distance du pôle, ou du moins des étoiles qui l'avoisinent, à l'horizon. L'arc qui servait à mesurer cette hauteur portait le nom de *terfé* ou *issabâ*, c'est-à-dire doigt. Le mot *issabâ* répondait à notre mot degré. L'*issabâ* était, à proprement parler, une division du cercle, et, si ce nom s'appliquait à l'arc qui mesure l'élévation du pôle au-dessus de l'horizon, c'était dans le même sens que les expressions degré de latitude, degré de longitude signifient non un degré mais simplement la distance à l'équateur ou au méridien. L'*issabâ* se subdivisait en huit *zams*. Ces *zams* étaient donc des minutes octavales du degré usité chez les navigateurs.

Le *zam*, dans son acception technique, désignait aussi une subdivision du cercle; mais dans le sens ordinaire et usuel, il signifiait la huitième partie de l'espace de temps qui s'écoule en 24 heures. Dans cette seconde acception, il répondait aux huit *pahars* ou veilles des Hindous. Ainsi les Orientaux se servaient, aussi bien que nous, de mots identiques pour exprimer les divisions du temps et du cercle, et, de même qu'en français une minute désigne à la fois la soixantième partie d'un degré ou d'une heure, le *zam* représentait, chez les Orientaux, la huitième partie du jour et du degré.

Comme le *Mohyth* nous fait connaître la hauteur du pôle évaluée en *issabâs* et *zams* pour certains lieux dont les latitudes sont connues, on peut déterminer de la sorte la valeur de ces dernières divisions en degrés et minutes. On trouve ainsi que l'*issabâ* correspond à un peu plus de $1^{\circ} 36'$, et que le *zam* équivaut par conséquent à $12'$.

Les indications que nous fournit le *Mohyth* sur l'usage de l'*issabâ* dans le calcul des hauteurs polaires, sont à la fois obscures et insuffisantes. M. de Hammer n'a pu en saisir le sens. Le traducteur anglais de la version allemande, due à ce savant orientaliste, a éclairci les principales difficultés. Nous nous aiderons de ses observations pour faire comprendre le procédé mis en pratique par les Orientaux.

Les navigateurs prenaient la hauteur de l'étoile polaire avec un *astrolabe*. Ils visaient cette étoile et ils lisaient sur le quart de cercle gradué le nombre d'*issabâs* et de *zams*. Les deux quadrans opposés, sur lesquels se mouvait l'*index* ou verge à viser, étaient gradués. Ils comprenaient l'un à l'autre 14 *issabâs* un quart, ce que donnait de chaque côté du milieu ou *kia*, sept *issabâs* et un *zam*.

L'index, placé sur une des kias par l'une de ses extrémités, correspondait par son extrémité opposée à l'autre kia ; puis venait il à s'en éloigner, comme les deux pointes de l'aiguille marchaient en sens inverse sur les deux quadrans, elles marquaient des degrés différents, mais dont la somme demeurait constamment égale à 14 issabâs un quart, nombre de degrés tracés sur les deux limbes. Les latitudes réelles de certains lieux, comparées à celles du Molyth, qui sont évaluées en issabâs et zans, montrent que le zéro du quadrans inférieur correspondait à une élévation polaire d'environ $5^{\circ} 3'$ ou 5° et demi. Cette hauteur avait été choisie, sans doute, comme point de départ, parce qu'elle était regardée comme la plus petite des hauteurs observables. Lorsque l'élévation de l'étoile polaire était moindre que ce nombre de degrés, les marins calculaient alors leur latitude d'après les farkadijs, le β et le γ de la petite Ourse.

Quant au zéro du quadrans supérieur, l'évaluation précédente a fait voir qu'il était à $28^{\circ} 18'$. Ainsi, en amenant l'index à $28^{\circ} 18'$ au-dessous du diamètre horizontal de l'astrolabe tenu dans un plan vertical, l'extrémité opposée à l'observateur donnait la hauteur polaire, pour laquelle on comptait un issabâ.

Cette hauteur est environ celle de Suez et de l'embouchure de l'Euphrate. Les navigateurs orientaux l'avaient adoptée comme point de départ, parce qu'elle était vraisemblablement la plus grande hauteur polaire qu'ils eussent occasion d'observer.

Cette double graduation permettait au pilote qui voulait faire son point, de connaître de suite, par la seule inspection des limbes, quelle était la latitude. Il paraît que les Orientaux observaient au reste, à la fois des deux limbes, afin, sans doute d'être sûrs de l'exactitude de l'instrument. En regardant vers le nord ils vérifiaient si l'élévation de l'étoile polaire, au-dessous du diamètre horizontal fixe de l'astrolabe, était égale à l'abaissement de l'index, au-dessous du même diamètre, que l'on observait en regardant vers le sud. La valeur du zan tombant entre 12 et 13 minutes, le cercle comprenait 1680 zans ou 210 issabâs. L'auteur du Molyth et Hadji-Khalfa nous apprennent que les anciens faisaient usage d'un autre système de division, dans lequel était le cercle, partagé en 224 issabâs.

Les aires de vent ou khenn, qui étaient au nombre de 32, répondaient dans le nouveau système, à six issabâs neuf seizièmes, tandis que, dans l'ancien système, elles étaient de sept issabâs. La longueur de l'issabâ paraît avoir été fixée sur la distance de la constellation de la Chèvre à celle appelée Dobban (les deux Ourses). Cette distance était évaluée à quatre issabâs, parcequ'elle répondait environ à quatre fois la longueur du petit doigt d'une main.

De même que les navigateurs des mers orientales reconnaissaient un issabâ astronomique, ils avaient aussi un issabâ, mesure itinéraire. Cet issabâ était la 24^e. partie de la coudée, dont quatre mille formaient un mille ; trois de ces milles faisaient une parasange.

Pour observer la hauteur des astres, les navigateurs faisaient l'usage d'un instrument formé de neuf planches ou tablettes fixées sur le même plan horizontal. La première de ces tablettes était divisée en quatre parties égales chacune à un issabâ. La seconde comprenait cinq divisions ou issabâs, et les suivantes dépassaient chacune la précédente d'un issabâ, jusqu'à la dernière qui en comprenait douze. Ces planchettes étaient traversées dans leur milieu par un fil.

On avait ainsi de véritables pinnules, qui servaient à prendre les diverses hauteurs des étoiles comprises entre les deux limites de déclinaison et d'ascension sous lesquelles elles étaient observées. Pour l'observation, on tenait l'instrument horizontalement, et on l'avancait à droite ou à gauche, de façon que l'étoile vint coïncider avec le bord supérieur d'une des planchettes.

Plus tard, les navigateurs firent usage d'instruments moins imparfaits et dont le principe se rapprochait plus ou moins de celui de l'astrolabe.

KEY TO THE PLACES MARKED ON THE MAP.

- 1.—**荖那思里** *Ta-na-sü-li*. Tenassarim. ✓
- 2.—**蘇門荖刺** *Su-mên-ta-la*. The Kingdom of Samara of Marco Polo. ✓
- 3.—**打歪** *Ta-icai*. Tavoy.
- 4.—**荖那思里** *Ta-na-sü-li*. Islands off the Coast of Tenassarim.
- 5.—**大小花面** *Ta-hsiao-hua-mien*, in the Amoy dialect *Toa-sio-hoe* (or *ko*)-bin. "The kingdom of the Greater and Lesser Tattooed Faces." The *Toa-ko-bin*, the greater tattooed face people, most probably represents the Dagoian or Dagoyun of Marco Polo. This country was also called *Na-kai-érh*, and Ma Huan says, the King of *Na-kai-érh* is also called the King of the Tattooed Faces. See my notes on this Kingdom in Yules' *Marco Polo*, Vol. II, p. 280.
- 6.—**八都馬** *Pu-tou-ma*, probably an error for *Ma-tou-pa*, Martaban, 馬都八.
- 7.—**打歪山** *Ta-icai-shan*. Tavoy Island.
- 8.—**南巫里** *Nan-wu-li*. Lambri. ✓
- 9.—**帽山** *Mao-shan*. Pulo Bras or Nasi.
- 10.—**龍涎嶼** *Lung-yen-hsü*. Pulo Way. ✓

- 11.—翠藍嶼 *Ts'ui-lan-hsü*. The Nicobars. ✓
- 12.—安得蠻山 *An-tê-man-shan*. The Andaman Islands.
- 13.—落坑 *Lo-k'ang*. Rangoon (?).
- 14.—赤土山 *Ch'ih-t'u-shan*. Mountains of Siam (?).
- 15.—木客港 *Mu-ko-chiang*. Pegu River. (*Mu* in Amoy, pronounced Bok.)
- 16.—撒地港 *Ch'ê-ti-chiang*, or *kong*. Chit-ta-gong.
- 17.—榜葛刺 *Pang-ko-la*. Bengal.
- 18.—已龍溜 *Chi-lung-liu*. Chagos Archipelago (?).
- 19.—佛堂 *Fo-t'ang*. Trincomale. I have ventured to recognise the characters *Fo-t'ang*, "Buddhas temple," as referring to the Siva temple that formerly existed there.
- 20.—錫蘭山 *Hsi-lan-shan*. The Island of Ceylon. ✓
- 21.—*Chu-p'ai-chiao*. "Bamboo shield rocks" off the Coast of Ceylon.
- 22.—佛堂 *Fo-t'ang*. Dondera head.
- 23.—別羅里 *Pieh-lo-li*. Belligamme.
- 24.—沙刺溜 *Sha* or *Swa-la-lin*. Suadiva. The Maldives.
- 25.—麻林地 *Ma-lin-ti*. Melinda on the East African Coast.
- 26.—禮金務 *Li-chin-wu*, or *Ni-kim-bo* (in the Amoy dialect). Negombo.
- 27.—高郎務 *Kao-lang-wu*, or *Ko-lung-bo*. Colombo.
- 28.—官嶼 *Kuan-hsü*. The rulers' island, probably Malé, the seat of the sovereign of the Maldives.
- 29.—慢八撒 *Man-pa-sa*. Mombaz, East Coast of Africa.
- 30.—加異城 *Chia-yi-ch'êng*. The city of Cail of Marco Polo.
- 31.—芝蘭 *Chih-lan*, or *Chu-lan* (Amoy). Probably Vriddachalam. *Vide* Map, Yules' Polo, Vol. II, p. 294.
- 32.—買列補 *Mai-li-pu*. Maliapur. The present Madras or its vicinity.
- 33.—小葛蘭 *Hsiao-ko-lan*. Coilum. In the T'ang dynasty called 沒來國. The Caucan-Meli of the Arabs.
- 34.—甘巴里頭 *Kan-pa-li-t'ou*. Cape Comorin.
- 35.—麻里溪溜 *Ma-li-ch'i-lin*. An island to the North of the Maldives called Isola di Malicut in Coronelli's Atlas.
- 36.—人不知溜. One of the Maldives.
- 37.—起來溜. One of the Maldives.
- 38.—卜刺哇 *Pu-la-wa*. Brava on the East Coast of Africa.
- 39.—木骨都束 *Mu-ku-tou-su*. Magadoxa, East African Coast.

- 40.—沙里八丹 *Sha-li-pa-tan*. Mausulipatam. ✓
- 41.—柯枝 *Ko-chih*. Cochin. ✓
- 42.—加平年溜 *Chia-p'ing-nien-lin*. Kalpeni. The Laccadives. ✓
- 43.—黑兒 *Hei-érh*. The Blacks. Sofala. ✓
- 44.—哈甫泥 *Ha-pu-ni*, a misprint probably for 哈甫洗 *Ha-pu-hsi*.
The Arabic Habash. Abyssinia. ✓
- 45.—辛刺高岸 *Hsing-la-kao-ngan*. Not identified; Delta of Ganges. ✓
- 46.—波羅高岸 *Po-lo-kao-ngan*. Delta of Ganges. ✓
- 47.—折的希岸 *Ché-ti-hsi-ngan*. Satigan. ✓
- 48.—烏里舍城 *Wu-li-shé-ch'eng*. The city of Orissa. ✓
- 49.—烏里舍塔 *Wu-li-shé-t'a*. Oli-sia (Amoy). Orissa Pagoda. ✓
- 50.—骨八丹 *Ku-pa-tan*. Probably Maniquepatam, placed by
Coronelli in his Atlas of 1697 to the South of Orissa. ✓
- 51.—加甯八丹 *Chia-ning-pa-tan*. Calingapatam. ✓
- 52.—龍牙葛 *Lung-ya-ko*. A misprint, probably, for 葛龍牙
Ko-lung-ya. Counga. ✓
- 53.—古里國 *Ku-li-kuo*. Calicut. ✓
- 54.—番荖里納 *Fan-ta-li-na*. Fandarina of Ibn Batuta. ✓
- 55.—十得法灘 *Shih-té-fa-tan*. Chieh-té-fa-tan (Amoy) Jor Fattan. ✓
- 56.—歇立 *Hsieh-li*. Hili of Marco Polo. ✓
- 57.—加加溜 *Chia-chia-lin*. Probably one of the group of islands
called by Coronelli Isole di Divandurou. ✓
- 58.—安都里溜 *An-tou-li-lin*. An island of the above group. It
has the same latitude as Calicut. ✓
- 59.—莽葛奴兒 *Mang-ko-nu-érh*. Mangalore. ✓
- 60.—須多大嶼番名速古荖刺 *Hsü-to-ta-hsü* called by Foreigners
Su-ku-ta-la. The island of Socotra. ✓
- 61.—阿者刀 *O-ché-tao* probably a misprint for *O-ché-li* 阿者力
in Amoy *ô-chia-lat*. From its latitude six cubits, possibly the Gozurat
of Marco Polo. ✓
- 62.—阿丹 *A-tan*. Aden. ✓
- 63.—纏打瓦兒 *Chan-ta-wa-érh*, not identified. ✓
- 64.—破兒呀 *Po-érh-ya*. A place near Goa, not identified. ✓
- 65.—跋兒牙 *Po-érh-ya*. A place near Goa, not identified. ✓
- 66.—起兒末兒 *Chi-érh-mo-érh*. ✓
- 67.—馬哈音 *Ma-ha-yin*. Possibly Bom-ba-in. Bombay. ✓
- 68.—麻樓 *Ma-lou*. A place North of Bom-ba-in. ✓

- 69.—失里兒 *Shih-li-êrh*. Esher.
- 70.—佐法兒 *Tso-fa-êrh*. Dufar or Zhafar. ✓
- 71.—坑八葉城 *Kang-pa-yeh-ch'êng*. Cambay city. ✓
- 72.—阿胡那 *A-hu-na*. Not identified.
- 73.—刁元 *Tiao-yüan*. Pronounced in Amoy something like *Diou-ra*; Din.
- 74.—雜葛得 *Tsa-ko-tê*. If the characters be read *Ko-tsa-tê*, I would identify it with Gozurat as it is placed in that Kingdom.
- 75.—新得 *Hsin-tê*. Sincé. ✓
- 76.—千佛池番名撒昔靈 *Ch'ien-fo-chih*, Foreign name *Sa-hsi-ling*. "Thousand Buddha Pool," Foreign name, *Sa-hsi-ling*. The spirit of Sasi (?); probably Sememat of Marco Polo.
- 77.—客賓木克郎 *K'o-shih-mu-k'ô-lang*. Kish-mé kran or Kij-mu-kran.
- 78.—八思泥 *Pa-ssü-ni*. Not identified.
- 79.—克互荅兒 *K'ô-hu-ta-êrh*. Gwetter. This place is mentioned twice in the map.
- 80.—古里牙 *Ku-li-ya*. Kallât; Caluta of Marco Polo.
- 81.—麻實吉 *Ma-shih-chi*. Muscat.
- 82.—克瓦荅兒 *K'ô-wa-ta-êrh*. Gwetter.
- 83.—查實 *Ch'a-shih*. Jask. Cape Jask.
- 84.—苦思荅兒 *K'ü-ssü-ta-êrh*. Kusrat (?).
- 85.—苦碌麻刺 *K'ü-lu-ma-lu*, or 苦碌麻郎 *Kü-lu-ma-lang*. Cambroon.
- 86.—忽魯謨斯 *Hu-lu-mo-ssü*. Hormus.
- 87.—亞東災記嶼 *A-su-tsai-chi-hsü*. An island near Hormus.
- 88.—撒刺抹嶼 *Sa-lu-mo-hsü*. An island near Hormus.
- 89.—假忽魯謨斯 *Chia-hu-lu-mo-ssü*. An island near Hormus.
- 90.—刺兒可東 *La-hsinng-k'ô-tung*. A place near Hormus.

It will be seen from the list of places just given, that a few remain to be identified, owing to the want of a good geographical library to which I could refer. Others, living in places more favoured than this, will doubtless be able to make good the omissions. I give below a list of places that have a North star latitude given to them.

Places South of Ceylon have their latitude taken from the *Hua-kai* (華蓋). This may possibly here refer to β and γ of

the Little Bear (this is merely conjecture on my part) which, in the extract given from Reinaud, we are told were the stars used by mariners to calculate their latitude, when the North star was less than five degrees high. In this chart, however, we have Cochin at a lower North star latitude than that, viz: three issabas one zam.

List of Places with North Star (北辰) Latitudes.

	ARABIC ... CHINESE... <i>chih</i>	ISSABAS. 指	ZAMS. <i>chiao</i> 角
Cochin	3	1
Calicut	4	0
Hili...	4	3
Mangalore	5	0
O-chê-lut	6	0
Chan-ta-wa-êrh (纏打瓦兒)	6	2
Po-êrh-ya	6 (?) 7	0
Po-êrh-ya	8	0
Ma-ho-yin	9	0
Ma-liu	10	0
Tiao-yüan	12	0
Kij Mikan	13	0
Hornus	13	0
Ha-pu-si...	4	0
Aden	5	0
Dhafar	8	0
Muscat	12	0

The *Hua-kai* latitudes are Brava 8 issabas, Mombaz 7 issabas, Suadiva 6 issabas 1 zam, Malé 7 issabas 2 zams, Chajis Archipelago (?) 5 issabas 2 zams.

In closing this paper, I wish to state in fairness to myself, that I do not by any means pretend to have exhausted the description of the chart, nor do I pretend to have treated it scientifically. My only aim has been to show that much geographical knowledge is to be met with in the *Wu-pei*, which, read in connection with the charts, rude though they may be, will give an insight into the navigation of Eastern seas by the Chinese, long before European navigators found their way thither. I hope with more leisure to be able again to return to the subject, and I propose in my next paper to give in addition to a description of Coilum and Calicut, a copy of a chart from

the *Wu-pei* giving a list of places touched at and passed by on the voyage from Zaitun* to *Su-mén-ta-la*, thus completing the maps from China to Arabia and Persia.

* In my paper on "Notices of Southern Mangi," read before the Royal Geographical Society in 1874, I stated that Foochow was not the capital of Fookien in Marco Polo's time, but that Chinchew was. I have already corrected that statement in the *Chinese Recorder* in 1876, vol. VII, p. 336, and I now do so again. The fact of Foochow being the capital, does, however, by no means weaken the many other principal arguments that may be brought forward in support of Changehow and its neighbourhood being the site of old Zaitun and its port.

ARTICLE X.

SOME ADDITIONS TO MY CHINESE GRAMMAR,*

BY

GEORG VON DER GABELENTZ.

§ 312. 是非有必 *lit.*, so-being and not-so-being have necessity, i.e. qualities are founded on necessity. Kuan-tsi IV, 4a.

§ 318. 身體髮膚, 受之父母 body and shape, hair and skin, we receive them from our father and mother. Hiao-king I.

§ 326. 各死其鄉 every one dies in his village. Kuan-tsi XXXVII (XIII, 17a). 扁鵲名聞天下 P'ien-ts'io'k was renowned in the Empire. Ssi-ki CV, 8a.

死 to die, may also be used in a transitive sense: to die for (as for a person, or a cause.) 民死信, 諸侯死化 the people dies for faith (towards the prince); the princes die for the amelioration (of their subjects.) Kuan-tsi XII, 7b. Cfr. Meng-tsi: 民莫之死 nobody of the people went into death for him.

§ 344. 未之嘗聞也 we have never heard it. Kuan-tsi III, 24b, 26a.

§ 345. Anteposition in a positive sentence, found in a classical author: 或之使莫之爲 somebody may cause them, but nobody makes them. Chuang-tsi VIII, 36a.—Rather archaistic.

§ 384, b. 高予之名而舉之, 重予之官而危之 giving him a high name, you elevate him; giving him a responsible office, you endanger him. Kuan-tsi XII, 11b.

§ 425. 故之身者使之愛惡 therefore such personal qualities cause them to love or to hate. Kuan-tsi XI, 14b. (Comm. 之是也)

* *Chinesische Grammatik, mit Ausschluss des niederen Stiles und der heutigen Umgangssprache.* Leipzig (T. O. Weigel) 1881, XXIX, 552 pp. imp. So, with 3 plates.

§ 503. 天地之經而民是則之 heaven's and earth's norms, people accept them as just and take them for their example. Hiao-king, Sam-ts'ai.

§ 517. The phrase: 然即之交兼者, &c. (Legge, *Ch. Cl.* II, Prol. p. 112) ought perhaps to be translated: the thus resulting (principle of) mutual love, &c., 之 turning 然即 into an adnominal attribute.

§ 544, d. 爲之所 lit: to make place for it, means: to take precautions. Cfr. Tso-chuen I, 1. — 坐視其變而不爲之所 they sit and see how it changes, without taking their measures accordingly. Su Tung-p'o.

§ 604. 華若落之 they threw them off (let them drop) like flowers. Kuan-tsi XII, 37a.

§ 664. Following after a genitive, 然 is, according to the general rule, a noun: 不知其然性也 he does not know its quality and nature. Chuang-tsi VIII, 27b.

§ 706. In the examples here given, 以 seems to have a similar, yet more modest, meaning as 使 or 令: to cause or induce a superior to do something.

§ 745, i. 誰能於此 who is equal to that? Kia-iü XI (II, 2b.)

§ 760. 萬諸侯 all the feudal princes. Kuan-tsi XII, 21a.

§ 762. Final 諸乎 is of rare occurrence. 信有諸乎 has it them really? Ssi-ki XXXVIII, 3a.

§ 772 c. 與其...孰若 in a similar meaning, see Hian-iü (Ku-wen-p'ing-ch'u VII, 8b.)

§ 792. 唯無以天下爲者可以託天下也 only he who does not (over-) value the imperial power, may be trusted with it. Chuang-tsi IX, 11b. (無以=無所以...=to esteem for nothing).

§ 853. 能君萬物 able to master the things. Kuan-tsi XIII, 9b.

§ 864. 不法法, 則事無常. 法不法, 則令不行. If one treats not the laws as laws, the affairs have no constancy; if the laws are not (real) laws, the orders are not executed. Kuan-tsi VI, 1a.

§ 865. 君子知天下之不可上也, 故下之, 知人之不可先也, 故後之 the superior man knows that the world is not to be treated domineeringly, therefore he submits to it; he knows that men do not allow to be overtaken, therefore he follows behind them. Kia-iü XI (II, 2b).

§ 884. 故知之難不在見人, 在自見 therefore the difficulty of knowledge does not consist in seeing others, it consists in seeing one's self. Han-fei-tsü VII, 6a.

§ 885. 衆生 all living creatures, 衆止 all consistent (?) things. Chuang-tsü II, 20a.

§ 898. (Additional.) From the point of view of grammatical theory, the syntactic forms of expression would seem ambiguous, had we not synonymous expressions at hand, which indicate the category prevailing in the Chinese mind. Without this help, we could hardly make out which and how many of those categories are existing in the genius of the language.

§ 912. 安危在是非, 不在於強弱, 存亡在虛實, 不在於衆寡. Quietness and danger depend on quality, not on power, existence and ruin depend on substantiality, not on multitude. Han-fei-tsü VIII, 9b.

§ 914. 老者 the adherents of Lao-tsi, and 佛者 the Buddhists. Han-ii (rather disrespectfully).

§ 973. 之 between two adjectives of opposite meanings and a substantive: 貧富之國可知也 poor and rich countries are to be recognized (as such). Knan-tsü V, 2b. 陰陽之分定, 則甘苦之草生也. When the distribution of Yim and Yang is settled, sweet and bitter herbs grow. *Ibid.* XII, 33a.

§ 1028. 今不問王而先問歲與民 now, instead of asking about the king, you ask first about the year (=the state and hopes of agriculture) and about the population. Chen-kuok (Ku-wen-p'ing-ch'u III, 53a).

§ 1073. 皆 belonging to the object of a verb: 凡二十二人爲一朋, 而舜皆用之 on the whole, twenty-two persons formed a p'êng, and Shun employed them all.

§ 1083. 朱子以爲事事物物皆有定理 Chu-hi thought that all matters and things had their settled principles.

§ 1118. 萬物有乎生而莫見其根，有所出而莫見其門 all things have whence they are procreated, but nobody sees their roots (生乎根); they have whence they issue, but nobody sees their door (出門).

§ 1125. 貧窮，則父母不子。 When one is poor, his father and mother do not treat him as their son. Chen-kuok (Ku-wen-p'ing-ch'u III, 26a). 皆有善法而不能守也 they all have good laws but are unable to maintain them. Kuan-tsi XLV, (xv 9-10).

§ 1132. 國人莫敢言，道路以目 nobody of the inhabitants dared to speak, on the roads they communicated by ocular intercourse. Kuok-iü (Kwpcn. II, 38a).

§ 1164. 天地莫之能損益也 to heaven and earth nobody can do either harm or benefit. Kuan-tsi I, 28a.

§ 1167. 粟也者，民之所歸也。粟也者，財之所歸也。粟也者，地之所歸也 grain it is, whereupon depends the nation,—wealth,—the land. Kuan-tsi XLVIII (xv, 21b).

§ 1170. 吾與孔丘非君臣也，德友而已矣 my intercourse with Confucius is not that of a prince and his minister; we are friends allied by virtue, and that is all. Chuang-tsi II, 25a.

§ 1174. 身不善之患，毋患莫己知 of your own want of goodness be sorry, not of nobody knowing you. Kuan-tsi XXXII (xi, 11b.) 日月之與同光，天地之與同理 with sun and moon he has the same splendor, with heaven and earth the same principles. *Ibid.* XXXVII (xiii, 10a.)

§ 1183, b. 人始生而有不具五焉，曰無見，不能食，不能行，不能言，不能化 man, when beginning to live, has (the following, 焉) five imperfections, namely, he has no sight, he can neither eat, nor walk, nor speak, nor change. Kia-iü XXVI (iii, 6b)

§ 1184. 是亦冠也已 but, on the whole (已 “enfin”) this is also a capping ceremony. *Ibid.* XXXIII (iii, 23a.)

§ 1186, II. 世莫知其然否 none of the contemporaries knows whether it was so or not (*lit.*, its yes or no). Ssi-ki LXIII, 3a.

§ 1188. In a similar way, nouns with genitives before them may function as possessive predicates: 心之在體 君之位也 九竅之有職 官之分也 the heart in the body has (occupies)

the position of a ruler; the nine orifices in their functions, have the divisions of functionaries (different functions like the officers of different ressorts). Kuan-ts'i XXXVI (XIII, 1a).

§ 1194. Observe the emphasis of the following phrase: 其爲人也, 仁義人也 he was, as a man, a dutiful and righteous man. Han-ü.

§ 1201. 在 being placed between a verb and its object, indicates that the action is, or ought to be, constantly directed on this object. 凡有地牧民者, 務在四時, 守在倉廩 everybody who possesses land and who pastures people should constantly attend to the four seasons and take care of magazines and granaries. Kuan-ts'i I, 1a.

§ 1220, II. 終非, analogous to 終不, = never to be. 今得漢地, 而單于終非能居之也 now they have taken the H'an territory, but the Tan-ü (Tatars) will never be able to settle there. Ssi-ki CX, 12a. It appears that 終 denoting future perpetuity, may be joined to every negative particle (except perhaps 未).

§ 1222. 口弗敢言 the mouth does not speak (utter it). Ssi-ki XXXI, 9a. 我雖尊高, 人弗我害 though I am honored and high (in position), people may (or will) not do me any harm. Kia-ü XI (II, 2b).

§ 1227. 人親莫不欲其子之孝, 而孝未必愛 parents without exception demand that their children be filial; but filial piety is not yet sure to be love. Chuang-ts'i IX, 1a.

§ 1233. (Additional) 不...而 has a similar meaning in the following passage: 不日不月而事以從, 不卜不筮而謹知吉凶 no day, no month (is needed) that affairs succeed, no lots, no milfoil, that he carefully knows good and bad fortune. Kuan-ts'i XXXVII (XIII, 14b).

§ 1241. 彼又吾友也, 吾安得而弗友之 the other is as well my friend; how could I otherwise than treat him as a friend (弗友之 = to refuse, or avoid one's friendship; cfr. § 1222). Yang-ming, Wen-chang I, 7a. 夫子言天道與性命弗可得聞也已. On the whole, no utterances about Heaven's norm

and Nature and Fate could be obtained (heard) from the master. Ssü-ki XLVII, 26a.

§ 1258. 未得天極，則隱於德。已得天極，則致其力，既成其功，順守其德，人不能伐 before he has attained to the heavenly principle (?), he retires upon virtue; if he has done with attaining the heavenly principle, he exerts his powers to the utmost; has he completed his task, he maintains easily its success (or: his calmness, *ts'ung* ?); people are unable to disturb it. Kuan-tsü XLII (xv, 2b).

§ 1262. Note. In the Japanese-Chinese Dictionary 雅俗幼學新書, Vol. II, fol. 22a, *verbo mata*, the following distinction is made: 又前縁ヲ離レ亦前縁ヲ受テ *yeü* leaves the foregoing account; *yik* takes it up. The meaning is, perhaps: *yeü* introduces a new subject, related, through its predicates, to the foregoing, while *yik* keeps the former subject and introduces new predicates, e.g. 又曰 introduces other authorities, who have spoken in a similar sense. As to 亦 *cf.* Misi I, 1: 王何以日利，亦有仁義，&c. 王亦曰仁義而已矣 you speak of profit, but you have not less (as a subject to speak and think of) duty and righteousness.

§ 1296. (Additional.) Excess of a quality may be expressed by the mere adjective: 廣數自請行，天子以爲老弗許 Kuang asked repeatedly for himself (permission to) go; the Emperor thought him *too* aged and would not allow it. Ssü-ki CIX, 7a.

§ 1337. 君雖獨豐，其何福之有 though your Highness were alone liberal, what benefit would there be? Tso-chuen II, 6. 何冠之有 what need we the cap? Kia-ü XXXIII (III, 23a).

§ 1345. 今奚爲奚據，奚避奚處，奚就奚去，奚樂奚惡 now, what shall we do, what shall we keep, what shall we shun, where shall we stay, what shall we go to, and what shall we leave, what shall we enjoy, and what detest? Chuang-tsü VI, 19a. The meaning is: we are (or should be) guideless, without advice; 無以 instead of 奚, would pretty well express the same thing.

§ 1366. Observe the following phrase: 有大人者，正己而物正者也 there are such as are (really) great men; they are those, with whose self-correction things (likewise) are corrected

("qui dam semet ipsos corrigrant, res corriguntur"). Meng-tsi VII, I, XIX, 4.

§ 1367. 故病有六不治 therefore, among the diseases there are six incurable ones. Ssi-ki CV, 7b.

§ 1373. 有大事而君不聞 是無君也 to have great affairs of which the prince is not informed, this is illoyalty (無君=無君之心). Ssi-ki XLIII, 4b. 凡言而不可復, 行而不可再者, 國之大禁也 all words on which there is no coming back, (all) actions which are not to be repeated, are the main offences (?) in the state. Kuan-tsi I, 13a.

§ 1374. 心而無與於視聽之事, 則官得守其分矣 if the heart has nothing to meddle with the affairs of seeing and hearing, the offices may maintain their distinctions. Kuan-tsi XXXVI (XIII, 3b).

§ 1388, II. "At, or during, the time when . . ." may be expressed by 時 at the end of the antecedent, with or without a genitive 之 before it, and with or without 當 opening the sentence. 當其同利之時 as long as they have common interests. Ngen-yang Sieu (Wch. II, 14a).

§ 1388, III. 當 in the antecedent—as long as, in times when . . . 天下當無事則已, 有事則洛陽必先受兵 as long as the Empire is not engaged, all is right; when it is engaged, Lok-yang will, of course, take arms first. Li Wen-shuk (*Ibid.* VI, 16a).

§ 1400, II. 而 between the indication of a space of time and the fact by which a former state of things has been brought to an end: 孔子之去魯凡四十歲而反乎魯 Confucius had been absent from Lu all in all forty years, when he returned to Lu. Ssi-ki XVII, 23b. 蒼爲丞相十五歲而免 Ts'ang had been fifteen years prime-minister, when he fled. *Ibid.* XCVI, 6b.

§ 1405, II. 其故在 =the reason (of the aforesaid fact) is (to be found in the fact) that . . . 其故在下之人負其能不肯諂其上, 上之人負其位不肯顧其下 the reason is, that subordinates, relying on their abilities, are not inclined to court their superiors, and that superiors, relying on their position, are not inclined to have regard to their inferiors. Han-ü (Wch. I, 1b).

§ 1410, II. 所以=whereby, opening the predicative conclusion, the antecedent having the genitive of the subject.

聖人豈自知其能哉。惟其不自以爲能，所以爲能，惟其常若有患，所以能無患與 does the saint know his abilities? Just (the fact of) his not thinking himself able, is (the reason) why he is able, just (the fact of) his constantly having solicitudes is (the reason) why he may be without solicitudes (I should think, 與). Ngeu-yang-lün-fan I, 14a.

§ 1412. 以故=therefore, somewhat more emphatic than simple 故. Ssi-ki CV, 24a.

§ 1432, II. 若 repeated in the antecedent,=no matter whether—or... 若知之若不知之, 若聞之若不聞之, 其愛人也絡無已 may they know about it, or no, may they hear about it, or no: his love to men is never ending. Chuang-tsī VIII, 28a.

§ 1462. 是故地可以正政也 therefore a land is to be ruled with correctness. Kuan-tsī I, 27b. 今又有有力者 now again there are such as have power. Han-üü (Wch. I, 16a.) 惟止能止衆止 only the steady can steady the steady. Chuang-tsī II, 20a. 幸能正生以正衆生 fortunately he could, by living correctly correct the living. *Ibid.*

§ 1466. 至今天下言 unto the present day it is said in the Empire. Ssi-ki CV, 8a.

§ 1467. 詩云... 其是之謂乎. Tso-chuen I, 1. 故曰... 其此之謂矣. Kuan-tsī XLII (xv, 2a.)

§ 1469. 由是觀之 considering it from this point of view... Su Tung-pē (Wch. III, 23a.) 以是知 thus we know... Chuang-tsī II, 3a. 夫若然者 it being so. *Ibid.*, II, 18b, 19a. 吾以故知 therefore we know. Kuan-tsī XIII, 21b. 夫所謂... 者何也 now, what is it what we call...? Han-üü (Wch. IV, 4b.) 請以... 喻 allow me to adduce an example from... Meng-tsī I, 1, III. 2. 夫豈然哉 now, is this the case (no!) Ngeu-yang Sien (Kwpc. VIII, 33b.) 何 (or 奚) 以知其然也 how do we know (what gives us the proof or conviction) that it is so? Kuan-tsī XXXIX (xiv, 4b); XLVIII (xv, 11b.)

§ 1470. 有如是者矣 examples, I think, are to be found. Ngeu-yang Sien (Kwpc. VIII, 23a.) 此又不通之論也 this is also talked superficially. *Ibid.*, 23b. 然則必無之事也 so then it is a plain impossibility. *Ibid.*, 24a.

ARTICLE XI.

BIBLIOGRAPHY:

List of Books and Papers on China, published since 1st January, 1884.

COMPILED BY

F. HIRTH, PH.D.

The subjoined List has been compiled partly from the publications received at the Library of the China Branch of the Royal Asiatic Society, and partly from other lists and tables of contents accessible at Shanghai. It may be considered to represent the bulk of the current literature on China (not including the literature regarding Annam and the numerous semi-political papers on the Franco-Chinese War in 1885). As it is intended to continue it periodically, with an Index at the end of each annual volume, readers who may be interested in its completeness are requested to send to the compiler notes regarding any omissions they may discover, stating, in the case of books: name of author, title, year, and date, of publication; in the case of papers: full title of periodical, year and No. of volume, fascicule, and page, where they may be found, besides name of author and title of paper. This request is particularly addressed to such of our correspondents, members and other friends who may be familiar with the periodical literature of countries not so fully represented in this List as are England, France and Germany.

Publications marked with an asterisk will be found in the Society's Library.

A. BOOKS.

1. *Aalst, J. A. van, *Chinese Music*. Published by order of the Inspector General of Customs. Shanghai, 1884.
2. **A Trip to Corea*. Reprinted from the "North-China Daily News." Shanghai, 1885.
3. *Balfour, F. H., *Taoist Texts—Ethical, Political and Speculative*. London & Shanghai, 1884.

4. Beal, S., *Buddhism in China*. London, 1884.
5. ——— *Si-yu-ki: Buddhist Records of the Western World*.
Translated from the Chinese of Hsuen Tsiang (A.D.
629). In 2 vols. London, 1884.
6. ——— *The Life of Hsuen Tsiang, by the Shamans Hsuei
Li and Yen-tsing*. With a Preface containing an Ac-
count of the Works of I-tsing. London, in the Press
(Trübner).
7. Bezanre, G. de, *Le fleuve bleu. Voyage dans la Chine
occidentale*. Paris, 1884.
8. Boulger, Dem. C., *History of China*, Vol. III. London,
1884.
9. ——— *Central Asian Questions*. London, 1885.
10. Brandt, M. von, *Sprache und Schrift der Chinesen*. Breslau,
1884.
- ✓ 11. Bretschneider, E., *Essays on the Intercourse of the Chinese
with Western Countries in the Middle Ages, and on
kindred Subjects*. London, in the Press (Trübner).
12. Bryson, Mrs., *Child Life in Chinese Homes*, London, 1885.
13. Castaing, J. H., *Vie de Mgr. Faurie, vicaire apostolique de
Kouy-Tcheou (Chine)*. Paris, 1884.
14. Clarapède, F., *Quatre semaines sur la côte de Chine*. Geneva,
1884.
15. C[larke], W. G., *The Province of Yün-nan, Past, Present,
and Future*. Shanghai, 1885.
16. Colquhoun, A. R., *Amongst the Shans*. With an Historical
Sketch of the Shans by Holt S. Hallet. Preceded by
an Introduction on the Cradle of the Shan race, by
Terrien de Lacouperie. London, 1885.
17. ——— *The Opening of China. Six letters reprinted from
"The Times" on the present condition and future prospects
of China*. With an introduction by S. H. Lounttit,
London, 1884. (*Rev. China Review*, Vol. XIII, p. 220.)
18. ——— *Le Chine méridionale de Canton à Mandalay*.
French version of "Across Chrysê," transl. by H.
Oudin. Paris, 1884.
19. ——— *Quer durch Chryse. Forschungsreise durch die
süd-chinesischen Grenzländer und Birma von Canton nach
Mandalay*. Authorised German edition of "Across
Chrysê." Leipzig, 1884.

20. Congreave, R.; *International Policy* (containing a chapter on the relations between England and China,—see *L. & C. Expr.*, 1884, p. 1127). Second Edition. London, 1884.
21. Costenson, G. de. *Chine et l'Extrême Orient*. Paris, 1884.
22. Cordier, Henri, *Bibliothèque Sinoise*. Dictionnaire bibliographique des ouvrages relatifs à l'empire chinois, Vol. II. Fasc. 2. Paris, 1884; Fasc. 3 & 4 (concluding the work). Paris, 1885. [The first vol. appeared in 4 fascicules, 1878-79; Fasc. 1 of the second vol. in 1883.]
23. Cotteau, E., *Un touriste dans l'Extrême Orient*. Paris, 1884.
24. Cust, N., *The Opium Question; or, Is India to be Sacrificed to China?* London, 1885. (See *L. & C. Expr.*, 1885, p. 919).
25. *Customs, Chinese Imperial Maritime. *List of Lighthouses, Light-vessels, Boats, and Beacons for 1885*. Shanghai, 1885. Do. for 1886. Shanghai, 1886.
26. *——— *Notices to Mariners*, 1883. Shanghai, 1884.
Do. 1884. Shanghai, 1885.
Do. 1885. Shanghai, 1886.
27. *——— *Customs Gazette*, 1884; 1885. Quarterly. Shanghai.
28. *——— *Medical Reports*, 26th Issue. Shanghai, 1884.
29. *——— ———— 27th Issue. Shanghai, 1884.
Containing, besides the usual Reports :
W. Taylor, "Distomata Hominis" (p. 44).
C. L. Van der Burg, "Sprue," translated from the Dutch by R. A. Jamieson (p. 55).
30. *——— ———— 28th Issue. Shanghai, 1885.
W. W. Myers, "Notes on the Aborigines of South Formosa" (p. 39).
W. Taylor, "Further Note on Distomata Hominis" (p. 58).
31. *——— ———— 29th Issue. Shanghai, 1885.
R. A. Jamieson, "An attempt at Chinese Vital Statistics," (p. 21).
Id. "Description of the Country Bordering the Lower Yangtze," (p. 23).
A. T. Peek, "Notes on the so-called Black Lime of China," (p. 40.)
D. J. Macgowan, "On the Movement Cure in China," (p. 42).
32. *——— *Reports and Returns of Trade at the Treaty-ports*, 1883. Parts I and II. Shanghai, 1884.
33. *——— ———— 1884. Parts I and II. Shanghai, 1885.

34. *Customs, Chinese Imperial Maritime. *Illustrated Catalogue of the Chinese Collection of Exhibits for the International Health Exhibition.* London, 1884.
35. *——— *Catalogue of the Chinese Collection of Exhibits for the New Orleans Exposition, 1884-5.* Shanghai, 1885.
36. Dal Verme, L., *Giappone e Siberia. Note d'un viaggio nell'Estremo Oriente al seguito del Duca di Genova, etc.* Containing 229 illustrations and 3 charts. Milan, 1885.
37. Daryl, Ph., *Le monde chinois.* Reprinted from the "Temps." Paris, 1885.
38. Dechevrens, M., *Les typhons de 1882, 1. partie: Les typhons du mois de juillet et d'août; 2. partie: Typhoons in September and October.* Shanghai (Sicawei), 1884.
39. *——— *The Typhoons of the China Seas in 1885.* Shanghai (Sicawei), 1885.
40. ——— *L'anémoclitomètre pour observer l'inclinaison des vents à l'horizon.* Shanghai (Sicawei), 1885.
41. *——— *The Meteorological Elements of the Climate of Shanghai. Twelve years of observation made at Zikawei by the Missionaries of the Society of Jesus.* Shanghai (Sicawei), 1885.
42. *——— *Mouvements des couches élevées de l'atmosphère à Zikawei déterminés par la direction des cirri.* Shanghai (Sicawei), 1885.
43. *De Groot, J. J. M., *Het Kongsuwezen van Borneo. Eene verhandeling over den grondslag en den aard der Chineesche politieke vereenigingen in de Koloniën.* The Hague, 1885.
44. ——— *Buddhist Masses for the dead at Amoy.* Reprinted from the Proceedings of the 6th Meeting of the International Oriental Congress at Leyden. Leyden, 1884.
45. Desgodins, M. l'Abbé, *Le Thibet, d'après la correspondance des missionnaires.* 2nd Edition. Paris, 1885.
46. Devic, L.-Marcel, *Le voyage de Montferran, de Paris à la Chine, publié d'après un manuscrit de la Bibl. de la faculté de médecine de Montpellier.* Paris, 1884.

(Extracted from the *Bulletin de la soc. Languedocienne de géogr.*, March, 1884. Rev. Schefer in *Comptes rendus de l'Acad. des Inser.*, April-June, p. 306; H. Cordier, *Revue Crit.*, Dec., p. 469).

47. Dobbins, F. S., *The Ansons in Asiatic Temples*. Philadelphia, 1885.
48. *Dobereck, W., *Observations and Researches made at the Hongkong Observatory in 1884*. Hongkong, 1885.
49. Douglas, R. K., *China*. (Reprinted from the English edition). Boston, 1885.
50. D[outhwaite], A. W., *Notes on Corea*. Reprinted from 'The Star in the East.' Shanghai, 1884. Extracts in "Proceedings of the R. G. S.," Vol. VI, December 1884, p. 747.
51. Dukes, E. J., *Everyday Life in China*. London, 1885.
52. Du Sartel, O., and L. Gonse, *Sammlung von Abbildungen keramischer Objecte aus dem nahen und fernen Oriente. Mit einleitenden Bemerkungen*. Wien, 1885.
53. Edkins, Jos., *Religion in China: containing a brief account of the three religions of the Chinese*. 3rd ed. London, 1884.
54. ——— *The Yi King of the Chinese as a Book of Divination and Philosophy*. [Reprinted from the J. R. As. Soc.] Shanghai, 1885.
55. *Events in Hongkong and the Far East 1875 to 1884*. Hongkong, 1885.
56. Faber, E., *Chinese and English Civilization*. (In Chinese). Hongkong, 1884.
(*Rev. China Review*, Vol. XIII, p. 213).
57. Fields, Adele M., *Pagoda Shadows; or, Studies from Life in China; with introd. by Jos. Cook*. Boston, 1884.
58. Fontpertuis, *Chine, Japon et Siam*. Paris, 1885.
59. Forbes, A., *Chinese Gordon, a Succinct Record of his Life*. London, 1884.
60. Fox, F., *China; the French Chinese Colonisation; the Opium Question*. London, 1884.
61. Frazar, E., *Korea, and her Relations to China, Japan, and the United States*. Orange, N.J., U.S.A., 1885.
62. Fréde, Pierre, *À travers la Chine, histoire d'un mandarin. Suivie d'une notice sur le Tonkin*, p. J. Tribouillard. Rouen, 1884.

63. Friede, E. A. von, *Lao-tse's Táo-tz-king*, nach Reinhold von Plaenckner's Uebersetzung bearbeitet. St. Petersburg, 1884.
64. Friend, Hilderic, *The Willow Pattern* (a tale from Chinese life, rev. in *China Review*, Vol. XIII, p. 347). London, 1884 (?).
65. Fries, Sigmund Ritter von, *Abriss der Geschichte Chinas seit seiner Entstehung*. Nach chines. Quellen übers. u. bearb. Wien, 1884.
66. *Fritsche, H., *Ein Beitrag zur Geographie und Lehre vom Erdmagnetismus Asiens und Europas*. "Petermann's Mitth., Ergänzungsheft No. 78." Gotha, 1885.
67. Gainet, *Étude sur la Chine, abrégé de son histoire, son état présent et son avenir*. 2nd Ed. Besançon, 1884.
68. *Giles, Herbert A., *Gems of Chinese Literature*. Shanghai, 1884.
Rev. *China Review*, Vol. XII, p. 364.
69. ——— *A Glossary of Reference on Subjects connected with the Far East*. 2nd Ed. Shanghai, 1886.
70. Gilmour, Rev. James, *Among the Mongols*. London, 1885.
71. Griffis, W. E., *Corea Without and Within*. New York, 1885.
72. Gring, A. D., *Eclectic Chinese-Japanese Dictionary of eight thousand Chinese Characters as use in Japan, etc.* Yokohama, 1884.
Rev. *China Review*, Vol. XIII, p. 286.
73. Gordon, Surgeon-General C. A., *An Epitome of the Reports of the Medical Officers to the Chinese Imperial Maritime Customs Service, from 1871 to 1882, with chapters on the History of Medicine in China, etc.* London, 1884.
74. Gussmann, Miss G., *Lai Hinjam. Selbstbiographie eines Chines. Christen*. In Auszug übersetzt. Basel, 1884.
75. *Haas, Joseph, *Deutsch-Chinesisches Konversationsbuch*. 2nd Ed. Shanghai, 1885.
76. Hake, A. E., *The Story of Chinese Gordon*. Vol. II. London, 1885.
77. Harlez, Ch. de, *Lao-tze, le premier philosophe chinois, ou un prédécesseur de Schelling au huitième siècle avant notre ère*. Brussels, 1884.
78. ——— *Manuel de la langue Mandchoue. Grammaire, Anthologie et Lexique*. Paris, 1884.

79. *Health Exhibition, International. *China: Public Health; National Education; Diet, Dress, and Dwellings of the Chinese.* London, 1885.
 Containing: C. A. Gordon, "Remarks on certain Points relating to public health in China."
 Alfred Hoppis-ley, "National Education in China."
 J. Dudgeon, "Diet, Dress, and Dwellings of the Chinese in relation to Health."
80. Henry, B. C., *The Cross and the Dragon, or Light in the Broad East.* With an Introductory Note by J. Cook. New York, 1885.
81. d'Hérissou, M., *Le journal d'un interprète en Chine.* Paris, 1885.
82. d'Hervey de Saint-Denys, le marquis, *Ethnographie des peuples étrangers à la Chine, ouvrage composé au XIII. siècle,* par Ma-Touan-Lin. Translated from the Chinese. Geneva, 1883.
83. ——— *Ido. do.* Part II: *Méridionaux* (the southern barbarians). Geneva, 1884.
84. ——— *Trois nouvelles chinoises, traduites pour la première fois.* Bibliothèque Orientale Elzévirienne. Paris, 1885.
85. Heude, P., *Conchyologie fluviatile de la province de Nanking et de la Chine centrale.* IX fascicule. Paris, 1885.
86. Hill, J. Spencer, *The Indo-Chinese Opium Trade.* A prize essay, with a prefatory note by the Right. Hon. Justice Fry. London, 1884.
87. *Hirth, F., *China and the Roman Orient: Researches into their Ancient and Medieval Relations as represented in old Chinese Records.* Shanghai, 1885.
88. ——— *Text Book of Documentary Chinese, with a Vocabulary.* In two Vols. Vol. I: Chinese Text. Shanghai, 1885.
89. Hunter, William C., *Bits of Old China.* London, 1885.
90. *Imbault-Huart, C., *Fragments d'un voyage dans l'intérieur de la Chine.* Shanghai, 1884.
91. *——— *La légende du premier pape des Taoïstes et l'histoire de la famille pontificale de Tchang.* Reprinted from the Journal Asiatique. Paris, 1885.
92. *——— *Manuel de la langue chinoise parlée, à l'usage des Français.* Peking, 1885.
93. Jametel, M., *La Corée avant les traités.* Paris, 1885.

94. *Katalog der orientalisck-keramischen Ausstellung.* Oriental. Museum. Wien, 1884. (Rev. L. & C. *Espr.*, 1884, p. 1095).
95. Knollys, Major Henry, *English Life in China.* London, 1885.
96. Koken, *Ueber fossile Säugethiere aus China.* Berlin, 1885.
97. *La Corée.* Paris (Soc. Bibl.), 1885.
98. Lamsdell, Henry, *Russian Central Asia, including Kaldja, Bokhara, Khiva, and Merv.* 2 vols. London, 1885.
99. ——— *Russisch Central-Asien, nebst Kaldscha, Buchara, Chiwa und Merw.* Uebers. von H. von Wobeser. Leipzig, 1885.
100. Largent, Prof., *L'infanticide en Chine.* Paris, 1885.
101. Le Couvreur, S., *Dictionnaire français-chinois, contenant les expressions les plus usitées de la langue mandarine.* Ho-kien-fu, Mission Catholique, 1884.
102. Legrand, E., *Est mouton du pays de Sonny, suivi de : les deux jumeaux (contes chinois).* Avec une préface. Paris, 1884.
103. Leseur, F., *L'émigration chinoise.* Lille, 1885.
104. Lindlay, A. T., *A Cruise in Chinese Waters.* London, 1884.
105. Martin, Ch. E., *Notes sur le massacre de Tientsin.* Paris, 1884.
106. Martin, Ern., *Exposé des principaux passages contenus dans le Si-Yuen-Lu.* Paris, 1884.
107. McCrindle, J. W., *Ancient India as Described by Ptolemy.* Being a translation of the chapters which describe India and Central and Eastern Asia in the treatise on geography written by Klaudios Ptolemaios, the celebrated astronomer. Reprinted from the "Indian Antiquary," 1884.
108. *Mers de Chine : Instructions nautiques. III. Des atterrages de Canton et du Hongkong à l'île Quelpaert.* Paris, 1884.
109. Millac, Arthur, *Les Français à Changhaï en 1853-55. Épisode du siège de Changhaï par les impériaux.* Paris, 1884.
110. Mossman, S., *General Gordon's Private Diary of his Exploits in China.* London, 1885.

111. Moule, Ven. Arthur E., *The Story of the Cheh-kiang Mission of the Church Missionary Society*. 3rd ed. London, 1885.
112. ——— *Twenty-five Years in East and West*. Shanghai, 1885.
113. Nocentini, L., *Il santo editto di K'añ-hi, e l'amplificazione di Yun-Ceñ. Versione mancese*. Florence, 1884.
114. Philastre, P. L. F., *Le Yi-king, ou livre des changements de la dynastie des Tcheou traduit pour la première fois du Chinois en Français*. (Annales du Musée Guimet, Vol. VIII.)
115. Piassotsky, P., *Russian Travellers in Mongolia and China*, transl. by J. Gordon Cumming. Illustr., 2 vols. London, 1884.
116. ——— *Voyage à travers la Mongolie et la Chine*. French version by Aug. Kuscinski. Paris, 1883.
117. Prschewalski, R. von, *In Tibet und am oberen Lauf des Gelben Flusses in den Jahren 1879-80*. German version by Stein-Nordheim. Jena, 1884.
118. Pronvèze, Gabriel Durand, *Missionnaire. De France en Chine et au Thibet*. 2 vols. Nîmes, 1884.
119. Puini, Carlo, *Il Li-Ki, o istituzioni, usi, e costumanze della Cina antica. Traduzione, commento e note*. Part I. Florence, 1884.
120. Radloff, W., *Das Schamanenthum und sein Cultus*. Leipzig, 1885.
121. Raoul, *Formosa-la-Belle*. Paris, 1885.
122. Rhodes, Père A. de, *Voyages et Missions du Père A. de Rhodes, S.J., en la Chine et autres royaumes de l'Orient, avec son retour en Europe par la Perse et l'Arménie*. New edition (first ed. A.D. 1653), with notes by P. H. Gourdin. Lille, 1884.
123. Richthofen, Ferd. Freiherr von, *Atlas von China*. Orographische und geologische Karten zu des Verfassers Werk: *China*, Ergebnisse eigener Reisen und darauf gegründeter Studien. Erste Abtheilung: Das nördliche China. Uebersichtsblatt, Vorberläuterungen und Tafel 1—26. Berlin, 1885.
124. Riehmer, *Reise S. M. S. Stosch nach China und Japan*, 1881-83. Band I: See und Schiffsbilder. Leipzig, 1885.

125. Roche, J. F., and L. L. Cowen, *The French at Foochow*. Shanghai, 1884.
126. Rockhill, W. W., *The Life of Buddha and the Early History of his Order. Derived from Tibetan Works. Followed by Notices on the Early History of Tibet and Khoten*. London, 1884.
127. Romanet du Cailland, P., *Le Quang-Si* (Paris, 1884?).
128. Rondina, F. S., *Viaggio nell' India e nella Cina: Flora, fauna, costumi e avventure*. 2 Vols. Prato, 1884.
129. *Rondot, Natalis, *L'art de la soie: les soies*. 2nd ed. Vol. I. Paris, 1885.
130. Rosny, Léon de, *Peuples de l'Asie orientale connus des anciens Chinois*. Paris, 1884.
131. *Sacred Books of the East*, The, ed. Max. Müller: "The Sacred Books of China: The Texts of Confucianism. Translated by James Legge. Part I: The Shû King, The Religious Portions of the Shih King, and the Hsiao King" (Vol. 3); "Do. Part II: The Yî King" (Vol. 16); "Parts III & IV: The Lî Ki, or Collection of Treatises on the Rules of Propriety, or Ceremonial Usages" (Vols. 27 and 28, in the Press).
 "The Fo-sho-hing-tsan-king. A Life of Buddha by Asvaghosha Bodhisattva. Translated from Sanskrit into Chinese by Dharmaraksha, A.D. 420, and from Chinese into English by Samuel Beal (Vol. 19).
132. Schlegel, G., *Nederlandsch-chineesch woordenboek*. Part III. Leiden, 1884. A Chinese dictionary in Dutch and the Chang-chou dialect.
133. Schmidt, F. M., *Ueber Rubruk's Reise von 1253-55*. Inaugural-Dissertation. Leipzig, 1885.
134. Schumann, K., *Marco Polo, ein Weltreisender*. Virchow u. Holtzendorff, "Sammlung gemeinverst. wissensch. Vorträge," Berlin, 1885.
135. Scott, I. G., *Land und Leute auf Hainan. Schilderung der Insel und ihrer Erzeugnisse*. Deutsch von W. Rudow. Ilfeld am Harz, 1885.
136. Shearor, Dr. G., *Opium Smoking and Opium Eating; Their Treatment and Cure*. Shanghai & Hongkong, 1885.
137. Simakoff, N., *Les arts décoratifs de l'Asie Centrale*. St. Petersburg, 1884.

138. *Statistique de la production de la soie en Chine*, pour les districts desservis par le port de Shanghai. Récolte 1883-84. Lyon, 1884.
139. Strauss and Torney, V. von, *Der altchinesische Monotheismus*. Frommel u. Pfaff, "Sammlung von Vorträgen," Heidelberg, 1885.
140. Strindberg, Aug., *Notice sur les relations de la Suède avec la Chine et les pays tartares depuis le milieu du XVII^e siècle jusqu'à nos jours*. Paris, 1884.
141. Student Interpreter, A, *Where Chinese Drive: Student Life in Peking*. London, 1885.
142. Sultzberger, H. H., *All about Opium*. London, 1884.
143. Tcheng-Ki-Tong, Colonel, *Les Chinois peints par eux-mêmes*. Paris, 1884. Published in the *Revue des Deux Mondes* under the title "La Chine et les Chinois."
144. ——— *The Chinese Painted by Themselves*. Transl. James Millington. London, 1885.
145. ——— *China und die Chinesen*. German version, transl. Ad. Schultze. Leipzig, 1885.
146. ——— *Le théâtre chez les Chinois*. Paris, 1885.
147. Tissot, *La Chine d'après les voyageurs les plus récents*. Paris, 1885.
148. *The Children of China, written for the Children of England*. London, 1884.
149. *The Revenue of China*. A series of Articles reprinted from "The China Mail." With an Appendix. Hongkong, 1885.
Rev. China Review, Vol. XIII, p. 296.
150. Tournafond, P., *La Corée*. Paris, 1885.
151. *Un orphelinat chinois de la Sainte-Enfance à l'exposition internationale d'imagerie à Rouen, et l'infanticide en Chine prouvé à M. Tchen-Ki-Tong par ses compatriotes*. Paris, 1884.
152. Vasseur, *Mélanges sur la Chine*. Vol. I: *Lettres illustrées sur une école chinoise de Saint-Luc, auxiliaire de la Propagation de la foi*. Paris, 1884.
153. Vining, E. P., *An Inglorious Columbus, or, Evidence that Hwei Shên and a Party of Buddhist Monks from Afghanistan Discovered America in the Fifth Century A.D.* New York, 1885.

154. Wassiljew, W., [Analysis of Chinese hieroglyphs.] In Russian. Fascic. 2. St. Petersburg, 1884.
155. Williamson, Isabelle, *Old Highways in China*. The Religious Tract Society, London, 1884.
156. Winkler, H., *Das Uralaltaische und seine Gruppen*. Berlin, 1885.

B. PAPERS.

157. *Academy, The*, 1884: J. Edkins, "The Chinese Cycles of Ten, Twelve, and Twenty-eight" (9 Feb.); C. de Harlez and Terrien de Lacouperie, "The Origin of Chinese Civilisation" (1, 8, and 15 March); T. W. Kingsmill, "The Ancient Capital of Parthia" (14 June); *id.*, "The Relations of China with the Roman Empire" (5 July); J. Edkins, "Chinese Mythology and Art" (12 July); 1885: J. Edkins, "Ancient Navigation in the Indian Ocean" (3 Jan.); Terrien de Lacouperie, "Tin-Yût, not India" (2 May); T. W. Kingsmill, "Intercourse of China with Eastern Turkestan" (rejoinder to Mr. T. de Lacouperie,—22 Aug.); Terrien de Lacouperie, "India from China" (rejoinder to Mr. Kingsmill,—5 Sept.); T. W. Rhys-Davids, "Beal's Si-Yu-Ki, or Buddhist Records of the Western World,"—review (12 Sept.); R. K. Douglas, "Where Chineses Drive,"—review (31 Oct.); *id.*, "Major Knollys' English Life in China,"—review (21 Nov.); 1886: "Indo-Chinese Inscriptions;" T. W. Kingsmill, "Intercourse of China with Eastern Turkestan" (2 Jan.).
158. *Allgemeine Missions-Zeitschrift*, Vol. XI, 1884: E. Faber, "Sitten und Gebräuche der Christen unter den Heiden, mit besonderer Beziehung auf China."
159. *Allgemeine Zeitung*, 1884: an article on China as an aggressive power (Feb.,—see *L. & C. Expr.*, 1884, p. 236); 1885: M. Lortzing, "die Chinesen in den Vereinigten Staaten" (Dec.).
160. *All the Year Round*, 1884: "A Chinese Colonel on China,"—regarding Col. Teheng-Ki-Tong's book on China (July, p. 297).

161. *Annalen der Hydrographie*, Vol. XII, 1884: J. G. Geffken, "Port Arthur im nördlichen China" (p. 376); Herbig, "Aus den Reiseberichten S.M.S. 'Leipzig'" (p. 190, —referring to Korean waters); Vol. XIII, 1885: Wodrig, "Gezeiten und Strömungs-Beobachtungen in der chinesischen und japanischen See" (No. 5); von Nostitz, "Reise von Hongkong nach Cooktown;" "Witterungs-und Strömungsverhältnisse auf der Rhede von Takao an der Westküste von Formosa vom 1 bis 20 Juni 1883."
162. **Annales de l'Extrême orient*, 1884, Vol. VI: "Les sociétés secrètes en Chine" (p. 209); "L'empereur de Chine et sa cour" (p. 238); "Un mariage en Chine" (p. 286); "La civilisation chinoise" (p. 360). Vol. VII: "Décrets impériaux chinois ordonnant la révocation du prince Kung et ceux relatifs à la prise de Bac-Ninh" (p. 29); 1885: Léon de Rosny, "Les livres rares de l'extrême orient" (p. 33); "Le nord de Formose et ses mines de charbons,—d'après MM. David Tyzack et G.-A. Lebour" (p. 225); "Le commerce étranger en Chine pendant 1883" (p. 366). Vol. VIII, 1885: Comte Meyners d'Estrey, "L'art dramatique en extrême orient" (pp. 7, 42, 65, etc.); E. Juge, "Le crédit et les banques en Chine" (p. 48); Léon Foer, "Osoma de Kōrōs, fondateur des études tibétaines" (p. 74).
163. *Annales de Malacologie*, 1884: C. F. Ancy, "Contributions à la faune malacologique indo-thibétaine," Jan., pp. 381-397. The same author published in *Le Naturaliste*, 1882: "Coquilles de Chine centrale nouvelles ou peu connues," and in *Il Naturalista Siciliano*, 1883, "Sur les mollusques des parties centrales de l'Asie (Chine et Thibet) récoltés par M. l'abbé A. David."
164. *Archiv für Naturgeschichte*, Vol. L, Pt. II, 1884: Pater Vincenz Gredler, "Zur Conchylienfauna von China, Pt. VI," pp. 257-280 (continued from *Jahrbuch d.d. malakoz. Ges.*
165. *Army and Navy Magazine*, 1885: Chas. Marvin, "The Value of Port Hamilton." (See *L. & C. Espr.*, 1885, p. 965).

166. *As Colonias Portuguezas* (Lisbon), 1884: "Macao" (No. 9).
167. *Atlantic Monthly, The*, 1885: "China Speaks for Herself" (review of Cheng-Ki-Tong's "*Les Chinois peints par eux-mêmes*,"—July, p. 74); "Central Asia" (review of H. Lansdell's "*Russian Central Asia*,"—Sept., p. 422).
168. *Aus allen Welttheilen*, 1884, Vol. XV: "Eine Reise durch China" (pp. 44, 74 and 106); "Korea" (pp. 52 and 78); 1885, Vol. XVI: "Die Einwanderung der Chinesen;" "Korea, Handels- und allgemeine Verhältnisse" (No. 9); Vol. XVII: Lydia Paschkoff, "Ein Spaziergang nach Hongkong und Kanton,—autor. Uebers. von E. Paul" (No. 1).
169. *Ausland, Das*, 1884: "Die Insel Formosa" (No. 12); K. Hickisch, "Prschewalsky's dritte Reise nach Zentralasien" (No. 12); E. Metzger, "Korea" (No. 29); B. F., "Die Chinesen in Kalifornien" (No. 8); "Eine chinesische Mahlzeit" (translated from the "Petersburger Herald," No. 52); 1885: "Reiseskizzen aus dem südlichen Formosa" (No. 23 & 24); A. Penck, "Der Atlas von China"—review of Richthofen's Atlas of China (Nos. 33 & 34); 1886: E. Ruhstrat, "Chinesische Seeräuber" (No. 1).
170. *Berichte der Rhein. Missions-Gesellschaft*, Vol. XLI, 1884: Dietrich, "Die kindliche Pietät, eine chinesische National-Tugend" (p. 149).
171. **Bericht über die Thätigkeit des Offenbacher Vereins für Naturkunde*, 1885: O. Böttger, "Materialien zur herpetologischen Fauna von China, I.: 1. Liste der ersten Moellendorff'schen Sendung südchinesischer Kriechthiere; 2. Versuch einer Aufzählung der Reptilien und Batrachier des chinesischen Reichs." No. 24 & 25, pp. 115-170.
172. *Bibliotheca Sacra*, 1885: Angell, "Diplomatic Relations of the Western Powers to China and Japan" (Apr.).
173. *Bibliothèque universelle et revue Suisse*, 1885: M. Jametel, "Diplomatie chinoise" (March and April, see *L. & C. Expr.*, 1885, pp. 302 and 391).
174. **Bijdragen tot de taal-, land- en volkenkunde v. Nederl.-Indië*, 1884: G. Schlegel, "Eene Chineesche begrafenis-en

- hewelijks-onderneming" (p. 517); *id.* "Alt-indische Fabeln in germanischem u. chines. Gewande" (p. 560).
175. *Blackwood's Edinburgh Magazine*, 1884: "The Chinese Army" (May, p. 650); 1885: "England and France in Indo-China" (September, p. 402); "Competitive Examinations in China" (Oct., p. 479).
176. *Blätter für literar. Unterhaltung*, 1885: G. von der Gabelentz, "Zur Geschichte des Reichs der Mitte" (No. 4).
177. *Blue Books, British*:—
- China. No. 1 (1884): "Commercial Reports by Her Majesty's Consuls in China, 1882-83." Part I.
- China. No. 2 (1884): "Report by Mr. Hosie of a Journey through the Provinces of Ssu-ch'uan, Yunnan, and Kuei-chon, Feb. 11 to June 14, 1883."
- China. No. 3 (1884): "Correspondence respecting the Co-operation of Neutral Powers for the Protection of their Subjects in China in case of necessity."
- China. No. 4 (1884): "Commercial Reports by Her Majesty's Consuls in China, 1883." Part II.
- China. No. 5 (1884): Do. Do. 1883. Part III.
- China. No. 6 (1884): Do. Do. 1883. Part IV.
- China. No. 6 A (1884): Do. Do. 1883. Appendix to Part IV, contg.: C. T. Gardner, "Animal, Fossil, Mineral and Vegetable Products of the Ichang Consular District;" *id.*, "Extracts from Mr. Gardner's Journal" (with 20 Illustrations).
- China. No. 1 (1885): "Correspondence respecting the State of Affairs in China."
- China. No. 2 (1885): "Report by Mr. Hosie of a Journey through Central Ssu-ch'uan in June and July 1884."
- China. No. 3 (1885): "Report by Mr. L. C. Hopkins on the Island of Formosa, dated Oct. 12, 1884."
- China. No. 4 (1885): "Commercial Reports by Her Majesty's Consuls in China, 1884." Part I.
- Corea. No. 1 (1884): "Report by Mr. Carles on a Journey in two of the Central Provinces of Corea, in Oct. 1883."

- Corea. No. 2 (1884): "Treaty of Friendship and Commerce between Her Majesty and His Majesty the King of Corea."
- Corea: "Commercial Reports from H.M.'s Consul-General in Corea, 1884." London, 1884.
- Corea. No. 1 (1885): "Commercial Reports 1882-83, and Report of a Journey from Sŏul to Songdo in Aug. 1884."
- Corea. No. 2 (1885): "Report of a Journey by Mr. Carles in the North of Corea."
- Hongkong. "Report of the Commissions appointed to inquire into the circumstances attending the alleged smuggling from Hongkong into China of Opium and other Goods (April 1884).
178. *Boletín de la sociedad geográfica de Madrid*, Vol. XVI (1884): T. Ollerós, "Memoria sobre la campaña de la corbeta 'Doña Maria de Molina' en las costas de China y el Japon" (p. 59).
179. *Bollettino della società geografica Italiana*, 1885: A. Brunialti, "La Corea secondo gli ultimi viaggi" (No. 3, p. 174).
180. *Builder, The*, 1884: "Chinese architecture, and what it teaches" (Aug. 9).
181. *Bulletin de la société bretonne de géographie* (Lorient), 1885: M. Merlant, "La Chine et sa civilisation" (No. 17, p. 373). "Formose." (*ibid*).
182. *Bulletin de la société d'anthropologie de Paris*, 1885: M. Duval, on "Rotten eggs as food in China,"—see *L. & O. Repr.*, 1885, Aug. 7, Suppl. p. 3.
183. *Bulletin de la société de géographie commerciale de Paris*, Vol. VI (1883-84): R. Haëtie, "Le commerce dans les ports du sud de la Chine" (p. 321); Vol. VII (1885): *id.* "Le commerce étranger en Chine" (p. 137).
184. *Bulletin de la société de géographie de Lille*, Vol. IV: E. Leseur, "L'émigration chinoise" (p. 62); E. Michaud, "Formose" (p. 237).
185. *Bulletin de la société de géographie de Lyon*, 1884, Vol. V: Debize, "La Chine militaire" (p. 250); V. Groffier, "La civilisation européenne en Chine depuis le XIII^e siècle" (p. 278).

186. *Bulletin de la société de géographie de Marseilles*, 1885: L. Soubeyran, "La Chine" (No. 6, p. 165).
187. *Bulletin de la société de géographie de Paris*, 1884: P. Romanet du Caillaud, "Le Quang-Si" (No. 4, p. 453); 1885: de Mailly-Chalon, "Un voyage en Mandchourie" (No. 1, p. 4).
188. *Bulletin de la société de géographie de Rochefort*, Vol. V (1883-84): Vte. de Bizemont, "Les voies de pénétration dans la Chine occidentale" (No. 4).
189. *Bulletin de la société languedocienne de géographie*, 1884: "Ce que les Chinois achètent et vendent" (No. 1).
190. *Bulletin de la société Royale belge de géographie*, 1884: J. Peltzer, "Le coolie chinois," p. 569.
191. **Bulletin mensuel de l'observatoire magnétique et météorologique de Zikawei*, tome X, 1883; tome XI, 1884-85.
192. *Bulletin of the Amer. Geogr. Society*, 1884: S. B. Bernerston, "A trip from Söul to Peng Yang" (No. 3, p. 234).
193. *Calcutta Review*, 1884: H. Rehatsek, "Contacts of China with Foreign Nations, from the Earliest till the Present Time" (Oct., p. 273); 1885: R. Cust, "The Opium Question, or 'Is India to be sacrificed to China?'" (Jan.).
194. *Cambridge Review*, 1884: K. Suyematz, a paper on the "Analogy between Greek and Chinese Philosophy." Extract in *L. & C. Espr.*, 1884, p. 552.
195. *Catholic World, The*, 1884: H. Y. Eastlake, "Hongkong" (May); "A. Cotte, "Contemporaneous China" (Sept.).
196. *Celestial Empire, The*, (Weekly Edition of *The Shanghai Courier*, Daily, Shanghai): Sundry Papers, Notes and Letters on China.
197. *Century Illustrated Monthly Magazine, The*, 1884: H. B. McDowell, "The Chinese Theater" (Nov., p. 27).
198. *China Mail, The*, (Daily, Hongkong): Sundry Papers, Notes and Letters on China.
199. *China Review, The*, 1884 (since January), Vol. XII: "Provincial Revenues" (p. 311); C. Arendt, "The Mother of Mencius" (p. 314); G. M. H. Playfair, "A Song to Encourage Thrift" (p. 320); C. Arendt, "Chiang-Yi's Apologues of the Fox and the Tiger" (p. 322); Dyer Ball, "Scraps from Chinese Mythology"

(continued : pp. 324 and 402, Vol. XIII, p. 75); A. A. Favvel, "Chinese Plants in Normandy" (p. 331); Georg Kleinwächter, "The History of Formosa under the Chinese Government" (p. 345); Ch. Piton, "China during the Tsin (晉) Dynasty, A.D. 264-419" (continued : pp. 353 and 390); C. Arendt, "Su Tai's Apologue of the Bittern and the Mussel" (p. 362); E. H. Parker, "The Dialect of Wênchow" (p. 377); C. Arendt, "On Chinese Apologues" (p. 407,—concluded, Vol. XIII, p. 23); J. Edkins, "The Yi-king, with Notes on the 64 Kwa" (continued : p. 412); "Chinese Fables;" James Acheson, "An Itinerary of the Siberian Overland Route" (p. 455); G. H. B. W., "Speculations on the Primitive Forms of Language;" A. Don, "The Llin-nen (柔南) Variation of Cantonese;" E. L. Oxenham, "A Chip from Chinese History, or the Last two Emperors of the Great Sung Dynasty, 1101-1126" (continued : p. 481; in Vol. XIII, pp. 90 & 264, and in Vol. XIV, p. 147); E. H. Parker, "Chinese and Sanskrit;" *id.*, "Hakka Songs."

Vol. XIII: J. Edkins, "The Chinese Old Language" (p. 1); R. H. Graves, "Aryan Roots in Chinese" (p. 5); J. Edkins, "The Tau Te Ching" (p. 10); E. H. Parker, "Tartars, Tibetans, Turks, Hindoos, etc." (p. 42); G. P., "The Life of Koxinga" (pp. 67 & 207); S. W. Bushell, "A New Silver Coinage for Chinese Turkistan" (p. 86); "Translations from Chinese Newspapers" (p. 87); Ch. Piton, "The Six Great Chancellors of Ts'in" (pp. 102, 127, 255); E. H. Parker, "More about the Old Language of China" (p. 114); *id.*, "The Ningpo Dialect" (p. 138); A. R. Colquhoun & J. H. Stewart-Lockhart, "A Sketch of Formosa" (p. 161).

1885, Vol. XIII: E. Faber, "The Historical Characteristics of Taoism" (p. 231); "The Restoration of the Jadestone Ring"—a Chinese tale translated by a Chinese (p. 247); J. Edkins, "Names of Western Countries in the Shiki;" H. E. Parker, "More about Tarks, Thibetans, Coreans, etc." (p. 274); J. Macintyre, "Corean Mountain Lore" (p. 280); F. H. Balfour, "Dr. Legge on Lieh-Tsz'" (p. 283); E. H. Parker,

"M. Terrien de la Conperie as a Sinologist" (p. 301); Ch. Piton, "Wei Yen and Fan Tsü" (p. 305); J. Edkins, "Chinese Word Studies" (p. 324); J. Chalmers, "The Chinese *Chih* Measure" (p. 332); E. H. Parker, "Contributions towards the Topography and Ethnology of Central Asia"—continued from *The Chinese Recorder*, Vol. VI, 1885, p. 49: "Asia Reconstructed from Chinese Sources" (pp. 337 & 375, and Vol. XIV, p. 39); Ch. Piton, "Lü Puh-wei, or from Merchant to Chancellor" (p. 365); J. Edkins, "Chinese Roots" (p. 387, Vol. XIV, pp. 67 & 135); "Characteristics of the Regime of the Tang Dynasty" (p. 399); J. Chalmers, "Wind Instruments" (p. 402); J. Edkins, "Chinese Early Mythology" (p. 406).

Vol. XIV: E. H. Parker, "China's Relations with Foreign Tribes" (p. 12); G. Taylor, "Savage Priestesses in Formosa" (p. 14); T. W. Kingsmill, "The Structure of the Yü Kung" (p. 17); H. J. Allen, "P'an Ku" (p. 21); E. H. Parker, "Corea" (pp. 28 and 126); J. Chalmers, "Chinese Mythology" (p. 33); *id.*, "The Theory and Practice of Tuning Pipes" (p. 36); E. H. Parker, "Corea: The Reigning Dynasty" (p. 61); C. Arendt, "The Danger of Piled-up Eggs" (p. 65); G. Taylor, "Celestial Humour;" J. Edkins, "Babylonian Origin of Chinese Astronomy and Astrology" (p. 90); H. Kopsch, "The Kaaba or Great Shrine at Mecca" (p. 95); G. Taylor, "Aborigines of Formosa" (p. 121); D. J. Macgowan, "Earthquakes in China" (p. 147).

200. **Chinese Recorder and Missionary Journal, The*, Vol. XV, 1884: A. H. Smith, "The Proverbs and Common Sayings of the Chinese" (continued from Vol. XIV; pp. 14, 73, 196, 267, 317 and 401; Vol. XV, pp. 1, 255 & 321); A. P. Happer, "A Review of Dr. Williams' Middle Kingdom, Ch. V. Population and Statistics" (p. 42); J. Edkins, "Western Knowledge possessed by the Ancient Chinese" (p. 59); *id.*, "Hymn in Honour of Ancestors" (p. 61); R. Lechler, "From Canton to Swatow Overland" (p. 90); E. H. Parker, "Early Chinese Relations with Asian States" (p. 122); A. P. Happer, "A Review of

Dr. Williams' Middle Kingdom, Chapter XVIII. Cause of the Perpetuity of Chinese Institutions" (p. 124); E. H. Parker, "The Chinese Language" (p. 151); J. Edkins, "Steps in the Growth of Early Taoism" (p. 176); W. S. Ament, "Chinese Temperance Legislation" (p. 191); Hoinos, "The Mongolian Language" (p. 211); H. Blodget, "A sketch of the Life and Services of the late S. W. Williams, D.D." (p. 215); *id.*, "Prayers of the Emperor for Snow and for Rain" (p. 249); E. H. Parker, "Chinese Relations with the Tartar and Tibetan Tribes" pp. 262 & 351); R. Graves, "A Bit of Criticism" (linguistical—p. 289); J. Edkins, "Taoism in the Ts'in and Han Dynasties" (p. 355); B. Bagnall, "Changte Fu in Honan" (p. 361); J. Gilmour, "Kiachta" (p. 365); J. Edkins, "The Old Chinese Pronunciation" (p. 373); Geo. W. Clarke, "The Aboriginal Tribes of Western Yunnan" (p. 382); Mark Williams, "Ancient Earth Works in China" (p. 390); R. H. Graves, "On some Theological Terms" (p. 425); J. Edkins, "Religious Persecution in China" (p. 433).

Vol. XVI, 1885: E. H. Parker, "Asia Reconstructed from Chinese Sources" (continued in *The China Review*, Vol. XIII, 1885, p. 337: "Contributions towards the Topography and Ethnology of Central Asia"—p. 32); "A Sketch of Chinese History" (review of von Fries' *Abriss der chines. Gesch.*,—p. 82); T. Richard, "War and its Effects at Foochow" (p. 88); T. W. Kingsmill, "Asia Reconstructed from Chinese Sources" (p. 137); D. J. Macgowan, "On the Square Bamboo" (p. 141); J. Butler, "The War at Ningpo" (pp. 146 and 208); E. H. Parker, "The Ancient Language of China" (p. 161); D. J. Macgowan, "On Carp Culture in China" (p. 201); J. Edkins, "Early Form of Chinese" (p. 241); C. D. Tenny, "The Shansi Dialect" (p. 253); E. H. Parker, "Corea" (p. 300); J. Edkins, "Who were the Fu Lin People?" (p. 304); J. Edkins, "China and the Roman Orient,"—review (p. 361); H. A. Giles, "The Route to Ta Ts'in" (p. 368); D. Z. Sheffield, "A Sketch of the Life and Times of Ts'ao Ts'ao" (pp. 401 and 442); F. Hirth, "The

Ta Ts'in Question" (p. 413); E. H. Parker, "Corea: Geographical Divisions, and Civil Officers" (p. 449); J. Edkins, "Some Geographical Terms in the Thibetan Language" (p. 453); R. Lechler, "Opium and Missionaries, the Twin Plagues of China" (p. 454).

Vol. XVII, 1886: D. H. Porter, "Secret Sects in Shunghai" (p. 1); E. H. Parker, "Corea:—Military Officers" (p. 11); D. J. Macgowan, "Poisonous Fish and Fish-poisoning in China" (p. 45); D. H. Porter, "Secret Sects in Shantung" (p. 64).

201. *Church Missionary Intelligence*, 1885: J. R. Wolfe, "A Visit to Corea" (No. 114).
202. *Coburn's United Service Magazine*, 1885: H. N. Shore, "A Unique Chinese Ceremony" (Feb.;—see *L. & C. Repr.*, 1885, p. 168).
203. **Compte rendu, Société de géographie de Paris*, 1885: Romanet du Caillaud, "L'archipel des Pescadores et Formose" (No. 6, p. 193).
204. *Contemporain*, *Le*, 1884: C. de Harlez, "La morale dans la Chine antique" (August).
205. *Contemporary Review*, 1884: Sir Rutherford Alcock, "France and China" (Dec., p. 874).
206. *Controverse*, *La, et le Contemporain*, 1884: C. de Harlez, "La religion primitive des Chinois" (May-June; 15 Oct.); *id.*, "Le bouddhisme en Chine" (Dec.).
207. *Cornhill Magazine, The*, 1885: "Reminiscences of Foo-chow" (Jan., p. 52); "Recollections of Buddhist Monasteries" (March, p. 267); "A Chinese Ascot,"—race meetings at Hongkong (July, p. 73).
208. *Daily Press, The*, (Daily, Hongkong): Sundry Papers, Notes and Letters on China.
209. *Daily Telegraph, The*, 1884: Letters on China. *Passim*.
210. *Deutsche Consulate-Zeitung*, Vol. III: "Frankreich und China;" "Handel und wirthschaftliche Verhältnisse in Korea."
211. **Deutsche geogr. Blätter*, Vol. VII (1884): F. Hirth, "Reise nach dem Grossen See (T'ai-lu) bei Su-chou" (p. 275).
212. *Deutsches Handelsarchiv*, 1884: "Konsulatsbericht aus Tientsin für 1882" (p. 215); 1885: "Koreas Handels- und allgemein volkswirtschaftliche Verhältnisse" (p. 277).

213. *Deutsche Roman-Zeitung*, 1884: "Alt-orientalische Lebensweisheit. Aus Kongfu-tse's 'Frühling u. Herbst.'"
 214. *Deutsche Rundschau* (ed. Rodenberg), 1885: Capt. Herbig, "Mit S. M. S. Leipzig in Korea" (No. 6, March,—cf. *L. & C. Expr.*, 1885, p. 251).
 215. *Deutsche Rundschau f. Geogr. u. Statistik*, Vol. VI, 1884: Le Monnier, "Die Insel Formosa" (see *L. & C. Expr.*, 1885, p. 44); *id.*, "Die Insel Hainan" (p. 438; see *ibid.*, 1885, 7 Aug., Suppl. p. 3).
 216. *Dublin Review*, 1884: "The primitive religion of the Chinese" (review of C. de Harlez's "La religion primitive des Chinois," Vol. XII, p. 87).
 217. *l'Echo du Japon*, 1884: "La Corée" (*passim*).
 218. *Edinburgh Review*, *The*, 1884: "History of China, by D. C. Boulger,"—review (Oct., p. 525); 1885: "The Ports and Trade of Corea,"—review of Griffis' and Ross' works and the late Parliamentary Papers on Corea (July, p. 265).
 219. *Encyclopædia Britannica*, 9th ed., Vol. XVII, 1884: R. K. Douglas, Article "Nanking"; Col. H. Yule, Articles "Polo, Marco" and "Prester John."
 220. *Ersch u. Gruber's Allgemeine Encyclopädie*, Section II, part 36: the articles "King" (Chinese classics) and "Klaproth, H. J." by G. von der Gabelentz.
 221. *Evangel. Missions-Magazin*, 1884: Otto Schultze, "Die ärztliche Mission in China" (March).
 222. *l'Exploration*, 1884, Vol. XVII: Tournafond, "Les îles d'Hai-Nan, de Formose et de Chusan" (p. 137); "Les routes commerciales du Yun-nan" (p. 697); Vol. XVIII: "Carte de la Chine orientale et méridionale"; P. Boutet, "Les ports de la Chine ouverts au commerce"; Vols. XVII and XVIII: Castonet des Fosses, "Le commerce de la Chine."
 223. *Export* (Berlin), Vol. IV, 1884: "Hainan and Formosa."
 224. *Field, The*, 1885: F. W. Styan, "The Ningpo Hills in March" (May); *id.*, "Zoological Notes from Kiu-kiang" (Dec.).
 225. *Földrajzi Közlemények* (Transactions of the Hungarian Geogr. Soc.), Vol. XII: "China" (Nos. 3 to 6).
 226. *Folklore Journal*, 1884: J. E. Walker, "Some Chinese Superstitions" (10 Oct.).

227. *Gaea*, Vol. XXII, 1885: E. Ruhstrat, "Aus Formosa" (No. 11).
228. *Geografisk Tidsskrift* (Copenhagen), Vol. VIII (1885): J. Meineke-Holst, "Om Kina's Indbyggertal" (regarding Chinese population statistics).
229. *Globus*, Vol. XLVI, 1884: "Die Kaiping-Kohlengrube und die erste Eisenbahn in China" (No. 14); "Koreanisches" (No. 3); "Die Ziffer der Bevölkerung China's" (No. 18); E. Metzger, "Musik und Gesang bei den Chinesen" (No. 24). Vol. XLVI, 1885: "Die Goldgruben an der russisch-chinesischen Grenze" (No. 17).
230. *Göttinger Gelehrte Anzeigen*, 1884: K. Himly, review of von der Gabelentz' large Chinese Grammar (p. 209); *ib.*, review of the same author's "Anfangsgründe der chinesischen Grammatik" (p. 625).
231. *Grenzboten*, 1884: "Volksstimmung und Kriegsbereitschaft China's,—von einem in China lebenden Deutschen" (April).
232. *Harper's New Monthly Magazine*, 1885: R. Riordan, "A Collection of Chinese Porcelains" (Apr., p. 679); F. J. Stimson, "Passages from the Diary of a Hongkong Merchant" (May, p. 850).
233. *L'Homme*, 1884: Deniker, "Les moulins à prières des bouddhistes" (25. Apr.).
234. *Indian Antiquary*, *The*, 1884: McGrindle, "Ancient India as Described by Ptolemy"; 1885: H. H. Howorth, "Chinghiz Khan and his Ancestors" (March, Apr., May and June).
235. *Internationale Zeitschrift für Allgemeine Sprachwissenschaft*, Vol. I, 1884: Georg v. d. Gabelentz, "Zur grammatischen Beurtheilung des Chinesischen" (p. 272); K. Himly, "Ueber die einsilbigen Sprachen des süd-östlichen Asiens" (p. 281).
236. **Izvestia* (Bulletin of the Imp. Russ. Geogr. Soc.), 1884, Vol. XX: W. Ouspenski, "The Island of Hainan" No. 5; in Russian; rev. Petri, *Peterm. Mitth.*, 1885, XXXI, p. 71).
237. *Jahrbuch der deutschen malakozoologischen Gesellschaft*: Pater Vincenz Gredler, "Zur Conchylienfauna von China, Pt. II" (continued from "*Nachrichtenblatt*," 1878); Vol. VIII, 1881, pp. 10-33; Pt. III, *ib.* pp.

- 110-133; Pt. IV, Vol. IX, 1882, pp. 38-50; Pt. V, Vol. IX, 1884, pp. 129-161; [Pt. VI in *Archiv. Naturg.*, 1884]; Pt. VII, Vol. XII, 1885, pp. 219-235. *O. F. von Moellendorff, "Zur Binnenmolluskenfauna von Nordchina," Vol. VIII, 1881, pp. 33-34; *id.*, "Beiträge zur Molluskenfauna von Südchina," *ib.*, pp. 302-312; *id.*, "Diagnoses specierum novarum Chinae meridionalis," Vol. IX, 1882, pp. 179-188; *id.*, "Materialien zur Fauna von China," Vol. IX, 1882, pp. 251-278 and 337-356; Vol. X, 1883, pp. 228-269, 272-288 and 356-383; Vol. XI, pp. 162-181 and 370-390.
238. *Jahrbuch für Gesetzgebung, Verwaltung und Volkswirtschaft* (ed. G. Schmoller), 1885: K. Rathgen, "Der deutsche Handel in Ostasien" (p. 211).
239. *Jahresberichte der österr.-ungar. Konsulatsbehörden*: "Wirthschaftliche Verhältnisse von China i. J. 1883, mit besonderer Rücksicht auf Shanghai." Wien, 1885 (Vol. XIII, p. 52).
240. **Journal Asiatique*, Sér. 8, Vol. II, Nos. 2 and 3 (1883) and Vol. III, No. 1 (1884): C. Imbault-Huart, *Miscellanées chinoises*"; Vol. II, No. 3: E. Specht, "Central Asia according to Chinese Historians"; Vol. III, No. 2: Ch. de Harlez, "Études mandchones"; Vol. IV, No. 3: C. Imbault-Huart, "La légende du premier papes des Taoistes et l'histoire de la famille pontificale de Tchang" (also published separately).
241. *Journal des voyages*, 1884: "Les sociétés secrètes en Chine" (Nos. 363-384).
242. *Journal of Botany*, 1884, Dec.: H. F. Hance, "On Four new Chinese *Caesalpiniao*" (see *L. & O. Expr.* 1884, p. 1337).
243. **Journal of the China Branch of the Royal Asiatic Society for 1883*, New Series, Vol. XVIII (Shanghai, 1884): J. Edkins, "What did the ancient Chinese know of the Greeks and Romans" (p. 1); F. Scherzer, "Corea: translation of the Chao-hsien-chih,"—translated into English by Ch. Gould (p. 25); G. H. J. Kleinwächter, "Researches into the Geology of Formosa" (p. 37); C. Imbault-Huart, "Fragments d'un voyage dans l'intérieur de la Chine" (p. 55); G. J. Morrison, "Some Notes of a Trip to Corea in July and August 1883"

(p. 141); H. B. Guppy, "Notes on some Dikes at the Mouth of the Nankow Pass" (p. 159); *id.*, "Samshu-Brewing in North-China" (p. 163); A. J. Little, "Notes on Szechuen and the Yangtse Valley" (p. 165).

1884, Vol. XIX, Part I (Shanghai, 1885): C. T. Gardner, "Animal, Fossil, Mineral, and Vegetable Products of the Ichang Consular District" (p. 1); E. H. Parker, "A Journey in Chékiang" (p. 27); *id.*, "A Journey in Fukien" (p. 54); *id.*, "A Journey from Foochow to Wénchow through Central Fukien" (p. 75); G. B. Moule, "A Buddhist Sheet-tract, translated, with Notes" (p. 94); A. Hosie, "Trade Routes to Western China" (p. 103). PART II, not yet published.

1885: Vol. XX (Shanghai, 1885 & 1886): H. A. Giles, "The Hung-lou-mêng commonly called The Dream of the Red Chamber" (p. 1); "The Prevalence of Infanticide in China" (p. 25); G. M. H. Playfair, "The Mystery of Ta-ts'in" (p. 69); C. B. T., "How Snow inspired Verse, and a Rash Order made the Flowers bloom" (p. 81); "What is Filial Piety?" (p. 115); "Is Chinese a Conservative Country" (p. 145); L. Nocentini, "Sinology in Italy" (155); F. Hirth, "Western Appliances in the Chinese Printing Industry" (p. 163); "Chinese Theatricals and Theatrical Plots" (p. 193); G. Phillips, "The Seaports of India and Ceylon described by Chinese Voyagers of the 15th Century" (p. 209); G. von der Gabelentz, "Some Additions to my Chinese Grammar" (p. 227).

244. *Journal of the Manchester Geogr. Society*, 1885: "The Future of China;" "Geography of Western China" (June).

245. **Journal of the Peking Oriental Society*, Vol. I, 1885: J. Edkins, "Allusions to China in Pliny's Natural History" (No. 1).

246. **Journal of the Royal Asiatic Society*, N.S., Vol. XVI, 1884: S. Beal, "Some further Gleanings from the Si-yu-ki" (Pt. II); J. Edkins, "The Yi-king of the Chinese as a Book of Divination and Philosophy" (Pt. III); C. F. R. Allen, "The Chinese Book of Odes" (Pt. IV). Vol. XVII, 1885: H. F. W. Holt, "Notes on the Chinese Game of Chess;" Terrien de Lacouperie,

- "Beginning of Writing in and around Tibet" (Pt. III).
247. **Journal of the Statistical Society*, London, 1885: Sir R. Temple, "Population Statistics of China" (Vol. 48, p. 1).
248. **Journal of the Straits Branch of the R. Asiatic Soc.*, 1885: J. Dodd, "A Glimpse at the Manner and Customs of the Hill Tribes of North Formosa" (No. 15, p. 64); W. A. P., "Chai Mai" (a Chinese Game; Notes and Queries, No. 2, issued with No. 15 of the Journal, p. 54).
249. *Jül. Litteraturblatt*, 1884: "Juden in China" (April).
250. *Kunstgewerbeblatt*, 1884: A. Pabst, "Chinesische Glasarbeiten" (Vol. I, No. 3, p. 40).
251. *Law Quarterly Review*, *The*, 1885: On the French Operations in China, from the point of view of international law. See *L. & C. Expr.*, 1885, p. 392.
252. *Le Livre*, 1884: Léon de Rosny, "Les bibliophiles et les livres rares de l'extrême orient" (p. 724). Regarding Chinese and Japanese books.
253. **London & China Express*, *The*, 1884 & 1884: "Chinese Jottings: State Deities, State Temples, and State Worship," *passim*; Notices of Books and Papers, and Miscellaneous Articles on China.
254. *London Society*, 1884: J. Randal: "A Chinese Opium Den in East London" (May, p. 543).
255. *Magazin f. d. Literatur des In-u. Auslandes*, 1884: W. Grabe, "Hiao-king, das Buch der Kindesliebe" (p. 383).
256. *Mémoires concernant l'histoire naturelle de l'empire chinois*, par les P^{rs}. de la Compagnie de Jésus. Troisième cahier, avec 10 planches. Shanghai (Sicawei), 1885. Containing: P. Heude, "Notes sur les mollusques terrestres de la vallée du Fleuve Bleu," pl. XXII-XXXII; C. Rathonis, "Remarques sur les mœurs et habitudes du *Rathonisia leonina*," (pl. XXXII consacrée à l'anatomie du genre); P. Heude, "Catalogne des cerfs tachetés (Sikas) du musée de Zikawei, on notes préparatoires à la monographie de ce groupe."
257. *Mémoires de la société des études jap.-chin.*, 1884, Vol. III: A. Lesouëf, "L'éloge de Confucius par le grand

- historiographe Sse-ma Tsien, traduit du chinois, avec des extraits du commentaire perpétuels" (p. 197). Vol. IV: "La barbe blonde dans la race jaune (p. 299). 1885: Ch. de Harlez, "Décret suprême adressé aux huit bannières, traduit du mandchou;" L. de Rosny, "La pays des Amazones" (No. 3).
258. *Missionsblatt* (Barmen) 1884: "Das Heiligthum der Heilighümer in China" (May, p. 39).
259. *Missions Catholiques, Les*, Vol. XVI, 1884: "Le Combat de Fou-tchéou (23 août); d'après une image vendue en Chine le lendemain de la bataille;" M. Guehly, "Lettre de Kanson, visite à la lamaserie des 10,000 images" (4 juillet). A. Santel, "Souvenirs de l'arsenal de Fou-tchéou 1869-1873. La chapelle catholique et le temple de la déesse Ma-T'chou" (24 Oct.); de Deken, "Promenade à travers l'Asie centrale; de Liangtchou à Kouldja" (No. 792). Vol. XVII, 1885, M. Chouzy, "Quatre cents lieues à travers le Kouang-si et le Kony-tchéou" (No. 813).
260. **Mittheilungen der Deutschen Gesellschaft f. Natur- u. Völkerkunde Ostasiens*, 1884; F. W. Pastlake, "Die geflügelte Sonnenscheibe" (No. 30-33); P. Mayet, "Ein Besuch in Korea im October 1883 (No. 31).
261. *Moniteur des colonies, Le*, 1884: "L'union douanière indo-chinoise" (No. 25).
262. *Moniteur des consulats, Le*, 1884: "Le commerce en Corée;" "Formose;" "Fou-tchéou;" "L'île de Haï-nan;" "Pékin et la Chine;" "Les Russes en Corée."
263. *Moniteur du commerce belge, Le*, 1884: "Le commerce étranger en Chine" (No. 45).
264. *Moniteur universel* (Paris), 1884 (23 Nov.): A. A. Fanvel, "La presse en Chine."
265. *Mouvement géographique, Le*, 1884: "Le littoral chinois de Canton à Nanking" (No. 15).
266. *Muséon*, Vol. III, 1884, No. 2: I. Iwanoffsky "De la conquête du Tibet par les Chinois. (Kone-tchao-fon-sony-si Tsungdsi)." Translated from the Chinese; Ch. de Harlez, "Édit suprême, etc." (transl. from the Manchou text, No. 4).
267. *Nachrichtsblatt der deutschen malakozoologischen Gesellschaft*: Pater Vincenz Gredler, "Zur Conchylienfauna

- von China, pt. I," 1878, pp. 101-106 (continued in *Jahrbuch*, do. do., 1881); *id.*, "Uebersicht der Binnenschnecken von China," 1882, pp. 165-187; O. F. von Moellendorff, "Diagnosen neuer chinesischer Arten," 1883, pp. 98-101; 1884, pp. 28-29, 95-97, and 169-174; *id.*, "Sinensia," 1884, pp. 103-106.
268. *National Review*, *The*, 1884: R. S. Gundry, "China and her Tributaries" (Vol. III, p. 605); 1885: A. R. Colquhoun, "An Anglo-Chinese Commercial Alliance" (Oct., p. 162).
269. *Nation*, *The*, (New York); 1885: "Cumming's Glimpses of Peking" (6 Apr.); "Colquhoun's Amongst the Shans" (16 Apr.): "Explorations in Thibet and Mongolia" (5 March); "Hunter's Bits of Old China;" "Tcheng Ki Tong's The Chinese Painted by Themselves" (11 June). See *Chin. Rev.*, Vol. XIII, pp. 428 and Vol. XIV, p. 58.
270. *Nature*, Vol. XXX, 1884: "The connection between Chinese music, weights, and measures" (p. 565).
271. *Nature*, *La*, 1885 (Feb.); "La science dans l'extrême orient"—(an account of the semaphore and electric light in Shanghai; see *L. & C. Expr.*, 1885, p. 194).
272. *New Englander*, 1884: J. Addison "Some race-problems in China" (Jan.); J. A. Porter, "Social and religious condition of China" (Jan.).
273. *Nineteenth Century*, *The*, 1884: Bulkeley Johnson, "English Supremacy in the East" (Sept., p. 490); Laurence Oliphant, "The Sisters of Thibet" (Nov., p. 715); 1885: Charles H. Lepper, "Thibet" (Sept., p. 408.).
274. *North American Review*, 1884: J. H. Durst, "The Exclusion of the Chinese" (*i.e.*, their exclusion from the U. S.,—see *L. & C. Expr.*, 1884, p. 991).
275. *North-China Herald*, *The*, Translation of the *Peking Gazette*, Notices of Books and Papers, and Miscellaneous Articles and Letters on China.
276. *Notes and Queries*, 1885: "Typhoons;" "Colquhoun's Amongst the Shans" (March); "Tcheng Ki Tong's The Chinese Painted by Themselves" (May); "Mongol Customs" (Apr.).
277. *Nouvelle Revue*, 1884: G. Eng. Simon, "Le gouvernement chinois, son rôle dans l'état" (15 April).

278. **Oesterreichische Monatsschrift für den Orient*, Vol. X, 1884:
 L. von Stein "Zur Frage der ostasiatischen Consular-Jurisdiction" (pp. 18, 39, 78, & 247); "China-Gras" (p. 24); "Thee in Tibet" (p. 26); "Eisenbahnen und Kohlenwerke in China" (p. 28); G. von Kreitner, "Telegraphenwesen in China" (p. 120); Friedr. Müller, "Chinesische Grammatik, etc.,"—review of von der Gabelentz' large and small Chinese Grammars (p. 123); F. Hirth, "China's Aussenhandel 1883" (p. 182); O. du Sartel, "Zur Geschichte der Chinesischen Keramik" (p. 215).
 Vol. XI, 1885: A. B. Meyer, "Ueber die Herkunft gewisser Seladon-Porzellane und über die Martabanis" (pp. 11 & 29); "Korea" (by a high functionary having spent some time in the country; pp. 25 & 56); F. Hirth, "Zur Geschichte des Glases in China und des antiken Orienthandels" (pp. 124 and 144); L. von Stein, "Ueber die Settlements in Ostasien und ihre Rechtsverhältnisse" (pp. 215 & 241); R. von Scala, "China and the Roman Orient,"—review (pp. 248 & 278).
279. *Original-Mittheilungen aus der ethnologischen Abtheilung der Königl. Museen zu Berlin*, Vol. I, 1885, Fasc. 1: W. Grube, "Vorläufiges Verzeichniss einer taoistischen Bildersammlung" (p. 16).
280. *Overland*, 1884: H. Latham, "Slavery in China" (Feb. p. 175); J. O'Meara, "The Chinese in early days (May, p. 477).
281. **Petermann's Mittheilungen*, 1884: "Neuere Berichte über Korea" (p. 378). 1885: H. Wichmann, "Die Reise des Panditen A-K-durch das östliche Tibet, 1878-82" (p. 1).
282. *Pilote, Le, Guide maritime*, 1884: "Les ports chinois" (No. 67).
283. *Present Day Tracts*, Vol. III: J. Legge, "Christianity and Confucianism, compared in their teaching of the whole duty of man."
284. *Proceedings of the Academy of Natural Sciences of Philadelphia*, 1885, Pt. I.: F. W. Eastlake, "Entomologia Hongkongensis,—Report on the Lepidoptera of Hongkong" (*Rev. L. & C. Expr.*, 1885, p. 590).

285. **Proceedings of the American Oriental Society*, 1884: W. A. P. Martin, "On the Northern Barbarians in Ancient China" (May); W. W. Rockhill, Letter from Peking; W. A. P. Martin, "Review of Dr. Hirth's China and the Roman Orient" (October).
286. *Proceedings of the Philosophical Society of Glasgow*, Vol. XV: A. Williamson, "On some of the Chief Features of the Physical Geography, including the Geology, of China, and the bearing thereof on the future of that Empire" (p. 119).
287. **Proceedings of the Royal Geographical Society*, Vol. VI, 1884: *nil.* Vol. VII, 1885: M. Beazeley, "Notes of an Overland Journey through the southern part of Formosa, from Takow to the South Cape, in 1875" (p. 1); J. T. Walker, "Four Years' Journeyings through Great Tibet" (p. 65); "Letters from Colonel Prejevalski" (regarding Tibetan expedition, pp. 167, 169, & 807); R. Gordon, "The Irawadi River" (p. 292); W. Mesny, "Gold-washing in Tibet" (p. 544).
288. **Proceedings of the Zool. Society, London*, 1885: on a new species of Muntjac (*Cervulus crinifrons*) discovered in Ningpo (Part. I, p. 1); Selater, "Remarks on the Breeding of the Chinese Blue Magpie in the Society's Gardens" (Part I).
289. *Protest. Kirchenzeitung*, 1884: A. Kirchhoff, "Die chinesische Cultur und die Bedeutung der Mission in China" (Jane, p. 541).
290. *Public Opinion*, 1885: "The Chinese Laughing Plant" (14 Aug.).
291. *Quarterly Records of the National Bible Society of Scotland*, 1884: J. A. Thomson,—Notes on Corea (see *L. & C. Expr.*, 1885, p. 89).
292. *Quarterly Review, Asiatic*, Vol. I, 1886, No. 1: R. K. Douglas, "China and Burmah;" D. Boulger, "Early English Enterprise in the Far East;" J. G. Scott, "The Chinese Brave."
293. *Reform, Zeitschr. des allgem. Vereins für vereinfachte deutsche Rechtschreibung*, ed. F. W. Frikke, 1885, Vol. IX: "Das Pidjin eine Weltverkehrssprache" (No. 4).

294. *Revue Critique*, 1885 (Vol. XIX): Lyall, "Études sur les mœurs religieuses et sociales de l'extrême orient" (Nos. 35 & 36).
295. *Revue d'anthropologie*, 1885: Girard de Rialle, "Formose et ses habitants" (Jan. and Apr.).
296. *Revue de Belgique*, 1884: Comte de Noidans, "Le droit international dans l'ancien empire chinois" (Vol. XLVII, p. 308).
297. *Revue de géographie*, 1884, Vol. XIV: Jametel, "Fleuve bleu et fleuve jaune" (p. 81); 1885, Vol. XV: R. Allain, "L'île Formose" (p. 14); "Une description inédite de Formose (1784);" Vol. XVII: Jametel, "La Corée avant les traités" (No. 2).
298. *Revue de l'extrême orient*, July-Aug. 1883 (published in 1884): H. Cordier, "Documents inédits pour servir à l'histoire ecclésiastique de l'extrême-orient;" C. Imbault-Huart, "Trois contes de fées" (from the *Chên-ain-chuan*); M. Devéria, "Alphabet ouïgour; notice de Thao-tsong-y;" I. von Gottwald, "Manuscriptes relatifs à la Chine;" Oct.-Dec. 1883: C. Imbault-Huart, "Notes sur l'inscription bouddhique de la passe de Kiu-young-kouan, près de la Grande Muraille."
299. *Revue des deux mondes*, 1884: Planchat, "Le royaume solitaire. La Corée et les Coréens (Vol. LXI, No. 4); Tcheng-Ki-Tong, "La Chine et les Chinois (15 May, 1 & 15 June; published separately under the title: "Les Chinois peints par eux-mêmes"); Cuheval-Clarigny, "Le déclin de la puissance chinoise" (15 Sept.); 1885: Julien Viand (Pierre Loti), "Sur la mort de l'amiral Courbet" (15 Aug.); M. G. Valbert, "La Chine et les Chinois" (1 Sept.).
300. *Revue des questions historiques*, 1884: L. R. de Neuville, "Les origines de la civilisation chinoise" (July, p. 240).
301. *Revue du monde catholique*, 1884: P. Antonini "Le Chinois et sa famille" (Feb.); J. Brucker, "Correspondance scientifique d'un missionnaire en Chine" (Oct.-Dec.).
302. *Revue française de l'étranger et des colonies*, 1885: Krafft, "De Tientsin à Pékín" (No. 1).

303. *Revue géographique internationale*, 1884-85: Cauvin, "Excursion au Taï-Chann et au tombeau de Confucius;" "Port Hamilton."
304. *Revue internationale*, T. II, 1884, Vol. I: A. Severini, "De l'étude du chinois et du japonais dans l'occident" (p. 619); *id.*, "Le sentiment du devoir chez les Chinois et les Japonais" (p. 888); Vol. III: L. Nocentini, "Lettre de Shang-Haï (July, p. 272); Lydie Paschkoff, "Promenade à Hongkong et à Canton" (Oct., p. 289); *id.*, "Chine et Russie" (Nov., p. 677).
305. *Revue maritime et coloniale*, 1884, Vol. LXXX: "L'île de Hainan" (p. 234); Vol. LXXXII: G. Baudens, "La Corée" (p. 206).
306. *Revue scientifique*, 1884: "Le commerce de la Chine;" L. Simonin, "La Chine contemporaine" (Nov.); M. Jamotel (on Fish and Fishers in China—Dec.); 1885: Lydia Paschkoff, "Un hiver à Fou-tchéou" (Feb); L. Simonin, "La Corée" (No. 14)—quoted in *Chin. Rev.*
307. *Rivista marittima*, 1884: E. Acciuni, "Impressioni di una gita in Corea nel giugno 1884" (October).
308. *Russische Revue*, 1884: "Prschewalski's Reise nach Tibet und zu den Quellflüssen des Hoangho 1879-80" (p. 95); 1885: "Die Entwicklung des Binnenhandels zwischen Russland und China nach Schischmarew" (No. 1, p. 114).
309. *Russkaja Starina*, 1885: On the Russians and the Gracco-Russian Church in China from the 17th to the 19th Century,—see *L. & C. Expr.*, 1885, p. 417.
310. *Saturday Review*, 1885: "Tcheng Ki Tong's The Chinese painted by Themselves;" "Balfour's Taoist Texts" (11 Apr); "Colquhoun's Amongst the Shans" (13 June); "Vining's Discovery of America by Buddhist Monks" (30 May).
311. *Science et Nature*, 1884: Bourru, "Voies de pénétration dans la Chine occidentale;" also an article on the coinage of the Far East,—see *L. & C. Expr.* 1884, pp. 1096 & 1222.
312. **Scottish Geographical Magazine*, 1885: "Beal's Record of the Western World;" "Formosa;" "Port Hamilton and Quelpuert;" "China" (May; see *Chin. Rev.*, Vol.

- XIII, p. 428); J. Geddie, "Geography and Trade in the East" (p. 554).
313. **Sitzungsberichte der Akad. d. Wissensch. in Wien, Math.-naturw. Cl.*, Vol. 88: C. v. Ettinghausen, "Ueber die genetische Gliederung der Flora der Insel Hongkong" (p. 1203).
314. **Sitzungsberichte der Königl. preuss. Akad. d. Wissensch.*, Berlin, 1884: W. Schott, "Ueber eine illustrierte Bekanntmachung der strafenden Gerechtigkeit in China" (No. 9).
315. *Society of Arts*. On 26th Feb., 1884, a paper was read by Mr. D. C. Boulger, "Reflections on Chinese History, with reference to the present situation of affairs." (*L. & C. Expr.*).
316. *Sibir*, 1885, No. 5: an account of the gold fields on the Russo-Chinese frontier; see *L. & C. Expr.*, 1885, p. 589.
317. *Sunday Chronicle, The*, (San Francisco): "Canton boat life. Traits of the Chinese river-dwellers."
318. *Times of India, The*, 1885: "The Chinese Newspaper Press" (8 Sept.).
319. *Times, The*. Letter from and on China. *Passim*.
320. *Transactions of the Royal Historical Society*, 1884 (?): Sir R. Temple, "Political Lessons of Chinese History" (rev. *L. & C. Expr.*, 1884, p. 17); G. G. Zerffi, "The Tschong-Yong of Confucius" (rev. *ib.*, p. 892).
321. **Transactions of the Asiatic Soc. of Japan*, 1884, Vol. XII, Pt. III: J. Summers, "On Chinese lexicography, with proposals for a new arrangement of the characters of that language" (p. 166).
322. *Ueber Land und Meer*, 1885: L. Warren, "Die chinesische Armee" (No. 31); *ib.*, "Chinesisches Leben und chinesische Küche" (No. 42).
323. *Unsere Zeit*, 1884: E. Oppert, "Korea in Vergangenheit und Zukunft" (p. 230); G. von der Gabelentz, "Ueber Sprache und Schriftthum der Chinesen" (p. 623); 1885: L. von Stein, "Zur Organisation der Land- und Seemacht Chinas" (No. 3); J. von Falke: "Zur Geschichte des Porzellans: I. Das chinesische und japanische Porzellan" (No. 4).

324. **Verhandlungen der K.K. Zoologisch-botanischen Gesellschaft in Wien*, Vol. XXXV (1885): A. Keferstein, "Der Bombyx oder Bombylius des Aristoteles als Seide hervorbringendes Insect" (p. 123).
325. *Verlagen en Mededeelingen d. k. Akad. van Wetenschappen*, Amsterdam, 1884: Hagen, "Ueber Körpergrösse und Wachstumsverhältnisse der Südehinesen" (Vol. XX, p. 236).
326. *Vom Fels zum Meer*, 1885: W. Eigenbrodt, "Landleben in China" (June); H. Vogelsang, "Im chinesischen Theater" (Nov.).
327. *Ward and Lock's Penny Biographies*, 1885: "The Life of Confucius, the great Philosopher and Moralist."
Rev. *China Review*, Vol. XIII, p. 289
328. *Westermann's Monats-Hefte*, 1884: Max Lay, "Aus der gelben See" (Vol. 56, June, p. 400).
329. *Westminster Review*, The, 1884: R. S. Gundry, "Corea" (July, No. 121).
330. **Zeitschrift der Gesellsch. f. Erdkunde zu Berlin*, Vol. XIX, 1884: Auszüge aus fünf in der handschriftlichen Ausgabe der Peking-Zeitung vom 9 September 1882 veröffentlichten Berichten, die Neu-Organisation der Thianschan-Länder betreffend" (p. 65); F. G. Müller-Beeck, "Geographie der Liu-kin-Inseln, nach japanischen Berichten bearbeitet" (p. 303). Vol. XX, 1885: "Neu-Organisation der Thianschan-Länder" (p. 79); F. M. Schmidt, "über Rabruk's Reise von 1253 bis 1255" (No. 3).
331. *Zeitschrift für Museologie und Antiquitätenkunde*, 1884: "Skizze einer Geschichte des chines. Porzellans" (June & Aug., pp. 81, 89, 97, 113 & 121).
332. *Zeitschrift für wissenschaftl. Geographie*: K. Himly, "Die amtliche-Beschreibung von Schöng-King," Vol. V, 1884, p. 57, continued from Vol. IV, 1883, pp. 201 & 290.

INDEX.

A.—AUTHORS.

- Aalst, J. A. van, 1.
 Acheson, James, 199.
 Acinni, E., 307.
 Addison, J., 272.
 Aleock, Sir Rutherford, 205.
 Allain, R., 297.
 Allen, C. F. R., 246.
 Allen, H. J., 199.
 Ament, W. S., 200.
 Ancy, C. F., 163.
 Angell, 172.
 Antonini, P., 301.
 Arendt, C., 199.
 Bagnall, B., 200.
 Balfour, F. H., 3; 199; 310.
 Ball, Dyer, 190.
 Baudens, G., 305.
 Beal, S., 4; 5; 6; 131; 157;
 245; 312.
 Boazeley, M., 287.
 Bernerston, S. B., 192.
 Bezaure, Vte. G. de, 7.
 Bizemont, Vte. de, 188.
 Blodget, H., 200.
 Böttger, O., 171.
 Boulger, Dem. C., 8; 9; 218;
 292; 315.
 Bourru, 311.
 Boutet, P., 222.
 Brandt, M. von, 10.
 Bretschneider, E., 11.
 Brucker, J., 301.
 Brunialti, A., 179.
 Bryson, Mrs., 12.
 Burg, C. L. van der, 29.
 Bushell, S. W., 199.
 Butler, J., 200.
 Carles, Mr., 177.
 Castaing, J. H., 13.
 Castonet des Fosses, 222.
 Cauvin, 303.
 Chalmers, John, 199.
 Chouzy, M., 259.
 Clarapède, F., 14.
 Clarke, G. W., 15; 200.
 Colquhoun, A. R., 16; 17; 18;
 19; 199; 268; 269; 276;
 310.
 Congreve, R., 20.
 Contenson, G. de, 21.
 Cook, Jos., 57; 80.
 Cordier, Henri, 22; 46; 298.
 Cotte, A., 195.
 Cotteau, E., 23.
 Cowen, L. L., 125.
 Cuheval-Clarigny, 299.
 Cumming, J. Gordon, 115.
 Cust, N., 24; 193.
 Dal Verme, L., 36.
 Daryl, Ph., 37.
 Debize, 185.
 Dechevrens, M., 38; 39; 40; 41;
 42.
 De Groot, J. J. M., 43; 44.
 Deken, de, 259.
 Deniker, 233.
 Desgodins, M. l'Abbé, 45.
 Deveria, M., 298.
 Devic, L.-Marcel, 46.
 Dietrich, 170.
 Doberck, W., 48.
 Dobbins, F. S., 47.
 Dodd, J., 248.
 Don, A., 199.
 Douglas, R. K., 49; 157; 219;
 293.
 Douthwaite, A. W., 50.
 Dudgeon, J., 79.
 Dukes, E. J., 51.
 Durst, J. H., 274.
 Du Sartel, O., 52; 278.
 Duval, M., 182.
 Eastlake, F. W., 260; 284.
 Eastlake, H. Y., 195.
 Edkins, Jos., 53; 54; 157; 199;
 200; 243; 245.

- Eigenbrodt, W., 326.
 Ettinghausen, C. von, 313.
 Faber, E., 56; 158; 199.
 Falke, J. von, 323.
 Fauvel, A. A., 199; 264.
 Feer, Léon, 162.
 Fields, Adele M., 57.
 Fontpertuis, 58.
 Forbes, A., 59.
 Fox, F., 60.
 Frazar, E., 61.
 Fréde, Pierre, 62.
 Friede, E. A., 63.
 Fries, S. Ritter von, 65; 200.
 Friend, Hilderic, 64.
 Frikke, F. W., 293.
 Fritsche, H., 66.
 Fry, Hon. Justice, 86.
 Gabelentz, G. von der, 176; 220; 230; 235; 243; 278; 323.
 Gaiet, 67.
 Gardner, C. T., 177; 243.
 Geddie, J., 312.
 Geffken, J. G., 161.
 Giles, Herbert A., 68; 69; 200; 243.
 Gilmour, Jas., 70; 200.
 Girard de Riallo, 295.
 Gonse, L., 52.
 Gordon, C. A., 73; 79.
 Gordon, R., 287.
 Gottwald, I. von, 298.
 Gourdin, P. H., 122.
 Graves, R. H., 199; 200.
 Gredler, P. Vincenz, 164; 237; 267.
 Griffiths, W. E., 71; 218.
 Gring, A. D., 72.
 Groffier, V., 185.
 Grube, W., 255; 279.
 Gueluy, M., 259.
 Gundry, R. S., 268; 329.
 Guppy, H. B., 243.
 Gussmann, Miss G., 74.
 Haake, A. E., 76.
 Haas, Joseph, 75.
 Hagen, 325.
 Haitce, R., 183.
 Hallet, Holt S., 16.
 Hance, H. F., 242.
 Happer, A. P., 200.
 Harlez, Ch. de, 77; 78; 157; 204; 206; 216; 240; 257; 266.
 Henry, B. C., 80.
 Herbig, Capt., 161; 214.
 d'Hérissou, Comte, 81.
 d'Hervey de Saint-Denys, 82; 83; 84.
 Heude, P., 85; 256.
 Hickisch, K., 169.
 Hill, J. Spencer, 86.
 Hindly, K., 230; 235; 332.
 Hippiusley, Alfred, 79.
 Hirth, F., 87; 88; 200; 211; 243; 278; 285.
 Hoines (*Pseudonym*), 200.
 Holt, H. F. W., 246.
 Hopkins, L. C., 177.
 Hosie, Alex., 177; 243.
 Howorth, H. H., 234.
 Hunter, William C., 89; 269.
 Imbault-Huart, C., 90; 91; 92; 240; 243; 298.
 Iwanoffsky, I., 266.
 Jametel, M., 93; 173; 297; 306.
 Jamieson, R. A., 29; 31.
 Johnson, Bulkeley, 273.
 Juge, E., 162.
 Keferstein, A., 324.
 Kingsmill, T. W., 157; 199; 200.
 Kirchhoff, A., 289.
 Kleinwächter, Georg, 199; 243.
 Knollys, Major H., 95; 157.
 Koken, 96.
 Kopsch, H., 199.
 Kraft, 302.
 Kreitner, G. von, 278.
 Kuscinsky, Aug., 116.
 Lacouperie, Terrien de, 16; 157; 199; 246.
 Lansdell, Henry, 98; 99; 167.
 Largent, Prof., 100.
 Lathau, H., 280.
 Lay, Max, 328.
 Lebour, G.-E., 162.
 Lechler, R., 200.
 Le Couvreur, S., 101.
 Legge, James, 131; 199; 283.
 Legrand, H., 102.
 Le Monnier, 215.
 Lepper, Charles H., 273.
 Lescur, F., 103; 184.
 Lesouëf, A., 257.
 Lindlay, A. T., 104.
 Little, A. J., 243.
 Lortzing, M., 159.

- Loti, Pierre, *see* Viand, Julien.
 Louttit, S. H., 17.
 Lyall, 294.
 Macgowan, D. J., 31; 199; 200.
 Macintyre, J., 199.
 Mailly-Chalon, de, 187.
 Martin, Ch. E., 105.
 Martin, Ern., 106.
 Martin, W. A. P., 285.
 Marvin, Ch., 165.
 Mayet, P., 260.
 McCrindle, J. W., 107; 234.
 McDowell, H. B., 197.
 Meincke-Holst, J., 228.
 Merlant, M., 181.
 Mesny, W., 287.
 Metzger, E., 169; 229.
 Meyer, A. B., 278.
 Meyners d'Estrey, Comte, 162.
 Michaud, E., 184.
 Millac, Arthur, 109.
 Millington, J., 144.
 Moellendorff, O. F. von, 237;
 267.
 Morrison, G. J., 243.
 Mossman, S., 110.
 Moule, Arthur E., 111; 112.
 Moule, G. E., 243.
 Müller-Beeck, F. G., 330.
 Müller, Friedr., 278.
 Müller, Max, 131.
 Myers, W. W., 30.
 Neuville, L. R. de, 300.
 Nocentini, L., 113; 243; 304.
 Noidans, Comte de, 296.
 Nostitz, von, Capt., 161.
 Oliphant, Laurence, 273.
 Olleros, T., 178.
 Oppert, E., 323.
 Oudin, H., 18.
 Ouspenski, W., 236.
 Oxenham, E. L., 199.
 Pabst, A., 250.
 Paul, E., 168.
 Parker, E. H., 199; 200; 243.
 Paschkoff, Lydia, 168; 304; 306.
 Peek, A. T., 31.
 Peltzer, J., 190.
 Penck, A., 169.
 Philastre, P. L. F., 114.
 Phillips, G., 243.
 Piassotsky, P., 115; 116.
 Piton, Ch., 199.
 Plaenckner, R. von, 63.
 Planchat, 299.
 Playfair, G. M. H., 199; 243.
 Porter, D. H., 200.
 Porter, J. A., 272.
 Prouvéze, 118.
 Trschewalski, R. von, 117; 169;
 308.
 Puini, Carlo, 119.
 Radloff, W., 120.
 Randal, J., 254.
 Raoul, 121.
 Rathgen, K., 238.
 Rathonis, C., 256.
 Rehatssek, H., 193.
 Rhodes, Père A. de, 122.
 Rhys-Davids, T. W., 157.
 Richard, T., 200.
 Richthofen, F. von, 123; 169.
 Richmer, G., 124.
 Riordan, R., 232.
 Roche, J. F., 125.
 Rockhill, W. W., 126; 285.
 Romanet du Caillaud, F., 127;
 187; 203.
 Rondot, Natalis, 129.
 Rondina, F. S., 128.
 Rosny, Léon de, 130; 162; 252;
 257.
 Rudow, W., 135.
 Ruhstrat, E., 169; 227.
 Sautel, A., 259.
 Scala, R. von, 278.
 Schlegel, G., 132; 174.
 Schefer, Ch., 46.
 Scherzer, F., 243.
 Schmidt, F. M., 133; 330.
 Schott, W., 314.
 Schultze, Ad., 145.
 Schultze, Otto, 221.
 Schumann, K., 134.
 Solater, 288.
 Scott, J. G., 135; 292.
 Severini, A., 304.
 Shearer, G., 136.
 Sheffield, D. Z., 200.
 Shore, H. N., 202.
 Simakoff, N., 137.
 Simon, G. Eug., 277.
 Simonin, L., 306.
 Smith, A. H., 200.
 Soubeyran, L., 186.
 Specht, E., 240.

- Stein, L. von, 278 ; 323.
 Stein-Nordheim, E. von, 117.
 Stewart-Lockhart, J. H., 199.
 Stimson, F. J., 232.
 Strauss und Torney, V. von, 139.
 Strindberg, Aug., 140.
 Styau, F. W., 223.
 Sultzberger, H. H., 142.
 Summers, J., 321.
 Suyematz, K., 194.
 Taylor, G., 199.
 Taylor, W., 29 ; 30.
 Teheng-Ki-Tong, Col., 143 ; 144 ;
 145 ; 146 ; 160 ; 167 ; 269 ;
 276 ; 299 ; 310.
 Temple, Sir R., 247 ; 320.
 Tenny, C. D., 200.
 Thomson, J. A., 291.
 Tissot, 147.
 Tournafond, P., 150 ; 222.
 Tribouillard, J., 62.
 Tyzack, David, 162.
 Valbert, M. G., 299.
 Vasseur, 152.
 Viand, Julien, 299.
 Vining, E. P. 153 ; 310.
 Vogelsang, H., 326.
 Walker, J. E., 226.
 Walker, J. T., 287.
 Warren, L., 322.
 Wassiljew, W., 154.
 Wichmann, H., 281.
 Williams, Mark, 200.
 Williams, S. W., 200.
 Williamson, A., 286.
 Williamson, Isabelle, 155.
 Winkler, H., 156.
 Wobeser, H. von, 99.
 Wodrig, Capt., 161.
 Wolfe, J. R., 201.
 Yule, Col. H., 219.
 Zerffi, G. G., 320.

B.—SUBJECTS.

- America, the Chinese in, 159 ;
 169 ; 274.
 Antiquities, 157 ; 200.
 Architecture, 180.
 Army, The, *see* Military.
 Art (*see also* Architecture ; Music ;
 Porcelain ; Theatre), 47 ; 137 ;
 139 ; 157 ; 250 ; 279.
 Astronomy, 199.
 Bibliographical, 22 ; 162 ; 243 ;
 252.
 Biography, 6 ; 13 ; 59 ; 74 ;
 76 ; 77 ; 110 ; 118 ; 126 ;
 131 ; 162 ; 199 ; 200 ; 219 ;
 220 ; 240 ; 257 ; 299 ; 327.
 Botany, 128 ; 199 ; 242 ; 290 ;
 313.
 Buddhism, 4 ; 5 ; 6 ; 44 ; 120 ;
 126 ; 131 ; 157 ; 206 ; 207 ;
 233 ; 243 ; 246 ; 259 ; 298.
 Canton, 80 ; 168 ; 304 ; 317.
 Central and Western Asia, 9 ; 82 ;
 87 ; 98 ; 99 ; 106 ; 126 ; 130 ;
 133 ; 134 ; 157 ; 199 ; 200 ;
 240 ; 243 ; 259 ; 285.
 Classics, 54 ; 114 ; 119 ; 131 ;
 199 ; 213 ; 220 ; 246 ; 255 ;
 320.
 Coal Mines, 229.
 Chékiang, 111 ; 243.
 Chess, 246.
 Chinghiz Khan, 234.
 Chusan Isds., 220.
 Coinage, 199 ; 311.
 Commerce, 17 ; 27 ; 32 ; 33 ; 86 ;
 129 ; 149 ; 162 ; 168 ; 177 ;
 183 ; 188 ; 189 ; 210 ; 212 ;
 218 ; 220 ; 222 ; 229 ; 238 ;
 239 ; 243 ; 261 ; 262 ; 263 ;
 268 ; 278 ; 292 ; 306 ; 308 ;
 312.
 Conchyology, 85 ; 163 ; 164 ; 237 ;
 256 ; 267.
 Confucianist Texts, 131 ; 213 ;
 320.
 Corea, 2 ; 50 ; 61 ; 71 ; 93 ; 97 ;
 150 ; 165 ; 168 ; 169 ; 177 ;
 179 ; 192 ; 199 ; 200 ; 201 ;
 210 ; 212 ; 214 ; 217 ; 218 ;
 229 ; 243 ; 260 ; 262 ; 278 ;
 281 ; 291 ; 297 ; 299 ; 305 ;
 306 ; 307 ; 312 ; 323 ; 329.
 Cotton, 35.
 Courbet, Admiral, 299.
 Court, the Chinese, 162.
 Earthquakes, 199.

- Education, 12; 79; 175.
 Emigration, 103; 168; 184.
 Ethnography (*see also* various local names), 5; 11; 82; 83; 107; 126; 157; 190; 199; 200; 243; 257; 272; 285; 325.
 Faure, Mgr., 13.
 Fiction (Poetry, etc.), 64; 68; 84; 102; 131; 199; 200; 243; 298.
 Filial Piety, 170; 243.
 Folklore, 226.
 Foochow, 200; 207; 259; 262; 306.
 Food, 79; 182; 322.
 Formosa, 30; 121; 161; 162; 169; 177; 181; 184; 199; 202; 215; 220; 223; 227; 243; 248; 262; 287; 295; 297; 312.
 Fossils, 96.
 Franco-Chinese Question, The, 60; 125; 200; 205; 210; 251; 259.
 Fukien, 243.
 General (Civilisation, etc.), 21; 37; 49; 56; 58; 60; 67; 79; 80; 147; 162; 181; 185; 186; 195; 199; 200; 225; 240; 244; 245; 274; 280; 289; 299; 300; 301; 306; 312.
 Geography and Topography (*see also* various local names), 18; 19; 31; 66; 80; 123; 157; 169; 188; 199; 200; 222; 243; 244; 286; 312.
 Geology, 31; 123; 243; 286.
 Glass, 250; 278.
 Gold Mines, 229; 316.
 Gordon, General, 59; 76; 110.
 Government, 149; 162; 199; 257; 277; 330.
 Grammar *see* Language.
 Grasscloth, 278.
 Hainan, 135; 215; 220; 223; 236; 262; 305.
 Hiao-king, or Book of Filial Piety, 131; 255.
 History, 8; 55; 65; 67; 87; 105; 107; 109; 110; 125; 133; 134; 140; 176; 185; 193; 199; 200; 218; 234; 240; 243; 257; 266; 278; 280; 292; 296; 298; 315; 320; 324.
 Hiuen Tsang *see* Buddhism.
 Honan, 200.
 Hongkong, 168; 177; 195; 207; 284; 304; 313.
 Hung-lou-meng, 243.
 Hydrography *see* Nautical.
 Ichang, 177; 243.
 India, Ancient, 234.
 Infanticide, 100; 151; 243.
 Irawaddi River, 287.
 Jews in China, 249.
 Kansu, 259.
 Kinchta, 200.
 Kiukiang, 224.
 Klaproth, H. J., 220.
 Kuang-si, 127; 187; 259.
 Kuang-tung, 80; 168.
 Kuei-chow, 13; 177; 259.
 Language: Dialects, 199; 200.
 Language: Grammatical, lexicographical, etc., 10; 69; 72; 75; 78; 88; 92; 101; 132; 156; 199; 200; 230; 235; 243; 278; 298; 321; 323.
 Language: Old sound of Chinese, 199; 200.
 Lao-tzu *see* Taoism.
 Law, 106; 200.
 Li-ki, or Book of Rites, 119; 131.
 Literature, Chinese, (*see also* Buddhism, Classics, Fiction, Taoism, etc.), 113; 174; 243; 246; 266; 298; 314.
 Loochoo Isds., 330.
 Macao, 166.
 Manchu Language, 78; 240; 266.
 Manchuria, 187.
 Measures, Chinese, 199; 270.
 Medical, 28; 29; 30; 31; 34; 73; 79; 106; 136; 221.
 Meteorology, 38; 39; 40; 41; 42; 48; 66; 191.
 Military, 159; 161; 175; 185; 231; 259; 292; 322; 323.
 Missionary Work, 13; 51; 57; 74; 80; 111; 112; 151; 152; 155; 158; 259; 289; 298; 301.

- Mongolia, 70; 115; 116; 200; 269.
 Music, 1; 199; 229; 270.
 Mythology, 157; 199; 260.
 Nanking, 219.
 Natural History, 85; 96; 128; 163; 164; 171; 224; 237; 256; 247; 284; 288; 324.
 Nautical and Hydrographical, 25; 26; 38; 39; 104; 108; 124; 161; 265; 271; 276; 328.
 Newspapers in China, 199; 264; 275; 318; 330.
 Ningpo, 200; 224.
 Opium, 24; 60; 86; 136; 142; 193; 200; 254.
 Ouigur Alphabet, 298.
 Peking, 269; 285; 302.
 Philosophy, 54; 114; 194; 199; 204; 213; 257.
 Pidjin English, 293.
 Piracy, 169.
 Pisciculture, 200; 306.
 Political and Diplomatical, 20; 60; 105; 149; 162; 172; 173; 175; 177; 205; 231; 244; 261; 262; 268; 273; 278; 292; 299; 304; 309; 315.
 Polo, Marco, 134; 219.
 Population, 228; 229; 247.
 Porcelain, 52; 94; 232; 278; 323; 331.
 Port Arthur, 161.
 Port Hamilton, 165; 303; 312.
 Prester, John, 219.
 Proverbs, 200.
 Quelpaert, 312.
 Railways, 278.
 Religion (*see also* Taoism and Buddhism), 53; 200; 206; 216; 253; 258; 259; 272; 283; 294; 298; 304; 309.
 Reviews, 157; 160; 167; 169; 176; 199; 200; 216; 218; 230; 243; 269; 276; 278; 285; 310; 312.
 Rubruc, 133; 330.
 Sacred Edict, 113; 266.
 Samshu Brewing, 243.
 Scientific institutions, 271.
 Secret Societies, 43; 162; 200; 241.
 Shan Tribes, 16; 83; 269; 276; 310.
 Shanghai, 239; 271; 304.
 Shêngking, 332.
 Shih-king, or Book of Odes, 131; 246.
 Shu-king, The, 131; 199.
 Siberia, 199; 229; 316.
 Silk, 129; 138; 324.
 Sinology, 243; 304.
 Si-yu-ki, *see* Buddhism.
 Slavery, 280.
 Social Life, 12; 51; 57; 74; 79; 95; 100; 141; 143; 144; 145; 148; 158; 169; 174; 182; 190; 202; 248; 272; 276; 294; 299; 301; 310; 317; 322; 326.
 Soochow, 243.
 Ssu-ch'uan, 177; 243.
 Statistics (*see also* Population), 27; 31; 32; 33; 138.
 T'ai-hu Lake, 211.
 T'ai-shan, The, in Shantung, 303.
 Taoism, 3; 63; 77; 91; 199; 200; 240; 279; 310.
 Ta-ts'ün and Fulin, 11; 87; 200; 243; 278; 285.
 Telegraphs, 278.
 Theatre, 146; 162; 197; 243; 326.
 Tibet, 45; 117; 126; 162; 163; 199; 200; 246; 266; 269; 273; 281; 287; 308.
 T'ien-shan Provinces, 330.
 Travels and Personal Narrative, 14; 23; 36; 46; 47; 70; 81; 89; 90; 104; 109; 110; 111; 112; 115; 116; 118; 122; 128; 133; 134; 147; 153; 155; 168; 169; 178; 200; 211; 224; 232; 243; 302.
 Treaty Ports, 25-45; 222; 278; 282.
 Western Intercourse and knowledge of Western Nations, 11; 87; 106; 107; 130; 140; 153; 157; 193; 199; 200; 243; 245; 257; 277; 310.
 Writing (Chinese characters), 10; 154; 323.
 Yangtze River, 7; 31; 243; 297.
 Yellow River, 117; 297.
 Yi-king, or Book of Changes, 54; 114; 131; 199; 246.
 Yunnan, 15; 18; 19; 177; 188; 200; 220; 243; 311.

NOTES AND QUERIES.

Not many general readers will have even
THE DEATH OF heard of the lovely and ill-starred Lady Yang.
YANG KUEI FEI Her story has been told in verse that never
(楊貴妃). dies; but the pathos and sweetness of that
verse are inseparably interwoven with the
mystic text of the poet's native tongue.

A century before the birth of King Alfred, China was ruled by a monarch known to posterity as the "Splendid" Emperor of the T'angs. At the time of the episode to be narrated here, he had filled the Dragon Throne, not ingloriously, for a space of some twenty years. He had been a fairly diligent administrator of public business. He had gathered at his Court the wit and scholarship of the age; and had so far guarded the Imperial prestige from slander and injury without.

But now, in an evil hour, his eye, guided by the collusion of courtiers, lighted upon a face so fair, that even the Splendid Emperor, with all China as his nursery-harem, had never yet looked upon its like. From that moment the Son of Heaven, managre the divinity that hedges in the Viceregent of God, fell, as though a very Lucifer among mortals, never to rise again.

The girl was already wife to one of His Majesty's numerous sons. She had been brought up in an obscure way by careful parents, to bloom forth after marriage the rarest flower among the rare. So the son was provided with another consort, and the Lady Yang crossed the threshold of the Imperial seraglio.

In that seraglio, exclusive of the one legal Empress *par excellence*, there were then three junior or assistant Empresses, nine ladies of the first rank, twenty-seven of the second, and eighty-one of the third. But now their occupation was gone, save that their vocal and instrumental talents were in constant requisition at the nightly revels of the Emperor and his adored mistress.

No more daylight audiences in the chill winter mornings. No more postponement of food until the business of the day was done. For the business of each day was pleasure; and day now dawned only at the fall of night. With music, and singing, and dancing, and play-acting, the hours slipped gaily away; while the flames of Imperial love, fed with excitement and wine, burned with a fiercer heat.

For a while, the great Bacchanalian, the poet Li Poh, not only joined in the revelry, but played the leading rôle. His Majesty captivated by an art which has endured, almost without rival, through the centuries to to-day, paid him exaggerated honours. Courtiers and maids-of-honour waited at his back, or crouched at his tipsy feet. Until, at length, familiarity bore its usual fruit; and Li Poh, an exile, turned his back upon the doomed Court.

Meanwhile, by the extravagance of the Emperor in gratifying every whim of the Lady Yang, coupled with many grants of money and territory to the various members of her family, the Imperial treasury had been drained. A serious rebellion now broke out, fostered by these causes and instigated by the jealousies of a degraded Court. In the first engagement which ensued, victory remained with the rebels; and then the climax was reached. The Emperor was surrounded by clamouring soldiers, who swore that they would have their revenge and the traitors' lives to boot. His now trembling Majesty asked what that revenge was, and who were the traitors they meant; whereupon one spokesman, bolder than the rest, demanded that the Lady Yang and her pampered family should be delivered up to them to die. And the tone in which this demand was made left no doubt as to the result.

Then the beaten, jaded monarch, his courage sapped by years of unholy pleasure, seeing that all was lost, hid his grief in the folds of his sleeve, and waved an unwilling acquiescence in the cruel decree that had already gone irretrievably forth. It was a scene, says the poet with pardonable license, of tears mingled with blood. Two feet of silken cord, adjusted by a favourite eunuch, closed in tragedy the long drawn-out tale of youth, and beauty, and love.

* * * * *

In the following year, after months of warfare, and hardship, and fatigue, with the canker of his great sorrow ever prying upon his heart, the once Splendid Emperor saw peace at length restored. But his son now sat upon the Dragon Throne; while he himself, tired of life and its delusions, had passed by abdication into a state of privacy and repose. Repose, indeed, it was, from the burden of government and the horrors of war; but not from the burden of grief for his lost love, nor from the horrors associated with a catastrophe he could never hope to forget.

The ex-Emperor passed his hours lingering by the old haunts where she was no longer to be found. In the glow of the hibiscus-flower he could fancy he saw again those blooming cheeks; that graceful, lithesome figure, in the willow-branches swaying to the wind. And at night he would again seek rest

in the Pavilion of the Moon; and sit there in silence, among flitting fire-flies, trimming his lonely lamp and thinking sadly on the past, for want of the slumber that shunned his staring bloodshot eyes. Daily and nightly His ex-Majesty craved for sleep;—not the dreamless sleep of the just that brings new vigour for a new day's work, but the sleep of visions and ghostly experiences, of communication with the spirit world. Still, for three long years no sign reached him, either in sleeping or in waking hours; until a famous medium, who had so far failed to bring about a manifestation, now reported that he had actually seen and conversed with the Lady Yang at her abode in the Isles of the Blest.

The Lady Yang, hearing how her Imperial lover still mourned for her upon earth, had bidden the medium bear to him a message of love, and in evidence of good faith carry back half a beautiful golden hair-pin, a love-token of happy hours, when one night, alone, beneath the smiling moon, His Majesty had sworn to her in impassioned words a fidelity beyond the grave.

H. A. G.

The following list of the great Lamas of THE TALE-LAMAS. L'hasa is partly derived from a very accurate description of Tibet, written in 1798 by Ho Ning, entitled *Hsi-tsang-fu* (西藏賦), and partly from information given me by a Tibetan Lama from the Brebung monastery at L'hasa. This list is made interesting from the fact that, according to universally accepted belief among Tibetans, there will be no Talé-lama after the death of the present one.

Dge-hdim grub-pa, the first on the list, although he always figures among the Talé-lamas, is not in reality one of them, his connection with them being of a spiritual description, his spirit having been incarnate in Dge-hdim rgya-mts'o.

1.—*Dge-hdim grub-pa*. Born A.D. 1392. He was an incarnation of Tsong-kha-pa. He studied under Bodung and founded the Tashilhunpo monastery in 1446. He died at the age of 87.

2.—*Dge-hdim rgya-mts'o*. Born A.D. 1477. He was an incarnation of Dge-hdim grub-pa. Left the Tashilhunpo monastery of which he was the head, for the Brebung monastery at L'hasa of which he had been elected head Lama.

3.—*Bsod-nams rgya-mts'o*. Born A.D. 1544. He visited Mongolia at the request of Altan-khan. The Mongol princes not knowing how to address him and imagining that the word *rgya-mts'o* (in Mongol *talai*), which formed part of his and his predecessors' religious name, was a family name, spoke to him as "*talé-lama*." This is the origin of the title.

4.—*Yon-tan rgya-mts'o*. Born A.D. 1590 in Mongolia in the Ching-ko-êrh (敬格爾) tribe and came to Tsang at the age of fifteen. He was possessed of wonderful magical powers, and when he put his foot on a stone he left its impress on it.

5.—*Nag-doang blo-bzang rgya-mts'o*. Born A.D. 1618 in Anterior Tibet in a princely family. The day of his birth is the same as that of Sakyamuni Buddha (25th June?). He was presented with the sovereignty of Tibet by Gushi-khan. In 1645 he built the Potula palace; prior to this the great Lamas had resided in the Dgah-ldan pho-brang. On his death the Desi (*sde-srid*) or chief minister Sang-rgyas rgya-mts'o kept the event secret for sixteen years and ruled in his stead.

6.—*Blo-bzang rin-chen ts'angs-dbyangs rgya-mts'o*. Born A.D. 1684. He was dethroned by the Dzungars, but recovered his kingdom with the aid of the Chinese. He appears, however, to have finally ended his life in exile in Manchuria. He is the author of love songs very popular to this day in L'hasa and is credited with many "escapades" himself.

7.—*Blo-bzang skal-bzang rgya-mts'o*. Born A.D. 1709 at Lithang.

8.—*Blo-bzang bstan-pai doang-phyug hjum-dpal rgya-mts'o*. Born A.D. 1759 in Ulterior Tibet.

9.—*Blo-bzang lung-rtogs rgya-mts'o*. Born A.D. 1805. Thos. Manning was received by him in 1811 (see Markham's *Tibet*, p. 265).

10.—*Tsul-khrims rgya-mts'o*. A.D. 1815.

11.—*Mkhas-hgrus rgya-mts'o*. A.D. 1837.

12.—*Hkhrin-las rgya-mts'o*. A.D. 1856. Pundit Nain Singh was received by him in 1866.

13.—*Thub-bstan rgya-mts'o*. A.D. 1874 (?).

Until the Talé-lama attains his majority at eighteen, the government of the country is in the hands of the Desi (*Sde-srid*, also frequently called *rgyal-po* or king), and of the Council of *Bkah-blon* composed of four laymen and one monk.

W. W. R.

The word Tangutan applied by the Chinese
 THE ORIGIN OF and by Col. Prejevalsky to a Tibetan speaking
 THE WORD people around the Koko-nor has been explained
 "TANGUTAN." to me in a variety of ways by native Tangu-
 tans. A very learned lama from the Gser-
 dkog monastery S.E. of the Koko-nor told me that Tangutan,
 Amdoans and Sifan were interchangeable terms, but I fear his
 geographical knowledge was a little vague. The following ex-
 planation of the term Tangut is taken from the *Hsi-tsang-su*.
 "The Tangutans are descendants of the *Tang-tu-chüeh*. The
 origin of this name is as follows: in early days the Tangutans
 lived in the Central Asian Chin-shan, where they were workers

of iron. They made a model of the Chin-shan which in shape resembled an iron helmet. Now in their language "iron helmet" is *Tang-küeh*, hence the name of the country. To the present day the Tangutans of the Koko-nor wear a hat shaped like a pot, high crowned and narrow, rimmed with red fringe sewn on it, so that it looks like an iron helmet, and this is a proof of (the accuracy of the derivation)." Although the proof is not very satisfactory, it is as good as we are often offered by authors with greater pretention to learning.

If I remember rightly Prejevalsky derives the name from two words meaning "black tents."

W. W. R.

THOUSAND
CHARACTER
NUMERALS USED
BY ARTISANS.

A bookcase, or similar article of furniture, which has been taken to pieces and reduced to chaos by a carpenter at one end of China, for purposes of travelling, can be rapidly and accurately restored by any carpenter at the other end of China. The various parts are marked with the opening characters of the familiar *Ch'ien-tzu-wên* (千字文, *Thousand Character Essay*), in such a way that a perfect key is provided to what might otherwise prove an awkward puzzle.

Generally speaking, *T'ien* (天 *heaven*) and *Ti* (地 *earth*) are used by artisans in preference to *shang* (上 *top*) and *hsia* (下 *bottom*); and the characters of the *Ch'ien-tzu-wên* in preference to numerals.

Books, technically known in the English market as "tall copies," i.e., with a deep margin at top and bottom, are called by the Chinese *T'ien-ti-t'ou* (天地頭) i.e., *heaven and earth ends*.

H. A. GILES.

AN ATTEMPT TO BURN BOOKS
DURING THE T'ANG DYNASTY.

Two attempts seem to have been made in Chinese history to "burn books." *Wu Hai* (吳海) of the Yüan dynasty, emulating the never-to-be-forgotten folly of Li Ssü (李斯), counselled the Emperor to destroy all works except such as should be officially authorized for publication, and to forbid the people either to deal in unauthorized literature or to have any among their collections, *fei-kuan-so-t'ing-min-pu-t'ê-ch'ê-t'ang* (非官所定民不得輒藏). His memorial was aimed chiefly at Taoist and Buddhist writings. It was, happily, unsuccessful; and has now become the "declamatio" of the Roman satirist, under the title of *Lan-shu-chih-shih* (論書之失); see the *Ku-wên-ya-chêng* (古文雅正).

H. A. GILES.

A member of our Society who is just now engaged upon a translation of the *Tung-chou-PASSAGE*. *lieh-kuo-chih* (東周列國志), recently sent me the following *crux*, taken from Kuan Tzu's famous song of the imprisoned swan (鵠):—

丁陽九兮逢百六

I make of it:—"丁 I have reached 九 nine-tenths 陽 of yang; 逢 I have arrived at 百六 one hundred and six."

Nine-tenths is the extreme limit of *yang* preponderance. The great annual sorrow *Ch'ing-ming* (清明) is 106 days after the winter solstice. Therefore we have, "I have reached the extreme limit (of my misery); I have arrived at the climax of my sorrow."

The combination 陽九 is similarly used in Wên T'ien-hsiang's famous *Chêng-ch'i-k'o* (正氣歌), and had been there previously translated by me "without resource." The "160 days" will be found in the *Yüan-chien-lei-han* (淵鑑類函) under 歲時.

H. A. GILES.

TRANSLATION [The two following letters are from the pen of TWO CHINESE of Yüan Tzu-ts'ai, of whom M. Imbault-Huart FAMILIAR has told us so much and so pleasantly. They LETTERS. are good specimens of Chinese humour.]

(1)—I have received your letter congratulating me on my present prosperity, and am very much obliged for the same.

At the end of the letter, however, you mention that you have a tobacco-pouch for me, which shall be sent on as soon as I forward you a sonnet. Surely this reminds one of the evil days of the Chows and the Chêngs, when each State took pledges from the other. It certainly is not in keeping with the teaching of the sages, viz., that friends should be the first to give. Why then do you neglect that teaching for the custom of a degraded age?

If for a tobacco-pouch you insist upon having a sonnet, for a hat or a pair of boots you would want at least a poem; while your brother might send me a cloak or a coat and expect to get a whole epic in return! In this way, the prosperity on which you congratulate me would not count for much.

Shun Yü-t'an of old sacrificed a bowl of rice and a perch, and got a hundred wagons full of grain: he offered little and he wanted much. And have you not heard how a thousand pieces of silk were given for a single word? two beautiful girls for a sonnet?—compared with which your tobacco-pouch seems small indeed. It is probably because you are a military man, accu-

tomed to drill soldiers and to reward them with a silver medal when they hit the mark, that you have at last come to regard this as the proper treatment of an old friend.

Did not Mencius forbid us to presume upon anything adventitious? And if friends may not presume upon their worth or position, how much less upon a tobacco-pouch? For a tobacco-pouch, pretty as it may be, is but the handiwork of a slave; while my verses, poor as they may be, are the outcome of my intellectual powers. So that to exchange the work of a slave's fingers for the work of my brain, is a great compliment to the slave, but a small one to me. Not so if you yourself had cast away spear and sword, and grasping the needle and silk had turned me out a tobacco-pouch of your own working. Then, had you asked me even for ten sonnets, I would freely have given them. But a great general knows his own strength as well as the enemy's, and it would hardly be proper for me to lure you from men's to women's work, and place on your head a ribboned cap. How then do you venture to treat me as Ts'ao Ts'ao [on his death bed treated his concubines], by bestowing on me an insignificant tobacco-pouch?

Having nothing better to do, I have amused myself with these few lines at your expense. If you take them ill, of course I shall never get the pouch. But if you can mend your evil ways, then hurry up with the tobacco-pouch and trust to your luck for the sonnet.

[A friend had sent Yüan Tzū-ts'ai a letter with the very un-Chinese present of a crab and a duck. Two ducks and a crab would have been more conventional; or even two crabs and a duck. And by some mistake or other, the crab arrived by itself. Hence the following banter in reply.]

(2)—To convey a man to a crab, is very pleasant for the man; but to convey a crab to a man is pleasant for his whole family. And I know that this night my two sons will often bend their arms like crabs' claws, [i.e., in the form of the Chinese salute], wishing you an early success in life.

In rhyme, no duplicates [i.e. don't rhyme again on the same sound]; and don't use two sentences where one will do [in composition]. Besides which, the fact that the duck has not yet turned up, shows that you understand well how to "do one thing at a time." Not to mention that you cause an old gobbler like myself to stretch out his neck in anticipation of something else to come.

You remember how the poet Shên beat his rival,—all because of that one verse

Sigh not for the sinking moon,
The jewel lamp will follow soon.

Well, your crab is like the sinking moon, while the duck reminds me of the jewel lamp; from which we may infer that you will meet with the same good luck as Shên.

Again, a crab, even in the presence of the King of the Ocean, has to travel aslant; by which same token I trust that by and by your fame will travel aslant the habitable globe.

H. A. GILES.

We read in a late number of the *China Review* (Notes and Queries) that "the Tibetan residents have received a petition in Tibetan *Pu-lu-k'o-pa* (布魯克巴) (? 夷察) from the Chief of the 布魯克巴 OR BHOTAN. (? Boorkha) tribe," etc. The *Pu-lu-k'o-pa* (布魯克巴) tribe is nothing else than the native independent state *Bhotan*:

Pu-lu-k'o-pa is the way adopted by Chinese authors, e.g. Wei Yuen in the *Hai-kuo-t'u-chih* (海國圖志) and the *Shêng-wu-chi* (聖武記), to render in Chinese sounds the name *hBrugpa* which is given by the Tibetans to the Bhotan. This last name could signify "*The end of Tibet*," being formed of *Bod* (or more exactly *Bæd*, æ having the sound it has in German, or that of the French *eu* in *peu* or *feu*), i.e., the native name of the country we call *Tibet*, and of *anta*, end. The Tibetans themselves give very often to Bhotan the name of *Lho*, the South, or *Lhopa*, the southern country.

C. IMBAULT-HUART.

This "King of Fulin" sent an embassy to China A.D. 643. Klaproth says that Theodore, WHO WAS PO- TO-LI? brother of the Emperor Heraclius is meant. While Heraclius was conducting his heroic campaign against Chosroes, King of Persia, A.D. 622 to 628, he commissioned Theodore to take charge of an army on the occasion. The Russians pronounce Theodore with *f*, and say Feodor. The Chinese had no *f* early in the T'ang dynasty, and would pronounce it *p*. In that case Po-to-li may be Theodore. But Constans Flavius Heraclius was Emperor at the time mentioned in Chinese history. He was on the throne A.D. 641 to 668, and therefore, the hypothesis of Klaproth falls to the ground, unless, indeed, the embassy started two years before it reached China in the year 641 of the death of Heraclius. But from then the final *k* of the Chinese character 力 *lik* ought to appear. Klaproth in his *Tableaux Historique de l'Asie* pays no attention to the notion that Chinese pronunciation has changed. His book was published A.D. 1826. In a later work of his on

the languages of Asia he makes use of the Canton pronunciation of words along with the Mandarin, and he had then become quite sensible (perhaps through the suggestion of his friend Abel Rémusat), that the Canton dialect is older than Mandarin. My own suggestion in regard to 波多力 *Pa-to-lik* is that it was the title of the Nestorian patriarch, who on account of the missions carried on by his church would naturally be entrusted by the Greek Emperor with diplomatic correspondence with China. Mr. Phillips and Dr. Hirth both hold the view that Po-to-lik is patriarch.* There was an important precedent for Greek emperors sending Syrian priests to China in the reign of Justinian, who in this way procured silkworm's eggs for his capital and other cities under his rule. Thus all the difficulty connected with Po-to-lik is removed, and Fulin is still a powerful Christian monarchy as all the passages where it is mentioned seem to require.

Dr. Hirth introduces the Arabian word *Bathrik* from D'Herbelot as the medium by which the word Patriarch was introduced to the Chinese. But the Chinese at that time had both *p* and *b* in their syllabary, and so had the Greeks, and of course the Syrians also. It is better to pronounce 波 *pa* as the syllabic spelling requires.

* See *China and the Roman Orient*, p. 294.

J. EDKINS.

More about England, in the Chronicles of Bar Hebraeus, FU-LIN. the word Franks is spelled in Syriac writing *Brangoye*, Richard is called *Danglitar*, "he of England," where the initial *d* is a pronoun. The same form is used for the English. Thus in his time *Brangoye* meant men of French extraction. The Greeks were called by Bar Hebraeus *Yamoye*. He calls the Arabs *Tayoye*.

Hence it is clear that to Bar Hebraeus, writing after the crusades, the word *Brangoye*, while meaning Frenchmen or Italians, did not mean either Englishmen or Greeks. It is therefore as he uses it not the same in sense as the Arabic *Afrangi* and Persian *Farang* which mean all Europeans. Yet we can hardly doubt that it is the Persian word *Farang* applied after the early Mahomedan conquests to western nations generally. The Persians call Italy *Frangistan*, and Italian brocade is *Frangi Sarasar*, so that the word should mean "the Latins." King Richard may have been known specially by his own national name because of his strong individuality.

As to the identification of the Chinese 蘇 *lim* with *Farang* the difficulty need not be regarded as great. In the Syrian missions

the capital of China was known as *Cuandan*. This is *Ching-ch'êng* 京城 called in the T'ang dynasty by the Chinese probably *Kiung-djang*. Semitic tongues found it not easy to pronounce final *ng*. In the one word they made it *m* and in the other *n*. The Chinese on their part in writing the Semitic *ng* in *Farangi* used *m* as the final, in the form 拂菻. The Chinese *ng* is the same as the English. The Arab and Persian *ng* may be something very different so that they are not used convertibly.

J. EDKINS.

I regret to say that Dr. Edkins' learned remarks anent the term *Frank*, which he has on several occasions advanced as the equivalent of the Chinese name *Fu-lin* (拂菻; see *Chinese Recorder*, Vol. XVI, 1885, pp. 304 & 306, note; cf my rejoinder *ibid.*, Vol. XVII, 1886, p. 419 seq.), have not changed my opinion on this subject. I should thank Dr. Edkins for quoting chapter and verse of the authority which causes him to state that "the Persian word *Farang* was applied after the early Mahommedan conquest to western nations generally." The question is: how soon after the conquest was the word first so applied? The name *Fu-lin* occurs in the *Sui-shu* and in *Hsüan-chuang Journey*, which were both written at the beginning of the seventh century A.D. I am not aware that the oriental terms *Farang*, *Feringhi*, *Afranj*, etc., standing for *Frank* in the sense of "European" or "Latin" were used nearly as early as that; and, since the whole question turns upon this point, it will be essential for Dr. Edkins to furnish the foundation on which he builds up his theory. If, as all the Chinese accounts assure us, *Ta-ts'in* and *Fu-lin* be the same country; if *Fu-lin* be *Afranj* or *Frank*; if *Afranj* or *Frank* be *Italy* or *France* or any *Latin* country: how can the Nestorians in their stone inscription maintain that "a virgin gave birth to the holy one at *Ta-ts'in* (室女誕聖於大秦)?" Christ was born in *Bethlehem*, and not in *Italy* or *France*. I have shown on the ground of Dr. Edkins' own theories, by which the old sound of *fo* (拂) was *but* (*Mandarin Grammar*, second ed., p. 92, note), and that of *lin* (菻) was *lim* (*ibid.*, p. 80), that the old pronunciation of the name *Fu-lin* must have been *but-lim*; and it appears to me that the circumstances under which this name was introduced in China render it highly probable that the name of Christ's birth-place, *Bethlehem* (*Bat-lim*), was extended to the country whence the Nestorians came, i.e. *Syria*.

F. HIRTH.

I have received from an Italian Missionary ITALIAN at Wu-chang, in Hupeh, the subjoined note SINOLOGUES. which may prove to possess some interest to the readers of my paper on "Sinology in Italy," on p. 155 of this Volume. The letter says: "Some days ago I read in the *Daily News* a notice of your paper on "Sinology in Italy" and was astonished to notice there the omission of the name of a well-known Italian sinologue, viz., that of Father Basilio de Glemona, a Franciscan, who arrived in China about the year A.D. 1683, and died as Bishop in China in A.D. 1704. P. Basilio de Glemona, as J. Klaproth[*] testifies, owing to the insufficiency of Chinese dictionaries used by his brother missionaries, set to work to compile a new one. In doing so he availed himself of the dictionaries existing before his time, and of an original manuscript from which he borrowed over a thousand characters, the explications given in which, in Chinese or in some European language, he translated into latin. Glemona's work was entitled *Han-tzu-hsi-i* (漢字西意), and it has been considered up to the present by everyone the best Chinese dictionary.[†] His successors took it as a model, reprinting, or translating it, with slight modifications according to the purpose for which they worked. We possess translations of Glemona's Dictionary in Spanish, in Russian, and in French and Portuguese. A copy of it was published in Paris with the Imperial font of type in 1813 under the title "*Dictionnaire Chinois-Français et Latin, publié d'après l'ordre de S. M. l'Empereur (Napoléon I.) par M. de Guignes, résident de France à la Chine, etc.*" For the sake of truth it must be said that the Dictionary referred to is that of Basil de Glemona, and not M. de Guignes', who has merely written the preface and an introductory note called proëm. This at least is Klaproth's opinion.

Father Basilio also composed some works in Chinese, chiefly on religious subjects.

It may not be amiss here to mention the name of another Italian, viz., that of P. Vincent dell'Aguila, Apostolic Missionary in China. He composed a voluminous Latin and Chinese Dictionary of which we have a copy here [at Wuchang]. It is as yet unpublished owing to want of funds. Father Vincent died in prison at Peking during the time when Christians were persecuted under the Emperor Kien-lung of the present dynasty."

By way of apology I regret that, when compiling my notes regarding Italian sinologues, I was under the impression that Father Basilio was of Portuguese extraction; however, I am glad to learn that such a great scholar swells the list of Italian celebrities.

L. NOCENTINI.

* See Rémusat, *Mél. Asiat.*, Vol. II, p. 72 seqq.

† "Of his time," the editor of this Journal would add.

A FALSE BEARD WORN BY AN EMPRESS. The Empress Wu of the Tang dynasty used to wear a false beard when in Council on matters of great importance.

C. B. T.

MILITARY SUPERSTITION. Once each day for three successive days some three hundred soldiers marched round the buildings of the Imperial Arsenal at Foochow firing blank cartridges. This was to scare away the evil spirits which have lately brought much sickness. Three years ago towards the end of an outbreak a similar ceremony was gone through.

C. B. T.

It may not be amiss to record here the opinion on Filial Piety as stated by the oldest Foreign resident now in China, Mr. Gideon Nye, who arrived at Canton about A.D. 1835. Mr. Nye says in the Memorandum furnished on this subject:—
“Replying to the honoring invitation of the President and Council, I beg to state that I cannot readily disengage my mind at present from some special matters to which I am committed: and otherwise the theme to which a contribution of my apprehending thought is requested were welcome as that of the deepest interest and most fundamental character concerning the domestic policy of China, constituting, as I conceive it does, the vital principle of her national life.

Therefore, as I am precluded from the exposition that proper respect imposes, I am fain to reply—categorically—to the proposition,—“Is Filial Piety, as taught and practised in China, productive of good or evil?”

Of immeasurable good: For to my mind, after an experience here of about half a century and in the light of the records of the history of China, a proposition of this nature does not logically admit of hypothetical element.

GIDEON NYE.

QUERY: The following extract will be found on page 237 of the *Century* for December, 1884. The article in which it occurs is on “Sun Power” by Professor S. P. Langley. Can any of your readers remember any reference to it in Chinese literature?

“The largest burning-lens on record was made in England by an optician named Parker for the English Government, who designed it as a present to be taken by Lord Macartney’s embassy to the Emperor of China.”

* * * * *

"It is said that the Emperor of China, when he got his lens, was much alarmed by it, as being possibly sent him by the English with some covered design for his injury. By way of a test, a smith was ordered to strike it with his hammer; but the hammer rebounded from the solid glass, and this was taken to be conclusive evidence of magic in the thing, which was immediately buried, and probably is still reposing under the soil of the Celestial Flowery Kingdom."

F. E. T.

QUERY: A well-known professor of political economy
DOES PUBLIC (Roscher, *Nationalökonomie*, §21) says that "the
OPINION EXIST example of the Chinese, who have possessed the
AMONG THE art of printing, the manufacture of gunpowder
CHINESE? and the use of the compass such a long time
before us without having hereby arrived at a
clear public opinion, a good army, or important navigation,
shows that the spirit of a nation is the principal agent even in
matters of physical interest." A reader of this passage is anxious
to know whether there is really no such thing as public opinion
in China. If it exists, how is it made and who are its leaders?

R. K.

QUERY: Would any readers kindly give the under-
COREAN MINTS. signed any information as to the number of
Mints and their situation in Corea, and also as
to the meaning of the characters and numbers on the reverses of
Corean coins? Any information as to the number of coins
struck, etc., would also be thankfully received.

H. L. D.

IN MEMORIAM.

We have to chronicle the death of another President of this Society, that of SIR WALTER MEDHURST, son of the Rev. Dr. Medhurst, the author of two of the first Chinese-English Dictionaries and other works. Early devoting himself to Chinese studies, but for a busy official life he would no doubt have contributed more largely to Anglo-Chinese literature than he did, but the time for literary leisure had no sooner arrived than death claimed him, and the only works he has left behind him are *The Foreigner in Far Cathay*, consisting of some pleasant sketches of China, and an edition of Doctor Medhurst's *Dialogues*, which he published some twenty years ago.

But although he had not time for any very solid bookmaking he was one of the best interpreters of his day, not only speaking the Mandarin and Hokkien dialects with great facility, but professing the faculty of writing the native characters with elegance as well as accuracy. Coming young to China, he was attached to Sir Henry Pottinger's suite in 1841, and took part in the capture of Amoy and Chusan, at which latter place he was left for some time as Interpreter to the garrison till the opening of Shanghai to Foreign Trade, when he was sent with Captain Balfour, the first British Consul, to open the port, and as Interpreter had much to do with the inauguration of the Model Settlement and the negotiation of the various charters to which it owes its stability. Removed for a time as Acting Vice Consul to Amoy, he became successively Chinese Secretary and Secretary to the Superintendency of Trade at Hongkong, and was promoted thence to the Consulate at Foochow in 1854, where he remained for some years; he was subsequently appointed Consul at T'engchow, but never took up his appointment, and for the remainder of his official career oscillated between Hankow, to which he was appointed in 1864, and acting appointments at Shanghai until, in 1871, he was permanently appointed here as Consul, remaining until his retirement in 1878.

Times were not so quiet and peaceful during his incumbency of office as they are now. When he first took office here the Taiping Rebels were surrounding Shanghai, and he had much to do with the operations under Admiral Hope and General Staveley, by which the security of the Settlement was ensured, his services being recognised by the Chinese Government by Imperial Decree conferring on him the first-class of the Star of China, and he subsequently accompanied the expedition to Yangchow to obtain redress for the outrages on the Inland Missionaries there, but although actively engaged he found time to support our local institutions, and when peace came was one of the first to see the desirability, and obtain the establishment, of the Chinese Polytechnic Institution here, he also when the Asiatic Society was revived became its President in succession to Sir Harry Parkes, G. W. Seward, and F. B. Forbes, by whom it had been built up, maintaining it while he held office on the broad position it has taken as the most flourishing branch of the parent Society in the East, and many of its present members will remember the fine presence and kindly geniality of the subject of our note.

C. A.

NOTICES ON NEW BOOKS & LITERARY NOTES.

Revue de l'Extrême-Orient publiée sous la direction de M. Henri Cordier. Tome III, No. 2, Avril-mai-juin 1885. I, l'Exposition coloniale d'Amsterdam de 1883 et l'Indologie.—Conférence par M. le Dr. Th. Ch. L. Wijumalen; II, Notes sur l'organisation des douanes au Tonkin par M. S. Viguier; III, Documents inédits pour servir à l'histoire ecclésiastique de l'Extrême-Orient; VII, Correspondance générale: par M. Henri Cordier; IV, Mélanges: journal du siège de Tuyen-quan; V, Bulletin bibliographique; VI, Chronique.

Bibliotheca Sinica, Dictionnaire bibliographique des ouvrages relatifs à l'empire chinois, par H. Cordier. Tome II, fascicule IV, et dernier.

Contains: III, Tibet, Ouvrages divers; voyages et missions; langue; IV, Corée, Ouvrages divers, Expéditions divers; V, Isles Liou-kieou, etc., *postface*.

M. HENRI CORDIER, Professor at the *École des Langues orientales vivantes de Paris*, is engaged in the compilation of an "*Histoire Générale des relations politiques et commerciales des nations de l'Occident avec les peuples de l'Extrême Orient*." He will also shortly publish a *Bibliotheca Indo-Sinica*; a *Bibliotheca Japonica* and a great historical work on the *Christianisme en Chine: Asia Christiana Orientalis*.

Trois Nouvelles chinoises traduites pour la première fois, par le Marquis d'Hervey-Saint-Denys, Professor of Chinese at the Collège de France, Paris. These are from the *Chin-ku-chi-kuan* (今古奇觀): 1°. *Mui-yu-lang-tu-chan-hua-k'uei* (賣油郎獨占花魁; already translated by G. Schlegel, Leyden, 1877. See *Bibliotheca Sinica*, 818); 2°. *Ch'ien-hsiu-ts'ai-ts'o-chan-fêng-huang-chou* (錢秀才錯占鳳凰儔); 3°. *K'an-ts'ai-nu-tiao-mai-yüan-chia-chu* (看財奴刁買冤家主).

In the press (Paris, E. Leroux, éditeur): 1.—*La poésie chinoise du XIVe. au XIXe. siècle*—Extraits de poètes chinois, traduits, annotés, et précédés de notices biographiques, par C. Imbault-Huart, French Vice-Consul at Hankow. 2.—*Les peuples orientaux connus des anciens Chinois*, par Léon de Rosny, illustré.

A Century of American Commerce with China, by Gideon Nye.
—The following is an extract from this forthcoming work, treating on China before the Nanking Treaty:—

Steam and electricity have so wonderfully abridged geographical space in that period, in point of time, that, in respect to the latter faculty it is said to annihilate it, and an aspiration becomes a resonant whisper in the ear of a distant friend. But not to attempt attenuation of a significance that baffles comprehension, we may turn to the singular coincidence of the introduction of steam upon Railways and on the Ocean, and the general liberalizing and ameliorative impulses of the period in the Western Nations with the reimposition of the restrictive system in China, as it were to make the contrasts more broad; and thus hasten a rupture that had been a lamentable catastrophe had it not latent elements of political improvement. In further illustration of the practical working of the Imperial policy by the capricious application of the old laws, we shall convey a more vivid idea if we instance the punishment of two or three of the Security Merchants and the Linguists and even the Pilots as traitors, because, in one case Lord Napier came to Whampoa in a Bombay ship; or, in another, the Hong merchant was suspected of explaining the law of homicide to a foreigner when the life of his countrymen was in danger; or, in another, because the Hong merchant bought a sedan chair for a foreigner; in one of which cases the accused died in prison and another in *li*, during banishment. Even a postman carrying foreign letters was beheaded. In short, Chinese books were interdicted sale to foreigners; the published Gazettes were withheld from them; no member of the literati, official person, or private gentleman, could visit them; much less could any one be suffered to teach them the language. In fine, the foreigner was recognized only as a supercargo, or as connected with shipping, and entitled only to live in his factory guarded by the Hong merchants, linguists, compradors and the cooks and coolies; the latter three classes being spies, bound to report any misbehaviour. In these intolerable circumstances the portent of change was clear; nor will it be thought strange that it was the desiderated panacea for every discomfort as of every commercial difficulty.

Difficult as it is to convey an adequate idea of the change suddenly initiated, it will be still less comprehensible to the minds of the present generation that some members of the British community deprecated—with a wisdom that subsequent experience vindicated—the more radical features of the new regulations of commercial intercourse; and we shall indicate some particulars of this category when we reach the point of the practical working of the provisions of the treaty of Nanking.

We now pause to regard somewhat regretfully the rupture of the social relations and good neighbourhood that had constituted Canton one of the most agreeable communities of the East, notwithstanding the restraints incidental to its conditions, which were only less irksome and unbearable than the unnatural deprivations of all family enjoyments, by the absolute interdiction of the presence of ladies and children there. All this was to be changed by the treaty of Nanking. Ladies were thereafter tolerated by the native authorities; but liable to be mobbed by the people, even when walking within the enclosures of the factory gardens. Few came, therefore, to Canton, and

meantime, the whole community had become separated at Macao and Hongkong; whilst the business of the merchants had suffered interruptions by hostilities and subsequent counteractions and confusing influences which, although presently accompanied by an exceptional measure of gain, were pregnant of future disadvantage.

The impending opening of new ports and the abolition of the Hong monopoly were to work a complete revolution of commercial relations with China, and in their details involve the dislocation of the whole existing machinery of both the import and export trade. Only those merchants practically conversant with the existing modes of conducting the great commerce of Canton could measure the significance of the popular cry for radical changes; neither could they anticipatively foreshadow the course of events in presence of a hesitating policy on one side and an inscrutable will on the other. The distance of London from Peking did not necessarily keep the two Governments as wide asunder in friendly relations; but practically it obscured the conditions whose observance would alone avert an open breach involving the most embarrassing uncertainties.

Confronted with these, the resident merchants might be pardoned for dwelling regretfully 'upon the imperilled well-being of the past,' as Mr. Jardine did at the farewell dinner given him in the Company's hall in 1838, upon his severance of the ties that had long held him to his Canton home; which was soon to be the scene of events and changes, working a transformation, rarely, if ever, wrought at a great mart of trade before.

Here was an enormous commerce conducted by a relatively limited number of merchants, with an ease and facility quite unknown in Europe or America in transactions at all approaching its magnitude, and solely regulated by the law of honour; that unwritten code whose scrupulous observance in a community of gentlemen worked an interdiction of all pretenders.

A Trip to Corea, Shanghai, 1885.—"A Trip to Corea" is the title of a small pamphlet issued by the *North-China Herald* Office, chronicling the experiences of a member of the staff during a short visit to that country. Making no pretensions to being able to tell us more than three or four days' visit justified, the writer with a light and pleasant pen describes the little adventures and mishaps of a journey from Chemulpo to Seoul and back, and gives us his impressions of a flying visit to the port of Yuensan. The conversation with Mr. von Möllendorff reported in the third chapter throws light on the part played by that gentleman in connection with the so-called Russo-Corean Treaty, and justifies his action from his own point of view. The pamphlet can be recommended as affording a half hour's pleasant reading.

PROCEEDINGS.

Meeting of the 12th March, 1886.

The annual general meeting of the Society was held on the 12th March, 1886. Dr. HIRTH, as President, occupied the Chair. The minutes of the last general meeting having been published in the *North-China Herald*, were taken as read.

The Chairman then announced the election of the following new members:—Dr. J. Coelho de Carvalho, Consul-General for Portugal; Messrs. Carlo Gatti, Manager of Messrs. Jardine, Matheson & Co.'s Silk Filature; F. Gebhardt, of Messrs. M. Schultz & Co.; Paul H. King, of the Kinkiang Customs; the Chev. E. M. de Lanciareze, Italian Chargé d'Affaires; Robert Little, of Shanghai; George Müller-Beeck, of Yokohama, and Charles Rayner, of Shanghai. M. Henri Cordier, Professor of Geography at the École des Langues Orientales in Paris, formerly a prominent member of the Society's Council, was elected a Corresponding member, and Father Angelo Zottoli, the celebrated author of the "*Cursus Literaturæ Sinicæ*," an Honorary Member in the place of Sir Walter Medhurst deceased. It was then decided to publish the Council's Report together with the Treasurer's and Curator's Report, and a List of Library donations prepared by the President, in lieu of a Librarian's Report, in the forthcoming fascicule of the Society's Journal. The election of a new Council was then proceeded with, which resulted as follows:—President, Dr. Hirth; Vice-Presidents, Dr. Jamieson and Mr. Kingsmill; Hon. Sec. and Treasurer, Mr. S. von Fries; Hon. Curator of Museum, Mr. H. E. Hobson; Hon. Librarian, Mr. H. Beck; Councillors, Messrs. Drew, Haas, Kraetzer, Nocentini and Playfair. A vote of thanks was then moved and carried for the officers of the last Council. The ordinary business of the meeting having been disposed of, the President announced to the members the substance of a circular concerning a fund of \$25,000 established "for the advancement and prosecution of scientific research in its broadest sense," by Mrs. Elisabeth Thompson. Intending applicants, the Chairman remarked, should consider that the competition must be large, since the same circular had probably been sent to all the scientific societies of the world. He did not, therefore, venture upon any particular suggestions on behalf of the Society, but thought it right to acquaint its members with the conditions set forth in the circular received. "As the income is already available, the trustees desire to receive applications for appropriations in aid of scientific work. This endowment is not for the benefit of any department of science, but it is the intention of the trustees to give the preference to those investigations, *not already otherwise*

provided for, which have for their object the advancement of human knowledge, or the benefit of mankind in general, rather than to researches directed to the solution of questions of merely local importance."—"Applications for assistance from this fund should be accompanied by a full statement of the nature of the investigation, of the conditions under which it is to be prosecuted, and of the manner in which the appropriation asked for is to be expended. Applications should be forwarded to the Secretary of the Board of Trustees of the Elizabeth Thompson Science Fund, Dr. C. S. Minot, 25, Mt. Vernon Street, Boston, Mass., U.A."

The subject of the non-business part of the evening's assembly was the reading of a paper written by Mr. Geo. Phillips, H.B.M.'s Consul at Swatow, entitled "The Seaports of India and Ceylon, described by Chinese Voyagers of the Fifteenth Century, together with an account of Chinese navigation."

Before reading the paper itself the Chairman made the following remarks:—

By way of introduction to Mr. Phillips' paper I wish to draw attention to a fact which is not generally known. China has had her age of discovery and conquest by naval strength as well as Europe. It was during the reign of the Emperor Yung-lo that the celebrated Chinese naval commander Chêng Ho (whose name, by the way, is not contained in Mayers' *Manual*) was sent out on an expedition to certain distant countries in the Southern Seas. Chêng Ho, as we learn from Mr. Groeneveldt's translation of a chapter in the "History of the Ming Dynasty," had come to Java under peaceful pretext; but his visit soon degenerated into an actual conquest. Java and other Malay countries sent tribute to China up to the middle of the fifteenth century, when these signs of dependence became less frequent. Chêng Ho, appears to have established Chinese rule not only in the Indian Archipelago, but also in the islands west of it as far as Ceylon, possibly even in the Maldive Islands, whose history presents a blank between Ibn Batûta's visit in A.D. 1343 and the arrival of the Portuguese in A.D. 1506. Chêng Ho was a native of Yünnan and made his career as a eunuch at the court of the Emperor Ch'êng-tsu, who reigned from A.D. 1403 to 1424. Imperial favour made him commander-in-chief over a body of 27,800 soldiers and 60 large fighting junks, sent out for the purpose of "making known the Emperor's orders in distant countries." When Chêng Ho returned, he brought with him one of the conquered kings, the Chief of Palembang, as prisoner to China. On a second expedition in A.D. 1408, a battle took place between the Chinese adventurers and the King of Ceylon, in which the latter was made prisoner with his suite and family, and brought to China. The King was sent back by the Chinese

Emperor, but replaced on the throne by another member of the family. The kings of Ceylon after this continued to reign as vassals of the Emperor of China for nearly half a century. Full details regarding these important events are contained in Chinese records, and in Tennent's *Ceylon*; but the author of the last named work adds that these facts are "obscurely alluded to in some of the Singhalese chronicles" (Vol. I, p. 416), and that, "on their arrival in Ceylon early in the 16th century, the Portuguese found many evidences still existing of the intercourse and influence of the Chinese." Tradition was then so strongly in favour of this influence that Portuguese writers even attempted to explain the name Singhalese as having originated, like the race it described, "from the intermarrage of the Chinese with the Gallas, the caste who in great numbers still inhabit the country to the north of Point de Galle."

Mr. Phillips' paper, [see p. 209 seqq. of this volume] was then read and the map accompanying it was exhibited. A discussion followed, in which Messrs. Drew, von Fries and the Chairman took part. One of the chief points raised in the discussion was the question of the value of the work of Dr. F. Porter Smith, entitled "Vocabulary of Chinese Proper Names," and whether the time for a revised edition of that work with the latest geographical identifications of Chinese names had not arrived.

The Annual Report of the Council was taken as read, and it was decided to print it in the current fascicule of the Journal. [See below].

COUNCIL'S REPORT FOR THE YEAR 1885.

1.—*The Council*.—In the last annual meeting, which was held under the presidency of Mr. E. B. Drew, on the 20th March, 1885, and in certain subsequent meetings, the following gentlemen were elected office-bearers for the year 1885:—

HERBERT A. GILES, Esq.,	<i>President.</i>
T. W. KINGSMILL, Esq.,	} <i>Vice-Presidents.</i>
F. HIRTH, Esq., Ph.D.	
E. ROCHER, Esq.,	<i>Secretary and Treasurer.</i>
N. P. ANDERSEN, Esq.,	<i>Librarian.</i>
F. W. STYAN, Esq.,	<i>Curator of Museum.</i>
E. B. DREW, Esq.,	} <i>Councillors.</i>
J. HAAS, Esq.,	
L. NOCRNTINI, Esq.,	
F. H. BALFOUR, Esq.,	

Of the Members of the Council for 1884, MESSRS. G. J. MORRISON, T. S. SOUTHEY, and C. DEIGHTON-BRAYSHER had notified their intention to resign their duties as Members of the Council;

Captain von Kreitner was transferred as Austrian Consul to Yokohama; and Mr. Slevogt, from whose exertions the management of the Society's Library had received a temporary impetus, had left China for a year's forlough. The Council elected for 1885 was hardly less unfortunate in losing two of its most active members: Mr. Giles, who had endeavoured to revive the work of the Society in its principal phases, the holding of meetings and the printing of papers, was transferred as British Consul to Tamsui, and Captain Andersen, under whose management the business connected with the receiving, registering, acknowledging, etc., of donations and the despatching of our own publications had just begun to assume a certain systematic shape, had to leave for Amoy. The vacancies thus occurring were temporarily filled by the appointment of Dr. Hirth as President, Dr. R. A. Jamieson as Vice-President, and Mr. D. C. Jansen as Librarian; and Mr. G. M. H. Playfair was added to the number of Members of the Council.

2.—*Members of the Society—Losses.*—During the year 1885, death deprived the Society of an unusual number of its principal ornaments. The list of Honorary Members was diminished by three: Admiral Sir Charles Shadwell, Sir Harry Parkes, and Sir Walter Medhurst; the list of Corresponding Members lost the names of Mgr. Delaplace, late Vicaire Apostolique at Peking, Canon MacClatchie, and Major-General Gordon. Besides these, the Society had to deplore the death of Mr. Geo. B. Glover, the warm interest shown by whom in furthering the ends of the Society deserves to be specially recorded on this occasion, and Mr. F. B. Johnson, who had been a member for the last twenty-two years. The following gentlemen have left the Society owing to their removing from China or other reasons:—The Very Rev. Dean Butler; His Exc. Mr. Ferguson, the Netherlands' Minister; Messrs. F. B. Forbes, Gil de Uribarri, J. Henderson, Dr. Johnston, G. H. J. Kleinwächter, E. G. Low, W. W. Perry, R. D. Starkey, E. Toda, W. S. Wetmore, and F. Yond. We lost in all fifteen Ordinary Members.

New Members.—The list of Members as it stood on 30th September, 1884, contained the names of 120 Ordinary Members; we close the year 1885 with an increase of 61 Members, the present list [15th April, 1886] containing 181 names. The increase in the number of members is partly due to the reduction in the subscription of resident membership from \$10 to \$5, and partly to the increased interest the public seem to take in the Society's Journal. It is to be hoped that further candidates for membership will come forward, in order to enable the Council not only to improve the Journal by adding maps and other illustrations without running the Society into debt, but also to purchase a number of books, chiefly older books, not in

the library and such as we ought to possess by all means. The formation of a Chinese Library is also a great desideratum; but we must become much richer than we are now before we can think of such a luxury.

3.—*Meetings*.—During the year five meetings (including the final Annual Meeting) have been held, when the following papers were read :—

1.—“The Dream of the Red Chamber,—a Love Story,” by H. A. Giles, Esq. (Printed in Vol. XX, p. 1 seqq.).

2.—“The Prevalence of Infanticide in China,” being a series of papers contributed by various Members. (Printed in Vol. XX, p. 25 seqq.).

3.—“Is Filial Piety, as taught and practiced by the Chinese, production of good or evil?” being a series of papers contributed by various Members. (Printed in Vol. XX, p. 115 seqq.).

4.—“Chinese Theatrical Plots,” being a series of papers contributed by various Members. (Printed in Vol. XX, p. 192 seqq.).

5.—“The Seaports of India and Ceylon, described by Chinese Voyagers of the Fifteenth Century, together with an account of Chinese Navigation,” by George Phillips, Esq.

The idea, proposed by Mr. Giles, of placing a number of members under contribution for the purpose of hearing different views on the same subject, proved a useful one, and it is now the intention of the Council to hold similar symposia as those resulting in the four first named papers once or twice in the course of the year.

4.—*The Journal*.—The Society's Journal has undergone an important change in as much as it has been converted into a periodical publication. Six Fascicules are to take the place of the one annual volume hitherto published, and the matter to be printed is not to be confined to papers read at the meetings. It had been suggested that short notes in the style of the “Notes and Queries on China and Japan,” published in 1867 to 1870 in Hongkong, would be welcome to most of our readers, while affording our contributors an opportunity to place on record many a piece of useful research not bulky enough to justify the writing of a long paper, which would otherwise be lost to the Society. The result of this innovation has so far proved satisfactory, and, from a small beginning, every fascicule issued has shown a decided progress as regards the participation of our Members in the Society's literary work.

Part II of last year's Journal (Vol. XIX) will be published in the old style, and is now in the press.

It being the primary object of our Society to stimulate research in all matters connected with China, we should have two principal aims. The first is, to furnish material for study to our working Members; the second, to stimulate production by encouraging them to place on record the results of their studies.

1°.—The material we can furnish to students consists in our Library and the Museum. Unfortunately, we are not yet in the position to invest large sums in the purchase of sinological works which are, as a rule, more expensive than all others. But a great deal can be done by soliciting donations. Such gifts are cheerfully tendered in consideration of counter-gifts; it should be our first care, therefore, to publish a Journal coveted by all those who can present us with Library treasures in return, and to give our Journal the right circulation. The postage we spend in increasing the list of recipients is well invested; it helps more than anything else to increase our Library, and the surplus number of copies we may print in addition to the hitherto limited requirements of the Society represents a trifling outlay when compared to the advantage it gives us in the way of additions to the Library. Apart from this, the objects of the Society are materially furthered by its work being known in all the circles over the world who can appreciate it. It has been, therefore, proposed to considerably extend the number of copies to be issued for presentation. It is proposed to shortly publish a list of the public institutions which have received copies of Vol. XX of our Journal, and which it may be hoped will respond by presenting us with their own publications, if they have not done so already. In order to cause authors and publishers to present us with copies of books not being serials, we should endeavour to have the volumes we may receive reviewed by those Members who have made the subject of each donation their speciality; if once we have attained the reputation of having amongst us competent critics,—and such is indeed the case with regard to many branches of our work, though their pens may have been allowed to rust,—we cannot fail to attract the attention of those who like to see some sort of judgment given on their work.

2°.—To stimulate production amongst our Members we should in the first instance show that we are able to edit the work confided to us both carefully and expeditiously; we ought to do our best to avoid printer's errors and arrange papers on a uniform plan so as to be palatable to our readers; and, since no author likes to see the result of his labours buried for more than a year before being in the hands of his public, we ought to see that contributions be published as soon as received; finally, we ought to follow the example of other Societies in supplying each author with say fifty copies of his paper, as this will be an inducement

to many to favour us with their gratuitous work. All this, and the prospect of having his paper circulated among the thousands of members of academies of sciences, oriental, geographical, scientific, etc., societies, and other institutions in all countries, constituting our reading public, ought to be the best stimulus in causing those among us who are able to combine talent, studies and local facilities, to make use of our columns for recording the result of their best efforts.

Appended are :

- I. The Treasurer's Report,
 - II. The Curator's Report,
 - III. A List of Donations received, and
 - IV. List of members having joined since 1st October, 1885.
-

Appendix I.—TREASURER'S REPORT.

GENTLEMEN,

In submitting to you the accounts for the year just ended, I have much pleasure in being able to report favourably on the financial condition of the Society.

You will see from the enclosed statement that on the 31st of January 1885 the Society was credited with the sum of Tls. 109.02, and that during the year the receipts amounted to Tls. 893.03, the highest figure ever reached, consisting of subscriptions, the sale of Journals, rent from the Shanghai Library and rent of the Society's Room.

Your Treasurer is glad to say that during the year under review, a good many of the old arrears of subscriptions have been collected, and that after paying off the old printing account Tls. 270.95, the general expenses Tls. 223.72 and the printing of the Journal for 1885 amounting to Tls. 300.62, there remains a balance of Tls. 206.76 which has been passed to the Society's credit.

There remains an open account of uncollected moneys amounting to \$428.75, consisting chiefly of subscriptions due from members who are at home, travelling about, and from new members who have been elected lately and have scarcely had time to send in their subscriptions. Bad debts being allowed for, it is anticipated that these arrears will bring about \$350.

It would not perhaps be out of place to mention that the reduction of the subscription for the resident members from \$10.00 to \$5.00 has had the good effect of increasing considerably the number of members. The receipts from Shanghai which in

1883-84 were not more than about \$210.00 have reached \$395.00.

The outports have also contributed their share; several new non-resident members have been elected, and it is expected that the current year will add a certain number of new comers.

In conclusion I must say that actually the Society is, financially speaking, on a prosperous footing. Not only are we free from debt, but there is a small balance at the Society's credit and a valuable stock of Journals for sale.

With regard to the Museum, the income for last year, including the liberal grants of the English and French Municipal Councils, amounted, with the preceding year's balance, to Tls. 636.17, and the expenditures to Tls. 631.04, leaving a balance of Tls. 5.13, which has been carried to the new account.

I am glad to say that the funds have admitted of two years' interest being paid on the loan made by the Recreation Fund, thus making the interest due to date only one year in arrear.

E. ROCHER,

Hon. Secretary & Treasurer.

Shanghai, 31st January, 1886.

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.
ACCOUNTS FOR THE YEAR 1885

[illegible]

Shanghai, 31st January, 1885.

E. d. O. F.

E. ROCHER,
Hon. Secretary & Treasurer.

Audited and found correct,
THOS. W. KINGSMILL,
T. S. SOUTHEY.

MUSEUM.
ACCOUNTS FOR THE YEAR 1885.

RECEIPTS.		EXPENDITURES.	
Tls.	cts.	Tls.	cts.
To Balance	31 70	To Shanghai Library, Rent to 31st Dec. 1885.	150 00
" Grant Municipal Council No. 9	500 00	" Fire Insurance	5 00
" Grant French Municipal Council not yet paid	100 00	" Municipal and other Taxes	6 70
" Interest up to date	4 47	" Taxidermist and Coolie Wages	319 34
		" Two years interest on money borrowed from the Shanghai Recreation Fund	150 00
		" Balance	5 13
Tals.....	636 17	Tals.....	636 17

E. & O. E.

Shanghai, 31st January, 1885.

E. ROCHER,
Hon. Secretary & Treasurer.

Audited and found correct,
THOS. W. KINGSMILL,
T. S. SOUTHEY.

Appendix II.—CURATOR'S REPORT.

To the President and Council

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

GENTLEMEN,

I have the pleasure to report satisfactory progress in the work of the Museum during the past year.

Numerous specimens have been presented or procured in the market, including the following new species:—

Grus viridirostris (Manchurian Crane).

Nucifraga caryocatactes (Nutteracker).

Megalæma nuchalis (Formosan Barbet).

Alanda arvensis (Skylark).

Galerida cristata (Crested Lark).

Squatarola helvetica (Grey Plover).

Turtur humilis (Little Dove).

Cuculus hyperythrus (Red-breasted Cuckoo).

Hirundo savignyi (Oriental Chimney Swallow).

The swallow is a very interesting addition to the collection, being the first of the kind recorded as killed in China. The species which is sometimes considered only a race or permanent variety of the common swallow, *H. Rustica* is well-known in Egypt, Southern Europe, and Eastern Siberia, from whence perhaps it not unfrequently strays into Northern China, though it has been previously overlooked. It is readily distinguished by its underparts being rich chestnut in colour.

With a few exceptions, all the new birds and animals are good specimens, well mounted, and in first rate condition, and if proper care be taken to keep the cases dust and moth proof, there is no reason why they should not last for fifty years.

The work of regeneration, begun two years ago, is unavoidably slow, but about one-third of the collection has now been renewed, and most of the very bad specimens thrown away; none however have been destroyed until replaced by new ones of the same species, and in the case of some of the rarer birds, it may of course be many years before an opportunity occurs of replacing them.

In the meantime I have thought it advisable to keep the new specimens distinct from the old ones and disregard the natural affinities of the species. It is of course to be desired that they should be grouped together in their natural order, but were this done the new specimens would most certainly be attacked by the insects, at present existing in many of the old skins. As the old specimens become fewer in number they can be compressed into smaller space; the cases that thus become vacant

can be cleaned and painted, and will then be fit to receive new specimens. In this way the old collection will gradually disappear and the insect pests be eradicated.

I much regret that I have neither the ability nor the leisure to give personal attention to other subjects than the birds and mammals; and it is highly desirable that some one should be found to care for the other branches represented in the Museum. There must be in Shanghai men interested in botany, insects, snakes, fishes, shells, minerals, etc., who might be induced to give a little time to arranging the various collections, if they knew their work would be appreciated. There is no doubt that the better cared for the Museum is, the greater interest will be taken in it, and the better chance it will have of becoming a valuable and useful institution. A very general interest is taken in natural history by residents in China, as is evinced by the frequent visits to the Museum of those who wish to recognize birds, etc., that they may come across up-country, visits which frequently result in new additions to the collection.

I would suggest therefore that members of the society, who are known to take an interest in any special branch of natural history, be invited to help in the arrangement and preservation of that particular collection; some would doubtless decline on the plea of insufficient knowledge, but it must be remembered that savants and specialists are not looked for, and that even amateur work may prove of the greatest use and benefit to the community.

F. W. STYAN,
Hon. Curator.

31st December, 1885.

SPECIMENS ADDED TO THE COLLECTION.

January 1st, 1885, to March 31st, 1886.

Name.	Where from.	Presented by.
<i>Vanellus Cristatus</i> (Peewit)	Shanghai...	F. W. Styan.
<i>Botaurus Stellaris</i> (Bittern).....	Do. ...	W. D. Little.
<i>Timunculus Japonicus</i> (Japanese Kestrel)	Do. ...	H. T. Wade.
<i>Gallinago Scolopacina</i> (Common Snipe)	Do. ...	F. W. Styan.
<i>Querquedula Crecca</i> (Teal)	Do. ...	P. McGregor Grant.
<i>Coturnix Communis</i> (Quail)	Do. ...	F. W. Styan.
<i>Ciconia Nigra</i> (Black Stork).....	Wuhu	J. J. Bell-Irving.
<i>Mergus Merganser</i> (Goosander)	Do. ...	Do.
<i>Athene Whitelyi</i> (Whitely's Little Owl)	Shanghai...	E. Davis.
<i>Cervulus Lacrymans</i> (Muntjac)	Ningpo ...	D. C. Jansen.
<i>Anas Boschus</i> (Mallard).....	Shanghai...	F. W. Styan.
<i>Turtur Sinensis</i> (Chinese Dove)	Do. ...	F. M. d'Oliveira.

Name.	Where from	Presented by.
Gallinago Solitaria* (Solitary Snipe).	Corea	E. L. B. Allen.
2 Snakes	Hankow ...	C. M. Donaldson.
Rhynchea Capensis (Painted Snipe).	Shanghai...	W. D. Little.
Cygnus Bewickii (Bewick's Swan) ...	Do. ...	J. J. Bell-Irving.
Fuligula Ferina (Pochard)	Do. ...	Purchased.
Spatula Clypeata (Shoveller Duck)...	Do. ...	Do.
Mergus Merganser (a pair of Goos- anders)	Do. ...	A. J. M. Inverarity.
Eunetta Falcata (Falcate Teal)	Do. ...	Do.
2 Cocoons.....	Swatow ...	H. Sage.
Asio Otus (2 Long-eared Owls)	Shanghai...	D. C. Jansen.
Eunetta Formosa (Spectacled Teal)...	Do. ...	Purchased.
Mareca Penelope (Widgeon).....	Do. ...	Do.
Anser Segetum (Bean Goose)	Do. ...	A. J. M. Inverarity.
Anser Ferus (Greylag Goose)	Do. ...	Do.
Fuligula Mariloides (Chinese Scaup Duck)	Do. ...	Do.
Mergus Merganser (Goosunder)	Kiukiang...	H. Pylais.
Galbula Viridis* (Green Jacamar) ...	S. America	Mrs. Kerr.
Megalaima Nuchalis (Formosan Bar- bet)	Formosa ...	C. Wang.
A box containing skins of 74 birds and 5 mammals	Sydney ...	Australian Museum.
Meles Leptorynchus (Badger, young).	Shanghai...	Purchased.
Erinaceus dealbatus (Pale Hedgehog)	Do. ...	Do.
Upupa Epops (Hoopoe).....	Do. ...	H. T. Vale.
Coccothraustes Personata (Masked Hawfinch)	Do. ...	Chong.
Querquedula Circia (Garganey Teal, 2 males)	Do. ...	A. Shewan.
Querquedula Circia (Garganey Teal, 1 female)	Do. ...	Douglas Jones.
Charadrius Fulvus (Eastern Golden Plover)	Do. ...	P. McGregor Grant.
Porzana Pygmaea (Baillon's Crake) ...	Do. ...	A. J. M. Inverarity.
Asio Accipitrinus (Short-eared Owl)..	Do. ...	C. S. Sharp.
Asio Otus (Long-eared Owl).....	Do. ...	A. E. Hewett.
Grus Viridirostris* (Manchurian Crane)	Corea	W. R. Carles.
Wild Cat* (sp ?)	Do.	Do.
Skull of deer	Do.	Do.
Specimen of "Pagoda Stone".....	Ichang.....	W. R. Kahler.
Anas Penelope (Widgeon)	Shanghai...	A. J. M. Inverarity.
Sternulus Sinensis (Chinese Little Tern)	Do. ...	G. Lanning.
Sternulus Sinensis (Chinese Little Tern)	Do. ...	W. D. Little.
Squatarola Helvetica (Grey Plover)..	Do. ...	F. Huchting.
Ardeetta Flavicollis* (Black Heron)...	Wuhu	D. H. Swaustrom.
Gallixerus Cristatus* (Watercock).....	Shanghai...	D. Hay.
Xanthopygia Tricolor* (White-browed Yellow Flycatcher).....	Chinkiang.	M. S. Jerdein.

* Received in useless condition.

Name	Where from.	Presented by.
Porzana Pygmaea* (Baillon's Crake)..	Shanghai...	A. Cushny.
Larus Ridibundus (Black-headed Gull).....	Do. ...	H. T. Vale.
Totanus Calidris (Redshank)	Do. ...	Purchased.
Totanus Glottis (Greenshank)	Do. ...	Do.
Terekia Cinerea (Terek Sandpiper)...	Do. ...	Do.
Totanus Glaucola (Wood Sandpiper).	Do. ...	Do.
Tringoides Hypoleucous (Common Sandpiper)	Do. ...	Do.
Tringa Subminuta (Eastern Stint) ...	Do. ...	Do.
Tringa Canutus (Knot)	Do. ...	Do.
Tringa Crassirostris (Large-billed Knot)	Do. ...	Do.
Limosa Baeri (Baer's Godwit)	Do. ...	Do.
Charadrius Fulvus (Eastern Golden Plover)	Do. ...	Do.
Himantopus Candidus (Black-winged Stilt).....	Do. ...	J. Henningsen.
Charadrius Fulvus (Eastern Golden Plover)	Do. ...	G. G. Clark.
A Fish	Do. ...	G. Howard.
Anser Cygnoides (Swan Goose) .....	...	D. C. Jansen.
A Dog .....	...	Mrs. J. Danenberg.
Wings of Albatross.....	...	***
Orthotomus Longicaudus (Nest and egg of Tailor Bird).....	Swatow ...	H. Sage.
Sundry butterflies and insects.....	Do. ...	Do.
Wood bored by White Ants.....	Do. ...	Do.
Hornet's Nest	Foochow...	M. W. Greig.
Anous Stolidus* (Noddy)	Shanghai...	R. Knott.
Martes Zibellina (Sable)	Siberia.....	Captain Leitch.
2 pieces coral and 2 shells.....	...	Capt. A. McCaslin.
2 Globe Fish	Swatow ...	Do.
Nucifraga Caryocatactes (Nutteracker)	Chefoo.....	D. C. Jansen.
Cuculus Hyperythrus (Red-breasted Cuckoo)	Shanghai...	J. Bouchard.
A Beetle .....	...	W. R. Kahler.
Turtur Humilis (Little Dove)	Shanghai...	Purchased.
Prugilegus Pastinator (Eastern Rock)	Do. ...	J. P. da Silva.
Sciurus Castaneiventris (Red-bellied Squirrel)	Do. ...	D. C. Jansen.
Accipiter Nisus (Sparrow Hawk).....	Do. ...	Do.
Anas Clangula (Golden-eye Duck) ...	Do. ...	A. J. M. Inverarity
Aix Galericulata* (Mandarin Duck)..	Do. ...	Do.
Australian Weapons	Australia...	James Ambrose.
Lutra Sinensis (Chinese Otter).....	Shanghai...	Purchased.
Nyctereutes procynides (Raccoon Dog)	Do. ...	Do.
Cervulus lacrymans (Muntjac Deer).	Ningpo ...	D. C. Jansen.
Sturnus Cineraceus (Grey Starling)..	Shanghai...	F. W. Styan.
Emberiza Rustica (Rustic Bunting)..	Do. ...	Do.
Fuligula Cristata (Crested Ducks) ...	Do. ...	Purchased.
Otis Dybowskii (Dybowski's Bustard)	Do. ...	Do.

* Received in a useless condition.

Name.	Where from.	Presented by.
<i>Fulica Atra</i> (Coot)	Shanghai...	A. J. M. Inverarity.
<i>Podiceps Minor</i> (Little Grebe)	Do. ...	Do.
<i>Eunetta Falcata</i> (Falcate Teal)	Do. ...	Do.
<i>Aquila Noveboracensis</i> (Tawny Eagle) ...	Do. ...	J. M. Young.
<i>Athene Whitei</i> (White's Owl) ...	Do. ...	H. H. Joseph.
<i>Picus Mandarinus</i> (Great spotted Wood-pecker)	Seoul	J. H. Hunt.
<i>Mergus Merganser</i> (Goosander)	Shanghai...	E. C. Pearce.
<i>Larus Cachinnans</i> (Eastern Herring Gull)	Do. ...	Do.
<i>Anas Boschas</i> (Wild Duck)	Do. ...	A. J. M. Inverarity.
<i>Haliaetus Albicilla</i> * (White-tailed Sea-eagle)	Do. ...	R. Knott.
<i>Lepus Tolai</i> (Mongolian Hare).....	Chefoo.....	E. Newman.
<i>Trochaloxyron Carorum</i> (Hwamei)...	Shanghai...	{ Dr. Simons, U.S.S. Alert,
<i>Ruticilla Aurora</i> (Grey-headed Redstart)	Do. ...	Do.
<i>Garrulax perspicillatus</i> (Masked Jay-thrush)	Do. ...	Do.
<i>Eunetta Formosa</i> (Spectacled Teal)..	Do. ...	Purchased.
<i>Ardea Cinerea</i> (Common Heron).....	Do. ...	J. MacMorran.
<i>Bubo Maximus</i> (Great Eagle Owl) ...	Chinkiang, T. Hanco.	
<i>Felis Sinensis</i> (Chinese Wild Cat) ...	Wuhu	John Bell-Irving.
<i>Bubo Maximus</i> * (Great Eagle Owl)...	Do. ...	Do.
<i>Archibuteo Strophionotus</i> (Thibetan Rough-legged Buzzard)	Shanghai...	J. M. Young.
<i>Falco Esalon</i> (Merlin)	Do. ...	Do.
<i>Cervulus Lacrymans</i> (Crying Muntjac)	Hangchow.	Henry Morris.
<i>Botaurus Stellaris</i> (Bittern)	Shanghai...	D. M. Henderson.
<i>Accipiter Nisus</i> * (Sparrow Hawk) ...	Do. ...	Do.
<i>Circus Cyaneus</i> * (Hen Harrier)	Do. ...	Do.
<i>Amaduvads</i>	Do. ...	J. D. Clark.
<i>Mergus Albellus</i> (Snaw)	Do. ...	Purchased.
<i>Ampelis Phoenicoptera</i> (Red-tailed Waxwing)	Do. ...	C. Wang.
<i>Parus Minor</i> (Lesser Tit)	Do. ...	F. W. Sylan.
<i>Mergus Serrator</i> (Red-breasted Merganser)	Nagasaki...	Capt. Schulze.
<i>Phasianus Versicolor</i> (Japanese Pheasant)	Do. ...	Do.
<i>Treron Formosae</i> (Formosan Green Pigeon).....	Do. ...	Do.
<i>Elaphodus Michianus</i> (Michie's Deer)	Ningpo ...	Purchased.
<i>Lepus Sinensis</i> (Chinese Hare)	Shanghai...	J. M. Young.
<i>Halcyon Smyrnenensis</i> (White-breasted Kingfisher)	Swatow ...	H. Sage.
<i>A Curious Fishhook</i>	Marshall Is.	A. Navarra.
<i>Larus Canus</i> (Common Gull)	Shanghai...	A. J. M. Inverarity.
<i>Falco Esalon</i> (Merlin)	Do. ...	G. A. Lindsay.
Two Snakes, Outle Fish, and Coral.	Formosa ...	Capt. N.P. Andersen

* Received in a useless condition.

Name.	Where from.	Presented by.
<i>Sturnus Cineraceus</i> (Grey Starling).....	Shanghai...	F. W. Styan.
<i>Dasila Acuta</i> (Pintailed Duck).....	Do. ...	Purchased.
<i>Eunetta Falcata</i> (Falcate Teal)	Do. ...	Do.
<i>Larus Cachinnans</i> (Eastern Herring Gull).....	Do. ...	A. J. M. Inverarity.
<i>Fringilla Montifringilla</i> (Mountain Finch)	Do. ...	C. Wang.
<i>Chettusia Cineres*</i> (Grey Peewit) ...	Do. ...	J. M. Young.
<i>Ampelis Phœnicoptera</i> (Red-tailed Waxwing).....	Do. ...	Do.
<i>Mergus Albellus</i> (Smew)	Do. ...	J. MacMorran.
<i>Motacilla Ocularis</i> (Swinhoe's Pied Wagtail)	Do. ...	F. W. Styan.
<i>Circus Cyaneus</i> (Hen Harrier).....	Do. ...	Do.
<i>Aquila Chrysaetus*</i> (Golden Eagle).....	Ichang.....	J. L. Chalmers.
<i>Felis Sinensis*</i> (Chinese Wild Cat)....	Do. ...	Do.
<i>Pteromys Alborufa</i> (?) (Flying Squirrel).....	Do. ...	Do.
<i>Larus Crassirostris</i> (Black-tailed Gull).....	Shanghai...	A. J. Knott.
<i>Ægialitis Veredus</i> (Red-breasted Plover)	Do. ...	P. W. Basset-Smith.
<i>Fringilla Montifringilla</i> (Mountain Finch)	Do. ...	Purchased.

* Received in a useless condition.

Appendix III.—PROVISIONAL ACKNOWLEDGMENT OF DONATIONS (BOOKS AND PERIODICALS) RECEIVED FOR THE SOCIETY SINCE 1ST JANUARY, 1886.*

[The donations enumerated have been received from the authors or publishers, unless otherwise described].

1. *La Légende du premier pape des Taoistes.* Par M. C. Imbault-Huart. Paris, 1885.
2. *The Meteorological Elements of the Climate of Shanghai.* Zi-ka-wei, 1885. Presented by the Mission Catholique.

* Including publications on the Society's Library Table on that date. The President and Council of the Society have to claim the indulgency of such friends of the Society who, during the last few years, may have presented its Library with books and periodical publications. Owing to an unfortunate series of changes in the personnel of the Society's office-bearers the rendering of public account of such donations has been temporarily interrupted, and it has now been proposed to include the title of all works not yet accounted for and received previous to the 1st January, 1886, in the next issue of the Library's Catalogue. In the meantime donations received during the current year will be acknowledged, provisionally, in the order in which they reach the Society's Library Room. All the above publications are exhibited to the public in the Reading Room of the Shanghai Library, No. 1, Upper Yuen-ming-yuen Road, from 9 to 11 a.m. and from 4 to 7.30 p.m. on week days.

3. Mittheilungen der geogr. Gesellsch. zu Jena. Vols. III and IV, fasc. 1-3. Jena, 1885.
4. The Sugar Industry of the United States, by H. W. Wiley. (From the Department of Agriculture.) Washington, 1885.
5. Department of Agriculture: Bureau of Statistics, Reports, up to No. 25, New Series. Washington, 1885.
6. Bulletin of the Museum of Comparative Zoölogy, Vol. XI, No. 11, and Vol. XII, No. 1.
7. Proceedings of the Asiatic Society of Bengal, 1885, Nos. 1 to 8.
8. Proceedings of the Am. Orient Soc. Boston, May 1885; and New York, Oct. 1885.
9. List of the Geological Society of London, Nov. 1st, 1885.
10. Bericht des Museums für Völkerkunde in Leipzig, 1884. Leipzig, 1885.
11. Bulletin of the Bookville Society for Natural History. No. 1 (1885).
12. The Organization and the Constitution of the Women's Anthropological Society. Washington, 1885.
13. "The Japan Herald Mail Summary." (Files to date).
14. A Trip to Corea. Reprinted from the *North-China Daily News*. Shanghai, 1885.
15. Asiatic Society of Bengal. Centenary Review, 1784-1883. Calcutta, 1885.
16. "Tijdschrift voor indisch taal-land-en volkenkunde," published by the Batav. Genootschap van Kunsten en Wetenschappen. Vol. XXX, Fasc. 1-5 (1885).
17. "Bijdragen tot de taal-land-en volkenkunde van Nederlandsch-Indië," published by Het Koninklijk Instituut voor de taal-land-en volkenkunde, etc. Vol. IX and Vol. X, Fasc. 1, 3, 4. The Hague, 1885. Do. Do. 5th Series, Vol. I, Fasc. 1. The Hague, 1886.
18. Journal of the Royal Asiatic Society. Vol. XVII up to Pt. III (July 1885), Vol. XVIII, Pt. I (Jan. 1886).
19. Journal of the Statistical Society. Vol. XVII, Pts. I @ III. London, 1885.
20. The Quarterly Journal of the Geological Society. Vol. XLI up to No. 164, Nov. 1885. Also Vols. 1867-79, excl. 1876.
21. Proceedings of the Zoological Society of London, 1885. Parts I @ III.
22. Notulen van de Bataviaasch Genootschap van Kunsten en Wetenschappen, Vol. XXIII, 1885, Fasc. 1, 2, and 4.
23. Annales de l'extrême orient. Up to No. 90 (1885) and No. 91 (1886).

24. Bulletin de la société de géographie, 7me Série, tome VI, Nos. 3 & 4. Paris, 1885.
25. Journal of the American Oriental Society, Vol. XI, No. 2. New Haven, 1885.
26. Proceedings of the Royal Society, Vol. XXXVIII, up to No. 238. London, 1885; Vol. XXXIX, No. 240.
27. Journal of the Anthropological Institute of Great Britain and Ireland. Vol. XIV and Vol. XV, up to No. 2. London, 1885.
28. Verhandlungen der K.K. Zoologisch-botanischen Gesellschaft zu Wien. Vol. XXXIV, 1884, Vienna, 1885, and Vol. XXXV, 1885, II. Halbjahr. Vienna, 1886.
29. Bulletin mensuel de l'observatoire magnétique et météorologique de Zi-ka-wei. Tome X, 1884. Zikawei, 1885.
30. Bulletin de la Société Impériale des naturalistes de Moscou, 1884: Nos. 3 and 4, Moscow, 1885; 1885: Nos. 1 and 2, Moscow 1885-1886.
31. Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. 21st March, 18th April, 16th May, 20th and 27th June, and 18th July, 1885.
32. Proceedings of the Royal Geographical Society, Vol. VII, 1885, Nos. 1 to 12; Vol. VIII, 1886, Nos. 1 and 2.
33. Records of the Geological Survey of India, Vol. XVIII, 1885, Parts 1, 2 and 4; Vol. XIX, 1886, Part 1.
34. Mittheilungen des Vereins für Erdkunde zu Halle-a/S, 1885.
35. Journal of the Asiatic Society of Bengal, New Series Vol. LIV, 1885, Part I, Nos. 1 and 2, and Part II, Nos. 1 and 2.
36. Transactions of the Asiatic Society of Japan. Vol. XIII, Parts 1 and 2.
37. Verhandeligen van het Bataviaasch Genootschap van Kunsten en Wetenschappen. Vol. XIV, Fasc. 1. Batavia, 1885.
38. Sitzungsberichte der K. Preuss. Akademie der Wissenschaften zu Berlin, 1885, Fasc. 1 to 40.
39. Mittheilungen des Ornithologischen Vereins in Wien, Vol. IX, 1885, Nos. 1 to 39 and Vol. X, No. 1. Do. Section für Geflügelzucht und Briefftauben, Vol. II, up to No. 26.
40. Memoirs of the Geological Survey of India: Palaeontologica Indica, Tertiary and Upper Cretaceous Fossils of Western Sind, Ser. XIV, Vol. I, 3, fasc. V. Calcutta, 1885.
41. The Chinese Recorder, Vol. XVI, 1885, and Vol. XVII, Nos. 1 to 3, 1886.

42. *Verhandlungen der Ges. f. Erdk.*, Vol. XII up to No. 10. Berlin, 1885. Vol. XIII, No. 1. Berlin, 1886.
43. *Zeitschrift der Ges. f. Erdk.*, Vol. XX, up to fasc. 6. Berlin, 1885.
44. *Bulletin of the Imperial Geogr. Soc. of Petersb.*, Vol. XXI, fasc. 3-5. St. Petersburg, 1885. (In Russian.)
45. *Manuel de la Langue Chinoise parlée à l'usage des Français*. Par C. Imbault-Huart. Peking, 1885.
46. *Proceedings of the Physical Society*, Session 1884-85. Edinb., 1885.
47. *Zeitschrift der Deutschen Morgenl. Gesellsch.*, Vol. XXXIX, fasc. 1-3, Leipzig, 1885.
48. *Jahres-Bericht des Frankfurter Vereins für Geogr. u. Statistik*, 1883-85, Vols. 48 & 49. Frankfurt a/M., 1885.
49. *The Scottish Geogr. Magazine*, Vol. I, complete, and Vol. II, Nos. 1 & 2. Edinb., 1885 & 1886.
50. *Literatur-Blatt für Orient. Philologie*. Vol. II, up to fasc. 10-12. Leipzig, 1885.
51. *Bulletin de la Société de géogr. commerciale du Havre*, Nos. 1 to 6: Juillet-Décembre. 1885. Havre, 1885.
52. *Cosmos*. Vol. VIII, 1884, fasc. 8-9, Turin, 1885.
53. "The London and China Express." Complete files up to date as due.
54. "The Japan Weekly Mail." Do. do.
55. *Société de géogr. de Paris: Compte rendu*, 1885, up to No. 20, and 1886, Nos. 1 @ 3.
56. *Annario del Observatorio de Tacubaya para el año de 1886*. By Angel Anguiano. Mexico, 1885. (In duplicate).
57. *The Character of the Japanese. A Study of Human Nature*. By B. S. Lyman. Reprinted from the *Journ. of Speculative Philosophy*, 1885.
58. *Twenty-fifth Annual Report of the Curator of the Museum of Comparative Zoölogy at Harvard College*, 1884-85. Cambridge, 1885.
59. *Bulletin of the Museum of Comp. Zoölogy at Harvard College*. Vol. XII, No. 2. Cambridge, 1885.
60. *Boletín del Ministerio de Fomento de la República Mexicana*. Vol. X, up to date.
61. *The Typhoons of the Chinese Seas in 1885*. By R. F. M. Dechevrens. Zi-ka-wei, 1885.
62. *Bullettin de la Société de géographie commerciale de Paris*. Vol. VII (1884-85), Fasc. 1 to 3. Paris, 1885.
63. "Oesterreichische Monatsschrift für den Orient." Complete files up to date.
64. "Petermann's Mittheilungen." Do. do.

65. Petermann's Mitth., Ergänzungshäfte: Mohn; "Die Strömungen des europäischen Nordmeeres;" Fritsche, "Erdmagnetismus, etc." Boas, "Baffin-Land." Gotha, 1885.
66. "Deutsche Geogr. Blätter," Vol. VIII, up to Fasc. 4. Bremen, 1885.
67. Proceedings of the Royal Society, Vol. XXXIX, No. 239.
68. Journal of the Straits Branch of the Royal Asiatic Society, Nos. 14 and 15. Singapore, 1885.
69. Notes and Queries, edited by the Hon. Sec. of the Straits Branch, R.A.S., Nos. 1 and 2. Singapore, 1885.
70. Jahrbuch der K. K. Geologischen Reichsanstalt, Vol. XXXV, Fasc. 1-4. Vienna, 1885.
71. Philosophische und historische Abhandlungen der K. Akademie der Wissenschaften zu Berlin, ans d. Jahre 1884. Berlin, 1885.
72. Memoirs of the Geological Survey of India, Palaeontology Indica: Ser. XIII, Salt-Range Fossils by W. Waagen, Ph. D.
73. ——— Ser. IV. Indian Pretertiary Vertebrata. Vol. I, Pt. 5. The Reptilia and Amphibia of the Maleri and Denwa Groups, by R. Lydekker. Calcutta, 1885.
74. Boletim da sociedade de geographia de Lisboa, 5th Series, Fasc. 6. Lisbon, 1885.
75. Kuhlows German Trade Review, and Exporter, Vol. I, files.
76. Observations and Researches made at the Hongkong Observatory in 1884. By W. Doberck, Government Astronomer. Hongkong, 1885.
77. China: I. M. Customs: Medical Reports for the half-year ended 31st March 1885. 29th Issue. Shanghai, 1885.
78. ——— List of Lights, Buoys and Beacons for 1886. Shanghai, 1886; Do., Chinese version.
79. Bulletin of the American Geographical Society, 1885, Nos. 1 and 2. New York, 1885.
80. Mittheilungen der Anthropologischen Gesellschaft in Wien. Vol. XV, Fasc. 1. Vienna, 1885.
81. Journal of the Peking Oriental Society, Vol. I, Fasc. 1. Peking, 1885.
82. Mouvements des couches élevées de l'atmosphère à Zikawei déterminés par la direction des cirri. Par P. M. Dechevrens. Sicawei, 1885.
83. Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens, Vol. IV, Fasc. 33. Yokohama, August, 1885.
84. Het Kongswezen van Borneo, hy Dr. J. J. M. De Groot. The Hague, 1885.

85. Cochinchine Française: Excursions et Reconnaissances, Vol. X, up to No. 24. Saigon, Imprimerie Coloniale, 1885; *id.* Vol. XI, No. 25. Saigon, 1886.
86. Essai d'une Bibliographie des ouvrages publiés en Chine par les Européens au XVII^e et XVIII^e siècle. Par Henri Cordier. Paris, 1883.
87. Jahresbericht des Vereins für Erdkunde zu Dresden, No. XXI. Dresden, 1885.
88. Trübner's American, European and Oriental Record. Vol. VI up to Nos. 11-12.
89. China: Handbook of the International Health Exhibition on China. London, 1885. Presented by the Inspector General of Customs.
90. Caldaean Magic: its Origin and Development. By F. Lenormant. Presented by Dr. Hirth.
91. History, Art and Palaeography of the Utrecht Psalter. By W. de Gray Birch. Presented by Dr. Hirth.
92. Comparative Chinese Family Law. By E. H. Parker.
93. Annual Report of the Board of Regents of the Smithsonian Institution, for 1882.
94. A Memorial of Joseph Henry. Washington, 1880.
95. A Manual of the Geology of India, 3 vols, Parts I-III. By H. B. Medlicott and W. T. Blandford.
96. Exposition Universelle de Vienne en 1873: L'Industrie de la Soie. Rapport de M. Natalis Rondot. Lyon, 1875.
97. Materialien zur Fauna von China. By Dr. O. F. von Moellendorff.
98. The North Shore of Massachusetts Bay.
99. Plummer Hall: its Libraries, etc. Salem, 1882.
100. Chinese Plants in Normandy. By A. A. Fauvel.
101. The Tao-teh-king. By Dr. J. Legge.
102. Le Conflit entre la France et la Chine. By H. Cordier.
103. Annales Estadisticas de la Republica de Guatemala, 1882, Vol. I. Presented by the Government of Guatemala.
104. The Maldive Islands. By H. C. P. Bell.
105. Nederlandsch-Indisch Plakaet-boek 1602-1811. By J. A. van der Chijs. Do. Part II. Batavia, 1886. Presented by Messrs. Nijhoff and Bruining.
106. Nederlandsch Nieuw Guinea, etc. By A. Haga. 2 vols. Presented by the same.
107. Verhandlungen der k.k. geol. Reichsanstalt zu Wien, Jahrg. 1870-71. 8 vols. 1850-51; 1852-54; 1855; 1856-59; 1862-66; 1867; 1868; 1869; 1870, 73-77; 1856, 1 vol.; 1852, 1 vol.; 1855, 1 vol.; 1885, Nos. 10-13 and 16-18; 1886, No. 1.
108. Uebersicht der Resultate Mineralogischer Forschungen in d. Jahren 1844-49. Wien.

109. China, by F. von Richtshofen. Vol. I. Presented by H. M. Becher, Esq.
110. Encyclopædia of Civil Engineering. By E. Cresy. 1865.
111. Les Mondes. By M. l'Abbé Moigno, 4 vols.
112. Die fossilen Mollusken. By Dr. Moritz Börner.
113. Essay on the Architecture of the Hindas. By Ráin Raz. From the R. As. Soc., London.
114. Natural History of the Insects of China. By E. Donovan and H. Westwood.
115. Oost-en Suid Borneo: van Koetei naar Banjermassing. By Carl Bock, 1881.
116. Report on the Irawaddy River. By R. Gordon, 1879-80. 3 vols. bound in one.
117. La géographie d'Aboulféda. Texte Arabe. Par M. Reinaud.
118. Deutsch-Chinesisches Konversationsbuch. By Jos. Haas. 2nd Edition.
119. Recueil de documents sur l'Asie Centrale, par C. Imbault-Huart.
120. A Pronouncing and Defining Dictionary of the Swatow Dialect. By Miss A. M. Fielde.
121. Catalogus systematicus Bibliothecæ Horti Imperialis Botanici Petropolitani. Petersb., 1852.
122. Terzo Congresso Geografico Internazionale di Roma.
123. Reise nach dem Nordosten des europäischen Russlands. By A. G. Schrenk. 2 vols.
124. Fauna von China: I. By Dr. O. Böttger. Presented by Dr. O. F. von Moellendorff.
125. On Chinese Silkworm Trees. By Dr. E. Bretschneider.
126. Notes on Botanical Questions connected with the Export Trade of China. By Dr. E. Bretschneider.
127. L'art de la soie. By M. Natalis Rondot.
128. Bharat Rahasya, or Essays on the Ancient Religion and Warfare of India. By Ramas Sen, M.R.A.S.
129. Bericht über das XI. Vereinsjahr (1884-85) erstattet vom Vereine der Geographen an der Universität Wien. Vienna, 1886.
130. "Historische Skizze der katholischen Propaganda," and "Status des Missionswesens in China," by I. H. A. Two pamphlets in Russian. Kasan, 1885.
131. Société de géogr. comm. du Havre: Annuaire, Jan. 1886.
132. Report of the Proceedings of the Numismatic and Antiquarian Society of Philadelphia for 1885. Philadelphia, 1886.
133. U. S. Coast and Geodetic Survey; Report, 1884. Washington, 1885.
134. Das Handels-Museum, Weekly. Vienna, 1886. Nos. 3-6.

135. Journal of the Bombay Branch of the R. Asiat. Soc. Vol. XVI, No. XLIII, 1885.
 136. A short statement of the Aim and Method of the Rōmaji Kai. Tokyo, 1885.
 137. Rōmaji Zasshi. (A Japanese Romanised Paper.) Files.
 138. Annalen des K. K. naturhistorischen Hofmuseums. Vol. I, No. 1. Vienna, 1886.
-

Appendix IV.—LIST OF MEMBERS HAVING JOINED FROM 1ST OCTOBER, 1885 [UP TO 15TH APRIL, 1885.]
 [See List on p. 106 of this volume.]

B.—Corresponding Member.

<i>Name.</i>	<i>Nationality.</i>	<i>Profession.</i>	<i>Address.</i>	<i>Year of election.</i>
Cordier, Henri	French ..	Professor of Geography	École spéciale des langues orientales vivantes	1885

C.—Ordinary Members.

Addis, Charles Stuart.....	British.....	Bank Assistant.....	Hongkong & S'hai Bank, Hongkong ..	1885
Baux, G.	French ..	147, Boulevard, St. Michel, Paris ..	c/o Messrs. Russell & Co., Shanghai...	1885
Borkowsky, P.	German ..	Merchant	c/o Messrs. Overbeck & Co., Shanghai.	1886
Carrall, James W.	British.....	Deputy Com. of Customs	Custom House, Shanghai.....	1885
Chalmers, James L.	British.....	Act. Dty. Commissioner of Customs..	Inspe. General of Customs, Peking ..	1885
Cocker, T.....	British.....	Deputy Coast Inspector.....	Custom House, Amoy	1885
Coelho de Carvalho, J.	Portuguese	Consul-General.....	Portuguese Consulate, Shanghai	1886
Corder, S. A.	British.....	Chief Engineer, Rev. Str. <i>Kwaikang</i> ...	c/o Custom House, Shanghai	1885
Ehlers, Aug.....	German ..	Merchant	6, Szechuen Road, Shanghai	1886
Fries, L. Ritter von	Austrian...	Customs Assistant ..	Custom House, Shanghai	1886
Giatti, Carlo	Italian.....	Manager of Silk Filature	c/o Messrs. Jardine, Matheson & Co., Shanghai	1886
Gebhardt, F.....	German ..	Merchant ..	c/o Messrs. H. M. Schultze & Co., S'hai.	1886
Harding, R.	British.....	Assist. Lighthouse Engineer	Custom House, Amoy	1885
Hargens, G.	German ..	Merchant	c/o Messrs. Siensen & Co., Shanghai.	1885
Hughes, T. F.	British.....	Commissioner of Customs	Custom House, Wuhu	1885
King, Paul H.	British.....	Customs Assistant	Custom House, Kinkiang	1886

Korff, Aug.	German ...	Merchant	c/o Messrs. Melchers & Co., Shanghai. 1886
Kraetzer, D. E.	French ...	Consul-General.....	French Consulate-General, Shanghai... 1886
Lanciarex, Chevalier E. M. ...	Italian.....	Chargé d'Affaires.....	Italian Legation, Shanghai
Little, Robert	British.....	Merchant	10, Kiukiang Road, Shanghai..... 1886
Lloriente, M. le Comte de.....	Spanish ...	Secretary of Legation	Spanish Legation, Peking
Mackey, Jas.	British.....	Act. Commissioner of Customs.....	Custom House, Takow..... 1886
McDougal, H., M.B.	British.....	Physician	Amoy
Muller-Beeck, Geo.....	German ...	Consular Assistant	c/o Ger. Consulate-General, Y'hama... 1886
Ottomeier, P. A. W.	German ...	Merchant	c/o Messrs. Siemens & Co., Shanghai. 1886
Palamountain, B.	British.....	Printing Office Manager.....	Inspectorate-General of Customs, S'hai. 1886
Pym, E. T.	British.....	Customs Assistant	Custom House, Takow
Rayner, Charles	British.....	Merchant	c/o Messrs. Carlowitz & Co., Shanghai. 1886
Ringer, B. S., M.D.....	British.....	Physician	Amoy
Schjölth, Fr.	Norwegian ..	Customs Assistant ...	Custom House, Chinkiang
Samwer, Ernst.	German ...	Assist. Superint. of Govt. Works	Port Arthur, China
Syburg, F. von	German ...	Vice-Consul	German Consulate-General, Shanghai. 1886

ARTICLE I.

THE ADVISABILITY, OR THE REVERSE, OF ENDEAVOURING TO CONVEY WESTERN KNOWLEDGE TO THE CHINESE THROUGH THE MEDIUM OF THEIR OWN LANGUAGE.

The collection of short papers upon various questions of interest connected with China, which was originally suggested and carried out by the late president of the Society, Mr. GILES, had proved so successful during the previous session, that Dr. HIRTH on assuming office resolved to continue the practice. Accordingly the subject which forms the heading of this article was submitted to a number of members with a request for an expression of their views regarding it. Fourteen papers were received, which were read in whole or in part at a public meeting of the Society held on the 26th May, 1886.

It is impossible to classify the opinions of the writers as simply affirmative or negative. Some, as will be seen, hold a middle place while exhibiting a leaning in one direction or the other. These are perhaps the most valuable. Their general tendency is in favour of exciting the curiosity and interest of intelligent Chinese in the matter of Western knowledge by popular exposition in the native tongue, while reserving a more adequate representation for a time when a sufficient number of Chinese shall have acquired foreign languages to constitute a learned class in our sense of the expression. A further and final stage will be reached when the members of this class, themselves impregnated with foreign knowledge, shall convey it to their fellow countrymen in their own tongue gradually modified to suit the exigencies of doctrines now absolutely foreign to the genius of the Chinese language and beyond its capabilities.

Rev. Dr. W. A. P. MARTIN:—On the "Advisability of endeavouring to convey Western knowledge to the Chinese through the medium of their own language," my first impulse was to decline to give an opinion, on account of the indeterminate character of the question.

Is it intended to elicit a discussion of the qualities of the Chinese language; or to have a practical bearing on benevolent work undertaken for the benefit of the Chinese? Is the "knowledge," referred to, limited to science; or does it include religious knowledge? Is the "language" the written language; or does it include oral speech? In the absence of limiting or qualifying terms the question ought to be taken in its widest sense, were it not that I am compelled to understand it differently by a well-known canon of interpretation, which forbids us to take the words of a document in a signification that will make it absurd. For how can I imagine that a learned society should suggest even in the form of a question that persons desirous of imparting knowledge to the Chinese should wait till the Chinese language is superseded by a more convenient medium—that like the rustic they should sit still until the stream run dry; or like a king of whom Herodotus tells us make the passage easy by directing the waters into other channels.

That the fitness of the written language to serve as a medium for the conceptions of modern science should be called in question is not surprising; but are its defects so grave and obvious as to throw doubt on the wisdom of any "endeavour" to utilize it?

If we were reducing the spoken language to writing, we should never think of representing it by such cumbrous symbols as those now in use—which, like Topsy, were not made but grew. Crude and unscientific in their inception, they have been licked into shapes of beauty by the tongues and pens of many generations, as pebbles are rounded by the attrition of countless ages. To write them well is the highest of the fine arts; and among the decorations of temple, dwelling-house and school-room the productions of the calligraphic pencil hold the most conspicuous place.

Difficult of acquisition, they confessedly are; but millions of students do acquire them; and that being the case, how can we

entertain the question whether it is worth our while to attempt through them to convey new ideas to the minds of the learned ?

Are they like old bottles that cannot bear the infusion of new wine ? Nothing is further from the truth ; for no language, not even the German or the Greek, lends itself with more facility than Chinese to the composition of technical terms. Its elements being devoid of inflection form compounds by mere juxtaposition—each component reflecting on the other a tinge of its own colour. It is not therefore an achromatic medium such as we require for some of the purposes of philosophy, but its residuary tints in most cases offer aid rather than hindrance to the apprehension and the memory.

A few examples will be sufficient to set forth the neatness and precision of these new terms. When Ricci translated *EUCLID*, he called the work 幾何原本 *Chi-'ho-yüan-pên*, like “geometry” a word of four syllables ; but the Chinese expresses the idea that it is the “fundamental principle of the science of quantity.” This term is so well-known that it can hardly be displaced, though a more exact idea might be conveyed by the two characters 形學 the “science of form.” In chemistry we say 養氣, 輕氣, 硝氣 for oxygen, hydrogen, and nitrogen ; expressing their characteristics of supporting life, of lightness, and of derivation from nitre ; terms more elegant and expressive than the Greek, to say nothing of the awkward imitations *Sauerstoff*, *Wasserstoff*, &c., which we find in German. On taking up a recent Greek magazine my eye fell on an article entitled “*Ἀμαξαι ἀρμολυνητοί*” “Carriages moved by steam.” In Chinese instead of these eight syllables we express the idea by two 火車 “Fire cars.” In a Latin work describing a modern battle, we find such expressions as *imber ferreus*, *grando plumbea*, the “leaden rain and iron hail” of our English poet slightly transposed. In Chinese, 鉄雨鉛雹 gives the idea with more conciseness and equal precision. Not to multiply illustrations, as a matter of fact, in the translation of books, no serious difficulty is experienced from the want of ready made terms. *Aut inveniam aut faciam* ; if they cannot be found they can be made to order.

To conclude, the Chinese language in my opinion, offers an adequate vehicle for the communication of all kinds of knowledge ; its chief drawback being the difficulty of acquisition.

Mr. C. W. MATEER:—It seems so plain that it scarcely needs saying, that if Western knowledge is to be conveyed to the Chinese at all, it must be done in the use of their own language. * * *

Who that looks at the history of Chinese civilization, and the vast and varied literature which the Chinese language embodies can doubt for a moment its general capability of expressing human thought. The development it has had in the past gives sufficient guarantee of its capabilities for the future. No language has beforehand words suitable for the expression of really new truth. It is always necessary either to coin them, or to import them. To this the Chinese language is no exception. In proportion as Western learning comes into China in the same proportion will the Chinese language be enriched. I am aware that the average Chinese scholar is averse to the introduction of new words and foreign terms into Chinese. This aversion is no greater than his aversion to Western learning itself, and has in fact just the same origin. The onward march of events will however be too strong for Chinese conservatism. Western knowledge is coming into China despite all protest, and the language will be compelled to open its doors to receive such words and terms as will express the new knowledge. * *

* * * It is a mistake to suppose that every new term must be a definition. If it contains a suggestion of the meaning it is enough. Brevity and flexibility are the most essential things. New terms for foreign ideas have largely failed because they have been too unwieldy for practical use. That Western learning can be conveyed to the Chinese in the use of the Chinese language has been practically demonstrated in the Tungchow College. Our graduates now number a score, and their knowledge of modern science is not a whit inferior to that of the graduates of colleges in Western lands. We teach no English whatever, but do everything through the medium of the Chinese language. That there are difficulties is conceded. What and how great they are is known to no one in China better than to the writer. That such difficulties should exist is to be expected. If, however, they were ten times as great as they are it would not make the work hopeless, nor relieve us from the obligation to do it.

If it were true that it is impossible to convey Western knowledge in the use of the Chinese language then would its introduction into China be hopeless. Very few Chinese are inclined to learn English well enough to make it the means of acquiring a knowledge of Western learning. Even in the case of those who do learn English thoroughly there are serious objections to making it the medium of conveying a knowledge of Western learning. Men so educated will be practically foreigners in their own country. They cannot communicate what they know. To do this they must study science over again in their own language. What important purpose will their knowledge serve if they do not communicate it? It can do little or nothing for the cause of progress in China. Knowledge is needed, not for the few, but for the many. It finds its true mission not in filling the shelves of bookworms, but in serving the practical ends of life. We not only want men in China who know, but who can also use and teach what they know. So far as influence on the Chinese people is concerned it is more important to have one man educated in the use of Chinese than ten men educated in the use of English.

Another serious drawback to education in English is that to be successful it must be begun in early life. The result of this will always be a failure to acquire a good command of Chinese. The superiority of the English as a vehicle for thought and the ease with which it is written, will destroy the taste for Chinese and make its acquisition an intolerable burden, so that when a young man is educated he will be wanting in that Chinese scholarship which alone can make him either efficient or influential. If therefore the object of teaching science to the Chinese be to spread such knowledge in China it will largely fail of its object if English be the medium. The Chinaman will not in that case be a whit better qualified for the work than his foreign teacher, and generally not half so much inclined to it.

To the man therefore who wishes to introduce Western learning into China I would say use the Chinese language. In this way alone can Western knowledge be made self propagating and indigenous.

Rev. W. MUIRHEAD :— * * * *

The instruction intended is of the most varied and comprehensive kind, inclusive of the different branches of science and general knowledge, which form a course of liberal education in the West, and which is so much needed, and so much to be desired in China.

There is no doubt as to the capacity of the Chinese for such instruction, and in many quarters there is a growing degree of appreciation of it. Only they lack the opportunity of attaining it, and are dependent on us imparting it, and so enabling them to advance the culture and civilization of their country on other and higher lines than they have hitherto been acquainted with.

* * * * Consider the numerous works that have been published on scientific and other subjects, and been widely and availingly distributed. And so in the case of the education that has been given to students at home and abroad, the establishment of arsenals and other public works, the employment of steamers, the use of telegraphs, the incidents of foreign travel and the general *entrepôts* of the European settlements. All these and like occurrences have produced a deep impression on the minds of many, and awakened a feeling of sympathy with and appreciation of Western things that would not otherwise have obtained.

* * * * The Chinese characters though designed at first, and all along used, to express ideas correspondent to the thoughts and sentiments, learning and culture of the Chinese mind, admit of a wonderful application to a far wider range than has ever been contemplated by native scholars and others. There is a possibility of employing them to denote all the elements of Western knowledge, and with the utmost degree of propriety. This has been done in the case of various systems of religion and philosophy, as they have taken their place on Chinese soil, and become engrained in the sentiments and habits of the people, though originally expressive of different views and ideas altogether. Numerous instances of this kind have come up in the onward history of China, and no less does it obtain in reference to the terminology of Western science. It is indeed

a boast on the part of Chinese scholars that their characters bear a large variety of meaning, and while in ordinary literature there is a fixed and definite sense to every word, it is only necessary to understand the subject under consideration, or the ideas implied in the passage, so as to give to the term or terms in use an appropriate sense. * * *

I have made these statements in order to show the nature of the language before us, and its adaptation to the end in view. It has been found admirably suited to convey every possible idea connected with Western science and philosophy, as far as students and authors have gone in various departments, and only requiring a gradual acquaintance with the subject on the one hand, and a good knowledge of Chinese on the other.

My inference from all this, and as the result of a considerable amount of experience, is that the Chinese language will serve as a most available medium for communication of Western knowledge. It is adapted by its own essential constitution, and as proved by its use in a great variety of ways, while it is the ordinary language of millions, and of which they are proud as the inheritance of their ancient fathers, and the embodiment of their sacred classics.

* * * * *

Rev. Dr. WILLIAMSON:—

Now comes the query:—In what language should this knowledge be communicated? Clearly their own language. I hail every attempt on the part of enterprising Chinamen to acquire the languages of the West; and welcome most cordially everyone who masters these languages, so as to be able to gather Western knowledge at first hand; but such men must always remain in an almost infinitesimal minority.

* * * * *

The Chinese language is the only language through which we can reach, at all events, the present generation, and in all likelihood many generations to come; One written language suffices for the whole empire and dependencies; Through it we can actually reach them; A very large percentage can read; While we find it comparatively easy to convey general information, and the

popular aspects of science to the Chinese through the medium of the characters—we are also happy to know that rigid though the characters appear yet they are found flexible enough in the hands of skilful scholars; and that our scientific translators, by ingenious manipulation, have been able to convey our scientific terms and processes in all sciences clearly and satisfactorily to Chinese scholars, and thus are constantly adding to the richness and utility of the language; We have not dull heavy minds to deal with, but a quickened intelligence, everywhere greatly heightened by the events of the past few years; A homogenous people with the same traditions, the same proverbs, and the same schoolbooks, the same literature and the same modes of thought. What affects one may thus reach all. A well-conceived book or article therefore might rouse the whole population, just as a book now and then stirs the thoughts of entire Christendom. * * *

The Ven. Archdeacon MOULE:— * * *

Shall we stimulate the study of European languages amongst the Chinese, in order to bring within their reach religious, scientific or philosophic books in their original forms, or in their recognised Western translations; or shall we throw our chief energies into translational work; endeavouring to render faithfully into idiomatic Chinese, Western books of useful knowledge?

A difficulty meets us on either side. English is an exceedingly difficult language for the Chinese to learn, and the repositories of Western knowledge are not written in colloquial English such as may be picked up after a year or two in a school. They are for the most part composed in refined style; and abound in technical expressions, and the number of Chinese who now thirst after Western knowledge, would have to spend several years of continuous and well nigh exclusive study before they could hope to read and fairly well to understand Western literature.

A similar difficulty meets us on the other side. Chinese is a hard language for Europeans to learn; not so hard perhaps to speak; but to read Chinese general literature fluently, and to compose freely in good Chinese, is a great task; and the acquisition of comparatively few scholars.

But the calculation is I think capable of verification, that there are more Europeans now living acquainted with Chinese, and able and willing to translate Western literature into Chinese, than there are Chinese now living, thoroughly acquainted with Western languages, and able to read for themselves and convey accurately to their fellow countrymen the treasures of Western useful knowledge.

If this calculation is correct, it would seem to decide the question in the affirmative, as to the advisability of conveying Western knowledge to the Chinese through the medium of their own tongue. Both processes, English study and Chinese translation, may go on together; but for the more speedy supply of pressing wants I think Chinese is the true medium by which to enlighten the Chinese.

Mr. JOHN FRYER:—Foremost among the causes that have enabled China to hold together for thousands of years, to survive great national disasters, to influence beneficially the neighbouring states, and to absorb rather than be absorbed by her conquerors is undoubtedly her widespread language and literature. Recently, however, an entirely new era has dawned upon her international affairs. Against her will she has been brought into contact with Western nations, whose knowledge and civilisation it is very much to her advantage to adopt as it would be fatal to her interest to ignore. * * * It is impossible to shut one's eyes to the fact that the Teutonic element seems to be acting under a Divine commission to spread Western civilisation and the English language all over the world, and that China in spite of herself must join in this march of progress sooner or later. The important question arises as to what ought to be done at once and during the many centuries that must elapse before English becomes the learned language of China, so as to make the best possible use of what has hitherto been to her such a bulwark of strength. To determine this is a matter of the highest importance to all who are interested in the advancement of China, as well as to the Chinese themselves.

The advisability of the plan of conveying Western knowledge to the Chinese chiefly through the medium of their own language may be shown under three principal heads.

1.—*Its possibility.* * * * If by the Chinese language is meant only the characters contained in the standard dictionary of Kanghi, with their stereotyped meanings and uses, it is plain that the answer must be in the negative. But it ought to be remembered that Chinese grows like other living languages. Not only have many words changed their meanings or have been supplanted by others since that wonderful dictionary was compiled, but a vast number of entirely new terms have been coined so that the current literature of China is widely different from what it was two or three centuries ago.

* * * The fact is that intercourse with the neighbouring nations and with the West has from the earliest times been enriching the language with a large number of terms in Natural History, physics, mathematics, theology and a hundred other subjects. These terms are only to be discovered by a careful study of native works. * * * There are two ways by which new terms seem to be introduced into Chinese, and which may be termed the descriptive and the phonetic methods, "Fire-wheel-ship" for instance being the descriptive term for a steam-boat, "Camel bird" for the Ostrich. Ka-fi is the phonetic term for coffee; Chin-chi-na for Cinchona, and so on.

2.—*Its successes.* If we look into Chinese religious literature we find that Buddhists and Mohammedans as well as Roman Catholics and Protestants have their special series of works in Chinese, embodying their important points of doctrine, most of them being translations, and yet quite intelligible to the average scholar. Next if we examine Chinese secular literature we find astronomy and mathematics with kindred subjects have always been popular among the Chinese. The most highly prized books on these subjects are the translations or compilations made by the Jesuits two or three centuries ago. These are found in the library of every Chinaman who has any pretensions to general scholarship. Coming down to more recent times we find that some of the chief modern works bearing on the arts, sciences and manufactures of the West as well as political affairs and affairs of every day life have been already translated and published either by the direction of the Chinese Government or by Missionaries and others, to the extent of over two hundred

separate treatises. Newspapers and magazines have for many years past been in active operation spreading abroad much information about Western affairs that is of the greatest value to China. There is a strong demand for whatever useful knowledge foreigners have to impart. The cry on all sides is for more books.

* * * * *

3.—*Its necessity.* The *literati* it is well known form the backbone of the Empire, and no great change can take place in the way of progress in which they are not made to participate. The only way in which this aristocratic and obstructive element can be reached is through the medium of their own language; for they will never consent to learn that of the Barbarians whom they despise.

* * * * *

Again the bulk of the nation is very poor, and the strictest economy is necessary for anything to become popular and universal. * * * The cost of paper, printing and binding of Chinese books is very little. Many translations already published are sold at a mere fraction of the cost of the original European works. * * *

The printed page is wanted to go where no foreigner can now dare go, to speak where no foreigner could dare speak or if he speaks would not be understood or listened to.

* * * * *

Dr. D. G. MACGOWAN :—

* * *

Those who have been engaged in teaching soldiers and sailors foreign tactics, not being themselves conversant with Chinese, were constrained to give orders in English, and hence, in the army and navy, commands and technical terms are expressed in English. With regard to this nomenclature, however, the Chinese can be made to render an ample supply of words. It is with terms from Natural History that translators find difficulties that are really enormous. I undertook the translation of Dana's Mineralogy and Lyell's Elements of Geology into Chinese for the Government, and a scientific native scholar was detailed from the Kiangnan Arsenal. When we came to plants that have names of foreign botanists, most of

them polysyllabic, we were appalled, and as these could only be rendered phonetically, my colleague decided against translating any portion of the plant's name, transferring it bodily according to sound into Chinese; which if the translation had no other defects renders it almost valueless. That attempts of the kind have not been wholly futile is evidenced by the fact that the Prince of Satsuma reprinted in Japan such works as the *Laws of Storms* and *History of the United States*. The complex nomenclature of organic chemistry presents a formidable difficulty, but as Chinese characters are practically unlimited in modifications, these may readily be adapted to the expressions, technicalities and notations of that science.

* * * *

REV. ALFRED J. BAMFORD :—

Language corresponds with ideas. The language of any people has been formed by that people to express its thoughts; no more has been required of it, and, for the present, no more is possible. Savage nations have been found in whose languages Christian missionaries could not speak of the Christian virtues. They had no names for them in their vocabulary because they had no ideas of them in their minds. They had no word for Mercy though they had quite a "superfluity of naughtiness" in terminology wherewith to describe a multitudinous diversity of refinements in tortures and deaths. Now, whatever yet undeveloped aptitudes for the unambiguous and accurate expression of Western knowledge may be in the Chinese language, we may presume that, if there be anything in this Western knowledge that is new to the Celestial mind the Western languages will for the present be more adequate to the expression of it than that of the people who have not yet conceived it. I say "for the present," for, since a language grows out of the ideas of a people, the Chinese language will ultimately reach the limits marked by Chinese ideas whencesoever originated. If there be ideas to the expression of which either the luxuriance of the language cannot be chastened or its vocabulary expanded, it will only be because they are ideas which the people are incapable of conceiving in any language. If a Chinaman is capable of receiving a new learning in a Western language, we may confidently

expect that his own language will be found capable of enrichment to the expressing of the same.

But such enrichment will best follow the acquirement of Western knowledge by the first generation of Chinese students of it. They—having learned it in a foreign language adapted to express it, because to a great extent moulded by it, and, if possible, not only in a foreign language but in a foreign land, from teachers who are specialists and masters in their own departments—may be expected to be far better able to provide the necessary text books for the general than the best qualified foreigners. Without presuming to disparage the labours of translators into Chinese of foreign books, I would venture to think that independent works written by those to whom the language is native but who are at the same time saturated with the subjects of Western knowledge, will be far more successful in training the general understanding. Since, however, it will not be in a day that a complete literature will be formed, the advanced student will probably for a long time yet find himself “cabin’d, cribb’d, confin’d, bound in” by the insufficiency of books and teachers in his own tongue. But if for long it will surely not be for ever. The necessity of each student having first to learn a strange language in which to study would be a great barrier between China and the culture of the West—an insuperable barrier against the large majority of her sons. If Western knowledge is ever to be the possession of the general population, it must become naturalised, using and informing the language of the land.

I venture to conclude, therefore, that Western knowledge will best be conveyed to the Chinese in the language of the teacher. As long as it has to be taught by foreigners, it will best be taught, at least in its higher branches, in the language of the foreigner—and probably by foreigners who have not had their faculties paralysed by the task of mastering the Chinese language. But when China can boast among her own sons a sufficient number of men who are fully qualified to teach it, she will then be able to receive Western knowledge in her own tongue, and its entire wealth will be thrown open before her students.

Mr. ERNST FABER:—The question might be formulated thus: "Is it possible to express Western knowledge in the Chinese language?" If answered in the affirmative, there can then be no objection to its realization. I feel sure that the extension of friendly intercourse between Western countries and China is dependent altogether on the increase of such knowledge among the Chinese which will cause in them a sympathetic feeling with Western life in one or the other of its various manifestations. We are, however, compelled to acknowledge the fact that Western knowledge and Western language have developed together and that the Chinese language is the product of knowledge of a very different type. Thus we cannot expect an adequate expression of Western knowledge by means of Chinese language. Chinese language can awaken only Chinese thoughts in Chinese minds not yet acquainted with foreign objects. For all practical purposes—though not in theory—language may be taken as identical with thought, and thought with mind. Different language is issued from different minds. This difference I, however, regard as habitual, not as constitutional or original. For language, as spoken now, is the revelation of the national mind; both are developing together. The individual mind is subject in its development to the overruling power of national influence of which language is first in importance. Only very few individuals have strength of mind sufficient to react on language in its process of continuous change.

Consequently, the best method of conveying Western knowledge would be by means of Western language. But this would limit its communication to a small number of chosen young men. As it however is our most fervent wish to see a far wider, if possible a universal, diffusion of Western knowledge among the Chinese, we must of necessity avail of the Chinese language to convey it to the generality of Chinese. New ideas are in this way instilled into the organism of Chinese language, this language being thus used to convey ideas which are not inherent in it as Chinese language. Herein we see the great difficulty which every writer of Chinese books on Western knowledge must feel more or less during the course of his labour. Writing in good Chinese style means to keep as

near as possible to the shore of the Chinese mind and thus it conveys a minimum of Western knowledge. Literal translation of Western books, on the other side, steers into an unknown sea and remains unintelligible to Chinese readers except those few who have enjoyed some other advantages which prepared their minds. Western knowledge conveyed in Chinese language thus necessitates the most popular treatment. Translations into Chinese of scientific works, in the strict sense of the word, —mathematics only excepted—are, for the present, either impossibilities or monstrosities. The Chinese language being yet in a state of vagueness, makes it impossible to enter into scientific details with sufficient exactness to convey definite notions. A term-question-dragon is lurking in all deep waters ready to bring woe unto him who enters into the depth of any subject. Happy are those diffusers of Western knowledge in Chinese language that keep in shallow waters.

Mr. G. M. H. PLAYFAIR:—This question might, with equal advantage, have been stated in another form; namely, "Is the Chinese language a sufficiently plastic medium for the communication of Western science?" If this be answered in the affirmative, there can be no question that natives of China would learn more readily in their own tongue than in a foreign language. But Chinese is for two reasons ill-adapted for the purpose. Firstly, it is not in any true sense agglutinative; and secondly, it can scarcely be said to lend itself to the formation of new words. But lacking these two qualities, no language is capable of creating a scientific terminology and nomenclature; all the world over vernaculars are powerless to grapple with this difficulty; we must, for such a purpose, have recourse to some other language universally intelligible, such as Latin or Greek. Tennyson's sneer at the "clumsy name" which a man of learning gives to shell or flower is misplaced. The man of learning is right; science is nothing if not exact, as we confess when we use the proverbial expression "scientific accuracy."

* * * Scientific phraseology is and must remain a technical language apart from vernacular speech, and the facts of science can be only loosely and inaccurately imparted in any vulgar tongue. But looseness and inaccuracy are incompatible

with science, therefore the vulgar tongue of any nation is an improper medium for scientific teaching.

Again, Chinese, I take it, is not susceptible of having grafted on to it any such new vocabulary as the terminology and nomenclature of Western sciences require. Therefore though it may be possible to instil into Chinese a wish for farther information by imparting to them the rudiments of sciences in their own language, a knowledge of some one European tongue will be essential before they can hope to acquire complete and satisfactory knowledge.

Mr. S. VON FRIES :—Chinese science, it is deplorable to own, has been allowed to remain, except as regards the single branch of Philosophy, in its infancy. Mentally extremely capable and shrewd, it is all the more to be regretted, that the Chinese have neglected the good advice of their great Sage, "to investigate the nature of things," which he gives in the opening sentence of the *Da-hsio*, calling it the starting point, whence to arrive at the reform of the individual, family and state.

I suppose everybody will agree with me that philosophy is the science which has mostly occupied the Chinese mind in all ages, though its value never was, nor is it now, fully understood by the Celestials. The new field which was opened or rather reopened to Western nations by Bacon of Verulam (beginning of 17th century) and which put an end to that scholastic speculation, which Chinese philosophy so much resembles, was never beheld by the eye of a Chinese. Nevertheless, philosophy in its broadest sense must be called the science of China, the study of which occupied far more learned scholars than astronomy, mathematics, or natural history in this country. Yet with all the eminence that philosophy enjoyed we find no short, expressive term for it in the whole Chinese language. If we want for instance a Chinese *lettré* to comprehend that we are speaking about philosophy, we have to resort to a lengthy paraphrasis, as the expressions given in the dictionaries will never convey to a Chinese mind what we want to say. It does not require any explanation but will be readily conceded, that the rendering of a foreign word by a new combination of characters is perfectly valueless, if the Chinese have not already

recognised the existence of the idea which it conveys. The construction of new combinations of characters intended to represent the technical terms of exact sciences more or less unknown to the Chinese is perhaps less difficult, as the characters employed may be sufficiently descriptive of the object. But even here, and yet more in the case where an expression for an abstract is newly invented, such inventions are rendered absolutely useless by the employment of different combinations by different authors. It is difficult to imagine what an amount of confusion arises out of such translations, but it is clear that Western knowledge is not promoted in this way. Therefore translations of foreign books cannot convey accurate knowledge to the Chinese before a vocabulary is compiled by learned foreigners in concert with reliable natives which will furnish appropriate translations of scientific terms. If such a work were really what it ought to be, a Standard, the attainment of uniformity would become a mere question of time, and then, but not sooner, we may speak of conveying Western knowledge to the Chinese through the medium of their own tongue.

Mr. C. H. BREWITT-TAYLOR:—Considered as an abstract question the reply to that under discussion is 'It is advisable'; but with reference to the particular circumstances I pronounce against it.

* * * * *

In Europe, (and by Europe I intend to be rather understood European languages than a geographical term), the sciences have gradually grown since their introduction, and the languages have developed themselves to supply the necessary terms, either by invention or by accurate scientific meanings having been given to words, differing in no slight degree from the ordinary acceptation. Further, where the language has failed, or only weakly supplied the want, there have always been the 'dead,' yet commonly studied, languages to draw upon without stint; and these have great advantages over modern as the terms are not liable to the inevitable changes of the language of every day life. Once the term is applied it remains to the scientist unchangeable as the fact it represents. But for China there is no dead language and nothing to draw upon but the classics,

which have nothing to do with science or positive knowledge, and the language has never been developed in a scientific direction. * * * The first thing then to be done is to create a terminology, and this must be the growth of time, and from within. Language rarely if ever nourishes a graft, and never unless the grafting has been most skilfully done. For this reason it must be a long time before scientific terms exist for the translator. Some teacher must first arise to give a start to this new branch of Chinese literature. Vague general terms are of no use in the pursuit of science; and again, however accurate the translation may be the subject matter will long remain under the ban of outside matters of little or no import to an inhabitant of the Central land, and will be acquired only as a useful but not ornamental extra.

A second reason, the inherent difficulty of Chinese seems, too, in my humble opinion, a drawback almost equally great.

An ordinary student who has obtained a firm grasp of the meaning of his own written language, sufficient to comprehend the exact meaning of a definition, has already passed the age when the memory is most active in collecting facts upon which to generalize and as a basis for arguments.

* * * * *

MR. HERBERT J. ALLEN:—Praiseworthy efforts are being made to translate the primers of Western knowledge into Chinese, but the difficulties of obtaining such a mastery of the language as not only to give correct equivalent expressions but to frame sentences in concise literary style are so great, that the ordinary Chinese reader will be thoroughly puzzled, and the man of Chinese literary ability will despise works which offend against the pedantic style of composition with its measured periods and antithetical sentences which he thinks so necessary. Moreover, there is such an absolute dearth of words in Chinese capable of translating the scientific names required in teaching geology, chemistry and other sciences, that the only way sometimes is actually to give the sound of the English word in Chinese characters. * * * *

It must be puzzling to the Chinese convert to know which of the two standard versions of the Bible he should follow, and the

missionaries still meet to discuss the best ways of rendering such expressions as 'world,' 'flesh,' 'justify,' etc., which are found in the Bible. One of their number writes: 'We are convinced, some of us profoundly and increasingly so, that the Bible can never be a book loved and prized by our people here so long as it is presented to them only in the Chinese character.' The Chinese language is too ambiguous also for the accuracy required in the study of Western sciences, instances of which will readily occur to the reader, so that although one would not wish to detract from the merit of those who by translating foreign works into Chinese have succeeded in giving this people a smattering of Western knowledge, yet it seems preferable to teach this knowledge in the foreign tongue as it is impossible for a Chinese to gain a thorough insight into any one of the Western sciences in his own tongue.

Dr. R. A. JAMIESON :— * * * *

It is evident that the native mind will be more speedily and more thoroughly opened to European culture by means of the acquirement of European languages and the implied familiarity with European literature than by the study of translations, even supposing these to be as perfect as a translation of a French book into English may be if the translator be equally skilled in both languages and in the subject whereof the book in question treats. We obviously cut off that advantage by blocking the way with translations or equivalent original treatises in Chinese.

Again, we should not lose sight of the beneficial mental training undergone during the acquirement of one highly organised language or more, the claims which the study of it or them makes on the intelligence, and the new light that is struck out when it is found that language can adapt itself exactly to thought and that the expansion of thought depends largely on the elasticity of language.

There is at least no question that supposing a Chinese to be well acquainted with any one European language he could, if otherwise capable, acquire through that medium all the knowledge of which he should stand in need. But there is a very grave question whether he can at present acquire our knowledge

through his own tongue. For in order to render it possible, we must assume the existence of a body of translators thoroughly conversant with Chinese, and familiar with its capabilities, and at the same time thoroughly imbued with the sciences, treatises upon which they translate or write. * * *

If this be reasonable, it follows that if we are to have translations or treatises worth anything, we must have chemists to translate works on chemistry into Chinese, anatomists to translate works on anatomy, mathematicians to translate works on pure and mixed mathematics, including astronomy, and so forth; and all these men must be minutely skilled in the Chinese language. Supposing these Admirable Crichtons to exist and to be available, they must each and all be competent not only to manipulate a language of phenomenal rigidity, but successfully to fabricate a new and ever growing language harmonising with existing Chinese. For every year brings forth fresh scientific conceptions and a multitude of fresh scientific terms in European languages, and these would have to get represented in Chinese. I have the most unshakable doubts whether, all other difficulties being removed, the inflexible character of the Chinese language would at all bend itself to supply this need. It is true that European terms might be transliterated—represented by some approach to their European sounds in Chinese characters rendered individually meaningless by diacritical marks—but in this case an ordinary octavo page would hardly afford space enough for the name of one of the more complex products of modern chemistry.

Suppose, however, all these obstacles got over, any given treatise could only by exaggerated courtesy be called Chinese, and it would be repellant to the educated class which we chiefly desire to influence not so much for the sake of the individuals actually composing it at the present moment as for the sake of their children. The case would be much worse if an attempt were made to manufacture characters. To invade the sacredness of the written character would excite the entire literary population against our translations—a consummation most distinctly to be avoided.

*

*

*

I believe that the principle of translating is utterly bad, but if it is to be carried

into practice the first step should be to compile a dictionary of terminology the preparation of which should be the work of much time and of many hands. It should gain the universal approval of scholars, and then be religiously stuck to by every translator. There ought to be an understanding that no new term should be introduced before it had been subjected to criticism by a permanent dictionary committee and if possible by outsiders.

*

*

*

*

*



ARTICLE II.
HISTRIONIC NOTES

BY

D. J. MACGOWAN, M.D.

I submit for the Society's Journal some desultory remarks supplementary to the note that I recently communicated in response to a call of the Council for brief sketches of Chinese plays. My object is chiefly to show that, while the drama in China has always a moral aim, the stage performances are not in harmony with that design. Not to attempt a history of the Chinese stage, I may summarise some of its salient points. Its earliest performances in remote antiquity were acrobatic, mountebanks and jugglers being the actors: dramatic plays are comparatively modern, but can be traced to marionettes which date from the reign of the Emperor Mu (1001-947 B.C.).* Yen-shih,† an ingenious mechanician, constructed puppets so lifelike, that the Son of Heaven became incensed, because the automata ogled his ladies, and would have put Yen-shih to death had not the artist taken the puppets to pieces, and shown them to be mere pasteboard, wood, leather, glue and varnish.‡ Many centuries later, when plays came to be performed by living men, actors were styled "flesh marionettes."

Among those, we learn from Leih-tsu, walkers on stilts and throwers of somersaults were included. A performer on stilts was

* Marionette or Punch and Judy exhibitions have long had a charm for mankind; ancient Greeks and Chinese were each contrivers of that amusement which to this day affords gratification to men of many lands. In China, besides the perambulating showmen of the streets, there are others more pretentious who are employed in private, and whose scenery and paraphernalia are most elaborate and artistic.

† 偃師.

‡ See *Li-kan-man yen* (梨軒漫衍) and *Tu-ch'êng-chi-shêng* (都城紀勝). Sung works quoted in the *Ko-chih-ch'ing-yüan* (格致鏡原), ch. 60, p. 10.

summoned to appear before Yuan, King of Sung (531-515 B.C.) The poles to which his feet were attached were as long as his body. He strode and ran quickly, and played with seven knives, kicking them with the ends of his stilts; keeping five in the air at the same time. The king bestowed gold and silk in reward for his skill and agility. Immediately an acrobat presented himself hoping to be rewarded for making somersaults, but His Majesty threatened to put him to death, remitting that punishment by substituting a month's imprisonment, assigning as a reason for his different treatment of the two acrobats that in each case he acted according to his humour at the time. The story is given by the philosopher to show that successes and failures are contingent not on merit but on accidental, uncontrollable circumstances. Pole climbing is described as prevailing a century earlier, dwarfs being performers. Feats of that description that were performed during the Tang period seem incredible. A woman balanced a pole on her head; on the pole top was a representation of a mountain which a boy ascended, climbing the pole while it was thus balanced. Another performer held a pole seventy feet high by both hands on the top of his head, twelve girls ascending and descending the poised pole, one sitting astride on the top; another twirled round on the summit poised on her stomach, and another suspended herself from the top by a foot, her body hanging, head down; spectacles alarming to spectators, but natural to the actors. Rope dancing comes from antiquity, although it is first named in the early Han period. Two performers danced on a tight rope, passing each other in going from end to end. An Indian priest brought two girls to Court during the After Han who were adepts in that art. A kind of theatrical pantomime with puppets, called "shadow plays" sometimes takes place in the North and at Shanghai, where theatres are endured. This was first devised to console the Emperor Wu Ti (140-86 B.C.) who was ever lamenting the death of a favorite concubine and was told that he might have a view of her spirit. His Majesty eagerly desired to see her apparition. A square white screen was prepared, having lights behind it, on which was cast a shadow to represent the lamented lady. The clever contriver, *Shao Wéng* 少翁, a Taoist, was with many other priestly

imposters revered by that superstitious sovereign, until discovering that Shao Wêng was a charlatan, he put the trickster to death and discarded the pious frauds and thaumaturgic pretensions by which he had long been enthralled. Shao Wêng relied too implicitly on the credulity of his imperial master, and ventured on what proved his last artifice. He informed the Emperor that a certain ox contained in its stomach a message from a certain genius. On killing and opening the animal a piece of cloth was found containing the communication, which the Emperor reverently accepted; but it was subsequently discovered that the wily Taoist had administered it in the form of a bolus. His ghost trick became the origin of the "Shadow plays," performed sometimes at Shanghai by Japanese who excel in that form of theatricals. In the Sung period a mode of "Shadow performances" was invented which consisted of figures cut out of paper or leather, forming marionettes, designed to portray characters, some to be admired, others to be execrated, to produce a moral effect, the one for emulation, the other for detestation.

To the Emperor Hsüan Tsung (713-755 A.D.) is ascribed the origin of the Chinese theatre as it now exists. That sovereign after many years of wise and beneficent rule surrendered himself to the blandishments of the famous beauty Yang-chi, his daughter-in-law,* and among the many plans that he employed to amuse her were theatrical entertainments. Several of the most celebrated of his performers are still held in honour for their attainments in the Thespian art. In the temples that have been erected by play actors for the worship of that emperor, the images of Li Kuei-nien, Huang Fan-ch'o and Lei Hai-chi'ng† have a conspicuous place.

It was but a few centuries after this period that Confucius flourished. When he was Chief Justice of Su he attended a conference of his sovereign and the ruler of Chi. At a banquet given by the latter to the Su ruler an elevated platform was provided, on which palace musicians, dwarfs and buffoons from Chi performed. It was a spectacle that roused the virtuous

* Alias Yang Kuei-fei. See Mr. Giles' account of her death on p. 275 of Vol. XX of this Journal. Cf. *Mayers, Manual*, No. 887.

† 李龜年, 黃綰綽, 雷海青.

indignation of the Chief Justice, who advanced to the platform steps and ordered the immediate execution of the hapless dwarfs; an act which had the desired effect on his royal host who changed color at the disgrace inflicted on him. Although that execution took place about four and twenty centuries ago, one must feel compassion for the acrobats. (See *Kuo-yü* 國語, and *Shih-chi* 史記; according to the latter they were quartered.)

On the illimitable subject of dramatic composition I shall not trench; but instead, treat briefly of players. In no country perhaps is the proportion of actors so great as in this empire. Wenchow alone boasts a dozen companies, numbering (including musicians) about four hundred men. For the most part they are poorly remunerated. A play can be had, occupying two hours in performing, for \$3, the company consisting of above twenty persons; but they can perform several times daily. A first rate troupe charges ten or more dollars.* All performances are free to the public, and in the open air, the stage alone being sheltered above. The expense is met by subscriptions of the well-to-do in honour of the gods, or by guilds, or by magistrates; or by mercantile firms to invoke aid in business or as thank-offerings for success; by persons praying for offspring, or in thanking the gods for children and the like.

In large cities players are formed into guilds, and, everywhere, they are under the nominal jurisdiction of the literary chancellor in virtue of his position as representative of the Board of Rites. He is in part maintained by fees the companies pay him: they are liable to be summoned to the yamén to perform officially for compensation that merely provides them with rice for the day; the company that is most liberal to the Chancellor is less often required to perform officially. They have their dresses and paraphernalia carried from place to place in boxes, one of which contains an image of their imperial tutelary saint, whom they worship before each performance. They are pariahs in the sight of the law, being interdicted to the third generation from competing at the literary examinations, and contemned by society. At Ningpo and Shaohsing they are all drawn from a low caste, enthralled or degraded during the Sung period for

* Reports are current of popular actors at Shanghai obtaining \$1,000 per mensem, and at Peking as many taels.

disloyalty; it is no marvel therefore that their morals are low. In the South many of the young among them are catamites; in the North they are nearly all of that loathsome class.

Politics are of course forbidden on the stage, but at times some licence is allowed for pasquinading unpopular characters. A farce of local interest in Kiangsi of that nature is occasionally performed, which as it shows the stage in one of its viler aspects I present as an illustration. I might select one in which parturition is publicly represented, or one in which an unnatural crime is shown in action.

On the subversion of the late, by the reigning, dynasty there were, as usual, men of rank, who instead of committing suicide as in honour bound, submitted to and accepted office from the new and triumphant power. Two of those who gave adhesion to Manch'uan sway, Kung Ting-tzū,* a President of one of the Ming Boards, and Li Tai-hsü,† an officer of the third rank, and tutor of the poet and statesman Wu Mei-ts'un,‡ were mercilessly lampooned by their fellow citizens of Nanch'ang,—capital of Kiangsi: they were double traitors, having during the disasters of the Ming dynasty gone over to the arch-rebel Li Tzū-ch'eng.§ Chief among the Tatarists of the day was young Hsü Chū-ch'ian, whose father and Li Tai-hsü had been intimate friends, which did not cause him to soften his gibes. Visiting Li, who was ill, the youth said to him, "You will not die, you have had fine opportunities to meet death, and are now alive, nothing can kill you." This taunt was probably flung back with interest, for Hsü immediately wrote a burlesque, which was acted daily before admiring spectators. Kung and Li were represented as flying from their latest master, the great rebel, and arriving at Hangchan. The fugitives had not had time to make terms with the Manchu commander when they were pursued by his troops, and hid themselves at the tomb of Yo-fei, the canonised patriot of the Sung period, where are effigies in iron of the traitors who caused his execution. One of these is a woman. On the stage is to be seen her effigy of pasteboard of gigantic dimensions; under her skirts the statesmen concealed themselves, and on emerging were exposed to the ridicule of the audience.

* 龔鼎孳 † 李太虛 ‡ 吳梅村 § 李自成

Li was smarting under that contumely when Kung arrived; after a brief conference they decided to engage an assassin to take off the dramatist, who was stabbed to death on coming out of a hotel. During many years the play was often performed without official censure; it stigmatised disloyalty, and thus had a wholesome moral.

While it is true therefore that Chinese plays have a moral, it is true also that they are often calculated to debauch and discivilise. In strong contrast with the above are the agreeable sensations awakened by a theatrical representation that took place towards the close of the last century.* Scene: summer palace Jê-ho in Manchuria; occasion: birthday of the emperor Ch'ien-lung. The stage occupies the space of nine rooms, and is three stories in height, elaborately ornate, but without shifting scenes. Properties are on hand to impart splendor to performances regardless of expense, and gorgeous regalia, such as mankind are not wont to witness. Nine days are taken up by theatrical representations. All these plays are founded on incidents that are supposed to have attended the adventures of Yuen Chuang, a Buddhist monk who in the seventh century went to India in search of Sacred Scriptures;† and on the miraculous feats of Wu Wang, the founder of the Chon dynasty.‡

* His Imperial Majesty's dramatic servants are specifically named in the Penal Code, and as regards minor offences are in the same category as mechanics who are employed at the Palaces,—being exempted from the five hundred *li* deportation, flogging and imprisoning being substituted; their pay while in prison ceases. Their overseer is required to keep them constantly rehearsing, and is liable to dismissal if he allows any of them to shirk duty. The Board of Rites takes cognisance of all Thespian offences. On the occasions here described, supernumeraries are drawn from the servants and soldiers.

† *Hsi-yu-chi* (西游記).

‡ *Fêng-shên-ch'uan* (封神傳). Chien-lung, in the early period of his reign, encouraged dramatic compositions. He followed K'ang-hi in patronising dramatists. Hung Ssu-fang (洪思昉), and the author of *Chao-hua-wêng* (桃花扇) were much admired by him for their dramatic productions. The present century has produced several famous dramatists, as Li-yü (李漁), author of *Shih-chang-ch'ü* (十種曲) and a number of anonymous works. Besides Buddhist performances there were various other classes of plays that were written by his order. Of these I note the *Yüeh-ling-yung-ying* (月令永應) collection, the chief of which relate to the sad history of the poet Yuen (4th century B.C.) and are suggested

On the upper stage which represents heaven, supernaturals move about majestically; the central is for the human race, and the nether for infernals; but the incidents of the drama admit of communication between the three orders of existence. In his journeys the monk rides, sometimes on horseback and betimes bestrides a camel; these grandly caparisoned animals afford several surprising scenes. The sixty cyclical

by his elegies, and to Wang, the brilliant and precocious poet of the Tang period. Another was restricted to imperial domestic events of a felicitous character styled *Fa-yen-ya-tsou* (法言雅奏). Those called *Chin-chiu-ta.*

ch'ing (九九大慶) were written for Imperial birthday celebrations, in which Buddhist genii unite with the proletariat in congratulating the Son of Heaven on his beneficent sway. Another of a hortative character is founded on the descent of the ecclesiastic Mulien into hell to rescue his mother (on this legend a popular play is founded). In the Palace it is performed in the last month of the year, and like the ceremony of the common people of the Chou period to expel demons and drive away pestilences, the object is to exercise Mulien influences. To the celebrated Minister Chang Wên-ming was committed the task of composing those plays together with the songs and music, which he is reported to have accomplished in a masterly manner. Subsequently a member of the

Imperial House (莊怡親王) Chuang-i Chin-wang also composed various dramas, relating to the History of The Three States. Representing the brigands of Mount Liang, and the wars between Sung and the Mongols, they are inferior in literary finish to those of Chang. Those plays are interdicted beyond the palace, being reserved for the exclusive entertainment of his Majesty, and their performance is regarded as incongruous when the prosperity of the empire is impaired. During the trouble caused by the Water Lily Sect, Chia-ching ordered all palace theatricals to be discontinued, except those appointed for new year festivities. K'ang-hi, one of the few Sovereigns in human history to whom the epithet Great can be justly applied, was a munificent patron of the drama. In the play which represents Priest Mulien, already named, descending into hell to rescue his mother, His Majesty's servants were gorgeously attired in robes which exhausted the skill of the silk, satin and embroidery artists of Nanking, Suchan and Hangchau; or were clad in mail resplendent with gold and silver. The animals that were brought on the stage, tigers, elephants, horses, &c., were all alive. The lanterns that festooned the theatre were brilliantly colored, while magnificent fireworks contributed grandeur to the spectacle, and money was freely scattered to crowds of poor outside. The performance took place in the first month of the 22nd year of his reign, A.D. 1684. As the Chinese are not noted for emotional excitement, and as their plays are not rendered illusive by scenery of any description the following anecdote will excite surprise. At a large market town on the boundary of Suchan and Chinkiang a crowd was assembled in the spring of 1678 to witness a performance representing the execution of the loyal, and ever to be revered General Vo-fu (1141 A.D.) brought about by the perfidy of Minister Ts'in-kuei, a name that will never cease to be execrated. Unfortunately the actor who personated the detected Minister performed his part so well that an auditor became infuriated, and rushing on the stage stabbed him to death. In merciful consideration of the mitigating circumstances, banishment was substituted for the death penalty when the excitable playgoer received sentence.

signs, each accompanied by an attendant, are personified. Thousands of masks, no two being alike, may be observed. When a Taoist fairy appears he is preceded by a procession of lads 12 or 13 years of age, and is followed by two companies of 15 and 16, or 17 and 18 years respectively, each company composed of youths of the same height. Indeed, of Buddhas, gods, genii, spirits, men, women, demons and sprites there is no end, and as there is ample space on the stage for a thousand actors, there is no appearance of a crowd. What most excited the attention of the great scholar who describes the scenes and wonders of those nine days, was the representation of the holy sage of the Ganges, Shakyamuni Gautama Buddha. The stage is divided now into nine stories, representing Paradise. On the upper sits alone the founder of historical Buddhism, son of the King of Kapilavastu and of the Virgin Queen Mâyâ, the adored of two thirds of the human race; below are seated a thousand nascent Buddhas, Bodhisattvas and a beatified hierarchy gazing on him with wrapt devotion. Sculpture nor painting, Phidias nor Angelo, chisel nor brush, has equalled this not life-like, but living picture, and no mediæval sacred play could have exceeded in impressiveness what now follows, the weird performance of the Buddhistic ritual which in its highest æsthetic development is unsurpassed by that of any cult pagan or Christian. Tapers, tinsel and reflecting mirrors on the high altar; fumes of incense fill the air, and weird awe-inspiring music is maintained through the whole performance, which is conducted by a full service of priests and acolytes (represented by players) attired in gorgeously embroidered and emblazoned vestments, whose solemn prostrations and genuflexions, but above all whose chanting, present sensuous worship in its most imposing and impressive form.* Its effect on the Court, Mongol kings, Manchu nobles, and Chinese literati, though not calculated to produce holiness of heart, cannot fail to render all present more devout ritualists. Like fetichism itself such representations exert a humanising influence. With all its drawbacks the stage in China is a civilising agency.

Wênchow, January 1886.

* The above sketch is chiefly derived from the *Chan-p'ao-tsa-chi* (齋曝雜記).

ARTICLE III.

THE SEAPORTS OF INDIA AND
CEYLON,

DESCRIBED BY CHINESE VOYAGERS OF THE FIFTEENTH
CENTURY, TOGETHER WITH AN ACCOUNT OF
CHINESE NAVIGATION FROM SUMATRA TO CHINA.

BY

GEORGE PHILLIPS, Esq., H.B.M.'s Consul at Swatow.

PART II.

In my last paper I promised to give, in addition to the map and itinerary of the sea route from Sumatra to China, an account of the Kingdoms of Coilum, and Cochin, as found described by Ma Huan. I have, however, thought it best before doing so to give an account of Siam, which I find has not been done either by Mr. Mayers or Mr. Groeneveldt; accounts of the other countries described by Ma Huan, lying between China and Lambri, have been translated by one or the other of these gentlemen. I will, before giving a description of Siam, first make a few remarks upon the map, which accompanies this paper.

On the West coast of the island of Sumatra there is a place called Pansuh, situated at the head of a river with a bay a little to the south of it. We have here I think, for the first time shewn on any map, Marco Polo's Fansur, in which Kingdom he tells us grows the best camphor in the world called Camfora Fansuri. It is so fine, says he, that it sells for its weight in fine gold. (Yule's *Travels of Marco Polo*, Vol. II, page 282).

Fansur, according to Yule, is identified with the present Baroos, which Milburne in his *Oriental Commerce* describes as situated two leagues from the sea, on the bank of a river. The bay to the South shewn on the map is probably intended for the bay of Tappanooly.

Chêng Ho thus marks on his map of Sumatra, five out of six of Marco Polo's Kingdoms, viz: On the portion of the map given in my last paper, Lambri and Dagroian; and on the present map Samara, and Ferlec, on the East coast; and Fansur on the West coast. South of Perlak head, is a river called Kampei, and still farther south the Kingdom of Haru (Aroo), touched at, as Yule tells us (quoting from Braddell), by the Mahomedan mission sent by the Sherif of Mecca for the conversion of Sumatra.

On the southern part of Sumatra, Palembang is marked, and called *Kin-kiang* 舊港, which Mr. Groeneveldt informs us is to be identified with *San-fu-chai* 三佛齊, the Sarbeza of the Arabs.

In the straits of Sunda there is an island called Liu Huang, Sulphur island, which is probably the now world-renowned Cracatoa.

There are numerous islands marked off the West coast of Sumatra, but as I have not been able to identify them with certainty, I have not put them on my list. I have also not attempted to name the islands in the Straits of Singapore, and those lying off Cambodia point.

It will be seen on the chart, that there are sailing directions, given from the port of *Su-mên-ta-la* to China, which read as follows:—On leaving *Su-mên-ta-la* and sailing in a N.E. by N. direction for five watches, Swift Water bay and Perlak head are reached, off which there are shallows. From Perlak head S.E. by E. five watches more take the vessel abreast the Kampei river, and fifteen watches more S.E. by E. off Ara, from which place another five watches S.E. by E. bring the vessel up to *Tan-sew* 單嶼 (Varela island?) from which in a S.E. by a little E. direction four watches put the vessel off the Brothers, from which in a S.E. and a S.E. by E. direction for fifteen watches the Aroe islands (?) are reached, three watches farther S.E. by E. bringing the vessel to the South Shoals, from which S.E. by E. in three watches Malacca is reached.

Going from Malacca for five watches the vessel sights Sejin Ting and Batu Pakat river, three watches from which Posang island is reached, and in five watches more Carimon is reached, five watches more S.E. by E. brings the vessel off Long Waist island (Singapore?) and into the Linga Straits, through which

for five watches on a course E. by a very little N. the White Rock, Pedra Branca, is reached. From Pedra Branca N.E. by N. for five watches the vessel is to the eastward of Se-chuh-shan, and Tong-chuh-shan islands, (Pulo Aor) from which a course due N. for a time, and then N.E. by N., and then N. by a little E., brings the vessel to the eastward of Pulo Condor, and a course from thence for another fifteen watches, brings the vessel to Cape St. James, from which in five watches the vessel reaches Davatch head, and in another five watches Pulo Cambir is reached. The vessel then sights Pulo Canton, in seven watches from which, sailing in a N.E. by E. and N. by a little E. direction for twenty-one watches, Tinhosa is sighted, and from Tinhosa for fifteen watches Pedra Branca is reached, fifteen watches from which is Namoa, three watches from which brings the vessel to the Brothers, four watches from which the vessel sights Nan-tai-wu, the entrance to the Chang-chow river.

In addition to this itinerary, there is another in a contrary direction given in the Tung-so-yang-k'ao, and quoted in the Hai-kuo-t'u-chih, which appears in most ways to fit in with Marco Polo's itinerary to the Singapore Straits.

I will take it up at Pulo Condor. Leaving Pulo Condor and shaping a S.W. course with a little South in it for thirty watches, the vessel reaches T'ou-sen, which may probably be one of the Redang islands, situated to the southward of Petani or somewhere in that neighbourhood.

From T'ou-sen the vessel shaped almost a due southerly course for five watches, when she sighted the Kingdom of Pahang, from which a due southerly course for five more watches brought her to Tiaman, and proceeding still further South for three watches Tung-se-ch'uh off the Kingdom of Johore was reached. From Tung-se-ch'uh South a little West for ten watches brought the vessel to the Lohan islands (Romania islands?) off the entrance to the Johore river.

The water here is said to be shallow, and the navigator is warned to sight Pedra Branca and to take it as a point of departure before proceeding further.

In going to Malacca the navigator is told to follow the Northern shore, and to steer almost a due West course for five

watches, which brings him to the Linga Straits. Carimon is reached from the Linga Straits by steering West a very little S. and then N.W. by a little West for three watches. It would be interesting to compare these maps and itineraries, with those contained in the Mohyth, a work treating of the navigation of the Eastern seas, of which a copy exists in Turkish, drawn up by one Sidi Ali, the Commander of the Ottoman Fleet in Arabian waters in 1553, who was by a severe tempest cast upon the Indian coast. Fragments of this work are to be found in the Journal of the Asiatic Society of Bengal for 1834, 1836, 1837 and 1838, so Mr. Reinand informs us in his Introduction to Abulfeda's Geography, page CLXVI. It would be interesting to search out, whether these treatises on navigation originated with the Chinese or the Arabs.

To suppose that the Eastern Seas were not navigated by the Chinese before Marco Polo's day, is an error, for the Tang Annals contain an itinerary from Canton to El Obollah and Bussorah, a résumé of which route I gave in the *China Review*, Vol. VIII, page 31.

The *Chien-kuo-li-pi-shu* (郡國利弊書卷一百二十) also contains an itinerary from Canton to India and the adjacent countries, presumably of the Sung period (A.D. 960-1278).

The *kéng* or watch in Chinese navigation is usually reckoned as sixty *li*, twenty English miles. I have taken Chêng Ho's watch as equal to sixteen English miles. Its real value is somewhat difficult to determine.

Chêng Ho's original chart takes the navigator to Nanking, but I have thought nothing was to be gained by giving it further than Chinchew. In taking leave of the chart, I hope that my description of it may prove of service for the better understanding of the works of mediæval travellers, for it is indeed a true geographical guide to the names of states existing between China, India and Persia at the commencement of the fifteenth century, and possibly a century or two earlier.

If any of my identifications in this paper are incorrect, I shall be the first to acknowledge my shortcomings, for with the small library at my disposal I have had no opportunity to verify many of my declarations.

I hope ere long to be able to return to the subject, and give a historical map, drawn up on a European model, setting forth the position of the places described and visited by Chinese and other mediæval travellers.

I will now give Ma Huan's account of the Kingdom of Siam.

Sien-lo-kuo (暹羅國), the Kingdom of Siam.*

Sailing from Champa in a S.E. direction for seven days and nights, with a favourable wind, you arrive at the port of *Sin-mên-tai* (新門臺), and there enter a river, [ascending which] you reach this Kingdom. It is a thousand *li* in circumference. The mountains on its borders are steep, and precipitous. The interior of the country is wet and damp, the soil poor, and little worth cultivating. The climate is changeable, at one time hot, at another cold. The King's palace is rather handsome, clean, and neat. The dwellings of the people are raised off the ground; the flooring is not made of boards, but of the wood of the areca palm split into strips as we split the bamboo. These are placed close to each other, and strongly bound together with rattan. On this floor they spread their rattan and bamboo mats, upon which they sit, sleep, rest and eat.

The King wears a white cloth twisted round his head, the upper part of his person is naked, but round the lower part of his body he wears a piece of flowered cloth, fastened round his

* Regarding the term *Sien-lo-kuo*, used by the Chinese for Siam.

In Colonel Yule's edition of Marco Polo's Travels, he identifies the kingdom of Locae with Siam, and the arguments he brings forward in support of his views are incontestable. I can only fully endorse what he says upon this subject, and add a few extracts of my own taken from the article on Siam given in the 武備志. It would appear that previously to 1341 a country called Lohoh (in Amoy pronunciation Lohok) existed, as Yu'e says, in what is now called Lower Siam, and at that date became incorporated with Sien. In the 4th year of Hung-wu, 1372, it sent tribute to China, under the name of Sien Lohok. The country was first called Sien Lo in the first year of Yung Lo 1403. In the Tang Dynasty it appears to have been known as *Lo-yueh* (羅越), pronounced *Lo-gueh* at that period. This *Lo-yueh* would seem to have been situated on the Eastern side of Malay Peninsula, and to have extended to the entrance to the Straits of Singapore, in what is now known as Johore.

loins with a waist band of brocaded silk gauze.* When he goes abroad he rides, either on an elephant, or in a sedan, accompanied by an attendant holding a golden-handled umbrella neatly made of kadjang† leaves. He is of the Soli race, and a sincere believer in the Buddhist religion.‡ The people of this country who become priests and nuns, are exceedingly numerous; they dress much after the same fashion as do our priests and nuns; as with us, they live in nunneries and monasteries, observe fasts, and adhere strictly to a vegetable diet. It is the custom there to leave the directions and management of affairs in the hands of the wives. Both the King and his subjects leave without exception all matters that require thought and deliberation (such as offences against the law whether grave or light, or any business transaction whether great or small), to be settled entirely according to the wife's judgement. The mental capacity of the wives far exceeds that of their husbands. Should it happen that one of their wives is on terms of great intimacy with one of our countrymen, and allows him to feast and carouse with her, her husband looks calmly on and is not angry, but simply remarks: "My wife is beautiful and the Chinaman is delighted and pleased with her." The men do their hair up into a tuft, have a white cloth twisted round their heads,§ and wear long garments.

Their marriage ceremonies are as follows:—They first invite the priest to conduct the bridegroom to the bride's house, and

* The principal clothing of the Siamese consists of a waist-cloth called the *Panung* corresponding to the *sarung* of India. It is about two-and-a-half yards long, and one yard wide; is placed around the waist, neatly tucked in, the two ends brought together, twisted, and brought back between the legs, and tucked in behind. Formerly this was the only clothing worn, except a scarf thrown around the shoulders in cool weather. The king formerly used to receive foreigners whilst dressed in that style.

† 葵藎 *Kad-jang* is a general name for different palm leaves, used for roofing and other purposes. The writer means the leaves of the *Borrassus flabelliformis*, called *Lontar* in Java. (Groeneveldt).

‡ There are in Bangkok alone over ten thousand priests, and all that vast army can be seen starting out early every morning in search of their daily food. It must cost Siam annually nearly \$25,000,000 to keep up the priesthood alone, and supposing the population to be eight millions, which is perhaps an over-estimate, it will make on an average of over three dollars for every man, woman and child in the kingdom.

§ The men shave the head, except a tuft on the top, which resembles a shoe-brush.

on arrival there the priest exacts the "droit seigneurial,"* and then she is introduced to the bridegroom. At the expiration of three days the priest is again invited, with all the relatives, and friends. Betel-nut is prepared and placed before them, and a gaily decorated boat is got ready in which they escort the bride to her new home, where wine is set before the guests, and much rejoicing goes on.

The following burial ceremonies† are observed by them :—

When a rich man dies, quicksilver is poured into his bowels and he is then buried. When one of the poorer class dies, the body is carried outside the city to the sea-shore and placed on the edge of the sand. No sooner is it placed there, then a flight of thirty to fifty golden coloured birds as large as cormorants congregate to the spot and alight upon the corpse, and after eating all the flesh off it, fly away. The bones are then with lamentation and weeping thrown into the sea by the friends, who afterwards return home. This is called bird-burial. A priest is then called in and asked to appoint certain days for fasting and the recital of prayers, and the performing of other religious ceremonies.

* *Droit Seigneurial.* The Chinese reads : 就是僧討取童女喜紅貼於男子之面額名曰利市. In the neighbouring kingdom of Champa Marco Polo informs us that no young woman of a certain degree of beauty can be given in marriage until she had been presented first to the king.

† When a prince of high rank has died, the king visits the house of mourning and bathes the corpse with water, with his own hands. After him other princes present come forward, and pour a dipper of water upon the corpse. When all the princes and nobles present have performed this office, certain officials present proceed to dress the corpse. They put on a pair of tight-fitting pantaloons, and a tight jacket. Over these they apply a winding-sheet, wrapping it as tight as possible. Quicksilver is also poured down the throat. Prayers are chanted daily by the priests until the time appointed for burning has arrived, which is six and sometimes over eight months after death. The common people, on account of the expense, do not keep their dead long, but burn them as soon as possible. There is a very disgusting practice more or less common amongst them. Sometimes the person dying orders it to be done in order to make merit, and sometimes the friends do it of their own accord. When the corpse is taken to the place of burning, they take knives, cut the flesh and bones, and feed it to the vultures. These fifty birds will be perched near by, and will come down into the crowd to receive the coveted morsel, which they either carry off, or swallow upon the spot. After the flesh is thus taken off, the bones are burned. Criminals executed, and paupers, are given to the vultures wholesale. Medical students would have no difficulty in getting subjects there.

The above notes are taken from an unpretending work on Siam, written by one Rev. N. A. McDonald, ten years a missionary in that country.

A hundred *li* to the S.W. of this Kingdom there is a trading place called *Shang-shui* (上水), which is on the road to *Yun-hou-mên* (雲後門). In this place there are five or six hundred foreign families, who sell all kinds of foreign goods, many *Hung-ma-sze-kên-ti* stones are sold there. This stone is an inferior kind of ruby, bright and clear like the seeds of the pomegranate. The captains of Chinese vessels resorting to Siam also use small boats to go and trade there.* The products of Siam are *Hwang-lien*, *Hiang-lo-kêé*, *Suh-hiang*, *Hiang-chên-hiang*, *Shên-hiang*, *Hua-li-mu*, Cardamoms, Lucraban seeds, Dragon's blood, *Têng Kêé*, Brazil wood, Tin, Ivory, Kingfisher's feathers, &c.

Their Brazil is as plentiful as firewood, and far exceeds in colour that grown in other countries.

Their curious beasts are the white elephant, lions, cats and white squirrels.

Its vegetables are the same as those of Champa. They have rice and palm wine; their rice wine is an ardent spirit, and is of a very poor quality. They have also sheep, cows, fowls, and ducks.

The common people somewhat resemble the Kwang-tang folk in their village brawls and in their love of noisy contentions and lewdness.

* With regard to the products of Locae or Siam, Marco Polo says:—In this country the Brazil which we make use of grows in great plenty. Ma Huan fully bears out Polo's statement in this matter, for he says: This Brazil (of which Marco speaks) is as plentiful as firewood. On Chêng-ho's chart Brazil and other fragrant woods are marked as products of Siam. Polo's statement of the use of porcelain shells as small change is also corroborated by Ma Huan. I am unable to identify the locality of *Shang-shui* (上水) *Yün-hou-mên* (雲後門). With regard to the products of Siam, I am unable to give an English equivalent of *Hung-ma-sze-kên-ti* stone (紅馬嘶肯的石). *Huang-lien* (黃連) a common medicine furnished by species of *Leontice* and *Justicia*. *Hiang-lo-kêé* (香羅褐) not identified. *Suh-hiang* (速香) a kind of *Lignum aloes*. *Hiang-chên-hiang* (降真香) is the name of a fragrant wood, much used as incense, but which we have not been able to determine. Dr. Williams says it comes from Sumatra, where it is called lakawood, and is the product of a tree to which the name of *Tanarion major* is given by him. For different reasons we thing this identification subject to doubt—(Groeneveldt.) *Hua-li-mu* (花梨木) Rosewood (Williams). *Têng-kêé* (藤結) not identified.

They are fond of exercising themselves in naval warfare, and are continually sending out their commanders to bring neighbouring states under their rule.

Cowries are used by them as money, but they have also gold, silver, and copper coins.

Their King sends an overseer with tribute of Sapan and other fragrant woods to the Imperial Court.

KEY TO THE NAMES OF PLACES ON THE MAP.

- 1.—蘇門答剌 *Su-mén-ta-la*. Marco Polo's Samara.
- 2.—巴祿頭 *Pa-lu-t'ou*. Perlac head.
- 3.—甘杯港 *Kan-pai-kiang*. Kampei river.
- 4.—亞路 *A-loo, A-roo*. This kingdom is called *Aaru* by Mendez Pinto. He was shipwrecked on a voyage from Aaru to Malacca.
- 5.—班卒 *Pan-tsuh* called also *Pan-tsuh-urh* by the Chinese. Marco Polo's kingdom of Fansur and the Pansur of the Arabs.
- 6.—龍牙交椅 *Lang-ya-kiaw-yi*. Langkawi island.
- 7.—吉達港 *Kich-ta-kiang*. Kédah river.
- 8.—檳榔嶼 *Ping-lang-sen*. Penang.
- 9.—單嶼 *Tan-sen*. Varela island (?).
- 10.—雙嶼 *Shuang-sen*. The Brothers (?).
- 11.—九州 *Kiu-chau*. Sambilangs.
- 12.—龍牙加兒山 *Lang-ya-kiu-shan*. 龍牙加兒港 *Lang-ya-kiu-urh-kiang*. Indrapura river and mountain.
- 13.—綿花淺 *Mien-hua-chien*. South shoals.
- 14.—吉那大山 *Keih-nu-ta-shan*. Not identified.
- 15.—吉令港 *Keih-ling-kiang*. Kling river.
- 16.—鷄骨嶼 *Ki-ku-sen*. Aroe Island (?).
- 17.—假五嶼 *Kiu-uu-sen*. Fisher's islet (?).
- 16.—滿刺加 *Muan-lu-kiu*. Malacca. Amoy pronunciation, *Mea-la-ka*.
Formerly it was not called a kingdom, but as there were five islands on the coast, it was called the Five Islands. A large trading place by the name of 首門鎖 *Yiu-men* was on one of these islands, which before Malacca was founded was a place of great trade. The country at that time was tributary to Siam.
- 19.—射箭山 *Siu-ch'ien-shan*. Seginting.
- 20.—毘宋嶼 *Pi-sung-sen*. Pisang island.
- 21.—吉利門 *Keih-li-mén*. Carimon.

- 22.—甘巴港 *Kan-pa-kiang*. Campar river.
- 23.—長腰嶼 *Chang-yaou-sen*. Singapore (?).
- 24.—淡馬錫 *Tan-ma-sih*. Not identified
- 25.—荖那溪嶼 *Tu-na-ki-sen*. Not identified.
- 26.—琶撓嶼 *Pa-kiao-sen*. Not identified.
- 27.—馬鞍山 *Ma-pa-sen*. Not identified.
- 28.—白礁 *Pi-chiao*. Pedra Branca.
- 29.—舊港 *Kiu-kiang*. Palembang.
- 30.—彭坑港 *P'eng-ken-kuang*. Pahang river.
- 31.—東西竹 *Tung-si-ch'uh*. Pulo Aor.

As Mr. Groeneveldt in his notes on the Malay Archipelago has identified this Island with Singapore, I have to show my reasons for identifying it with Pulo Aor.

1st.—There is little doubt in my mind that the Tung Chuh and Si Chuh of Chêng Ho's map, and the Tung-se-chuh of the Tung-se-yang-k'ao are one and the same. How Chêng Ho came to consider Pulo Aor to be two islands, is most probably explained in my extract from the Chinese Pilot, in which it is said that, viewed from a distance, it has the appearance of two islands.

2nd.—Tung-se-ch'uh is according to Chêng Ho's map an island lying about 80 miles North-East by East of Pedra Branca, and according to the Tung-se-yang-k'ao about 48 miles from Pulo Tioman; as these distances seem to fix the position of the Tung-se-ch'uh somewhere in the neighbourhood of Pulo Aor, I have no hesitation in identifying it with that island.

The Chinese Pilot speaks of it as follows:—The southern peak of Pulo Aor is generally adopted as a point of departure by ships bound to China, and they also steer for it on their returning passage. It is small but high, and covered with trees. Being formed of two hills, with a gap between them, it has the appearance of two islands when viewed at a great distance, bearing N.E. or S.W., and resembles a saddle on a nearer approach; but when it bears N.W. the hills are in one. The easternmost hill is of round form, like a dome, rather higher than the other, and in clear weather may be seen 45 or 48 miles from the deck; at such times Bintang hill and Pulo Aor are visible together, when midway between them.

31a.—龍牙門 *Lung-ya-mén*. The strait of Linga is situated to the N.W. of Palembang high mountains face each other as the teeth of a dragon, and between these the ships pass (Groeneveldt, Malay Archipelago, page 79).

The Lung-ya-men of the Tung-se-yang-k'ao and of Chêng Ho's chart refer to Singapore strait. The term Lung-ya-men on the chart

is apt to be confusing; I should be inclined to read it Lung-ya-shan, Linga island.

- 32.—彭加山 *P'eng-kia-shan*. Banca.
- 33.—斗嶼 *T'ou-sau*. Probably one of the Kedang islands.
- 34.—丁加下路 *Ting-kia-hia-lu*.^{*} Tringano.
- 35.—吉蘭丹港 *Keih-lan-lan-tan-kiang*. Calantan river.
- 36.—攬邦港 *Lan-pang-kiang*. Lampeng river.
- 37.—硫黃嶼 *Liu-huang-sen*. Cracatoa.
- 38.—孫姑那 *Sun-ku-na*. Sungora.
- 39.—麻里東 *Ma-li-tung*. Billiton island, also called 勿里洞山.
- 40.—爪哇國 *Chua-wa-kuo*. Java.
- 41.—吉利閣 *Keih-li-mên*. Carimon, Java.
- 42.—筆架山 *Peih-kia-shan*. Triple peak (Siam.)
- 43.—假里馬達 *Kia-li-ma-ta*. Carinata.
- 44.—交關山 *Kiao-lan-san*. Possibly Gelata island. The largest of a group of islands lying N.W. 9 or 10 miles from Sambar point, Borneo. Mr. Groeneveldt identifies Kiao-lan with Billiton.
- 45.—暹羅國 *Sien-lo-kuo*. Siam.
- 46.—占賁港 *Chen-pên-kiang*. From the position given it on the map, possibly the Chantabun river.
- 47.—竹里木 *Chuh-li-mu*. Not identified.
- 48.—占臘國 *Chen-la-kuo*. Cambodia.
- 49.—占浦山 *Chen-p'u-shan*. Possibly Camput.
- 50.—覆鼎山 *Fu-ting-shan*. Not identified.
- 51.—崑崙山 *K'un-lun-shan*. Pulo Condor.
- 52.—小崑崙 *Siao-k'un-lun*.
- 53.—萬年崙 *Wan-nien-sen*. Amoy Ban-ni-sen. Brunei, Borneo.
- 54.—占臘港 *Chen-la-kiang*. Cambodia river.
- 55.—赤坎 *Chih-k'an*. Cape St. James.
- 56.—羅灣頭 *Lu-wan-t'ou*. A head-land between Cape St. James and Taiwan.
- 57.—羅漢崙 *Lo-han-sen*. A place in the same neighbourhood as the above.
- 58.—大灣 *Ta-wan*. Cape Taiwan.
- 59.—東董 *Tung-tung*. Natuna.
- 60.—西董 *Si-tung*. Anamba.
- 61.—靈山 *Ling-shan*. Dav-aich head, near 仰南 Camnanh harbour.
- 62.—新洲港 *Sin-chow-kiang*. Quinhone harbour.

63.—占城國 *Chen-ch'eng-kuo*. Champa.

64.—洋嶼 *Yang-sen*. Dati island. (?)

65.—筊杯窠 *Kia-pai-sen*. Pulo Combu. (?)

66.—*Wai-lo-shan* 外羅山. I identify this island with Collaoray or Pulo Canton. I at one time thought it referred to Cham Callao, called *Cham-pih-lo* 占筆羅 by the Chinese, but on examining the sailing directions of the *Tung-se-yang-kao* for this part of the Coast, I find I was wrong; for I found that to reach the Kwan-nan river (*Fai-fo* river) from *Tinhosa*, the mariner had to sight the island of *Champeihlo* which lies off its entrance, and which by a narrow arm of the sea communicates with *Turon Bay*. The province of *Kwan-nan* is said by the Chinese to be the *Jihnan* of the Han dynasty, the district visited by trading ships from the Roman Orient and India in the first centuries of our era. In the Tang dynasty it was called *Huan-chow* 驩州, and now is known in Chinese as *I-gan-foo* 父安府. The next port farther north, *Hue*, is called in Chinese *Shun-hwa-foo* 順化府. Still further north in *Tong-king*, is cape *Bung-kwina* 望瀛 (*Amoy*, *Bong-geng*), near which there is a river called in Chinese *Ching-hwa* 清華港, in our maps *Kwang-tri*, which the Chinese identify with the *Kin-chen* 九真, province of the Han dynasty. During those early times, in the reign of *Wu-ti* of the Han (B.C. 140), this region was divided into three Governments, viz: *Kiao-chih*, the present *Kesho* or *Hanwi*; *Kin-chen*, the present *Kwang-tri*; and *Jih-nan*, the present *Kwang-na*. Vide *Wu-pi-pih-shu*, article *Annan*; *Mayers in China Review*, Vol. 3, p. 237. *Groeneveldt, Malay Archipelago*, p. 3.

67.—獨猪山 *Tuh-chow-shan*. *Tinhosa*.

68.—萬生石塘窠 *Wan-sing-shih-tang-sen*. 石星石塘 *Shih-sing-shih-tang*. The *Paracel* islands and reefs.

69.—七洲 *Ch'i-chow*. *Taya* Islands.

70.—廣東 *Canton* or *Kwang-tung* Province. Its port *Kwang-chou-fu* is also called *Kwang-fu*. This is probably the *Khan-fou* of the Arabs.

71.—大星尖 *Ta-sing-chien*. *Pedra Branca*.

72.—南興山 *Nan-aun-shan*. *Namqa*.

73.—大甘小甘 *Ta-kan-siao-kan*. *Brothers*.

74.—大武山 *Ta-wu-shan*, called in *Amoy* *Nan-tai-bu*. Landmark for mariners making that port.

75.—漳州 *Chang-chow*. Near *Amoy*. I identify *Chang-chow* with the *Schindjou* of *Abulfeda*, written *Shengiu* in *d'Herbelot*. Near to *Schindjou* was the port *Zaitun*, which I am inclined to think gets its name from the way the Persians or Arabs pronounced the Chinese name *Gueh* or *Guet-kong*. *Guet-kong* is the *Chang-chow* pronuncia-

tion of 月港, called in Amoy Geh-kong. This port was famous throughout China in the middle ages. Mediæval writers also called Zaitun Cay-kong and Carchan. D'Herbelot's dictionary informs us that the Arabs also called Zaitun Scheikhani. Possibly the Arabic Schei may represent the Chinese Gueh; the second syllable, Kham, is undoubtedly a transliteration of the Chinese Kong. In Kublai's time, Chang-chow, in connection with Chinchew, appears to have been a trading port of sufficient importance to have had an official appointed to collect the duties leviable upon merchandise and shipping; for the Yuan histories state that, in the 22nd year of Chih-yuan 1286, the Customs' officer of those ports had added to his other duties the collection of the salt revenue. I give the Chinese reading of this important fact. 至元二十二年併福建市舶司入鹽運使司改曰都轉運司領福建漳泉鹽貨市舶。據選元史食貨志卷九十四 Yuan Annals, in 94 Kiuen.

Here is positive proof that in Kublai's time Chang-chow and its port Zaitun, together with Chinchew or Ts'üan-chau were ports of foreign commerce with Customs' regulations.

76.—泉州 *Chüan-chow*. Locally called Tawanchau, probably the Khandjou of Abulfeda and the Khanjur of Marco Polo. One of the great trading ports of China of the middle ages, identified by Yule as the Zaitun of Marco Polo.

ARTICLE IV.

ROADSIDE RELIGION IN MANCHURIA.

BY

REV. JOHN MACINTYRE.

IN China it is not good "ton" to be interested in the gods. If you ask a man a few miles from his own door, what temple is this? or, what objects of worship are in vogue hereabouts? he will ward off enquiry with his unapproachable 'Who knows?'—which defies description whether it is to be classed as careless, skeptical, or contemptuous. Press him further and he will swear to you in frequented roads where temples are national, or at least imperially recognised, that he is as ignorant as you are, and will affect to hear for the first time things which you know to be familiar to his children. Try railery, show a little western heat, and some bystander will step forward to relieve the tension; for the Chinese hate 'scenes,' and after all are above most nations hearty and polite to strangers—when they have a mind to. "As a fact, Sir," was once said to me on such an occasion, when I felt inclined to let out upon a well dressed individual in regard to a tablet which was a new discovery to me, and in regard to which his lips were sealed, 'As a fact,' said a bystander, 'a man died up the valley whose spirit was supposed to inflict sickness upon the village and they set up this tablet to appease him.' So it was this knowledge of a weak spot which sealed the fellow's lips! One sees everywhere in China little roadside shrines; who ever looks into them? Some of us have travelled over whole provinces; who has cared to stoop at these dog-kennel-like erections and bring out their tablets to the light of day? One is usually content to know dimly that T'u Ti has his shrine at the outskirts of every village; that the god of the hills is popular even in the plains; that Lao Yeh and the Dragon King are national property; that small-pox and the

pestilence are everywhere propitiated; and that the fox and the stoat receive more adoration in some quarters than even the Great Lao Yeh himself. But of the world behind this one reckes not and enquires not. In a round journey of some five hundred miles, done on foot, it occurred to me after long years in China to look up each shrine and temple on the route, and even in the meanest dog-kennels to make a study of the tablets. The road was sometimes a great thoroughfare and sometimes a bye-path. It led through the capital of the province, and it led into the wild recesses of what so recently as thirty years ago was 'No Man's Land.' I propose now to tabulate the results as perhaps not without interest for the general reader.

And first the *shrines* deserve a word. They are of all sizes, from one to eight or ten feet high. They are perched everywhere;—in gardens, in the fields, at village corners, on lovely shady knolls just above the village or homestead, on beetling crags dominating the lofty mountain passes, and everywhere, even in the solitudes and on distant mountain-peaks, wherever the fuel-cutter and the cattle-herd have had an errand. They are of all sorts. You have them of mud, or sun-dried brick, with a roof of reeds plastered over with mud. You have them of burnt brick with a tile roof and some attempt at architectural taste. I have seen one such to the fox with a gable-light of ornamental tile work which was a remarkable good representation of a fox's head. You have them tastefully constructed of a few slabs of limestone or granite, where such are the natural products of the country. In the forest clearing an old trunk is made to do duty, scooped out or only burnt out according to the tools of the settler: and sometimes again you have handsome wooden cabinets divided into so many inches, each inch with its moveable door. In pottery districts they are as certainly of earthenware, a damaged water vessel being set bottom up, the size of a bee-hive, and with a hole punched in it just sufficient to admit the hand. And perhaps by far the most numerous are those roughly set together with a few rough stones picked up at random, with a flattish stone for roof, as mean looking as any clumsily extemporised sparrow trap. The cost is from nothing, not even five minutes labour, up to a few pounds sterling. Therefore each homestead may have several and you have

whole batches of them at village corners. I have seen five or six in a row; a large one of burnt brick, a smaller one of the same material, and the rest of loose stones. It seems the rule rather to rebuild than to repair the smaller ones, as new dedications frequently extend the row while above there may be one or more in a state of ruin—and that while they are all to the same objects of worship. Wealth as a rule shows itself in burnt brick; and even No Man's Land with its abundance of stone and timber is now invaded with neat brick structures in the most approved style of the plains. The furniture of the shrines never varies. It is either a simple wooden tablet, or a rough daub of a picture, or a few uncounted clay figures, with of course a dirty broken bowl for incense. I had to complain frequently of the state of the tablets. The villagers, who in every instance allowed me to handle them freely, never could understand my solicitude in the matter of fresh paint, or ink rather. The number of illegible tablets is legion, and from the discoveries I made I am satisfied many a contribution to folklore is lost in consequence.

The objects worshipped in these roadside shrines I found more numerous than I had anticipated. I examined from twenty to thirty a day for a period of five weeks, and had much help besides from a Chinaman who was able to overtake many which lay at a considerable distance from our line of route. I shall begin with the more familiar ones, which are indeed more or less common throughout the Empire. The Three Holy Ones have perhaps the first claim upon our attention, though in the greater part of the route described it is a tie between them and the Fox and Stoat. For convenience I shall here first describe the different groups of 'Holy Ones' in their gradations of Three, Five, Seven and Nine. The leader of all is The Spirit of the Hills. He is chief of the Three, and he has a recognised place in the other groups. Where there is a picture he is sketched as a terrible looking fellow, with a black face, and with an axe over his shoulder. In one of the city temples I once saw quite an artistic representation of lions in clay, where, in addition to the axe symbol, he had on his left a crouching tiger, and on his right a bear. At another time, on a bold peak dominating one of our wildest mountain passes there was a tastefully executed

granite slab with an inscription to the effect that the treasures of the hills are in his keeping. This gives us his character and functions. He is the officer of Woods and Forests. It is his to reveal the treasures hidden there and to grant protection from the ravages of wild beasts. I have heard alike from Koreans and Chinese that they pray to him when searching for ginseng and other such precious herbs; and one sees ample evidence on hill and plain that the fear of wild animals is upon all. Nay, in some districts it was the tiger himself was worshipped as the Divinity. 'Shoot him?' said one to me:—'We have not the weapons for one thing; and then is he not the divinity of the hills?' I used to think the Chinaman contrasted favourably with the ancient Egyptian in his sound horror of anything approaching to animal worship. Yet in many a lonely spot one hears tiger and bear, and fox and stoat—and serpent too—personified in the most deliberate manner. They have their personal traits, their idiosyncracies, their foible; and one forgets altogether the forester with his axe and attendant tiger, and thinks of the animal themselves as independent beings whose strength, cruelty, craftiness and like qualities hold the simple mountaineer in constant awe. Yet it is of the essence of religion in China that the forester should be king and not the tiger, and that, while it is a human form which is presented to the eye, it is a spirit which is worshipped.

The Second of the Three is "Wu Tao." He is an unsolved riddle to most. He is so much worshipped that people have forgotten to ask who he is. It was interesting in the course of a long journey to take notes and compare answers to the queries, Who was he? When canonised? And what interest does he represent? His emblem is a two edged sword and alike in picture and clay he is black and hideous. He is everywhere popular from the seaport to the backwoods, and in some regions he was quite overwhelmed with titles. I found at least one village named after him, and the temple there showed that both literature and wealth were his devotees. In another district I found him worshipped under fourteen different titles in the course of a single day's journey. Yet nobody knew who he was and hot discussions would occasionally take place as to whether he was a man of the Three Kingdoms or of the T'ang

dynasty. The more intelligent knew him as a Minister of the T'ang Dynasty who was drowned as he was leading his troops across a miraculous bridge of ice—in summer—in that famous campaign in our province (then Corea) which has produced so many legends. His office is to protect from evil spirits. Of the fourteen titles above referred to, six had to do with spasms of the heart, two with contortions of the eyes, one with internal gripping pains, and one with loss of sense as by fainting: and all speak of such contortions as are associated with demoniacal possession. In a word he is invoked in all cases of spasms, convulsions, epilepsies, and such like, and that not so much as a healer as an exorcist. One epithet speaks of him as the door-keeper and another as the god of the road; but these were in the remote parts where the schoolmaster is a rarity and one cannot rely upon the spelling. If correctly written the allusion is doubtless to his guarding the house and road from evil spirits. Indeed if his name (Five Roads) means anything it would imply this. He is evidently a living quantity in the religion of the parts traversed. His tablets are more numerous than that of any other object of worship—save perhaps the fox and the stoat,—and they go on increasing and several are to be found in the same dingy little shrine, which means of course that his cures are a thing of the present. 'But I don't believe in him,' said one of the chatty ones of a large group drawn into the discussion of the question; 'of all the objects worshipped in our China the only reality is the fox; there is no mistake about his spiritual powers.'

The Third of the group may be called the 'local bailiff,' or guardian, or as sometimes translated, the god of the ground. He is represented as a venerable old man (white face) with a long white beard, and a sort of bishop's crook over his shoulder. His duties are with the dead, and he is part of the staff of the 'Inferi.' His status in the infernal polity is as that of 'village elder' or local bailiff in the Imperial polity of China. All deaths must be reported to him—at sundown, the mourners clothed in sack-cloth and carrying lanterns. He then reports to his official superior in the city temple, and he to his in the provincial city, and he to his in the capital, and he to his—the supreme judge in Hades. The god of the ground is the only

one of the three who has a 'cult.' Thus paper money for the use of the dead is forwarded through him, and so the mock attendants, the mule and cart, and all things necessary to make as brave a show in the new world as the parties were accustomed to in the old. Our local bailiff has a tablet in the temple to the Nine Holy Ones; but he is only seen in state in cities in the temple of his city superior. There he poses in clay in a side room commanding the path up to the temple—to be propitiated, as in true Chinese style, by all who would approach the "City Guardian."

After the Three Holy Ones we have more ambitious erections to the Five, the Seven, and the Nine Holy Ones; the shrines improving with the figures, till in the Nine Holy Ones, they frequently attain the proportions of a modest little temple. It is to be observed, however, that with rare exceptions the Three Holy Ones still appear in these, and as far as the Five Holy Ones the god of the hills will still be found occasionally in the place of honour, or centre. But to make up the Five, Seven, or Nine, you have a choice in all of thirteen names in the parts I have traversed lately. I have seen a shrine to the Nine with all thirteen tablets in it. It becomes interesting to note the collocation of tablets in these shrines. It varies with the district and with the wants of the people. Thus sometimes the god of wealth and the god of medicine are added to the above to form the Five. Sometimes again it is the king of horses and the king of cows. Or it is the great national hero, Lao Yeh himself, with the god of wealth. Or the dragon king takes the centre with some other favourite thrown in to complete the number. But there is great irregularity in the five tablet shrines, and though "Five Holy Ones" is cut in stone above the aperture, you have quite frequently seven tablets. To come to the Seven, the favourite names for the place of honour are Lao Yeh, the dragon king, and god of fire, and occasionally as before the god of the hills. Thus with Lao Yeh in the centre, you may have on his left or east the god of fire, the king of medicine, and the god of wealth; and on his right or west the dragon king, the king of horses, and the king of the germinating crops. Or dragon king in the centre, with fire, wealth, hills, on the east; and the king of cows, the king of insects, and the exorcist Wu

Tao on the west. Here also there is a tendency to run into the Nine, as in this last case the god of the ground was represented, and so also a Buddha. There is clearly no recognised order, though there are some names which properly go in pairs, and some which are properly placed east and not west. The question was once put to me, 'What does the honourable guest think of our arrangement?' this where I was making a study of the village shrine in very remote and unfrequented parts. A city schoolmaster on another occasion rallied me pleasantly for maintaining that in the course of my journey I had repeatedly seen the dragon king immediately on the east of the fire god, where the latter was the central figure. "Interesting collocation!" he laughed pleasantly: and then proceeded and show the absurdity of conflicting elements like fire and water being thus conjoined. So the king of horses and the king of cows are a pair; the king of insects and the king of the sprouting crops; wealth and medicine; fire and water, &c. These should balance each other on opposite side and each one of a pair should maintain the same relative position from the centre. Yet the many hundreds of cases I have copied out prove that there is no rule but the whim of the individual, or the habits and wants, or say perhaps the misfortunes, of the locality. I have seen the horse king mentioned without the cow king and vice versa. I have seen them balance each other on either side of one of the three favourite centres, and I have seen them on the same side with each other. But one knows something of the habits of the people when either is mentioned. And when one comes to the Imperial pastures, an immense stretch of country in which thirty-six herds or over fourteen thousand horses are supposed to have summer pasture, one expects to see the horse king in his glory. There he is to be sure, an ugly ogre with four hands and three eyes, and doubly armed—but alas! for these degenerate days, the once citadel-like, moat-surrounded temple is now in a tumble down condition and the very image with his attendants wears a forsaken look. The herds are no longer so numerous and so his services are at a discount. But in one of our largest cities there is quite an imposing temple to the horse king, where the king of cows and he are represented in grand gilt figures under the same canopy; for cattle rearing is nata-

rally one of our fruitful sources of wealth. As to the Nine Holy Ones, the three favourites for the place of honour are again Lao Yeh, the dragon king, and the god of fire. But it is noticeable that if Lao Yeh be not in the centre he must be omitted altogether, whereas the dragon king and the fire god are present in almost every arrangement. The three we first described are never absent from the Nine Holy Ones and it is here generally the ceremonies to the local guardian are performed. As Lao Yeh is the popular national hero and constituted by Imperial edict the National Guardian, he is commonly relegated to a temple by himself—more brick and lime being expended on him than on any other object of worship. And inasmuch as rain in its season is of primary importance in an agricultural and grazing country, and we are also much exposed to the ravages of water from mountain freshets, the dragon king has also commonly an establishment of his own. I have thus found the Nine Holy Ones more frequently presided over by the fire god than by any other. Yet fire and water are rarely separate. The most common arrangement I found to be the very one so eloquently protested against by my schoolmaster critic: and nothing indeed has surprised me more throughout this enquiry than the ignorance displayed by all alike as to what was in these temples and the relative importance of the objects worshipped.

The Nine Holy Ones, then, give us a clear idea of the wants of the Chinese. (1) Lao Yeh represents national security, freedom from the scourge of war; and hence we usually speak of him as the war god. (2) The dragon controls the element of water and hence the dragon king is the rain-god and prayers for rain are addressed to him. So also at dangerous bends of streams and rivers where inundations are the scourge of the peasantry it is the rain god and not the engineer who is appealed to. (3) The fire spirit, or god of fire, has also imposing temples of his own in the cities, and we see from his surroundings there that he is rather regarded as the destroyer than as the benefactor. He is the avenger by fire. He has an ugly red face with three eyes—the odd one on the forehead standing out so as to enable him to see all round. In the city temples his attendants have always the same dread-inspiring symbols; a pair of birds which

are omens of fire; a fire serpent; a fire-wheel or fire-ball by which the conflagrations are kindled; a pencil and tablet to take note of the places to be scourged. Originally in the classics they knew how to honour fire as benefactor, and grateful acts of worship were performed in front of the fire which was to cook the sacrifices for the ancestral temple: now it is the ogre only which is worshipped, the enemy and destroyer. In cities the next in order (4) will usually be the god of wealth, and after him (5) the king of medicine. But in the country this last pair will probably give place (6) to the horse king and (7) the cow king, the protectors of cattle from evil spirits and therefore from disease. Then follow (8) the king of insects worshipped as the protection of the crops from the ravages of insects, and (9) the king of birds or germs, the protector of the crops when "brairding," to use a word now unfortunately lost to the English language. To these add the Three Holy Ones, ensuring (10) in the spirit of the hills the enjoyment of the hidden riches of nature with freedom from the scourge of wild beasts; (11) in Wu Tao freedom from evil spirits in life; and (12) in the local guardian opening a prospect for life and comfort in the world to come. To complete the thirteen above referred to we have only to add the spirit of joy and happiness, worshipped as we know everywhere, and seen not unfrequently among the Nine. Are these then gods and are the Chinese polytheists? By no means. Of these Lao Yeh was canonised by Imperial edict because of representations made to the Throne that the ancient hero of the three kingdoms, Kuan Yü, had appeared with a spiritual host and had at a critical moment smashed an army of the Long Haired Rebels. This was in our own generation. The others have a more ancient record, but they are in the same way the creation either of priest or Emperor. We know the names and more or less of the history of most of the men now represented under the titles king, spirit, ruler, excellency, as in the four styles of address in these thirteen names; some of the men have little connection in history with their present offices. Lao Yeh was a general of note—though a beaten one, and war was his profession. The medicine king was a distinguished physician. But the man canonised as the god of wealth had no connection with riches. He was a virtuous Minister who died for righteous-

ness' sake at the hands of a cruel tyrant. The others are dragged into service under the exigences of a degenerated Taoism which locates a genius or presiding spirit in every department of human interest. These are no more gods than are the patron saints, the St. George of England for instance, of the Roman Catholic calendar. And thus you have so many human figures with their symbols of office: the forester with his axe and attendant tiger: the exorcist with his sword: the death-intelligencer with his crook: the medicine king with his bottle and pill box: the wealth-giving spirit with his ingot of silver: the king of the crops with a handful of rich millet in ear: the insect king with a bottle gourd: the horse king with the model of a horse, and the cow king with the model of a cow: and the rain maker with his white dragon whiskers. But the men count for nothing. In the ancient services of the ancestral temple a child was dressed in the robes of his deceased grandfather and receive the homage due to him. So it is here. The men are mere dummies, pegs upon which to hang a robe of ceremony. And what is behind the robe in this case is nature, the spirits, the essences of things. In spite of the teachings of Taoism about Yü Huang or the Pearly Emperor, the Chinaman seems worlds apart from the Greeks and Romans in the matter of anthropomorphism. It would seem as if heaven could not degenerate into Jupiter in the Chinese mind. Heaven is still spirit and only heaven's ministers may be represented in human form. For after all it is the Imperial polity of China which dominates their ideas. A Chinaman will still tell you it is to heaven he prays—through the rain king, for rain; though to his honour be it said he would not say the same of his worship of the god of wealth. His position to be sure, to take him on his own confession, is not consistent. But taking him as he is, this so far is the voice of his prayer: Grant me to dwell safely in mine own land, free from plague of fire or water or cankerworm: give health of body and wealth of goods, luxuriant crops and prosperous herds: may the hills yield me treasure and no scaith: may no evil demons cross my path: and in death may my lot be prosperous as in life. Such is the voice of the roadside tablets as they speak in those eligible for the Nine Holy Ones. Such is religion all over China where religion is native to the soil—a method of

attaining the good things of life and of warding off the evil. There does not seem to be much soul in it, travel as far as we will. Religion is a 'recipe' and is only valued as such. 'It is not that we do not appreciate your doctrine,' a talkative fellow remarked to me once with the hearty approval of a large audience; 'it is that we don't want doctrine. But give us England's recipe whereby she has secured her enormous wealth and there is not a man of us who will not become your follower.'

"Of all the objects worshipped in our Middle Kingdom, I believe in the Fox." The man who uttered these words was one of the clever ones of his village. He wrote a good hand and was quite learned in his country's superstitions. Yet it was a supreme belief with him that the fox possesses a sort of mesmerising power. It is unsafe to be found on the hills alone; for if you fall in with him, he will cast a spell over you, and lead you up and down, over hill and gulley, in break-neck places, leaving you worn out, bewildered, barely able to tell your whereabouts. Another will tell you of visions and revelations, and especially, how in travelling, your feet fly willingly and you are at your destination without any sense of the lapse of time, and unconscious of fatigue. At other times you will be told of some marvellous cure effected by his agency. In the capital of the province he is the fashionable physician, and to judge from the number of memorial tablets with glowing eulogies to be found at his temples, one would believe even European practitioners cannot compete with him in skill. He plays too with weights as with air-bubbles, and you will be shown some enormous millstone on the top of a tower which was spirited thither by the fox. The air is full of stories of his pranks and cures. He knows the secret of all hidden treasures and sometimes enriches and sometimes befools. He knows the secrets of nature and hence his medicines are above all price. Who is he? or what spirit dwells in him? Nobody knows. One of the immortals, some say; one who drank of the elixir of life in the great days of Taoism, and who chooses the body of the fox in which to manifest himself to mortals. But there are many such stories, and none of them explain this singular phenomenon in animal worship. The mania is an old one in China, but it has assumed new

shapes and new importance during the present dynasty. It is everywhere the most vital belief in our province. Go where you will, you are never out of sight of a fox temple. It may be a neat little structure in brick or it may be of mud or loose stones: but there it is with its tablet and inscription, and often with its pictures, or even figures in clay. The representations occasionally approach genius. I have seen the elderly madarin-looking gentleman who represents the fox show a cast of eye such as is only conceivable in a fox, and that too a clever one. He is the honourable great immortal, and is 'tertius' or No. 3 in the family—having being presented with a "Yellow Jacket" and raised to a rank equal to that of Governor-General by one of the Manchu sovereigns whose descendant now governs China. His wife's name is always written beside his, and where there are pictures or clay figures she is a pleasant elderly lady—without the cast of eye. Nay you cannot travel far without becoming aware that the fox has a numerous progeny. In a large temple I counted at one time sixty-five names, mostly belonging to the fox and the stoat family. Sometimes the young gentlemen foxes are in vogue and sometimes the young ladies. I have once or twice seen tablets to the great fox ancestor, as also to uncles and aunts. On one occasion I came upon a group of gentlemen in which the centre figure bore the unmistakable fox eye. One other elderly gentleman was holding a tobacco pipe, of the kind known here as the "water pipe;" and one youth was such a singular combination of fox and sheep—the fox in his "cubbish" period—that I brought the picture away with me as a curio. At another spot I came upon a bevy of ladies. The old couple had their names inscribed on tablets in a fox-shrine on the east wing of the temple, and on the corresponding west wing were tablets to Misses No. 3 & 4, Misses No. 5 & 6, Misses No. 8 & 9, no reason being assigned why No. 7 was not mentioned. I have not met the honourable primus or secundus, but I have spoken with those who have. It is noticeable that the word for fox is never written. It is the same sound as the first of two syllables which make fox in the mandarin dialect, and is one of the family surnames. I have seen it once or so in this style 'To the Hu family of the rivers; to the Hu family of the fountains; to the Hu family of the seas.' So that one is asked to think of

a Mr. Hu or of some members of the Hu family, and not of anything belonging to the fox tribe. The term used for fox-temple is "hall," and usually the fox has a separate "hall" attached to the great temples. But one finds him often in closest company with the gods. The most ambitious position I have seen him occupy was in a Buddhist temple, a very perfect one with its rich endowments still intact and such as one rarely sees now-a-days. There between two large resplendent Buddhas in the principal or trinity group was a little cabinet and in it a tablet with an inscription of which the following is a translation:—"To the fox immortal of the spacious hall, the protector of the law, who efficaciously inspires." Side by side with this tablet was another: "To the great immortal willow," in which I suppose the "essence" of the willow tree is worshipped under the personality of a beloved disciple of one of the chief of the "Eight Immortals" of Taoist legend. Singular worship this which even Buddhism has had to place so high! Singular blending of rival religions! Singular worship that the highest words of our faith, 'Ask and ye shall receive,' form the invariable motto for a fox temple!

But the fox is not without his enemies and revilers. One man tells me he was one of a crowd who heard the word passed, 'the fox is dispensing medicine.' He believed in fox cures and went with the rest to see the sight. What met his eye was an old woman in tattered clothing sitting near a hole like a fox burrow. She had placed a little bowl in the opening and was occupied in watching the result. At last a shout was raised, 'it is come,' and the woman brought away something in the bowl which was declared to be fox-medicine. My informant says he saw nothing but the moving of the tufts of grass over the mouth of the hole, and his theory was that the medicine could only have been dust swept down by the swaying of the grass in the wind. Another story is that a priest once gulled a simpleton by telling him fox-medicine would be at a certain fox-temple at an hour named. The patient went daily for a while and was receiving benefit from the treatment. On one occasion he remarked to a man with whom he had been conversing. 'Oh, I am late for my medicine,' and said a hasty good bye. 'You need not hurry,' says the other, 'I have not yet been to the

temple with it.' The strength of this delusion is in the Chinaman's belief in spirits. With all his so-called materialism, he lives wholly in the spirit-world. Early in the history of the present dynasty a certain Emperor found his treasure house tampered with. He could think of no means of scaring the daring thieves. At last he bethought him of the superstitious fears of his people. He immediately gave it out that the great fox genius was henceforth custodian of his riches and decreed to his excellency "Hu" Tertius, or No. 3, the appropriate "Button" and Yellow Jacket, which now figure in his pictures. It need not be added that the Emperor's goods were in peace, for the secrets of all, of course, are with the fox. And thus from the days of the Builder of the Great Wall B.C. 221 until now, China has been dominated in her superstitions by the rude though more forceful members of the great family of which she is chief. If Taoism be native in China it has had its wildest devotees in her barbaric conquerors.

In some parts the stoat is immediately associated with the fox. They are commonly spoken of together as 'The Two Immortals' or Genii, or as 'The Two Grass Immortals,' i.e., which lurk in the grass, and the same mesmerising powers are ascribed to both. But on the whole the stoat is more of a kitchen-garden affair. I can run up a good score of names male and female all rejoicing in the honourable name of stoat, under the soubriquet of "yellow," as surname, with some choice high sounding titles in room of our christian names. The word "heaven" or "heavenly" is of course frequent, as in the case of all the animals worshipped. Yet the family is not as high placed nor as numerous as that of the fox. One sees rather the sneaking enemy of the hen-coop than the guardian of Imperial treasuries and purveyor of the secrets of nature. One hears little of the depredations of the fox. But the stoat is everywhere—a night poacher—a rascally thief. For making a clean sweep in a night there is nothing to choose between him and the most daring of our disbanded soldiery. The dogs do not scare him—he finds it easy to catch even a Chinese dog asleep. One of my early experiences in Shantung province was an Egyptian wail at early dawn—everybody had lost his crowing cock (which means here simply what it means to us to have our eight day

clock smashed). My own innkeeper was inconsolable and furiously disciplined his son, as two cocks killed in the same hutch right under the lad's window were reckoned the best crows in the country. I thought it a rare achievement at the time to snick two such powerful chanticleers of truest Chinese instincts as to early rising, by which indeed I had learned to set my watch, and to kill them too after first cock crow. Yet the destruction all over the suburb seemed to be traceable to one creature which was hunted up by hue and cry and killed within an hour, in the city moat, the whole suburb rejoicing. This was my first experience of the stoat, and it was my first explanation of the incense tapers lit in his honour—they propitiate him as a night poacher, and an enemy. Why not take proper steps to extinguish the vermin? I used to argue. And the answer did not seem to me to savour so much of superstition, as to take after our own proverb, 'Catch a weasel asleep!' Here in Manchuria they seem singularly remiss in the matter of stoat killing. We have a colony of them in our garden and I have seen them frisking about in open daylight. Our neighbours over the wall are content with their mud shrine in his honour and our own people escape all responsibility by their 'No use trying' to trap him. As a fact the very rats here are too cute to be trapped. Yet a stoat, a very fine specimen, was stupid enough the other day to drown himself in the large earthenware water butt in our kitchen porch. We suppose he had made a spring at a piece of beef suspended from the ceiling and had launched past it into the water vessel, which with its high sides, and being half empty, left him ample leisure to drown in. I used to feel *serie* on the subject of his entering the dwelling house as he has perfect freedom of access. Indeed on one occasion, from the extraordinary commotion among the rats under the floor and from the fact that the wailing sounds were the last trace we had of the rats for nearly a twelve-month, we feel sure he did enter. But the Chinese prefer him to the rats which with us are shockingly gregarious and quite frequently in my experience have nibbled at little infants, on one occasion seriously injuring the eye of the child. One should not forget that the stoat has another and more important use, and that is that our best hair-pencils are made from his hair. Strange then

that in such a hair-pencil driving country as China he should not have been extinguished ages ago? A good token that he is possessed and that by a clever genius. Singular worship this of fox and stoat. One sees the tapers lit every 1st and 15th of the moon. One hears all manner of superstitious stories, proofs, evidences and what not. One woman tells me she has had familiar manifestations for over thirty years, since indeed she was ten years of age. On the first manifestation something spoke to her while she was at play; but she had no idea what it was. She ultimately got so far as to know it was a lady who held converse with her. Only on rare occasions has she been conscious of seeing the figure—a lady of rank dressed in a yellow fur jacket. But not a lady from these parts, she adds, but a stranger from the far distant province of Yun-nan. She never invokes the spirit and was very indignant at being classed with exorcists and those who call up familiar spirits. The spirit comes to her, she knows not how; only she soon becomes conscious of its presence, in which case she lays aside whatever work is on hand, closes her eyes, and either sitting or reclining gives herself up to the vision. It is provoking to have living witnesses and yet be unable to make anything of the situation! To hear this woman talk, her familiar spirit plays precisely the same part as the Demon of Socrates. It even advised her on its last appearance when she was exercised as to how to act now that her husband has become a christian. "Follow your husband. The religion is good. And nothing is so bad as a house divided against itself!" One would like to be at the very root of the matter, and yet it seems denied us. The factors are simple though, just such foxes and stoats as have figured in fable from the beginning of history. Yet the stories and explanations are complicated, and no one cut and dry theory can give them unity. It is ancient animal worship, modified by Taoism with its worship of the "essence" or genius of things, which it carries out also into the animal world, each species of animal having its "essence" or genius. It is perhaps in a sense the worship by the Chinese of their own genius, the genius of cunning. It is clear also a form of spiritualism, in fact the Chinaman's version of occult science. The Hare follows next in order in the mouths of the people; but I have not once met the

name in roadside shrines nor even in the large temples. The rhyme is fox, stoat, hare, serpent. But in one large temple the hare was displaced by an animal described as of the same colour as a rat, a little larger, and with prominent round eyes. It lives on grain and its name in the mouths of the common people is the "bean-rat," because it is supposed to feed largely on beans. It has the same power of mesmerising as the above, assumes a human appearance and has the gift of speech. I am unable to make out its species. But the Chinese will have it that it is neither hare nor rabbit, and this when my informants are familiar with its appearance and have frequently come upon it in their field operations. An animal of the rat tribe, wondrously clever at fooling people, clearly possessed with a demon or spirit, and yet I am promised a skin this spring!

But the serpent I found everywhere known, and just where one would expect it in No Man's Land, devoutly worshipped. The common name in the mouth of the people is the 'flowing' or 'slippery' one. But in the tablets it was either the generic term which corresponds with our reptile, or else that which we would translate by vermin, or again, the 'long one.' With the last the title of "General" was always affixed as his title of honour. The other two names were sometimes combined and three designations were added denoting three members of the family as if we should say, Reptile-vermin the Heavenly Dragon, R. V. Heavenly Perfection, and again R. V. Heavenly Virtue. On another occasion there was a tablet to the "Long One" and another to the "Vermin." The family I did not find so numerous as in the case of the fox and stoat. Whence then the grand titles with which the various members of these families are designated? And whence this notion of a family of foxes, &c.? The answers from the more intelligent were generally simple if reliable:—
"So-and-so sees an apparition in the shape of fox, stoat, bean-rat, or serpent. And the exorcist of his neighbourhood puts a name upon it as Mr. or Mrs. So-and-so, or one of the junior members of the family." The exorcist has his interest of course in mystery and hence the names increase with the manifestations. Yet in the case of the woman above referred to, the fox manifestation declared itself to be Miss Ha, and all the way

from the distant Yun-nan province. "How then about this family of foxes" I asked the woman. "That I don't know," she replied, "I only know the one which visits me." We have in this perhaps one of the best illustrations of the extent to which a Chinaman is dominated in religion by his ideas of common life. One notes how frequently an object of veneration is mated by wife, or by wife and concubine. The famous heavenly mother of Kwun Lun mountains has her seven daughters. And here in animal worship we have an ancestor, uncles and nieces, sons and daughters, and what no doubt is a growth to end in all the ramifications of a Chinese family.

After the animals come the diseases to which flesh is heir. The genins of pestilence was a marked feature all along the route, and as a rule he has his special temple in the cities. But there were districts in which his picture in the roadside shrines was more ambitious, and the umbrella, which is his symbol, larger and finer, as his services were in more frequent request. Asthma was everywhere. In the roadside shrines he is represented by Mrs. Fox or the Exorcist, mentioned in the previous articles, whose title in such case is "Asthma Wu Tao." But more commonly he has an image all to himself, a miserable broken down looking figure suggestive of the malady and known to everybody as 'His Excellency the Asthma.' This place in this case is outside the main building of the temples devoted to women. Small-pox is not so frequently seen in the roadside shrines as one would expect. But 'our lady of the small-pox' and 'our brother of the small-pox' are prominent features in the women's temples which are never far apart;—for where there is no special temple to the goddesses worshipped by women the village temple whatever be its designation will have its women's corner. Measles I occasionally found in the shrines, and nervous disease, and quite frequently eye disease, or rather one goddess who gives light to the eye. But as a rule these belong to the larger temples where especially the eye goddess is a prominent figure in a group of three or five, or eight ladies, the divinities who preside over the women and children. There is an ingenious device by which prayer may be made on account of all manner of disease at one and the same image. This is to set up a figure under the title "imperfect in all the ten parts"—

a wondrously wretched looking figure with a defect in every part of the body. Here prayer is made and favour asked by simply presenting a symbol of the part effected, cut out in silk or in gilt paper. Thus spectacles mean sore eyes; shoes mean sore feet; a crutch betokens a bad limb; bracelets a sore arm; a cap, a sore head; a little cotton thread, disease of the *nerves*, &c., &c. I picked up an extraordinary collection of these, and was allowed to take them away with me, in which almost every body ailment was represented. This Mr. 'Imperfect in all his parts' is usually outside the women's temples in a side niche. His vis-a-vis is commonly the asthma genius, and hard by we are sure to find Mr. "Muscle and Bone Pain." The Esculapius of China is properly 'The King of Medicine' described in the preceding article. But it is in the women's temples we see the healing art properly represented, and that without Esculapius. They honour woman's tenderness in making her the good genius in trouble. To our western eyes, to be sure, there are some strongly repellant features, arising out of the painful matter-of-fact-ness of the Chinese mind. And yet manifestly woman's mission is the mission of healing, and it was in front of the principal goddess in the inner shrine of the temple that I found the offerings proper to Mr. 'Ten Parts Imperfect.' It is not often that Buddhism makes any great show in the roadside shrines. I have occasionally seen a "Pu-sa" or Boddhisattwa, and once a stone tablet to one regarded as a father of priests (evidently an Indian name). But as a rule you will find traces of Buddhism in all the larger temples under whatever name they may be built. I have counted over twenty expensive brass Buddhas and Bodhisattwas in a temple to the national hero, the god of war. I have even seen this national hero and the king of medicine dignified with the Buddhahood; and I suppose all over China the rule prevails that all national favourites figure alike in Buddhism and Taoist. In our parts the Taoist and Buddhist temples are very much mixed up. The word for temple is different in the two religions, and yet it is quite common to find a place which from its name is Taoist, presided over by a shaven, i.e., by a Buddhist, priest. It is sometimes hard to explain why city divinities find their way into remote parts. One such is "Sombre Heaven, Supreme Ruler," who

along with "Resplendent Heaven Supreme Ruler" is one of a trinity of which the Pearly August Supreme Ruler is chief. His story is widely known and is usually given with almost the same details. He was a recluse who being tempted by a form in the guise of a beautiful woman disembowelled himself to show his contempt for the body. He then pursued the form of the tempter and leapt with it into the sea, when he touched the dragon and was made immortal. His entrails were then transformed into two beings, one of them demon-like in appearance and one a superior looking human specimen—and these are now his attendants in his temples. I have found this name even in very dingy shrines and in remotest parts, the people being unable or unwilling to explain their views in regard to it. But one can better understand the *raison d'être* of our king of demons, who, a very gaunt figure, is found even in mountain passes and lonely places. So the "spiritual intelligences" (or intelligent spirits) are everywhere, even in No Man's Land. So the Yin and Yang principle (the male and female principles in nature) which I found on the borders of civilisation and in a shrine all by itself. It was a large diagram of an egg showing very accurately the yolk and the white, the dark and light colours distinguishing the two principles. So also above inn doors or in a niche close by the lintel "To Heaven and Earth, the four regions (four points of the Compass) and all Spiritual Intelligence." Once only I came upon one to the Patron of Barbers, a grandly dressed fellow in quite a handsome brick shrine, and wearing a high sounding name—not the name by which the Barber Patron is known in the city temples, where he naturally figures among "The Associated Guilds." I was much struck by the eclecticism of the newly peopled territory, 'No Man's Land.' On a lovely knoll, with charming surroundings of river and rugged basalt hills, was a clump of six shrines of fine slab stone, of wood, of loose stone, all sorts and sizes, but forming one group. The following were the object of worship:—The god of fire; the king of horses; the king of medicine; the king of cows; the king of insects; seven tablets to Wu Tao, the Exorcist, under different attributes; the national hero or god of war; three noted disciples of Confucius; the chiefs of the three religions, Confucius, Lao Tzū, and Buddha. This was

manifestly an importation from Shantung province, and written by an illiterate hand, as the character for 'Moon' was written for the character which represents 'Medicine' a familiar blunder on the part of illiterate Shantung men when writing from the ear. There was another similar instance of eclecticism, this time in a single shrine, a very handsome wooden cabinet with moveable doors and considerable pretensions to taste. Here were assembled in one family, the dragon king; the god of wealth; the god of hills; the king of the brairding crops; the king of insects; the exorcist Wu Tao; the god of the ground or 'Local Guardian'; the elements thunder, rain, wind, lightning; the king of medicine; the king of cows; the king of horses; the sombre heavenly supreme ruler; pestilence; fire. But what shall we say of this when even in Moukden, and in the famous "Tower of the Star Dipper," or Temple to the God of Literature, to be visited by all who study for honours and again successful by all have been successful in the examinations, we have the following:—The national hero or god of war; the god of wealth; the Three Holy Ones (god of the hills, the exorcist Wu Tao and the god of the ground); the eye goddess; Confucius; Buddha! The most interesting discovery of the journey seemed to me to be a tablet which took me some days to elucidate. It shows us the growth of religion in China. Precisely in this way are objects being multiplied all over the empire. It was a tablet ever recurring and always in very humble shrines "To the Venerable Headman." The name used was familiar to me as a common term in the territory beyond the barrier for a head boatman on the Jaloo River, and also for a 'grieve' or farm steward, for any 'head' over other servants. Some simply laughed when I pressed for an explanation, and others curled the lip leaving me to understand the subject was beneath their notice. But the truth must out where the name was the most frequently recurring and during a journey of five days displaced every other object, the fox and stoat not excepted. And this is it, the settlers in No Man's Land hold the first settler, the man who opened the country to them, to be worthy of their gratitude, and they thus keep him in memory as the protecting genius of No Man's Land. By a natural process he has begun

to get mixed up with the god of the hills and is now supposed to be deep in the still hidden secrets of the territory. The inscriptions ran:—To the venerable headman, the venerable ancient headman, the mountain headman and all spirits, to the first earth, or rather, the former land, *i.e.*, to the land as it was before it was settled, and yet another which probably belongs to the same class, *viz.*, to the venerable Mr. Tung and his wife in the South East of the Holy Province (*i.e.*, Manchuria), though this last carries a doubt that it owing to what, in spite of high authority to the contrary, I venture to call the natural ambiguity of the Chinese language. Once the secret was out I got many stories about the old headman. One knew him by the name of Mr. Yuan. It was generally supposed he was the first of the great immigration from the province of Shantung. One ingenious explanation was that an early settler came upon the body of a man lying dead in his hut with none to bury him. The new comer performed the funeral obsequies, and entered himself as heir to the deceased by sacrificing to his Manes—a considerable sum of money being found in the hut. This is in Chinese lines, especially the “comforting” of the ghost or spirit; but it does not explain the spread and universal prevalence of the worship. It is liker the truth to say that, following the spirits of ancestral worship, the new settlers thus sought out a first ancestor, a man who was in the land before them and knew its ways, whose “spirit” would naturally have an abiding interest in the territory and have power to protect its denizens from malignant demons whether of mountain, forest, or flood. But what a prosaic mind the Chinese is! A myth like this never gets beyond a certain point. The character and qualifications of this hill headman never change, and know no law of growth. Nobody is interested in his history. Nobody cares who he was. They like to have the feeling that somebody knows the place and will be their protecting genius in it. The existing god of the hills might have sufficed, and doubtless he has had just such a beginning as this hill headman. But this latter is something nearer and something specially their own. He knows the place. His spirit hovers over it. Therefore, every new comer sets up his twelve inches of wood for a tablet, gets a scribe to write the inscription, offers incense in its season—and

having paid his rates expects all manner of temporal and spiritual privileges. The idea of writing poetry about the objects of his worship or getting into any manner of ecstasy about it—is altogether beyond this prosaic race whether on the plain or on the mountain, in the old land or the new. Here are some of the village myths, apparently not destined to any very general acceptance. I found a new tablet in a well chosen site on a hill side which greatly exercised me. It read thus: "To sombre wind Mr. Li," or perhaps better "To sombre wind of the Li family." As usual nobody would explain and as usual I took my stand that time was no object to me and that if I remained there a month I would find it out. Whereon a man is pointed out as the author, the son of mine host of the inn where we had just lunched. The story was that a man of the surname Li having died lately on bad terms with his neighbours, the whole village began to suffer severely from sore eyes. The tablet was therefore erected and a pigmy little shrine set up of loose stones to appease the malignant spirit. But in describing the high sounding title it was clear the fellow had meant to write "To the whirlwind of the Li family," the two words (for sombre and whirl) being more easily written. Close upon the Corean frontier I came upon another such with the simple inscription "To the three Coreans." I was told it had been set up in honour of three Coreans who were famous exorcists. But here again the eye was no help to the meaning, as the word Corean was written with the two symbols for high and strength, whereas the sound "Kao-li" is properly written with "high" and "graceful," *i.e.*, with the Chinese symbols which represent these meanings. But the ideograph for graceful is a very intricate one and the writer not being scholar enough chose that for strength, which has the same sound, and is one of the simplest to write. Evidently this picture language is not at all suited for peasants, and one dare not believe one's eyes in the territory beyond the barrier. Another, clearly of Shantung origin, was inscribed "Mr. Li" or "The Teacher Li," and this also was in honour of a village exorcist. It is clearly a light all over between the demon and the exorcist. Every village has its man—or more frequently its woman—who can cast out spirits, or consult with them when as in the case of the fox they are willing to be of

use to humanity. But it would require a chapter of spiritualism to do justice to this subject. Who shall reduce this religion into system? Oracular animals; familiar diseases; the world's great teachers and a few of their distinguished disciples; heaven and earth and the symbols of the first beginning of all things; a demon king; a ghost revenging old quarrels; a few exorcists, native and foreign; a founder of a new territory.* This of course is only roadside religion and by no means exhausts the subject. It would require a peep into our temples in village and city to see the whole mental phenomena of the religion of our province. But so far as we have gone, and indeed so far as we choose to go, our religion is a religion of spirits or demons; malignant spirits and guardian spirits, spirits of the departed dead, spirits of animals, disease demons, and nature demons or the elements of nature. Everything is spirit and we lose sight of the much talked of materialism of the Chinaman. Consequently the wizard, the soothsayer, the exorcist, are the powers in the land. Nothing is equal perhaps to a good fox-medium, for to such all secrets are open. Not that Confucius has not moulded the manners of the people or that Buddhism has not implanted in many minds a love of benevolence and virtue. But that the tide sweeps powerfully towards spiritualism and sweeps everything before it. To-day the fox and his company are the living realities and they have their devotees in all the three religions. Confucianism enters no protest and 'consults the fox' with its neighbours, while Buddhism enshrines him at the feet of its trinity, as the protector of the law!

* To this category may be added a famous black stone near a temple. It is said an old "black" woman once rested there and was turned into stone. The temple taking its name from her as the "Temple of the old black woman." This is within a mile or two of the gate into No Man's Land.

ARTICLE V.

ALPHABETICAL LIST OF THE DYNASTIO AND REIGN-TITLES OF CHINESE EMPERORS, (COMPILED FROM MAYERS' CHINESE READERS' MANUAL).

Dates are after Christ, unless otherwise indicated.

By G. M. H. PLAYFAIR.

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Ai Ti ...	哀帝	6 B.C.	Han	Ch'ang Hsing	長興	930	P. T'ang
" "	宗	362	E. Tsin	" Shou	壽	692	T'ang
" Tsung	宗	905	T'ang	" Wang	昌王	—	Ch'ing
" "	宗	1224	Kin	Chao Hsiang Wang	昭襄王	255 B.C.	Ts'ing
An Tè Wang	安德王	576	N. Ch'í	" Hsüan Ti	宣帝	905	T'ang
" Ti	帝	107	E. Han	" Lieh	烈帝	221	Minor Han
" "	定王	397	E. Tsin	" Ning	寧帝	189	E. Han
" Tung Wang	王	531	N. Wei	" Ti	帝	86 B.C.	Han
" Wang	王	401 B.C.	Chou	" Tsung	宗	889	T'ang
Chang Ho	章和	87	E. Han	" Wang	王	1052 B.C.	Chou
" Ti	帝	76	"	Chè Tsung...	哲宗	1086	Sung
" "	武	1190	Kin	Chên Chün...	真宗	440	N. Wei
" Wu	長安	221	Minor Han	" Tsung	宗	998	Sung
Ch'ang An	慶	701	T'ang	Chêng Kuan	貞觀	627	T'ang
" Ch'ing	長安	821	"	" Ming	明	915	P. Liang

ROMANISATION.	CHINESE.	DATE	DYNASTY.	ROMANISATION.	CHINESE.	DATE	DYNASTY.
Ch'eng T'ing Wang	貞定王	468 B.C.	Chou	Ch'eng Ping	承平	452	N. Wei
" Yang Hou	陽侯	555	Liang	" Sh'eng	聖	552	Liang
" Yu ..	祐	1213	Kin	" T'ien	天	1154	W. Liao
" Yüan ..	元	785	T'ang	" Hua	化	1465	Ming
" ..	禎	1153	Kin	" T'ang	湯	1766 B.C.	Shang
" Ming	明	587	Ch'ên	" Ti ..	帝	32 B.C.	Han
" Sh'eng	證	695	T'ang	" ..	成	326	E. Ts'ing
" Kuang	光	519	N. Wei	" Tsu	祖	1403	Ming
" Lung	隆	1156	Kin	" Tsung	宗	1295	Yüan
" P'ing	平	452	N. Wei.	" Wang	王	1115 B.C.	Chou
" Shih	始	240	Wei	Ch'ü	啟	2197 B.C.	Hsia
" ..	大	504	N. Wei	" Wang ..	齊王	943	P. Tsing
" Ta ..	德	1224	Kin	" .. Fang.	芳	240	Wei
" Té ..	統	1506	Ming	Chia Ching	嘉靖	1522	Ming
" T'ung	元	1436	"	" Ch'ing	慶	1796	Ch'ing
" Yüan ..	征	254	Wei	" Ho ..	禾	232	Wu
" Ho ..	和	92 B.C.	Han	" Hsi ..	熙	1237	S. Sung
" ..	啟	1111	Sung	" P'ing ..	平	249	Wei
" Wang	王	246 B.C.	Ts'ing	" T'ai ..	泰	1201	S. Sung
Ch'eng An ...	承安	1196	Kin	" T'ing ..	定	1208	"
" Kuang	光	577	N. Ch'ü	" Yu ..	祐	1056	"
" Ming	明	476	N. Wei	" Chieh Min Ti	節閔帝	531	N. Wei

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Chieh Kuei	梁 欽	1818	B.C.	Hsia	夏	317	E. Tsin
Chien An	建 安	196		E. Han	東 漢	494	Ch'í
"	"	38	B.C.	Han	漢	1127	S. Sung
"	"	76		E. Han	東 漢	528	N. Wei
"	"	780		T'ang	唐	140	Han
"	"	1101		Sung	宋	343	E. Tsin
"	"	269		Wu	吳	479	Ch'í
"	"	147		E. Han	東 漢	585	Chou
"	"	223		Minor Han	小 漢	371	E. Tsin
"	"	252		Wu	吳	550	Liang
"	"	313		W. Tsin	西 晉	666	T'ang
"	"	144		E. Han	東 漢	874	"
"	"	121		"	"	978	Liao
"	"	960		Sung	宋	911	P. Liang
"	"	530		N. Wei	北 魏	1022	Sung
"	"	168		E. Han	東 漢	1736	Ch'ing
"	"	6	B.C.	Han	漢	560	N. Ch'í
"	"	32	B.C.	"	"	894	T'ang
"	"	572		N. Chou	北 周	1165	S. Sung
"	"	1399		Ming	明	963	Sung
"	"	25		E. Han	東 漢	1101	Liao
"	"	304		W. Tsin	西 晉	948	P. Han

ROMANIZATION.	CHINESE.	DATE.	DYNASTY.	ROMANIZATION.	CHINESE.	DATE.	DYNASTY.
Ch'ien Yüan	元	758	T'ang	Ching Fu	景福	1031	Liao
Chih Chêng	至	1341	Yüan	"	和	465	1st Sung
"	治	1321	"	"	龍	707	T'ang
"	和	1054	Sung	"	明	500	N. Wei
"	寧	1213	Kin	"	平	423	1st Sung
"	順	1330	Yüan	"	泰	1450	Ming
"	大	1308	"	"	德	1004	Sung
"	道	995	Sung	"	帝	156	Han
"	德	583	Ch'ên	"	——	258	Wu
"	元	756	T'ang	"	——	1450	Ming
"	元	1264	Yüan	"	定	1260	S. Sung
"	致	1335	"	"	景祖翼	——	Ch'ing
"	和	1328	"	"	景宗	968	Liao
"	帝	146	E. Han	"	王	544	Chou
"	平	1064	Sung	"	耀	258	Minor Han
"	烏	238	Wu	"	炎	1276	S. Sung
Ch'ih Wu	赤	2597	Five Rulers	"	祐	1034	Sung
Chin T'ien Shih.	金天氏	581	N. Wei	"	元	260	Wei
"	晉	1900	Hsia	"	襄	710	T'ang
"	厲	1126	B.C.	"	帝	555	Liang
Ch'in Tsung	宗	237	Sung	"	敬	825	T'ang
Ching Ch'u.	景初	892	Wei	"	宗	519	Chou
"	福		T'ang	"	王		B.C.

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Ching Ning	寧	33 B.C.	Han	Chuang Lieh Ti	帝烈莊	1628	Ming
" K'ang	康	1126	Sung	" Tsung	宗莊	923	P. T'ang
" Kuo	國	1101	"	" Wang	王莊	696 B.C.	Chou
" Ti	帝	580	N. Chou	Chui Kung	拱垂	685	T'ang
Ching Wang	王	618	Chou	Chün Wang	王均	915	P. Liang
" Li	歷	1041	Sung	Chung Ho	和	881	T'ang
" Wang	王	—	Ch'ing	" Hsing	興	501	Ch'g
" Yüan	元	1195	S. Sung	" P'ing	平	531	N. Wei
" Lung	龍	233	Wei	"	平	184	E. Han
" Ning	寧	1055	Liao	"	平	189	"
" T'ai	泰	934	P. T'ang	" Ta T'ung	通	529	Liang
Chiu Shih	視	700	T'ang	"	通	546	"
Chung	局	1921 B.C.	Hsia	" T'ung	中	1260	Yüan
Chou Hsin	紂	1154 B.C.	Shang	" Tsung	中	684	T'ang
Chu Li	主	473	1st Sung	"	宗	705	"
Ch'u	杼	2057 B.C.	Hsia	" Yüan	元	149 B.C.	Han
" P'ing	平	190	E. Han	"	元	56	E. Han
" Shih	始	8	Han	" K'ang	康	2159 B.C.	Hsia
" Yüan	元	48 B.C.	"	" Ting	仲	1562 B.C.	Shang
Chü Shé	居	6	"	Ch'ung Ti	帝冲	145	E. Han
Chuan Hsü	顓	2513 B.C.	Five Rulers	" Ho	重	1118	Sung
Chuang Hsiang Wang	襄王莊	249 B.C.	Ts'in	" Hsi	照	1032	Liao

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Ch'ung Ch'eng	崇禎	1628	Ming	Ho Ti	和帝	89	E. Han
" Ch'ing	—	1212	Kin	"	—	501	Ch'i
" Fu ..	—	1154	W. Liao	" Ch'ing	河清	562	N. Ch'i
" Ning	—	1102	Sung	" P'ing	—	28	Han
" Tè ..	—	1154	W. Liao	" Tan Chia	—	1534	B.C.
" ..	—	1636	Ch'ing	Hou Chu	—	223	Shang
Erh Shih Huang Ti	—	209	Ts'in	"	—	561	Minor Han
Fa ..	二世皇帝	1837	Hsia	"	—	583	N. Ch'i
Fei Ti	廢帝	240	Wei	" Yüan ..	—	163	Ch'ên
"	—	252	Wu	"	—	88	Han
"	—	465	1st Sung	"	—	143	"
"	—	560	N. Ch'i	Huai Yang Wang	淮陽王	23	"
"	—	934	P. T'ang	Ti	—	307	W. Tsin
"	—	272	Wu	"	—	2040	Hsia
Fêng Huang	鳳凰	2852	Five Rulers	Huan Ti	桓帝	147	E. Han
Fu Hsi Shih	伏羲氏	1583	Ch'ing	" Wang	—	719	Chou
" Wang ..	—	366	E. Tsin	Huang Chien	—	560	N. Ch'i
Hai Hsi Kung	海西公	494	Ch'i	" Ch'ing	—	1312	Yüan
" Ling Wang	—	1149	Kin	" Hsing	—	467	N. Wei
"	—	142	E. Han	" Shih	—	396	"
Han An	漢安	150	" Wei	" T'ai ..	—	618	Sui
Ho P'ing	和平	460	"	" Tè ..	—	1154	W. Liao
"	—			"	—		

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Huang T'ung	皇統	1141	Kin	Hsi Wang	德	681	Chou
" Yu	祐	1049	Sung	" Ning	熙	1068	Sung
" Ch'u	黃	220	Wei	" P'ing	——	516	N. Wei
" Lung	初	49	Han	" Tsung	——	1135	Kin
" Ti	龍	229	Wu	Hsia Hou	夏	2205	Hsia
" Wu	——	2697	Five Rulers	Hsiang Wang	襄	651	Chou
Hui Ti	——	222	Wu	" Fu	祥	1008	Sung
" "	惠	194	Han	" Hsing	——	1278	S. Sung
" "	——	290	W. Tsin	" "	相	2146	Hsia
" "	——	1399	Ming	Hsiao Ch'ang Ti	孝昌	525	N. Wei
" Wang	——	676	Chou	" Chao Ti	孝昭	560	N. Ch'i
" Ch'ang	會	841	T'ang	" Chien	——	454	1st Sung
" T'ung	——	937	Liao	" Ching Ti	靜帝	534	E. Wei
" Tsung	——	1101	Sung	" Chuang Ti	莊	528	N. Wei
Hung Chia	——	20	Han	" Min	——	557	N. Chou
" Chih	弘	1488	Ming	" Ming	明	516	N. Wei
" Tao	——	683	T'ang	" Tsung	——	1488	Ming
" Hsi	——	1425	Ming	" Wang	宗	934	Chou
" Wu	——	1368	"	" Wên Ti	文	471	N. Wei
" Hsi Ping	——	172	E. Han	" Wang	帝	250	Tsin
" Tsung	——	1621	Ming	" Wu Ti	武	373	E. Tsin
" "	——	874	T'ang	" "	——	454	1st Sung

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Hsiao Wu Ti	孝武帝	532	N. Wei	Hsien Tsung	憲宗	806	T'ang
" Chia	小甲	1666 B.C.	Shang	"	"	1251	Yüan
" Hsin	辛	1373 B.C.	"	"	"	1465	Ning
" Yi	乙	1352 B.C.	Hsia	Ti	獻帝	190	E. Han
Hsieh	泄	1996 B.C.	E. Tsin	Wên Ti	獻文帝	466	N. Wei
Hsien An	咸安	371	W. Liao	Yüan Shih	軒轅氏	2697 B.C.	Five Rulers
" Ch'ing	清	1186	Ch'ing	Hsing An	興安	452	N. Wei
" Fêng	豐	1851	T'ang	Ho	和	539	E. Wei
" Hêng	亨	670	E. Tsin	Kuang	光	454	N. Wei
" Ho	和	326	Wei	Kuo	國	976	Sung
" Hsi	熙	264	E. Tsin	Ning	寧	363	E. Tsin
" K'ang	康	385	E. Tsin	P'ing	平	194	E. Han
" Ning	寧	275	W. Tsin	Ting	定	1217	Kin
" Ping	平	998	Sung	Tsu Chên	與祖直	—	Ch'ing
" Shun	淳	1265	S. Sung	Tsung	興宗	1031	Liao
" T'ung	通	860	T'ang	Yüan	元	784	T'ang
" Yung	雍	1066	Liao	Hsüan Chêng	宣	578	N. Chou
" Ch'ing	慶	656	T'ang	Ho	和	1119	Sung
" Tê	德	954	P. Chou	Tê	德	1426	Ming
"	顯	960	"	Ti	帝	73 B.C.	Han
" Tsu Hsüan	顯祖	1583	Ch'ing	"	"	569	Ch'ên
" Wang	王	368 B.C.	Chou	"	"	573	N. Chou

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Hsüan Tsung	宣宗	847	T'ang	K'ai Pao	開寶	968	Sung
"	"	1213	Kin	" P'ing	"	907	P. Liang
"	"	1426	Ming	" Tai	"	1012	Liao
"	Ch'êng	1821	Ch'ing	" Yao	"	681	T'ang
" Wang	宣宗成	827	Chou	" Yüan	"	713	"
" Wu Ti	宣王	500	N. Wei	" Yün	"	944	P. Tsin
" Tsung	宣武帝	713	T'ang	Kan Lu	甘露	53	Han
"	宣宗	684	"	"	"	256	Wei
Hsün	睿宗	710	"	"	"	265	Wu
"	仁壽	601	Sui	" T'ien Hou	感天后	1136	W. Liao
Jên Shou	宗	1023	Sung	K'ang Hsi	康熙	1662	Ch'ing
" Tsung	"	1142	W. Liao	" Kuo	國	1126	W. Liao
"	"	1312	Yüan	" Ti	"	343	E. Tsin
"	"	1425	Ming	" Tsung	"	1040	Sung
"	"	1796	Ch'ing	" Wang	"	1078	Chou
" Hsün	"	6	Han	" Hou	高后	187	Han
Ju Tzu Ying	仁宗睿	692	T'ang	Kao Hsin Shih	高辛氏	2435	Five Rulers
" Yi	睿子嬰	836	"	" Kuei Hsiang Kung	高辛氏	254	Wei
K'ai Ch'êng	如意	1259	S. Sung	" Ti	高貴鄉公	206	Han
" Ch'ing	開成	581	Sui	"	高帝	479	Ch'i
" Huang	皇	1205	S. Sung	" Tsu	"	206	Han
" Hsi	興	1233	Kin	"	"	589	Sui
" Hsing	"			"	"		

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Kao Tsu	高祖	618	T'ang	Kuang Ming	廣明	880	T'ang
"	"	936	P. Ts'in	" Shun	"	951	P. Chou
"	"	947	P. Han	" Tè	"	763	T'ang
"	"	650	T'ang	K'uang Wang	匡王	612 B.C.	Chou
"	宗	1127	S. Sung	Kuei Ming Hou	歸命侯	264	Wu
"	"	1736	Ch'ing	Kuei Chi Wang	會稽王	252	"
"	高宗	2513	Five Rulers	Kung Wang	共王	946 B.C.	Chou
"	肅宗	1848	Hsia	" Ti	共帝	419	E. Ts'in
"	"	440	Chou	"	"	554	W. Wei
"	更	529	N. Wei	"	"	960	P. Chou
"	王	23	Han	"	"	1275	S. Sung
"	興	1219	Shang	"	共帝	618	Sui
"	始	885	T'ang	"	侑	617	"
"	丁	178	E. Han	"	"	1879 B.C.	Hsia
"	啓	898	T'ang	K'ung Chia	孔甲	878 B.C.	Chou
"	和	906	W. Ts'in	Li Wang	厲王	1225	S. Sung
"	化	189	E. Han	" Tsung	理宗	2737	Five Rulers
"	熙	567	Ch'ên	Lieh Shan Shih	烈山氏	375 B.C.	Chou
"	熹	684	T'ang	" Wang	康王	1225 B.C.	Shang
"	大	1190	S. Sung	Lin Hsin	康辛	567	Ch'ên
"	宅	1620	Ming	Hai Wang	海王	528	N. Wei
"	宗	25	E. Han	" T'ao	洮	664	T'ang
"	"			" Tè	德		
"	光武帝				德		

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Ling Ti	靈帝	168	E. Han	Ming Ti	明帝	323	W. Tsin
" Wang	王	571 B.C.	Chou	"	||	465	1st. Sung
Lu Wang	昭	934	P. T'ang	"	||	494	Ch'i
Lü Shih	呂氏	187 B.C.	Han	"	||	557	N. Chou
Lung Chi	龍紀	889	T'ang	" Tsung	宗	926	P. T'ang
" So	||	661	"	"	||	1329	Yüan
" Tè	||	921	P. Liang	" Yuan Ti	明元帝	409	N. Wei
" An	隆安	397	E. Tsin	Mo Chu	末主	1168	W. Liang
"	||	402	"	" Ti	帝	264	Wu
" Ch'ang	||	494	Ch'i	"	||	915	P. Liang
" Ch'ing	||	1567	Ming	"	||	1234	Kin
" Ho	||	362	E. Tsin	Mu Ti	穆	345	E. Tsin
" Hua	||	576	N. Ch'i	" Tsung	宗	821	T'ang
" Hsing	||	1163	S. Sung	"	||	951	Liao
Mang..	芒	2014 B.C.	Hsia	"	||	1567	Ming
Min Ti	閔帝	934	P. T'ang	" Yi	穆	1862	Ch'ing
"	||	190	E. Han	" Wang	王	1001 B.C.	Chou
"	||	313	W. Tsin	Nan An Wang	南安王	452	N. Wei
"	||	1190	Kin	" K'eng	康	1433 B.C.	Shang
Ming Ch'ang	明昌	1032	Sung	" Wang	王	314 B.C.	Chou
" Tao	||	58	E. Han	" Ning K'ang	寧康	373	E. Tsin
" Ti	||	227	Wei	" Tsung	宗	1195	S. Sung

ROMANIZATION.	CHINESE.	DATE.	DYNASTY.	ROMANIZATION.	DYNASTY.	DATE.	CHINESE.	DATE.	DYNASTY.
P'an K'eng	盤庚	1401 B.C.	Shang	Shao Ti	少帝	254	Wei		
Pao Ch'ing	寶慶	1225	S. Sung	"	紹興	423	1st. Sung		
"	"	825	T'ang	"	"	1190	S. Sung		
"	"	266	Wu	"	興	1131	"		
"	"	762	T'ang	"	"	1142	W. Liao		
"	"	1253	S. Sung	"	聖	1094	Sung		
"	"	1038	Sung	"	泰	555	Liang		
"	"	2852 B.C.	Five Rulers	"	定	1228	S. Sung		
"	庖犧氏	968	Liao	"	肇祖	—	Ch'ing		
"	保寧	1119	"	"	原王	320 B.C.	Chou		
"	"	561	N. Chou	"	神	423	N. Wei		
"	"	146	E. Han	"	神	61 B.C.	Han		
"	"	73 B.C.	Han	"	鳳	252	Wu		
"	"	1	"	"	瑞	414	N. Wei		
"	"	770 B.C.	Chou	"	龜	517	"		
"	"	1980 B.C.	Hsia	"	功	697	T'ang		
"	"	520	Liang	"	龍	705	"		
"	"	674	T'ang	"	神農氏	2737 B.C.	Five Rulers		
"	"	760	"	"	冊	916	Liao		
"	"	2597 B.C.	Five Rulers	"	宗	1068	Sung		
"	"	2079 B.C.	Hsia	"	"	1573	Ming		
"	"	189	E. Han	"	聖祖仁	1662	Ch'ing		

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Shêng Tsung	聖宗	983	Liao	Shun Ti	順帝	477	1st Sung
" Ch'ang	盛昌	1234	Kin	" " Tsung.	宗	1333	Yüan
" P'ing	升平	357	E. Tsin	" Hua	淳化	805	T'ang
" Ming	昇明	477	1st. Sung	" Hsi	熙	990	Sung
Shih Chien Kuo.	始建國	9	Han	" Yu	祐	1174	S. Sung
" Huang Ti	皇帝	221 B.C.	Chou	Ssu Shêng	嗣聖	1253	"
" Kuang	光	424	N. Wei	Su Tsung	肅宗	684	T'ang
" Yüan	元	86 B.C.	Han	Sui Ho	綏和	756	"
" Tsu	世祖	1260	Yüan	Ta An.	大安	8 B.C.	Han
" Chang	章	1644	Ch'ing	" Ch'êng	成	1083	Liao
" Tsung.	世宗	947	Liao	" Chien	建	1209	Kin
" "	世宗	954	P. Chou	" Chung	中	579	N. Chou
" "	世宗	1161	Kin	" Hêng	亨	569	Ch'en
" "	世宗	1522	Ming	" Hsiang	象	1008	Sung
" Hsien	世宗	1723	Ch'ing	" K'ang	康	402	E. Tsin
Shou	受	1154 B.C.	Shang	" Kuan	觀	580	N. Chou
" Kuo	國	1115	Kin	" Li	歷	1074	Liao
" Lung	隆	1092	Liao	" Ming	明	1107	Sung
Shu Pao	壽	583	Ch'en	" Pao	寶	766	T'ang
Shun	舜	2255 B.C.	Five Rulers	" Shun	順	457	1st Sung
" Chih	治	1644	Ch'ing			550	Liang
" Ti	帝	126	E. Han			890	T'ang

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Ta Tê ..	大德	1297	Yüan	T'ai Ho	太和	227	Wei
" Ti ..	帝	229	Wu	" "	"	366	E. Tsin
" Ting ..	定	581	N. Chou	" "	"	477	N. Wei
" "Tung ..	同	1161	Kin	" "	"	827	T'ang
" "	通	535	Liang	" Hsing	興	318	E. Tsin
" "	統	946	Liao	" K'ang	康	2188 B.C.	Hsia
" "	足	527	Liang	" K'ang	康	1691 B.C.	Shang
" Tsu ..	統	535	W. Wei	" Mou	戊	1637 B.C.	"
" Yeh ..	足	701	T'ang	" Ning	寧	323	E. Tsin
" Yü ..	業	605	Sui	" P'ing	平	561	N. Ch'i
Tai Tsung ..	禹	2205 B.C.	Hsia	" "	"	256	Wu
" "	代	763	T'ang	" "	"	440	N. Wei
T'ai An ..	宗	1450	Ming	" "	"	556	Liang
" "	安	302	W. Tsin	" "	"	976	Sung
" Ch'ang ..	太	455	N. Wei	" "	"	1020	Liao
" Chi ..	昌	532	"	" Shih	始	96 B.C.	Han
" Chia ..	極	712	T'ang	" Ting	丁	1194 B.C.	Shang
" Ch'ing ..	甲	1753 B.C.	Shang	" Tsu	祖	907	Liao
" Ch'u ..	消	547	Liang	" "	"	907	P. Liang
" Chung ..	初	104	Han	" "	"	960	Sung
" Hao ..	中	847	T'ang	" "	"	1115	Kin
" "	昊	2852 B.C.	Five Rulers	" "	"	1206	Yüan

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
T'ai Tsu	太祖	1868	Ming	T'ang Ti Yao	唐帝堯	2356 B.C.	Five Rulers
" Kao	太宗	1616	Ch'ing	Tao Kuang..	道光	1821	Ch'ing
" Tsung..	太宗	409	N. Wei	" Tsung..	宗	1055	Liao
" "	太宗	627	T'ang	" Wu Ti	道武帝	386	N. Wei
" "	太宗	927	Liao	T'ao T'ang Shih..	陶唐氏	2356 B.C.	Five Rulers
" "	太宗	976	Sung	Tè Ch'ang..	德昌	576	N. Ch'ing
" "	太宗	1123	Kin	" Tsung..	宗	780	T'ang
" "	太宗	1229	Yüan	" Yu	宗	1125	W. Liao
" Wên..	太宗	1627	Ch'ing	" T'eng Kuo..	登國	1275	S. Sung
" Wu Ti	太宗	424	N. Wei	Ti Chieh..	地	386	N. Wei
" Yen..	太宗	435	" Wu	" Huang	鄧	69	Han
" Yüan..	太宗	251	E. Tsin	" Chieh..	帝	20	"
" "	太宗	876	Ming	" Ch'ing..	欽	2365 B.C.	Five Rulers
" Ch'ang	太宗	1620	N. Wei	" Hsün..	玄	552	W. Wei
" "	太宗	416	Kin	" Ku..	景	23	Han
" Ho	太宗	1201	W. Tsin	" Ping	景	2435 B.C.	Five Rulers
" Hsi	太宗	290	" "	" Yi..	乙	1278	S. Sung
" K'ang..	太宗	280	" "	" "	彊	1191 B.C.	Shang
" Shih	太宗	265	" "	" "	彊	866	E. Tsin
" "	太宗	465	1st Sung	T'iao Lu	彊	679	T'ang
" Ting	太宗	1324	Yüan	T'ien An	調	466	N. Wei
" Yü	太宗	472	1st Sung	" Cha	天	1101	Liao
" "	太宗			" "	安		
" "	太宗			" "	祚		

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
T'ien Ch'eng	天正	551	Liang	T'ien Hsing	天興	1232	Kin
" Ch'eng	成	555	"	" K'ang	康	566	Ch'ên
"	紀	926	P. T'ang	" Li	曆	1329	Yüan
" Chi	紀	277	Wu	" Lu	祿	1330	"
" Ch'î	曆	1621	Ming	" Lu	命	947	Liao
" Chia	嘉	560	Ch'ên	" Ming	保	1616	Ch'ing
" Chien	監	502	Liang	" Pao	寶	550	N. Ch'î
" Ch'ing	慶	1110	Liao	" P'ing	平	742	T'ang
" Ch'üan	春	1138	Kin	" Shêng	聖	534	E. Wei
" Fêng	鳳	14	Han	" Shou	授	1023	Sung
" Fu	輔	1118	Kin	" Shun	順	690	T'ang
"	福	936	P. Tsin	" Tê	德	1457	Ming
"	復	936	P. Han	" T'ung	統	1149	Kin
"	漢	901	T'ang	" Tsan	贊	565	N. Ch'î
"	和	100	Han	" Tsé	冊	922	Liao
"	會	566	N. Chou	" Wan Sui	萬歲	275	Wu
"	靈	1123	Kin	" Tsung	天冊萬歲	695	T'ang
" Hsi	禪	276	Wu	" Tzû	天聰	1627	Ch'ing
"	顯	1017	Sung	" Yu	賜	404	N. Wei
" Hsien	興	1168	W. Liao	"	祐	904	T'ang
" Hsing		925	Liao	"	宗	905	"
"		398	N. Wei	" Ting Tsung	定	1246	Yüan

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Ting Wang	定王	606 B.C.	Chou	Wan Li	萬曆	1573	Ming
Tu Tsung	度宗	1265	S. Sung	" Sui T'ung T'ien	萬曆	696	T'ang
Tuan Kung	端拱	988	Sung	Wang Cheng	王政	246 B.C.	Chou
" Ping	平	1234	S. Sung	" Mang	一莽	9	Han
" Tsung	宗	1276	"	Wei Shao Wang	衛紹王	1209	Kin
Tung Chou Chun	東周君	255 B.C.	" Chou	Lieh	威烈	425 B.C.	Chou
" Hai Wang	海王	530	N. Wei	Wen Ch'eng Ti	文成帝	452	N. Wei
" Hun Hou	昏侯	499	Ch'i	" Hsüan	宣帝	550	N. Ch'i
T'ung Ho	統和	983	Liao	" Ming	文明	684	T'ang
" Chih	治	1862	Ch'ing	" Tè	德	888	"
" Kuang	光	923	P. T'ang	" Ti	帝	179 B.C.	Han
Tsai Ch'ü	戴初	689	T'ang	"	帝	220	Wei
Ts'ang Wu Wang	蒼梧王	473	1st Sung	"	帝	424	1st Sung
Tsé Wang	澤王	—	Ch'ing	"	帝	535	W. Wei
Tsu Chia	祖	1258 B.C.	Shang	"	帝	560	Ch'ên
" Hsin	辛	1506 B.C.	"	"	帝	589	Sui
" K'eng	庚	1265 B.C.	"	"	帝	1330	Yüan
" Ting	丁	1465 B.C.	"	" Tsung	宗	827	T'ang
" Yi	乙	1525 B.C.	"	"	宗	1851	Ch'ing
" Tsung Chang	總章	668	T'ang	" Kung	溫公	561	N. Ch'i
Tzū Yeh	子業	465	1st Sung	Wu Ch'eng	武成	558	N. Chou
Wai Jen	外	1549 B.C.	Shang	" Ti	武成帝	561	"

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Wu Hou	武后	684	T'ang	Yang So	陽朔	24 B.C.	Han
" P'ing	平	570	N. Ch'i	" Ti	煬帝	106	E. Han
" T'ai	泰	528	N. Wei	" "	煬帝	605	Sui
" T'ê	德	618	T'ang	Yao	堯	2356 B.C.	Five Rulers
" Ti	帝	140 B.C.	Han	" Chu	主	577	N. Ch'i
" "	昌	265	W. Tsin	Yen Ch'ang	昌	512	N. Wei
" "	延	420	1st Sung	" Ch'ing	延	1125	W. Liao
" "	和	483	Ch'i	" Ho	和	432	N. Wei
" "	興	502	Liang	" "	興	712	T'ang
" "	康	557	Ch'ên	" Hsi	康	158	E. Han
" "	光	561	N. Chou	" Hsing	光	238	" N. Wei
" Ting	丁	1324 B.C.	Shang	" "	興	471	Ch'i
" "	定	543	E. Wei	" "	康	494	E. Han
" Tsung	武宗	841	T'ang	" K'ang	光	220	" "
" "	宗	1308	Yüan	" Kuang	平	122	" "
" "	王	1506	Ming	" P'ing	平	106	" T'ang
" Wang	乙	1122 B.C.	Chou	" Tsai	戰	694	Yüan
" Yi	鳳	1198 B.C.	Shang	" Yu	祐	1314	Minor Han
" Feng	五	57 B.C.	Han	" Hsing	興	263	E. Tsin
" "	陽	254	Wu	" Ti	帝	2737 B.C.	Five Rulers
" Yang Chia	嘉	1408 B.C.	Shang	" Yi Hsi	義	405	" "
" "	嘉	132	E. Han	" Ning	寧	617	Sui

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Yi Fêng	儀鳳	676	T'ang	Yüan Chia ..	元嘉	151	E. Han
" Wang	夷王	894 B.C.	Chou	"	"	424	1st Sung
Yi Tsung	懿宗	860	T'ang	Ch'u ..	初	114	E. Han
" Wang	懿宗	934 B.C.	Chou	Fêng ..	豐	1078	Sung
Yin Ti	隱帝	948	P. Han	"	封	110	Han
Ying Tsung	英宗	1064	Sung	"	"	80	"
"	"	1321	Yüan	Fu ..	符	1098	Sung
"	"	1436	Ming	Ho ..	和	84	E. Han
"	"	1457	"	"	"	806	T'ang
" Yang Wang	營陽王	423	1st Sung	Hui ..	徽	473	1st Sung
" Li	應歷	951	Liao	" Hsi ..	熙	419	E. Tsin
" Shun ..	順	934	P. T'ang	Hsiang	象	538	E. Wei
Yu Nai Shih	有態氏	2697 B.C.	Five Rulers	Hsing	興	264	Wu
" Yü "	虞	2255 B.C.	"	"	"	105	E. Han
" Wang	國王	781 B.C.	Chou	"	"	402	E. Tsin
Yü Ti Shun	虞帝舜	2255 B.C.	Five Rulers	"	"	403	"
" Chia	沃甲	1490 B.C.	Shang	K'ang	康	65	Han
" Ting	丁	1720 B.C.	"	"	"	291	W. Tsin
"	萬	2205 B.C.	Five Rulers	Kuang	光	134	Han
" Chang Wang	豫章王	551	Liang	"	"	1222	Kin
" Lin	鬱林王	494	Ch'ü	P'ing	平	74	Han
Yüan Chêng	元貞	1295	Yüan	Shih	始	1	"

ROMANISATION.	CHINESE.	DATE.	DYNASTY.	ROMANISATION.	CHINESE.	DATE.	DYNASTY.
Yüan Shou	元壽	2 B.C.	Han	Yung Ch'a..	永初	107	E. Han
"	"	122 B.C.	"	"	"	420	1st Sung
"	So	128 B.C.	"	" Han..	漢	189	E. Han
"	Ti	48 B.C.	"	" Ho ..	和	136	"
"	"	260	Wei	"	"	345	E. Tsin
"	"	317	E. Tsin	" Hui ..	徽	650	T'ang
"	"	552	Liang	" Hsi ..	熙	290	W. Tsin
"	"	116 B.C.	Han	"	"	532	N. Wei
"	T'ing..	1333	Yüan	" Hsing	興	153	E. Han
"	T'ung	713	T'ang	"	"	304	W. Tsin
"	Tsung	475 B.C.	Chou	"	"	409	N. Wei
"	Wang	12 B.C.	Han	"	"	532	"
"	Yen ..	1086	Sung	" K'ang	康	167	E. Han
"	Yu ..	258	Wu	"	"	300	W. Tsin
Yung An	永安	304	W. Tsin	" Kuang	光	43 B.C.	Han
"	"	528	N. Wei	"	"	465	1st Sung
"	"	322	E. Tsin	" Lé ..	樂	1403	Ming
"	Ch'ang	689	T'ang	" Lung	隆	680	T'ang
"	Ch'eng	805	"	" Ming	明	483	Ch'i
"	Chia..	145	E. Han	" Ning	寧	120	E. Han
"	"	307	W. Tsin	"	"	301	W. Tsin
"	Chien	126	E. Han	" P'ing	平	58	E. Han

ROMANISATION,	CHINESE,	DATE,	DYNASTY,	ROMANISATION,	CHINESE,	DATE,	DYNASTY.
Yung P'ing	永平	291	W. Tsin	Yung Ting	永定	557	Ch'ên
"	"	508	N. Wei	" Yüan	"	89	E. Han
"	"	16 B.C.	Han	"	"	499	Ch'i
"	"	155	E. Han	" Chêng	雍正	1723	Ch'ing
"	"	682	T'ang	" Chi ..	"	1649 B.C.	Shang
"	"	498	Ch'i	" Hsi ..	"	984	Sung
"	"	765	T'ang	"	"		

Chinese Dynasties Alphabetically Arranged.

NAME.	EPOCH.	NAME.	EPOCH.
Ch'én	...	Posterior Chou	951—960 A.D.
Ch'í...	...	Han	947—951 "
Ch'ing	...	Liang	907—923 "
Chou	...	T'ang	923—936 "
Eastern Han	...	Tsin	936—947 "
"	Tsin	Shang	1766—1122 B.C.
"	Wei	Southern Sung	1127—1278 A.D.
First Sung	...	Sui	589—618 "
Han...	...	Sung	960—1127 "
Hsia	...	T'ang	618—907 "
Kin...	...	Tsin	205—420 "
Liang	...	Ts'in	255—206 B.C.
Liao	...	Wei	220—265 A.D.
Ming	...	Western Liao...	1125—1168 "
Minor Han	...	Tsin	265—317 "
Northern Ch'í...	...	Wei	535—557 "
"	Chou	Wu	222—277 "
"	Wei	Yüan	1260—1368 "
陳	...	後周	951—960 A.D.
齊	...	漢	947—951 "
梁	...	梁	907—923 "
周	...	唐	923—936 "
東	...	晉	936—947 "
漢	...	商	1766—1122 B.C.
魏	...	南	1127—1278 A.D.
宋	...	隋	589—618 "
劉	...	宋	960—1127 "
漢	...	唐	618—907 "
夏	...	唐	205—420 "
金	...	晉	255—206 B.C.
梁	...	秦	220—265 A.D.
遼	...	魏	1125—1168 "
明	...	西	265—317 "
蜀	...	遊	535—557 "
漢	...	吳	222—277 "
北	...	元	1260—1368 "
齊	...		
周	...		

ARTICLE VI.

WHERE WAS TA-TS'IN?

BY

HERBERT J. ALLEN.

With great diffidence I venture to criticise Dr. Hirth's identifications of names of places in his volume entitled *China and the Roman Orient*. I hope I shall not be thought overbold in not agreeing with Mr. Playfair when he says that in this brochure the vexed question of the identity of Ta-ts'in has been set at rest beyond the reach of cavil. It is not in a cavilling spirit, but simply in order to reveal what I think to be the truth, regarding a question which has excited a great deal of attention among sinologists, and which is to me a very fascinating one, that I would ask the reader to review Dr. Hirth's translations, for it seems to me that some of the Chinese expressions are not given their ordinary literal meaning; as Dr. Hirth's identifications are based on what are perhaps mistaken interpretations, it will not be found surprising if, on a careful consideration of the geographical details given by the Chinese authors quoted by Dr. Hirth, we shall come to a totally different conclusion to that at which he has arrived. In his introduction to his book he admits that he has not allowed himself to be detained too long by the difficulties of the texts, and doubtless they are in places difficult and ambiguous in meaning.

In the Hon-han-shu account (E 1 and 2) we read "Ta-ts'in was called Hai-hsi-kuo (country west of the sea) because it was situated to the west of a sea. It had an area of several thousand *li*." This being the literal meaning of the passage one cannot at first understand how Syria can be identified with Ta-ts'in as that country is not situated west of any sea; but Dr. Hirth translates "Hai-hsi" western part of the sea, maintaining that

the sea in question must be the Red Sea. Mr. Playfair on the other hand thinks that it should be the Persian Gulf, and states that Syria proper extends to that gulf (*Journal C.B.R.A.S.*, xx, p. 75). It seems questionable however whether Syria can even be said to be situated on either the Red Sea or the Persian Gulf. In his preface p. ix (op. cit.) Dr. Hirth quotes a remark of Mr. Phillips to the effect that "T'iao-chih is the pivot upon which the whole thing turns" and the description in the Wei-lie, P 5, of the country of Ta-ts'in is that it was "on the west of the great sea west of Parthia and T'iao-chih."

Now the description D 1 to 9 I would retranslate as follows: "The city of the country of the T'iao-chih is situated on a hill, whose circumference is over 40 li, and it borders on the western sea." There being no hill from about the 34th parallel to the sea in the valleys of the Tigris and Euphrates, a distance of 400 miles (Rawlinson's *Herodotus* i, 466), Dr. Hirth must perforce translate "shan" by the word peninsula, but this seems unnatural, and made with a view to recommend his theory that Tiao-chih must be identified with Chaldaea. The text goes on thus: "The water of this sea curves round it, so that on three sides, viz., on the south, north and east sides all access is cut off, there being communication with the hill by land only at its northwest point. The climate is hot and damp. The country produces lions, rhinoceros, zebu, peacocks, and large birds with eggs as big as jars. You turn to the north and then to the east in returning therefrom, and when you have ridden on horseback for over sixty days you reach Parthia. Latterly the posts on the frontier have been under the jurisdiction of the Tiao-chih, who have appointed a high military officer with control over all the small towns." It is important to note that paragraphs 5, 6, and 9 greatly differ from those in Dr. Hirth's rendering of this passage. T'iao-chih is identified by Dr. Hirth with Chaldaea as combining the two conditions set forth in the Chinese records of being on the extreme west of Parthia and on the coast of the "western sea," which sea is stated to be the Chaldaean lake, now Bahr Nedjef, west of the main channel of the Euphrates. The site of the city of T'iao-chih is too said to be a peninsula on this lake as being 'the only place in Chaldaea which answers the Chinese description.' To judge from his map facing p. 148

it would seem that access to this peninsula by land cannot be said to be cut off on the northern side, and only on the southern and eastern sides by very narrow canals, which might have been easily crossed. "So much seems certain," says Dr. Hirth (p. 144 note), "that maritime trade extended to the ports in the Chaldaean lake." It is doubtful however if the Bahr Nedjef was this lake, for the right branch of the Choaspes fell into the "Chaldaean lake, or great swamp on the left bank of the Tigris," which is three degrees further to the east (Rawlinson's *Herodotus* 1, p. 467, note 5). The comparative geography of lower Mesopotamia is however, as this author says, "a most intricate and difficult subject."

Dr. Hirth says (p. 169) "that the principal trade route from China to Ta-ts'in was by Hekatompylos, Acbatana, Ktesiphon, Hira, mouth of the Euphrates, Persian Gulf, Indian Ocean, Red Sea, Elana and Petra, to Bostra, Damascus, etc." He identifies Likan with Petra or Rekem, a town sixty miles north of the port of Elana at the head of the present gulf of Akabah, and says, rather inconsistently I think, that this town was "connected by direct navigation with the shipping port in T'iao-chih (Vologesia, Hira, Orchoe?)" that "it was the landing depôt for the Oriental goods destined for the Phœnician manufacturing towns," and "from an Oriental point of view was the entrance of Ta-ts'in or Syria." It is difficult to see how an inland town in the desert could be a landing stage or port? As for the shipping port of T'iao-chih the three places with which it is identified are on the 33rd, 32nd and 31st parallels respectively, for I conclude that Vologesia is the same as the Vologesocerta of Pliny, which was built in the vicinity of Seleucia in order to reduce the latter to insignificance, the town of Ctesiphon having failed to do so. (*Sixth Monarchy*, p. 92.)

Again, it is rather puzzling to know why traders coming overland from China to Syria should go so far south as the modern Bahr Nedjef, embark there in a vessel, go down the Pallacopas canal to the mouth of the Euphrates, "make a round at sea and take a northern turn" up the Red Sea merely to be landed at a port from whence they would have a tedious overland journey to Damascus and Antioch, when by striking the Euphrates at latitude 34°, they might journey to the north-west

along the valley of that river by the well-known overland route to Nicephorium and Antioch direct, a land journey not longer than the one from *Ælana* to Antioch, and save the sea voyage altogether, particularly when they were quite aware of this route. Dr. Hirth himself says that the end of the account E 38-40 refers to it, and even gives a second rendering of the famous passage E 37 to this overland route view.

In repudiating Dr. Hirth's identifications of T'iao-chih, Ta-ts'in, Likan, and the "Western Sea," it is only right to give other identifications of these names, and try to substantiate them by reference to the accounts given. We are told (D 19-20) that "Pan-ch'ao sent the envoy Kanying to Ta-ts'in in the year 97 A.D., who arriving at T'iao-chih on the coast of the great sea wished to cross over, but the sailors of the western frontier of Parthia told him that the sea was broad, and that those going to and fro might if the wind was favourable cross in three months, but that if they did not get a strong breeze they might take two years about it, so that all those who go to sea take on board a supply of three years' provisions." Again, in account I 22 "it is said that from the western boundary of Parthia following the curves of the sea coast you can also reach Ta-ts'in over 40,000 *li* off," or as in the text of the Pei-shih "10,000 *li*." Dr. Hirth remarks upon this (p. 147): "the Caspian cannot possibly be meant as that "western sea" on which Tiao-chih was situated, for at Pan-ch'ao's time, the western boundary of Parthia extended far beyond the Caspian, and navigation on that sea cannot possibly have extended to a distance of 40,000 or even 10,000 *li*, or allowed of passages lasting two months, three months, or up to three years." The extravagant statements of the T'iao-chih sailors must of course be taken "*cum grano salis*," inasmuch as they would not, as Dr. Hirth remarks (p. 165), have helped any one to collect information which might create competition in trade, and be ruinous to their own business; but how very absurd it would have been of them to make such statements to a man standing on the banks of the Bahr Nedjef! Dr. Hirth says too that the 1,000 *li* must be interpreted as meaning an indefinite large number (p. 164.) There remains the objection as to the western boundary of Parthia. It must be remembered that, however far to the westward the boundaries of Parthia

extended under Mithridates and when Parthia was at the height of her power, a revolt broke out at Hyrcania in A.D. 58, which was successful, that an independent King ruled there, and that when the Alani determined on their predatory invasion westward they made alliance with the Hyrcanians, who were then (A.D. 77) in possession of the important pass of the Caspian gates; nor did Parthia ever recover her hold of these positions—(*Sixth Monarchy*, pp. 286, 291, 293). This historical fact casts additional light on paragraph D 9 as I have translated it above, and shews that Parthia did not in A.D. 97 extend her boundaries beyond the Caspian sea; and as a natural conclusion we are compelled to admit that the "western sea" of the Chinese records, the first great sea which traders from China westward would approach, is the Caspian. The T'iao-chih might have been the Carduchi or Cardusii tribe of Xenophon, who dwelt on the shores of that sea. The name is very like that of the Daci, who are joined by Dionysius, the geographer, with the Alani, who poured through the Caspian gates, drove King Pacorus to the mountains and overran the whole of the open country (*Sixth Monarchy*, p. 291). Now in the south-east corner of the Caspian there is certainly a remarkable peninsula, which seems to answer the required conditions as being the site of the city of the T'iao-chih. It is washed on the north, south, and east sides by the waters of a great sea, there being only a narrow isthmus at its north-west corner by which communication is obtainable with the continent. This part of Asia is decidedly mountainous, and there would probably be no difficulty in finding that it was the habitation of rhinoceros, lions, tigers and hyænas, as Hyrcania was notorious as being the home of all kinds of wild animals, particularly of a ferocious species of tiger.

Ta-t'sin, I take to mean the eastern portion of the Roman Empire, as being that part best known to Chinese overland traders, and putting a part for the whole, I do not see any great objection in translating Ta-ts'in by 'Roman Empire,' especially as Dr. Hirth deems it quite in order to identify the king of Ta-t'sin, Antun, who sent an embassy to China in the year 166 A.D., with Marcus Aurelius Antoninus, Emperor of the Roman Empire at that time. But the eastern portion of the Empire

was not then Syria, but Armenia, part of Media and Babylonia, even if Hyrcania could not be included, for, a year or two before the embassy arrived in China, viz., 163 to 165 A.D., we find that Armenia, Media, and part of Parthia were overrun by a Roman army entitling the Emperor, in consequence of these successes to take the titles of Armeniacus, Parthicus, and Medicus (*Sixth Monarchy*, p. 328).

The Paricanii and Hyrcanii are placed by Rawlinson in his Herodotus to the south-east of the Caspian Sea, and these names may be the origin of the term Li-kan. At any rate we can better understand from the above how Ta-ts'in can be designated the country west of the great sea, west of Parthia and the T'iao-chih, as in this case Armenia is referred to. The later name Fulin may have referred to the province of Babylonia, as being conterminous with Possu (Persis) on the south-east, but this requires further investigation. We will try to adapt some of the Chinese geographical details to this new view of the question. In account E 28, it is said of the people of Ta-ts'in that they trade with Parthia and India in mid-sea (not 'by sea' as Dr. Hirth translates). This trade doubtless took place on one of the numerous islands in the Caspian sea, perhaps in the domain of the king of Tsé-san, who was subject to Ta-ts'in and who lived in the middle of the sea (p. 58-59). The famous passage E 37, which so many Chinese scholars have tried their hands at, I would render thus: "It is also said that coming from Parthia by the land route you skirt round the (Caspian) sea, travel to the north, go out from the sea westward and thus reach Ta-t'sin (in this case probably the capital of Armenia, or simply Armenia)." In connection with this let us take two other descriptions. The account from the Wei-shu, I 1 to 7, may be translated thus: "The country of Ta-t'sin is also called Li-kan. Its capital is the city of Antu (or the capital city An). Going from the T'iao-chih westward you cross the sea curving round (the coast) ten thousand *li*. From Tai it is distant 39,400 *li*. By the side of this sea you go out at what resembles an estuary and those to the east and west of it face each other across the estuary. Thus it is arranged by nature. The country is 6,000 *li* in extent, and it lies between two seas"—(Caspian and Black Seas). I have made no calculation as to the size of the country or the length

of the Chinese *li* in this case. The capital of Armenia was, since A.D. 58, Tigranocerta. The estuary refers, I presume, to the mouth of the Araxes, which in ancient times emptied itself into the Caspian south of the river Cyrus. The account from the Wei-liao P previously referred to, gives the most important geographical details, and I will retranslate a few paragraphs to prove my theories. "In former days there was the error as to T'iao-chih being west of Ta-ts'in, now it is properly placed east of it. Formerly there was the further error as to its being more powerful than Parthia, but latterly the posts on the frontier have been under its rule, and it is called the western frontier of Parthia" (P 2). This is a similar statement to that contained in D 9, and has already been referred to above. "From the town of An-ku on the frontier of Parthia you take passage in a ship and go direct to the west of the sea (country) where with favourable winds you arrive in two months, with light winds perhaps in a year, and with no winds at all perhaps in three years. This country being on the west of the sea is commonly called Hai-hsi. There is a river coming out from this country, and in the west there is another great sea. Haihsi is the town of Ch'ih-san. From the lower part of the country you go straight north to the town of Wu-tan. In the south-west you cross another river which you pass over by boat in a day. To the south-west you cross another river which you pass over in a day. There are in all three great divisions of the country (or marts.) From the town of An-ku travelling by the land route straight north you get to the north of the sea, you then travel due west to the west of a sea, you then travel due south, pass by the town of Wu-ch'ih-san, cross a river which you pass over by boat in a day, make a détour, skirt round the sea, in general you must cross a great sea, and in six days you come to this country (or its capital.) There are altogether over 400 small towns in the country, and it has an area, east, west, south, and north of several thousand *li*. The King there of lives on the bank of a river and on the sea coast" (P. 6-16.) It will be seen that my translation differs materially from Dr. Hirth's, who considers the passage refers to overland routes from Orchoe to Syria in three different directions of the compass, going through

the Syrian desert to Alexandria in Egypt, which is identified with Ch'ih-san, and thence by ship to Antioch. An-ku might I think be some town on the south-eastern shore of the Caspian, perhaps Zadracarta (now Ferabad) and the first part of the description refers to the sea voyage from there to Armenia. The "river coming out from the country" must be the Araxes or the Cyrus, and the great sea to the west the Black Sea. To go from the lower part of the country due north to the town of Wu-tan refers to the route from the alluvial low land at the mouths of Tigris and Euphrates to Acbatana, and the two rivers crossed in going to the south-west are these two rivers—the Tigris and the Euphrates. The three great divisions of the country are I suppose Armenia, Mesopotamia and Babylonia. Paragraphs 13 and 14 refer no doubt to a detailed description of the route from Zadracarta to Tigranocerta, the traveller being taken first round the southern shore of the Caspian to the mouth of the Araxes, westward to the lake Lychnitis, then south to Wa-ch'ih-san (Naxuana) where he crosses the river Araxes, whence he winds round the lakes, crossing probably the Arsissa lake (Lake Van) finding himself in six days after at Tigranocerta near the modern Diarbekr. We have not I think sufficient details to justify us in identifying definitely the small towns or states dependent on Ta-ts'in. I have remarked that Tsê-san might have been some island in the Caspian sea, and as Lü-fên was to the north of it we should look for it at the narrow part of the same sea opposite to the mouth of Cyrus perhaps, but what the flying bridge 230 *li* long connecting Lü-fên with the coast of Armenia may have been I can form no idea.

I will only refer to one more of Dr. Hirth's identifications. On p. 141 seqq., he says that the city of Mulu called Parthia minor on the eastern frontier of Parthia must be identified with the mediæval Merw, remarking that the names which Dr. Bretschneider gives to the city, viz., Malu and Maliwu, are meant to be identical in sound with Mulu. But does this not violate the laws of philology, and was Merw on the eastern border of Parthia? Rawlinson in his map facing p. 79 of the *Sixth Oriental Monarchy* makes the eastern boundary of Parthia extend to the mountains which enclose on the west the valley of the Indus. Mulu should therefore perhaps be identified rather with Caburn, the modern Cabal.

I have hardly touched on anything but geographical details, and perhaps there are other points in the Chinese records which militate against my conclusions, but I will just mention that Armenia like Ta-ts'in was a rich field for the production of precious stones, and this fact is referred to by Dr. Hirth on p. 235 of his book.

ARTICLE VII.

REPLY TO MR. H. J. ALLEN'S PAPER "WHERE WAS TA-TS'IN?"

BY

F. HIRTH, PH.D.

Mr. Allen's paper may be said to contain two classes of arguments, viz., first, arguments against some of the identifications set forth in my book, and second, arguments in favour of his own identification of Ta-ts'in with Armenia.

The first series of arguments is principally based on the following data advanced by Mr. Allen:—

1.—*Syria is not situated west of any sea, for it is questionable whether Syria can be said to be situated on either the Red Sea or the Persian Gulf.*

Regarding this point I must remark that it has never been my intention to show that the country called Ta-ts'in coincided in its boundaries exactly with those of Syria as a province; in attempting to find a western equivalent I have on purpose chosen a term nearly as vague as the Chinese ideas regarding the limits of the country, viz., that of the "Roman Orient." Of this country, Syria was the dominant district, as regards trade, during remote antiquity, until Syrian merchants began to have factories in Alexandria, which place was apparently more conveniently situated as a centre of oriental traffic than the old manufacturing cities on the Phœnician coast. But, apart from this, Syria as a Roman province, at one time certainly *did* reach down to the coast of the Red Sea, the whole of Arabia Petraea with its sea coast being incorporated into that province under Trajan (A.D. 105). However, whether a Roman province or not, the main point to be kept in view is, that the city of Petra with its port *Ælana* was the entrance to Syria for travellers coming from the Red Sea, and oriental goods were

forwarded through this channel from the remotest antiquity. I had ventured to explain the terms *hai-hsi*, lit. "west of the sea," and *hai-tung*, lit. "east of the sea," as being used in opposition and thus denoting the western and eastern arms of the Great Western Sea, or Indian Ocean, viz., the Red Sea and the Persian Gulf. Syria and its commercial dependencies, Alexandria and Petra (Rekem), could thus fairly be said to represent the country "on the west of the sea," Babylonia being the country "on the east of the sea." But admitting with Messrs. Giles and Playfair that the sea dividing the continent into the "west" and the "east of the sea" was between the two countries, and that all that sheet of water which conducted navigation from the Persian Gulf up river as far as the city of Babylon was called "sea"*, there seems to be no reason why Syria should not be regarded as the country in the "west of the sea," especially since Roman military guarded the desert against Parthian inroads thus advancing the boundaries of Syria Proper till close to the confines of that state. The view proffered by Messrs. Giles and Playfair is quite compatible with the passage in the *Wri-liu* (P 5), according to which Ta-ts'in was "on the west of the great sea west of Parthia and T'iao-chih."

2.—The city of T'iao-chih was situated on a hill, whose circumference is over 40 li, etc. Mr. Allen objects to my translating the term *shan* (山) by "peninsula." The reason which induced me to adopt this rendering is that *shan* in Chinese geography, is quite commonly employed in describing not only "hills on the continent," but also "islands" and "peninsulas," as being hills within the sea as it were; it is true, that a perfectly flat island, or peninsula, will scarcely be so designated, but it must be borne in mind that even the slightest elevation above the water surface will justify the use of the word *shan*; a *shan* may be a pointed shore projecting but a few *ch'ang* from the water level, it may even be an artificial mound. Try to render the word "peninsula" into Chinese, and you will find that, unless it be a perfect flat, *shan* is the only equivalent. The south of the peninsula of Lei-chow, described as a low plain throughout, contains quite a number of hillocks of the smallest size called

* I have reason to assume that the lower course of the Euphrates was styled "sea," and not "river," in western records such as the Talmud.

shan in the native topographical†, and it would not be difficult to mention large numbers of peninsulas, not of any particular height, called *shan*, on the coast of China. In consideration of this fact it seems quite correct to describe a *shan*, which as the text says (D 4-5), is surrounded by water on three sides, as "a peninsula."

Mr. Allen's translation of the passage D 9 does not quite satisfy me, though I admit the grammatical difficulties of the case. This passage should be read in connection with a similar one in the *Ch'ien-han-shu*, of which I ventured to make a translation in opposition to Mr. Wylie's on p. 145 (note 1). As to the other passages in this account in which Mr. Allen's version deviates from my own I confine myself to referring the critical reader to the Chinese text itself.

3.—*The Chaldean Lake was on the left bank of the Tigris.* Against this I must refer to the well-known site of the ruins of Hira, which city was founded in A.D. 200, and the passages quoted from Mas'udi on p. iv of my Preface. The Bahr-el-Nedjef is commonly called "The Chaldean Lake," because it is apparently the largest sheet of water on Chaldean territory. The fact of Pliny's mentioning (vi, 27 (31), 130) 'lacus Chaldaicos' further east, does not affect our case except as a question of nomenclature.

4.—*It is difficult to see how an inland town in the desert (Petra) could be a landing stage or port.* What I said (p. 171) was, that "Rekem was the landing dépôt for the oriental goods destined for the Phœnician manufacturing towns." I did not say that it was a port. Aelana was the port, but Rekem (Petra) was the dépôt, "the great emporium of Indian commodities" (Olin). We even speak of "the port" of Kiangchow, though goods be discharged at Hoihow.

5.—*It is puzzling to know why traders coming from China should circumnavigate Arabia, in order to reach Damascus and Antioch.*

† "From the height given for some [of the Lei-chow hills] in the *Kuang-tung-t'ung-chih* it is apparent that the greater part scarcely deserve the name of hills, and the very fact of mounds of earth, many of which are, even according to Chinese surveys, not more than one, two or three *chang* (12 to 35 feet) in height, being mentioned as something worthy of notice, confirms Capt. Purefoy's statement of the country being almost throughout plain and level."—*China Review*, Vol. ii, p. 279.

I do not consider that the cargoes of silk which most probably were the subject of this traffic, were bound for Damascus or Antioch in the first instance, but for the Phœnician ports where we know silk had to be purple-dyed, rewoven and embroidered. We further know from western sources that Rekem (or Petra) was the chief staple place supplying these Phœnician ports with oriental goods. Why, in order to reach Rekem from Ktesiphon, they preferred the sea voyage to the caravan road through the desert may be a question of comfort. Ancient traders may have resembled the Chinese in as much as time played no part in their movements; the Chinese, too, will prefer a lengthy water passage to a short, but tedious overland trip. Moreover, the journey was commonly made as we know from the various peripli on record in classical literature. It does not even follow from the Chinese account that the sea route was the only one, and I have suggested that several overland routes may have become known to the Chinese. At all events it appears that, when Kan Ying made his enquiries, the periplus was for some reason or other the only route recommended to him.

These are the principal points raised against my identifications by Mr. Allen. I now come to speak of that part of Mr. Allen's paper in which he sets forth his own views regarding the subject.

1.—*The Parthians in T'iao-chih represent to Kan Ying the sea voyage to be performed in reaching Ta-ts'in as a lengthy one: "how absurd it would have been of them to make such statements to a man standing on the banks of the Bahr Nedjef!"* Mr. Allen must have misunderstood me in this case. It is not the journey across the Bahr-el-Nedjef, but the periplus, starting at Hira and ending at Aelana, which is to be understood as "the sea to be crossed."

2.—*Parthia did not in A.D. 97 extend her boundaries beyond the Caspian Sea.* I cannot find from my own knowledge of ancient history any fact whatever which may justify such an assertion. Mr. Allen quotes Rawlinson's *Sixth Monarchy*, where the Hyrcanian rebellion under Vologeses I. is described. "Hyrcania seceded during his [Vologeses'] reign," says Rawlinson, "and it may be doubted whether Parthia ever afterwards recovered it." Mr. Allen changes this conjecture into an historical fact by saying that "Parthia never recovered her

hold of these positions." But even granting that the doubtful be matter of fact in this case, I do not understand how these local troubles in Hyrcania could have interfered with the western boundary of the Empire. I would ask the reader interested in this point to peruse Chapter xvii in the very work cited by Mr. Allen, in order to find that the western frontier was in no way affected by the Hyrcanian revolt; on the contrary, it is there stated that King Pacorus, who succeeded Vologeses I., and whose reign probably extended from A.D. 78 to 108, "enlarged and beautified Ctesiphon," "that he sold the sovereignty of Osrhoëné to the Edessene Prince who was contemporary with him" [p. 294], and that this sale "had no bearing on the general condition of the Empire" [p. 295], the purchaser, "Abgarus, remaining unaltered in his position as a Parthian subject;" for "it was not until they transferred their allegiance to Rome that the Osrhoëne princes struck coins, or otherwise assumed the status of kings," and "up to the time of M. Aurelius they continued just as much subject to Parthia as before" [p. 296]. How is this compatible with Mr. Allen's assertion that "Parthia did not in A.D. 97 extend her boundaries beyond the Caspian Sea?" It is hardly necessary to remind the historical student of the mutual position, which lasted for ages during all this time, between the two contesting empires: Roman legions guarding the eastern outskirts of the Syrian desert, ready to defend their former conquests against the Parthians, however peaceful the commercial traffic carried on at the Parthian city of Vologesia [on the right bank of the Euphrates] may have looked. (Cf. Mommsen, *Röm. Gesch.*, Vol. V, ch. ix: "Die Euphratgrenze und die Parther.")

3.—Mr. Allen's *T'iao-chih*—a peninsula in the south-east corner of the Caspian. From Mr. Allen's description this could only be the peninsula, whose name I have after some trouble ascertained to be *Miankullar*, "thirty to forty miles in length and from three to four miles in breadth; it has ample water, timber, and forage; it is uninhabited and uncultivated; game is said to abound in the forest, which is preserved as a royal chase;" and this is probably all that can be, and can have at any time been, said in favour of this locality which is as much devoid of all historical interest as it is devoid of hills in spite of its hilly neighbourhood

- (See Narier, "Diary of a Tour in Khorassan" in *J.R.G.S.*, Vol., xlv, p. 120 seq., and Map opposite p. 631). Hyrcania, the mountainous district adjoining it, may have been the habitat of various wild beasts, but certainly not of ostriches (D 7 and 21), which abounded in the desert adjoining the Chaldean Lake; and then, as results from what I have shown in the preceding paragraph, Hyrcania was not a vassal state on the western frontier of An-hsi or Parthia (P. 2).

4.—*Ta-ts'in is Armenia.* Too many reasons speak against this assumption to justify their being all enumerated. To allude to one of Mr. Allen's arguments, I cannot believe that the Armenians resorted to one of the islands of the Caspian, in order to trade with Parthia and India. If An-ku be the town of Zadracarta, which was situated on the southern coast of the Caspian, and if Ta-ts'in be Armenia, how could it be managed to reach Ta-ts'in from An-ku by "a land route straight north?" The only manner in which I apply Mr. Allen's translation of the passages P 6 to 16 to the locality of his An-ku, the startling point is the surrounding by land of the Caspian. The existence of such a route is just as improbable as the length of the sea trip from T'iao-chih (according to Mr. Allen in the south-east corner of the Caspian) across the sea to the coast of Armenia, which the Chinese author says lasted from two months to three years.

The *Wei-liv* (P 50) informs us that, besides reaching China from Ta-ts'in overland, one could travel south by sea. Surely one cannot do so from Armenia without crossing other important countries. Further, the capital of Ta-ts'in is so unmistakably described that even the most persistent opponents of the Syrian theory cannot but admit its identity with Antioch, whatever its name may be in Chinese, whether *An* or *An-tu*. The trade of Ta-ts'in as described by the Chinese does not at all agree with what we know of Armenia. Where I would as Mr. Allen, were all the cloth factories, the establishments connected with the dyeing, re-weaving and embroidering of Chinese silk textures, and the manufacture of glass, the cutting and polishing of precious stones, so celebrated throughout antiquity? In the Phœnician ports and Alexandria, but not in Armenia. The fishing for corals, as first described in the *Hou-wei-shu* as a Ta-

ts'in industry, could have never been practiced on any part of the Armenian sea coast; it was in the Red Sea. Storax was a Syrian product like several others mentioned in Chinese records.

I shall say nothing of the many reasons speaking against a connection between the Fu-lin of T'ang records and Armenia: the fact, engraved in ancient stone, of Christ having been born in Ta-ts'in, and the configuration of the country, which faced a sea in the west (O 50) and another sea in the south, the "Coral Sea" (i.e., the Red Sea, *ibid.* and M 1), and was bounded by a desert on the south-east (L 46): but, going back to the period of antiquity, which alone Mr. Allen seems to take into consideration, I would ask, what reason could there be for the *Hou-han-shu* stating that, till the first embassy in A.D. 166, the Parthians would not let Ta-ts'in kings send embassies to China, since Armenia had been governed by Parthian sub-kings for long periods until quite lately when the kingdom was retaken by the Romans? Not the Armenians, their friends and sympathisers, who quite against their own wishes had to submit to Roman rule, but the Syrians with their factorics in Alexandria and other ports were the rivals whose competition in oriental trade was so much feared by the Parthians.

I refrain from arguing against the various other details of the Armenian identification because it would be a useless undertaking to try to convince readers who cannot agree with me about the arguments just brought forward.

5.—*Was Merv on the eastern border of Parthia?* Yes; for, Merv of the middle ages, is Moûrn of the Zend-Avesta; Moûrn of the Zend-Avesta is the Antiochia Margiana of Pliny and Strabo, who describe it as an isolated province on the eastern border of Parthia just as the Chinese author describes his Mu-lu.

NOTES AND QUERIES.

PROPOSED ADMINISTRATIVE CHANGES IN FORMOSA.

From an article published in the *Hu Pao* of April 30th last, it appears that in the process of reorganising Formosa as a separate province, the following administrative changes will be introduced.

A new city will be built at a place called *Hu-lu Tun* (葫蘆墩), now a petty village about half way between Chia-yi and Chang-hua. When completed, it will form the residence of the Governor and Provincial Treasurer and will be the capital city of the province. Pending completion, the seat of Government will be at T'ai-pei Fu (Bangka).

A Provincial Treasurer will be appointed, to reside as stated above.

The present Taotai of T'aiwan will be the provincial judge of the new province. (Note.—The Taotai of T'aiwan has always had brevet rank as Judge. It is presumable he will continue to reside at T'aiwan). He will also superintend postal communications.

There will be a new Intendancy of T'ai-pei in North Formosa; the Taotai will reside at T'ai-pei, and will be Superintendent of Foreign Customs.

The Pescadores and Keelung are at present Colonel's commands. In future a Brigadier-General will be stationed at each place.

The present District of *Chang-hua* 彰化 will be made a Prefecture, with jurisdiction over two new districts to be created at *Nan-t'ou* 南投 and *Tou-liu* 斗六 (sometimes wrongly written 斗鹿).

Keelung (originally 鵝鑾 but now always written officially 基隆) from an Assistant Subprefecture will be made a Subprefecture. The townships of 金 [包里? Kimpaoli], 基 [隆? Keelung city], 貂 [?] and 石 [?] will be withdrawn from the jurisdiction of the Tamsui District Magistrate and made subordinate to the Subprefect of Keelung.

A new district, to be called *Nan-ya* 南雅, subordinate to the Prefecture of T'ai-pei, will be established at *Nan-ya K'eng* 南雅坑 in the *Tu-ku* 大姑 range of hills (evidently a reclamation of part of the savage country).

The present district of *Yi-lan* 宜蘭 (once the Subprefecture of Kabaran 噶瑪蘭) will be constituted an independent department with jurisdiction over a new district to be established at *Su-ao* 蘇澳, on the well-known bay of that name.

Three years hence the present Subprefecture of P'iam 埤南 on the South-east coast will be raised to the status of a Prefecture with jurisdiction over the present district of *Heng-ch'un* 恒春 (established in 1875 near Lang-kiao bay) and two new

districts, of which the cities will be established at *Hua-lien Chiang* 花蓮港 and *Po-shih T'u* 璞石圖.

As the prefectural city of T'aiwan will no longer have the same pre-eminence, its name will be changed to *T'ai-nan* 臺南 (so as to correspond with *T'ai-pei* 臺北 in the North).

G. M. H. PLAYFAIR.

**WATER-TIGHT
COMPARTMENTS IN
CHINESE VESSELS.**

Among the inventions with respect to which China is entitled to claim to have forestalled Europe, appears to be the use of water-tight compartments in the construction of sea-going vessels as a preventive of shipwreck. In an article entitled "Unpublished letters of Benjamin Franklin" in the *Century Magazine* for June, one of that statesman's letters (date about 1787) contains a paragraph as follows:—

"As these vessels (mail packets between France and the United States) as not to be laden with goods, their holds may without inconvenience be divided into separate apartments after the Chinese manner, and each of those apartments caulked tight so as to keep out water. In which case if a leak should happen in one apartment, that only would be affected by it, and the others would be free; so that the ship would not be so subject as others to founder and sink at sea. This being known would be a great encouragement to passengers."

G. M. H. P.

SUPPLEMENT TO THE LIST OF SURNAMES IN WILLIAMS' DICTIONARY.

唱	Ch'ang	蘆	Lu	逮	Tai	浮丘	Fu-ch'iu
者	Chê	耶	Ma	代	Tai	咸丘	Hsien-ch'iu
佳	Chia	命	Ming	泰	T'ai	梁丘	Liang-ch'iu
將	Chiang	佩	P'ei	德	Tê	龍丘	Lung-ch'iu
句	Chū	珮	P'ei	庭	T'ing	麥丘	Mai-ch'iu
渠	Chū	泊	Po	陀	T'o	母丘	Mu-ch'iu
浮	Fu	浦	P'u	脫	T'o	水丘	Shui-ch'iu
下	Hsia	癩	Sai	珍	Tung	吾丘	Wu-ch'iu
閏	Jun	色	Sê	完	Wan	虞丘	Yü-ch'iu
剛	Kang	滄	Shun	繼	Wei	御龍	Yü-lung
股	Ku	鎖	So	日	Yüeh		
勒	Lê	達	Ta	勇	Yung		

G. M. H. P.

**PHYSIOLOGY IN THE
SHANGHAI DIALECT.**

I always thought that there must be a reason for the fact that in the Shanghai dialect the vowels *á* 百, *e* 得, *o* 作, *ô* 木 take *k* after them while the vowels *a* 法 *i* 立 *e* 失 *ô* 奪 never do.

In looking over Melville Bell's Visible Speech I have found the reason, *á, e, o, ó* are back vowels, while the others are front vowels. In pronouncing the vowel *á* with the back of the tongue, that part of the tongue is retracted and depressed below the soft palate and the oral channel is enlarged. This is followed, when there is a *k*, by a quick shutting of the voice passage at that point. Now the letter *k* is as old as the formation of the characters, as the characters shew, so that it was not the vowel that called *k* into existence, but the fact that *k* was there caused this particular vowel to precede it, because of facility in transition. So also with *i* for example. To produce this sound the convex front of the tongue rises and advances to the front of the palatal arch, and the voice channel is much contracted. Formerly in Shanghai 必 was *pit* and 及 was *gip*. When therefore the front of the tongue was by muscular force placed near the front of the roof of the mouth, the transition to *k*, when the voice passage is shut by the point of the tongue at the upper gum, would be quite easy and *p* though a little farther away would not be much more difficult to pronounce.

So with the weak final *n* which follows *a* in 山, 板 and other words. This belongs to the front vowels in Melville Bell's description. In his diagram the front of the tongue touches the palatal arch nearly about midway between the upper gum and the soft palate. Now *n* is made by the point of the tongue rising to the upper gum in the middle and by the soft palate opening the nasal passage. In this case the reason why the *n* is distinct is that the front of the tongue requiring the exertion of muscular energy, indolence prevents the complete closing of the nose passage by the soft palate. But in the case of 孫 *sen*, "grandson" the vowel is one of the back series and is formed by the back of the tongue rising high so as to contract the passage at that point between the tongue and the soft palate sufficiently to produce this vowel sound. Perhaps a reason for the *n* not being weakened may be formed in the fact that the force acting upon the soft palate is in some sense opposite to that acting at the same time upon the back of the tongue. This opposition or correspondence in distance from the brain may cause the force to be equal in each case.

Words like 力 *lik* seem to be exception to the law respecting final *k*, but the Shanghai student knows that *lik* is also *liek* and is heard like our word *luck* if pronounced with *y* inserted before *u*. But this *u* is a back vowel.

The Foochow dialect is like that of Shanghai in having only final *k* as a final shut consonant, *p* and *t* being lost. The old finals *p* and *t* are changed in most cases to *k*, sometimes they are dropped. This is a remarkable fact in the physiology of the

voice. Changes of letters are usually smooth and natural especially in the modern period of languages, but in the Foochow dialect the shutting of the lips to make *p*, and of the upper gum to make *t* have both been changed for the shutting of the voice passage by the back of the tongue rising against the back of the palatal arch. Nothing could be more abrupt and energetic than this change. Yet we find it. We must be prepared therefore to expect in the history of the Chinese language some changes both of a very abrupt kind and others very smooth. In Foochow final *k* takes before it all vowels without much reluctance. Thus we find *hask*, *huik*, *hak*, *hauk*, *hek*, *heuk*, *hiuk*, *hieik*, *hik*, *hiok*, *hwuk*, *hwok*. Here a preference for back vowels like *a* rather than front vowels like *i* does not seem to exist. Dr. Dudgeon have kindly given me the following note on muscles of tongue and palate:—

1.—The genio-hyo-glossi muscles acting along the middle line of the tongue, draw it downwards so as to make it concave from before backwards.

The hyo-glossi muscles draw down the sides of the tongue so as to render it convex from side to the side.

The linguales draw down the centre and apex of the tongue, and render it convex from before backward.

The palato glossi draw the base of the tongue upward, and the stylo glossi upward and backwards.

The pharynx exerts an important influence on the modulation of the voice especially in the production of the higher tones.

2.—Muscles of the palate—

Levator palati raises the soft palate.

Tensor palati makes tense the soft palate.

The palato glossi (constrictor isthmi faucium) form the anterior pillar of the soft palate. They arise from the palate on each side of the uvula and are inserted into the side and dorsum of the tongue.

J. EDKINS.

CHINESE TERM FOR BAR. The term used for bar at a river's mouth in the *Peking Gazette* is 鐵板沙. It is so used by Chang-yan, Governor of Kwang-si, in his report upon the Yellow River mouth, which appeared in the *Gazette* of May 19th. It is much better term than any other and deserves to be known to and used by pilots and any foreigners who have occasion to speak about the bar of a river in Chinese, *T'ye-pan-sha*,* "Iron plated sand." The Chinese are fond of the word iron for names of gates and passes as in *T'ye-men-kwan*, a pass

* Shanghai pronunciation, *T'ih-pai-so*.

in the Great Wall, and so they have taken kindly to this name for *bār*.

J. EDKINS.

FU-LIN, A PERSIAN
WORD.

In response to Dr. Hirth's note p. 284 of Vol. xx, I have to say that my authority for the opinion "that the Persian word *Farang* was applied after the early Mahomedan conquest to western nations generally" is Richardson's Persian Dictionary. The Arabic word for Franks, in that dictionary, is *Afranġ*, all Europeans. *Afranġiyah* is Europe. The Turks are *Afranġ*, and the Persians and Tartars *Afranġi*. The Persian words in the same dictionary is *Farang*, a Frank, Italian, European. *Frangistan*, Europe. *Frangi*, an European christian. Richardson's view is that the Arabic word is borrowed from the European word *Franci*, Frank, and that the Persian word is of native origin and means all nations wearing short garments. Richardson's view may be regarded as the view usual in India among scholars. In *Tsoma de Kōrōs* the Tibetan word for European is *Pyi-ling*, which is plainly founded on the Persian as used in India. We may regard the Arabic term with initial *a* as a borrowed word and the Persian as native. In the year A.D. 428, we find the Emperor Valentinian fighting the Franks then settled on the Rhine. History mentions them as having at that time gone to the Rhine recently. Did the Persians get the name from them? This is doubtful. It is better to regard the word as Persian and of native origin. This is my own view. The Arabs learned it and carried it westward prefixed an *a*, and confounded it subsequently with the European word *Francoi*, when the conquest of Charlemagne made the Franks the chief power in Europe.

The conquest of Delhi took place A.D. 1093. This led to the use of Persian in Hindostan. Before this the Arab trade would introduce some word for Europe at the Indian coast towns. This was the time when the Arabs traded with Canton. The chief point of departure for Dhows laden with western merchandise for India and China was Bassora, where the Arabs were more under Persian influence than European. Probably then in the times of the Caliphate of Bagdad the Persian name for Europeans prevailed and was communicated to India and China by the Arabs and Nestorians as early as the Sui dynasty.

The use of *Ta-ts'in* for the Roman Empire (as I take it) in the Nestorian tablet of A.D. 781 was based on literary preference. The actual word in use among missionaries in China at that time and among Arab traders at Canton would naturally be the Persian *Farang* or *Fo-lin*. This mode of explaining matters removes all difficulties and gives us a clue to the solution

of the problem why did the Chinese at the end of the sixth century and beginning of the seventh know the Greek empire and Europe by the name Fo-lin. What we still need to know is why the Persians as early as the sixth century knew the the Greeks and Europeans by this name. Possibly it was a nickname originated in time of war when for a long centuries Persia and Greece were hostile to each other.

J. EDKINS.

P.S.—See Richardson's Dictionary pp. 84, 694. Also Dictionary of Greek and Roman Biography and Mythology, s.v. Lives of Valentinianus, Gratianus, Jovianus, Julianus, Justinianus Heraclius, for Frankish and Persian wars carried on by these Emperors.

There was uniformity in Syria, Arabia, Persia, India and China in the use of Farang before the crusades for Europeans and Greeks. The crusades made confusion in the name, or tended to deepen the effect of the change made on the Arab name through the diplomatic and commercial intercourse of the the Caliphate with the empire of the Franks.

Têng Pi, whose cognomen was Poh-yih, was A MONGOL GIANT.* a man of Ch'in. He was seven feet high.

Both his eyes had crimson corners, and they blinked like lightning flashes. In feats of strength he was cock of the walk; and when his neighbours bulls were locked in fight, with a blow of his fist he would send them rolling on the ground. The stone drums of the town, which ten men could not lift, he could carry about in his two hands. He was, however, very fond of liquor, and given to quarrelling in his cups; so that when people saw him in this mood, they would keep out of his way, saying that it was safer to be at a distance from such a wild fellow.

One day he was drinking by himself in a tea-house when two *literati* happened to pass by. Têng Pi tried to make them join him; but they, having rather a low opinion of the giant, would not accept his invitation. "Gentlemen," cried he in a rage, "if you do not see fit to do so as I ask, I make an end of the pair of you, and then seek safety in flight. I could not brook this treatment at your hands."

So the two had no alternative but to walk in. Têng Pi took the place of honour himself, and put his guests on each side of him. He called for more liquor and began to sing and make a noise. And at last when he was well tipsy, he threw off his

* This satire on the neglect of men of ability shewn under the comparatively short-lived Mongol administration was written by the famous Sung Lien, who helped so much towards the establishment of the Mings.

clothes and began to attitudinize. He drew a knife, and flung it down with a bang on the table; at which the two *literati*, who were aware of his weakness, rose and take leave.

"Stop!" shouted Têng Pi, detaining them. "I, too, know something about your books. What you mean by treating me as the spittle of your mouth? If you don't hurry up and drink, I fear my temper will get the better of me. Meanwhile, you shall ask me anything you like in the whole range of classical literature, and if I can't answer, I will imbrue this blade in my blood."

To this the two *literati* agreed, and forthwith gave him a number of the most difficult allusions they could think of, taken from the classics; but Têng Pi was equal to the occasion and repeated the full quotation in each case without missing a word. Then they tried him on history, covering a period of three thousand years; but here again his answers were distinguished by accuracy and precision.

"Ha! ha!" laughed Têng Pi, "do you give in now?" At which his guests looked blankly at each other and had n't a word to say. So Têng Pi shouted for wine, and loosed his hair, and jumped about, crying, "I have floored you gentlemen to-day! Of old, learning made a man of you; but to-day, all you have to do is to don a scholar's dress and look consumptive. You care only to excel with pen and ink, and despise the real heroes of the age. Shall this be so indeed?"

Now these two *literati* were men of some reputation; and on hearing Têng Pi's words they were greatly shamed, and left the tea-house hardly knowing how to put one foot before the other. On arriving home they made further enquiries, but no one had ever seen Têng Pi at any time with a book in his hand.

In the year Ch'in Ting (between 1324-1328 A.D.), Prince Tê was at the head of the Censorate; and Têng Pi, with a petition of several thousand characters in his sleeve, paid a visit to his Highness. The porter, however, would not let him in; whereupon Têng Pi cried out: "What! don't you know who I am?" and forthwith hit out and knocked a few people down. The Prince heard the noise, and having sent his lictors to bring in the culprit, would have had him flogged there and then. But Têng Pi flew into a great passion and roared out, "This is fine treatment of a hero, indeed! You pretend that the empire is at peace; but the eastern islanders (the Japanese) have not yet submitted. Sometimes they come in large ships to Ningpo to trade; and if their wishes are not complied with, out fly sharp blades and the citizens of the Middle Kingdom are laid low. Our generals pursue them with bow and arrow to the sea, fighting as they go, and inflicting great injury on our national prestige.

"Then there are the southern barbarians. Although we say they are incorporated in the empire and pay tribute, they ape

the pomp of our imperial pavilions and banners in a way that makes one's blood boil. Had you two or three such men as I, we could put a few thousands of these fellows to the sword, until, from the rising to the setting sun, we might rule with unchallenged sway. And yet 'tis thus you treat me!"

At this the attendants craned their necks in astonishment, sticking their tongues so far out of their mouths they could hardly get them in again. But the Prince said, "Since you boast yourself such a hero, tell me, could you spear in hand, in the din of battle, scale the walls of a fort?" Têng Pi replied "I could."

"Tell me again," said the Prince, "could you seek out the enemy's general, surrounded by his myriad soldiery, and stab him to the heart?" Têng Pi replied, "I could."

"Once more," continued the Prince, "if you yourself were surrounded by a hostile army, could you save your neck and escape?" Têng Pi replied, "I could."

"We will try him," said the Prince turning to his attendants, and then he enquired what arms Têng Pi required. The latter asked only for a coat of mail, and a good horse, a pair of swords, one for each hand. These were accordingly given him, and the Prince secretly ordered fifty skilled spearmen to proceed on horseback outside the East gate. Thither he next sent Têng Pi, and took up a position to view the contest, while the whole city followed out at their heels.

When Têng Pi came on the ground, the fifty spearmen advanced in a compact body. But Têng Pi charged them with a roar like a tiger's, and scattered them far and wide. In a moment the combatants were enveloped in a cloud of dust, and nothing could be seen save the flashing of Têng Pi's two blades, while horses' heads rolled round him on the sweltering earth.

The Prince slapped his thigh and said, "Truly this man is the hero he says." Then he commanded wine to be served, which Têng Pi drank off without even a gesture of thanks; and from this time his fame was more than ever bruited abroad, rivalling that of him of the Iron Spears.

The Prince memorialised the Emperor, recommending Têng Pi; but happening himself to be at that time on bad terms with the Prime Minister, the latter quietly pigeon-holed the memorial.

Thereupon Têng Pi exclaimed in disgust, "When God sends a man into the world, fitted with an iron frame, not to allow him to make a name beyond the frontier, but to leave him to not in obscurity,—this is destiny, or the fault of the age. What more is to be said?" So he went off and became a Taoist priest, and ten years afterwards died.

HERBERT A. GILES.

LITERARY NOTES.

CRITICAL NOTES ON SOME TRANSLATIONS FROM THE CHINESE BY MR. PARKER.

Mr. Parker, as he himself would say, must take care. He is a good Chinese scholar "as Chinese scholars go;" but he must not give us more *Idiomatic Phrases*. His last contribution to this department of knowledge is scarcely a success.

On page 227 of Vol. xiv of the *China Review*, Mr. Parker tells us that the idiomatic equivalent of "There is no royal road to knowledge" is

侯門千金而且又小

This singular sentence means literally, that "a rich girl is always ignorant in some small things known to the ordinary world,"—which interpretation would of course have no more to do with the "Royal road" than with the Bubbling Well, or any other, road. A fairly good equivalent for "royal road," in common use and of general application, may be found in 捷徑.

"To have a finger in the pie" is plausibly enough identified by Mr. Parker with

染指於鼎

I have never heard or seen the above phrase used, except in the *Tso Chuan* from which it is taken, and where it occurs in connexion with a curious sentence which Dr. Legge has mis-rendered:—

凡弑君稱君君無道也

Dr. Legge: "In cases of the murder of a prince, when he is mentioned [by name] it indicates that he was without principle."

After which, Dr. Legge cautiously and wisely writes "(?)." For the sentence means this:—"In cases of the murder of a prince, when the murdered individual is mentioned as *prince*, the implication is that he was a bad prince." Otherwise, he would be mentioned by name only, without title. The idea is that a sovereign may be murdered as an individual, but not as a sovereign, unless he is a bad sovereign.

Mr. Parker continues, "To shut the stable-door when the steed is gone: 見兔而顧犬亡羊而補牢." The latter half is all Mr. Parker wanted. The former half has quite another turn in its application.

Passing over some typographical errors, including "At the (*sic*) fell swoop," the Chinese of which Mr. Parker will find in Dr. Williams' dictionary, we come to the following:—"The *Shên Pao* makes use of the term 懸掛素帷, or *hoist a mourning flag*, in connexion with the Viceroy Tso's remains. If this is an ancient custom, it may be the origin of our *half mast*."

It ought not to be necessary to tell a very ordinary student of Chinese life what a 素帷 is. Granting even that it were a "flag," there would still not be the remotest justification for the half mast theory.

"Another form," says Mr. Parker, "of *when the devil was ill*, &c., is 病急亂投醫." This is altogether inaccurate. To begin with, Mr. Parker's phrase means, "When sickness becomes serious, one calls in any doctors,"—quack, or otherwise; any straw being a chance for a drowning man. In the next place, the Chinese language has the very analogue required:—

人有禍則畏神

To say, as Mr. Parker does, "Three feet of ice don't freeze in one day, *i.e.*, sickness comes gradually," narrows down the application of a proverb which is obviously the Chinese form of "Rome was not built in a day."

"There is a saying in Central China 六月無炎天熱煞老神仙, the precise meaning of which," says Mr. Parker " (as referring to the weather in July), is not very obvious." Yet it is obviously this:—"If there are no scorching days in the 6th moon, the summer will be hot enough to roast the Gods,"—meaning the rural deities of hill and tree.

"Wad some power the giftie gie us to see ourselves as ithers see us," Mr. Parker would have us believe is found in the Chinese 屋漏在上知之在下; which, however, means "The leak is above, but it is felt below," and is of course of totally different application.

"There is a very old Chinese saying," according to Mr. Parker, "兩姑之間難爲婦, or, two aunts will make it too hot for any young wife,"—from which one can only infer that the text was too hot for Mr. Parker. Its nearest English equivalent is "No man can serve two masters." But 姑 does not mean an "aunt."

After another trifle about the "old English saying of who's to bell the cat?" being "evidently of one origin with the Chinese," we come to the following, which is perhaps the gem of the collection:—

Honour amongst thieves:

盜亦有道

These characters really mean, "Even in thieving there is *Tao*." But the *Tao* of thieving is fivefold, involving as it

does the skill, bravery, loyalty, mutual honesty, and cunning, necessary for carrying through a great robbery with success. The English phrase, which Mr. Parker has given, would be better rendered by

賊有賊義

Mr. Parker next tells us that if we want the idiomatic equivalent of "Go to the root of things," we should say 擒賊必先擒王, which means "In catching robbers, you should first catch the robber chief;" and that "The Almighty is on the side of the big battalions" is in idiomatic Chinese 強腰善負多錢善賈, which means "If you have a strong back you will make a good porter; if you have plenty of money you will be a successful trader."

As a final selection I take the following:—"You drown easiest in soft water 水懦易溺," which means, Mr. Parker tells us, "a weak ruler causes the most crime."

Now here the English student must be supposed to have in his head the idea of a weak ruler causing the most crime, and to want to put the same into idiomatic Chinese. According to Mr. Parker, he will succeed by using the Chinese idiomatic phrase given above. But this phrase does not mean "You drown easiest in soft water," which is unadulterated nonsense. It means, "Water is an inoffensive thing, and so people easily drown in it." That is to say, it is the ordinary inoffensiveness of water which tempts people to treat it with less respect than they show towards a violent element like fire. Hence, many deaths by drowning.

Neither is the Chinese phrase understood as Mr. Parker understands it, in the sense of a *weak* ruler causing the most crime. As it stands it is a popularly corrupted expansion of 水懦弱 *water is an inoffensive and gentle thing*, taken from a very famous passage in the *Tso Chuan*, which I shall here venture to translate:—"Tzū-ch'an was dangerously ill. He said to Tzū-t'ai-shu, "When I die, you will have the government. Only those, however, who are themselves virtuous can govern the people by gentleness. For others, there is nothing like severity. Fire is fierce, and people see it and dread it. Consequently, few perish by it. Water is an inoffensive and gentle thing, and people slight it and trifle with it, the result being that many die thereby."

Mr. Parker has put on record as his opinion that "unless an important point is involved, it is altogether too early for the present race of Chinese students to pretend to sit in severe judgment upon each other's translations."—*Chinese Recorder*, xvi, p. 49. He does not state by whom the importance of the point is to be decided,—by the critic, or by the mistranslator. When

Mr. Parker wrote those words, the mischievousness and absurdity of which can scarcely be overrated, he was himself correcting a few mistakes in Dr. Hirth's recent work on Ta-ts'in. Now Dr. Eitel says that all the extracts translated by Dr. Hirth contain "simply puerile nonsense." Consequently, the correction of any misrenderings found therein would hardly have the claim to importance arrogated by Mr. Parker. I perfectly agree with Mr. Parker when he says that "we are none of us more than beginners in Chinese literature." But it is for that very reason that I think we ought all of us to strike without hesitation, whenever we see a bald head peeping out,—on the mere chance of its being Tim Maloney's.

HERBERT A. GILES.

REVIEW.—*The Remains of Lao-tzū*, Retranslated by Mr. H. A. GILES.—*China Review*, Vol. xiv, p. 231-281.

I consider this paper as one of the most important contributions of recent years towards a critical knowledge of the ancient language and literature of China. The fact of its proceeding from the pen of Mr. Giles, an able and advanced scholar, lends it the authority which its consequence demands. It is an exhaustive review of the curious work called the Tao-teh-king, which, as the professed foundation of the dreamy philosophy of the Taoist school, has attained an importance altogether out of proportion to its actual merits.

Mr. Giles has propounded the inquiry, is the Tao-teh-king, as we possess it, the genuine production of Lao-tsze, and if not are there any traces of authenticity in the works? The first question he answers unreservedly in the negative, while acknowledging the external evidence that certain portions of the work are clearly to be referred to the age of Lao-tsze. How then account for the work? This he does by the suggestion that the Tao-teh-king is a collection of the sayings of Lao-tsze excerpted from the writings of Han Fei Tsze, Wei Nan Tsze and other Taoist writers by some author towards the close of the Hân dynasty; who strung together the authentic remains of the philosopher, interspersing them with remarks of his own of a more or less feeble character, and tinged with the language and ideas of a later time.

Within the limits of a short review I can scarcely go over more than the heads of the controversy, nor do more than state my main reasons for proclaiming my concurrence in Mr. Giles's method and conclusions. I have long had my suspicions regarding the alleged discoveries of ancient books during the Hân dynasty; and the external history of the Tao-teh-king is far from

satisfactory. Sze Ma T'sien indeed mentions his writing a work in two chapters and containing some five thousand words, and tells a story of Confucius having visited him; but no one professes to have seen the book until it turned up some three hundred years later. Knowing how prolific was the Hân dynasty in forgeries, from the so-called "Bamboo Annals" to the "Pun-ts'ao" of Hwang-ti, strong evidence is needed to prove the authenticity of any book professing to be "found" at that epoch. Few, if any, of the older works have escaped being tampered with at the revival of learning. The Yih-king shows it in every page, and the Shû exhibits the same mixture of old text and modern padding. I have myself in the current volume of the *China Review* (Vol. xiv, p. 17) shown how the Yu-kung plainly exhibits this structure, and how an ancient ballad is associated with a more modern *chuen*. The same structure is clearly exhibited in the older portions professing to refer to the times of Yao and his successors. It is not therefore surprising that in the Tao-teh-king traces of the same process should be apparent when subjected to critical examination.

It is more than doubtful if at the time of Confucius the written language was capable of expressing philosophic thought. Confucius himself never speaks of reading or writing, and his remains do not profess to have been written down for more than a generation after his death. Annals existed but their structure is of the simplest, and to understand them oral instruction was necessary; and it to this practice that we owe the most useful work of Confucian age—the Tso-chuen, written down, not by himself, but two or probably more generations after his decease, from the oral tradition carefully handed down amongst his disciples. More difficult still would it have proved to reduce to writing the aphorisms of Lao-tsze, and it is far more in accordance with what we know of the practice of the age to believe that they were passed orally downwards in the schools of his disciples, and that it was from these oral traditions that Han Fei Tszé and his followers quoted the words of the master which still remain.

Mr. Giles's study of the Tao-teh-king has led him to the conclusion that it is to these sources that the recensor of Lao-tsze in or about the end of the second century after Christ owed what he was able to collect of the sayings of Lao-tsze; and that the groundwork of the book is formed of these quotations, often incorrectly rendered, and ignorantly applied, jointed with a mass of flatulent padding expressing, not the views of the older Taoists, but the feeble and decaying thought of the later Hâns. I am not sufficiently acquainted with the writers of the early Taoist school to follow Mr. Giles in all his conclusions, but his renderings of the text, firm and incisive, carry conviction with them to

students of the old language. It has ever been the practice of sinalogues to make their pretended translations a paraphrase, or sometimes even a parody of the original. A writer accustomed to compose idiomatic English had least of all an excuse for this weakness, yet nowhere do we find it carried to greater excess than in the pretended renderings of Dr. Legge and his school. Mr. Chalmers in essaying to translate the Tao-teh-king unfortunately allowed himself to pose as a simple follower of Julien, and Julien in his turn trusted not to his own judgment but to the inanities of the Chinese commentators. The result is not creditable to Chinese scholarship. Take an instance of Mr. Giles rendering. In a fragment copied from Hwei-nan-tsze the Tao-teh-king says: 貴以身爲天下焉可以託天下愛以身爲天下焉可以寄天下. The sentence is not very easy, but to a translator accustomed to the old language the construction does not present insurmountable difficulties. In fact, the simplicity of construction here offers some difficulty to the translator in rendering it in idiomatic English equally simple yet explicit. Mr. Giles gives what is no doubt the true rendering. *He who respects the State as his own body, is fit to support it. He who loves the State as his own body is fit to govern it:** the twenty-four Chinese characters are represented by just twenty-eight terse and simple English words. Mr. Chalmers tries to make sense of it in forty-seven "so then if for the sake of dignity one seeks to make himself ruler of the world, he may be permitted, indeed to rule it temporarily; but if for love, one seeks to make himself master of the world he may be entrusted with it for ever or," he adds, "he may trust himself to the world for ever." Mr. Giles not inappropriately adds, "this singular passage contains almost as many commas and quite as much absurdity as any page of *Walks in the City of Canton*." Mr. Balfour is not more happy: "Wherefore if the honours which come upon me personally are on account of my position as a ruler, then the whole empire will subject itself to me; and those who cultivate personal benevolence in ruling may commit themselves to the empire for ever." "What stuff," adds Mr. Giles, "Lao-tsze is made responsible for!"

The "stuff" is unfortunately not confined to Messrs. Chalmers and Balfour, but is, as I have had occasion to complain only too often, prevalent amongst most of our so-called translators of the Classics, from the professor of Chinese at Oxford to the latest Accadian adaptor of the Yih-king.

* Mr. Giles would have been more literal in his rendering had he translated the sentence "He who respects the state as himself is fit to support it. He who loves the state as himself is fit to govern it." 身 is more frequently used as a reflective than a simple substantive.

This not unnaturally leads up to the question of the personality of Lao-tsze. Of him it may be said we know absolutely nothing. Sze-ma T'sien tells us he was a man of K'u-hien in T'su, (Poh-chou in Anhwei); his surname was Li, his name Urh (Ear), his appellation Poh-yang, and he was also called T'âm or T'âm 聃. Considerable doubt has always existed as to the name Lao-tsze, literally the *Old philosopher*, by which he is usually known. For my own part I am disposed to identify the *lao* of this with the *tao* of his philosophy, both in the lower tone series, where *t* and *l* are constantly interchanged. As I have stated, the written language was not accurately defined in his days, nor was the elaborate system of family and personal names settled. From the characters used to express the phonetics a crowd of legends has sprung. He was supernaturally born under a *li* (pear) tree, already he had white hair and long ears, he lived for two hundred years or even till the time of Shi Hwang-ti, etc., etc. We only know from his aphorisms that he must have lived, but his names are apparently taken from his philosophy, unless it is just possible that *Li* 李 may have been his name. Sze Ma T'sien is cautious, and frequently introduces his statements with the remark: *It is said* 或曰. On the other hand, the story told of the interviews between Confucius and Lao-tsze bears a genuine Confucian stamp. "Those of whom you speak are all dead and only their words remain," said Lao-tsze, "when the philosopher grasps the opportunity he soars aloft, if he does not grasp his opportunity he is apt to be entangled in his progress. I have learned that the trader though he has rich store appears poor, so the philosopher though complete in virtue appears as if he were an ordinary individual; dismiss your proud airs and many devices, your forward manners and rash will; they do not become you. This is all I have to say." Confucius departed in astonishment. "We know," he said, "birds fly, fishes swim and beasts run, but the birds may be snared, the fishes hooked and the beasts shot. There is the dragon: I cannot learn how it soars to the sky through winds and clouds. To-day I have seen Lao-tsze; is he not like the dragon?" If the story be not true, the inventor had well caught the hesitancy of Confucius when cornered in argument.

Before becoming constructive criticism must be to a certain extent destructive. If we seek to restore an ancient building we must remove the rubbish and plaster which centuries of neglect have allowed to accumulate about its most beautiful features. If the genuine sayings of Lao-tsze which have descended to us prove fewer than we have hitherto learned to believe, it is at least consoling that they are more sensible than the rubbish passed off as his by the Tao-teh-king and its modern commentators and translators. Mr. Giles has done the

genuine student a service, but he probably little knows the hornet's nest he has disturbed. Sinology is a close borough, and already the Editor of the *China Review* has warned Mr. Giles off its pastures, while Mr. Chalmers, like the oracle of old, declines to speak. This is doubtless philosophic, nay almost Confucian, but is too late in the day. Error dies hard and nowhere harder than in China; still even it has its day; and though the end be long in coming, Mr. Chalmers' discreet silence will hardly prolong it.

We have to thank our predecessors for much useful work, and to look up to them as the founders of our present knowledge of Chinese literature. We have to thank Dr. Legge for his text and annotations to the Classics, which, however much we differ from him in other points, are a monument of great and wholesome energy. We have likewise to thank Dr. Edkins and Mr. Chalmers for their work on the, up to their time, abstruse subject of tones, and the latter more especially for his revised edition of K'ang-hi, a work which should be on every student's desk. It is in no disparaging tone, therefore, that we have to conclude, that none of the school have proved adepts at literary criticism, and that they all have failed signally as translators. It is wise that they should accept their position, and leave the field where they have won honours in their own immediate pursuits to successors better skilled in the work of literary criticism.

T. W. KINGSMILL.

THE FOLK-LORE SOCIETY.

The following Circular has been issued by the Secretary of the Hongkong Folk-Lore Society :—

Hongkong, 7th June, 1886.

SIR,—Having been appointed to act in this part of the world as local Secretary of the Folk-Lore Society of Great Britain, it has appeared to me after reflection that the only possible way of dealing effectively with the vast field of Folk-Lore in China, which has received but slight cultivation at the hands of Western Scholars, is to invite the co-operation of all Europeans and Americans resident in China. There can be little doubt that, either by their position or influence, they could materially contribute towards a thorough investigation of a subject which is daily becoming of greater interest, and which is gradually assuming a place of no small importance among other branches of science.

The Folk-Lore of China is not only a study of great interest in itself, but the mass of materials it contains will, after careful collection and discrimination, be of great scientific value for purposes of comparative Folk-Lore. No attempt has ever been made to deal with this subject as a whole. What little has been written has, with a few notable exceptions, been generally of a local character. What is now proposed is to endeavour to obtain as far as possible collections of the lore peculiar to the different parts of China, and its dependencies. Each collection, while in itself highly instructive, will be chiefly important as forming a link in the chain of facts from which a general account of the Folk-Lore of China may be deduced. If willing helpers can be found to assist in the work of collection, the success of the scheme is ensured. Failure can only result from want of co-operation and support. It is therefore earnestly hoped that all will be ready to give their aid either by collecting and contributing themselves or by inducing others to do so.

As a first step towards obtaining a collection of Chinese Folk-Lore as complete as possible, and with a view to uniformity of action, I enclose herewith in English and Chinese an arrangement of the subjects of Folk-Lore under four main divisions, subdivided into minor groups. This arrangement has been borrowed from the publications of the Folk-Lore Society as appearing to be the one best adapted to China, though no doubt modifications and additions will suggest themselves to individual collectors. It is hoped, however, that it will serve as a useful guide and form a basis on which may be built a substantial structure of facts and generalisations.

The Chinese version is intended for circulation among the Chinese, who, experience shows, evince a great interest in the subject when once they comprehend its aims and objects. Under the minor groups, examples have been given in order to facilitate inquiry.

My excuse for addressing you and asking your assistance is that, as you are interested in as well as acquainted with the customs and manners of the Chinese, it seemed not unlikely that you would be willing to co-operate in the furtherance of a scheme which cannot fail to throw light on the inner life and thoughts of the Chinese and to form a valuable addition to the Science of Folk-Lore.

Contributions of all kinds will be most welcome and fully acknowledged, and, if contributors wish, can be published in the columns of the *China Review* or the *Folk-Lore Journal*, in which case each contributor will be furnished with copies of his contributions in print. With regard to contributions from

natives, I shall be happy to undertake the translation of them, should it be desired.

All communications should be addressed to the undersigned.

I am, Sir,

Your obedient servant,

J. H. STEWART LOCKHART,

Local Secretary, Folk-Lore Society.

FOLK-LORE.—SUBJECTS OF INVESTIGATION.

1. Traditional Narratives.
 - (a) Folk Tales.
 - (b) Hero Tales.
 - (c) Ballads and Songs.
 - (d) Place Legends and Traditions.
 2. Traditional Customs.
 - (a) Local Customs.
 - (b) Festival Customs.
 - (c) Ceremonial Customs.
 - (d) Games.
 3. Superstitions, Beliefs and Practices.
 - (a) Goblinhood.
 - (b) Witchcraft.
 - (c) Astrology.
 - (d) Superstitions connected with Material Things.
 4. Folk Sayings.
 - (a) Proverbs.
 - (b) Old Saws.
 - (c) Jingles, Nursery Rhymes.
 - (d) Nicknames.
 - (e) Riddles.
-

PROCEEDINGS.

Meeting of the 26th May, 1886.

This Meeting, held in the Society's Library, Museum Road, Shanghai, was unusually well attended. Dr. R. A. JAMIESON, Vice-President, occupied the Chair.

The minutes of the last meeting having appeared in a recent issue of the Society's Journal were taken as read.

The Chairman announced that since the last meeting of the Society, the Count de Llorente, the Revs. J. Stonehouse and E. Faber, and Messrs. L. von Fries, F. von Syburg, James Mackey, W. B. Russell, B. Palamountain, A. Korff, A. Ehlers, P. Borkowsky, P. A. W. Ottomeier, E. Samwer, E. Ruhstrat, Z. H. Volpicelli, E. F. Creagh, and G. U. Price had been elected ordinary members of the Society; while the Rev. Angelo Zottoli, of the Jesuit Mission, Sicawei, had, in consideration of his distinguished services as a sinologist, been made an honorary member. The Chairman also expressed the regret felt by the Society at the deaths of Count Kleczkowski and Mr. Scherzer, both eminent Chinese scholars.

Museum of Chinese Art.—The Chairman then referred to a discussion that had taken place at the last Council meeting on the possibility and advisability of establishing a Museum of Chinese Art. The arts which it had been considered desirable to illustrate were those of porcelain and bronze manufacture, particularly the former, and the idea was to aim from the first at securing a complete, chronological, and representative series of art specimens. If carried out, this would be a good thing in itself, but it would also prove of great practical value to collectors, who in presence of a piece of porcelain, etc., of doubtful authenticity would have an opportunity of comparing it with standards corresponding to the periods to which it professed to belong. Much more money would thus be annually saved than would be needed to keep such an institution in a state of progress. A certain sum would be necessary to start with, perhaps \$1,000, but something might be done with \$500. The Council were already authorised to announce that one gentleman would give \$50 if nine others would do the same. Those present were invited to give their views on the subject, and it was promised that their suggestions would be carefully considered by the Committee when the details of the plan were worked out.

Mr. Kingsmill cordially approved the suggestion of the Chairman regarding the institution of an Art Museum, which from his own experience he felt was much required. One difficulty, and he trusted not an insurmountable one, stood, however, in the way. The Natural History Museum had been growing from a small beginning to its present state, but already they had found themselves cramped for room. The Library of the Society had originally been in an upper room, but pressure of space had compelled the Council to move it to the room in which they were meeting, and even with this accession the space at their disposal was at the moment too confined, and they found the further progress of the Natural History Museum much hampered. There was, however, an open space of ground between themselves and the British Post Office, the property of the British Government. That Government had in a most generous spirit put them in possession of their present quarters, only stipulating that the grant should cease should the Society come to an untimely end. Now, succeeding Councils had often thought of the advisability of gaining, if possible, the vacant lot adjoining, but they felt that they would not be justified in approaching the subject unless they could show that they were both able and willing to erect a suitable building on the site. He could not tell the feelings of the Government, but he felt sure from what had passed previously that any attempt to open negotiations except on these conditions would be worse than hopeless, and for himself he thought properly so. Now, do their best, a museum is not a self-supporting institution; it must always be dependent on external support. In the present case the residents of Shanghai had come forward liberally, and had enabled them to build their present edifice. They owed also much to the public spirit of the subscribers to the Shanghai Library. On the conditions of erecting and keeping up a suitable building the present ground was granted, and he thought it quite possible that if the Council could show that the community was prepared to erect a substantial addition to the Museum on the proposed site, that the British Government might be induced to listen to further proposals. He did not suggest the collection of subscriptions at the moment till all was prepared, but some sort of a guarantee fund would, he thought, be necessary as an indication of their ability to furnish the requisite means. Perhaps it would be possible to evoke promises of a couple of thousand taels. This would go a long way towards their requirements, and would be unquestionable proof of their earnestness and their capacity.

Mr. Drew suggested the appointment of a Committee of five to consider the suggestion that had been laid before the meeting; and it was ultimately resolved to invite the following gentlemen

to form the special Committee:—Sir Richard Rennie, Mr. H. E. Hobson, Dr. F. Hirth, Mr. A. J. How, and Mr. J. A. Taylor.

"Symposium."—The Chairman then announced that fourteen papers had been contributed to the "symposium," the subject on this occasion being "The advisability, or the reverse, of endeavouring to convey Western knowledge to the Chinese through the medium of their own language." Dr. Martin's paper was read in its entirety, and extracts were also read from those sent in by the Revs. W. Muirhead, Dr. Williamson, A. J. Bamford, Ernst Faber, and C. W. Mateer, the Ven. Archdeacon Moule, Messrs. G. M. H. Playfair, S. von Fries, C. H. Brewitt-Taylor, H. J. Allen, and Drs. R. A. Jamieson and D. J. Macgowan. A paper by Mr. J. Fryer, which had only just been received by the Chairman, and which contained extracts from a lecture delivered before the Shanghai Literary and Debating Society, was taken as read. (*For the papers contributed, see pp. 2-21 of this volume.*)

A discussion on the subject followed, and the following is a reproduction of the remarks of those who took part in it:—

Mr. Kingsmill said that the difficulty found in these modern days in rendering scientific words in the Chinese language was not a thing of yesterday. Many of the writers spoke of the Chinese language as a progressive one. That was an indubitable fact, as from day to day new forms had to be invented. The peculiar system of idolic writing prevented, however, this progress of the language being reflected in the literature. Words thus introduced never became part of the literary language; they were at best meaningless signs conveying no intelligence to the reader. Even so long ago as the writing down of the Shih-king and the Shu-king the same difficulty presented itself, and the Erh-ya became necessary; but a little study of the external connexions of the language shows how misleading and childish frequently are these explanations, and how much had been lost in the comparatively short period between the writing down of the books and the publication of the Erh-ya. The same phenomenon presents itself in a more marked degree in the Shih-king, where it became necessary for its author Sze-ma Ts'ien, the so-called Herodotus of China, to express in Chinese hieroglyphics the sounds of foreign languages. In the versions of the Buddhist books the phenomenon is still more marked, and to the ordinary Chinese these works are simply a jargon of unintelligible sounds repulsive both to the ear and eye. It is of course hopeless to expect that a system of writing which has lasted for upwards of 2,000 years will within any reasonable time give way. Still the discussion to-night goes to prove that the Chinese themselves are becoming alive to its unwieldiness, and are beginning to see that while other countries with a more flexible system are moving, they alone are compelled to stand

still; more especially is this seen in such sciences as chemistry, where a flexible terminology is of the first importance. His own idea, which he threw out merely as a suggestion, would be that in translating works on chemistry it would be better to express names and formulæ alphabetically. There is really little or no difficulty in carrying out the system, which a few days' labour would enable the student to surmount. The main body of the work would of course be in Chinese, and only the technical terms be alphabetical. This would be a step, and a great one, towards introducing phonetic spelling into the language itself, but this would be a reform which would require to come from within, and not from without. The Japanese have, equally with the Chinese, felt the want and have endeavoured in various ways to supply it, and although their efforts have not yet been altogether successful, it is evident that a continual approach to phonetic spelling is being made.

The Rev. Y. K. Yen said:—The condition of the Chinese language to-day is like that of the Anglo-Saxon English when Chaucer wrote his "Canterbury Tales," or when Spenser his "Faerie Queen." At any time before the beginning of the seventeenth century, the English, though inlaid here and there with Norman French, may be said to have been in its youth. It was then only the dialect of common life, of poetry, and of historical and religious subjects. Of scientific ideas there were few, and consequently few corresponding words were known. Did there, then, exist an Oriental nation more advanced in sciences than the British Isles, it would perhaps have advised the same course with respect to it as some now do with respect to the Chinese. No such nation existed; and we know that as knowledge has been progressing the English language has been following *pari passu*. From Greek and Latin it has derived words to express ideas in chemistry, mineralogy, geology, botany, and in other sciences, physical and metaphysical, which have since gradually sprung up. In recent times it has borrowed from living European languages also, and even from the Chinese, as tea, silk, chow-chow, etc., show. The foreign words thus got were anglicised, so that they are now undistinguishable from the pure Anglo-Saxon. In this manner its vocabulary has been enriched. If one were to compare the present book with that in the reign of Queen Elizabeth, he would at once see the fulness of the one, and meagreness of the other. Now, the Chinese language stands to-day as the English did in B.C. 1600. It is poor as regards sciences and ideas relating to and growing out of them. At the same time it does not lack words of all parts of speech for every other kind of objects and thoughts. The Chinese, therefore, can deal with it in exactly the same way as the English with their Anglo-Saxon: they can

enrich it by translation, by derivation, and by character-invention. Surely, it is easier to do this comparatively small and easy work than for them to throw away the whole of their own tongue and literature (for it practically amounts to that) and to adopt a foreign one bodily. At present, those who advocate the use of the Chinese language for Western learning *translate* the technical terms. This method is one of the three I mentioned above. I believe over six hundred volumes of foreign secular works have been translated, as also the Bible and religious books. In these, numerous new words and phrases are introduced, enriching thus much the Chinese language. I must say, however, that though very useful in some instances, the translation method ought to be *cautiously* used, since it is apt to lead to confusion of ideas, and moreover is not the one followed in enriching the English language. For instance, *Yang-ch'i* (養氣) is used for oxygen. Now, these two characters, separately, have meanings of their own, and in combination they are the same which Mencius used to express "To nourish passion-nature," in the sentence, *Yang-hao-jan-chih-ch'i* (養浩然之氣). Hydrogen is translated *Ch'ing-ch'i* (輕氣) by some, and *Tan-ch'i* (淡氣) by others, neither of which is faultless, since all gases are *light*, and oxygen is likewise *tasteless*; and, besides, the chief idea why this gas is called hydrogen, namely, "to generate water," is lost sight of. Moreover, it is likely to be associated with the sentence *Ch'i-chih-ch'ing-ch'ing* (氣之輕清) of the Chinese cosmogony. So with many other translated terms. A Chinese seeing these new combinations of characters naturally attaches traditional ideas to them, and thus fails to grasp the new ones. In my opinion, this method is not so good as derivation and character-invention. By derivation I mean the phoneticising of scientific terms with Chinese characters—*ch'ineseising* them (if I may coin such a word) at the same time, just as Greek and Latin derivatives were *anglicised* by curtailment or by Anglo-Saxon prefixes and suffixes or by both. A non-scientific student, when he comes across such, at once sees that they are exotics, and consequently he will not guess at their possible or probable meanings, but turn to the glossary for their origin and definition. I consider this second method especially useful in cases where translation is impossible except by a paraphrase. Take the words *sylllogism*, *premise*, *conclusion*, what better rendering than by just making them *Hsi-lu-chi* (昔錄集), *P'ei-mi* (丕密), *K'ang-k'u-hsing* (康枯興)? It is also better to make one character stand for one syllable, whether mono-consonant or polyconsonant. Such renderings as *P'ei-lu-t'ai-ssü-t'ê* (丕露推思特) for *protest*, and *Pi-li-ssü-tê* (比利斯德) for *priest* are to be avoided. Of course these phoneticised words may be at first novel and grating to the ears of

the Chinese, but by usage and spread of knowledge they will become familiar. Anglicised words have to pass through the same stages. Hundreds of these are yet unknown to the English speakers, and phonograph, telephone, polygyny, &c., are new to not a few. Let me give some instances of phoneticising to illustrate this point. During the Franco-Chinese trouble, the word *ultimatum* came in. The *Shên-pao* and *Hu-pao* editors could not give a terse equivalent, and accordingly wrote *Ai-ti-mei-tun* (哀的美敦). At first, no one understood it, but before a week passed it was in the mouth of every newspaper reader, and I heard it from even a fruiterer in a town 24 miles from here. Again, in Chinese Buddhist books of chants and prayers phoneticised Hindu words are found. The speaker before me already mentioned it for another purpose, viz., to show that the Chinese language is weak and that therefore the English ought to be used. To my mind, this fact has another aspect, which is that this weak language can be strengthened as it has been. The third method of enriching the language is by inventing new characters; this has been done by translators in mineralogy. For the present, I would suggest that a line be drawn on the left side of all words, whether translated, derived, or invented. The lack of extended punctuation, especially of quotation signs, is a drawback, but this can be remedied by adopting the English, and it ought to be adopted by translators. Now, on the other hand, if the English language is to be used, let us consider the difficulty of mastering it, and the consequent neglect of the mother tongue. The difficulty of the Chinese language to a European is admitted. As far as I know, sinologues who without the aid of a teacher can read a Chinese philosophical essay are few, and those who can compose are fewer. We know also that Chinese who have received a respectable foreign education are more or less deficient in that of their own country. Experience shows that the English language is as hard to a Chinese. No man of three years' study can converse in the simplest colloquial: no graduate has mastered it. In the above cases, it is not that the men lack ability, but because having passed from the age of schooling to that of practical activity they cannot apply themselves to a rigid and continuous study, and without it, it is hopeless to be literati in two languages. It is clear, therefore, that only exceptional Chinese without cares and distractions common to man, and having time considerably above the average, that can ever expect to be such. Those who go to school for business purposes have but a limited time, and this they have to devote to Chinese exclusively,—thus not only receiving no elementary Western knowledge whatever, but missing the mental discipline which study in it gives. As a necessary result, this class will be indifferent to the discoveries and

researches of scientists, and if called upon to carry out the conceptions of master minds they will be utterly incompetent. As to those from whom the so-called literati are recruited, they who have but an *average* time would get a smattering of sciences and of classics. Even those who have time *above the average* would be learned in only *one* kind. From lack of Chinese education, neither of these two classes would exert much influence in the country, nor would they be appreciated, as is proved in the case of Government students from the United States. The really educated would be the exceptional few above mentioned, and when we remember that of these everyone has not a linguistic talent, and it is not everyone that has who at the same time has a turn for the higher sciences, we must see that the exceptional few are *very few* indeed. Sciences thus superficially studied, or, if thoroughly, confined to a narrow clique, would be of little practical use to the country. It would be a repetition of locking up learning in Latin and in the monasteries. On the contrary, the fact that the mass of the people know nothing about them, and that the few scientifically educated more or less neglect their classical learning, while the real bi-lingual literati are so at great sacrifice of time and money, would either bring sciences into disrepute, at least in their foreign dress, or lead to the giving up of the Chinese altogether. This latter contingency will, I am sure, never happen; nor is it desirable. Of course, to those who are to be teachers and translators, the study of sciences in their original is indispensable, just as Hebrew is to the clergy. I would also advise modern European languages to be studied as learned languages and for mental discipline, just as Greek and Latin are in European and American universities. With these qualifications, I am of opinion that for the Chinese, their own language, improved and enriched by the three above methods, is the only true medium of teaching and learning Western knowledge. Prof. W. D. Whitney of Yale College was once asked by Minister Mori to give his advice as to the adoption of the English language in Japan. His answer, which was unfavourable, ended as follows: "Open the language (Japanese) as rapidly as circumstances allow to enrichment from the stores of English (as well as of any other modern tongue which the conditions of the case shall suggest), with the idea that justice to the masses of the Japanese population requires their vernacular to be made for them a means of higher culture, that the substitution of any other for it must at the best be the work of generations, and that only the future can determine its practicability (with a heavy probability against it as deduced from the history of languages in the world thus far)." I accept this advice for my country also.

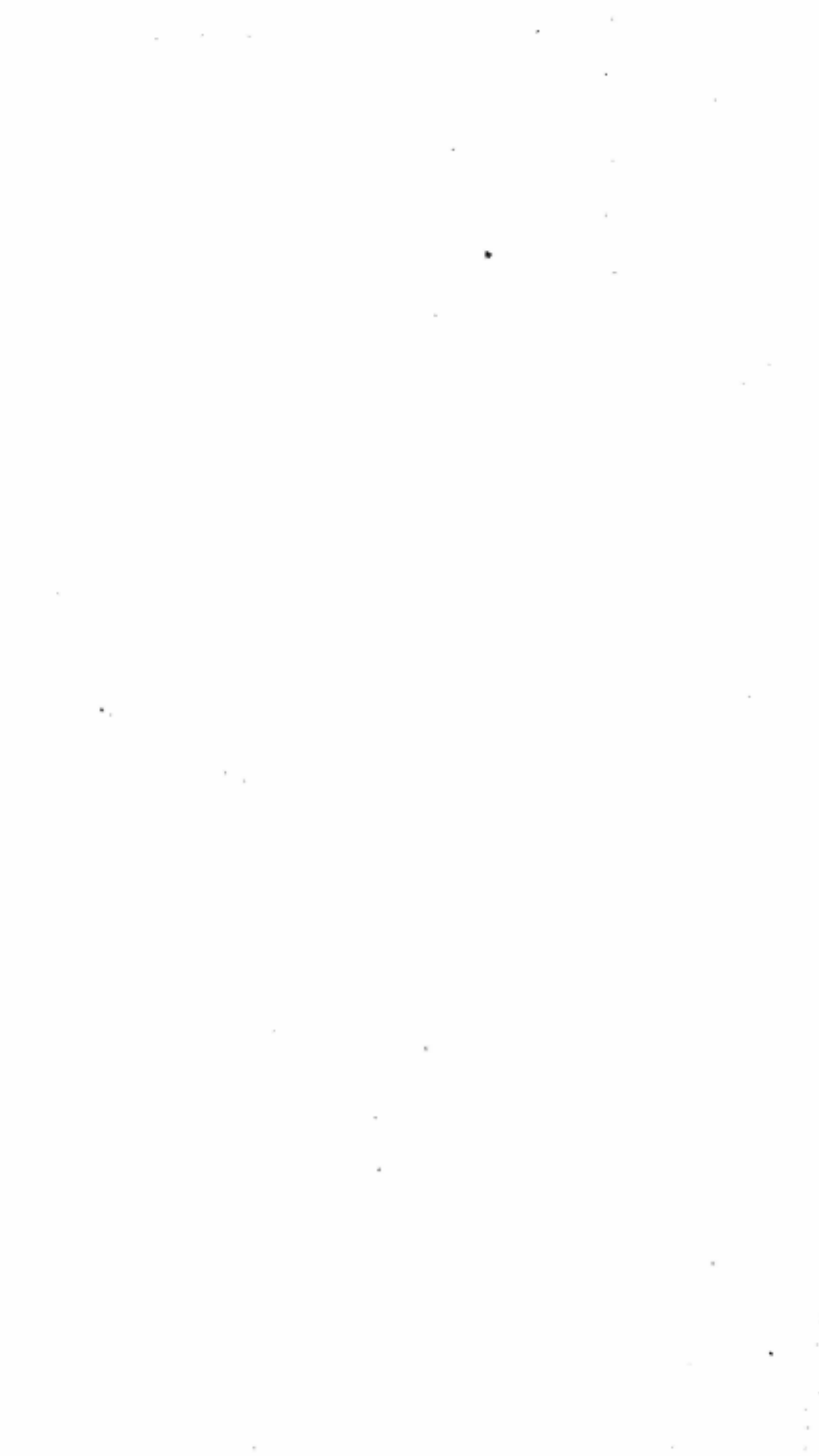
In reply to the remarks of the Rev. Mr. Yen, Mr. Kingsmill stated that he had no idea of compelling the Chinese student to

learn any language but his own. The body of the work would be Chinese; only the nomenclature, which it was acknowledged it was impossible to represent adequately in Chinese characters, would be written alphabetically. This would really make the nomenclature identical for all dialects—a theory otherwise impracticable. Chemical nomenclature and formulæ were practically identical in all the languages of Europe. *Potassium iodide* or *Ferric ferrocyanide*, for instance, is equally comprehensible whether the text is written in English, French, or Russian, and the general adoption of greicised compounds is found no insurmountable difficulty.

Mr. G. M. H. Playfair said that after listening to the papers which had been read that evening on the subject before them, which may be fairly classed as being equally divided between affirmative and negative, it appeared to him that the scope of the question proposed had been understood differently by these two classes. Those who have answered "Yes" assume that it is only the elements of Western science which are to be treated; those who have replied "No" take for granted that it is intended to impart accurate and exhaustive knowledge. In his own paper he had endeavoured to show that it is precisely in the former case that Chinese may be used with advantage, and in the latter that it must be abandoned as an unpromising medium. The system proposed by Mr. Yen in his remarks to which they had just listened, viz., of transliterating the foreign terms, is ingenious, but only practicable to a limited extent. Such words as *oxygen*, *hydrogen*, *nitrogen*, etc., in chemistry are certainly susceptible of transliteration with some degree of accuracy; but in that science alone there remain hundreds of less simple terms the transliteration of which, if not impossible, would result in combinations barbarous, unsightly, and of portentous length. How, for instance, would *Ferrocyanide of potassium* sound in Chinese dress? It may be urged that we might call it *Prussic acid*. And it is true that (in certain cases) for scientific nomenclature can be substituted vernacular equivalents. For instance, instead of transliterating *Oxide of Iron*, we might employ the single character *hsiu* (銹); and for *Oxide of Copper*, use *T'ung ch'ing* (銅青). But no European scientist would consent to abandon the accurate definitions *Oxide of iron* and *Copper* for the everyday equivalents *rust* and *verdigris*, any more than he would habitually discard the technical expression "Impenetrability of Matter" in favour of its jocular Anglo-Saxon rendering "Ungothroughsomeness of Stuff." It has been objected that if a foreign language be considered essential, few Chinese would ever attain the requisite proficiency in the language selected. But it should be remembered that the men in any nation thoroughly trained in any

science or sciences are always a small minority; probably not numbering 1 in 10,000. The ordinary educated European cannot boast of more than a smattering, and there is no reason why more than a smattering should be aimed at in the education of the majority of Chinese, and such partial knowledge can, I believe, be imparted without difficulty in their own language. Without being desirous of laying myself open to the charge of groundless self-congratulation, I cannot but deduce from the substance of the papers which have been read and of the remarks which have followed them, that the general sense of writers and speakers is in consonance with my own view, viz., that the Chinese language, though adequate for the communication of the rudiments of Western science to the natives of this country, would fail as a medium for the imparting of accurate scientific knowledge.

With a vote of thanks to the Chairman, proposed by Mr. Playfair, the meeting terminated.





Journal
OF THE
China Branch
OF THE
Royal Asiatic
Society.



VOL. XXI.
NEW SERIES.

NOS. 3 & 4.
1886.

Issued at Shanghai: March, 1887.

SUPPLIED *gratis* TO ALL MEMBERS OF THE SOCIETY.
SUBSCRIPTION TO NON-MEMBERS, \$5 per annum.

Agents for the Sale of the Society's Publications:—
SHANGHAI, HONGKONG, YOKOHAMA AND SINGAPORE:
KELLY & WALSH, LIMITED.

LONDON: Messrs. TRUBNER & Co., 57 and 59, Ludgate Hill.

PARIS: M. EMILE LAMOTHE, Rue Bonaparte, 28.

BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY.

1. Every paper which it is proposed to communicate to the Society shall be forwarded to the Hon. Secretary for the approval of the Council.

2. When the Council shall have accepted a paper, they shall at the same meeting decide whether it shall be read before the Society and published in the Journal, or read only and not published, or published only and not read. The Council's decision shall in each case be communicated to the author immediately after the meeting.

3. The Council may permit a paper written by a non-member to be read and, if approved, published.

4. In the absence of the author, a paper may be read by any member of the Society appointed by the Chairman or nominated by the author.

5. No paper read before the Society shall be published elsewhere than in the Journal, unless the Council decide against publishing it therein.

6. All communications intended for publication by the Society shall be clearly and legibly written on one side of the paper only, with proper references, and in all respects in fit condition for being at once placed in the printer's hands.

7. The authors of papers and contributors to the Journal are solely responsible for the facts and opinions expressed in their communications.

8. In order to insure a correct report, the Council request that each paper be accompanied by a short abstract for newspaper publication.

9. The author of any paper which the Council has decided to publish will be presented with fifty copies; and he shall be permitted to have extra copies printed on making application to the Hon. Secretary at the time of forwarding the paper, and on paying the cost of such copies.

ARTICLE VIII.

CHINESE GUILDS OR CHAMBERS OF COMMERCE AND TRADES UNIONS.

BY

D. J. MACGOWAN, M.D.

The following cursory observations on Chinese Guilds have been drawn up at the suggestion of Dr. Lühsen, formerly German Consul-General, Shanghai, communicated to me by Count d'Arnoux, Deputy Commissioner of Imperial Maritime Customs, Wénchow.

It is a subject of no inconsiderable importance, and has already received attention from Commissioners of Customs, Consuls, sinologists and publicists.* What follows is submitted merely as an additional contribution, in the hope that it may serve to elicit further inquiry, for until the administration of those institutions at each of the nineteen ports open to foreign trade is carefully made, this important feature in Chinese secular life can only be superficially studied.

Foreigners in China apply the term "Guild" to two classes of institutions denominated *Wei-kuan* (club-houses), and *Kung-so*

* "Reports on Trade:" Imperial Maritime Customs; 1866, p. 14; 1873, pp. 72, 110, 112, 119; 1881, pp. 5, 11. "Regulations of the Canton Guild at Foochow," translated by C. F. R. Allen, Esq., H.B.M.'s Consular Service. "Vocabulary and Handbook of the Chinese Language," Foochow, 1872, Vol. II, p. 399. "Chinese Guilds and their Rules," by "K.," *China Review*, July-August, 1883. British Blue Book: "Commercial Report by H.B.M.'s Consuls in China, 1884," Part II; Consul Cooper's Report on the Trade of Ningpo. "Chinese Sketches," by H. A. Giles, H.B.M.'s Consular Service, 1876; "Guilds," p. 49. Shanghai General Chamber of Commerce: "Minutes of Annual Meetings and Reports, 1882-1883;" "Tea Weighing at Hankow—Taboo at Hankow." "Note sur les petites Sociétés d'argent en Chine," par G. Eug. Simon, Consul de France à Ningpo: *Journal of the China Branch of the Royal Asiatic Society*, December 1868. *China Mail*, 6th April 1886.

(public halls). *Wei-kuan* may be not inaptly compared to Chambers of Commerce, while *Kung-so* fairly represent Trades Unions.

The subject, therefore, is naturally divisible into two parts, and under the following headings:—

PART I.—MERCANTILE GUILDS.

Their Origin.

Compatriot Guilds—

of Ningpo.

„ Pakhoi.

Guilds *versus* Local Authorities.

General Administration of Guilds.

Guild-halls.

Revenue.

Government; “Boycotting.”

Rules on Credit and Storage of Goods.

Rules of Weights and Measures; Closing and opening of the Year.

Rules of Tare; Insurance; Police.

Rules against fictitious Buying and Selling; Charities.

Wênchow Druggists' Guild.

Fukien Guilds at Ningpo: The Foochow, Amoy, and Hsing-hua.

Shantung Guild of Ningpo.

Shanghai Tea Guild; Silk Guild.

Regulations, “Boycotting,” etc.

Ningpo Bankers' Guild.

Fictitious dealing in Dollars.

Shanghai Bankers' Guilds.

Guilds and Foreign Merchants.

Collisions at Swatow, Hankow, and Ningpo.

PART II.—TRADES UNIONS.

Ningpo Fishmongers' Union.

Wênchow Blacksmiths' Union.

„ Carpenters' Union.

„ Copper Wire-drawers' Union.

„ Silk Weavers' Union.

Wênchow Millers.

„ Postal Companies.

„ Barbers' Union.

General Remarks ; Hours of Labour ; Apprentices ; Strikes ;
“Boycottings ;” Penalties.

Co-operative Clubs.

Reflections.

General Conclusion.

PART III.—SUPPLEMENTARY NOTES.

Agricultural Labourers.

Agrarianism.

Contentment of the Proletariat of China.

PART I.—MERCANTILE GUILDS.

The origin of Mercantile Guilds is succinctly given in the Constitution and Bye-laws of the Ningpo Guild at Wênchow, which, in a preamble such as those institutions usually publish for their *raison d'être*, says : “*Wei-kuan* were first established at the metropolis by mandarins among compatriots or fellow-provincials for mutual aid and protection. Subsequently, merchants formed guilds like those of the mandarinates, and now they exist in every province.”

How long metropolitan compatriot Guilds have been in existence I have been unable to discover. Early in the Ming era a Kiangsu Guild (*Yen-ling, Wei-kuan*) flourished at Peking, and it is probable they were known as early as the Tang period. Being of the nature of clubs, their origin may have been much more ancient.

At Peking the Guilds include compatriot members and merchants—the official class, of course, preponderating in numbers and influence. In the provinces the mercantile is the controlling element ; mandarins not needing such protection.

Provincial compatriot Guilds have two main objects in view—protection against sectional prejudices to which settlers from distant places are subjected, and for the prevention of litigation among its members ; and, latterly, including the functions of Chambers of Commerce.

NINGPO COMPATRIOT GUILD OF WENCHOW.

In relation to the first-named object, the Ningpo-Wenchow Guild (established at the close of the last century) says in its preamble: "For a century, no province has been without Ningpoese residents. Ningpo is a maritime region. Those of its people who cannot find employment as agriculturists resort to other places for trade. Here at Wenchow we find ourselves isolated; mountains and sea separate us from Ningpo, and when in trade we excite envy on the part of Wenchowese, and suffer insult and injury, we have no adequate redress. Mercantile firms, each caring only for itself, experience disgrace and loss—the natural outcome of isolated and individual resistance. It is this which imposes on us the duty of establishing a Guild."

CANTON COMPATRIOT GUILD OF PAKHOI.

This Guild in its preamble says: "The people of Pakhoi are very covetous, and of a licentious nature, showing little respect for the laws; while cases of robbery and theft are innumerable, to the great annoyance of our merchants; and when trouble arises between our trades and local merchants there is no way of dealing with the latter.

"It is hoped that the rules we have adopted will lead to uniformity of action and unanimity of feeling among our members, who are bound by ties of townsmanship, and in this way secure ourselves against gradual degeneration, while it will teach those outside the Guild that being of one mind in our determination to oppose wrong, unscrupulous merchants and bad characters will seek to avoid us, and so avert their own discomfiture."

It is strange that institutions of such obvious utility should be of recent formation. According to the above, they were scarcely known two centuries ago.

With regard to self-protection, which was the principal cause of their establishment, that function is effectually secured by the semi-official character that is accorded to them by local authorities. They undertake "To prosecute in behalf of their members when satisfactory proof is afforded of the equity of their claims. Members having occasion to go to law to obtain

redress for a real grievance, and finding their resources inadequate to carry on the suit, the Guild will address a joint petition to the Court praying for an adjustment of the case. Half the expense of legal proceedings will be defrayed from the funds of the association; but if it is discovered that the plaintiff has an unworthy case and no resources, or that his trouble originates from gambling or dissolute life, all claims to assistance will be dismissed. Members going to law to effect a settlement of claims will have three-tenths of the cost defrayed by the Guild, the balance being borne by the litigants. But before legal proceedings are commenced, the unanimous consent of a meeting of members for approval of action shall be obtained. The three-tenths contributed from the fund shall be inclusive of the amount involved, and will only be issued when the claim is insufficient to cover the cost of legal proceedings. When the claim sued is sufficient to liquidate costs, no grant will be made—not with a view to the saving of expenditure, but with the object of preventing advantage being taken of this rule for the sake of gain and to repress the spirit of persistency in litigation among members.”

GUILDS *versus* LOCAL AUTHORITIES.

When piracy prevailed on the coast, complaints of victims were immediately written out by Guild secretaries in due form, which secured such redress as was possible.

Protection is sometimes needed against local authorities. Take the following illustration from the records of the Guild of the Ningpoese at Wênchow.

In the latter part of the first decennium of the present century, a dearth of rice was experienced in several neighbouring provinces, at a time when that staff of life was abundant in Southern Chékiang, and Ningpo traders in Wênchow availed themselves of an Imperial Edict, which allowed the exportation of rice from any part of the Empire; they chartered vessels to engage in the trade, but the local authorities seized the junks and placed the merchants under arrest, refusing to admit the applicability of the Imperial Rescript to Wênchow. The Guild appealed to the provincial authorities at Hangchow, without

obtaining redress; but, carrying their complaint to Peking, they secured exemption from further annoyance.

GENERAL ADMINISTRATION OF GUILDS.

The officers consist of a general manager; a committee, who are elected annually, but eligible for re-election. In large centres of trade, each staple commodity has its committee-man, as at Ningpo. The Fukien Guild has three distinct departments—sugar, timber, and miscellaneous articles; while there are also sub-Guilds for several of its prefectures. In small ports the management is often assumed by members in turn. The most important functionary is the permanent secretary, a salaried scholar of literary rank, who, in virtue of his literary position, has the right of personally interviewing the mandarin, and, as Guild delegate, has a recognised official standing. He is a medium of all correspondence, and at the Yamên appears as the Guild's legal representative, pleading for its interests, demanding redress for its injured members, defending and protecting his constituents as occasion requires. He is useful to local authorities in soliciting from his Guild subscriptions for public works, charities, and extraordinary exigencies.

The membership seldom exceeds thirty; and when meetings are convened, those who attend are not too numerous to consider questions that come up for discussion. Although there are no written parliamentary rules for proceedings, decisions are arrived at with the decorum that befits deliberative bodies generally. Every institution, however, has its garrulous, fussy, crotchety debaters, not less in China than elsewhere. One of the Guilds has found it necessary to protect itself against such members; its single regulation reads: "At the public meetings of the Guild, should there be anyone of higher abilities than the rest, with a plan of his own to propose, whatever his station may be, he must argue and explain the case before all the members. He must not continue to dispute the matter after it has been decided, as such a proceeding is useless when there is no one to second it; that will prevent waste of the Guild's time." A further security against useless palaver disallows junior partners attending meetings.

GUILD-HALLS.

Chief among edifices in mercantile emporiums are buildings erected by Guilds for head-quarters—places of meeting, theatrical representations, and as lodging-houses for high officers when travelling, and for scholars *en route* to metropolitan examinations; chaplains—Taoist and Buddhist.

“Women and girls are not admitted to Guild-halls, to the end that decorum may be maintained.”

Sometimes these structures are truly palatial, representing the highest specimens of Chinese architecture; all that the arts of gilding and carving, masonry and sculpture, can effect is done to render Guild-halls imposing, the most striking portion being a court for theatrical performances in honour of the gods. At one end is a stage; at the other, shrines; in surrounding balconies the privileged witness plays, while feasting and chatting; the open court being free to the general public.

REVENUE.

Funds are raised from self-imposed taxes on commodities sold by the members—assessments varying in amount according to exigencies, averaging one-tenth of one per cent., which necessitates a monthly inspection of the books of every establishment, the examination being made by clerks of the various firms in rotation, two being detailed every month for that purpose where the firms are numerous, as of timber merchants at Ningpo. Some Guilds levy a higher rate on certain articles than on others, as at Wénchow, where the Ningpo concern exacts eight coppers for every thousand coppers' worth of medicine sold by those members who are engaged in the drug trade, and only two coppers from beancake dealers for a thousand-worth of that article disposed of; dealers in other articles are charged, some less, none more, than those charges, the intrinsic value of the commodities forming a basis for the assessment; those who deal in valuable articles consenting to a higher tax than that paid by dealers in coarse goods. The same Guild levies a tax of two dollars on each Ningpo junk that arrives; in this way the shipping interest pays its quota to the Guild treasury. The Canton Guild at Shanghai does not now

tax the trade of its members, the income from its property sufficing to meet current expenses. The amount of income varies from a few hundred dollars in small marts, to half a million, as in the case of the Druggists' Guild at Ningpo.

Inquisitorial proceedings like those adopted by Guilds to ascertain amounts at which members should be assessed for the maintenance of the institution are certainly remarkable. In no other land would merchants submit to an examination of their books, yet in no other land is the mercantile character possessed of greater prescience and acumen. The system, however, is made to work satisfactorily, which is evident from the fact that it is self-imposed.

There appears to be some friction in its working, attempts being sometimes made to represent current sales as less than the truth warrants. Punishment is provided against such delinquents by the infliction of fines.

A bye-law of the Canton Guild at Pakhoi reads: "At the annual meeting members shall hand in duly sealed statements of their contributions for the year, making obeisance in the Guild Temple in asseveration of good faith. In the event, however, of any account being confused or called in question, it is understood that, notwithstanding the member shall have already testified to its accuracy before the gods, a ballot will be cast to decide whether the member whose account is doubted shall produce his books for the inspection of the members. If the account proves to be false, he shall be fined five times the amount due, and if he refuses to produce his books or to submit to the finding of the meeting, he shall be expelled from the Guild."

It appears that in this Guild there is no provision for examining its members' books.

GOVERNMENT.

Guild regulations vary, of course, according to the particular traffic which forms its bond of union, a full account of which would acquaint us with the intricacies of Chinese Mercantile Law. Guilds are tribunals of commerce that enforce laws of their own enactment, by which litigation is narrowly circumscribed, their rules being regarded by the Courts as authoritative. A few instances will suffice in illustration.

Members are kept well in hand by laws like the following : "It is agreed that members having disputes about money matters with each other shall submit their cases to arbitration at a meeting of the Guild, where the utmost will be done to arrive at a satisfactory settlement of the dispute. If it prove impossible to arrive at an understanding, appeal may be made to the authorities ; but if the complainant have recourse to the official direct, without first referring to the Guild, he shall be subjected to a public reprimand, and any future case he may present for the opinion of the Guild will be dismissed without a hearing." It is not, however, only when disputes arise respecting "money matters" that Guilds claim the right to adjudicate, but their intervention is experienced in quarrels generally that occur between its members.

Another rule to prevent members going to law reads : "Among the members of our own compatriots who come here, there are those who engage in business transactions, and have current accounts, as well as in making joint speculations. It is impossible to say that disputes may not arise among them. If anything of the sort occurs, the Guild shall settle the difficulty in the manner most advantageous to all. Justice shall be observed, and the facts of the case brought to light, and the matter be decided according to what is right. No concealment must be employed, that justice may be manifested."

"BOYCOTTING."

"It is agreed that, after a member of the Guild has been expelled, or a local firm has been expelled by its members, all intercourse with such parties shall be suspended. Any member discovered to have had dealings with them, either from sympathy or friendship, shall be fined one hundred taels."

Few Guilds have articles that expressly provide for "boycotting" persons other than their members, yet the proscription of all offenders is employed to the fullest extent possible, and vast is their power when earnestly exercised.

RULES ON CREDIT, STORAGE OF GOODS, &c.

Descending to details, we find regulations on specific subjects.

Credit.—Each Guild has rules on sales by credit, which is peculiar to itself. Here is an example: "It is agreed that, in selling goods, the times of payment shall be, in the case of cereals and the like, forty days after delivery; in beancake, fifty; and miscellaneous commodities, fifty days; infraction of this rule subjects the seller and purchasers alike each to the fine of the expense of a theatrical performance, and two tables of liquors and viands;" entertainments that entail an expense of about \$25 to each delinquent.

Storage.—"It is decided that the seller of goods shall warehouse them for seventy days, free of charge, but if they are not removed by the seventy-first day they shall be charged a month's storage; if not removed at the end of that period, they became chargeable for two months' storage the first day after, and so on. Contravention of this rule subjects seller and purchaser alike each to a fine equal to twice the regular amount of storage; the fines to be paid into the treasury of the Guild."

Weights and Measures.—Provision is made by each Chamber of Commerce for standard steelyards and measures. "It is agreed that the Guild shall keep a standard set of weights and measures, which shall be adopted by all members, that there be no light issues and heavy receipts. Should it become known that a member is using scales at variance with the standard set, he shall be heavily fined." Unfortunately there is no common standard, most Guilds and traders having their own.

Tare.—Rules fixing the tare of articles occupy a large space in printed Guild regulations, every common article being subject to certain deductions.

Fire Loss.—Some Guilds maintain fire-engines, and require their members to aid in extinguishing fires. The rules of the Ningpo Shantung Guild make the seller of goods in storage sufferers for their loss by fire for five days after the sale; and when destroyed later, the purchaser makes good the loss. In cases of destruction in civil strife, it is agreed that purchaser and seller shall be equal losers.

Closing and Opening of a Year.—"It is agreed that no business shall be transacted before the middle of the first month of the year; that goods sold in the tenth month shall be paid for by the middle of the twelfth; those sold in the eleventh be paid for in

the second month of the year following; that goods sold in the first month shall be regarded as if sold at the beginning of the second; and that from the first of the second month, the forty, fifty, or sixty days' credit allowed to certain commodities respectively shall commence. It is provided also that goods sold in the twelfth month shall be taken by the purchaser, or be liable to charge for storage.

Police.—Compatriot Guilds are to some extent made responsible for the behaviour of their members; hence one of the decrees: "That inasmuch as Customs duties and octrois for war expenses (*li-kin*) are levied for the good of the State, it behoves all members to come forth with alacrity and pay them. The consequence of attempts at evasion or fraud on the Revenue involving fines by the authorities must be borne by the individual implicated, who must clear himself of all trouble as best he can, as the Chamber will not concern itself in such affairs." The same Guild undertakes to assist in the recovery of stolen property. "Any member concealing a robbery or retaining stolen property, in order to exact a heavy ransom, shall be fined ten times the value of the goods, and if he fail to pay the fine he shall be expelled from the Chamber." Rewards are offered by the Guild for the capture of thieves.

Fictitious Selling and Buying.—The concluding regulation of the Ningpo Northern Chamber of Commerce is noteworthy. "It is agreed that, fictitious buying and selling being illegal, this Chamber entirely interdicts that to its members. If violations of that law come to our knowledge, we will transmit to the authorities the offender's name; assuredly no favouritism will be shown." A most wholesome rule, and very creditable to the merchants by whom it was enacted.

This offence is not specified in the Statutes and Criminal Code (大清律例 把持行市 1883), but that grand monument of Chinese legislation provides against "monopolising markets"—a law that is exceeding broad, so comprehensive and distensible as to include penalties against mercantile transactions, generally, that are inimical to the public weal. Under it, a gang of coolies who combine to abuse their monopoly of the portage of a particular landing may be punished; while it takes due

cognisance of speculators who corner markets and manipulate finance.

In a recent work devoted to *causes célèbres* (刑案匯覽卷十道光甲午), two cases are reported of Imperial intervention in this class of offences, which seems to have attracted attention then for the first time, being apparently new.

In 1823 a Censor memorialised Tao Kuang respecting fictitious traffic in bread-stuffs, representing that certain merchants, availing themselves of a drought that was affecting the food supply, in a portion of the metropolitan province—Chihli—had established syndicates for fictitiously buying and selling cereals, none of the crafty merchants themselves possessing a grain of any cereal, affixing their signatures to paper that represented nothing; by which grain fluctuated in price, and was kept from market, greatly to the detriment of purchasers of food for their own consumption. On the Censor's motion, His Majesty took up the subject, and ordered Chi-shen (who subsequently negotiated the Treaty of Peace with Elliot, 1841) to thoroughly inquire into and severely deal with the evil. At the same time the Governor-General and provincial authorities generally were commanded to issue prohibitory proclamations against the practice.

Three years later, the same Censor represented Manchuria as suffering in its food supply from the same cause, unscrupulous merchants establishing firms to conduct fictitious trade in grain, and enhancing its price; whereon the Emperor directed its suppression and renewed interdictions against it in all marts of the Empire. Unhappily, the sons of Mammon generally disregarded these salutary prohibitions, to which reference is made in the Rules of the Ningpo Chamber, and that form of gambling is very rife, and as facile and safe as lying.

Charity.—Compatriot Guilds (*Landmannschaften*) are not professedly benevolent institutions, but in one form of doing good they all take part—the confining of the dead, and interment. They either send cadavers back to their native place, or establish cemeteries for fellow-townsmen where they have been domiciled. In some cases widows and orphans are provided for, and the destitute sent back to their homes.

To many the foregoing will afford sufficient information on the subject; but others probably will be interested in further details at some length. I submit, therefore, the salient features of several of the principal Guilds of Wenchow, Ningpo, and Shanghai.

WENCHOW DRUGGISTS' GUILD.

Preamble.—From days of yore to the present, all occupations have commenced their organisations by establishing regulations, to be subject to modifications by time and circumstances. Accordingly, we of the drug trade, in the reign of Hsien Fêng (having previously been divided into two Guilds), united, and formed a compact body, without reconciling old and new rules, and, therefore, for the past ten years, irregularities have occurred, necessitating their codification. Consequently, we assembled, and agreed on the new rules here subjoined. Henceforth they are to be conformed to in their entirety, their violation, when discovered, will entail the penalty of two plays, and liquor and viands for over twenty persons. This notice is given to caution against infringements of the following laws:—

"It is agreed that all accounts shall be settled at each of the three terms of the year.

"It is agreed that deductions of five per cent. be allowed for cash payments, but not on credit transactions.

"It is agreed that when a member is in debt to another, and transfers his dealings to a third party, the Guild shall bring the three members together, and that he shall not be allowed to trade with the latter until he liquidates his debt to the former.

"It is agreed that a member who allows a customer a higher rate for dollars than their market value for the day shall be mulcted.

"It is agreed that a druggist newly commencing business shall pay an initiation fee to the treasurer of the God of Medicine Temple; if failing to pay up the due amount in full, the member who transacts trade with him shall be fined to the full extent of the deficiency."

FUKIEN GUILDS AT NINGPO.

Chief among the Guilds at Ningpo, and the oldest, is that of the Fukienese. It resembles a Chamber of Commerce in certain

of its functions. Its constitution, *mutatis mutandis*, is like that of the Canton Guild at Foochow already named. While the Fukienese merchants are united in a general Guild, they are divided into as many sub-associations as there are districts represented by them, each having a separate code. The following synopsis of those of the Amoy, Ch'uan-chow, Foochow, and Hsing-hua, throw light on the nature of those organisations.

AMOY-FUKIEN SUB-GUILD OF NINGPO.

Preamble.—It is said that well-conducted commerce yields three-fold profits, and that the promise of a man of his word is worth a thousand taels. We of the trade, who have come from Amoy by sea, a long distance, have for many years harmoniously conducted business at Ningpo, but after the Taiping Rebellion our rules of trade were neglected. Now, however, peace having been re-established, it behoves us to improve those regulations for the promotion of sound trade; it is important to have proper methods of a permanent character, and expressed in few words, that they may be perfectly comprehended. Commerce has its laws founded on reason, which conduce to concord; and the subjoined have been agreed upon by us.

General Regulations.—All dealings shall be in dollars. Promises to pay are to be from ten, twenty, or thirty days (according to commodities particularised). Five days after sale, goods to be taken delivery of from godowns; if not taken by that time, risks of fire and robbery to be borne by the purchaser.

FUKIEN SUB-GUILD OF NINGPO.

Preamble.—From the coasts of Fukien the most distant regions may be reached; and, inland, its salt, fish, oranges, pumeloes, hair, feathers, horns and skins, in days of yore, were conveyed to the Han river. For the past two hundred years Fukienese merchants have had a good understanding with customers. During the Taiping Rebellion our trade suffered and our hongts were destroyed. On the restoration of peace trade revived, and called for renewal and improvement of former regulations, to secure the confidence of those with whom we deal, that all may like to trade with us.

Regulations.—Dollars are the recognised currency of the trade. Sixty days is the limit of payment for purchases of paper of Fukien manufacture, and thirty days for other commodities. Promissory notes not to be post or ante dated. Other details respecting packages, together with other rules resembling those of the Fukien merchants, are given.

HSING-HUA SUB-GUILD OF NINGPO.

Preamble.—We have heard that in commercial transactions the principles of gain-getting are uniform and constant, and (to employ a classic phrase) including transport, from places of abundance to places of scarcity, and to change places of abode. We came from Fukien to Ningpo for purposes of trade. At the commencement we established regulations for its control, but during the Taiping Rebellion they fell into desuetude; when peace returned and commerce recommenced, the following improved regulations were enacted (at a meeting during a theatrical performance in honour of the Queen of Heaven), which we solemnly agreed to follow.

The regulations are substantially the same as those of the other Fukien Guilds, and the same enactments for infringements of the laws.

AMOI SUB-GUILD AT NINGPO.

Preamble.—In prosperous ports, profits are trebled, but to that end, truthfulness and sincerity are indispensable. We have settled for many years at Ningpo, having come by sea from Amoy, and have had continuous amicable relations with Ningpoese buyers and sellers, but we find it necessary to revise our regulations and formulate new ones, those formerly in existence having fallen into desuetude during the Rebellion. The return of peace and restoration of trade have led us to agree upon the following as complete and inviolable bye-laws, in order that none may be deceived, thus securing permanent concord between sellers and buyers.

Summary of Bye-laws.—Purchases and sales to be made in dollars. Promissory notes to be dated the day of sale. For bread-stuffs, to run ten days; woods and rattan, thirty days;

sugar and miscellaneous goods, twenty days. Five days after sale, the articles are to be removed from godowns; after that period, for loss by fire or damage the seller not to be responsible. For goods purchased on board vessels, when they are once put on board cargo-boats, the seller is no longer responsible. The date of promissory notes is to be that of the day of sale, and is not to be altered; they are not to state the day when the money becomes due (that being fixed by the above-named rules, varying according to commodity). It is not necessary to give in the note the name of the godown from which the goods are taken; but when taken from a junk, her name is to be written.

Purchasers are to bring their own steelyards to the godown. The weighing is to be in the presence of the parties concerned. When goods leave godowns or vessels, no corrections in weight are admissible, nor allowance made for breakages or leakages of enclosures of merchandise. No allowance for dried fruits that become damaged after the day of sale. Goods not taken delivery of five days after sale are subject to charge for storage. Three kinds of steelyards are recognised, and the commodities for the weighing of which one or other of these instruments is used are specifically named; each article to be weighed by the steelyard that has been fixed by custom.

CH'UAN-CHOW SUB-GUILD OF NINGPO.

Preamble.—It is said that the ways of trade should be equitable and that dealers and customers should be governed by good faith and probity. In establishing commercial regulations, justice should be of a durable character in matters of selling and buying. New and old regulations should be adapted to changed conditions. We came thither a long way by sea, and if we do not stand well here for straightforwardness, we can acquire no wealth; and as the former excellent rules have come to be disregarded, we assembled for improving and supplementing our rules, that there may be no defects. We all hereby agree to select an auspicious day to give a performance in honour of the Queen of Heaven, formally to adopt the rules agreed on, pledging ourselves to punish all who transgress these rules subjoined.

General Regulations.—These relate to the size of crates for different sorts of sugars, etc. One rule limits the period of credit to twenty days, and declares the goods forfeited to the Guild in case of contravention of the law being discovered. Goods not removed five days after sale to be forfeited to the Guild. Abatements that may be made in the prices of sugar are fixed, and penalties are provided for reducing such abatements. Twice a month all steelyards employed by members are to be brought to the manager for the month, for testing and verification.

SHANTUNG GUILD OF NINGPO.

In the halcyon days of protection and monopolies, the Northern Guild (usually called Shantung Guild) was one of the most important mercantile bodies in China. Its individual members owned about 140 large junks, expressly adapted for northern navigation, but unfitted for southern voyages. Ningpo was their port of departure, to which they returned,—making the round trip from two to four times a year; transshipping northern staples into southern vessels, and receiving from those the products of the South. It was a highly remunerative trade, but antipodal merchants and mariners swooped down on the China seas, clutched its traffic, and the glory of maritime Guilds vanished, with their monopoly, for ever. Commodities were transferred to foreign bottoms; the stately junks were taken to pieces and made into small vessels, to carry to non-treaty ports, which, foreign vessels being unable to reach, Chinamen were allowed to retain for their own use. This is a sombre view, but the case affords a brighter aspect; the removal of restrictions on trade increased the gains of producers, lightened charges to consumers, and contributed to the enrichment of the Imperial exchequer. To these advantages is to be added the stimulus which foreign competition imparted to native merchants, who gallantly fight fire with fire; themselves now employing steamers, keeping down freights, and making things in general sufficiently lively, and all for the common weal. The last struggle of this Guild to maintain its supremacy was shown in its procuring insertion in the Regulations of Trade appended to the Tientsin Treaty, a special clause prohibiting the export of pulse and

beancake from Tungchow and Newchwang under the British flag. [That clause has been since rescinded.] But as regards importing those articles into Ningpo, their monopoly is still preserved. Seven years ago the Guild issued the following regulations.

Preamble.—We learn that Shun, B.C. 2255, made uniform the measures of length and capacity, and corrected the steelyards; and that, in the early Chou period, measures of capacity were provided and engraved with descriptive characters; that gemmeous weights were made, market hours were fixed, and credit allowed for ten days. Thus it appears that arrangements were made of old for even and fair business transactions—as we now desire them to be.

At the present time the Empire is prosperous, the sea is no longer infested by pirates, and vessels, like clouds, ply from north to south and from south to north. Unless a man's simple promise is worth a thousand catties of gold he will nowhere be trusted. Goods must be transported to the advantage of all concerned. These are axioms.

Times and circumstances change, and old rules required to be adapted to new conditions; to be equitable and conformable to men's feelings, they should be as even as the balance, as uniform as the waveless ocean, and observed with a punctuality as sure as the unerring tides, in order that confidence may be maintained. To that end we agree to the following rules :—

Credit.—All purchases and sales to be in dollars. Payment for grain, forty days after purchase; oil and beancake, fifty days, commodities sold in bundles, sixty days, from the date of the bill of sale. Infringements of this rule to entail on each, seller and purchaser as well, the expense of a theatrical performance and banquet.

Storage.—Formerly, over half a year sometimes transpired before purchased goods were removed from storage. Hereafter, at the expiration of seventy days, storage is to be charged. [Here follow details for non-compliance with which the Guild inflicts heavy fines. Ten days is the limit allowed for removal of goods from junk board. Goods consumed by fire in godowns

five days after sale are not to be paid for by the purchaser; after that date the seller is no longer responsible.]

Goods sold in the tenth month to be paid for on the 25th of the twelfth month; purchased in the eleventh month, to be paid for on the 15th of the second month of the new year. Purchases when made in the twelfth month are to be reckoned as if made on the 1st of the second month. Goods purchased in the tenth and eleventh months to be taken possession of before the close of the year.

Weighing.—The ordinary sixteen-taels-to-catty steelyard is the standard to be employed by every firm connected with the Guild; weighing to be in the presence of all concerned; no discussion to be allowed afterwards. Short weights, as of fresh red dates, due to cargo-broaching, to be made good by the vessel; allowances for tare and net according to old rules. Details follow respecting all the commodities dealt in; penalties for irregularities and frauds.

Fictitious Buying and Selling forbidden to members of the Chamber; offenders to be reported to the magistrate for punishment. Violations of other rules to be mulcted by the Chamber.

Separate sheets are issued relating to portorage and the like. Charges for hampers, bales, boxes, &c., for each commodity, and an additional allowance made as a gratuity to prevent pilfering.

SHANGHAI TEA GUILD.

Ordinarily, Guild regulations are printed on red placards and pasted on the walls of mercantile and manufacturing establishments; but the rules of the Shanghai Tea Guild are too numerous for a placard, being thirty-one in number; they are issued in pamphlet form. As foreigners take much interest in the commodity in which this Guild deals, I submit a *précis* of their *brochure*, published in 1871.

The preface states that formerly dealers in tea and silk were united in a common Guild, but their hall, having been occupied by French troops during the Taiping Rebellion, fell into decay, and was presented to a benevolent institution. Subsequently, the silkmen formed a Guild of their own; and gradually every

occupation became organised in like manner [implying that, in the earlier period of foreign trade at Shanghai, Guilds were few in number and generally insignificant].

Tea-dealers also found it necessary to establish a Guild, which was the more important in that "commerce with foreigners required to be conducted with good faith and rectitude, and also dealings with country growers, manipulators, and sellers of tea should be equitable; and seeing that, latterly, men's dispositions have grown perverse, and trade thereby rendered more difficult, it is obvious that without such an institution the accumulated abuses of the trade could not be eradicated, nor correct regulations established; neither could needful reforms be effected." This is given by the Tea Guild as its *raison d'être*. It was established in 1871-2, and is composed of proprietors of tea storehouses or godowns, who act as the agents for tea producers or proprietors.

Administration.—A committee of twelve is elected annually, each member serving for one month. Members elected to serve on the committee may not decline; the duty is obligatory. When an emergency occurs, the acting member of the committee for the time being summonses several or all his colleagues for deliberation, who are required to be punctual and to transact the business equitably. Any who arrive after a decision has been arrived at shall not be allowed to move a reversal, but shall be mulcted to the cost of a banquet for over a score of members.

A permanent executive officer represents the Guild at the Yaméns, and conducts its correspondence. He is a literary character, and conversant with public affairs.

An accountant is employed to receive dues from members. Directions are given touching the mode of keeping books and records, which are to be open at all times for inspection.

Two firms act as treasurers, who are to select safe banks for depositing the Guild funds.

A special regulation provides for the appointment of a foreign lawyer, whom the committee may consult when there is need for protecting the members' interests, and who is employed, "not from a desire to litigate but that when foreign merchants disregard mercantile laws, craftily interpreting it to suit

themselves, they may be frustrated." In such cases the manager for the month must repair with several colleagues to the foreign firm to discuss the subject. "In all probability, a myriad to one, it will be satisfactorily adjusted; but failing in that, and the Guild member suffering injury, the case is to be committed to our legal adviser."

Revenue.—Members are assessed *pro rata* on their sales. For every large box of black tea sold they are to pay to the accountant eight tael cents; less for smaller boxes; and for green tea six tael cents. The subscription to be paid in advance on the arrival of the tea at Shanghai—based on the sales of the previous year. Should the current year's sales fall short of last year's, the excess of subscription to be refunded. On the first Sunday of each month members are to send to the Guild accounts of sales for the past month, with a corresponding sum as subscription. If under-statements are discovered, the delinquent is mulcted fifteen times the amount due by rule.

One hundred dollars are to be paid into the Guild treasury by the owner of every new godown, who also shall stand treat for a banquet for forty or fifty members.

Storage.—No charge to be made by members of the Guild for storage until the expiry of ten days, after which the charge shall be one mace a box of black tea; green tea to be charged according to old rules, whether for a short or long period; but if it extends into the new year, the charge is to be doubled. Any secret, private arrangement to abate godown charges shall entail the infliction of a fine.

Insurance.—Tea brought up from the country by dealers, on which money has been advanced, is to be insured by them against fire; they are not to begrudge that item of expense; but insurance is optional when there are no claims against the tea.

Advances to the Country Owners.—When sub-agents are despatched into the tea districts with money to advance to tea-producers, they must act for one firm only. If this rule is contravened, the tea purchased is to be given on its arrival at Shanghai to the firm by which arrangement was first made; and the other firm's money is to be returned. If on the arrival of teas farther advances are required, the storage firms will carefully ascertain the quantity of tea offered, and not advance

in excess of its value; if more than that is needed, the country tea-trader must provide it himself: his tea will be kept for him two months, and then sold, without waiting for a rise in the market.

General Rules.—The firm in whose godowns tea is stored are to have the sale of the article, but its sale may be committed to another tea-storing firm on liquidating all claims against it.

Commissions, etc.—The charge for duties paid, storage, interest on money advanced, and commission, shall be four per cent.; three per cent. if money has not been advanced.

Erstwhile, frauds in the tea trade were unknown, but of late years tea-producers frequently employ secret marks to indicate different qualities of the herb, and deceive purchasers by false samples, which when it comes to be weighed is discovered—causing contentions, which foreign merchants avail of to depreciate the whole lot, demanding abatements in price, all which is subversive of equitable mercantile ways. We now write to the hill tea districts, requiring uniformity in the quality of the staple, and conformity with samples.

When the tea is brought to Shanghai for storage, boxes shall be opened indiscriminately. If perchance the article does not correspond with the muster, Chinese and foreign merchants shall be called to examine the whole lot—the contents of all the boxes to be turned out for public inspection. If the examination shows the tea not to correspond with the sample, those present may decide what should be done in the matter. If tea-tasters unjustly depreciate a chop, the case shall be submitted to arbitration to make equity manifest.

"Boycotting."—Pending litigation with a foreign firm, members of the Guild shall transact no business with the derelict house; intercourse is not to be resumed until the case is adjudicated. Should any member secretly violate this rule, and it comes to the knowledge of the Guild, the offender shall be condignly punished.

Porterage on tea purchased by foreigners and conveyed for them to steamers is to be paid by them. Recently, however, they have demanded that the expense of such porterage be paid by native merchants. In cases of that kind complaint is to be made to the manager of the Guild at the time, who shall

remonstrate with the foreign merchant. If the offender persists in the demand, he shall be tabooed. Should any secretly consent to the charge, punishment shall be duly inflicted.

Regulations.—An unopened box of tea, taken to the foreign dealer as a muster, and if not weighed by him, its weight must be taken as given by the teaman when delivered, who is not to be required to make good any deficiency. A box already opened must be weighed on the spot, and its weight recorded. If the muster is returned, it must be again weighed—a catty or two missing is of no account; but if more, it must be paid for. An unopened muster box is to be opened on the spot and its weight recorded; and if the bargain is not completed, the muster must be again weighed; and if more than a couple of catties of tea are missing, it must be paid for.

For binding tea boxes with rattan [which is done by the foreign purchaser] eight taels per 100 boxes is to be allowed him—albeit the cost is only five and a half taels. When more than that amount is demanded for rattaning, appeal is to be made to the acting tea Guild manager for the month and others to remonstrate with the foreign firm, in order that there may be uniformity. Any tea-dealer giving more shall be dealt with by the Guild.

Duties on teas brought to Shanghai from Hupeh and Hunan shall be paid at Hankow by agents of storage firms, and charged at the then value of sycee. Insurance, portorage, and freight from the tea districts to Shanghai, and river insurance, shall also be paid by storage firms. Heretofore no charge was made for interest on advances for such expenses, but now money being scarce (and losses accruing from loans), there shall be a charge at the rate of fifty tael cents per diem for a thousand taels=18 per centum.

Teamen arriving at Shanghai in need of advances from the godowns to be accommodated when the value of their stock is ascertained; but no money shall be advanced beyond the value of their stock; or if more is given to them, they shall repay it; failing to do so, their tea shall be sold at the expiration of two months. It shall be sold by the Guild after communicating with the mandarin. If money be still due on the tea, judicial proceedings shall be instituted to enforce the claim.

Should the tea bring more than the amount of claims against it, the balance is to be paid to its owner. Storage hong's must be cautious and not advance more than the tea is likely to fetch.

The storage hong should be allowed to purchase the tea that it receives on storage, unless the teaman can get a higher price elsewhere, when he is to inform the custodian of his tea, who shall allow him to take it away, on payment of charges. If the offerer of a higher price fails to fulfil his promise, he shall be punished by the Guild.

Porterage of black tea from the godown is to be defrayed by the godown hong; if it is charged to the teaman, he may inform the Guild manager for the current month, and the Guild shall decide on the punishment to be inflicted.

Insurance.—Tea stored in Shanghai on which advances have been made must be insured against loss by fire. Teamen must not begrudge the expense. If no money has been advanced, the teaman may do as he likes as regards insurance.

The Guild-hall being for the transaction of public questions, it shall not be used for travelling officials as a temporary hotel, nor for mercantile guests; nor shall women be allowed to lodge there, in order to illustrate the important rules of decorum.

Semestral meetings shall be held for reconsidering the rules of the association, and for the worship of Kuanti (God of War), the first to be held on his birthday, 13th of the fifth moon, the other, 13th of ninth moon.

SILK GUILD.

The rules of the Silk Guild vary so much from time to time, according to exigencies of trade, that it has ceased to have them printed, and no member can be prevailed on to furnish a copy, or to state what they are. Two examples have been recently furnished of their fluctuating legislation. It was suddenly decreed that instead of silk being paid for by the purchaser on the day immediately following the departure of the mail, the account was to be settled as soon as the commodity was weighed; a rule that was observed for a few months only, when it was disregarded, and finally duly abrogated. Again, an order went forth that muster bales of silk should be weighed separately, and the

bulk weighed to the half-pound only, disregarding fractions; and a prohibition was enacted against tenders of sale on firm offer to consuming markets in Europe and America by wire.

BANKING.

I devote considerable space to the regulations of banking institutions, for the use of those who are studying the intricacies of Chinese finance.

NINGPO BANKERS' GUILD.

A few years ago the constitution of the Guild underwent a change for the better, which is undiscoverable in its present rules. It was until recently the practice of bankers of that city to hold sessions twice a day in a thoroughfare that may be denominated the "Wall Street" of Ningpo, for the purpose of speculating in the market value of dollars as quoted in the next despatches from Soochow, or from Shanghai when that port took the place of the former as money-mart. To a stranger the spectacle presented the appearance of a crowd of excited madmen escaped from confinement. For more than an hour every forenoon, and for the same time every afternoon, they thronged the street, so as to render it almost impassable; all the time vociferating, so that the din was deafening, and business had to be conducted by dactylonomy,—indicating by fingers fractions of sums for which dollars were offered for sale, or sums which buyers were willing to give—*e.g.*, \$10 would be offered for sale by outstretched digits at 1,130 coppers; if accepted, bull and bear retired and made a record of the transaction, and on the arrival of intelligence from the money-market, if the dollar varied in value a copper from the figure fixed upon, one paid the other 10,000 coppers. Sellers and buyers were generally brokers, having, for constituents, bankers, money-changers, merchants, traders, scholars—all classes, in fine, were so fascinated by this form of gambling as to plunge wildly into a vortex of speculation. More dollars than the city contained would be sold and purchased in a few hours. Occasionally a check would be imposed on the maniacs. When insolvency and suicide followed a disastrous speculation, a magisterial proclamation would be

fulminated, interdicting "fictitious dealing in dollars," and for a time a Sabbath stillness would pervade 'change; but soon official vision would be blurred by a process known to all mankind. "Wall Street" again became as lively as ever.

I once took Sir Rutherford Alcock to witness the spectacle of bidding on the prospective value of dollars; he pronounced it one of the most striking scenes he had ever witnessed. Ultimately the evil effected its own cure. When native speculators at Shanghai had floated various giant stock companies, and the gambling in shares became rife, Ningpo became more than ever infatuated by the dollar-jobbing mania; and when the crash took place at Shanghai, great defalcations were discovered at Ningpo, involving chiefly young clerks and bankers' sons. Ruin was brought upon many, and suicides by opium or drowning followed to an unprecedented extent. These disasters moved the money-dealing community to suppress fictitious dollar-dealing, by forbidding the practice to its members; but a class of brokers had come into existence which did not recognise the Guild. Sham dollar-selling had become a profession in itself, and was employed by the gambling public generally. Bankers petitioned the magistrate for a proclamation against the brokers, who had organised a Guild of their own, and which threatened disobedience and resistance; they were only placated by receiving aid from the authorities until they found other occupations. Thus a custom that had existed long anterior to the first appearance of dollars, about 1726, ceased at once; before that date the value of silver ingots in coppers was a subject of speculation from an unknown period.

Now all meetings are restricted to the Guild-hall, on the walls of which are the following regulations.

Preamble.—In examining the chapter on "Affluence through Trade" in Sz'-ma-chien (the so-called Herodotus of China, *circa* B.C. 163-85), we find his thoughts on "the increase of goods" [in a biographical sketch of Knan Chung (about B.C. 645), among the most illustrious statesmen of Chinese history, who was originally a merchant]; and in the *Analects* we find a weighty remark of Confucius, who says: "There is a great course for the production of wealth. Let the producers be many, and the consumers be few. Let there be activity in the

production, and economy in the expenditure. Then the wealth will always be ample." Consequently, those at hand will be gratified, and others assemble from a distance, and amicable mercantile intercourse becomes protracted, as a natural result.

Our profession of money-dealing originated on the establishment of the nine Bureaux of the Treasury Department of the Chou dynasty (B.C. 1122). But the division into five degrees of weights dates from the Han era. It is of urgent importance that those who *have* should be able to exchange with those who *want*, and that small coppers should be exchanged for large ones—for convenience of the people on the one hand, and for Government finances and taxes on the other; in fine, our occupation is the pivot of commerce.

Then follows an account of the vicissitudes of the Guild during the Taiping Rebellion; of the "Happy restoration of peace through the combined military operations of Chinese and foreigners; the revival of trade; the encouraging prospects of the future," and a devout wish for continued peace and prosperity, through accumulations of goods and double profits. Next, reference is made to their abandonment henceforth of paper money, and to the decision to restrict all transactions to ingots and dollars, owing to the changed condition of business affairs [of their accord, bankers then made an end of free-banking, which had led to many evils, though the chief reason for the change was the transfer of the money centre from Soochow to Shanghai, which being now so near in point of time, rendered paper money unnecessary], and at a meeting convened for the purpose they agreed to conform to Shanghai usages in monetary transactions generally. The regulations then adopted are to be binding on all, without prevarication, all agreeing to circumspection from first to last; to be equitable and diligent in the right mode of acquiring wealth. "Let all the gentlemen composing the Guild co-operate in promoting the business of the port by correct and sincere endeavour."

The first rule is creditable to the Ningpo bankers: it reads "Amicable intercourse with foreigners has long subsisted, and it is incumbent that in commercial transactions we should embody the liberal feelings of the Emperor, and not fail to act in accordance with his intentions."

Summary of thirteen rules then follow.

Administration.—A treasurer and a managing committee of twelve to be elected annually. The treasurer at the close of every month debits each member with an equal share of current expenses. Managers serve each one month by turns. Early every morning a manager must be present at the Guild [which then becomes a clearing-house; each member bringing or sending his books, the bankers exchanging each others' drafts and settling the differences]. Nothing under \$50 to be noted; all irregularities mulctable. An initiation fee of \$10. Sums accruing from such fees are placed at interest.

Currency.—Dollars and ingots (Mexican and Carolus dollars) to be taken at their respective values [Carolus, being heavier, at a premium] in copper or ingots. Eight descriptions of dollars not to be accepted—"light weight," "indistinct," "oily-like," "dull sound," "three-starred," "heads upside down," "coarse-edged," "thin-edged," and "yellow-tinged." Ingots of 45½ taels to pass current for fifty; but when further short of the standard weight, the deficiency to be made good [of course fifty-tael ingots disappeared from Ningpo, or when used were at a proportionate premium]. Ingot and dollar deposits and payments to be made between noon and 2 p.m.

Interest.—Interest on accounts of \$500 and upward to be paid at the ruling rate of the day. No one shall be pressed to lend money.

Sundry Rules.—Promissory notes deposited by the promisee are to be made good by him in the event of bankruptcy of the promiser. The seals of members to be stamped in the duplicate books of regulations, minutes kept by the treasurer and the managing board.

SHANGHAI BANKERS' GUILDS.

A satisfactory account of the Shanghai Bankers' Guilds would include a survey of all the intricacies of Chinese banking, on which my information is scant, and, besides, I lack the financial capacity to make the best of the documents before me, which consist mainly of numerous sheets of printed regulations.

As usual in Guild promulgations, there is a classic preamble, which in this instance represents that "inquiry discloses that ways of commercial wealth have been transmitted by sages" [allusion is here made to Tzū Kung, one of the most famous disciples of Confucius, who acquired a fortune by trade before he devoted himself to learning]. "The 'carrying of cloth to exchange it for silk' [a phrase from the Book of Poetry compiled by Confucius] has been conducted from age to age without intermission, and Imperial statutory laws have regulated money matters, which have been conducive to profits, and repressive of abuses."

The bankers could add little to the above of an archaic character. No Chinese antiquarian that I wot of affords information on the early history of banking; although changing, depositing, and loaning money was, doubtless, almost co-eval with money coining. At an early period we find Emperors lending money to their lieges on interest. According to the Chou-li—"Polity of the Chou Dynasty,"—and commentary, a "Money Bureau" was established under the control of four officers, to whom imposts on commodities were paid, and who loaned money to the people from whom labour was exacted as interest on the loans, the amount borrowed to be returned at the end of the year. This unique department also purchased unsaleable goods, storing them until they could be disposed of at the same price at which they were bought; and lending sacrificial utensils for ancestral worship for the period of ten days, and funeral paraphernalia—mourning habiliments—for a month, without charge, paying over to the Emperor at the close of each year its surplus funds. Wu-ti, B.C. 179-141, committed to two officers the function of lending money on interest.

Two other instances occur in Chinese history of Imperial money-lending. The usurper Wang Wang (A.D. 9-14) lent the smallest sums of money to his subjects, at 8 per cent. per mensem. He was a merchant as well as banker, purchasing commodities when they were cheap and selling when prices rose. In this he claimed to be conforming to ancient precedent.

The other case of Imperial banking was in A.D. 1068-85, when the reigning Emperor lent semi-annually to his subjects, sums of ten thousand cash, charging two thousand interest for

the half-year. His usurious Majesty also lent grain, but at higher interest. Money lending to the State has never been in vogue; certain not infeasible reforms must precede such an exhibition of confidence.

Then there is the name of a famous banker of the former Han era (B.C. 32), Ku Yung, who received money from the affluent to lend to the impecunious, he receiving a commission for his agency. It is not likely he was the first of that vocation; but it was then, probably, modern, coming into existence with the extinction of feudalism.

Returning now to Shanghai bankers, we find their Guild has been divided for convenience into a northern—the principal bank, the Yang-king-pang Creek forming the dividing line. Besides their common hall, each has a *Kung-so*—exchange, or clearing house; that of the northern is situated in the Ningpo Road.

The Guild seems to date no further back than the reign of Tao-kuang, and subsequent to the opening of Shanghai to foreign commerce. In that and the following reign regulations for conducting business were adopted; but the increase of bankers, whose hearts were not like those of the founders, and commerce becoming depressed, those excellent rules fell into disuse, and thus at the present time, out of every ten bankers, eight have succumbed [this refers to the recent rise and fall of joint-stock companies, on shares of which advances were made, involving banks in their ruin].

In view of the stagnation of business they felt it incumbent to meet and confer on the re-establishment of good rules—just as trees, to be made to thrive, require their roots to be made firm. They met, and agreed on the rules that were adopted in the reign of Tao-kuang and Hsien-fêng. These, fourteen in number, with improvements, I summarise as follows:—

Charges for Cashing Notes.—"It is agreed that no deceit shall be practised in recording receipts and issues of Shanghai current silver. Dealers in piece goods, Canton, Fukien, Szechuan, and Hankow commodities, and opium, and also Kiangsi traders and merchants generally, whose cheques are presented by foreign firms, shall be debited with a charge of half a tael for every thousand cashed."

[This is a new regulation; the reason assigned for its enactment is that those are demands for specie to be paid at sight. Some expense is liable to be incurred in getting ingots, particularly when trade is depressed; also because there is loss on odd sums.]

For the same reasons a charge is made of three mace for a thousand taels on notes cashed for Ningpo, Shaoshing, Hangchow, and Soochow. The same charge is made against the issue of cheques to Kiahsing, Wuchow, Fukien, and Yangtze ports, and to Shantung and Chihli as well.

Interest.—A new rule suppresses a most usurious practice that had arisen among Shanghai banks,—to wit, charging ten dollars for ten days' loan of a thousand dollars. A small interest is allowed on deposits that are unemployed by the bank, and when money is in demand, the amount of interest payable, and the amount to be charged to borrowers, is to be declared by all the banks on the fifth day of each month [determined at a Guild meeting]. At the close of each month an account is to be rendered to depositors. On the 15th, the rate of interest for Shanghai shall be declared [that of the 5th being for other ports].

On money advanced on tea and silk, interest is chargeable at the rate of half-a-*tael* per diem; accounts to be presented at the close of each month. In transactions between banks of exchange, the Guild banks' interest is chargeable by each, two mace for a thousand taels.

[These banks of exchange are the agencies of the great bankers of Shansi, who remit funds to all parts of the Empire, and are in nowise connected with the Shanghai Bankers' Guild.]

Miscellaneous.—Deposits not made by 4 p.m. are to be reckoned from the day following. [Per contra bills are not cashed until near that hour; if demanded in the morning, a slight discount must be paid.] In paying Customs dues there is a specified charge for a hundred taels. Packages or boxes containing ingots are to be opened and the silver taken to the Guild Assay Office for examination. [Assaying is sufficiently simple, consisting in gently holding the sycee to be tested in one hand, and grasping firmly the ingot with which to strike the other; the ring of the metal struck determining its quality].

Notes of Fukien sugar dealers are subject to a discount because of the inferiority of the ingots of that province. Notes having on their face "Payable by either Northern or Southern Branch of the Guild" are not to be received.

Regulations of the Northern Branch of Shanghai Bankers' Guild.

Dollars.—In paying out new dollars, the issuer must imprint them with his seal [washing out the previous imprint], otherwise they shall not be current. Disregard of this rule entails a penalty. According to former rule, ten kinds of dollars are uncurrentable—to wit, the light, dull-coloured, flowery-spotted, dull-sounding, copper-alloyed, edges unusual, three stars, circles (?) on the reverse, head upside down, yellowish hue, white—to which is now added, such as have unusually fine edges.

Sycee.—Bills from or to foreign banks (and merchants generally) that accompany boxes of ingots are not to be altered; they are to indicate the number, weight, value in dollars, the premium or discount, all in capitals, not in running hand; also the date, the bank by which issued, and seal, in order to prevent irregularities. New bills must be out—descriptive of the ingots; when any are taken out of the lot, the old one to be cancelled.

The bills accompanying sycee that are issued by the hands of the Guild are for outsiders only, and not for Guild banks inter-circulation [those of the Northern branch are at a premium, compared with the southern]. When payments from foreign banks to Guild banks are in ingots, a descriptive bill is to accompany them, having first the seal of the foreign bank; that when found deficient, they may be returned. When the amount of ingots to be paid by a foreign bank exceeds fifty [as a rule there are fifty to a box], the balance is to be paid in notes. When a Guild bank has to pay a foreign bank less than fifty, it must make out a descriptive bill, and seal it. When inferior sycee is paid by a foreign bank, it is to be returned the next day by noon (or if Sunday intervene, on Monday).

Miscellaneous.—Cheques for less denomination than ten dollars are non-receivable. Guild banks having notes to be cashed at foreign banks shall present them before 3 p.m., except on Saturdays, when they shall present them by 11 o'clock a.m.

When a foreign bank pays to a Guild bank a round sum in ingots, the latter shall make out a bill for the balance.

Regulations of the Southern Branch of Shanghai Bankers' Guild.

Interest.—Loans of ingots are to be charged at the rate of seven mace per diem for a thousand dollars; the smaller charge for dollars is in conformity with orders from the mandarinates. For all cheques cashed the sender is to be charged as under the old rules,—from three to five mace, for every thousand taels.

Against Speculating.—In buying and selling dollars and ingots, all settlements must be made on the day of the transaction,—that thereby there shall be no empty buying and selling. [This rule also is conformable to magisterial mandate: until its fulmination, not long since, the exchange of the northern branch of Shanghai banks exhibited the same maddening scenes as those which occurred among Ningpo bankers, as already described.]

Clearing House.—Each money-dealer must send his books to the exchange twice a-day, to square accounts, under the supervision of the manager for the month.

When orders are made payable in old dollars, old dollars are to be furnished; but when the kind of dollars are not specified, payment may be made in those in ordinary use by the bank.

These rules, supplementary to the old ones, conduce to the promotion of business. We unite in establishing them, and they should be loyally observed; their infringement shall be inquired into, and summarily punished.

Besides the above regulations, the general, as well as those by the two branches of banking Guilds, there are old ones, written and unwritten, that govern banking, but these suffice to disclose the nature of the Guilds.

In no other occupation is such liberty enjoyed. Nearly all others are compelled to be associated in those combinations, while more than half the Shanghai bankers act independently of the two Guilds of that port. There are belonging to those Guilds only 55 members, while the non-member bankers number 75, who, however, conform to Guild regulations. Besides these 130 banks, whose business is mainly local, there are 18 Shensi and Peking banks of exchange; and, finally, there are 150 money-changing shops, wholly engaged in changing coppers for dollars.

GUILDS AND FOREIGN MERCHANTS.

In the history of foreign intercourse with China, the co-hong Guild of Canton stands prominent, as enjoying a monopoly in trade, as collectors of duties,* and as the sole medium of communication with foreigners, mercantile and official. Established in 1720, it continued until by the Treaty of Nanking, 1842, it was abolished. Its spirit, however, animated so many that monopolies called for further measures of repression. In 1847 it was stipulated that foreigners are to be admitted to trade with any and all subjects of China, without distinction; they shall not be subject to any new limitations, nor impeded in business by monopolies or other injurious restrictions. Eleven years later the French treaty provided: "No privileged commercial society shall henceforward be established in China, and the same shall apply to an organised coalition, having for its end the exercise of a monopoly on trade—the Chinese authorities to dissolve such associations, and to prevent the existence of any by prohibitions, so as to remove all that may stand in the way of free competition."

Considering that those attempts to suppress long-established institutions were forced on the Chinese, and considering also that many foreigners have systematically evaded their own treaty obligations, monopolies have been kept tolerably well in hand. Still, as Consul Giles remarks: Several collisions have occurred that at the time attracted considerable attention, but which are now well-nigh forgotten. Some of these are here recorded, as further illustrative of the making of those patent engines of Chinese commerce.

For more than a fortnight the export and import trade of Swatow suffered a total cessation in consequence of resistance to an attempt by native merchants forcibly to abrogate a Customs rule, which required cargo-boats to bring goods to the Customs jetty for examination; frustrated in that, the Guild (not in its official capacity, but anonymously, the act being illegal) addressed a circular to all the ports, stating that, after a fixed date, Swatow merchants must cease to receive or ship merchandise or to

* Custom houses were first established by the Sung dynasty (reign not given), A.D. 960-1126.

charter sailing vessels or steamers. After the period named, two vessels that arrived had to have their cargo stored in their agent's godowns, the consignees not daring to apply for it from fear of "boycotting." Above 2,000 coolies were thrown out of employment. Thirty-five steamers suffered heavily from the suspension of trade. Emboldened by successes in "boycotting" merchants, the Guild felt strong enough to beard and defy the authorities, for which the guilty were so condignly punished, as to be deterrent of future enterprises of that description.

In 1883 a long-pending dispute between tea Guilds and foreign tea merchants at Hankow came to a crisis—the former complaining of variable and false weights used by the latter, an abuse which they proposed to rectify by appointing an approved foreigner, to whom they were themselves to pay a liberal salary, who should act as umpire in all disputes anent tea-weighing. Foreign tea dealers objected, not being willing to have an outsider on their premises when that operation is going on; and they convened a meeting at which it was decided to cease buying tea until it could be procured as under former usage. On that the native teamen "tabooed" the foreign firm, which, when it entered the market, found no teamen were allowed to send tea to a dissident merchant. Tea-trading was totally suspended. Complaint was made to the Taotai, who declined to interfere, on the ground that it was a matter entirely between native and foreign tea merchants. "Boycotting," however, soon set the wheels of commerce in motion. Had both parties been able to resort to that agency, the quarrel would have been protracted and damaging to all concerned; but in that, foreigners were impatient. The resolution which held them together was like a ligature of sand; they caved in, while every member of the Guild stood firm. Some, it was believed, were rather shaky; but, fortified by threats, they neither budged nor flinched. Perfidy on their part would have exposed them to fearful persecution, while the financier's disloyalty merely subjected him to ostracism. In both cases the intent and spirit of the sanction was the same.

The victory gained by the Guild was turned to no mischievous account. Subsequently, at a meeting of the Shanghai Chamber

of Commerce, a member frankly remarked on the correspondence that had taken place between the Chamber and the agent of the Tea Guild that "he thought it casts a very great reflection upon a large portion of the community and a reflection which they deserved."

An imbroglio at Ningpo is now taxing the acumen and tact of men in authority. Merchants at that port complain of "boycotting" by Guilds or syndicates. No member of a Guild is allowed to transact business with a foreigner without its assent, which is tantamount to a total prohibition, the penalty being "boycotting"—interdiction of all business dealings with the proscribed, a prohibition that extends to native traders generally, though not Guild members. It is contended that this is a violation of the intent and spirit of the Treaties; at the same time Consul Cooper shows it would be difficult to suppress the evil: "For, apart from the extreme unreadiness of any sufferer to give evidence against them, their establishment is in accordance with Chinese usage, and is, moreover, a convenience to the provincial government, and even a source of profit."

The complication at Ningpo is due to the farming out of war octrois (or *likin*) to Guilds, and to the monopolies thus created—these are the foreign shirrings, foreign and Cantonese, coal and iron, tin and zinc, and opium Guilds,—that farming was brought about by foreigners themselves.

To save merchants the inconvenience of paying octrois at numerous inland stations, it was provided by the Treaty of 1858 that transit dues on articles purchased inland and transferred to a port, or conveyed from a port to an inland market, might be commuted by payment of a single charge—a satisfactory arrangement; but on the imposition of the war tax foreign merchants claimed to have it classed with transit dues, and the advantage which passes gave foreigners over Chinese caused native merchants to engage foreign merchants to personate them, procuring passes in the foreigner's name, an evasion that led to the extension of the privilege to the natives, and next to the establishment by them of special Guilds, which arranged with the authorities for the commuting all the inland imports on their particular goods. In this manner the monopoly complained of had its origin—farming the inland revenue.

Opium was the first commodity fixed upon to monopolise; the transactions of monopolists during the last decade at Ningpo are illustrative of what was done or attempted elsewhere. The Opium Guild determined to monopolise the country trade in the drug, and disallowed foreign merchants to sell to any but themselves; the combination notifying foreign dealers that infringements of the interdiction would cause all dealings with the disobedient to cease. In this manner country dealers were obliged to pay much more for opium than the market price. At the same port a man from Swatow attempted to engage in the opium trade, but the Opium Guild, composed of Fukienese, issued orders that no person should have dealings with him; and even foreign merchants were obliged to obey the behest, and the Guild stifled competition.

Despotism seems to be as ancient as the institutions themselves, in East as in West; it is inherent, the natural cause of such combinations; without unanimity, they are comparatively impotent, and to secure that end they resort to despotic measures. They are monopolies also, yet being amenable to law, and as we have seen, to reason, their utility, it must be conceded, is more obvious than their mischievousness.

Consul Giles remarks: "Foreign merchants regard them with a certain amount of awe, for they are often made to feel keenly enough the influence which these institutions exert over every branch of trade." As against political usurpation of one or many, the price of liberty is eternal vigilance, so with regard to monopolies, which always aim to encroach, the only remedy is watchfulness. True, but when foreign merchants come to understand those institutions better they will discover that but for them the course of true commerce would not run as smoothly as it now does: these Chambers of Commerce or temples of Themis, in which the goddess is not blindfolded, but has her visual organs in full play—these temples are courts in which equity and common sense are usually in the ascendant. A single illustration must suffice to adduce out of many that present themselves. Very recently a merchant found in a certain transaction that a broker with whom he was conducting business had the "whip-hand." In the dispute, justice was on the side of the foreigner, while technically the native enjoyed an

advantage. It was open to the merchant to bring the case before the Mixed Court—a course that would have been simply ridiculous,—but he proposed to submit the case for arbitration to the Guild to which the broker belonged; to avert the drastic proceedings which that proposition would entail, the broker instantly came to terms. It is not always a fearful menace for one foreigner who has been injured by another foreigner to institute legal proceedings against the derelict. It is too well known that, owing to the glorious uncertainty of our jurisprudence, offenders often escape with impunity; whereas in Guild tribunals ethical are of more weight than technical considerations; and they are not to be regarded in the counting-room as mischievous bogies.

PART II.—TRADES UNIONS.

The second class of Guilds, denominated *Kung-so*—"public halls"—is generally composed of retail traders and artisans, and are of yet more recent origin than the mercantile associations, few of them being a century old. Early germs from which they arose are discernible, but as they now exist, they are modelled on the *Wei-kuan*. It is remarkable that, although subject for many generations to the same environment, shop-keeping and mechanic classes should not sooner have formed organisations to avert the mischiefs of competitions for mutual aid against the cheapening practices of society, and against official interference. With regard to mechanics, the Unions are generally composed of masters and workmen, united as against society. In some trades where workmen are numerous, journeymen have their own organisations, but generally, when they have occasion to combine against employers (of which instances are rare), they meet in some temple, commence a strike, peacefully accomplish their object, and disband. Every Union has its regulations printed on red paper, sometimes beautifully gilt, which are posted in stores or workshops. A familiar saw says "Human occupations are 360 in number." Only those callings, however, that are common are found associated in societies. They present so much uniformity that translation from a few will suffice to show their general features.

NINGPO FISHMONGERS' UNION.

This is regarded as among the most wealthy associations in the country. Its reserved fund is estimated at \$700,000, which is lent to banks and pawnbrokers at half of one per cent interest, that charge being marvellously low, for greater safety. Their regulations read :

Preamble.—We have heard that, in trade and mercantile transactions generally, sincerity and good faith are of prime importance, in order that neither seller nor purchaser should incur loss. Our Union desires that transactions should be satisfactory to both parties. We have long been engaged in fish-mongering, and the rules originally formed having become partially obsolete, we now remodel them to meet changes, hoping that, both dealers and purchasers being upright, these regulations will ever after be conformed to.

Regulations.—First.—It is agreed that boatmen conveying fish from fishing stations, who place sand in the bottom of hampers, fraudulently increasing the weight, shall be mulcted to pay for a theatrical performance.

Second.—It is agreed that we keep standard steelyards, and inflict the same fine on any of the Union who keep fraudulent instruments.

Then follow other rules relative to allowance to be made for weight of hampers of various sorts, and different kinds of fish, and one requiring information to be sent to the office of the Guild on arrival of a boat, and a manifest of the cargo, which if on inspection is found to be correct, receives the Guild's seal, and the fish may then be purchased by the members. And lastly, the tariff of charges is exacted from the fish-carrying boats. Ultimately, those charges are paid by the fishmongers, which they find a convenient mode of collecting the tax they impose on themselves for the common treasury. No member of the Guild would presume to purchase a cargo of fish that had not been duly passed by the Guild. A deposit of \$3,000 is made by every fish-dealer into the Guild treasury, as a guarantee of conformity to its laws—repayable on withdrawing from the association.

WANCHOW BLACKSMITHS' UNION.

This is of the class that comprehends both masters and journeymen. A meeting was recently convened for the purpose of increasing the price of their manufactures, consequent on the reduced value of dollars, and to establish a new tariff. It is curious to observe how Nevada's plethora of silver has deranged industry to the ends of the earth. The blacksmiths, like all who have a statement to make, introduce it with a preamble, setting forth reasons for action. They say—

"The metallurgic art existed in high antiquity [prehistoric]; in the Chou era vases and tripods [for religious use] were cast, as we learn from the Book of Odes; thus our manufacture has been followed for thousands of years, and traffic in its products has suffered no interruption to the present day. But recently, we who are engaged in casting pots and kettles and in forging iron utensils have discovered that, owing partly to depreciation of dollars, and partly to increase of public work, our bye-laws, for protection, require to be more definitely defined [the 'public work' refers to a *corvée*, which in a mitigated form has come down from feudal times, exacting from artificers and labourers service at less than the current wages]. We therefore convened a meeting at the Palladium Temple, and during the theatrical entertainment and feasting, we agreed on a new tariff of wages for work and price for our manufactured wares. [Trades Unions, which, as in the case of blacksmiths and iron-founders, are too poor to own a hall, meet in the City Temple for deliberations, on which occasions a Thespian entertainment is provided in honour of the tutelary god, and a feast for the members, who, while enjoying the play and viands, discuss and decide questions relative to the interests of the craft.] Any infraction of the rules hereunto appended will be punished by inflicting a fine of a theatrical performance and three tables of liquor and viands."

Forty-four articles are enumerated; the price, the value of the iron and of the labour bestowed on each article being separately stated.

WANCHOW CARPENTERS' UNION.

Another instance of resistance to the *corvée* system is furnished by the following manifests lately posted up in carpenters' shops:

“Important Notification: Revision of Rules.—Our trade is represented before the mandarinat by five headmen (selected by the carpenters from their craft, who are recognised by magistrates, and on whom demands are made when repairs of yaméns are needed), who undertake public works. Heretofore they have conformed to rule, exacting one day each year for our employment for mandarins, for which one hundred coppers per diem was paid, and three meals, and in lieu of that service, an exaction of a hundred cash. But now there is a demand for additional service, which we refuse to render, or to pay money in lieu thereof, and there are none to perform needful repairs of the public offices. On this emergency the mandarinat have ordered us to elect five other headmen, who shall act in accordance with established rules, that hereafter no more than one day's work in a year shall be exacted of us, nor more than a hundred coppers in commutation for such service. This we have done; and we have agreed that when any member of the Union refuses to pay that amount, the newly elected headmen shall mulct the masters who employ them.” This strike, like all others that take place, ended in the triumph of wage-earners.

WENCHOW COPPER WIRE-DRAWERS' UNION.

This consists of journeymen, who, feeling the pressure of the times, made a demand on their employers to abandon the practice of deducting ten per cent. from their wages (in this place a common abuse), and for an increase of pay. Their preamble sets forth their inability to maintain their families through inadequate compensation for their labour; and adding that their toil requires an extraordinary amount of physical exertion; therefore they had met before the gods, whom they had honoured by a play, and had come to the conclusion to make demands hereto affixed. These were an increase of pay, pay to the full amount, and their work to be weighed by steelyards of a certain standard. All these terms were agreed to, and are to be seen posted up in every copper-wire shop. Attached are the usual penalties.

WENCHOW SILK-WEAVERS' UNION.

The rules adopted in 1842 having fallen into disuse, they were revised in 1876, and printed, and enforced.

"It is agreed that members of the association shall work carefully and with their best skill, and pay for silk that has been damaged by bungling." Then follows a scale of wages for piecework, the various articles of manufacture being enumerated; being an advance on former rates.

Journeyman.—It is agreed that a hand who is employed by one manufacturer shall not surreptitiously work for another—penalty for transgressing, a theatrical performance and a feast for over ten. Pilfering silk from employers—to be expelled the trade; the purchaser to be fined a play and a feast for over ten. No employer shall engage a journeyman if that hand is in debt to his master; but when all debts are paid he is at liberty to enter the service of another; but an employer who clandestinely engages a hand from another shop shall be fined, as above.

At the beginning of a new year workmen are at liberty to make engagements in other manufactories, provided their debts are all paid to former masters. If they persist in leaving without a settlement, the Trade Union shall pay his indebtedness, and no shop shall be allowed to employ him. In the case of journeymen who are dismissed from a shop while in debt to their master, the new employer shall make deductions from their wages until the debt is liquidated. No workman shall enter into business on his own account, nor into partnership until their debts are paid.

At the commencement of a year masters shall advance to journeymen [from two to four months] wages [the wages vary from \$4 to \$8 per mensem]. Nothing further is payable until that advance has been worked off.

Dyeing.—[Silk-weaving and silk-dyeing constitute a single trade. General dyers are not entrusted by silk-weavers with thread-silk for dyeing]. Weaving is to be taught first, and then dyeing. A theatrical performance is the penalty for disregard of this rule. No shop shall have more than one apprentice at dyeing at the same time.

Masters.—A workman who enters into manufacturing, and taking as partner a man out of the trade, shall make the contract for five years, during which period the partnership shall not be dissolved. A play and banquet is the penalty of contravening

this law. At the expiration of five years, the parties may follow their own inclinations in the matter.

When a new shop is opened, the proprietor shall subscribe 3,000 cash for temple purposes.

Manufacturers shall have but one member of their family learning the art at one time.

A shop of three looms may have two apprentices—not more.

No workman shall secretly avail of the assistance at work of anyone not in the trade, nor privately teach any the art.

Quarrels among members are to be settled by arbitration. In a small matter, the one in fault is to be fined in candles [for use in the temple worship], and for graver offences the fines shall be a concert [vocal and instrumental music, by five boys, before the gods]; but feasts shall not be imposed as a fine in quarrels. [Fining an offender for quarrelling to the expense of a banquet is not always conducive to harmony, as this Union discovered.]

The present advanced rate of pay shall suffer no abatement; any workmen accepting less shall be punished.

Silk-weavers' Apprentices.—An apprentice must begin by standing treat—giving a feast to workmen of the establishment. Two years are to be spent in learning to weave, and three years service as a weaver are to be rendered to the master—five years completing his apprenticeship. Employers violating in this respect to be fined. When out of his time the apprentice shall serve his late master for two years as a journeyman, when he is at liberty to work elsewhere. A manufacturer who endeavours to get him away shall be fined a play, and the late apprentice compelled to fulfil the year's contract. If, however, his old master does not want to retain him, or if he wishes to manufacture on his own account, he is free to go. An apprentice wishing to discontinue learning the trade may leave, but he shall not be permitted to resume it.

Apprentices are required to be respectful to journeymen. At the close of his time an apprentice shall subscribe 1,500 coppers to the Union for temple expenses.

WANCHOW MILLERS.

Flour mills at Wanchow are worked by hand. The millers of Wanchow state in their preamble that former regulations

having fallen into confusion, each miller charging what he thought fit—thus bringing on damaging competition—they had now come to an agreement for the better governing of the craft. Sixteen mill proprietors constitute the Union, which is under the control of a committee of four, changed every year so as to bring, in rotation, each member into office. It is the duty of the committee to confer at the close of each month with the trade, and to fix the price of flour for the month ensuing. Any member who sells flour at less than the price agreed upon to be fined the cost of a play and a feast. No member is allowed to sell flour on credit to any person who is in debt to another member; that is, customers are not allowed to run up accounts with several establishments. No member to grind wheat except what he has himself purchased—not to grind another man's grain. The Millers' Union steelyards to be the standard for measuring. No abatement to be made in prices in favour of pastry-men and others who are large consumers of flour. Usual penalties for infractions. Assessments for the expenses of the Union, and other minor matters follow, concluding with the injunction—"Let not observance of these rules be a mere spurt at the outset and dawdling afterwards!"

WENCHOW POSTAL COMPANIES.

Imperial posts exist exclusively for conveying official despatches. The private correspondence of the country is carried by postal firms. These combine for the protection of their common interests, and for maintaining a uniform tariff. At Wenchow, above a dozen firms engaged in conveying letters agreed on a tariff with this preamble: "Our undertaking of sending letters containing dollars, or notes, admits no delay or error in delivery; besides, we are required to make all losses good, and while the responsibility is great, the recompense is small. Moreover, the rules that existed among us prior to the commencement of steam communication became obsolete, and as the business increased, offices were multiplied, all which render necessary the adoption of new rules and tariff on the basis of postal offices at Ningpo and Shanghai." To give some of the charges: 70 coppers to Ningpo; Shanghai and Canton, 100; Peking and Hankow, 200. Where much of the route is by

land, the charge is higher; for example, when water communication with Peking ceases, postage is double. Accepting less postage than the Union has agreed upon subjects the offender to a fine of a play, feast, and a lot of candles for illuminating idol shrines.

WENCHOW BARBERS' UNION.

The humblest of the Guilds (players excepted) is the barbers', which I here name, in that the association of this most needful class of artisans illustrates the utility of organisation and combination as an elevating agency; their Union having improved them socially by infusing into their body a degree of self-respect to which erst they had been strangers. On combining they discovered that they had wrongs to be redressed and rights to be vindicated, which in itself was salutary. Custom, as strong as the statutes of the Empire, interdicted their attendance at the literary examinations. It was regarded as sublimely audacious in barbers to demand such a privilege; its absurdity strained the risible faculty of the polite, appalled the learned, and agitated society generally. Local magistrates of every grade exclaimed "*non possumus*;" they boldly carried their appeal to the provincial capital. Yamên after yamên was closed to their admittance. Happily, the Governor was liberally minded, and penned a despatch in which he showed that barbers were not included among players, lictors, etc., who, with their descendants to the third generation, are not allowed to attend the examinations. Having thus manfully disenthralled themselves, they erected a hall for plays and religious worship, in which they placed a mural inscription that in modest language narrated their grand achievement. Subsequently, the Union decided on a measure which was still further designed to advance the status of their profession. Shampooing, an operation that consists in pom-melling the spine between the shoulders of customers who have been shaved and who pay an additional fee for the prescription, they voted to be a menial act unbecoming tonsorial dignity. Like Trades Unions in China generally, and like too many similar bodies in the West, this association, not content with having offered successful resistance to injustice, proceeded to arbitrary acts of oppression towards its members: one who violated

a rule of the Union that forbids ear-cleaning during the last six days of the year [those being days when every man has his head polled, and there is no time to be devoted to ears], and another who shampooed a customer were mobbed by their fellow-shavers, and their tools, furniture, and paraphernalia thrown out-doors, street arabs coming into immediate possession of the articles ejected.

GENERAL REMARKS ON TRADES UNIONS.

Hours of Labour; Holidays.—Unions whose craftsmen are paid by the amount of work performed are not allowed to labour beyond certain specified hours. Weaving, for example, is not allowed after nine o'clock at night. There are no laws respecting the hours of labour of those who work by the day; custom adjusts that. Carpenters work eleven hours in summer and nine in winter; masons half an hour longer. Chinese artisans are a reasonable class of men, and never think of demanding a uniform wages for inferior and superior mechanics; and employers being amenable to reason, laws do not favour aggression on the part of the wage-paying class; consequently there are few collisions between capital and labour.

Perhaps Wênchow tailors may be taken as an illustration; an average workman will receive \$5 per mensem and his food, a wage that enables him to maintain a family with the necessaries of life.

It is the unhappy lot of the Chinese proletariat to toil in a sabbathless land, in which the holidays that are allotted to him are poor compensation; the last five days of the year, the first ten days of the new year, and four others interspersed through the year are his only exemptions from labour; yet is he not only contented but cheerful.

Apprentices.—Many of the Unions rigidly restrict the number of apprentices of the master. Some, as goldbeaters at Wênchow, allow none but sons and nephews of workmen or masters to leave the trade. The unutterable meanness that moves pseudo-civilised men in the West to debar women from occupations for which they are competent is, as might be expected, rampant in China. Rules of certain Unions (*e.g.*, silk weavers) expressly forbid their members teaching or employing women; needle-

makers make exceptions in favour of the wives and daughters of members of that craft, who are allowed to acquire the difficult art of drilling needle-eyes, the instrument employed being identical with the ingenious "pump-drill" used by North American Indians; but should either ever marry out of the Union, employment would be withheld. Apprentices serve in some trades for three and in others for five years. At times, a premium is demanded; in all, food and lodging are alone provided, clothes being found by parents. No master can employ an apprentice who has not served out his full time. Before becoming a journeyman he must stand treat for a theatrical performance. In some trades fees are required for the general purposes of the Union from apprentices commencing and concluding their period of service.

General Penalties.—A play, three tables of viands, and liquor.

A Wênchow capitalist who sets up a gold-beating establishment may take a son or nephew as apprentice. Tin-foil beaters have similar rules, and so rigid are the rules that infractions are unknown.

Rules for Preserving the Honour of Unions.—In some Unions restrictions are imposed on its members by the Union respecting the quality of the work to be turned out. The Kittysols Union* states in its regulations that the trade had suffered depression from deterioration of paper umbrellas that had been put upon the market, and their export having consequently fallen off, it was agreed that kittysols should henceforth be of an uniform quality and fixed price. Dealers now who put on the market defective articles are mulcted to the same extent as if guilty of disposing of wares at less than the established tariff of the trade. It appears from bye-laws of the Pewterers Association that their trade suffered from a like cause, and new rules were adopted, to which all are compelled to conform. Any pewterer who alloys a tin article with lead is amerced by the trade as surely as if he

* Umbrella-makers in China do not assign the origin of their craft, as do their Western *confrères*, to the last century; but (somewhat vaguely) to high antiquity. An archaeologist of the eleventh century A.D. says umbrellas were in use during the period of the Three Dynasties (they date from the twenty-third century B.C.). Umbrellas were then of silk, and came into use after canopies. Silk umbrellas gave way in the latter part of the fourth century A.D. to those made of paper—the kittysols now in use.

sold articles for less than his fellow-craftsmen. In this attempt to elevate the character of their calling they are public benefactors.

Very excellent are the regulations of the Dyers Trade Union, whose preamble declares that "Business requires for its proper administration that there should be equitable rules and good faith in their observance; and that owing to the fluctuating price in indigo, it is to the interest of all concerned that charges for dyeing should be fixed twice a year; that during the semestral period the tariff should undergo no change whatever. It is also provided by that craft that accounts shall be settled at each of the three periods into which the year is divided; which means, not only that master-dyers shall owe no man, but that all moneys due him shall be collected—long accounts being inimical to the common interests of the craft.

Strikes.—Strikes are infrequent, and not illegal. There does not appear to have been a time in industrial history when labourers might not lawfully continue to raise wages and regulate the hours of work; and no harm has resulted from that liberty; for the code, in interdicting "monopolising markets," is calculated to prevent abuses of that liberty; but a strike for increase of wages on the part of workmen in the public service is severely dealt with, as mutinous. Several cases of that description occurred on the Grand Canal in 1826-39; boatmen of junks that were conveying Imperial rice having been beaten and banished for clamorously demanding higher pay (刑案匯覽 *Hsing-an-hui-lan*). Resistance to *corvée* may be classed among strikes. I once witnessed resistance on the part of a cooper to an unjust demand. I saw the poor fellow at the gate of a magistrate's *yamén*, just after he had with a cleaver, held in his right hand, severed his left at the wrist, rather than perform the half-gratuitous labour that was required of him.

A strike of journeymen for increase of wages rarely fails to be successful, for if it goes so far as to endanger public tranquillity, magistrates interpose, and the strikers being too numerous to be flogged and too poor to pay for the mauling operation, hands are laid on the masters, who can always be had when fleecing is feasible; and they, to avoid such result of a strike, wisely

surrender; a state of things, however, of which workmen take no unfair advantage.

Sectionalism.—Clannishness is a Chinese characteristic, which renders sectionalism a common fault. Many occupations form Unions, membership of which is restricted to fellow-townsmen. Fish-hook making at Wénchow is restricted to men of that trade who belong to Fukien, and no Wénchowese is allowed to acquire the art. Needle-makers' rules allow only Taichow and Kiangsu needle-makers to work at Wénchow (those workmen excelling in the craft). Tallow-chandlers and tin-foil beaters are remarkable for sectional jealousy. Those craftsmen will not work with men of their trade who happen to belong to another prefecture; as it is, though labouring in different establishments, they indulge in frequent and fierce feuds. At Wénchow, gold-beating is monopolised by artisans of that craft from Ningpo; their Trade Union forbids instruction in gold-beating to Wénchowese. Should an employer transgress that rule, it is decreed that journeymen shall meet to enforce the penalty which their law inflicts on such offenders. The mercantile Guild at Wénchow excludes forever those from a region in their prefecture, because when it was instituted eighty years ago men from that place declined to take part in its organisation.

"Boycotting."—None of the bye-laws of trades that have been published, nor those of Chambers of Commerce, expressly provide for "boycotting" others than members of their own combination, yet in practice it is carried out thoroughly to the extent of their ability; nor is membership always obligatory, and is often treated as a privilege; yet in point of fact no one in their line of business can with impunity refuse to act with them. Recently a merchant at Hankow invested in drugs to sell at his private residence, but the associated druggists caused him to be summoned to the magistrate, and to pay \$500 for a license, and to join the Guild. Non-compliance with the rules entails utter and irremediable ruin.

TRADE UNION TRUCULENCY.

As regards handicraft associations, their Unions are most exacting and arbitrary; no recalcitrant members can escape punishment, nor can any obtain employment who are not in

good standing for fidelity to the craft. Ordinarily, mild measures are resorted to; the offending member is waited on and invited to repair to a tea-house. Resistance would be useless. He goes, and is there under arrest, surrounded by successive relays of fellow-craftsmen, until he pays the amount for which he is mulcted, or until friends or employers advance money to satisfy the demand. It is rare indeed that such measures fail, and occasions seldom exist for inflicting cruelties like those of which Western mechanics have been guilty.

Although an exceptionally mild people, there are no limits when their blood is up. In all the empire there is perhaps no population so docile, so law-abiding, as that of Soochow—the Athens of China; nevertheless, that city was not long ago the scene of a ferocious and ghastly proceeding on the part of the Gold-beaters' Union. A recent writer gives the narrative, which differs but little from the account current at the time in Shanghai. A novel which gives a fictitious account of the traitor Yo Fi having been bitten to death by an indignant populace has given rise to the belief in Chêkiang that persons conspiring, and conjointly, in putting a man to death, escape punishment because the crime of murder cannot be brought home to any one of the perpetrators,—and at this time (1872) prevailed the more, from the fact that men then living could tell of a magistrate in the northern part of Kiangsu who suffered that awful death for withholding food in a famine, and it was believed (erroneously no doubt) that none of the conspirators were executed.

Gold-leaf was needed to an unusual amount for the Emperor. One of the craft represented to the magistrate that if he were allowed to take a number of apprentices the work would be greatly expedited, and having obtained permission, he proceeded to engage a great many apprentices. The "scoundrel," as our author styles him, violated in a flagrant manner a law of the trade which disallowed an employer to take more than one apprentice at a time. His conduct infuriated the craft, and the word passed round "Biting to death is not a capital offence." One hundred and twenty-three of them rushed on the miserable man, each taking a bite. Death soon relieved the victim of fiendish rancour. To make sure that none shirked

duty on that occasion, no one was allowed to quit the shop whose bloody lips and gums did not attest to his fidelity. The murderer who took the first bite was discovered and beheaded.*

Trades Unions are essentially anti-free-trade institutions. To some free-trade means utter extinction, and naturally they are impatient to avert that result, succeeding only in driving the industry elsewhere,—*e.g.*, combinations of associated labour at Canton are causing the transfer of mechanic arts to Hongkong, illustrations of which are furnished by the papers of that colony. Native merchants imported from Birmingham a quantity of thin sheet-brass for manufacturers of brass utensils at Fatshan, throwing out of employment a class of coppersmiths whose business consisted in hammering out the sheets heretofore imported in a thick form; but the trade struck to a man, would have none of the unclean thing, and to prevent a riot among the rowdiest class of the rowdiest city in the empire, the offending metal was returned to Hongkong. Further, a Chinese from America the other day imported thence some powerful sewing machines for sewing the felt soles of Chinese shoes to the uppers, but the native sons of St. Crispin destroyed the machines, preferring to go on as their fathers did, while the enterprising Chinaman returned to Hongkong a poorer and sadder man. Again, some years ago a progressive Chinaman set up a steam-power cotton mill, only to be made useless by the very simple plan of the growers refusing to send in a pound of cotton. Filatures from France, effecting not only a wonderful saving in time and money but improving the quantity and quality of the output of silk, succeeded at Canton for a while, and were introduced latterly by Chinese capitalists into the silk-rearing districts, only to be destroyed and wrecked by the country-folk.

GUILD PENALTIES.

It will be observed that Guilds of every class have for sanctions against infringement of their rules fines to be paid by bearing the expense of Thespian entertainments and banquets; as this is a peculiar characteristic of China's social life, it merits

* The Magistrate of Ching-pu, near Shanghai, had his ears bitten off, bit by bit, in 1852, by enraged villagers because of his extortions in the matter of land-tax.

a word of explanation. Confucius refers to an ancient custom which compelled archers who missed the target to take wine; and we learn that on the conclusion of hostilities between two contending states, a feast was provided by the loser for the diplomatic representatives of the winner, on the occasion of the conclusion of treaties of peace. Convivialities of the table, or mat rather (for it was only in times comparatively recent that Chinamen "sat with legs hanging down," that is, used tables and chairs), have always been employed by them as means for accomplishing public ends. In the feasts annually given by the mandarinates for meritorious aged men, the sage recognised the ceremony as affording a lesson in government by illustrating deference due to seniority; and it taught the duty of subordination to rank.

It is not unlikely that the blending of conviviality and punishment was a device of men of yore. This ingenious mode of mitigating sanctions, rendering them conducive to urbanity and harmony, is certainly no modern invention. Not only are festival penalties inflicted on derelict and refractory members of Guilds and Trades Unions, but on offenders generally. When quarrels arise, umpires intervene or are called in, who condemn the aggressor to go to the expense of a play and a dinner; the feast taking place in a gallery affording a view of the stage and play (the guests being the arbitrators, the two litigants, and select friends), while the court is free to the public. Although those compulsory entertainments and feast involve a certain degree of discredit to the host, yet he has the satisfaction as host of being treated with decorous politeness, a thing so dear to this ceremonious people. Philosophers cannot but admire this form of social jurisprudence, which is more likely to be commended than generally imitated by Westerns.

CO-OPERATIVE LOAN CLUBS

Or ready-money associations, although not comprehended in the term Guild, merit a paragraph to illustrate yet further the "clubable" character of the Chinese. Every Chinaman, almost every Chinawoman, belongs to or has belonged to one or more associations, exclusive of the secret societies by which the empire is honeycombed, yet there are no mutual aid societies for sickness.

Charity finds expression by certain benevolent services of compatriot Guilds, and by eleemosynary societies, but for temporary loans to the impecunious there are associations of a description entirely unique. A man in immediate need, say of \$50, induces nine friends to unite with him in forming a ready-money club, each subscribing \$5, which with his own share meet his necessity. He has the use of the common fund for one month, when the members meet and decide, commonly by throwing dice, who next comes into possession of the money. In that manner each member in turn has the use of the fund, when it is either returned or the arrangement renewed. The sum subscribed varies in amount from less than half-a-dollar to hundreds; and the periods of use of the money vary from less than a month to a year or more. Sometimes interest is paid in the following manner: the first of \$50 receives but \$49, each member deducting a dime for interest; the borrower for the second month receives \$49.10, and so on to the last. Failure of payment from any cause is sure to be made good by the borrower's family. Great varieties exist in the constitution and working of these clubs. M. Simon gives details respecting seven money clubs.

REFLECTIONS.

I have been unable to discover that trade unionism in China has been on the whole inimical to the public weal, while its utility is obvious from several aspects.

I.—Combinations of employers against society, by fixing a uniform value on the products of manual labour, neutralise the tendency which unrestricted competition has to reduce the proletariat to abject dependence. Necessity is not laid on masters to extort a maximum of wages, while combinations of workmen check the sordidity of masters. It is probable that what society might profit by unrestricted competition, it would lose by impoverishment and degradation of its humblest members, who sometimes are the fittest to survive in the struggle for existence.

II.—Obvious moral advantages accrue from the affiliation of workmen for the promotion of legal objects. Self-respect and self-restraint are cultivated, which is shown by the result of a combination of Wenchow barbers. Nor is the establishment of an unalterable scale of wages for numerous articles for sale in

shops, which generally justifies what is often inscribed on signboards—"Only one price,"—a trifling result of combination, saving as it does much mean cheapening on one side of the counter, and brazen mendacity on the other.

III.—We have seen certain trades mutually binding each other under penalties to turn out faultless work; the result is that all the commodities found in shops of those particular wares are always of standard quality and uniform price.

IV.—We have seen also that these institutions are prone to resort to tyrannous proceedings, and are capable of committing atrocious crimes; but where the administrators of the law are honest and intrepid, those evils are measurably restrained—public opinion also exercising wholesome restraints, both as regards workmen and employers.

GENERAL CONCLUSION.

In the foregoing survey of Chinese mercantile and industrial life, the most notable feature observable is their capacity for combining, which is one of the chief characteristics of civilised men. To them organisation and combined action is facile because of their inherent reverence for authority and law-abiding instincts. Their docility is not that of a broken-spirited, emasculated people, but results from habits of self-control, and from being left to self-government in local, communal, or municipal matters; and as regards the State, they learn self-reliance. Were a colony of the poorest and least cultured of these people placed by themselves on an island, they would as soon organise themselves into a body politic as men of the same station in life who had been tutored in rational democracy.

SUPPLEMENTARY NOTES.

AGRICULTURAL LABOURERS.

What has been said above relates to a limited portion of the toiling multitude,—to those who are competent to organise for the common protection. It will not be considered wholly irrelevant to the subject under discussion if I add a few paragraphs respecting the masses who form the substratum of the proletariat,—the field-hands, into whose minds the thought of combination never penetrates.

The subject well merits a separate treatise, instead of a page or two, for its elucidation. It has been proposed to the British Parliament to institute inquiries in every civilised country to obtain information respecting wages, for purposes of comparison. The following facts respecting this part of China are consequently in order. But first I must remark that, without a uniform standard of comparison, statistical tables of compensation for labour can be of little practical use; such a labour-gauge I suggest for general adoption.

Let a scale be graduated by years from eighteen upward for indicating the age which a field-labourer must attain when by his own labour he can purchase enough of the soil that he cultivates to afford him a maintenance; and then the number of years further required to acquire as much additional land as shall support him as a married man. Let it be considered that a short period in which that condition is attainable denotes prosperity, and a protracted period a condition of the State which is adverse to its best interests. Gauged in this manner, it will be found that China occupies no mean position among civilised states.

Six parts of the rice region of Wénchow are owned by non-cultivators, and four parts are tilled by owners of the soil. Tenant farmers pay landlords one half of the rice crop,—one acre yielding over 19 piculs, giving to each about \$21, the owner paying the land-tax, \$1.80—every other expense being paid by the farmer, to whom, however, the intervening crops all belong, which are worth \$15; consequently his share of the product of the farm is \$39. The proprietor, after deducting expenses, receives something less than five per cent. interest on his investment. Coming now to the field-hand whom the farmer hires, we arrive at the substratum of labour. The average wages of an able-bodied young man is \$12 per annum, food, straw shoes, and free shaving. Deducting \$4 for his clothing, he saves \$8 annually—or may do so. Ten years' savings will enable him to buy one-third of an acre of land (value per acre \$150), and necessary implements, by which he can attain by his own labour a subsistence. In twenty years he can become possessor of two-thirds of an acre and one-third of a buffalo, and with six years more saving he may purchase a wife, with

whose assistance he can maintain himself on his own land, in his own hut, and rear children. Thus, in twenty-six years from zero, a Chinese farm-labourer may obtain what to him is a competence. Ascertain now the number of years in which the same result might be accomplished in all lands, and we shall have, approximately, their relative wage rate. This labour-gauge cannot, of course, embrace the important factors of decency and comfort in living, nor the death-rate, which, with other matters, pertain to a full consideration of the subject. The relations between agricultural labourers and between landlord and tenant give rise to no ill-will; all are satisfied by arrangements developed in long bygone ages. Few are so poor as not to be able to become possessors of soil. So minutely is land frequently divided, holdings being as small at times as a sixth of an acre, or less—owned, it may be, by a widow, or a coolie, and let out to the cultivator of adjacent fields for half the yield of rice.

AGRARIANISM.

Having referred to the size of farms, I may be allowed to digress further, and add a few remarks respecting attempts that have been made to prevent the accumulation of land by capitalists. A modern writer cites a passage from the *Analects*, in which Confucius says: "In equal [allotments of land, such as existed in ages not long antecedent to his own] there were no poor,"—a construction which I am told is sustained by certain commentators. That there were in those early days restrictions on the transfer of land which prevented it from being wholly monopolised by the wealthy there is no want of evidence.

"Since the Han and Yang eras, the subject of limited and equal possession of land has been under consideration." On referring to the early Han history, we find the instance to which he probably refers. Ai Ti, B.C. 6, in accordance with the counsels of his ministers, K'ung Kuang and Shi Tan, issued an edict limiting the amount of land to an individual to 50 acres, and allowing three years for the sub-divisions to be effected. After that period, the land of any whose average exceeded that amount was to be escheated, and the offender punished. Land thereon became cheap, but before the period expired those ministers were displaced by Tung Hsien (the Emperor's catamite) and another creature of the same stamp, who reversed the plan of

their predecessors, and that endeavour to prevent monopoly in land was frustrated.

Again an attempt of the same nature was made; this time by the usurper Wang Wang, A.D. 9-22, who, as a part of his policy to restore the customs of the early Chow and preceding dynasties, enacted that the limit of land which an individual might hold to be something less than 17 acres, the excess to be divided among his clan or neighbours, without compensation, and that limited amount of land not to be alienable or to be transmitted to heirs.

Death was the penalty which was affixed to violations of the edict. Three years later the attempt to prevent pauperism and to promote contentment had to be abandoned; offenders against the law had become so numerous that the sanction could not be enforced, and people were again allowed to buy and sell and bequeath land without restrictions as before. Land-laws which were adapted to an early stage of civilisation were not conducive to promote the common weal at the comparatively advanced stage which society had then attained.

An emperor of the Northern Wei dynasty, Hsiao Wen Ti, A.D. 471-79, was moved to compassionate the condition of his subjects whom violent and wealthy men had dispossessed of their land, which he proceeded to restore to them, allotting to every man about 7 acres of arable soil, and the same amount to each woman, imposing only certain salutary conditions,—to wit, within three years each allotment should be found to have 1,900 mulberry, 100 jujube, and 60 elm trees, when those portions of the lands which contained trees were to become entirely the property of the cultivator, while the treeless rice-fields were to revert at the cultivator's death to the State; and punishments were inflicted on idle and dissipated cultivators. There seems to have been good grounds for dispossessing landlords of territory on that occasion, and it is likely that for several years uniformity of the acreage of farms was maintained.

I have no work of the Tang period to search for verification of our author's statement that the subject was considered at that era.

Subsequently, however, an account is given in the General History of an endeavour that was made in that direction, which was attended with disastrous results. It was the work of Wang An-shih, an erudite scholar, an accomplished writer, whose poetry is still admired, and who was the originator of the

style of composition which rules at the literary examinations; who, moreover, was a man of suave address, of winning manners and persuasive eloquence; upright and benevolent withal, but lacking one endowment—in which, unfortunately for his own fame and the welfare of the State, he vainly supposed himself to possess in an eminent degree—statesmanship; yet he aspired to the premiership. Confiding in the rectitude of his motives, he was opinionated, and would brook no interference. Plenary power was accorded to him by Chi Tsung, A.D. 1068-86, for carrying out his schemes for regenerating political society, the chief of which was to advance government money to farmers at two per cent. interest, with the design of stimulating agriculture and increasing the revenue. The Treasury was emptied for that purpose, but the channel through which the money was to be conveyed to ploughmen absorbed it all on the passage,—that is to say, the officials stole it, which, with other abuses connected with the measure, caused distress to men of means and impoverishment of the people.

Under the next reign a capable and practicable minister came into power, who reversed the revolutionary plans of Wang. From that time to the subversion of the dynasty by the Mongols the country had scant repose.*

Agrarianism was not a part of Wang's plan, but the renationalisation of land still had advocates, one of whom, Chi Shun-tao, premier of Li Tsung, in 1260, an avaricious, unprincipled minister, aimed to enrich the Emperor and himself by despoiling landowners.

It was decreed that all officers who possessed more than 17 acres of land should sell the excess to the Emperor. Six departments in Chékiang and Kiangsu alone yielded about 600,000 acres, which, however, was not all derived from the mandarinates, but officers everywhere compelled private landowners to submit to the spoliation. The measure met with so much resistance that in the next reign the unpopular minister was shelved, and natural laws ceased to suffer legal infringement.

On his succession to the throne in 1736, Chien Lung was memorialised in relation to the renationalisation of land

* Wang's enrolment of all the people as militia was also a failure, but some of its provisions still exist. In the early part of his career this reformer was Magistrate of Ningpo, where a temple to his worship, erected by farmers, is still maintained. For further information, *vide* MAYERS' "Manual," p. 245.

by Ku Tsung, who prayed that 150 acres should be decreed as the maximum of land that an individual should be allowed to possess, and that, by way of experiment, the change should be first introduced into the department of Huian. Chien Lung in reply showed the fallacy of the memorial and its unpracticability,—it would not lessen the number of large land-holders, seeing that the prohibition could be easily evaded by nominally distributing the excess of land among brothers and sons, and it could prove of no use to the landless; so far from the proposed change being of public advantage, it could not fail to be pernicious; yet, as the memorialist had named Huian as a fit department in which to make the experiment, he, the Emperor, had consulted the Governor-General of Kiangsu on the question, whose views on the infeasibility of the scheme were the same, as, in fact, were those of everybody. "Let the subject be dismissed from further consideration."

By the time that the *Contrat Social* was excogitated, philanthropic political economists in China had abandoned hope of meliorating the condition of the industrial classes by legislative infringements of natural social laws; experience had convinced them that such interference entails greater evils than those which it is proposed to redress. While the land is regarded as imperial—that is, national—property, it has become to all intents private, and absolute proprietary rights are fully conceded;* but as primogeniture and entail are unknown (serfage nor villenage ever shackled the Chinese), and their being no institutions which specially favour the accumulation of land, the monopoly of soil by capitalists is not so extensive or general as to give rise to popular discontent. The *métayer* system which prevails is equitable, and small holdings by peasants being common, and land being within reach of such a large portion of the population, neither agrarianism, socialism, nor communism are likely to agitate the political atmosphere of the Middle Empire.

* When regions have been depopulated by civil wars the Governments have restocked them as soon as possible with colonists, as was recently the case after the devastations of the Taiping Rebellion; the land thus allotted becoming saleable and bequeathable under such conditions, population increases in geometrical proportions until it overtakes the means of subsistence, when it becomes stationary, which has long been the case at Wénchow, where centuries of quiet have been enjoyed; the number of inhabitants to a square mile rivalling that of Belgium. Natural causes came into operation (here aided by female infanticide), which maintains a balance between the capacity of the soil and birth and death rate.

CONTENTMENT OF THE PROLETARIAT OF CHINA.

To the sociological student there are few aspects of greater interest than the contentment that he observes among the teeming millions who in China press so closely on the means of subsistence. Civil wars, it is true, have been numerous, and insurrections are of constant occurrence, but such risings are directed only against maladministration; they are never revolutionary.

How has it come to pass that such a dense proletariat should through so many ages contentedly accept their situation? No standing army is required to compel submission to the laws! Manhood has not been crushed out of them by despotism! What, then, is the explanation? It is the result of a legitimately begotten Conservatism—a Conservatism whose sire was Radicalism; that is to say, when, more than a score of centuries ago, feudalism and hereditary rule were abolished, there was a Radical revolution (China's sole revolution) which opened the way to rank and power of every qualified man. By that sweeping change the Chinese became in the course of time a leal-hearted Conservative people. It was then that the foundation of China's growth and greatness were laid; the corner-stone being equality before the law. No institution or caste bars the way of the ambitious to take part in the government of the Empire. No rancorous feelings are fostered against the affluent and powerful by the poor; the disparity excites no hostility: like the student who fails to mount the first degree towards official distinction, he accepts the situation as a decree of Heaven, and bears no grudge against the successful in life's race. The labourer can descry no brand on his son's brow indicative of inferiority and exclusion from positions to which the sons of the great aspire. The air of the examination hall is as free as the air of heaven, and there, in competition, labourers and rich men's sons are on an equality. Herein lies the secret of the success of Chinese administration, the explanation of the contentment of half-starved artisans and labourers; a system that has stood the test of ages, which is a sure prophylactic against the gravest ills that States are heir to, and which merits the most serious study of cultivators of the science of Government.

ARTICLE IX.

IS CONFUCIUS A MYTH?

BY

HERBERT J. ALLEN.

Dr. Edkins remarked in the pages of the *China Review* that Yao and Shun must have been historical personages because they are mentioned by Confucius, but what results if Confucius himself is a myth? The proof of his existence depends, I presume, on the authenticity of the ancient classics which were said to have been discovered mysteriously sixty years or more after they were burnt by order of the Emperor Shih Huang-ti, B.C. 213. There are no ancient monuments in existence tending to confirm the story of Confucius, although his supposed tomb is still pointed out in Shantung. Dr. Legge says in the prolegomena to his translation of the Lun-yü, or "Discourses," that the book could not have been written by Confucius immediate disciples, but he believes that it might have been compiled by the disciples of those disciples, although he can find no evidence of its existence prior to the Ch'in dynasty; also that there is a tradition that the books styled the "Great Learning" and the "Doctrine of the Mean" were written by the grandson of Confucius, but that there is no evidence to prove it. For the leading facts of the biography of the sage, Ssü-ma-ch'ien has drawn largely on the "Discourses," or "Analects;" so we must examine the story of the discovery of this book. It may be mentioned *en passant* that for at least two hundred and fifty years after his death no particular honour is recorded as having been paid to the memory of the sage. In the biography referred to, it is said that the first Emperor of the Han dynasty, whose reign lasted from B.C. 206-194, sacrificed at his tomb on his journey through the kingdom of

Lu, but this incident is entirely omitted in the chapter devoted to recording the events of that Emperor's reign, so that we may suspect its authenticity, and the more so as we have to wait two hundred years for the next instance of the sort on record. In A.D. 1 Confucius was at last canonized as the "Illustrious Duke Ni, lord of completed praise," and his descendants were from that date ennobled. The story of the discovery of Shang-shu, the Discourses, and other books (which were concealed on the proscription of literature during the Ch'in dynasty) as related in the book of the Former Han dynasty may now be given. "At the close of Wu-ti's reign (which lasted from B.C. 140-86), as Kung, Prince of Lu, wished to enlarge his palace, he began to pull down the wall of Confucius' house, when he obtained the old text of the Shang-shu, the book of rites, the *discourses*, and the filial piety classic, in all several tens of chapters. On entering the house he heard the sound of harps, lutes, bells, and musical stones; so, seized with terror, he stopped the work of destruction. K'ung-an-kuo, the descendant of Confucius, obtained the volumes, and presented them to the Emperor; but the sorcery affair having occurred (in B.C. 91), they were not included among the works placed in the Imperial library." In another chapter (chap. 51) of the same work this marvellous incident is stated to have occurred at the beginning of the prince's rule (B.C. 154); and as this prince is stated in the 53rd chapter to have died B.C. 127, it would seem as if that date, viz., B.C. 154, were the correct one, if the incident occurred at all. In K'ung-an-kuo's preface to the "Family sayings," however, we read "K'ung-an-kuo when young, read poetry with Shên-kung, and received the Shang-shu from Fu-shêng. Later in life he made a thorough investigation of the classics and records, seeking information from many teachers. At forty years of age he became a censor, and was promoted to be professor of the college. After the T'ien-han period (B.C. 100-97) as Prince Kung of Lu was pulling down Confucius' old residence he removed from the wall the books of poetry and history. These came into possession of Tzū-kuo (K'ung-an-kuo), who studied the old by the aid of the modern text, and compiled works explanatory of the views of the various teachers, called Commentary on the Old Text of the Discourses in eleven

volumes, the Filial Piety Classic in two volumes, and the Shang-shu in fifty-eight volumes. These were the books written in tadpole characters which were found in the wall." We then have two or three different dates given for the recovery of these books. The extract continues "K'ung-an-kuo collected and copied out Confucius' 'Family sayings' in forty-four volumes. After their completion the sorcery affair occurred, and they were not published. From professor he rose to be prefect of Lin-huai, and was in office six years; after which he retired on account of his ill-health, and died at the age of sixty, in his own house. The Emperor Ch'eng-ti (B.C. 32-6) subsequently directed Liu-hsiang to revise the books." A reference having been made to Fu-shêng's giving the Shang-shu to K'ung-an-kuo, and the Shang-shu having been taken from a hole of a wall by Fu-shêng too, it would perhaps be as well to give the account thereof also taken from the 88th chapter of the Ch'ien-han-shu. "Fu-shêng (whose name means a scholar in concealment) was a native of Chinan, and professor of literature in the time of the Ch'iu dynasty. During the reign of Wên-ti (B.C. 179-156) search was made for those able to reconstruct the Shang-shu, but none could be found. At length information was received that Fu-shêng was competent to undertake the task. He was summoned to Court, but being over ninety years of age, and too old to travel, the director of sacrifices had orders to take the matter in hand; so he, Chao-ts'ô, went and secured the volumes. [Note. —According to the preface of the old text of the Shang-shu, Fu-shêng could not speak plainly, and his daughter had to interpret for him, but the Ch'i dialect differed from that of Anhui, and Chao-ts'ô, not being acquainted with it, had to guess at the meaning of two or three tenths of the words, and put down the gist of the whole.] When during the period of the Ch'in dynasty the books were burnt, Fu-shêng hid some in a wall, and on war breaking out, he ran away; but on the rise of the Han Emperors Fu-shêng looked for his books, and although several were not forthcoming, he secured twenty-nine volumes. He then gave lessons in Ch'i and Lu states, his pupils became from that time tolerably proficient in reading the Shang-shu, and there was not one of the principal tutors of Shantung who could not read and teach it to others. Fu-shêng taught Chang-shêng and

Ou-yang-shêng, and the latter taught Ni-kuan, native of Chinan-fu." Most people would take the simplest of these two versions as to how these books were recovered, but Chinese scholars lean to the statement that the volumes were written down at the dictation of that remarkable old man Fu-shêng, who could not speak plainly, and who had consequently to be assisted by his daughter, whose dialect seems to have differed from that of her visitor the Minister Chao-ts'o. In the biography of the K'ung family it is stated that "K'ung-an-kuo read the old text of the Shang-shu by the aid of the modern characters, and thus raised his family to distinction;" also that "Ssü-ma-ch'ien followed K'ung-an-kuo, and questioned him about the Shang-shu, and thereupon inserted in his record the chapters on the 'Canon of Yao,' the 'Tribute of Yü,' the 'Great Plan,' the 'Viscount of Weitzü,' and the 'Metal-bound coffer,'—all of which were written in the ancient character." In Ou-yang-shêng's biography, the Emperor Wu-ti is reported to have said that "he thought the book of history was a common sort of book, but that, after listening to Ni-kuan's explanation of one of the chapters, he believed it might be worthy of examination." It really appears that K'ung-an-kuo is responsible for the handing down of the Confucian classics to posterity, and if he brought his family out of obscurity by translating the tadpole characters (whatever they were) into the modern text, there is nothing to show that he did not modify the text at his own sweet will for a similar reason. Now as to the teachings of Confucius. In the "Discourses" a great deal is said about venerating ancestors, and attention to ceremonial usages, but one may also find references to the doctrines of benevolence, humility, sincerity, abstinence from desire, inaction, and silent contemplation, which seem to have been derived from Buddhistic works. In Ssü-ma-ch'ien's biography of the sage we have four prohibitions inculcated, which are somewhat similar to the Buddhist Riddhipāda, or four obstructions, whereby unlimited power can be obtained. Chang-tzü gives numerous conversations between Confucius and others, which are not to be found in the "Discourses," or the Historical Records; and in one of them Confucius is found to advocate the necessity of presenting an empty heart or virgin soil for the reception of truth, after purging it from all preconceptions—a

doctrine, as Mr. Balfour, the translator of Chuang-tzu, remarks, more characteristic of Taoism than of Confucianism ("Chuang-tzū," p. 43). He also points out that Confucius on another occasion contradicts not only his known theories, but what he has been made to say in his interview with Lao-tzū about the perfect man repudiating benevolence and rectitude, and rejecting ceremonies and music (*op. cit.* p. 167). There are too many recommendations to follow Tao, or the Path of Wisdom. The legends relating to the birth of Confucius are evident imitations of those concerning the birth of Buddha; and it is strange that, according to some writers, Buddha should have been born in B.C. 551, the very year put down as that of the birth of Confucius. The latter is said to have been named Kin from a fleshy protuberance of the cranium, but this was also one of the thirty-two distinguishing marks of a Buddha (Eitel's *Dict. sub. voc.* Uchnicha). There is a Buddhist "Doctrine of the Mean" as well as a Confucian one, written by Nāgārdjuna, the originator of the Mahāyāna school. This work (中論) is known as Pranyamūla S'āstra Tikā. The Buddhist dogma of Mahāyāna (大乘) may, too, have been the origin of the name of the Confucian classic called the Great Learning, and the word Lun (Discourses) is that used to translate S'āstra. The finding of the Confucian classics in a hole in a wall to the accompaniment of mysterious music must, it seems, be rejected as an idle tale. Great efforts were made to obtain ancient books at the rise of the Han dynasty, when there is little doubt that the Buddhist classics were making way in China. It is very probable that the Han scholars, jealous of the Indian sage whose doctrines were no doubt being vigorously preached by missionaries, should have conceived the idea of inventing for themselves a Chinese sage, and finding old classics showing that he, like Buddha, was possessed of wisdom. The casting of "metal men," afterwards known as images of Buddha, is first recorded as having occurred B.C. 221. If Chinese history is carefully investigated, it can, I think, be shown that there is none, worthy of the name, prior at least to the 4th century B.C., or two generations after the reputed death of "Master Hole," or "Philosopher of the Cave," as Confucius' name might be translated. The name of Confucius' father is usually written 叔梁紇 Shu-liang-ho, but a very slight

modification of the middle character would make it 叔探紇 Shu-tan-ho, which is very like the name of Sakyamuni's nominal father Suddhōdana. If it is admitted that Buddhism was preached in China before the Han dynasty, we may, I think, come to the conclusion that so-called Confucianism is the result of an endeavour to graft Buddhist doctrines on the ancestral worship, which we know was the earliest existing in China. Dr. Legge has pointed out that the "Spring and Autumn" classic, the only book that Confucius is credited with having written, and on which he based his future reputation, is "astonishingly meagre, evasive and deceptive" ("Religions of China," p. 144). If Confucius' identity can be proved apart from Buddhism, there seems at any rate but little reason for joining in the chorus of high praise which the people of China have for generations offered to him.

ARTICLE X.

PHILOLOGICAL IMPORTANCE OF GEOGRAPHICAL TERMS IN THE SHI-KI.

BY

JOSEPH EDKINS.

The great importance of the Shi-ki names for the Parthians, Dahae, Massagetae, and other ancient nations is plain in two ways. They help us to clear up some of the mysteries of ancient history and they shew us the powers of the Chinese characters in 100 B.C. as symbols of sounds, that is to say they are useful in history and philology. The former I examined in connection with Pliny's very full geographical descriptions in a paper in the *China Review*, January 1885. I now propose to consider the philological value of the identifications. That we should have several geographical names in the records of Chinese travel to the Oxus and Ferghana (Khokand) in the second century before Christ is very important for philology. While the Chinese characters age after age remain the same, their sounds change. We naturally wish to find firm footing in our researches into the Chinese tongue as it was long ago. In the Yuen dynasty we have the *Chung-yuen-yin-yin* 中原音韻 giving the mandarin in its early form, when still (somewhat chaotic) having final *m* remaining. In the tonic dictionaries of the Sung and Tang periods we have the complete system of the southern finals *m, n, ng, p, t, k*, with the initials *b, d, g, v, zh, z, p, t, k, f, sh, s*, of the old middle dialect found in Shanghai, Soochow and Ningpo. This carries us to Ku Ye-wang's time, who compiled the *Yü-pien* 玉篇 in the 6th century. Then we come to Shen Yo with the four tones when the early Sung empire reached from the mouth of the Cambodia River to the mouth of the Yangtze. From the year A.D. 67, when Buddhism brought Indian words to the Chinese capital, down to the

time of Shen Yo A.D. 450, we have the characters selected as equivalents for the Sanscrit words necessary to be in constant use by the Buddhists. These words fix the pronunciation of Chinese characters so far as they go up to the first century. Now what I wish to say is that the Shi-ki by taking us to 100 and 140 B.C. gives us reasonable certainty in regard to ancient Chinese sounds for two centuries beyond the time when the Sanscrit transcriptions commenced. Each name of a city, river or nation that can in this old history be identified with Greek and Roman names is a positive help to us in learning how Chinese characters were sounded in those days. Beyond 140 B.C. we are limited to Chinese sources of information which are chiefly (1) Li-san, 300 B.C., the work of the great poet Ch'ü Yuen, (2) the classics, (3) the bells and the vases, and (4) the phonetically formed characters.

The names in the Shi-ki which may be regarded as identified more or less securely are Parthia 安息 (Arsak), Dahae 大夏, Massagetae, 大月氏, Oxus 焉, Tibetans 氏 (Ti), Edones 烏孫, Camacae 康; Syria 條枝, Alani 奄蔡, India 身毒, Greeks 黎軒, Greek kingdom in Ferghana 宛 (Javan), foreign race 胡, Yunnan 滇.* My principle in identifying Chinese names of countries is to find the national name chiefly used in the west for the same country. If the foreign and Chinese names agreed in sound so much the better. If they differ in sound we then have (as is very common) two names of the same country. It is objectionable to identify the Chinese name of a western country with a city or province belonging to that country. For example Li-kien or Li-kant is Greeco because by the historian it was placed along with the Alans to the north of Parthia, while Syria was to the east, and in 140 B.C. it was the most conspicuous nationality to the west of the Alans. It agrees then as nearly as we could expect with the statement of the Chinese writer. No nation was so clever as the Greeks, and while they produced the best philosophers they also outrivalled probably all other ancient nations in the

* Dr. Hirth identifies Am-ch'a with the Alani (p. 139, *China and the Roman Orient*), An-si with Parthia, Kwei-shui with Oxus, Shen-tu with India.

† Dr. Hirth identifies Li-kien with Reken, which is a town not a nation. He also identifies Tiau-chi with Babylonia. But it is better to say Syria, used as it was then by the Seleucidae who reigned till 65 B.C.

art of jugglery to attain excellence in which their gymnastic training in youth would peculiarly suit them. Of these names 安 *an*, called also *ar*, gives us a vowel *a* for Twan Yü-ts'ai's 14th class. This class embraces 山, 難, 洹, 反, 且, 爛. If we compare this with the Sanscrit transcription made at Lo-yang in the first century we find we are supported, for in that transcription occurs 洹 for *van* in Nirvana. Compare the name of the Alans 阿蘭聊 in the Hien-han history, compiled from documents of the second century, and there is a similar confirmation for the medial *a*.

The character 息 *sak*, rest, gives us final *k* for the latter part of Twan Yü-ts'ai's 1st class and it also gives us *a* for the medial vowel. We find rhyming with it 塞 *sak*, 北, 極, 祀, 德, 戒, 力, and the like. The Sacai mentioned by Herodotus and called by Panku the Sak race are probably of the Indo-European family.

The character 大 *ta*, great, is in the latter part of the 15th class, and has *t* final in the classics. It represents *da* in Dahae, so that final *t* was lost between 800 B.C. and 140 B.C.

The 夏 *hia* in Dahae shews that in the year 140 B.C. this character, which belongs to the 5th class, was called *he*. The same class contains 無, 馬, 舍, 亞, 古, 家, 巴, etc. Among these, 舍 in the Loyang transcription was *sha* in the name Shariputra, and 無 *mo* was *mo* in Namó. Also 若 was *nia* in Pradjna and 如 was *nia* in the name Godinia. For 140 B.C. therefore the 5th class should be divided into three, represented by the vowels *e*, *a*, *o*.

In Getae the character 月 *yue* belongs to the latter part of the 15th class and rhymes in old poetry with 發, 出, 害 etc.

The character 氏 *ti*, in the name of the Getae, should be pronounced *tai*, to suit the ancient sound and the Greek name. It belongs to the 16th class which contains 斯, 知, 是, 支, 兒, etc. In the Loyang transcription 斯 is *sa*. A Tibetan race 氏 *Ti*, usually joined with 羌 *kiang*, is to be read as *Tai*. Possibly this may be the Siamese *T'ai* which is both the language and race name of the Siamese. But the Siamese word is aspirated. The Tibetan *Ti* were we are told by Ying Shan, a Han author, in the south west.* If we also note that at Amoy 知 is *chai*, we obtain

* In the Feng-su-t'ung.

ai as clearly, the rhyme of the 16th class. T'wan Yü-ts'ai places 氏 in the 15th class. The 16th class is a small group of words which had *ai* for their final before the Han dynasty, but have since tended to change *ai* for *i*. Language shews that the Siamese belong to an eastern Himalaic family, and that the Burmese and Tibetans belong to a western Himalaic family. I propose for consideration the identifying of the *Tai* of old Chinese history with the Siamese.

The character 氏 *ti* is usual in the Shi-ki* for one race of the Tibetans and it is united with the 羌 *kiang* or *kong* tribes. The *Ti* people were divided into the blue and white *Ti*. There were also the white horse *Ti*. *Ti* is found in the 15th class with 比, 利, 夷, 微, 希, 伊. This class had the vowel *i*, for 伊 is used in A.D. 73 for the eastern Turks, known then under the race name Wigur. In the Loyang transcription Bikshu has 比 for *bi*, and Shariputra has 利 for *ri*. The characters 夷, 希, 微, are used in the Tau-te-king possibly for the Babylonian Trinity Anou, Hia and Mulge. These characters were consequently, so far as we can learn, called *i*, *hi*, *mi*, in the sixth century before Christ. Of course they may have varied in pronunciation somewhat, but they were intended to rhyme. We find in a poem of the Wei period in the Han-wei collection† the same three characters rhyming together. There are twenty two lines and the other rhyming words are 飛, 歸, 思, 追, 輝, 師, 饑, 綏. almost all of these words occur in the 15th class. Only 思 is in the 1st class. There can then be no doubt that Lau-tsze intended the three words to rhyme. Possibly in these circumstances the sound may have been modified from its foreign form to gratify the desire for rhyme. The fact of the three words rhyming is really not open to doubt, especially when we remember the sententious and proverbial character of Lau-tsze's teaching so often expressed in rhyming sentences. The third character 微 is *mi* and suits Mulge better than *va* or *ve* in Jehovah; but any identification with foreign words is to a certain extent doubtful though possible.

The 塞 *sak* or *sacai* the traveller and diplomat Chang Ch'ien did not take a note of. They occur as an energetic people in the

* Hiung-nu-lie-chwen.

† 漢魏詩乘 Chapter 10.

history of Pan Ku. Probably it was an accident that they are not mentioned in the Shi-ki. They seem to me to have been an Indo-European people as were probably the Getai, but here I am at variance with Girard de Rialle in his *Memoire sur l'Asie Centrale*.

Chang Ch'ien's travels had a great effect on the author of the Shi-ki. He took broader views. He understood more about the political importance of foreign commerce, and the ethnological distinctions of races, and the fact that the Yunnan route to India could beyond the white peaked mountains of Tibet join the better known route through Kansu to the Caspian sea.

ARTICLE XI.

TA-TS'IN AND DEPENDENT STATES.

BY

HERBERT J. ALLEN.

Dr. Hirth says in his reply to my paper "Where was Ta-ts'in?" that he chose a vague term, viz., the "Roman Orient," as an equivalent for Ta-ts'in. On page 211 of his book he includes Asia Minor, Syria and Egypt, and he would seem to hold that part of Mesopotamia was also included in the term, as he says that Selencia on the Tigris "may better than any other be considered to be a boundary city between the two empires;" so there does not seem any particular reason why the more Oriental province of Armenia should not be also comprised in the term "Roman Orient." As I took Ta-ts'in to mean the eastern portion of the Roman Empire, and have no objection to Mesopotamia and the countries west of it being included, there should be no practical difference between us on the main question as to the locality of Ta-ts'in, but Dr. Hirth refuses to entertain the idea that Armenia could be referred to when the Chinese of the Han dynasty spoke of Ta-ts'in. It was situated west of the great sea, west of Parthia and the T'iao-chih. This sea he believes is that sheet of water extending northward from the Persian gulf as far as Babylon, although on pp. 159 and 163 (op. cit.) we might suppose that he considered the north-easterly arm of the Red Sea, i.e., the Ælanitic gulf, was the sea in question. It is difficult to fix the western frontier of Parthia as it kept changing in consequence of the incessant warfare with Rome, and although it appears that in A.D. 97, when Kan Ying made his journey, Osrhoene and the line of the Euphrates should be termed the western boundary, yet to a traveller arriving at the southern corner of the Caspian the successful Hyrcanian revolt about that time would seem to limit the Parthian territory

in that direction. Strabo xi, p. 749, quoted by Rawlinson holds that the western limit of Parthia was the pass known as the Caspian gates.

The city of the Tiao-chih, on a peninsula called Miankullar in the southern corner of the Caspian. Dr. Hirth asserts that this locality is "as much devoid of all historical interest as it is devoid of hills," and refers one to Napier's "Diary of a Tour in Khorassan" in proof of his assertion. Zadracarta, the capital of Hyrcania, and a town called Tape, were however according to Johnston's Classical Atlas situated near the head of this peninsula, the latter being on the site of the present village of Karatuppa, which, as Napier's Diary says, was "built around the base and on the slope of a mound on the west angle of the bay of Ashurada 7 to 8 miles north of Ashraf" opposite to the Miankullar peninsula. "The high road from Ashraf," he says, "runs over dry hillsides." The hills were doubtless nearer the Caspian in ancient days than they are now, for we read that "the bare marshy plains of Ashraf were probably till very lately covered by the shallow water of the bay." "Three or four miles west from Gez a high green rampart of earth runs from the base of the mountains through the forest and over the marshy plain to the shore. . . . It is possible that it is as old as, and had some connection with Alexander's wall on the opposite shore of the bay. If of no other interest the rampart gives a very satisfactory proof of the alleged recession of the Caspian. The sea flank is now at some distance, not less than 300 or 500 yards from the water's edge." (Napier's Diary, pp. 117-120.) Rawlinson (Herodutus i, p. 463) speaks too of the geological changes of the Caspian, so Dr. Hirth's assertion seems inaccurate. How too can he be sure that there were no ostriches in Hyrcania in the first and second centuries of our era, even if there are none now in that region? They were called Parthian birds, and were as likely to be found in the deserts of Hyrcania as of Parthia Proper. Again, why should not the Armenians resort to one of the islands of the Caspian in order to trade with Parthia and India? We know that from a very remote era, and at least as late as the time of Pompey, the trade route between India and Europe passed from Bactra (Balkh) down the Oxus to the Caspian, and thence up the Kur and across a small neck of land to the

Phasis river, which it followed to the Euxine (Herod., 1.460), Dr. Hirth considers that the capital of Ta-ts'in, being so large and having such high walls, is so unmistakably described that one cannot but admit its identity with Antioch, whether its name in Chinese was An or Antu; but it must be remembered that Tigranocerta was also a capital of a vast size, provided with all the luxuries required by an Oriental court, and fortified with walls which re-called the glories of the ancient cities of the Assyrians. Appian says the walls were 75 feet high, and that 300,000 Cappadocians were transplanted thither, and according to Strabo, twelve Greek cities were depopulated to furnish it with inhabitants (cf. "The Sixth Monarchy"). As to Fulin of the Tang records, the ancient Ta-ts'in, bounded on the west and south by seas, bordering to the south-east on Persia, and having a desert to the south-west. This account would seem to describe Armenia, Mesopotamia, and Babylonia, and hardly suits Syria. Dr. Hirth's identifications of the dependent states based partly on the Chinese *li* being taken as the stadium of western itineraries do not agree with the Chinese descriptions without making the roads meander a good deal. For instance the regular road from Nicephorium to Antioch crossed the Euphrates directly south of the former city, followed the right bank of the river to the great bend, and then struck westward across the desert by Xenophon's route; but in order to make up the distance of 2,000 stadia Dr. Hirth would make the traveller go from Nicephorium far to the northwest, so as to cross the Euphrates at Zeugma, and then bring him down to the south-east to reach Antioch. In following his views you have sometimes for "east" to read "west," for "south-west" to read "south-east" or "south and then west;" and to assume even that the text has suffered mutilation, because Hira with which he identifies Yülo is found not to be north-east of Emesa, with which he identifies Ssufa (cf. his book pp. 154, 190 to 197). Taking the Chinese geographical *li* to be equal to about $\frac{1}{10}$ of a mile, I will attempt to identify some of the "dependent states," the identifications being put in parentheses in the following quotation from the Weillio p. 62-76. "The King of Tsésan [an island in the Caspian] is subject to Ta-ts'in. His residence is situated in mid-sea. Going northward you come to Lü-fên [at mouth of

river Kur] by water in half a year, or with favourable winds in a month. It is the nearest to the town of Anku in Parthia. Southwest you go to the capital of Ta-ts'in we do not know how many *li* distant. The King of Lü-fên is subject to Ta-ts'in and resides 2,000 *li* (545 miles) from the capital. Going from the town of Lüfên westward you come to Ta-ts'in [Tigranocerta] after crossing a sea [? L. Arsissa] by a flying bridge 230 *li* (63 miles) long. If you cross the sea you travel to the southwest, but if you skirt the sea due west. The King of Chielan [? Callinicum, *i.e.*, Nicephorium] is subject to Ta-ts'in. From the Ssütao [Artaxata] country you go due south, cross a river [Araxes] and going straight to the westward reach Chielan 3,000 *li* (818 miles) distant. The road comes out south of the river and then goes westward. Then from Chielan you go straight to the west river [Orontes] and come to the Ssüfu [? Antioch] country 600 *li* (163 miles) distant. The southern road meets the other at Ssüfu. To the southwest you come to the Hsientu country [Phœnice]. Due south of Chielan and Ssüfu lies the Heap of Stones [ruin of Heliopolis] south of which is the great sea [Red Sea] which produces corals and pearls. North of Chielan, Ssüfu, Ssüpin [Sophene], and Aman, is a range of mountains [Taurus or Antitaurus M.] extending from east to west. To the east both of Ta-ts'in [Tigranocerta] and Haitung [country E. of Lake Arsissa] lie ranges of mountains running from north to south [Gordyean and Zagros M.] The King of Hsientu is subject to Ta-ts'in and from his residence you go 600 *li* (163 miles) northeast to Ssüfu. The King of Ssüfu is subject to Ta-ts'in and from his residence you go 340 *li* (93 miles) northeast to Yülo [Cyrrhus or Hierapolis] across the sea. Yülo is subject to Ta-ts'in. The King's residence is north-east of Ssüfu across a river. From Yülo you go north-east across a river [Euphrates] to Ssülo [Osroene] and from Ssülo you cross another river [Belias]. The country of Ssülo is subject to Parthia and is on the Ta-ts'in frontier." If the Chinese obtained their information from the members of the embassy of Antoninus in A.D. 166, we must suppose that the embassy started before the termination of the war of Verus, and so before the cession of western Mesopotamia was completed. "From Ssüpin you go south, cross a river, and then southwest

to Yülo 960 li (262 miles) on the extreme west frontier of Parthia. From thence go southward and taking a sea voyage trade with Ta-ts'in" (D. 22.) We may suppose that the sea voyage began at the mouth of the Orontes and that *this* Ta-ts'in may refer to Phœnician towns. In conclusion I would remark that the Parthians were much better able to stop the trade by the overland route as long as they held the mouth of the Oxus if Ta-ts'in was Armenia than if it was Syria, for if traders could make their way round Arabia they could as easily continue the voyage round India and the Malay Peninsula.

ARTICLE XII.

REPLY TO MR. H. J. ALLEN'S PAPER "TA-TS'IN AND DEPENDENT STATES."

BY

F. HIRTH, PH. D.

Mr. Phillips has most appropriately remarked with regard to the Ta-ts'in question that T'iao-chih is the pivot upon which the whole thing turns. I maintain that the peninsula in the Chaldæan Lake which contains the ruins of the ancient city of Hira is the site of what the Chinese historian calls the city of T'iao-chih; Mr. Allen prefers a peninsula in the south-west corner of the Caspian Sea. I would ask the reader to again peruse the Chinese description of it, in order to decide which of the two sides answers better in all the requisite details.

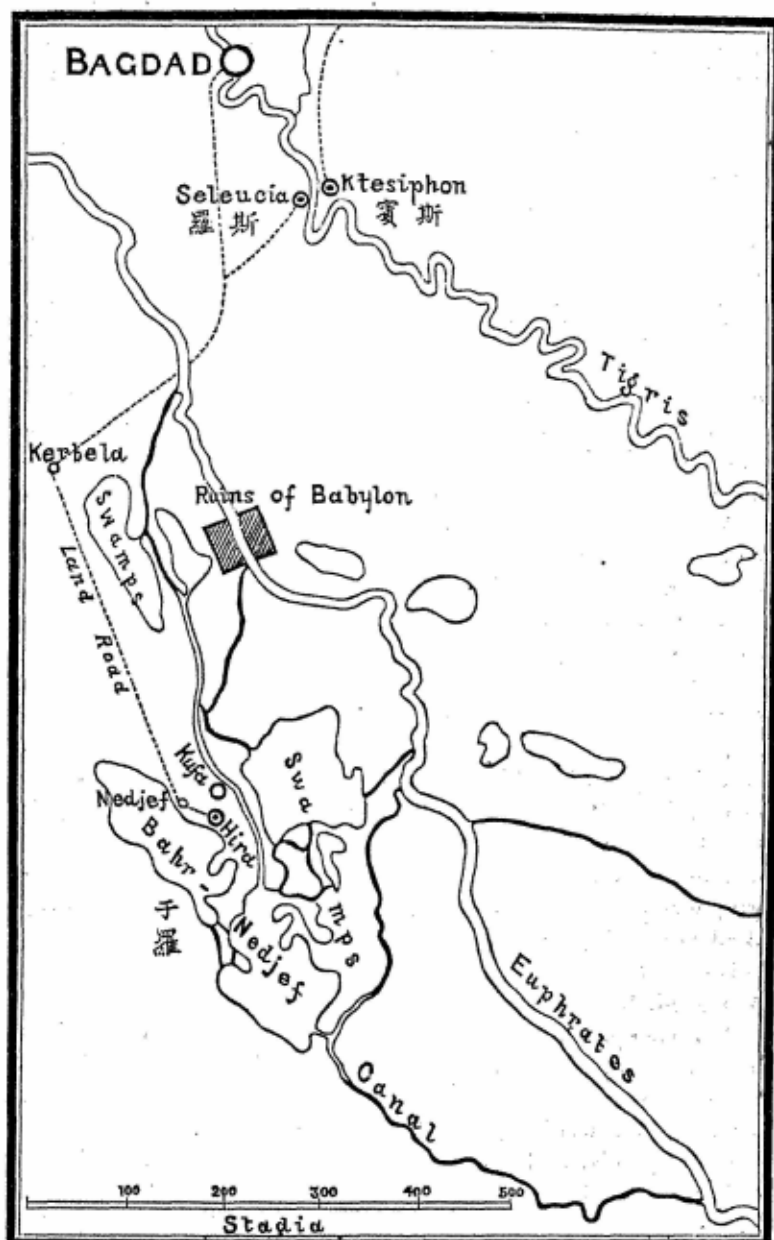
The city of T'iao-chih was on a *hill* (to please Mr. Allen, though a hill surrounded by water on three sides must necessarily be a *peninsula*); Mr. Allen's peninsula in the Caspian is flat (see Napier's Map of the Northern Frontier of Khorassan in Vol. xlv of *J. R. G. S.*). The city of T'iao-chih could be approached by an overland road from the north-west; Mr. Allen's peninsula has nothing but the waters of the Caspian sea in the north-west of it. The village of Karatuppa, which Mr. Allen says occupies the site of ancient Tape, lies, to use Mr. Allen's own words, "opposite the Miankullar peninsula," i.e., not on the peninsula itself; Zadracarta, it is usually assumed, was the present Astrábad, at a considerable distance from that neighbourhood, if we look at a detailed map; and even if we make allowance for the site of both these ancient towns being uncertain, we possess no proof whatever of either of them having been built on the peninsula referred to.

On the other hand the peninsula in the Chaldaean Lake is by no means flat as Mr. Allen seems to assume: Kiepert's detailed map of the Babylonian neighbourhood, published in the Journal of the Berlin Geographical Society for 1883, gives a sufficiently clear idea of its elevated character. I would refer the doubtful reader to the account of a modern traveller who, speaking of the impression he received of the Chaldaean Lake as seen from the city walls of Nedjef, reports that "cliffs a couple of hundred feet high surround it apparently on all sides, for the shore line is visible to a great distance far away to the south; that twenty-five miles from Nedjef it narrows considerably, but soon spreads out again as broad as before; that it is into the lower basin, about twenty miles farther to the south, that the Hindiah Canal* flows; that Nedjef is built on an elevated ridge of limestone, about 150 feet above the level of the sea; and that the waters of the lake are salt, though the waters of the Euphrates flow freely into it." (Grattan Geary, *Through Asiatic Turkey*, London 1878, vol. i, p. 176 seq.)

The remarks just quoted show that I am quite justified in assuming the configuration of the country to have been the same in ancient times as it is at present; for, as the shores of the lake are cliffs, and as the peninsula is described as a lime stone ridge, the Hindiah Canal on its eastern side "having its bed in rock," it is not probable that alluvial changes have taken place there. The fact of the waters of the lake being salt even at this day, greatly supports the tradition, according to which the waters of the sea actually reached the shores of Nedjef and Hira; for, "the sea came up to this place, and thither resorted the ships of China and India, destined for the kings of el-Hirah" (see the quotation from Mas'udi on p. ix of Preface to "China and the Roman Orient.")

The overland road by which the city of T'iao-chih could be approached from the north-west exists at the present day, and I would refer the reader to the sketch map showing the overland route from Ktesiphon to Hira, the essential points of which are copied from Kiepert's recent map of the Ottoman Provinces in Asia.

* Described by the same traveller as having its bed in rock and not likely to have changed its course for thousands of years.



To come back to Mr. Allen's Caspian peninsula: I had remarked that there were no hills on it; Mr. Allen, in his second paper tries to prove that the shore of the Caspian must have been closer to the Hyrcanian range formerly than it is now, owing to geological changes. If once we have to admit these, and I do admit them as an argument against Mr. Allen's hypothesis, what becomes of the peninsula? Granting that the coast of the Caspian has, in the course of centuries, moved from south to north owing to geological changes, has the peninsula moved with it? And how does Mr. Allen account for its having lost the hills which to prove his point ought to have been there at Kan Ying's time? For, we do not require the hills on the ancient south coast of the Caspian, but on the peninsula of the present day; and if we actually possess the "proof of the alleged recession of the Caspian," all probabilities are in favour of the peninsula not having existed at all in former days.

As regards ostriches, Mr. Allen says that they were likely to be found in the deserts of Hyrcania; this last named province, however, was an entirely hilly, not to say, alpine, district and contained no deserts, though I admit that there is and was some sort of a desert in the south of it.

Now, the trade route from India *vid* Bactra (Balkh) *down the Oxus to the Caspian*, etc., which Mr. Allen maintains was used as late as the time of Pompey. I cannot make out from Mr. Allen's paper what his quotation "Herod., 1.460" means in connection with such a trade route "at the time of Pompey"; but I must assume that he is aware of the difficulties still existing with regard to the Oxus. For, certain eminent geographers are of opinion that this river has disembogued into the Aral Sea, and not into the Caspian, from time immemorial as at this day (Lieut.-Gen. Walker, in *Encycl. Britan.*, latest edition, Vol. xviii, 1885, p. 104.).

Mr. Allen says: "As to Fu-lin of the Tang records, the ancient Ta-ts'in, bounded on the west and south by seas, bordering to the south-east on Persia, and having a desert to the south-west. This account would seem to describe Armenia, Mesopotamia, and Babylonia, and hardly suits Syria." Such an assertion, it is much easier to make than to prove. Where, I would ask Mr. Allen, is the sea on which, according to him, "Armenia,

Mesopotamia, and Babylonia bounds in the west?" Further, Mr. Allen overlooks that *Po-ssü*, i.e., the Persia of the T'ang records, is not identical with the country of the Achæmenides; that the capital of the Sassanides, who ruled over the new Persian empire previous to the Arab conquest and whose country is identical with the Chinese *Po-ssü*, was not at Persepolis, but at Madain, the ancient Ktesiphon and Selencia; and that Babylonia, Mesopotamia and Armenia, instead of "bordering in the south-east on Persia," were parts of the then Persian empire itself; whereas the Persian capital [and the capital is often meant when the name of the whole country is mentioned], viz., the city of Madain, could be fairly said to be in the south-east of Syria, or Antioch.

The identity of the capital of Ta-ts'in as described in Chinese records with the city of Antioch is too obvious to require further proofs; it has been admitted even by those who are generally opposed to my views in these matters, and Mr. Himly, in an able paper on the subject, occupying the No. 18 of 1886 of the *Göttingische gelehrte Anzeigen* has furnished some valuable additional arguments from Ofr. Müller's *Antiquitates Antiochenae*.*

As to Mr. Allen's strictures on my identification of the road from Nicephorium to Antioch, I can only recommend the reader to study the ancient authorities quoted by myself with a good detailed classical map [Tab. iii in Kiepert's *Atlas Antiquus* will be found to contain all the necessary material], in order to decide whether you have actually to read 'west' for 'east,' and 'south-east' for 'south-west.' I admit, and have frankly acknowledged in my book, that the identification of what I have there called the dependent states of Ta-ts'in is as yet an open question; it appears to me, however, that, whatever credit may be due to Mr. Allen for his zeal in trying to elucidate these problems, his present paper does not as yet furnish the key we require.

* Mr. Allen altogether ignores the characteristics of identification and refers merely to the fact of Tigranocerta being "a capital of vast size provided with luxuries and fortified with high walls." If we were to consider these alone, almost any capital city of antiquity would answer the Chinese account. But there are some other arguments contained in the latter which the reader will find to make all the difference in the question; but it would take me too far to repeat them here.

ARTICLE XIII.

CHINESE EQUIVALENTS OF THE LETTER "R" IN FOREIGN NAMES.

BY

F. HIRTH, PH.D.

The sound *r* has always been a foreign element in ancient and mediæval Chinese, and in tracing the historical names of western places or personages, its absence from the list of sounds at the disposal of Chinese authors transcribing them into their own language, is among the principal difficulties. It is, therefore, a matter of some importance to anyone who may desire to read foreign names as represented by Chinese characters to know in what manner this crux of pronunciation is, or has been in former periods, dealt with by Chinese writers. If we proceed to analyse the subject, which the following remarks are by no means intended to exhaust, we have to distinguish three classes of *r* to be rendered in Chinese, viz., (1) *r* standing between two vowels, (2) initial *r*, and (3) final *r*, the words initial and final being taken in the sense of opening or closing a syllable.

The first mentioned category is the easiest to dispose of. An *r* between two vowels is almost always be represented by an *l* in Chinese. Examples abound in the ancient, mediæval and modern literature, whether historical or geographical, but chiefly in Buddhist writings; in the spoken language, and in the Pidgin English lingo. The Chinese renderings of Mongolian and Manchurian names may in this respect be considered a standard for those of all other foreign words, e.g., *kara* "black" = *kala* (哈喇).

Initial *r* is also quite commonly represented by initial *l*. I am in doubt, whether the two characters *o-lo* (俄羅, or 鄂羅) in the Chinese name for Russia (*O-lo-sstü*) stand for foreign *ru* or *ro* alone. This word would bear comparison with a Chinese transcription of the Sanscrit word for silver, *rūpya*, which in the *Pên-ts'ao-kang-mu*, ch. 8, p. 9, is given as *o-lu-pa* (阿路巴).

If we can find further analogies, this may help us to read that mysterious word in the Nestorian stone inscription, being the name of the first Christian missionary who carried the cross to China, *O-lo-pén* (阿羅本), as "Ruben." This was indeed a common name among the Nestorians, for which reason I would give it the preference over Panthier's Syriac "Alopeno" (*L'inscription syro-chinoise*, etc., p. 15, note). In some of Julien's Sanscrit identifications *ho-lo* (曷羅) stands for *rit*, e.g., *ho-lo-ché-pu-lo* (曷羅闍補羅) = *Rādja-pura*.

With these last exceptions there is apparently but little difficulty in tracing initial *r* in a foreign name. The case is different with final *r*. In modern Chinese, especially in Central-Asiatic names and in all names which were imported through the medium of northern dialects, the group of characters pronounced *érh* (爾, 兒, etc.), the use of which, I believe, dates from the Mongol period in the 13th century, and which will hardly be found to represent *r* in earlier transcriptions, is a ready substitute, e.g., *K'o-shih-ko-érh* (喀什葛爾), Kashgar. It appears that this syllable, owing to its being pronounced quite differently in earlier periods, was not at the disposal of ancient and mediæval writers to take the place of *r*; and, unless they chose to make use of the *li*, *la*, *lo*, or *lu* group of characters in adding a new syllable not originally existing in the foreign name to be rendered, some other sound had to be substituted, however distant its relation to the sound *r* may have been. I have on a former occasion (*China and the Roman Orient*, p. 139) discussed "the probability of an affinity of some kind between a final *r* in western Asiatic names and a Chinese final *n*."* The examples I gave at the time were few, viz.:

An-hsi 安息, Canton D. *On-sik* = *Arsak*, Parthia.

An-ku 安谷, = *Urku*, Orchoë.

An-ts'ai 奄蔡, Canton D. *Im-ts'oi*, = the *Aorsi*.†

P'an-tou 番兜, = Persian *Parthava*.

* It was known to Julien that final *n* was suppressed before *l* if the latter was used in representing *r*, e.g., *Pan-la-mi-to* = *Paramitā*. *Méthode*, etc., p. 46, seqq.

† I am well aware of the difficulty presenting itself in the final *m*, which cannot be reasoned away, since even an author as old as Hsüan-chuang uses *An-lo* (奄羅) for Sanscrit *amrā*, i.e., the mango fruit. Yet, the matter of fact seems to make this identification doubtless. Cf. *San-fo-ch'i*, the first syllable of which name is read *sam*, and *Tan-mo*, which is read *tam-mo*, in the southern dialects.

I have since been able to add the following examples from mediæval authors:

San-fu-ch'i 三佛齊, = the *Sarbaz* of Arab travellers. So I render this name with Groeneveldt, "*Notes on the Malay Archipelago*," etc., p. 62 (but cf. Bretschneider, *Arabs*, p. 16: "*Senef*," Sumatra).

Ti-mén 地門, = *Timor* (Groeneveldt, p. 116).

K'un-lun 崑崙, also written *K'un-tun* 崑屯, = *Kundur* in *Palo Condor* (see Bretschneider, "*Arabs*," p. 14, Note 6).

Tan-mo 曇摩 = *Dharma* (see Eitel, *Handbook for the Student of Chinese Buddhism*, p. 32, s.v. *Dharma Nandi*).

Tan-mi 咀蜜, Canton D. *Tan-mat*, = *Termed* (*ibid.*, p. 147).

While studying Julien's Sanscrit identifications in his *Index to Hsüan Chuang's Journeys* and the "*Méthode pour déchiffrer et transcrire les noms sanscrits*," I was struck by the entire disregard of Chinese southern dialects with which he had treated this question*; and this the more so as, in a number of identifications of names imported to China by sea, I had found the reading of characters in one of the southern dialects the only key to their being understood. A word like *Ma-hsia-wu* [麻霞勿],† for instance, it would be difficult to recognise when

* To quote a striking instance, Julien (*Méthode*, p. 45) says: "*La finale n se change en m devant un p ou un f répondant en sanscrit à p ou à b.*" The examples by which he supports this rule show that the final of the Chinese syllable is *m*; anyhow in the southern dialects, whether *p* or *f* follows, or not. With other words, in order to explain why the Chinese *Lan-po* 濫波 corresponds to Sanscrit *Lampā*, it was not necessary to say that *n* is changed into *m* before *p*; for, the writer who transcribed this term into Chinese, did not read *lan*, the modern northern sound, but *lam*, the probable old sound, corresponding in its final with modern Cantonese, Fukienese, etc., in which dialects the above name is read *Lam-po*.

† This name occurs in a description of Mecca (*Má-ká*, 麻嘉國) in the work of Chao Ju-kua, who wrote during the middle of the 13th century. This place is called "the birth place of the Buddha Má-há-mat (佛麻霞勿所生之處)." "In the Buddha's (i.e., the Prophet's) house the brick-work is made of jadesstone of all colours; every year, when the anniversary of the Buddha's death has come, the people from all the different countries of the Ta-shih (Arabs) will go there to pay respects, when they will eagerly present gold, silver, jewels and precious stones and cover the place with screens of brocaded silk. Behind this house there is the Buddha's tomb; there, an aureole appears by day as well as by night, which is of such brightness that nobody can approach it, and passers-by have to shut their eyes. If a man, at the moment of his death, rubs his chest with earth taken from this tomb, they say he thus avails himself of the Buddha's strength in rising to another life." The author here clearly mixed up facts relating to the two holy cities of Mecca and Medina.

read in a northern dialect; whereas its sound in the Canton dialect, *Má-há-mat*, will readily suggest the name "Mahommed." In attempting to trace foreign names through the southern dialects, as approximately representing the old pronunciation, I was accidentally attracted by the fact that, in cases where a final *r* was suppressed (for such I thought at the time was the case), the character selected for the preceding syllable was usually one which, in the southern dialects, ends in *t*. On comparing a larger number of examples, however, I came to the conclusion that instead of final *r* being omitted, the final *t* of southern dialects took the place of *r*, and the law, if in the face of a large number of examples it may be so called, may at once be stated thus: *if a foreign syllable ending in R is represented in Chinese by a single character, the character selected belongs to the category of sounds which are pronounced in the Ju-shêng tone and have a final T in the southern dialects.*

I may say that there are exceptions, *Po-ssü* [波斯], which stands for *par-sa*, Persia, and for which the fuller form *Po-las-sü* (波刺斯) occurs in Hsüan-chuang's Journeys, being one of them; and there is, of course no lack of examples in which Chinese final *t* either retains its original value as in 白達 *pák-tat*, = *Baghdad*, or disappears by way of elision. However, I hope that the following examples will suffice to substantiate my observation and satisfy those who may feel inclined to think of an accidental coincidence. Of the numerous Sanscrit transliterations found in Julien's and Eitel's lists I quote only a few, leaving it to those interested in this question to increase the list of examples.

Ta-mo 達摩, Canton D. *Tát-mo* = Sanscr. *Dharma*.

Huo-kuo 活國, Amoy D. *Hwat* = *Ghâr*, a Kingdom of the Turks in Tokhâra (Julien, *Mémoires*, etc., iii, p. 193; Eitel, *Handb.*, p. 42).

Chieh-mo 羯磨, Cant. D. *K'it-mô* = *Karma* (Eitel, p. 59).

Ts'êng-pa 層拔, Cant. D. *Ts'ang-pat* = *Zanguebar*. Under this name Chao Ju-kua (regarding which author see "China and the Rom. Orient," p. 21 seqq.) describes "an island in the sea south of Hu-ch'a-la (Gujerat); its inhabitants are of Ta-shih (Arab) descent and observe Mahommedan rites, and the country produces ivory, raw gold, ambergris (*lung-hsien-hsiang* 龍涎香)

and yellow sandalwood. The Arabs keep up barter trade with the place by way of Gujerat, and the articles they deliver there comprise cotton cloth, porcelain, copper, and red cotton." The passage referred to will in connection with my transliteration of the Chinese name help to explain the remarkable fact that celadon dishes such as are familiar to collectors in China as *Lung-ch'üan-yao* (龍泉窯) were found by a modern traveller (Dr. W. Joest) in the walls of old Mahommedan mosques in the east of Africa (see A. B. Meyer, "Ueber das Vaterland des Seladon-Porzellan's" in *Ausland*, 1886, p. 474).

Mo-huan 末換, Cant. D. *Mot-wan* = *Morwan*. Chao Ju-kua, in his description of the country of the Ta-shih (Arabs) mentions this name as that of a king, who was the last of a dynasty preceding that which was headed by *A-p'o-lo-pa*, i.e., Abu'l-Abbas. This identification was first made on historical grounds by Bretschneider (*Arabs*, p. 9 note 5).

Pi-pa-lo 弼琶囉, Cant. D. *Pit-pa-lo*, *Birbarā*, *Berbera*. I do not pretend to be able to identify a country described by an ancient author very readily, and my experience has taught me that identifications made at first sight and by sound are usually wrong. This name *Pit-pa-lo*, however, when read according to the rule of transliteration by which the majority of Chinese renderings appear to be governed, readily suggests its foreign equivalent, so that it may be as easily recognised by its sound as any of the Arabic names handed down in mediæval writers.* Chao Ju-kua describes under this name a country which produces camels, ivory, rhinoceros horns, ambergris, patchuk,

* If once we shall have learned to understand the rules by which foreign names were transcribed in Chinese at the several periods of literature, I have no doubt that it will be easier to decipher a difficult word through the medium of Chinese characters than for instance in one of the manuscript texts of Marco Polo. For, whatever the difficulties of identifying such transcriptions may be, the tradition hardly ever suffers from mutilation. I need not say that the rules for the transcription of Sanscrit words discovered by Julien have already laid a solid foundation in this direction, and it must be admitted that the greater half of the foreign names occurring in Chinese literature is of Sanscrit origin. Yet, the geographical and technical literature abounds with words, still awaiting identification, taken from the Arabic, Persian and Central Asiatic languages, the aggregate number of which will represent a list much longer than Julien's and Eitel's lists of Buddhist terms. The *Pên-ts'ao-kang-mu* alone would furnish ample material for a very large number of practical examples.

liquid storax, myrrh,* and tortoise-shell. "The country also produces a bird called Camels' Crane (*lo-t'o-hao*), seven feet high to the top of its head; it has wings, but cannot fly to any considerable height." The bird described must be the ostrich. Another animal described "has the size of a camel, and the yellow colour of an ox; its forelegs are five feet high, but the hind legs as low as three feet; its head is high and stands up, and its skin is an inch thick." This must be a giraffe. "There is also," our author continues, "a kind of mule with brown, white and black stripes surrounding its body like so many girdles." This animal, too, cannot be mistaken; it must be the zebra. Of the zebra, however, we know that it is confined to Africa; and, further, the description as occurring in the text, is that of a country to which the Arabs were in the habit of trading. These facts, read in connection with the Chinese name of the country, ought to force every student acquainted with the history of oriental trade to adopt the identification *Pit-pa-lo*=Berbera on the African coast opposite Aden.†

* "*Zinj* lies beyond the country where the incense grows, which is called *Barbary*." "*Barbary*, which forms the extremity of the land of Ethiopia." (Cosmas, extracted in Yule's *Cathay*, clxvii.) *Zinj*, which must be the African coast south of Cape Gardafui, appears to be the Chinese *ts'eng* (層), pronounced *zāng* in Wēnchow, in the sense of "a negro slave" (*K'un-lun-ts'eng*, (嶼端層). Bretschneider (*Arabs*, p. 14) reads *Ts'eng-sū* (層斯) in the *Sun-ts'ai-t'u-hui*, and says that he cannot explain the characters *ts'eng-sū*. I believe they are the exact equivalent of our mediæval *Zinj*, and that *K'un-lun* in this expression means neither the celebrated range of hills so called nor the island of Pulo Condore, but the African Continent. The *Ts'eng* of *Ts'eng-pa* (=Zanguebar) may possibly be related to this term, so that the name Zanguebar may, from a Chinese point of view, be explained as "coast of the *Zinj*" (*bar*= "coast" in *Malabar* and similar names).

† The above account of *Berbera* dates from the thirteenth century. But, if I am not mistaken, the following notes, occurring in the description of the *Ta-shih* (Arab) country of the *Hsin-t'ang-shu* (ch. 221b) apply to the same country. "In the south-west (of Arabia) is the sea and in the sea there are the tribes of *Po-pa-li* (撥拔力種) Canton D. *Pūt-pāt-lik*, *Barbarik*). These do not belong to any country, grow no grain, but live on meat and drink a mixture of milk and cow's blood; they wear no clothes, but cover themselves with sheeps' skins; their women are intelligent and graceful. The country produces great quantities of ivory and of the incense *O-mo* (阿末香, Canton D. *O-mūt*, representing the sound *Omur*, =Arabic *ambar*, i.e., ambergris, otherwise called *Lung-hsien-hsiang* in Chinese). When the travelling merchants of *Po-sū* (Persia) wish to go there for trade, they must go in companies of several thousand men; and on having offered cloth cuttings and sworn a solemn oath will proceed to trade (波斯賈人欲往市必數千人納鬚割血誓乃交易)." It is chiefly

Pa-ni 勑尼, Cant. D. *Pút-ni*=*Burni*, *Borneo*. Another way of writing this name is *Fo-ni* 佛尼, C. D. *Fút-ní*, which seems to be an argument in favour of the ancient pronunciation of 佛 as *but*.

Mei 沒, Cant. D. *mút*=Arab *murr*, bitter, myrrh. According to the *Pên-ts'ao-kang-mu*, ch. 34, this character may be interchanged with *mo* 末, Cant. D. *mút*. Shih-ch'ên distinctly states that this name represents a foreign, or as he puts it "a Sanscrit" sound (梵言); cf. Bretschneider in *Notes and Queries on China and Japan*, vol. iv, p. 113.

K'o-sa 可薩, Cant. D. *K'o-sat*=*Khozar*, the name of the *Khozar* Turks who occupied the north of *Fu-lin* (see *China and the R. O.*, Chinese Text L 5 and Q 50).

Kai-sa 改撒, Cant. D. *Koi-sát*=*Kaisar*, the Arab form for *Cæsar* (*ibid.*, N 3 and Q 79).

Tu-chüeh 突厥, Amoy D. *Tut-kut*, *Tur-kut* or *Durgut* (cf. *Durgá* 突迦, Bitel, *Handb.*, p. 39.)* I am not prepared to say at present in what respect this name, which is applied to the Turks since the Liang dynasty (A.D. 502-557), is connected with the tribe called *Turgut*, both in Chinese Mongolia and among the Kalmoucks. From a linguistic point of view at least it seems to me, the Chinese *Tu-chüeh* has to be read *Turgut* or *Durgut*, and it looks as if the tribes now so called have merely retained the old name. Klaproth (*Asia Polygl.*, p. 272) says: "Die an der Wolga unter Russischer Oberherrschaft stehenden Kalmüken gehören zu den Stämmen *Dürbet* und *Torgod*. Sie haben sich nach und nach von ihren Stammverwandten im innern Asien weggezogen, und sind erst 1662 über den Jaik nach Europa gekommen, von wo aus im Jahre 1770 der grösste Theil der *Torgod* wieder nach China zurückfloh, und dort mit grossem Verluste, nach vielen in der Kirgisischen Steppe ausgestandenen Unfällen, wirklich ankam." Col. Yule, in Prejevalski's *Mongolia* (transl. Morgan, vol. i, p. 231, note), says that the Eleuth, or

the similarity of the name which, in addition to the situation of the country and the fact that Berbers during the middle ages enjoyed the reputation of producing the best ambergris, has suggested my interpretation of this passage.

* The second character is to be read *kut* or *gut*, since the *T'ang-shu-shih-yin* (唐書釋音), ad ch. 140, describes the sound as 九勿切. The transcription *Turkt* may suit the modern sound better, but it must be said that the second syllable is *kut*, and not *ki*.

Western Mongols, were divided into four great bodies or clans, Dzungar, *Turgut*, Khoshod, and Turbed, and refers to T. de Quincey's description of that extraordinary re-migration in mass mentioned by Klaproth. I regret not being in the possession of the literature which would be necessary to trace this question, and now merely wish to draw attention to the apparent similarity, if not identity, in the mediæval Chinese name of the Turkish race and the Mongol division referred to.

Ohieh-ku 結骨, Cant. D. *K'it-kwat*, *Kirgüt*; according to Bretschneider (*Arabs*, p. 13, note 4) the name of the ancestors of the present Kirghises. The name appears also as *Hsia-kassü* 翳憂斯, Amoy D. *K'iat-k'iat-si*, = *Kirkis*.

Ohieh-po-lo-hsiang 羯婆羅香, Cant. D. *k'it-pò-lò* = Sanscrit *karpurā*, Camphor (Bretschneider, quoting the *Pên-ts'ao-kang-mu*, ch. 34, in *Arabs*, p. 14, note 5). In the text of Hsüan Chuang's Journey (ch. 10) it is called 羯布羅香 (cf. Julien, *Mémoires*, etc., ii, pp. 123 and 511).

Su-fa-lo 蘇伐羅, Canton D. *sú-fát-lò*. In the *Pên-ts'ao-kang-mu*, ch. 8, this term is mentioned as the Sanscrit equivalent of *chín* 金, gold. The Sanscrit word is *suvarna*.

Hu-mang 鶻莽, Amoy D. *hut-mong*, (see *China and the R. Orient*, Chinese Text L. 49), of which the author of the *Hsin-t'ang-shu* says it means the Persian date; this word has been very appropriately compared to Persian *khurma*, "the date" (Bretschneider, *Arabs*, p. 25).

Chi-pei 吉貝, Cant. D. *kat-pui*, = Sanscrit *karpāsa* "cotton," which root appears in Arabic *kirbāsah*, "fine linen or cotton." *Pei* 貝 = *pa* in Sanscr. *patra* 貝多, "leaf." Cf. Mayers in *Notes and Queries*, vol. ii, p. 94 seq.

Yü-chin 鬱金, Cant. D. *wat-kam*, = Persian *karkam*, according to Richardson (ed. Wilkins, 1806): "Saffron; a yellow root which tinges of a saffron colour;" the Hebrew *karkôm*, from which the botanical term *Oureuma* is derived. This name occurs in early Chinese records as a product of Ta-ts'in (see *China and the R. O.*, Chinese Text, P49, *hhh*), but it is said in the *Liang-shu* that it is produced only in *Chi-pin* (屬賓國, I do not now venture to say whether this country is correctly identified with ancient *Kophene*). The *Pên-ts'ao-kang-mu* contains an account of the above and a separate account of a fragrant plant called *Yü-chin-hsiang*, though it appears that both words are derived

from the same root. (*Of. Porter Smith, Mat. Med. of China*, s.v. "Turmeric, Golden," and Bretschneider in *Notes and Queries*, vol. iv, p. 55).

K'u-sa-ho 庫薩和, Amoy D. *K'ot-sat-ho*, = King *Kasru*, mentioned in an account of *Po-sü* (Persia) contained in the *T'ang-shu*. (Bretschneider, *ibid.* p. 57.)

T'o-pa-sü-tan 陀拔斯單, Cant. D. *T'o-pat-sz'-tan*, = *Taberistan*, described under this name in the *T'ang-shu*. (Bretschneider, *ibid.* p. 61.)

Ko-shih-mi 箇矢蜜, Cant. D. *Ko-ch'i-mat*, = *Kashmir*, so-called in Ma Tuan-lin's account of that country (ch. 335, p. 15). *Ka-shih-mi-lo* 迦濕彌邏, is given as another name of the same country.

Hui-ho 紇回, Amoy D. *Oè-gut*, = *Uigur* or *Uighur*. The same name was since the T'ang dynasty written *Hui-hu* 回鶻, Cant. D. *Ui-wat*, and in the *Yü-m-shih* it appears as *Wei-wu-ärh* 畏兀兒. (Klaproth *Asia Polygl.*; *Sprache u. Schrift der Uiguren*, etc.; Bretschneider, *Medical Travellers*, p. 25, note 45).

Tieh-hsieh 迭屑, Cant. D. *Tít-sít*, according to Palladius "a Chinese transcription of the word *tersa*, used by the Persians since the time of the Sassanides, to designate the Christians and sometimes also the Fire worshippers and Magians. Haithon, the King of Little Armenia, calls the Onigours *tarsi*." (Bretschneider, *op. cit.*, p. 31, note 63).

The above examples will suffice to show at least a remarkable frequency in the occurrence of syllables having a final *t* in Chinese, where the corresponding western equivalent has a final *r*. I was very much encouraged in giving shape to this rule, of which I have already made practical use on several occasions, by Mr. Parker's drawing my attention to the fact that Chinese final *t* is universally represented by final *l* in Korean,* as for instance in *mu*, 物, Cant. D. *mat*, which I understand is the *mul* in the name *Chemulpo*; *pa* 入, C. D. *pát* = *hpal*; *tsu* 卒, C. D. *tsut* = *tjol*, etc.

I am somewhat diffident about the reading of the term *ta-tan* 達鞑, Canton D. *Tát-tan*, or *ta-ta* 達達, C. D. *tát-tát*. In the face of the above analogies one should be tempted to read *tar-tar*, in spite of the efforts of Langlès and Klaproth (*cf. Asia*

* To this I would compare the Central-Asiatic name *Chamul*, the Chinese transcription of which is *ha-mi* 哈密, Cant. D. *hap-mat*.

Polyglotta, p. 202*) to decry this word as a barbarism, which has almost established the orthography *Tatar* against *Tartar* since the early part of this century. I do not wish to proceed rashly in this question, as I am well aware of its difficulties. It appears that the *r* of the first name is omitted by Rashid-ud-din, who was born at Hamadan about A.D. 1247,† and who cannot therefore, be said to have received it through the medium of modern Chinese. However, the possibility is not excluded that both forms, *Tatar* and *Tartar*, have been in use at an early period, and that a better reason may be found for our mediæval authors giving the preference to the second form than the *calembour* usually made responsible for the appearance of an *r* in the first syllable.

* "Vorläufig muss ich noch bemerken, dass man *Tataren* sprechen und schreiben muss, und nicht *Tartaren*, welcher letztere Ausdruck durch ein Wortspiel des Heiligen Ludwig in die Welt gekommen ist, der, als man die Ankunft der Tataren im Westen von Europa befürchtete, zu seiner Mutter sagte: *Erigat nos, mater, caeleste solatium, quia, si perveniant ipsi, vel nos ipsos quos vocamus Tartaros, ad suas tartareas sedes unde exierunt retrudemus, vel ipsi nos omnes ad cælum advehent*" A correspondent of *Notes and Queries on China and Japan*, vol. i, p. 158, points out that the term *Turtari*, thus written, was used before St. Louis could have said the words referred to by Klaproth. Cf. the controversy on the subject, *N. & Q.* vol. i, pp. 42, 57, 91 and 158, and vol. ii, p. 16.

† v. Erdmann, *Vollständige Uebersicht der ältesten türkischen, tatarischen und mogholischen Völkerstämme nach Raschid-ud-din's Vorgänge*, Kasan, 1841, p. 38 seqq.

NOTES AND QUERIES.

THE COLLOQUIAL ANALYSIS OF CHINESE SURNAMES.

As compared with European nations, the Chinese use few surnames, affording in this another instance of their proverbial contrariness, for while Western Christian names are restricted in number, the personal names which correspond to them in China are absolutely limitless.

Still the number of surnames in use is only small relatively; the list at the end of Williams' Syllabic Dictionary contains 1,678 single surnames and is by no means exhaustive. The number of distinct sounds, including tonal variations, being much smaller, about 770, it follows that many surnames have exactly the same sound and cannot be distinguished by the ear. The most obvious remedy for this difficulty is the process of writing them down, but as in nine cases out of ten information as to a man's patronymic is imparted orally, and to supplement it by means of the pen, even if such were ready at hand, would involve a certain loss of time, the Chinese have devised a method whereby the identity of the commoner surnames at least can be ascertained by word of mouth. A man, let us suppose, wishes it to be known that his surname is *Chang*; it is not, however, sufficient that he should simply produce the sound represented by those letters, for there are two common family names having that sound. He therefore (generally as a matter of course) intimates that his name is, say, *Kung-ch'ang Chang* 弓長張 and his hearer at once understands that the speaker is of the 張 and not of the 章 family.

There are four chief methods of distinguishing characters for this purpose:

1. The character is analysed accurately into its constituent parts.

Example: 張 *Chang*, is called 弓長張 *Kung-ch'ang Chang*.

2. The analysis is only approximately accurate.

Example: 陳 *Ch'én* is called 耳東陳 *Erh-tung Ch'én*, where 耳 "an ear" is a graphic substitute for the radical on the left which would be more accurately denominated 阜 *fou*.

羅 *Lo* is called 四維 *Ssu-wei Lo*, where 四, "four," takes the place of what is really 王 *Wang* 网, "a net."

3. A portion of the character is quoted or emphasized to guide the bearer in the right direction.

Example: 徐 *Hsü* is called 雙人徐 *Shuang-jên Hsü*, indicating the radical on the left which is colloquially styled the "double man."

4. The shape of the character is described.

Example: 山 *Shan* is called 筆架山 *Pi-chia Shan* or the *Shan* which resembles a pen-rack.

I add here some examples of each of these classes, together with the homophones from which the analysed surnames require to be distinguished. The list is by no means complete and is intended to be suggestive rather than exhaustive.

Class.	Surnames.	Homophones.	Popular Names.
1	張 Chang	章	弓長張 Kung-chang Chang.
1	趙 "	立早章	Li-ts'ao Chang.
1	趙 Chao	走肖趙	Tsou-hsiao Chao.
1	計 Chi	言十計	Yen-shih Chi.
1	賈 Chia	西貝賈	Hsi-peï Chia.
1	錢 Ch'ien	金戈錢	Chin-kê-kê Ch'ien.
1	朱 Chu	未ノ朱	Wei-p'ieh Chu.
1	諸 "	言者諸	Yen-chê Chu.
1	何 Ho	人可何	Jên-k'ê Ho.
1	胡 Hu	古月胡	Ku-yüeh Hu.
1	謝 Hsieh	言身寸謝	Yen-shên-ts'un Hsieh
1	許 Hsü	言午許	Yen-wu-Hsü. ⁽¹⁾
1	桂 Kuei	木土桂	Mu-tu-tu Kuei.
1	龔 Kung	龍共龔	Lung-kung Kung.
1	李 Li	木子李	Mu-tzu Li.
1	劉 Liu	卯金刀劉	Mao-chin-tao Liu.
1	倪 Ni	人兒倪	Jên-êrh Ni.
1	潘 P'an	番水潘	Fan-shui P'an.
1	護 Shên	言甚護	Yen-shên Shên.
1	施 Shih	方人也施	Fang-jên-yeh Shih.
1	譚 T'an	言西早譚	Yen-hsi-ts'ao T'an.
1	魏 Wei	委鬼魏	Wei-kuei Wei.
1	武 Wu	止戈武	Chih-kê Wu.
2	陳 Ch'ên	耳東陳	Erh-tung Ch'ên.
2	鄭 Chêng	耳東鄭	Tien-êrh Chêng.
2	姜 Chiang	美人姜	Mei-jên Chiang.
2	周 Chou	舟	Yung-k'ou Chou. ⁽²⁾

Remarks:—(1) Has no exact homophone. (2) See also under Class 3.

Class.	Surnames.	Homophones.	Popular Names.
2	全 Ch'üan	泉	Jên-wang Ch'üan.
2	馮 Fêng	豐	Erb-ma Fêng.
2	郭 Kuo	國	Hsiang-êrh Kuo.
2	羅 Lo	一	Ssü-wei Lo. ⁽³⁾
2	呂 Lü	族	Shuang-k'ou Lü.
2	孫 San	子	Tzû-sü San. ⁽⁴⁾
2	曹 Ts'ao	曲	Ch'ü-jih Ts'ao.
2	鄒 Tsou	耳	Ch'u-êrh Tsou.
2	吳 Wu	口	K'ou-t'ien Wu.
2	楊 Yang	天	Ma-yi Yang.
2	余 Yü	木	Jên-wei Yü.
2	俞 Yü	人	Jên-tsê Yü.
3	程 Ch'êng	人	Ho-mu Ch'êng. ⁽⁵⁾
3	江 Chiang	禾	San-tien-shui Chiang
3	周 Chou	木	Ch'üan-chi Chou. ⁽⁶⁾
3	瞿 Ch'ü	三	Shuang-mu Ch'ü.
3	莊 Chuang	點	Ts'ao-t'ou Chuang. ⁽⁷⁾
3	花 Hua	吉	Ts'ao-t'ou Hua.
3	黃 Huang	周	Ts'ao-t'ou Huang.
3	徐 Hsü	雙	Shuang-jên Hsü. ⁽⁸⁾
3	凌 Ling	頭	Liang-tien-shui Ling
3	盧 Lu	草	Hu-t'ou Lu. ⁽⁹⁾
3	王 Wang	頭	San-hua Wang. ⁽¹⁰⁾
3	虞 Yü	黃	Hu-t'ou Yü.
4	成 Ch'êng	人	Ch'iao-chiao Ch'êng. ⁽¹¹⁾
4	山 Shan	徐	Pi-chia Shan. ⁽¹²⁾
		凌	
		盧	
		王	
		虞	
		成	
		脚	
		架	

Remarks :—(3) Has no exact homophone. (4) Has no homophone. (5) The radical 禾 is popularly called 禾木禾, "the ho which resembles the character 木." (6) See also under Class 2. (7) Has no homophone. (8) 雙人是 the popular name of the radical. (9) Has no exact homophone. (10) Has no homophone. (11) 蹠脚 = One foot lifted. (12) 筆架 = Pen-rack.

THE COLLOQUIAL ANALYSIS OF CHINESE SURNAMES. To the four chief methods of distinguishing a surname in the colloquial language as specified by G. M. H. P. I wish to add a fifth, which is the common way of describing an ordinary character when liable not to be caught by the ear owing

to its not being heard with other sounds that may explain it. My surname is *Hsia* 夏, "summer," and when asked for my name, since I am not strong in tones, I usually anticipate all doubt as to the possible relationship with my namesakes 假 and 瑕, by adding *hsia-t'ien Hsia* (夏天). I am told that I might just as well say *ch'un-hsia-ch'in-tung Hsia*, the "spring-summer, etc. Summer," or *hsia-shang-chou*, the "Hsia, Shang and Chou dynasty Hsia."

夏

This interesting race of people are referred to by Prof. S. Beal in the *Journal of the Royal Asiatic Society* for April 1884. He says they were the same with the Vrijjis, the people of Vaisali, who were a Scythian race and who are described in the Parinibbana Sutta. One branch of the Yue-ti had gone into India, while another penetrated eastward to Tangut. The centre of the race would be the region of the Massagetae to the east of the Jaxartes. He reverts therefore to the old theory of Rémusat and Klaproth that the Yue-ti were Getae. The objection made by Vivien de St. Martin that several centuries earlier Herodotus spoke of the Massagetae is not valid, because the nation had several branches, and Herodotus when he spoke had in view one of the western branches. Prof. Beal rightly says the old sound of 月 was Get. Their old home was not, he says, in Tangut. They were strangers there and differed in language, manners, and dress from the Chinese and the Turks.

J. EDKINS.

THE
EPHTHALITES. These people are mentioned by later Greek writers. They are in Chinese 挹怛 characters which were formerly pronounced *ep tar* (tat). Ma-twan-lin says they had their capital on the south of the Onn river 烏斯 river which we must suppose to be the Oxus.* Their customs were the same as those of Tahara, now called Kunduz, on the upper Oxus. It was in the end of the sixth century that the Ephthalites sent an embassy to China. Beal calls them Turks, but Ma-twan-lin is not sure what race they belonged to. Some think, he says, that they are akin to 車師 Ku-shi and 高車 Ko-ku. If so they must be Turks, for these states were among the Turkish principalities. Another account places them in connection with Kang-ku 康居 in Russian

* Vivien de St. Martin, *Buddhist Pilgrims*, vol ii, p. 283: Vakshab or Vakshu, the Oxus.

Turkestan. In that case they may be Indo-European, and as Ma-twan-lin himself thinks, a branch of the Yue-ti. This Chinese author says in his account of Khoten that to the west from 高昌 Kan-chang the various nations had deep eyes and high noses. He divides the Turkish and Indo-European (deep eyes and high noses) races at Khoten. West of that point the Indo-European race prevails. It embraces, for instance, Persia, India, Badakshan, the Tajiks and some others at present. The Turkish races have conquered the Tajiks, and now in the Russian conquest we see the Indo-European race again asserting its superiority to the Turkish. There seems to be no solid reason why we should not regard both the Yue-ti and the Ephthalites as Indo-European. The Ephthalities were akin to the Sacai 塞, which favours the supposition. It was not till the Hiung-nu Turks grew very powerful in the third century B.C. that the Indo-Europeans (the Yue-ti) were driven away to the west. From that time the Turks encroached more and more victoriously on the Indo-European area. Hence a confusion occurs. The races become mixed and it is difficult to distinguish them securely. Ma-twan-lin says the Ephthalites did not speak like the Nu-nu and the Ko-ku 高車, both of Turkish descent. Their language was peculiar, as if in fact it might be Indo-European.

J. EDKINS.

AREAS OF RACES. A thousand years ago, the Indo-European race spread over Russian Turkestan and held a part of Chinese Turkestan. The most of Chinese Turkestan was distinctly Turkish.

Two thousand years ago through the neighbourhood of the Messagetae, a little beyond the north western frontier of China, the eastern extension of the Indo-European race was nearer to China than at present. The Turks have vigorously pressed to the south and south-west, but excepting that the Yue-ti were driven westward and the Turkish provinces made more thoroughly Turkish, the Indo-European area remained the seat of Indo-European languages. The Turkish is an imported language in Russian Turkestan as in Turkey, and the Indo-European languages remain in Turkey (with the Semitic), in Persia, and in Russian Turkestan as the colloquial speech of the subject peoples.

There has been a tendency in ethnological researches in Asia to refer too many races to the Ural Altai stock, and too few to the Indo-European, and the old pronunciation of Chinese characters has been greatly overlooked. Asiatic ethnology requires to be overhauled carefully in all its accepted data with reference to these two things. Girard de Rialle, in his *Mémoire sur l'Asie*

Centrale identifies the 挹怛 Eptar with the Iatii of Pliny and the *Iaraci* of Ptolemy on the ground of resemblance in sound. The restoration of the lost final *p* in the first syllable and *r* for *t* in the second, reduces his hypothesis to "waste paper" as the Chinese say.

Genghis Khan's conquests led to the displacement of the boundaries of the languages spoken in Tartary. Mongol was and is spoken from the Amur to Hami. Before his time this area was chiefly Turkish. The Turkish soldiers of his armies went westward. The Mongol soldiers occupied eastward lands. The boundary of races is easily moved, in countries which are given up to pasture for roving flocks and herds.

The Manchu conquests have not extended the area of Manchu speech. Manchu has given place to Mongol and Chinese and is destined to extinction. The frontier of its area has gone back visibly from lack of population to maintain it. This is because they have not attended to agriculture though possessing countries well adapted to farming.

J. EDKINS.

THE CHINESE FOR THE BAR OF A RIVER. In spite of Dr. Edkins' admiration for the bold imagery of the term 鐵板沙, as used in the *Peking Gazette*, and his dictum that this is a much better expression for "bar" than any heretofore in use, I am afraid we shall have for the present to stick to the humble unimaginative phrase 攔江沙, *Lan-chiang-sha*. 鐵板沙, *Tieh-pan-sha* may in some future age become by metonymy a good rendering for "bar." Just now it is not a general term meaning "bar," but the proper name of a shoal near Ch'ung-ming Island in the mouth of the Yangtze, and has not yet attained the apotheosis it doubtless deserves.

G. M. H. P.

呢 *Ni* Has any derivation been found for this word, which is obviously non-Chinese in origin when used in the above sense? Williams hazards no suggestion in his Syllabic Dictionary.

The two combinations in which this word is most frequently met on shop-signs, viz., 哆羅呢 *To-lo-ni* and 哈喇呢 *Ka-la-ni* (observe that 哈 is here read *Ka* not *Ha*) stand for broadcloth, which has a certain gloss, and coarser dark-coloured material respectively. It seems from this that we should look to Manchu or Mongol for the origin of 呢, for *toro* in the former (probably

in both) signifies *bright*, and *Kara* means *black* from the Amoor to the Danube.

G. M. H. P.

呢 *Ni*
BROADCLOTH.

Though I am not able to trace the sound *ni* (呢) to its exact foreign source, I venture to offer the following remarks in reply to

G. M. H. P.'s Query.

The name *To-lo-ni* [哆囉呢] has been the subject of enquiry eight years ago. Mayers, in his notes on "Cotton in China" [*Notes and Queries*, vol. ii, p. 95] refers it by way of conjecture to an expression *tou-lo* [兜羅] which, he says, "was used as late as the 17th century to designate the cotton fabrics imported at Canton from Malacca, and which is perpetuated at present, it would seem, in the characters 哆囉 *to-lo*, as for instance in *to-lo-ni*, now signifying broad-cloths."* Mayers' conjecture proves a happy one, inasmuch as mediæval Chinese authors hand down the same explanation. The author of the *Tung-hsi-yang-k'ao*, speaking of the articles of trade found in Atjeh on the north coast of Samatra (ch. 4, p. 10) explains the term *tou-lo-mien* [兜羅綿] by the scholion: "a texture also made of down [毛氈]; in length they measure up to 6 or 7 ch'ang; now they are called *to-lo-nien* [哆囉呢];" and Chao Ju-kua, an author of the 13th century, says in the second part of his work under the head of *Chi-pei* [吉貝], i.e., the Cotton Plant: "The Cotton tree [吉貝樹] is a kind of small mulberry; its flower is a kind of *hibiscus* [? 芙蓉 *fu-jung*]; the flake is rather more than half an inch in length; it is soft like the down of geese, and has several tens of seeds. The southern people collect these soft flakes, remove the seeds by means of iron sticks and rollers, after which they shake the flake with their hands, and will then reel it without trouble. It is woven into cloth of which the most durable and thickest quality is called *tou-lo-mien* [兜羅綿]; the second quality being called *fan-pu* [番布, i.e., foreign cloth], the third, *mu-mien* [木綿], and a still lower quality, *chi-pu* [吉布]. It is sometimes dyed with various colours and illuminated with foreign patterns. It is from five to six ch'ih [=about 6 to 7 feet] broad."

It appears from Ch'ao Ju-kua's work that, during the thirteenth century of our era, a period when oriental trade generally, and with it the trade in piece goods, had assumed large dimensions, the cotton industry based on the cultivation of the *chi-pei*

* Both the expressions *tou-lo* and *to-lo* may be referred to Sanscrit *tūla*, "cotton," which name has been connected with that of the island of *Tylos*, in the Persian Gulf, one of the best known localities for the cultivation of tree cotton during antiquity.

(吉貝 = Sanscrit *Karpāsa*) plant, from which the texture called *tou-lo-mien*, or *tou-lo-nien*, was made, was practiced in Annam and Cochin China, Borneo, Java, India (especially in countries on the coast of Malabar, Gujerat, and Bengal) and certain parts of the Arab dominions of the time. From all I conclude from a perusal of that author's statements, the Arabs carried the cottons produced in these countries, not only to China, but to all their own colonies, including their settlements in Zanzibar and Berbera. The name *Tou-lo-mien* or its Arab equivalent, as representing the best quality, must have been known in all the oriental ports frequented by Arab ships, and in the face of its being mentioned so frequently in our Sung author, as it is of common occurrence in its later shape *tou-lo-nien* with the Ming authors, we may be permitted to assume that it represented the foremost of foreign piece goods imported into China by sea. Apart from the scholion quoted from the *Tung-hsi-yang-k'ao*, which simply suggests that at the time both a cotton and a woollen texture was covered by that name, I am not able to show at what time and under what circumstances it came to be applied to woollen goods, and whether there is any connection between the *mien* (綿) of the Sung author, or the *nien* (嚕) of Ming authors, and the modern *ni* (呢), which occurs now in the names of the following woollen textures:

To-lo-ni (哆囉呢) also called *Tu-ni* (大呢) = Broad Cloth, Spanish Stripes;

Hsiao-ni (小呢) = Cassimeres, Flannels;

Fa-lan-ni (弗蘭呢) = Flannel;

Ka-la-ni (哈喇呢) } = Russian Cloth.
or *O-ni* (俄呢) }

Possibly *nien* or *ni*ⁿ (嚕) was similar in sound to *ni* (呢) in some of the southern dialects, through which the name was imported.

In this connection I wish to mention what I consider the probable derivation of the term *pi-ki* (呷噠, or *pi-ki-jung*, 呷噠絨) the Chinese word for "Long Ells." The Canton sound of these two characters is *pat-kí*. I have availed myself of another opportunity to prove, by a large collection of examples contained in Sanscrit, Arabic and other names, the rule by which characters in the *ju-shéng* and with a *t* in the southern dialects are preferred to all others in rendering foreign syllables ending in *r*. This rule would allow us to read *par-ki*, or, since the first character is not aspirated, *barkí* or *bark*, for Cantonese *pat-kí*. This I compare to Arab *baraq*, or Persian *barah* (= *agnus et aries*), from which the names for certain kinds of camlets, as they are and have been in use in numerous countries, are derived, and of

which Dr. Schrader in his late work (*Linguistisch-historische Forschungen zur Handelsgeschichte und Waarenkunde*, vol. i, Jena, 1886, p. 215) mentions Arab *barracân*, Spanish *barragan*, French *barracan*, and others, to which several Slavic words are added as quoted by Miklosich. The German *Barchent*, which is derived from the same root, is a useful example in showing how, in its migration from language to language, the name of a texture may come to mean a cotton stuff in one language, while all the related terms in other languages have preserved the original category of a woollen manufacture. Making allowance for such changes in the meaning, the frequency of which it is hardly necessary to prove to the linguistic student, it may be understood, how the *to-lo-nien*, or cotton cloth, of the thirteenth century may now appear as *to-lo-ni* with the meaning of a woollen texture.

F. HIRTH.

ANALYSIS OF BRICK FROM THE GREAT WALL OF CHINA.* A small portion of the brick was chipped off, and after being cleansed from all extraneous matter adhering to the outside was reduced to powder. A small portion only was soluble in acid (Hydrochloric Acid) and its analysis may be represented as follows:—

Dried at 230° Fh. Moisture.

Portion	{	Carbonate of Iron	4.06
soluble in		Carbonate of Lime	3.20
acid 8.22		Carbonate of Magnesia	0.96
Portion	{	Alumina.....	7.60
insoluble		Oxide of Iron	5.85
in acid		Lime	2.52
91.51.		Magnesia	0.99
		Silica	74.55
			<hr/> 99.73 <hr/>

* By J. S. Brazier, F.C.S., Professor of Chemistry, Aberdeen University.

LITERARY NOTES.

REVIEW.—*Buddha: his life, his doctrine, his order (Gemeinde)* by Dr. HERMANN OLDENBERG, translated by WM. HORY, M.A., D. Lit., London, 1882.

This book is of great interest for the student of Buddhism. The author writes as one who belongs to the school of Neander. As Professor in the University of Berlin he would naturally imbibe the spirit of that eminent Christian historian. Probably he was a pupil, for he takes pleasure in pointing out analogies between Buddhism and Christianity, and he sympathizes with all earnest minded pioneers in the regions of religious thought to whatever school they may be attached.

Dr. Oldenberg begins with a careful picture of religious thought in India before Buddhism. There was a time of natural worship and sacrifices, with religious hymns, out of this sprang an age of questionings. To what God are these sacrifices made? What is his name? This introduced the study of unity, the special work of philosophy, for there is a philosophy in the later Vedas. The favourite form it took was the teaching of the Atman, the soul, the breath. The breath became the Ego and the Universe, Pantheism was very early reached by Hindoo thinkers, but early Hindooism had the idea of a creator Prajapati and also that of a first principle called Brahma. With them Brahma, the principle, preceded Brahma the God, and this was the form religious philosophy took in India before Buddhism.

Dr. Oldenberg points out that it is necessary to place in the Hindoo development of philosophy a special period in which Brahma figures as a God with a paradise as his residence. This period was before the age of Buddhism and after the Vedic age. When Buddha teaches, the great God Brahma comes from heaven as a disciple to listen to the wisdom of this sage. With this period of Brahma, the God, coincides that of the fully developed metempsychosis of the Hindoos. This is at the base of Buddha's teaching. His doctrine of universal sorrow cannot be stated, but in the language of the popular metempsychosis of the time.

Dr. Oldenberg is also of opinion that Buddhism has borrowed from Brahmanism much of its dogma and much of its spirit. This is true in regard to the universality of sorrow. Buddhism pities the universe and so did Brahmanism. The author points out how in this respect Christianity differs because Christ in

the gospels always pities the individual. Buddhist metaphysics was founded as the incipient metaphysics of the later Vedas when the Hindoos began to ask about the all, the unity breathing ten thousand varying forms, the one being who sustains this universe, and how can I enter into identity with that mysterious unity?

It seems quite plain that if the Atman, the breathing primal element of life, is at the same time Ego and the ultimate principle of the Universe, that the transition to Buddhist teaching from this sort of dogma would not be a difficult one. This is no disparagement to Buddha's originality, nor does it render him less admirable. He was a true man of his race. He was a thinker, but he knew only the teaching of his age and country. He believed that metaphysical knowledge could turn back the high tide of human sorrow. This was a great mistake, but he sincerely believed it and so did many other Hindoos before and after him. His success as founder of his religion was occasioned more by his sympathy than by his logic, but his disciples touched with the tenderness of his heart became adherents to his mistaken philosophy and believed him invincible in the battle field of argument.

There is a fascination in the subject of this book and the author has treated it in a fascinating manner. But there is one thing here to be said specially which is that this book opens up to the Chinese student a curious field of speculation. The factors of early Taoist thought are in several respects the factors of the later Vedic thought. The Atman, being "breath," may be very well contrasted with the Taoist 氣, the pervading breath of the universe and the source from which all things have sprung. It existed before change began in the beginning of the Universe. This is the teaching of Lie-tsi. Lantsi approves the act of the wise in giving peculiar attention to their breath that is to the outgoings of feeling that they may be mild. Chwang-tsi says of Lantsi that "he taught light to have been produced from darkness, actual things were formed from invisible substance. The soul sprang from the underlying principle (*tan*)* of nature." They all use the term creator and this corresponds exactly to the Sanscrit word Prajapati. They employ too the term 帝 for God, never using 上帝. This seems to correspond to the Brahma of the Vedas. The fable in Lie-tsi of the floating islands in the Eastern Ocean borne on the

* The *Tan* of Lau-tsi is the *li* of the Sung philosophy. In the Brahmana system it is the atman and is not in that system well separated from "breath." Lau-tsi's word for atman is *tan*. Lie-tsi's word is *c'hi*. Lau-tsi's word for Brahma is 帝. In Chwang-tsi the universal underlying unity is 大一.

back of great sea monsters is intensely Hindoo, but a little more modern looking. Both Lie-tsi and Chwang-tsi believed in an undeveloped metempsychosis like that of the later Vedas. Chwang-tsi says 已化而生又化而死, "a change and we are born; another and we die." You may be by transformation (造化) changed to be the liver of some rat or the foreleg of an insect. Your left arm may become a cock and you will begin to crow the hour in the night. (See Balfour's *Chwang-tsi*, p. 79-80). All this agrees far better with later Vedic philosophy than with Buddhism which scouts the idea of a creator and which has the full pledged metempsychosis. So also the paradises of the Devas with Brahma and Indra Shakra. These are completely realized in Buddhism, but in Chwang-tsi and Lie-tsi what we meet with is that mode of talk which fits the Vedic niche better than the Buddhist.

To find therefore the Hindoo system corresponding most closely with the Tanist ancient system we must study the Brahmana philosophy and there we can get it very nearly developed in the same form. There are two points which are different. The Tanists have a Trinity and the legends of the islands of the immortals are too developed and too definite in Lie-tsi to suit this approximation. Here then we look to those contemporaneous influences which are connected with the spread of Babylonian thought in India. It was the Babylonians that gave to India and China a Trinity and set the philosophers of these two countries dreaming about the islands of the immortals in the distant eastern sea. But how were the factors of Hindoo thought in the age when the Brahmanas were written to become known? There were travelling diviners, astrologers and doctors who went from place to place, men like the magician of whom Lie-tsi speaks who professed great powers and gained access to princes by their personal influence.* None of the Asiatic races were without this class. They lived by their knowledge and learned new languages as they travelled. Their

* The South of China was occupied very much by Tibetan, Birmese and East Himalaic races. Travelling diviners and merchants would bring portions of Hindoo thought in driblets to the Chinese in the Ch'u country and thus the three great Tanist philosophers would receive them. The pre-buddhist philosophy of India slowly spread to the east and at last touched the Chinese area about B. C. 600 or earlier. Chinese philosophers who knew south China would then be in a position to derive suggestions from an Indian source in this way. Thus for instance the Chinese learned to view the character 亥 as containing the numbers 二 two, 六 six 六 six, 六 six written from left to right and interpreted it (in Legge's *Tao-chwen*) as expressing the number 26,660 days (v. page 556), a piece of arithmetical writing which is almost purely cuneiform. This was in the year B. C. 542 and may be called Babylonian.

implements were such as the paint brush, the counting slips of bamboo, and the magician's wand tipped with hair. Then there were always travelling merchants who brought back information from the countries they visited. Races too were always in movement if their habits were not agricultural. Further the Indian ocean was traversed for two thousand years before Christ by Dhows 舟 from the Straits of Babelmandeb and the Persian Gulf. It was by the influences of these and other kinds that the early Tauists became acquainted with the elements of Hindoo thought which are embedded in the later Vedas.*

JOSEPH EDKINS.

* Whatever comes of Mr. Giles' theory it should be remembered that he represents Lau-tsi as having lived in the sixth century B.C., and that his philosophy has been preserved in fragments by the early Tauist writers. Hence Mr. Giles' view does not disagree with the promulgation of Tauism in the sixth century B.C. by the founder. Nor are we obliged by his theory (supposing he were able to prove it) to regard the doctrines of the Tau-te-king as belonging to the Han dynasty.

CORRESPONDENCE.

PROF. LEGGE TO THE EDITOR OF THE JOURNAL.

Oxford, 20th October, 1886.

DEAR SIR,—In Nos. 1 and 2 of your Journal of the present year I see that Mr. Giles, in his "Critical Notes on some Translations from the Chinese by Mr. Parker," has taken the opportunity to turn aside and launch a "feeble doubt" (*imbelle telum*) against myself for my "misrendering" of a passage in the Tso-chwan, under the 4th year of duke Hsüan. As I am right in my translation, and Mr. Giles is wrong in his and in his remarks on what he calls my error, I beg to be allowed to offer the following observations on the passage in an early number of your Journal.

The text of Confucius is to this effect:—In summer, in the 6th month, on (the day) Yih-yü, duke (Wän's) son, Kwei-shäng of Chäng, murdered his ruler I (夏, 六月, 乙酉, 鄭公子歸生弑其君夷). To this notice Tso-shih appends a narrative to show how the event was brought about, for which I must refer your readers to the 5th volume of my Chinese Classics, pt. i, p. 296, and then subjoins some critical remarks (of his own apparently) to explain the style of the notice. Those remarks proceed on what I have called in my *Prolegomena*, pp. 5, 6, the "Praise and censure theory," that finds in individual characters (or their omission) the "righteous decisions" which Confucius claimed that he had made in compiling his Ch'un Ch'ü. One of the canons of the theory is, that when the *name* of a ruler is subjoined to the account of his murder in the notice, there is thereby given a censure of him as having been a bad or worthless ruler (無道, one who did not follow the right way of ruling); and if the name of the slayer is also given, that is a condemnation of him as the perpetrator of a criminal act. The 稱君 in Tso-shih's criticism, as quoted by Mr. Giles, does not mean, as Mr. Giles says, "when the murdered individual is mentioned as prince," it means "when the ruler is named, or mentioned by his name." The point of the criticism lies not in the designation *chün* (君) or ruler, but in the use of the ruler's name in the notice, the concluding character of it I (夷).

Mr. Giles says that I have "cautiously and wisely" inserted a mark of interrogation ("?") after my translation; but the (?) did not intimate any doubt of the correctness of my translation, but that I questioned the justice of the canon, on his admission of which (if he did not himself originate it) Tso-shih based his critical remark. The praise and censure theory is rejected generally by the best and most recent commentators on the Ch'un Ch'ü. The whole of Tso-shih's own criticism, so far as it bears on the point in dispute, is: "In cases of the murder of a ruler, where he is mentioned by name, it indicates that he was a worthless (or bad) ruler, and the mention of the minister by name indicates his guilt." The name of the minister was Kwei-shäng, as given in the notice, but he is not called "minister" in it, and this is sufficient to determine the question of correctness as between Mr. Giles' translation and my own.

I am tempted to offer a criticism on what Mr. Giles says is "the idea" of the passage; but I do not write to censure him, but to justify myself; and will leave the whole contention to the judgment of those who have really studied the Ch'un Ch'ü and Tso's supplement to it.

I am,

Yours sincerely,

JAMES LEGGE.

THE MARQUIS D'H. ST. DENYS TO THE EDITOR OF THE JOURNAL.

Paris, le 12 décembre 1886.

MONSIEUR,—J'ai publié l'année dernière trois nouvelles inédites, traduites du chinois, dont la première, *Les alchimistes*, a pour titre en chinois

誇 妙 術 丹 客 提 金

Littéralement: *En vantant leurs admirables recettes, les alchimistes enlèvent l'or.*

De son côté, M. Schlegel a traduit et publié en 1877, une autre nouvelle intitulée

賣 油 郎 獨 占 花 魁

Le vendeur d'huile qui seul possède la Reine de beauté. Or, dans le No. de votre *Journal of the Royal Asiatic Society*, issued at Shanghai, May 1886, à la page 289, on lit la curieuse mention que voici:

Trois nouvelles chinoises traduites pour la première fois, par le Marquis d'Hervey St. Denys, Paris. These are from the 今古奇觀—1°. *Mai-yu-lang-tu-chan-hua-kuei* (賣油郎獨占花魁) already translated by G. Schlegel, Leyden, 1877.

Le rédacteur de vos *Notices of new books and literary notes* suppose donc que 賣油郎 signifie indistinctement en chinois *vendeurs d'huile* ou *alchimistes*, de telle sorte que M. Schlegel et moi nous ayons pu donner au public la même nouvelle sous ces deux noms différents ? ? ?

Ajoutons que, pour achever la confusion, on attribue plus loin le titre chinois de ma seconde nouvelle à la troisième, et *vice versa*.

Permettez moi, Monsieur, de vous exprimer mon grand étonnement de raconter de pareilles notices bibliographiques, sur des ouvrages relatifs à la littérature chinoise, dans le *Journal of the China Branch of the Royal Asiatic Society*, et agréiez, je vous prie, l'assurance de mes sentiments les plus distingués,

MARQUIS D'HERVEY ST. DENYS,
de l'Institut de France.

In reference to the above letter, the following explanation has been tendered by the writer of the notice referred to:—

SUUM CUIQUE.—Our attention has been drawn by Professor D'Hervey-Saint-Denys to a slight error which we have committed in advertising his new book *Trois nouvelles chinoises* (see *Journal*, Vol. xx, p. 289). To say the truth, we had not at that time seen the book itself, and Cordier's *Bibliotheca Sinica* led us to believe that the Chinese title of the novel entitled *Les alchimistes* was 賣油郎獨占花魁. Finding from Cordier's *Bibliotheca* that it had already been translated by Mr. Schlegel, we mentioned this in our brief notice (see Cordier's *Bibliotheca*, col. 812 and 818). Now it appears that the Chinese title of *Les alchimistes* is 詩妙術丹客提金, and that this novel had never been translated in any language. The blame should rest more on M. Cordier's shoulders than on our own.

M. RONDOT TO THE PRESIDENT OF THE SOCIETY.

Paris, le 1^{er} février 1887.

MONSIEUR LE PRESIDENT,—J'ai l'honneur de vous prier de présenter en mon nom à la Société le 2^e volume de mon livre sur les Soies.

Une partie de ce volume est consacrée aux vers à soie sauvages, et plusieurs espèces chinoises sont l'objet de chapitres spéciaux.

Je souhaite que les faits que je signale attirent l'attention sur les vers à soie sauvages de la Chine, plus nombreux qu'on ne le pense et très intéressants au point de vue scientifique et au point de vue technique.

Les vers à soie sauvages du mûrier, très abondants en Chine, devraient être recherchés, car il ne paraît pas douteux qu'il y en a plusieurs espèces, et nous n'en connaissons encore que deux.

* * * * *

Je vous prie d'agréer, Monsieur le Président, l'assurance de ma considération très distinguée,

NATALIS RONDOT,
Chambre de Commerce, Lyon.



PROCEEDINGS.

Meeting of the 30th November, 1886.

This Meeting was held in the Society's Library, Museum Road, Shanghai; the President (Dr. F. HIRTH) in the Chair.

The minutes of the meeting of 26th May last having been already published in the Society's "Journal" were taken as read.

The Chairman announced that since the last meeting the following gentlemen had been elected ordinary members of the Society:—Count A. von Butler and Messrs. W. S. Emens, Ph. Lieder, J. M. Holst, Carl Flothow, Hugo Flothow, W. Ebbs, A. Ellert, H. von Rücker, C. E. Müller, W. Melchers, Th. Meyer, E. Hey, T. Latham, J. F. von Gundlach, E. Byrne, and F. Borchardt.

In introducing Mr. Herbert J. Allen's paper, the Chairman stated that its title—"Is Confucius a Myth?"—was of an essentially sceptical character. In deciding to have the paper inserted in the Society's Proceedings, the Council was chiefly guided by the principle that, whatever its own opinions on any special problem of Chinese literature or history might be, it would be fair to any of our working members to place their opinions on record, leaving it to those who hold a different opinion to reply with counter-arguments. Scepticism was often the best means to produce criticism; and although it did not seem likely that many would embrace the views expressed in the paper, it might be hoped that it would give rise to a discussion tending to strengthen the arguments on one or other side of the question.

Mr. Allen's paper was then read by the Ven. Archdeacon Moule. (*The paper forms Article IX of this volume; see pp. 193-98.*)

A discussion followed, and the substance of the arguments advanced by the several speakers is given below:—

The Rev. Ernst Faber said that he would view the subject from three different standpoints, namely, the historical facts, Chinese literature, and the relation between Confucianism and Buddhism. As regards (1) the *Historical Facts*, Confucius established a School of Philosophy. Many of his pupils became distinguished as officials, others as teachers—with numbers of scholars at their feet. He is acknowledged, even in his own time, as the greatest among all Chinese teachers. The Five Classics of which he is the compiler were not intended to be religious canons, as Holy Scriptures, but text-books for his school of advanced scholars.

They are as such unsurpassed. His grave seems better authenticated than any other grave of antiquity. Around there live his descendants, and their family register is kept in uninterrupted order. His grandson Tzū-ssū gained a great name, even if he were not the author of the "Due Mean." K'ung Fu (Mayers, 322), who died B.C. 210, is another connecting link between the Master's own time and the Han scholars. The honours to his memory began immediately after the sage's death, when Duke Ai of Lu ordered a temple to be built and quarterly worship offered. Imperial worship began during the Han dynasty, and increased gradually to its present magnificence. The persecution directed by Ts'in Shih-hwang against the followers of Confucius and against his text-books proves that both were felt as great powers at the time, about 220 B.C. In reference to (2) *Chinese Literature*, Ssū-ma Ch'ien's history is a good authority, but not the only one. There are a number of works still extant older than his; for example, Tso Ch'uen, Mencius, Suen Tsz, Lü Pn Wei, etc. Most of these ancient works were known to Ssū-ma Ch'ien and used by him. Chang Tzū and other writers of the Taoist school are paradoxical in their sayings and intend to throw ridicule on Confucius. They have to be used with caution. But even they acknowledge Confucius as a great teacher and as the compiler of the Five Classics. The Lun-yü, Analects or Discourses, the first of the Four Books, cannot be a forgery. Its contents belong undoubtedly to the time prior to the great Ts'in revolution. Two different copies of the work were discovered long before K'ung An-kuo's. His old text only decided in favour of one of the two texts already known. Many parallels can be found between the Lun-yü and Tso Ch'uen, Mencius, Li Ki, and other ancient works. No question of criticism about the authenticity or integrity or credibility or right explanation of any ancient Chinese document can affect in the least the historical personality of Confucius. Historical China, from the 6th century B.C. down to our day, rests on the historical Confucius. Concerning (3) *The Relation between Confucianism and Buddhism*, it may be urged that the four prohibitions of Confucianists being somewhat similar to the four Buddhist obstructions is no argument in the face of numberless points of dissimilarity. Two may suffice here. To the Confucianist this world is *summum bonum*, to the Buddhist it is *summum malum*. The highest aim of Confucianists is to ameliorate this world till lasting perfection is attained, whilst the Buddhists aim at its reduction into nothingness. The Buddhist use of the word "Lun" to translate "Sāstra" proves as little that it is borrowed from Buddhism as our own use of the word "King" for "Bible" proves that "King" has been introduced from the West. The Buddhists have a "Doctrine of the Mean," so have the Greeks and other nations.

The Confucian Great Learning, however, differs from the Buddhist Mahâyâna as much as a Chinese mandarin differs from a Buddhist monk. The legends about Confucius are avowedly of a later origin (Ts'in dynasty, see Shê-i-chi, Syst. Dig., p. 12, No. 25). They may be from Buddhist or from common Asiatic sources, but are rejected by all earnest Confucianists. Chinese Buddhism does not assign the same year of birth, 551 B.C., to Buddha and Confucius, but to the former the year 1025 B.C. Confucius was named K'iu from the shape of his head, a high, somewhat hill-shaped forehead. The mark of a Buddha is "a coiffure of flesh" (see Dr. Bitel's handbook *Uchnicha*). The very slight modification of the name of Confucius' father by which it is made very like the name of Shâkyamuni's father is as ingenious as any other statement of this remarkable paper.

The Ven. Archdeacon Moule, at the risk of being considered captious or hypercritical, ventured to take exception to the very wording of the subject for discussion. Surely a *person* cannot be called a *myth*. The word *μῦθος* is, he apprehended, applied strictly first of all to any utterance true or false; and secondly, and more popularly, to a legend, or professed work of fiction. Confucius may be the subject of fictitious stories, and the story about Confucius may be a myth, and so he himself be esteemed a "mythical personage," but hardly a myth. The speaker was aware that the word was used in this sense loosely; but if he mistook not, the argument of the paper before them partook somewhat of the loose character worn by its title. One is struck at once by the extreme improbability of the theory that Confucius is a mythical personage. That theory was far more incredible than the story of the harps, lutes, bells, and musical stones which let loose their objurgations and protestations when the walls of Confucius' house were disturbed. That myths and legends cluster round the person and history of the sage may readily be admitted; but that that person itself is the creation of myth—a mere shadowy fancy conjured up by scholars of the Han dynasty—was most improbable. The improbability seemed to be two-fold. (1) It was extremely unlikely that the leading scholars of that date could arrange anything like a consensus for this lie—commanding unquestioning assent at the time and for the future. (2) It was contrary to experience that the creation of fancy should be so sober, and so prosaic, as, for the most part, was the story of the life and works and death of Confucius. There appeared to be some confusion in Mr. Allen's dates, or, rather, confusion in the deductions from those dates. His main thesis was that the scholars of the Han dynasty (dating from B.C. 206 to A.D. 23 for the Former, and from A.D. 25-190 for the Later Han), jealous of the growing power of Buddhism, invented a rival Chinese sage, Confucius. Now if Buddhism

entered China during the first century of the Christian era, *e.g.* about A.D. 75, we are met by the fact, mentioned by Mr. Allen, that Confucius had been canonised as "the illustrious Duke Ni, lord of completed praise," at least seventy years before (A.D. 1); so that a new creation of fancy was impossible if we accepted the later date for the advent of Buddhism. But if we admit, as Mr. Allen assumes to be the case, and as Dr. Eitel asserts to be the case, that Buddhist missionaries peregrinated throughout China as early as B.C. 260, we are met by a fact at least as certain as this fact of the presence of Buddhism, namely, that from B.C. 250 to A.D. 62. Buddhism was a comparative failure in China; that it set itself, but to no great purpose, to oppose Confucianism, already in existence apparently, and allied itself to Taoism and popular superstitions. It was hardly formidable enough, therefore, during the Former Han dynasty to have suggested the necessity for a purely native sage in opposition to Buddha. The few points of resemblance, mentioned by Mr. Allen, as observable between Buddhism and Confucianism, are as nothing compared with its differences. Taoism undoubtedly copied largely from Buddhism, but this hardly necessitates the belief that Lao-tzū is a "myth." Modern ritualistic Taoism may be indeed the result of an endeavour to graft Buddhist doctrine and forms of worship on to the philosophy of the original Taoist creed; but surely it is a shock to history and reason alike to speak of Confucianism as a link intended to combine Buddhism with the more ancient faith of the country. It was unnecessary here to enter on the question which has been raised—and with at least as formidable an array of proofs as Mr. Allen has adduced to prove his theory—as to the mythical character of Buddha himself. But it might be added with reference to Mr. Allen's suggested Confucian copy of Buddhism in the alleged synchronising of the dates of the births of the two sages in B.C. 551, that *Chinese* accounts place the date of Buddha much further back, *viz.*, from B.C. 949-688; whilst the Buddhists of Ceylon have fixed the year B.C. 543 for the birth of Shākyamuni Gaūtama Buddha.

The Rev. Dr. Williamson said that when he first heard the announcement of the subject then under discussion he thought that the Council had resolved to give them not a field night but a pastime night. And he would not have objected to it, for *dulce est desipere in loco*; although it might have been doubted whether the platform of the Asiatic Society was a fit place to call in question an article of our historic faith so universally and on such strong grounds believed among us. After hearing the paper read his perplexity was increased. He could not make out whether Mr. Allen was in earnest or not. He could not see how a scholar like Mr. Allen, acquainted with the Chinese.

language and literature, could seriously write such a paper as this; and if not in earnest, he thought the writer, by analysing names of persons and places, as others had done before him, could have given them a far more amusing paper. However, "the highest art is to conceal art;" and so Mr. Allen has proved himself an adept in this matter. Reverting to the question before them he said (1) that Confucius had a place in the archives of China as a statesman and politician independent altogether of his writings; and (2) that he was the main instrument of creating a period of literary activity in China unsurpassed in the world until recent times. These points had been well enforced by previous speakers, and he would only remark that they might, on more plausible grounds, question the existence of Socrates or even Luther. Both these men marked an era. Political and literary circles for centuries after them rung with discussions for or against their theories; so with Confucius. Take away the personality of Confucius from China, and what can you make of its literature or history? The chief reason for him speaking was to give a testimony of a different character to the others. He had visited the birthplace and the scene of Confucius' labours three times; seen the temple erected on the site of his dwelling-place, the well out of which he drank, etc.; conversed with his lineal representative; and mingled with his numerous descendants, many tens of thousands. But all this might have been the outcome of some gigantic deceit on the part of some cunning man or men. He had also visited the family graveyard, seen the many thousands of graves, and counted them generation after generation, going back through dynasty after dynasty one by one to Confucius himself—almost, if not altogether, a perfect register in mound and marble of that illustrious family; and he had never felt the reality of antiquity so impressively as he stood gazing at that God's acre. All the past generations stood before him as if present—far outstripping the catacombs! This graveyard, however, might have been also some gigantic deception. It is quite within the limits of possibility that a certain number of clever men might have built these graves and graven the earlier of these stones. It cannot therefore, he admitted, be logically proven from this or anything else that Confucius ever lived. Alas! for Logic, showing them there is something higher than logic to which we would do well to give heed.

Mr. I. H. Ting regarded the actual existence of Confucius and the genuineness of the classics as beyond doubt. To have fabricated the narrative of his life would have been a work of considerable difficulty, seeing that there existed no model by which to frame it. Its simplicity alone was a strong recommendation in its favour. By the whole nation, from the Emperor

downwards, was Confucius honoured, and had there been the slightest doubt in the minds of the scholars of the time that the classics were fictitious, jealousy of the honours conferred would eventually have asserted its power and disturbed this singular unanimity. While no record exists to show that the ancients believed Confucius to be a mythical personage, many circumstances serve to prove that from the earliest times he was honoured as a great sage. Mencius in his works mentions Confucius as a sage superior to all others. When we consider that little over a century elapsed between the times of Confucius and Mencius, it may be assumed that Mencius was acquainted with those who had personal knowledge of Confucius. The historian Ssü-ma Ch'ien mentions that he himself went to the kingdom of Lu, visited the temple of Confucius, and saw the chariot used by the sage, as well as other relics. Though we have no positive evidence that "The Great Learning" and "The Doctrine of the Mean" were written by the grandson of Confucius, yet the absence of a rival claim is a distinct presumption in favour of their reputed author.

The Rev. W. Muirhead, being unable to attend the meeting, sent in the following criticism:—The idea of regarding Confucius as a myth, and that mainly on the ground of his worship not being observed till long after his time, and the books called by his name being also an after-production, while they were recovered and interpreted in a very legendary and hypothetical way, seemed at first sight strange and startling. It is true the idea has been reasoned out in the paper before us in a highly specious form, and arguments have been adduced and statements made which in the view of some might render the supposition not an improbable one. We note, in passing, the idea might be made to apply to other things and names whose existence and reality in former days have all along been undoubted, yet in virtue of the large amount of legendary matter on the page of history, and the apparent want of strong, indisputable proof in their behalf, they are regarded in a sceptical light, notwithstanding, it may be, the grave importance attached to them in every point of view. Indeed, the most unquestioned events of ancient and modern times, with the persons who have figured most largely in connexion with them, admit of being called into account, as if they had never occurred or existed, showing that the most extraordinary things can be advanced in support of an idea, that anything, in short, can be said of anything, either intentionally or otherwise, with reason or without reason, either to defend a theorem or to show the absurdity of the defence. We allude, *e.g.*, to the argument of the late Archbishop Whately, who, in opposition to the unbelievers of the evangelical narrative, wrote a pamphlet to demonstrate that no such person as

Napoleon I. ever existed; and we are bold to say that the work forms an admirable illustration of the line taken by the sceptics of the present day, in denial of the facts contained in the narrative referred to. We are inclined to regard the idea before us, as to Confucius being a myth, much in the same light. The ground of the supposition is that the Chinese classics bearing his name, not as their author, but as containing his sayings, did not appear till long after the alleged period of his death, and were discovered in a most problematical way, subsequent to their conflagration by the first Chinese emperor. Their interpretation, too, seems to have been then accomplished in an unsatisfactory and uncertain form, and so it is conceived no reliance can be placed on the books as connected with the sage, or as evincing that he ever lived. In other words, is he not really a myth? Is he not to be looked on as one of those remarkable individuals who have appeared in legendary history, and who, though they have never existed, or if they have existed, have attributed to them sayings and doings with which they had little or no connexion. Our thesis is in direct contradiction to this idea, and we maintain the idea that the circumstances which are said to have occurred after the burning of the classics do not invalidate the idea of the sage's personal existence or the genuineness of his teachings as recorded there. We take our stand at the period in question and admit the destruction of the books by the order of the Chinese emperor, together with the manner, as far as necessary, in which the remaining copies are reported to have been found and interpreted. What then?

1. At that time the books were allowed to have been in existence. It was no new idea that then dawned upon the scholars of that day. The destruction that had taken place was of recent occurrence, and it was a matter of deep and universal regret that it had occurred. If any reliance is to be placed on history at all, this point appears as conspicuous and trustworthy as the conflagration itself, and these scholars were men of erudite and stalwart minds, who felt they had lost a most valued treasure, which had made them in that respect what they, and the nation at large, really were. Whatever change had been brought about in the matter of the written language, or difficulty had intervened in consequence, which will be referred to in the sequel, we have no ground for supposing the fact of the Confucian classics was either called in question, or was an unknown thing, when the time of the *renaissance* came about. It was anticipated. It was longed for. It was hailed as an event of the greatest interest, following one that was universally denounced.

2. The discovery was an occurrence that actually took place, and in no very incredible manner. The most active efforts were put forth for its accomplishment, and in view both of the

recovery of the destruction, and the short-lived character of it, we need not wonder at the success of the means employed. That the books were found in out-of-the-way places is nothing remarkable. We can easily imagine similar cases, and, more, can refer to them as matters of positive history. Most valuable works have been found in most unexpected quarters, even when copies could have been more easily multiplied and more readily got hold of. Persecution has again and again taken place in different parts of the world, and both men and things were supposed to have been stamped out, but after the intervention of long years, centuries indeed, they have been met with and flourished abundantly. We need not go far to illustrate this. And as to the books being found in an unknown character, which few could understand, and which were explained in an unsatisfactory manner, the same remark we have just made fully applies, so far as it may be reasonable go. The case of the Jews in China may be referred to, who had lost the power of reading Hebrew for seventy years before they came in contact with us, though they had both their sacred books and the remembrance of what they contained. Alike the knowledge of their books as having been in existence, and the memory of their contents on the part of those acquainted with them in early days, help to substantiate the reality of their author and of his teachings as contained in them.

3. The character of the Confucian books, in the matter of history and of moral or political instruction, verifies the claim we now make, and which has been allowed all the ages through. It is alleged in the paper before us that the *rédacteur* of the books is allowed, from the necessity of the case, to have interpolated more or less of the whole, and to have practically written the work *de novo*. We might confidently appeal to the entire aspect of the work in opposition to this idea, and to the facts that then occurred. Every effort was made not to rehabilitate the classics, but to discover them either in writing, or by the memories of aged scholars, and both were made out to be successful, without any contradiction having been tendered against them, except in a few unimportant particulars. The whole character and bearing of the books were out of the line of invention or violent interpolation, and we repeat, the men engaged in the work of redaction or discovery were not inclined to accept anything that came to hand, in lieu of what they actually wanted. There could not but be in the constitution of society, in the civilization of the country, in the scholarship of the upper classes, abundant evidence in support of what had been handed down from earlier times, which the temporary destruction that had recently taken place could not annihilate. The gravity of truthfulness characterising the Chinese classics

preclude in our view the idea altogether of the existence and standing of Confucius being merely a myth. Whatever legendary matter has been attached to his birth or any part of his life, it is readily acknowledged to be such by his devoted followers, and stands apart both from the character and teachings of the man.

4. There are various historical parallels which tend to sustain our views of the Confucian classics and the reality of their great subject. Shall we allude to an event detailed in 2 Kings, 22nd chapter? Owing to the troublous times of Manasseh, the King of Israel, the book of the law that had been handed down from the time of Moses, and deposited in the ark, was evidently unknown for 60 or 70 years, and its discovery excited the greatest astonishment. Again, Ezra on his return from Babylon, where the captivity obtained for 70 years, gathered the people together, and read and explained the same book of the law, which was written in a language different from what the hearers had been accustomed to. The Sybilline oracles and numbers of other works might here be referred to as similar in no small degree to the classics of China, and it would only have been a surprise if they had passed through no such strange experience as they actually did, without impairing their claims as the genuine product of their professed authors, or materially involving the corruption of their contents. The history of our own Scriptures might well be adduced in illustration of our view.

5. The intelligence and scholarship bestowed on the redaction or *renaissance* of the Chinese classics may be added in support of their genuineness and authenticity. No less at that time than now can we regard the Chinese as an ignorant and easily befooled class of people, especially in their literary department. Every possible care was taken of the work they had on hand. It was too precious and important in their view to be done slovenly, and the study and attention they have given to the correctness of these classics ever since is only an indication of what was done at a time when it was specially required. The record of their action in the matter, not only by Imperial authority, but as the expression of their intense regard for the work, compelled them to do all they possibly could to secure the veritable thing. That difficulties came in the way is true, and that there were mistakes either in the rendering or the interpretation of the original, as is the case with the present commentary, is not to be wondered at, yet the character of the book as it now stands, and the reputation of the men engaged in the re-forming of the work, amply sustain the idea that, as a whole, it has been handed down to us as it first appeared.

6. There is an utter dissimilarity in the construction of the book to the Buddhist and Taoist literature that has come to us

from early times. The charge has been made that it is indebted in some respect to this source, either in its import or in its authorship. We regard this as without a title of evidence. Allow that the authorised commentator Chu-hi has written much in this line of things, and, it may be, interpolated his views to a certain extent, but this does not apply either to the original text or to the spirit and sentiments of the entire book. There is a complete dissonance between the one and the other in this matter, and the idea hitherto expressed we believe to be true, that these two latter systems are largely indebted to and modified by Confucianism, and not *vice versa*. The course of things in China all these past ages confirms our opinion that this is the case, and whether the scholars of China have been favourable to Buddhism and Taoism or not, there has ever been an acknowledged difference between them and their professed faith, excepting perhaps that all are agreed in the inculcation of virtue.

7. The whole order of things in the State religion of China and its civil institutions, with the character of its people, the history of its literature, the story of its numismatics, etc., will go to sustain our view of the genuineness and veracity of the Chinese classics and the real existence of their ancient sage. These particulars form too large a theme to dwell upon here, but the one conclusion to which they lead in our view is simply this: that there is an unquestionable continuity in the Chinese records as transmitted from the earliest times, and as detailed in the writings which bear the name of Confucius, either in the way of personal composition, or redaction or instruction to his disciples. Nay more, the *renaissance* that took place after the burning of the books by Ts'in Hwang Ti did not seriously interrupt the line of things that previously existed, and that we can account for the name and influence of the Chinese sage by the fact of his having really lived and been honoured and revered by his followers as he actually was. The delay of his worship, the lateness with which he was introduced into the Chinese ritual, and the manner in which this was done, together with the amazing power connected with him all through the Christian era, can easily be accounted for, and there are many parallels to it in Chinese and other histories. In a native point of view he deserves the honour everywhere conferred upon him. There has been none like him in their usual song and universal acclaim. That course of things is passing by, but it will not be by regarding him as a myth, to which teachings of such high excellence are not generally ascribed, but by acknowledging their true value, and making such use of them, even with the name they bear, in the interests of Christianity, and the advancement of science, as shall tend to the enlightenment and well-being of this great nation.

Mr. G. M. H. Playfair, being also unavoidably prevented from attending the meeting, submitted the following remarks:— Napoleon Bonaparte died in 1821; in the same year a Fellow of Oriel College, Oxford, afterwards to be known as Archbishop Whateley, published a pamphlet in which he proved logically, by reasonings analogous to those employed by critics of the authenticity of the New Testament, that Napoleon had never really existed. If this feat could be successfully achieved relative to an individual just dead and still living in the minds of men, there can be no possible difficulty in disproving the existence of any historical personage, and still less in treating as a myth a pre-historic character whose birth dates back twenty-four centuries. It might well be possible to arrange the traditional facts about Confucius in such a form as to prove, *logically*, that there never was such a sage; the result would be an amusing *jeu d'esprit*, and the more cogent the arguments were, the more amusing, from its cleverness, the jest would be. But Mr. Allen has evidently no intention of being funny; his communication is as grave as could be desired. Being compelled, therefore, to take this paper seriously, I consider the thread of argument used too slender to support the weighty conclusion. It is not enough to hint that the K'ung family may have conceived a gigantic literary fraud for the purpose of glorifying their house: conjectures are not proof; to insinuate that the story told about the recovery of the lost books is improbable: there is nothing impossible in it, save the weird sounds of music, no doubt the invention of a later age; to compare certain recommendations ascribed to Confucius with the commandments of Buddhism and Taoism; for we find them nearly all in the Christian Scriptures, yet no one yet has been bold enough to identify Buddha and Lao-tzū with Christ; and the name of Confucius' father, which is alleged to bear so close a resemblance to Buddha's supposed progenitor, is not quite so like it as Cicero is like Sisera. It is still uncertain whether the Tao-tê Ching is to succumb to the attack of our late President, and Taoists all over the Empire are possibly in a state of unpleasant suspense. But Confucianists may take heart; the founder of their religion, in spite of the present paper, is in no immediate danger of being proved as fabulous as his own Chi-lin.

The Chairman said that though the discussion on the paper had been of a one-sided character, they had been fortunate in hearing the opinions of recognised authorities on the subject, and these would doubtless be read with interest when published in the Society's Proceedings.

With a vote of thanks to the Chairman, proposed by Mr. W. Bright, the meeting terminated.

Meeting of the 16th December, 1886.

This Meeting was held in the Society's Library, Museum Road, Shanghai, Dr. R. A. JAMIESON (Vice-President) presiding, and about 50 members and friends being present.

The Chairman, in opening the proceedings, said that the first business was to confirm the minutes of the meeting of the 30th November, which having already appeared in the newspapers would be taken as read. Since the last meeting four new members had been elected, namely:—Messrs. H. T. Wade, P. E. O'Brien-Butler, T. D. Burrows, and Dr. J. H. Focke. The next business was the reading of a paper by Dr. D. J. Macgowan on "Chinese Guilds or Chambers of Commerce and Trades Unions." The Chairman having paid a high tribute to the work which Dr. Macgowan had already done in increasing the acquaintance of Europeans with the literature, history, and customs of the Chinese, said that the writer of the paper had for many years been closely associated with the Chinese, and had made unusually good use of his opportunities. The subject was one which he need hardly say was of the greatest interest to commercial people as well as to officials, to whom all sorts of questions were likely to arise. After remarking that the mercantile community would be better able to judge of the merits of the paper than he, the Chairman said that in all their relations with the Chinese whenever political questions arose they were always confronted with that shadowy body known as the *literati*, while in matters of commerce they were confronted by the less shadowy guilds, which were a great embarrassment to foreign merchants in their efforts to push trade in China.

Dr. Macgowan then read extracts from his paper on "Chinese Guilds or Chambers of Commerce and Trades Unions." (*The paper is printed in extenso on pp. 133-192, forming Article VIII of this volume.*)

The Chairman said they had heard Dr. Macgowan's very interesting and exhaustive account of guilds and their administration in China, and now he should be glad if anyone could throw any additional light on the subject.

The Rev. Ernst Faber considered that there was nothing left for argument, as almost everything in the paper was a statement of fact. He strongly recommended Dr. Macgowan's contribution to all writers on Chinese subjects. Methodical investigation is one of the surest means to arrive at the truth in connexion with any subject. Dr. Macgowan's method does not consist in describing impressions and advancing new theories, but in a painstaking collection of facts in all their details from various sources. This is no easy task, as not books nor antiquarian articles, all of which can be bought in shops, are required.

but phenomena of real life. Very few foreigners will succeed in getting reliable and somewhat exhaustive information from the Chinese on subjects which concern their material interest. The guilds which had been described were characteristic of Chinese life. But they do not stand isolated; there are other corporations of a similar nature and, perhaps, of even great importance, i.e., Chinese clans, or Village Communities pure and simple, combinations of clans (or of fragments of clans) into mixed communities, and confederations of villages. The literati, or gentry, of the Chinese lose their shadowy character as elders and headmen of villages. They are naturally the leaders of the people. The guilds, without exception, employ such literati to transact any business with the mandarins; they pay large sums for such services and sometimes even for the honour of a name as patron of the corporation. The literati have, in fact, their share in every important Chinese business. How far, however, the village community, the guild-hall and the public-hall act and react on each other still remains to be explored. The reason why the Chinese succeed so well with their guilds and other associations, when Europeans often fail with theirs, is on account of the peculiar nature of the law in China. Individuals can easily find redress in the courts of law in Europe, but in China this is not the case, the individual not being recognised by law except a community becomes responsible for him. Thus it is, that where the natural community of the clan or village is found not to answer the purpose, Chinamen are forced by circumstances into communities of a more artificial nature. Without external pressure, the Chinese are as inadhesive to one another as other people animated by selfish motives generally are. Lawsuits before mandarins are moreover very expensive. The mandarins, as a rule, understand better how to relieve their clients' pockets than to help them to justice in questions of commercial law and custom. It is a common practice among the people to bring all cases of civil law before their elders or into the public hall. These have a kind of local jurisdiction, allowed by the Government, not consisting only in the power to adjust matters, but also to inflict fines, imprisonment and corporal punishment. Their testimony is, besides, commonly decisive in criminal cases before the mardarin. The decisions arrived at by the headmen of these corporations are, however, not guided by a written law, but by local custom, which differs materially in different parts of China, even in different districts of the same prefecture. This indefiniteness of Chinese custom is a source of much annoyance to the uninitiated foreigner. Some more light should also be thrown upon the nature of Chinese partnership, for we all know how difficult it is to get at the liability of partners when a Chinese company fails. The relation between

employer and workman is another subject of great importance. Apprenticeship, free labour, qualification of artisans, strikes of workmen, all influence the market, as the employer has to refund himself by an increased price on his articles, or become bankrupt. Foreign trade is also greatly influenced by female labour. This is more particularly the case with the cotton trade. Myriads of poor Chinese women have to support themselves and their children by spinning and weaving, the men being accustomed only to care for themselves, if they have not old parents who require regular attendance, but in many cases the daughter-in-law has to maintain them too by her industry. Many useful points have been suggested by Dr. Macgowan's able paper, some of which well deserve a separate and detailed treatment. We should like to see such contributions more frequently brought before the meetings of the Society.

Mr. Kingsmill said he had a serious objection to make as to one point—that was when Dr. Macgowan got up and apologised for bringing such a paper forward. All would agree that a more interesting paper had not been read before the Society for many years. It was such papers as Dr. Macgowan's that they would like more particularly to have in the Society. Of course they didn't wish to shut out scientific matters, but the present paper was the most practical that had been brought before them for some time. With regard to the absence of a civil code in China, it was the same as in Europe from the 11th to the 15th century, when there was criminal jurisprudence but no civil law. Guilds consequently sprang up, and without them there was no redress for wrongs, and even at the present day in the city of London there were still remains of the necessity which drove sojourners from other countries to form themselves into associations to enable them to live. China was far behind other countries in the matter of civil law, and hence guilds had taken root. They knew what the community had to suffer from the celebrated Swatow Guild. It was of the greatest importance they should know a little more about these guilds than they had hitherto done, living as they did amongst them here.

The Chairman proposed a vote of thanks to Dr. Macgowan for his valuable paper, and referred to the instructive remarks which it had elicited from the other speakers. The vote having been carried by acclamation, a similar compliment was paid to the Chairman on the motion of Mr. Bright (the Hon. Secretary), and the meeting separated.



Journal
OF THE
China Branch
OF THE
Royal Asiatic
Society.

VOL. XXI.
NEW SERIES.

NOS. 5 & 6.
1886.

Issued at Shanghai: July, 1887.

SUPPLIED *gratis* TO ALL MEMBERS OF THE SOCIETY.

SUBSCRIPTION TO NON-MEMBERS, \$5 per annum.

Agents for the Sale of the Society's Publications:—

SHANGHAI, HONGKONG, YOKOHAMA AND SINGAPORE:

KELLY & WALSH, LIMITED.

LONDON: Messrs. THILKNER & Co., 57 and 59, Abchurch Lane.

PARIS: M. ERNEST LEBLANC, Rue Bonaparte 28.

BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY.

1. Every paper which it is proposed to communicate to the Society shall be forwarded to the Hon. Secretary for the approval of the Council.

2. When the Council shall have accepted a paper, they shall at the same meeting decide whether it shall be read before the Society and published in the Journal, or read only and not published, or published only and not read. The Council's decision shall in each case be communicated to the author immediately after the meeting.

3. The Council may permit a paper written by a non-member to be read and, if approved, published.

4. In the absence of the author, a paper may be read by any member of the Society appointed by the Chairman or nominated by the author.

5. No paper read before the Society shall be published elsewhere than in the Journal, unless the Council decide against publishing it therein.

6. All communications intended for publication by the Society shall be clearly and legibly written on one side of the paper only, with proper references, and in all respects in fit condition for being at once placed in the printer's hands.

7. The authors of papers and contributors to the Journal are solely responsible for the facts and opinions expressed in their communications.

8. In order to insure a correct report, the Council request that each paper be accompanied by a short abstract for newspaper publication.

9. The author of any paper which the Council has decided to publish will be presented with fifty copies; and he shall be permitted to have extra copies printed on making application to the Hon. Secretary at the time of forwarding the paper, and on paying the cost of such copies.

ARTICLE XIV.

THE FAMILY NAMES.

BY

HERBERT A. GILES.

The following is a list of the recognised surnames of the Chinese. It is an alphabetical re-arrangement of the *Po-chia-hsing* 百家姓, or *Family Names*, accompanied by translation of the genealogical researches appended to library editions.

The figures denote the original order of the surnames, as they appear in rhyming groups of eight. These are given chiefly to facilitate reference to the 郡 of each family, with which it was thought undesirable to crowd the present list.

397. 查 *cha*. Adopted in early ages by a branch of the 姜 family from the name of a district, originally written 榘.

325. 柴 *ch'ai*. Adopted in early ages by a branch of the 姜 family. To be distinguished in the south of China from 蔡 *ts'ai* (q.v.) by an accentuation of tone.

254. 詹 *chan*. Adopted by a branch of the 姬 family from the name of a district allotted to a younger son of 宣王 of the Chow dynasty.

103. 湛 *chan*. Adopted by a branch of the 姒 family, known under the 夏 dynasty as 斟 湛 *chên kuan*. Their descendants fused these last two characters, omitting 斗 from one and 釐 from the other. Or in English, *ch[ên kn]an=chan*.

40. 章 *chang*. Adopted by a branch of the 姜 family from 鄣 the name of a place, allotted to a younger son of 姜尙, the topographical radical 邑 being omitted. Is distinguished as the *chang* of 文章.

24. 張 *chang* "to draw a bow." From a sobriquet bestowed upon the fifth son of the Yellow Emperor, who is said to have

invented the bow and arrow, deriving his idea from the Chinese constellation Arc (the stars δ, η, κ in Canis Major, with some in Argo). Is distinguished as 弓長張 or 立弓張, and is one of the four common names of China, viz., 張王李趙.

80. 常 *ch'ang*. Adopted from the personal name of a minister who served under the Yellow Emperor. Is distinguished as the *ch'ang* of 五常.

51. 昌 *ch'ang*. Adopted by descendants of the 有熊 family from the personal name of a son of the Yellow Emperor. Is distinguished as the *ch'ang* of 文運昌明.

373. 晁 *chao*. Adopted by a branch of the 姬 family from the personal name of a son of 景王 of the Chow dynasty. Was originally 鼂, and is the old form of 朝 "morning."

1. 趙 *chao*. Adopted by the descendants of 伯益, Master of the Horse to 穆王 of the Chow dynasty. Stands first in the *Family names* because it was the surname of the Emperor who founded the dynasty of Sung, A.D. 960, about which time the *Family Names* was compiled. See 張 *chang*.

393. 巢 *ch'ao*. Adopted in early ages from the name of a State, afterwards destroyed by the Ch'u State, which had been so named from 有巢氏, the reputed inventor of houses.

229. 車 *ch'ê*. (1) Adopted in early ages by a branch of the 子車 clan, to which belonged three brothers whose interment, alive, in the grave of their Prince, has been celebrated in the *Odes*.

(2) Adopted by the descendants of the famous minister 田千秋 of the Han dynasty, their said ancestor having acquired the sobriquet of 車丞相 from a journey made by him to Court in a carriage.

Consequently, in this as in other cases where a family name has two distinct origins, persons having the same surname may intermarry, provided that their lines of ancestry can be traced from the separate stocks.

205. 甄 *chên*. Adopted from the personal name of a son of 臯陶, who was appointed under the 夏 dynasty to rule over 鄆.

67. 岑 *ch'ên*. Adopted by a branch of the 姬 family from the name of a State to which 武王 appointed 渠 son of his uncle 耀.

10. 陳 *ch'ên*. Adopted from the name of a State allotted to a descendant of the Emperors Yao and Shun. Is distinguished as 耳東陳. Persons of this name are occasionally spoken of as

潁州人, because of the large proportion of Ch'êns in that district.

7. 鄭 *chêng*. Adopted by a branch of the 姬 family from the name of a State. Is distinguished as 奠邑鄭.

115. 成 *ch'êng*. Adopted by a branch of the 姬 family from 邲, the personal name of one of the sons of 文王, the radical 邑 being omitted.

193. 程 *ch'êng*. Adopted from the title 程伯 bestowed by the Emperor Yao (B.C. 2356) upon 重黎 grandson of the Emperor 顓頊. Is distinguished in the south from 陳 as 禾呈程.

134. 季 *chi*. (1) Adopted by a branch of the 姬 family from the personal name of a son of 桓公 of 魯.

(2) From the name of a high official of the 隨 State. See 車 *ch'ê*.

113. 計 *chi*. Adopted by a branch of the 姒 family from the personal name of two high officials of the 越 State.

122. 紀 *chi*. Adopted by a branch of the 姜 family from the name of a State.

316. 冀 *chi*. Adopted by the descendants of 缺 son of 卻芮 from the name of a district to which 缺 had been appointed.

297. 姬 *chi*. Adopted from the name of the place 姬水 where the Yellow Emperor was born.

263. 薊 *chi*. Adopted from the name of a State to which a descendant of the Yellow Emperor was appointed under the Chow dynasty.

345. 暨 *chi*. Adopted from the personal name of a high officer 諸暨郢 of the 越 State.

275. 籍 *chi*. Adopted by a branch of the 伯 family from the title, "registrar," of a high official of the 晉 State.

190. 吉 *chi*. Adopted by the descendants of 尹吉甫, a famous minister of 宣王 of the Chow dynasty.

194. 嵇 *chi*. Adopted by the descendants of the son of 少康 of the 夏 dynasty, who had been appointed to the district of 會稽. The character was altered under the Han dynasty to its present form.

213. 汲 *chi*. Adopted by a branch of the 姬 family from the personal name of the son of 宣公 of 衛.

45. 奚 *chi*. Adopted from the name of a district allotted to 仲 a descendant of the Yellow Emperor, who was subsequently known as 奚仲.

33. 戚 *ch'i*. Adopted from the name of a district allotted to 孫林父 of 衛.

105. 祁 *ch'i*. Adopted from the personal name of a minister of the Emperor Yao.

87. 齊 *ch'i*. Adopted by a branch of the 姜 family from the name of a State allotted to the famous 呂尙.

The Ch'i State was destroyed by a descendant of 公子完 of the 田 family, who founded upon its ruins another Ch'i State, and his descendants also adopted the name of Ch'i. The Chinese accordingly pretend to distinguish between families of the first and second dynasties.

305. 祁 *ch'i*. Adopted by a branch of the 姬 family from the name of a district allotted to a minister of the 晉 State.

137. 賈 *chia*. Adopted by a branch of the 姬 family from the name of a place.

317. 鄭 *chia*. Adopted by a branch of the 姬 family from the name of the place 鄭鄆 where 文王 established the seat of Empire of the Chows.

207. 家 *chia*. Adopted by a branch of the family from the personal name of a son of 孝王 of the Chow dynasty.

141. 江 *chiang*. Adopted by a branch of the 嬴 family from the name of a State. Is distinguished as 三點水江.

32. 姜 *chiang*. The name of the Emperor 神農, inventor of agriculture (B.C. 2737), adopted from 姜水 the place where he was born.

13. 蔣 *chiang*. Adopted by a branch of the 姬 family from the name of a State allotted to 伯齡 son of 周公.

136. 強 *ch'iang*. Adopted by a branch of the 姜 family from the name of 公孫疆, a high officer of the 齊 State (疆與強相近). A rare, probably because an ill-sounding name.

222. 焦 *chiao*. Adopted in early ages from the name of a State, bestowed by 文王 upon the descendants of the Emperor 神農.

282. 喬 *ch'iao*. The Yellow Emperor was buried at 橋山, and his descendants, a branch of the 有熊 family, who were put in charge of the Imperial tomb, adopted 橋 as their surname. The radical 木 was omitted under the Han dynasty.

382. 簡 *chien*. Adopted by a branch of the 狐 family from the posthumous title 簡伯 of an ancestor, a high official of the 晉 State.

2. 錢 *ch'ien*. Was originally written 錢, and was the surname of 彭祖, whose descendants omitted the radical at the

top. Stands second in the *Family Names*, as being the surname of the Governor of Chekiang who was in office when the work was compiled at Hangchow.

163. 支 *chih*. During the reign of 宣帝 of the Han dynasty, the chieftain 單于 of 郅支 sent his son to reside at Court. The descendants of the latter remained in China, and received the surname 支.

281. 池 *ch'ih*. Adopted by a branch of the 嬴 family from the personal name of the son of a high officer of the 秦 State.

212. 靳 *chin*. Adopted by a branch of the 年 family from the personal name of a high officer of the 楚 State.

29. 金 *chin*. (1). Adopted to perpetuate the personal name of the Emperor 少昊 (B.C. 2957). (2) When the Turkic chieftain 休屠 was defeated during the reign of 武帝 of the Han dynasty, his son 日磾 was carried back to the Chinese Court. This boy subsequently gained the Emperor's favour, and was ennobled, the name 金 being bestowed upon him in reference to some "golden image" which had been taken from his vanquished father. See 車 *ch'ê*.

18. 秦 *ch'in*. Adopted by a branch of the 嬴 family from the name of a minor State 附庸之國 bestowed upon 非子, a descendant of 伯益, who was Master of the Horse to 孝王 of the Chow dynasty. His grandson raised Ch'in to the position of a full State and his descendants adopted the name.

399. 荆 *ching*. A branch of the 華 family having adopted the name of the 楚 State as surname, were compelled to relinquish it when it clashed with the personal name of 莊襄王 of the 秦 dynasty. The family then took the name of 荆 from a district in the 楚 State.

The common phrase 素不識荆 *I have not the pleasure of ^{his} your acquaintance*, refers to the district governed by Han Wên-kung, and is taken from a couplet by Li T'ai-poh, expressive of the poet's regret at not being acquainted with his illustrious contemporary.

天下士不願封万户侯
但愿一識韓荆州

217. 井 *ching*. Adopted from the personal name of a high official of the 虞 State. When that State was destroyed by the 晋 State, a member of his family, named 井奚, passed into the service of 穆王 of the 秦 State, and was by him appointed to

百里, being thenceforward known as 百里奚. A younger son of his kept up the old family name.

169. 經 *ching*. 鄭公子 being appointed to 京, he became known thenceforth as 京叔段, and his descendants took the name of the district as their surname. When, however, 京房 of the Han dynasty was put to death, his descendants changed their name to 經.

253. 景 *ching*. Was one of the six clan names of the 楚 State, viz., 鬬, 薳, 昭, 屈, 莊, and 景, all of which were offshoots of the 芈 family.

237. 秋 *ch'iu*. Adopted by an official of the 陳 State, named 胡, from the name of his grandfather 仲孫湫 who had been minister in the State of 魯. The radical 水 was omitted. The above 胡 is the hero of a well-known Chinese play 秋胡戲妻, in which his life comes to a tragic end.

242. 仇 *ch'iu*. Adopted by a branch of the 仇吾 family after the murder of 九侯 by 紂辛.

171. 婁 *ch'iu*. Adopted in early ages from the name of a district.

151. 邱 *ch'iu*. Adopted by a branch of the 姜 family from the name of a place. 閭邱 and 梁邱 are two old double surnames.

277. 卓 *chö*. Adopted by a branch of the 芈 family from the personal name of 威王 of 楚.

5. 周 *chou*. Adopted by a younger son of 平王 (770 B.C.) of the 周 dynasty.

402. 竺 *chu*. A name given to immigrants from India 天竺 under the Han dynasty.

186. 諸 *chu*. Adopted by a branch of the 婁 family from the 無諸 country which was annexed to the empire by 王審知. "Wu-chu" is now used as the old name of part of Fukien; and the Wu-chu people, who are chiefly field labourers and whose women go barefoot and wear huge ear-rings, are said to be descendants of the aborigines.

17. 朱 *chu*. A descendant of the Emperor 顯祖, by name 曹挾, being appointed by 武王 to rule over the district of 邾, his descendants adopted the name of the place as their patronymic, leaving out the topographical radical 邑.

126. 祝 *chu*. Adopted by a branch of the 有熊 family from the name of a State conferred by 武王 upon a descendant of the Yellow Emperor.

211. 儲 *ch'u*. Adopted by the descendants of an Heir Apparent 儲子 of 齊.

11. 褚 *ch'u*. Adopted by a branch of the 子 family from the name of a place allotted to an ancestor 段, son of 共公 of the 宋, and commonly known as 褚師 His Honour of Ch'u.

390. 鞠 *chü*. Adopted by a branch of the 姁 family from the name of a high official 鞠武 of the 燕 State.

346. 居 *chü*. Adopted from the name of a high official 先且居 of the 晉 State.

326. 瞿 *ch'ü*. Adopted by a branch of the 子 family from the name of a high official 瞿父 of the 商 dynasty.

306. 據 *ch'ü*. Origin unknown.

206. 麴 *ch'ü*. Adopted from the title of the "yeast" officer under the Chow dynasty, who was probably connected with the Imperial Distillery.

124. 屈 *ch'ü*. Adopted by a branch of the 芊 family from the name of a district allotted to 瑕 son of 武王. Hence the old double name 屈原.

403. 權 *ch'üan*. (1) From the name of a State bestowed upon the descendants of the Emperor 顓頊, and afterwards destroyed by 武王 of 楚.

(2) 權 was then given as a district to 鬲繆 grandson of 若敖 and his descendants took their surname from the place.

233. 全 *ch'üan*. Adopted by a branch of the 泉 family from the title of the Chancellor of the Exchequer 泉府 under the Chow dynasty, 泉 being subsequently exchanged for 全.

323. 莊 *chuang*. Adopted by a branch of the 芊 family from the posthumous title of 莊王 of 楚.

359. 闕 *ch'üeh*. Adopted by the family of an official appointed to the district of 闕黨 of 魯.

344. 終 *chung*. Said to have been adopted from the name of the semi-mythical 陸終.

238. 仲 *chung*. Adopted by a branch of the 任 family from the name of 仲虺 a minister of 成湯 of the 商 dynasty.

149. 鍾 *chung*. Adopted by a branch of the 芊 family from 鍾吾, the name of an old State in Kiangsu, bestowed upon 鍾建 of 楚.

328. 充 *ch'ung*. Adopted by a branch of the 姜 family from the personal name 充闕 of a high official of 齊.

46. 范 *fan*. 杜陽 a descendant through 劉累 from the Emperor Yao, was appointed 士師 in the 晉 State. His son 蔣

adopted 士 as his family name, but being subsequently appointed to the district of 范, his descendants took their surname from the place.

157. 樊 *fan*. Adopted by the descendants of 仲山甫 who was appointed 樊侯.

56. 方 *fang*. Adopted from the name of the accient ruler 方雷氏.

170. 房 *fang*. The Emperor Shun appointed his eldest son 丹朱 to rule over 房陵, and another son to 房竹. Their descendants consequently adopted 房 as a family name.

65. 費 *fei*. For his engineering services in reference to the drainage system carried out by the Great Yü, 伯益 was appointed to 大費. His grandson 昌, who was employed under the 商 dynasty, adopted the name of the State.

179. 賁 *fei*. Adopted by a branch of the 苗 family from the personal name of 苗賁皇 of the 晉 State.

61. 鄧 *fēng*. Adopted by a branch of the 嬭 family from the name of a place bestowed upon the youngest son of 文王.

392. 豐 *fēng*. Same as the preceding, the topographical radical 邑 being omitted.

54. 風 *fēng*. Adopted by a younger son of a chieftain of the Laos tribes. In those tribes, the eldest son always took the last part of his father's name and made it the first part of his own. Thus 閭羅風 was succeeded by 風迦異, and he again by 翳牟等, and so on. Meanwhile, the younger sons took the last part of their father's name, e.g. 風, and made it the surname of their own branch of the family.

9. 馮 *fēng*. Adopted by a branch of the 嬭 family from the name of a district 鄆 bestowed upon a son of 畢公高, the son of 文王. The topographical radical was, as usual, omitted. Is distinguished as 二馬馮.

208. 封 *fēng*. Adopted by a branch of the 姜 family from the personal name of 封鉅 a descendant of 炎帝, who was tutor to the Yellow Emperor.

114. 伏 *fu*. Adopted by a branch of the 風 family from the name of the Emperor 伏羲.

84. 傅 *fu*. Adopted from the personal name 傅說 of a minister under 武丁 (B.C. 1324).

231. 宓 *fu*. Adopted by a branch of the 太昊 family from the *fu* of the Emperor 伏羲, which was originally written 宓犧. The name of one of Confucius' Disciples 宓子賤 is often misread by native "teachers."

219. 富 *fu*. Adopted by a branch of the 姬 family from the personal name 富父 of a high officer under the Chow dynasty. Is distinguished as 富貴的富.

251. 符 *fu*. Adopted by a branch of the 姬 family from the functions of an official under the 秦 dynasty, whose duty it was to take charge of the Imperial tallies and seals.

The name 符, not to be found in this collection, belongs to quite another family, dating from the famous 苻堅 of the 後秦.

299. 扶 *fu*. Adopted by a branch of the 巫 family (q.v.) The name was bestowed, with other and more tangible benefits, by the first Emperor of the Han dynasty upon 巫嘉, in appreciation of his spiritual powers and as a reward for the help he rendered in his priestly capacity to the recently established Throne.

15. 韓 *han*. (1) Adopted by a branch of the 姬 family from the State of Han to which the youngest son of 武王 was appointed.

(2) Subsequently adopted by the descendants of 萬, son of 桓叔, who was appointed to Han after its destruction by 晉.

183. 杭 *hang*. When the Great Yü had finished draining the Empire, he entrusted his remaining vessels 餘航 to a son who was accordingly appointed to the 餘航國 or State of Remaining Vessels. His descendants substituted 木 for 舟, and adopted the new character 杭 as their patronymic.

77. 郝 *hao*. Adopted from 郝省 the name of a younger brother of the Emperor 太昊, who was appointed to rule over 郝.

347. 衡 *hêng*. Adopted by descendants of the famous 伊尹 from his title 阿衡.

405. 蓋 *ho*. Adopted by the descendants of a Governor of 蓋 in the 齊 State.

21. 何 *ho*. Adopted by the fugitive descendants of 安王 of the 韓 Han State (q. v.), when this kingdom had been destroyed, for the second time, by the 秦 State.

97. 和 *ho*. Adopted by the descendants of 和仲, who served under the Emperor Yao, from the title of their ancestor.

160. 霍 *ho*. Adopted by a branch of the 姬 family from 霍叔, a son of 文王, who was appointed to rule over the 霍 State.

70. 賀 *ho*. Adopted by 慶純, a descendant of 慶父 of the 齊 State, in order to avoid the personal name of 清河王, the father of 安帝 of the Han dynasty.

398. 後 *hou*. Adopted by a branch of the 太史 family from the title 后 "queen" of the consort of 襄王 of the Chou dynasty, B.C. 631, at which date the two characters were sometimes used one for the other.

230. 侯 *hou*. (1) Adopted by a branch of the 史皇 family from the personal name 侯岡 of 倉頡, the reputed inventor of the art of writing. Is distinguished as 封侯的侯.

(2) Adopted by a member of the 劉 family when forced by his own misconduct to flee from his native district and settle down in a distant part of the Empire. Hence the 劉 and 侯 families do not intermarry.

133. 席 *hsi*. Same origin as 談 *t'an* (q. v.)

332. 習 *hsi*. (1) From the name of a tribe in 西梁州, subject to the 巴蜀 State.

(2) Adopted from the name of 息夫躬 of the Han dynasty, by his descendants, who altered 息 into 習.

234. 郗 *hsi*. Adopted by a branch of the 已 family from the name of a district to which the descendants of 少昊 had been appointed.

154. 夏 *hsia*. (1) Adopted by a branch of the 姒 family from the name of their famous dynasty.

(2) From the name of 夏徵舒, a minister of the 陳 State.

125. 項 *hsiang*. (1) Adopted by a branch of the 芈 family from the name of a district bestowed upon 燕, a royal prince of the 楚 State.

(2) From the name of a State destroyed by 桓公 of 齊.

396. 相 *hsiang* (去聲). Adopted by a branch of the 子 family from 相里, the name given to the 都 or allotments to rulers and ministers in early ages.

337. 向 *hsiang* (originally pronounced 尙 *shang* (q.v.))

(1) Adopted by a branch of the 子 family from the name of the district to which a descendant of 桓公 of 宋 was appointed. The family of 向魴 subsequently took the name of 桓; while that of 向犁, whose 名 was 牛, took that of 司馬. The latter was the well known disciple of Confucius. (See *Guide to the Tablets*, p. 48, by Watters).

(2) Also adopted by a branch of the 姜 family from the name of a State.

99. 蕭 *hsiao*. Adopted by a branch of the 子 family from the name of a minor State, subordinate to the 宋 State, which had been conferred upon the descendants of 微子 of the 商 dynasty. Is distinguished as 草頭蕭.

174. 解 *hsieh*. Adopted from the name of a district bestowed upon 箕, the son of 唐叔 who was the brother of 武王 and uncle of 成王.

68. 薛 *hsieh*. Adopted by the branch of the 在 family after the name of a State which had been allotted to their ancestor 奚仲. See 奚 *ch'i*.

34. 謝 *hsieh*. Adopted by the descendants of the maternal uncle of 宣王 (827 B.C.) from the district to which their ancestor had been appointed.

274. 咸 *hsien*. Adopted by a branch of the 高陽 family from the personal name of a minister 咸邱黑 of the Emperor 高辛 (2435 B.C.)

290. 莘 *hsin*. Adopted by a branch of the 高辛 family from 有莘, the name of a district bestowed by 啟 (son of the Great Yü) upon a descendant of the Emperor 帝摯.

379. 辛 *hsin*. Adopted by a branch of the 姒 family from the name of a minister 辛甲 under the 夏 dynasty. Is distinguished as 五辛, or "five bitter," *hsin* "bitter" being one of the Five Flavours.

195. 邢 *hsing*. Adopted by a branch of the 姬 family from the name of a State given to the fourth son of 周公.

258. 幸 *hsing*. Origin unknown.

121. 熊 *hsiung*. Adopted by a branch of the 高陽 family from the name of a district bestowed upon 附敘 who had previously taken the surname of 羣. After the rule of 熊渠 over 楚, the family again changed their surname to 羣.

391. 須 *hsü*. Adopted by a branch of the 密須 family from the name of a minor State subordinate to 燕.

285. 胥 *hsü*. From an ancient clan name 華胥.

150. 徐 *hsü*. Adopted by a branch of the 嬴 family from the name of a State bestowed upon 調, a grandson of 伯益.

The families of 徐 and 余 do not intermarry, for the following reason:—

During the reign of Yung Chêng (1723-36), when the Manchu dynasty was hardly so secure as at present, a luckless poet of the 徐 family indited a couplet to a peony.

Now the peony, which is the king of flowers, is usually either red or white; but the subject of our poet's verse was a variety in purple. And the couplet was this:

奪朱非正色
異種也稱王

This hue is not the real thing;—

An alien styles himself our king.

Some enemy to the poet used these seemingly harmless words to accomplish the latter's ruin. They were shown to the suspicious Emperor, and their purpose was interpreted in the sense of high treason. The result was a general massacre of the immediate family, while remoter branches sought refuge in a change of name. The 予 was omitted, and 徐 became 余.

20. 許 *hsü*. Adopted by a branch of the 姜 family from the name of a State bestowed by 武王 upon 文叔, a descendant of the Emperor 神農.

178. 宣 *hsüan*. Adopted by a branch of the 姬 family from the name 宣伯 of a high official of 魯.

201. 荀 *hsün*. Adopted by a branch of the 姬 family from 郇伯, the name of one of the sons of 文王. His descendants changed the character to its present form.

314. 扈 *hu*. Adopted by a branch of the 有扈 family from the name of a State.

158. 胡 *hu*. Adopted by a branch of the 姬 family from the name of their ancestor 胡公 of the 陳 State. Is distinguished as 古月胡.

196. 滑 *hua*. Adopted by a branch of the 姬 family from the name of a State.

28. 華 *hua*. Adopted by a branch of the 子 family from the name of a district allotted to 督, grandson of 戴公 of 宋.

55. 花 *hua*. This character was originally adopted as a chapel-of-ease to 華 *hua* (q.v.), being specially employed for the "flowers" of the vegetable kingdom. Later on, during the T'ang dynasty, several members of the 華 family changed their names to 花.

268. 懷 *huai*. (1) Adopted by the descendants of 無懷氏. (2) Adopted by a branch of the 姬 family from the name of a district to which 唐叔 had been appointed.

333. 宦 *huan*. Origin unknown. Probably first used by the adopted sons of eunuchs, from the common designation 閹宦 of their fathers.

407. 桓 *huan*. Adopted by a branch of the 子 family from 桓公 of the 宋.

96. 黃 *huang*. Adopted from the name of a district given to 陸終, great grandson of 顓頊. Is distinguished as 章頭黃.

204. 惠 *hui*. Adopted by a branch of the 姬 family from the name of 惠王 of the Chow dynasty.

352. 弘 *hung*. Adopted from the name 弘演 of the 衛 State.

400. 紅 *hung*. Adopted by a branch of the 熊 family from the personal name of 摯紅 who become Prince of 鄆.

184. 洪 *hung*. (1) From the name of a legendary 共工, the radical 水 being a later addition.

(2) Adopted from the personal name of 弘演 (see 弘 *hung*), and altered to avoid the personal name of the son of the Emperor 高宗 of the T'ang dynasty (A.D. 650-684). Is distinguished as 三點水洪.

210. 羿 *i*. From the name of the famous archer 后羿 of the 有窮 family.

239. 伊 *i*. The Emperor Yao was born at 伊水. Hence the family name of 伊祈 which was subsequently cut down to 伊.

301. 冉 *jan*. Adopted by a branch of the 姬 family from the name of a district 冉, to which 季載, the youngest son of 文王, had been appointed, the topographical radical being omitted.

383. 饒 *jao*. Adopted by a branch of the 姬 family from the name of a State bestowed upon a son of 商均.

58. 任 *jén*. Adopted by a branch of the 有熊 family from the name of a State 有任 bestowed upon 禹陽, a son of the Yellow Emperor. The lady 太任, combine to 文王, was so named from her native State.

331. 茹 *ju*. Was originally 茹, an old clan name. The radical at the top was added by a branch of the family about the close of the Han dynasty.

209. 芮 *jui*. From the name 芮伯 of an official 司徒 under Chow dynasty.

248. 戎 *jang*. (1) Adopted under the Chow dynasty from the name of a foreign State.

(2) From the name of a district 山戎 occupied by the 允 clan.

173. 干 *kan*. Adopted by a branch of the 子 family from the name of a minister 干掾 of the 宋 State.

245. 甘 *kan*. (1) Adopted from the name of a State under the 夏 dynasty. 甘盤 of this State was tutor to 武丁.

(2) A brother 叔帶 to 惠王 of the Chow dynasty was appointed to rule over 甘, and his descendants took the name.

380 關 *k'an*. (1) Adopted by a branch of the 姑 family from the name of a district.

(2) Also from the name 關止 of an official of the 齊 State.

88. 康 *k'ang*. Adopted from the personal name 康叔 of the 衛 State.

261. 郛 *kao*. Adopted by a branch of the 姬 family from the name of a State bestowed upon a son of 文王.

153. 高 *kao*. Adopted by a branch of the 姜 family from the personal name 子高 of the son of 文公 of the 齊 State.

350. 耿 *k'eng*. Adopted by a branch of the 姬 family, the remnants of an ancient State of that name which was destroyed by 趙氏 of 晉.

341. 戈 *ko*. Adopted from the name of a State bestowed by 寒浞, who usurped the 夏 throne, upon his son 豷.

44. 葛 *ko*. Adopted by a branch of the 嬴 family from the name of a district bestowed upon the descendants of 顓頊.

164. 柯 *k'o*. Adopted by a branch of the 姬 family from the personal name of prince 柯盧 of 吳.

374. 勾 *kou*. From an old clan name 勾芒氏. Hence also the modifications 勾鈞, 鈞, and 勾龍.

356. 寇 *k'ou*. From the title 司寇, or Minister of Crime, held by 蘇忿生 under the Chow dynasty.

93. 顧 *ku*. From the name of a State under the Hsia dynasty.

228. 谷 *ku*. Adopted from the name of a district bestowed upon the great grandson of 齊公子. Hence the old double surname 谷那.

338. 古 *ku*. Said to be derived from the name of 古皇氏.

395. 蒯 *k'uai*. (1) Adopted by a branch of the 姬 family from the personal name 蒯聵 of 莊公 of the 衛 State.

(2) From the name of an ancient State.

166. 管 *kuan*. Adopted by a branch of the 姬 family from the title 管叔鮮 of the third son of 文王.

394. 關 *kuan*. Adopted by a branch of the 龍 family from the name of a district bestowed upon 龍逢 of the 夏 dynasty.

357. 廣 *kuang*. Said to be derived from the name of the legendary 廣成子.

353. 匡 *k'uang*. Adopted by a branch of the 子 family from the name of a district bestowed upon a high official of 宋.

308. 桂 *kuei*. Adopted by one of the four sons of 靈橫 of the Han dynasty, when he fled to 幽州.

367. 熊 *k'uei*. Adopted by a branch of the 熊 family from the name of a State bestowed upon 熊摯 of 楚.

370. 姬 *kung*. Adopted by a branch of the 姬 family from the name of a high officer 姬伯 of Chow.

408. 公 *kung*. Probably an abbreviation of 公子, 公孫 etc.

224. 弓 *kung*. From the personal name 叔弓 of an official of 魯.

192. 龔 *kung*. Said to have been formed by combination of the 共 of 共工 (see 洪 *hung*) with the last character of the personal name 句龍 of the son of 共工, and to have been thus adopted by the descendants of this family.

240. 宮 *kung*. Adopted by a branch of the 姬 family from the name of a district 南宮, both of which characters were used as the surname until modified by the descendants of 南宮适, the disciple of Confucius.

294. 貢 *kung*. Adopted by the descendants of 子貢, the famous disciple of Confucius, as a substitute for their own surname 端木, when seeking refuge in another part of the empire from the troublous times in which they lived.

384. 空 *k'ung*. Adopted from the name of a State.

25. 孔 *k'ung*. (1) Adopted by a branch of the 子 family. 武王 appointed 微子 of the 商 dynasty to 宋. There 閔公捷 begat 弗父何 whose great grandson, named 孔父, had a grandson named 夷父. This latter adopted as his surname his grandfather's personal name 孔; and his son, named 防叔, took service in the 魯 State. His grandson, 叔梁紇, there begat the great Teacher, known as Confucius, whose family, existing as it does at the present day, is doubtless the oldest family in existence.

(2) In the 衛 State there was also a high official named 孔子圉.

354. 國 *kuo*. (1) Adopted by a branch of the 姬 family from the name 子國 of a young prince of the 鄭 State.

(2) From the name of a high official of the 齊 State.

144. 郭 *kuo*. Adopted by a branch of the 姬 family as follows: 武王 appointed 仲 and 叔, the two sons of 王季, to eastern and western 虢, respectively. They were known as 二虢, "the two Kuo;" but subsequently the name of the western State was changed to 郭, and the descendants of 叔 adopted this as their surname.

276. 賴 *lai*. Adopted by a branch of the 姜 family from the name of an ancient State.

131. 藍 *lan*. Adopted by a branch of the 華 family from the name of a district bestowed upon 公子亹 of 楚, commonly known as 藍尹.

48. 郎 *lang*. 費伯, grandson of 懿公 of 魯 settled at 郎邑, and his descendants took the name.

295. 勞 *lao*. From the people of 勞山 of the "eastern sea," who first reached China under the Han dynasty, and received the name of Lao.

69. 雷 *lei*. Said to have been adopted by the descendants of 雷公, son of the Yellow Emperor.

377. 冷 *leng*. From the clan name 伶倫 of a minister under the Yellow Emperor. His descendants adopted the first character, altering it to its present form.

364. 利 *li*. Adopted by some of the descendants of 理利貞 (see 李 *li*) from the name of their ancestor.

303. 酈 *li*. Adopted by a branch of the 姜 family from the name of an ancient State.

262. 黎 *li*. Adopted by a branch of the 高陽 family from the name of an ancient State. Hence the old double surname 黎邱.

247. 厲 *li*. Adopted by a branch of the 姜 family from the name of 厲公 of the 齊 State.

4. 李 *li*. Was originally 理, which name had been adopted from the office of judge, held by the descendants of 皋陶, Minister of Crime to the Emperor 舜. It was changed by 理利貞 when fleeing from the vengeance of the tyrant 紂辛; and he chose 李 "plum" from a plum-tree under which he had occasion to seek repose. Of this family Lao Tzū was a descendant. The name has always been a famous one in Chinese history, and is now borne by the well known Viceroy of Chihli 李鴻章. It is distinguished as 十八子李 or 木子李 and stands fourth in the *Family Names* as being the name of the Governor of Nanking at the date at which the said work has compiled. The names 里 and 禮 are from the same source.

128. 梁 *liang*. From the name of a State bestowed upon a descendant of 顓頊.

342. 廖 *liao*. Adopted by a branch of the 有熊 family from the name of a grandson of the Yellow Emperor, originally written 颺叔安.

330. 連 *lien*. Adopted by a branch of the 姜 family from the personal name 連稱 of a high officer of the 齊 State.

66. 龐 *lien*. Adopted from personal name 大龐 of a great grandson of the Emperor 顯頊.

278. 蘭 *lin*. From the name of a district bestowed upon 康, a grandson of 韓厥 of the 晉 State.

147. 林 *lin*. Adopted by a branch of the 子 family from 長林山 where 堅, son of the famous 比干, took refuge after the fall of the 殷 dynasty. Is distinguished as 雙木林.

159. 凌 *ling*. Adopted by a branch of the 姬 family from the title of 衛公子 who was 凌人 under the Chou dynasty.

60. 柳 *liu*. Adopted by a branch of the 展 family from 柳下 the name of a place bestowed upon 禽, a great grandson of 夷伯 of 魯.

252. 劉 *liu*. (1) From the name 劉累 of a descendant of the Emperor Yao, who, however, under the Chow changed his family name to 杙. A later descendant 杜陽 being appointed 師士 to the 晉 State, the name was once more changed to 士, until at a still later date the old surname was resumed.

(2) Adopted by the descendants of 劉康公, the younger brother of the mother of 定王.

Is distinguished as 卯金刀劉. (See 侯 *hou*.)

75. 羅 *lo*. Adopted by a branch of the 祝融 family from the name of a State which existed during the period of "Spring and Autumn."

152. 駱 *lo*. Adopted by a branch of the 贏 family as follows:—The eldest son of 大駱 settled in the 大邱 country, which came to be called 大駱 in honour of the father. When this kingdom was overthrown by the 西戎 during the reign of 厲王, the descendants of the family took the name of their ancestor as their surname.

139. 婁 *lou*. Adopted by a branch of the 嬖 family from the personal name of 東樓公 of the 杞 State, the radical 木 being omitted.

358. 祿 *lu*. Adopted by a branch of the 子 family from the personal name 祿父 of a son 武庚 of 紂辛.

198. 陸 *lu*. Adopted from the name of a place 平陸 bestowed by 宣王 of 齊 on his youngest son 季逵.

49. 魯 *lu*. Adopted by a branch of the 姬 family from the State of that name, bestowed by 周公 upon his eldest son 伯禽.

138. 路 *lu*. Adopted by a branch of the 高辛 family from the name of an ancient State.

167. 盧 *lu*. Adopted by a branch of the 姜 family from the name of a district bestowed upon a great grandson of 文公子 of 齊.

404. 遂 *lu*. Adopted by a branch of the 嬴 family from the name of a district bestowed upon a high officer 公族大夫 of 秦.

22. 呂 *lü*. Adopted by a branch of the 姜 family from the district of that name bestowed upon 伯夷 for services rendered to the Great Yü in connection with the drainage of the Empire. Is distinguished as 雙口呂.

243. 欒 *luan*. Adopted by a branch of the 姬 family from the name of a district bestowed upon 賓 a grandson of 靖侯 of 晉.

368. 隆 *lung*. Origin unknown.

256. 龍 *lung*. Adopted by the descendants of 騶叔安, grandson of the Yellow Emperor, from a sobriquet, 豢龍 *Dragon Breeder*, bestowed upon their ancestor, who was said to be fond of rearing dragons 好畜龍.

135. 麻 *ma*. Adopted by 熊嬰 of 楚 when he fled for safety to the 齊 State.

52. 馬 *ma*. A royal prince of the 趙 State having been appointed 馬服君, his descendants adopted part of the title as their surname.

351. 滿 *man*. (1) Altered from the name 瞞 "flat-eyes" of an ancient savage tribe.

(2) From the name of 王孫滿 of the Confucian period.

106. 毛 *mao*. Adopted by a branch of the 姬 family from the title 毛伯 of a son of 文王.

119. 茅 *mao*. Adopted by a branch of the 姬 family from the name of a State bestowed upon a son of 周公.

145. 梅 *mei*. Adopted by a branch of the 子 family from the name of a district to which 太丁 of the 殷 dynasty appointed his younger brother, afterwards known as 梅伯.

280. 蒙 *mēng*. From an old clan name 東蒙氏.

94. 孟 *mēng*. Adopted by a branch of the 姬 family from the name 孟孫 given to the descendants of the eldest (孟) son 慶父 of 桓公 of 魯. From this family sprang Mencius.

215. 糜 *mí*. Adopted from the name of a clan under the 夏 dynasty.

109. 米 *mí*. Adopted from the name of a country 米國 which formed part of the 西域.

172. 繆 *miao*. Adopted by a branch of the 嬴 family from the name of 繆公 of the 秦 State.

53. 苗 *miao*. Adopted from the name of a district in 晉 bestowed upon 賁皇, the son of 闕叔, who was a 令尹 in the State of 楚.

388. 乜 *mieh*. From 費乜頭, a name given under the Chou dynasty to a chief of the 宇文 tribe.

132. 閔 *min*. Adopted by a branch of the 姬 family from the name of a district 閔鄉 bestowed upon 馬父 of 魯.

111. 明 *ming*. Adopted by a branch of the 譙明 family from the name 明由 of a minister under 燧人, the Prometheus of China.

168. 莫 *mo*. Adopted from the name of a district 鄆, the topographical radical being omitted.

329. 慕 *mu*. Abbreviated from the name 慕容 of one of the 五部, by a branch of the 胡 tribe.

225. 牧 *mu*. From the personal name 力牧, of a minister to the Yellow Emperor.

98. 穆 *mu*. Adopted by a branch of the 子 family from the name of 穆公 of 宋.

286. 能 *nai*. Adopted by the descendants of 摯, a son of 熊繹, who was appointed to 夔.

334. 艾 *ngai*. (1) From the personal name 女艾 of a minister to 少康.

(2) A member of the 田 family also adopted this name on his appointment to 艾山.

79. 安 *ngan*. Adopted by a branch of the 有熊 family from the name of a son of 昌意 who is said to have taken up his abode among the 西戎 and to have founded the kingdom of 安息, Parthia. Under the 魏 dynasty, a descendant of Ngan's came to China and took the personal name of his ancestor as a surname.

375. 敖 *ngao*. (1) From the name 大敖 of the tutor to the Emperor 顓頊.

(2) The people of 楚 applied the term 敖 to any of their rulers who were slain or deposed (e.g., 堵敖), and the descendants of such rulers were known by that name.

272. 鄂 *ngö*. (1) Adopted by a branch of the 姬 family from the name of a district in which resided a noble ancestor, named 光, who subsequently become known as 鄂伯.

(2) From the title 鄂王 which was adopted by a noble 楚, named 熊紅.

361. 歐 *ngou*. Abbreviated from the double surnames 歐治 and 歐陽 *ngou-yang* (q.v.).

71. 倪 *ni*. From the name 黎郛 (subsequently changed to 小郛) of a minor State under the Chow dynasty, the character 郛 being first altered to 兒, and again under the Han dynasty to 倪.

372. 聶 *nich*. Adopted by a branch of the 姜 family from the name of a place 聶城 bestowed upon a son of 丁公 of 齊.

241. 甯 *ning*. Adopted by a branch of the 姬 family from the name of a district bestowed upon 季甯, son of 武公 of 衛.

310. 牛 *niu*. Adopted from the personal name 牛文 of an ancient Minister of Crime 司寇, a descendant of 衛子 of 宋.

191. 鈕 *niu*. Origin unknown.

381. 那 *no*. Adopted by a branch of the 子 family from the name of the district 那處 whither fled the remnant of the 權 people when their State was destroyed by 楚.

320. 農 *nung*. Said to have been adopted from the name of the ancient ruler 神農.

223. 巴 *pa*. Adopted by a branch of the 姬 family from the name of a minor State tributary to 楚.

235. 班 *pan*. Adopted by the descendants of 圖穀於菟 of the 楚 State, who was so called from having been suckled (in the local patois 穀 *ku*) by a tiger (in the local patois 於菟 *wu-t'u*). His personal name was 子文, and as 文 originally meant the streaks on the tiger's back, otherwise 斑, this latter character was taken as a surname, being subsequently altered to its present form 班.

43. 潘 *p'an*. Adopted from the name of a district bestowed upon 高, son of 畢公 of 周.

296. 逢 *p'ang*. Adopted by a branch of the 姜 family from the name of a state bestowed upon 逢伯, a grandson of 炎帝, and subsequently overthrown by 武王. To be distinguished from 逢 *feng*.

120. 龐 *p'ang*. Adopted by a branch of the 高陽 family from 龐降, the name of one of the 八愷 who aided the Emperor Shun of old.

244. 暴 *pao*. Adopted by a branch of the 姬 family from the name of 暴公 of the 周 dynasty.

185. 包 *pao*. From the personal name 申包胥 of a high official of the 楚 State.

62. 鮑 *pao*. Adopted by a branch of the 嬖 family from the name of a place in 齊 to which 敬叔, a descendant of the Great Yü, had been appointed.

110. 貝 *pei*. Adopted by a branch of the 姬 family from the name of a place 涖水, afterwards known as 郎國, in Shantung 鉅野, which had been bestowed upon a descendant of 召康公, the topographical radical being omitted. (See 邵 *shao*.)

197. 斐 *p'ei*. Adopted by a branch of the 贏 family from the name of a district 斐 bestowed upon 蜚廉, a descendant of 伯益, with the alteration of 邑 to 文.

232. 蓬 *p'eng*. Adopted from the name of a district bestowed upon a son of 文王.

47. 彭 *p'eng*. Adopted by some of the descendants of 籙鏗 who was appointed to 彭, and has since been known as 彭祖 the Methusaleh of China. (See 錢 *ch'ien*.)

76. 畢 *pi*. Adopted by a branch of the 姬 family from the name of a State bestowed upon 畢公高, a son of 文王.

85. 皮 *p'i*. From the personal name 欒仲皮 of a high official under Chow dynasty.

322. 別 *pieh*. The eldest sons of ministers under the various feudal States of the Chow dynasty were called 宗子. The second sons of these eldest sons were called 小宗, and the second sons of these last were called 別子. The 別子 did not venture to use the clan name of their ancestor (不敢姓祖父之姓), and thus came to be known as the 別 clan.

313. 邊 *p'ien*. Adopted by a branch of the 子 family from the name of a State.

86. 卞 *p'ien*. Adopted from the name of a district in 魯 bestowed on a descendant of 振鐸, a son of 文王.

214. 邴 *ping*. Adopted under the Chow dynasty from the name of a place.

95. 平 *ping*. Adopted from the name of a district bestowed upon 咎, a son of 哀侯 of the 韓 State.

37. 柏 *pō*. From the name of an ancient State.

264. 薄 *pō*. From an old clan name 薄姑.

267. 白 *pō*. (1) Adopted by a branch of the 嬴 family from the name of a son of 文公 of 秦.

(2) From the title 白公 given to 勝, a grandson of 平王 of the 楚 State.

348. 步 *pu*. From the name 卻步揚 of the 晉 State.

309. 濮 *pu*. Adopted by a branch of the 陸終 family from the name of an estate.

92. 卜 *pu*. Adopted by the descendants of the Court Angur 太卜 under the Chow dynasty.

318. 蒲 *p'u*. Adopted from the personal name 蒲騾 of a high official of the 晉 State.

269. 蒲 *p'u*. Adopted by a branch of the 有虞 family from the name of a place 州蒲 bestowed upon a descendant of the Emperor Shun.

307. 桑 *sang*. Adopted by a branch of the 嬴 family from the name 子桑 of a high official 公孫枝 of the 秦 State.

387. 沙 *sha*. (1) From the ancient clan name 沙隨.

(2) Feudal nobles who had been dispossessed of their fiefs were known as 公沙, which term was used as a surname. The descendants of 公沙穆 of the Han dynasty first omitted the 公.

227. 山 *shan*. Adopted from the title 山師, or Ranger of the Hills and Forests, an office held under the Chow dynasty.

319. 尙 *shang*. Adopted by a branch of the 姜 family from the name of 尙父 of the Chow dynasty. Has been confused with 向; e.g. 尙平 of the 秦 State, which is also written 向平.

260. 韶 *shao*. Adopted by a branch of the 有虞 family to which belonged the Director of Music 樂官 to the Emperor Shun.

102. 邵 *shao*. Adopted by a branch of the 姬 family from the name of 召公, second son of 召康 of 燕, the radical 邑 being added.

371. 庫 *shê*. From an old tribal name 庫狄. To be distinguished from 庫 *k'u*.

340. 慎 *shên*. Adopted by a branch of the 莘 family from the name of a district bestowed upon a descendant of 白公勝. Later on it clashed with the personal name of 孝宗 of the 宋 dynasty, and was changed to 眞.

298. 申 *shên*. Adopted by a branch of the 姜 family from the name of a State bestowed upon a descendant of 太岳.

14. 沈 *shên*. Adopted by a branch of the 姬 family from the name of a district bestowed upon 隤季, a son of 文王. (See 尤 *yu*.) This family does not intermarry with the 葉 *yeh* family (q.v.).

146. 盛 *shêng*. Adopted by a branch of the 姬 family from the name of a dependency of the 燕 State, which had been bestowed upon a descendant of 召公. The family had first

taken 黃 as their patronymic, but this was changed under the Han dynasty to avoid clashing with the personal name of the Emperor known as 元帝.

369. 師 *shih*. (1) Adopted by a branch of the 姬 family from the personal name of an official 師尹 under the Chow dynasty.

(2) From the name 師服 of a high official of the 晉 State.

188. 石 *shih*. Adopted by a branch of the 姬 family from the personal name 石碣 of a high official of the 衛 State.

23. 施 *shih*. Adopted by a branch of the 姬 family during the period of the 五代, from the name of an ancestor 施父, a son of 惠公 of 魯.

63. 史 *shih*. Adopted from the name of 史佚, a descendant of 倉頡, who was a 太史 under the Chow dynasty.

83. 時 *shih*. Adopted from the name of a district bestowed upon 公子來 of 宋.

311. 壽 *shou*. Adopted by a branch of the 姬 family from the name of the famous 壽夢, Prince of 吳.

123. 舒 *shu*. Adopted from the name of a State bestowed upon a descendant of the Emperor 顓頊.

362. 受 *shu*. Adopted by a branch of the 有虞 family from the name 受斨 of an officer under the Emperor Shun.

255. 束 *shu*. Was originally 疎 "distant" (in relationship), which name had been adopted by a *distant* branch of the House of 齊. The radical 足 was omitted by the descendants of 疎廣 of the Han dynasty, in order to establish a separate family.

288. 雙 *shuang*. Adopted from the name of a place 雙蒙城 bestowed upon a descendant of the Emperor 顓頊.

38. 水 *shui*. (1) Adopted by a branch of the 姒 family, resident at Ningpo, in memory of an ancestor 水甌民 who had settled in 會稽, and who said himself to have descended from, and been named after, the Great Yü.

(2) Abbreviated from the double surname 水邱.

273. 索 *sō*. Adopted by a branch of the 子 family from the name of a clan which, under the 殷 dynasty, settled in 魯.

259. 司 *ssü*. From the name 司臣 of an official of the 鄭 State.

266. 宿 *su*. Adopted by a branch of the 風 family from the name of an ancient State.

42. 蘇 *su*. From the name of a district bestowed upon 忽生, a grandson of 陸終子.

3. 孫 *sun*. (1) Adopted by a branch of the 姬 family from the name 惠孫 of a son of 武公 of the 衛 State.

(2) By descendants of the 蔣 family of the 楚 State.

(3) By descendants of the 陳 family of the 齊 State. Stands third in the *Family Names* because it was the name of the favourite concubine of 錢假. (See 錢 *ch'ien*.)

216. 松 *sung*. Origin unknown.

118. 朱 *sung*. Adopted by a branch of the 子 family from the name of the 宋 State, originally bestowed by 武王 upon 微子.

116. 戴 *tai*. Adopted by a branch of the 子 family from the name of 戴公 of the 宋 State.

270. 邵 *t'ai*. Adopted from the name of a district bestowed by the Emperor Yao upon 后稷.

182. 單 *tan*. Adopted by a branch of the 姬 family from the name of a district bestowed by 成王 of the Chow dynasty upon his young son 臻 who was afterwards known as 單伯.

293. 譚 *t'an*. Adopted by a branch of the 顧 family from the name of an ancient State.

117. 談 *t'an*. Adopted by the descendants of 藉談, a high officer of the Chow dynasty, in order to avoid disrespectful use of the character 藉 which was part of the name of the then famous usurper 項藉.

291. 党 *tang*. Adopted from the name of a place 党項, the residence of the descendants of the Great Yü.

64. 唐 *t'ang*. Adopted from the name of a district bestowed by Shun upon 丹朱, the son of Yao.

72. 湯 *t'ang*. The name originally adopted by a branch of the 子 family was 蕩. The radical at the top was omitted by the descendants of 蕩意諸, a prince of the 宋 State.

31. 陶 *t'ao*. The Emperor Yao was appointed to 陶, and some of his descendants perpetuated the name.

180. 鄧 *téng*. Adopted from the name of a State bestowed by 武丁 of 商 upon his uncle 曼季.

73. 滕 *téng*. Adopted by a branch of the 姬 family from the name of a State to which 叔繻, brother to 武王 had been appointed.

108. 狄 *ti*. Adopted by a branch of the 姬 family from the name of the place to which 康王 of the Chow dynasty appointed his brother 孝伯.

292. 翟 *ti* or *tsé*. [In Peking *chai*.] Adopted by some descendants of the Yellow Emperor from the name of their place of residence.

148. 刁 *tiao*. Adopted by a branch of the 姬 family from the name of a State, originally written 雕.

156. 田 *t'ien*. 完, the son of 桓公 of the 陳 State, took office in the State of 齊. His descendants were known as the 陳 family, until the infamous 陳恒, who assassinated his prince, changed the name to 田. His grandson 田和 ultimately made himself ruler of the 齊 State.

177. 丁 *ting*. Adopted by a branch of the 姜 family from the name of 丁公 son of 太公 of the 齊 State.

39. 寶 *tou*. Adopted by a branch of the 嬖 family to commemorate the escape of 相后, by hiding in a 寶 cave, from the power of the usurper 塞泥. Her grandson 龍留, second son of the Emperor 少康, settled in his grand mother's native State 有仍, and took 寶 as his surname.

246. 鈞 *t'ou* (上聲). Adopted by a branch of the 姜 family in memory of the 鈞 which 康公 of the 齊 State had to use instead of a cooking-pot (以鈞爲釜) when he was driven into exile by 田和 and had to dwell in caves and live on berries.

302. 宰 *tsai*. Adopted by a branch of the 姬 family from the title of their ancestor 宰孔 of the Chow dynasty.

155. 蔡 *ts'ai*. Adopted by a branch of the 姬 family from the name of a State bestowed upon 蔡叔度, a son of 文王. Of this family the more modern 祭 family is a branch, intermarriage not being allowed.

165. 咎 *tsan*. Was originally 咎, derived from the personal name 咎單 of a minister under the 商 dynasty, and pronounced *kao*. But because the character occurred in the inauspicious combination 災咎 "calamity," a stroke was added in the lower part, and the family name changed to *tsan*.

112. 臧 *tsang* (平聲). Adopted by a branch of the 姬 family from the name of a district bestowed by 孝公 of 魯 upon his son 驅.

287. 蒼 *ts'ang*. Adopted by the descendants of 蒼頡, the reputed inventor of writing.

26. 曹 *ts'ao*. (1) A surname bestowed by the Great Yü upon 安 the fifth son of a descendant in the fifth generation of the Emperor 顓頊.

(2) Adopted by the descendants of 振鐸, a son of 文王, who was appointed to rule over the State of that name.

385. 曾 *tseng*. Adopted by a branch of the 姒 family from the name of a State 鄆 to which the Emperor 少康 had appointed his youngest son 成烈. When the 鄆 State was destroyed by the 宋 State, the remnant of the royal family adopted 曾 as their surname, the radical 邑 being omitted.

187. 左 *tso*. Adopted by a branch of the 熊 family from the title 左史, Court annalist, held by 倚相 under 威王 of the 楚 State.

35. 鄆 *tson*. Adopted from the name of the 鄆 State (See 朱 *chu*), bestowed upon 曹挾, and changed at the epoch of the Warring States to its present form.

249. 祖 *tsu*. Adopted by a branch of the 任 family in memory of their famous "ancestor" 奚中.

189. 崔 *ts'ui*. Adopted by a branch of the 姜 family from the name of a place formerly inhabited by a son of 丁公 of 齊.

176. 宗 *tsung*. Adopted from the title 宗伯 of a high officer of the Chow dynasty.

271. 從 *ts'ung*. Originally 縱, a name which had been adopted by the descendants of 精英, the youngest son of 平王 of the Chow dynasty, who had been appointed 縱侯 by his father. Was changed to its present form by the descendants of 縱公 of the Han dynasty.

349. 都 *tu*. (1) From the name of 公都子 of 齊.

(2) From the style 字 of 公子闕 of 鄭.

300. 堵 *tu*. (1) Adopted by a branch of the 姬 family from the name of 堵叔師, a high officer of the 鄭 State.

(2) Adopted by the descendants of 堵敖 of 楚.

129. 杜 *tu*. Adopted by certain descendants of the Emperor Yao, whose ancestor had been appointed to the 唐 State and who settled at 杜 when their State was destroyed by the Chows.

279. 屠 *t'u*. Adopted by a branch of the 子 family from the name of the 鄆 State which existed under the 商 dynasty, the radical 邑 being omitted. Is spoken of as the *t'u* of 屠猪 "pork-butcher," and is consequently not a desirable name.

218. 段 *tuan*. Adopted from 段干, the name of a district under the 晉 State, to which a grandson of Lao Tzū, named 李宗, had been appointed. Under the 魏 dynasty, the descendants of 段干木 adopted, some 段, and others 干, as their patronymic.

360. 東 *tung*. From an old clan name 東戶. An individual named 東不訾 is mentioned as having been on friendly terms with the Emperor Shun.

127. 董 *tung*. Adopted from the name 東父 of a son of 颺叔安 who was grandson to the Yellow Emperor.

142. 董 *t'ung*. Adopted from the name 胥董 of a prince of 晉.

312. 通 *t'ung*. (1) Adopted by the survivors of the ruling family of the 巴 State, destroyed by 楚, from the name of the place 通江 where they settled.

(2) Adopted under the Han dynasty by the 轍 family, in order to avoid the personal name of the Emperor 武帝.

378. 訾 *tzü*. Adopted from an old clan name 訾陲.

162. 萬 *wan*. Adopted from the name of 畢萬, a high officer of the 晉 State.

8. 王 *wang*. (1) Adopted by a branch of the 姬 family, the descendants of prince 晉, eldest son of 靈王 of the Chow dynasty.

(2) Adopted by the descendants of 田和 when the 齊 State was destroyed.

(3) Adopted by the descendants of 信陵君 of 魏.

(4) Adopted by the descendants of the famous 比干.

Is distinguished as 三畫王.

104. 汪 *wang*. (1) From an old clan name 汪濊.

(2) Adopted by a branch of the 姒 family from the name of a district bestowed upon 濊, son of 桓公 of 魯. Is distinguished as 三點水汪.

365. 蔚 *wei*. Adopted by a branch of the 姬 family from the name of a district bestowed upon 蔚, the son of 鄭公子.

226. 隗 *wei*. Adopted from the name of a State.

12. 衛 *wei*. Adopted by a branch of the 姬 family from the name of the State bestowed by 文王 upon his son 康叔.

30. 魏 *wei*. Adopted by 畢萬 of the 晉 State from the name of the district allotted to him.

50. 韋 *wei*. Adopted from the name of a State.

140. 危 *wei*. From an old clan name 三危. The descendants of 危仔昌 of the T'ang dynasty received the surname of 元.

321. 溫 *wên*. Adopted by a branch of the 姬 family from the name of a district.

355. 文 *wên*. (1) Adopted by some of the descendants of 許文叔.

(2) Altered from 敬, to avoid the personal name of the first Emperor of the Sungs. The famous 文天祥 was really of the 敬 family.

289. 聞 *wén*. Abbreviated from the double surname 聞人 *wén-jén* (q.v.).

200. 翁 *wēng*. Adopted from the name of a district 翁山 bestowed upon a son of 照王. Is distinguished as 公羽翁.

221. 烏 *wu*. The Emperor 少昊 is said to have called his officers by the names of birds, there being among others the 烏鳥 who was a kind of Ranger of the Hills, and whose descendants adopted the name. It is now considered objectionable as a surname from association with the slang term 烏龜.

78. 郇 *wu*. Adopted from the personal name 郇藏 of the 晉 State.

89. 伍 *wu*. Adopted by a branch of the 華 family from a clan name of the 楚 State.

220. 巫 *wu*. From the name of a place bestowed upon a younger son of the Emperor 高辛, who was subsequently known as 巫人.

363. 沃 *wu*. Adopted by a branch of the 子 family from the name of 沃丁王 of the 商 dynasty.

250. 武 *wu*. Adopted by a branch of the 姬 from a legend that their ancestor, the youngest son of 平王 of the Chow dynasty, had this character marked in the lines of his hand.

6. 吳 *wu*. Adopted by a branch of the 姬 family from the name of a State to which 武王 appointed the great grandsons of 太伯 and 中雍, the elder brothers of 文王. Is distinguished as 口天吳.

386. 毋 *wu*. Adopted by a branch of the 田 family from the name of a place 毋邱 to which the younger brother of 宣王 of the 齊 State had been appointed and named 胡毋 in order to perpetuate the line of 胡公. Hence the three names 胡毋, 毋邱, and 毋.

389. 養 *yang*. Adopted by a branch of the 姬 family from the name of a high official 養甥 of the 鄭 State.

236. 仰 *yang*. Adopted by a branch of the 嬴 family from the name of 公子卯, son of Prince 惠文 of the 秦 State, with the addition of the radical 人.

202. 羊 *yang*. A descendant of 祁盈, a high official of the 晉 State, being appointed to 羊舌, his son adopted the first character as his surname.

16. 楊 *yang*. Originally adopted by a branch of the 姬 family from the name of a district to which 尙父 son of 宣王 of the House of Chow was appointed. Subsequently adopted by the descendants of 叔向 of the 晉 State. Is distinguished as 木易楊.

The 楊 family does not intermarry with the 易 *yi* family, the latter being said to have descended from a favourite slave in the former family, who was manumitted and allowed to adopt a portion of his master's name.

Another family, the character written 揚 instead of 楊, took its name from a State which existed under the Chow dynasty. Of this, the well-known 揚雄 of the Han dynasty was a distinguished member.

101. 姚 *yao*. The great Emperor Shun 舜 was born at 姚墟 and took his name from the place.

Six other surnames distinguish the descendants of this ancient monarch. (1) When Yao bestowed his two daughters upon Shun, he gave them the designation 嬀. (2) The Great Yü appointed 商 and 均 to 虞城. (3) Wu Wang 武王 appointed 胡公滿 to the 陳 State, which became the family name, while (4) the younger sons still called themselves 胡 after their father. (5) The descendants of 陳敬仲, who went over to the 齊 State, called themselves by the name of 田 until the disruption of the State when they sought refuge in 元城 and (6) passed under the name of 田.

257. 葉 *yeh* (formerly *shé*). Adopted by a branch of the 沈 family from the name of a district over which 沈諸梁 of the 楚 State, commonly known as 葉公, was appointed to rule. Inter-marriages are not contracted between the 沈 and the 葉 families.

327. 閻 *yen*. Adopted by a branch of the 姬 family from the name of a district bestowed upon 仲疑, great grandson of 太伯.

315. 燕 *yen*. Adopted by a branch of the 姬 family from the name of a State bestowed upon 召公.

143. 顏 *yen*. Adopted by a branch of the 姬 family from the personal name of the youngest son of 伯禽, Duke of 魯.

324. 晏 *yen*. Adopted from the personal name 晏安 of a son of 陸終.

27. 嚴 *yen*. The grandson of 莊王 of 楚 had adopted 莊 as his patronymic, but under the Han dynasty this name clashed with the personal name of the Emperor 明帝 and was changed to 嚴. Those of the family who lived before this date and who had

gained distinction, such as 嚴青崖, 嚴光 and others, had their names altered in the *History of the Hans* from 莊 to 嚴 by the officials employed in the historical department.

339. 易 *yi*. Adopted from the name of a district bestowed upon 雍巫 of 齊, whose style 字 was 牙 and who thus came to be known as 易牙. (See 楊 *yang*.)

406. 益 *yi*. From the personal name 伯益 of a son of 皋陶, minister to the Emperor Shun.

283. 陰 *yin*. Adopted from the name of an ancient State.

265. 印 *yin*. Adopted by a branch of the 姬 family from the personal name of a son 印段 of 穆公 of the 鄭 State.

100. 尹 *yin*. Adopted by the descendants of 尹壽 who had been tutor to the Emperor Yao.

74. 殷 *yin*. Adopted by a branch of the 子 family to which belonged the Emperor 盤庚 who changed the name of the 商 dynasty to 殷, B.C. 1401.

175. 應 *ying*. Adopted by a branch of the 姬 family from the name of a State bestowed upon the fourth son of 武王.

81. 樂 *yǎo*. Adopted from the style 樂父 of a son of 戴公 of the 宋 State, whose personal name was 衍.

401. 游 *yu*. Adopted by a branch of the 姬 family from the personal name 游告 of a son of 穆公 of the 鄭 State.

19. 尤 *yu*. An abbreviation of the name 沈, adopted at the time of the Five Dynasties by Fuhkien families of the latter name, out of respect for the then ruler 閩王 of that district, whose name 王審知 happened to contain a character of the same sound as 沈.

107. 禹 *yü*. Adopted by a branch of the 妘 family from the name of a State 鄩, a tributary of the 楚 State, the radical 邑 being omitted.

36. 喻 *yü*. Adopted by 諭猛, a Governor of 蒼梧 under the Han dynasty.

335. 魚 *yü*. Adopted by a branch of the 子 family from the personal name 子魚 of a 司馬 of the 宋 State.

343. 庚 *yü*. Adopted from the title 司庚, Minister of Prisons under the Chow dynasty.

284. 鬱 *yü*. Adopted by the remnant of the 鬱林 people when defeated by the 楚 State and banished to 郢.

203. 於 *yü*. Adopted from the name of a place 商於 bestowed upon a grandson of the Yellow Emperor.

181. 郁 *yü*. Adopted from the name 郁黃 of a Minister of the 魯 State.

161. 虞 *yü*. Adopted by a branch of the 嬌 family from the name of a State bestowed upon a descendant of the Emperor Shun.

82. 于 *yü*. Adopted by a branch of the 姬 family from the name of a district 邾 to which a son of 武王 was appointed, omitting the radical 邑.

57. 俞 *yü*. Adopted from the name 俞伯 of a Minister to the Yellow Emperor.

90. 余 *yü*. Adopted by the descendants of 由余, a chieftain of the 西戎, who was captured by 穆公 of 秦, and who subsequently rose to high office in the State. (See 徐 *hsü*.)

91. 元 *yüan*. (1) Adopted by the descendants of 元咺 a minister of the 衛 State.

(2) The Emperor 孝文 (A.D. 471-500) changed the family name of the House of Toba 拓跋 to 元.

Is distinguished as 蹠脚元.

130. 阮 *yüan*. Adopted in early ages from the name of a State.

59. 袁 *yüan*. Adopted by 濞塗 of the 嬌 family from the personal name of his grandfather 莊伯轅, their descendants omitting the 車.

366. 越 *yüeh*. Adopted by a branch of the 姒 family from the name of a State bestowed upon 季余, youngest son of 夏后少康.

41. 雲 *yün*. Adopted from the designation of the mythological ruler 雲陽氏.

304. 雍 *yung*. Adopted by a branch of the 娀 family from the name of a district bestowed upon 子糾 of the 鄭 State.

199. 榮 *yung*. Adopted by the descendants of 榮公, a minister of State under 文王.

376. 融 *yung*. From an old clan name 祝融.

336. 容 *yung*. Adopted from the name of the 大容 clan. 容援 and 容成 were the reputed inventors of bells and music, respectively, during the reign of the Yellow Emperor.

DOUBLE SURNAMES 複姓.

27. 長孫 *chang-sun*. A name bestowed by 太武帝 of the House of Toba (A.D. 424-452) upon 嵩 the son of his elder brother 沙漢雄.

6. 諸葛 *chu-ko*. Adopted by 葛豐 of the Han dynasty to distinguish his family from others of the same name, which name is said to have been taken from the 葛 State which existed under the 夏 and 殷 dynasties.

25. 鍾離 *chung-li*. Adopted from the name of a district bestowed upon 伯宛 of the 楚 State.

22. 仲孫 *chung-sun*. Adopted by a branch of the 姬 family from a name given to 慶父, the son of 桓公 of the 魯 State.

9. 赫連 *ho-lien*. Adopted by 劉勃, a Turkic chieftain, when he proclaimed himself 夏帝. He said 王者輝赫與天相連 *the glorious power of a Prince is connected with Heaven*.

5. 夏侯 *hsia-hou*. When the 齊 State overthrew the 杞 State, the remnant of the latter took refuge in 魯, and inasmuch as the 杞侯 were descendants of the 夏后氏 or Imperial family of the 夏 dynasty, they adopted the above combination as their patronymic. From this family came the famous general 曹操.

23. 軒轅 *hsien-yuan*. A name adopted by the descendants of the Yellow Emperor, who was so called because he invented wheeled vehicles.

10. 皇甫 *huang-fu*. From the style 字 of a prince, named 充若, of the 宋 State.

21. 公孫 *kung-sun*. At the epoch of the 春秋 (8th to 5th centuries B.C.) the sons of nobles were called 公子, and their sons 公孫. All the sons of these last, who were without territorial appointments of their own, adopted 公孫 as their patronymic. In the same way, in later times, the sons and grandsons of a 王, took the surnames of 王子 and 王孫, respectively.

13. 公羊 *kung-yang*. Adopted by a branch of the 姬 family from the personal name 羊羈 of a 公孫 of 魯.

14. 公冶 *kung-yeh*. Adopted by a branch of the 姬 family from the personal name of 季公冶 of the 魯 State.

24. 令狐 *ling-hu*. Adopted by a branch of the 姬 family from the name of a place bestowed upon 魏顆, a descendant of 畢公高, son of 文王, through 畢萬 who served as an official in the 晉 State.

1. 万俟 *mu-ch'i*. A name bestowed upon the descendants of the elder brother of the Emperor 默文 of the House of Toba (A.D. 466).

28. 慕容 *mu-yung*. 沙歸, a chieftain of the Turkic tribes dubbed himself 慕容, because he said he desired the virtues of Heaven and Earth 慕二儀之德, and continued the brightness of the sun, moon, and stars 繼三光之容.

4. 歐陽 *ngou-yang*. A grandson of a Prince of 越 was appointed to the south 陽 side of the 歐餘 hill, and his descendants took their name therefrom.

16. 濮陽 *pu-yang*. Adopted by an official of the 鄭 State, who resided on the South 陽 side of the river 濮.

18. 單于 *shan-yü*. The surname bestowed upon 去單, a Turkic chieftain who submitted to China under the Han dynasty.

3. 上官 *shang-kuan*. Adopted by a branch of the 華 family from the title of 子蘭, a high official of the 楚 State.

20. 申屠 *shên-t'u*. The descendants of the 四岳 or "president of the princes" under the Emperor Yao were appointed to 申, and under the 夏 dynasty a ruler of 申 appointed his younger brother to 屠源. The family of the latter adopted the above combination as their surname.

17. 淳于 *shun-yü*. Adopted by a branch of the 姜 family from the name of a place where 州公寔 of the 州 State sought refuge after the loss of his kingdom.

30. 司空 *ssü-k'ung*. Adopted from the title first borne by the Great Yü, whose duty it was "to level land and water and bring hills and streams under control."

2. 司馬 *ssü-ma*. Adopted by the descendants of 程伯, personally known as 休父, from the title held by their ancestor under the Chow dynasty.

29. 司徒 *ssu-t'u*. Adopted from the title originally held by 契 (read *hsieh*), one of the Ministers to the Emperor Yao.

19. 大叔 *t'ai-shu*. Adopted by a branch of the 姬 family from 大叔儀, a grandson of 穆公 of the 鄭 State.

13. 澹臺 *t'an-t'ai*. Adopted by 滅明, a disciple of Confucius, from the name of the place where he lived.

15. 宗政 *tsung-chêng*. Adopted from 宗正, the title of 劉德 of the Han dynasty, the latter character being subsequently altered to its present form.

8. 東方 *tung-fang*. Adopted from the title of the legendary being 羲仲 who was appointed to control the "eastern quarter."

11. 尉遲 *wei-ch'ih*. (1) A name bestowed upon a barbarous tribe by the Emperor 孝文 of the 魏 dynasty (A.D. 471).

(2) Also bestowed on a deserving official 万俟卨 under the 宇文周 rule.

7. 聞人 *wén-jen*. Adopted from the epithet 聞人 "famous," as applied to several well-known individuals of old; e.g. 左邱明.

26. 宇文 *yu-wén*. 葛烏菟, a chieftain of the 鮮卑 tribe, found a jade seal in a river, and his people said that Heaven 宇 had bestowed on him the seal of empire 文璽. Hence the name as adopted by his descendants.



ARTICLE XV.

MANCHU RELATIONS WITH TIBET,
OR SI-TSANG.

BY

E. H. PARKER.

Si-tsang is the ancient T'ufan, called Ush-tsang¹ by the Mongols and the Ming. Its people are Tanguts or T'ubots,² and there are three divisions: Kham,³ Khamu,⁴ or Anterior Tsang, west of Bathang; Wei,⁵ or Putala,⁶ i.e., the "Great Monastery" [of Hlassa], (which is the earliest seat of the T'ufan, and the present see of the Dalai Lama), or Central Tsang; Tsang, the former government of the Latsang,⁸ now Teshilumbo, the see of the Banshen Lama. If the extreme west, Ari,⁹ is included, then there are four divisions.

The Yellow River rises in the north frontier, and the "Great" Golden Sand River [or Irawaddy] rises in the south, flowing through Burma to the sea. The Yaru-tsangpu, which runs through Tibet, is an upper branch¹⁰ of the same stream, which is also called the "Black Water," and is much larger than the "Small" Golden Sand River which joins the Yang-tsze. The western bounds of Tibet are the Gandisri, and its only entrances from China are by Anterior Tibet.

Tibet is *not* the ancient Buddha Land [as stated, on the usual Chinese authority, by Mr. Mayers], but it is near T'ien-chu¹¹ [which is]; and hence the swarms of priests and *dharani*. The priests live in elevated places, outside of which dwell the laity.

1 烏斯藏. 2 土伯特. 3 康. 4 喀木. 5 衛; 6 布達拉;
7 大招寺. 8 拉薩. 9 阿里. 10 This is, if true, very startling.
11 天竺.

Tibetan relations with China began when the Princess Wên-ch'êng¹ was given in marriage to the *Btsanpo*. Kublai conferred the title of "The Emperor's Instructor" upon Pasma,² high-priest of the Si-fan; and his descendants inherited his temporal power. Pasma invented the modern Mongol writing, which consists of 41 alphabetical letters [? or syllables], which were circulated all over the empire. The Sakya³ Lama of Ulterior Tibet, head of the Red Church, is his direct descendant. The founder of the Ming dynasty continued to recognise the Princes of the Pasma dynasty⁴ in order to prevent Tibet from becoming too strong; and the Ming Emperor Yung-loh sent an envoy to welcome to Peking the western priest Halima,⁵ who had a very holy reputation, conferring upon him honours second only to those of the "Instructor." A number of others had titles conferred upon them, and swarmed to Peking with annual tribute, like the "Local Chiefs"⁶ of the present time. This policy, together with their eagerness for tea, kept them quiet throughout the Ming dynasty. These, however, were all of the Red Church. The Yellow Church began with Tsungkaba, or Roptsangchakba,⁷ who was born at Si-ning [Kan-suh] in 1417; took inspiration at the Kandan⁸ Temple in Tibet, and died in 1469. The Ming dynasty had always conferred red robes of the old Hindoo type upon the various "Princes of the Law," but [like the Catholics in Europe of the same date] they corrupted their religion by the sale of indulgences and amulets and all sorts of magic arts and mummeries. Tsungkaba and his two disciples started the *hubilhan* or "re-embodiment system, and clothed himself in yellow. The elder of his disciples was the Dalai Lama, and the second the Bانشen Lama. "Lama" means "without a superior," and the Bانشen is also known as the *Erdeni* or "Effulgent," the re-embodiment of the *Vadjrapâni*.⁹ The Dalai is supposed to contain part of the *Avalôkitêsvara*;¹⁰ but this is all destitute of tangible evidence. Both of them disapprove the doctrines of the *Hinâyana* and *Madhyimâyana*. They had gained a high position far above the Red Church long before the Ming dynasty ever heard of their existence. It was not until the beginning

1 文成, A.D. 641. See Bushell's *Early History*. 2 八思巴; 西番.
3 薩迦, Mayers, p. 93. 4 法王. 5 哈立麻. 6 土司. 7 宗喀巴;
羅卜藏札克巴; Mayers, p. 96. 8 甘丹. 9 金剛. 10 觀音.

of the 16th century A.D. that China heard of them under the name of the "Living Buddhas," which term included a number of *diba* and *hutuktu* who shared the duties of government. The Emperor Wu Tsung [1506-22] sent an expedition to invite the Dalai to Peking, but he would not go, and an attempt to force him resulted in defeat. His successor, the Emperor Shih Tsung, revenged himself by becoming a Taoist convert and chasing away the bonzes. This Dalai, Kentunkamch'o,—who succeeded the second Dalai, Tunkênchuba,—was succeeded by a still more illustrious one named Sonankemcho, who was extremely revered by the Mongols of Kokonor and the Ordos region. The Prince Anda¹ proceeded in person to Tibet to convey the Dalai in state to Kokonor, where a splendid temple was built, and all the tribes assembled to drink the "eternal water." The Dalai exhorted the Mongols to abandon their warring propensities, whilst Prince Anda exhorted the Dalai to cultivate good relations with China. Accordingly, the Dalai sent an embassy, styling himself "Shakyamuni Bikchu," whilst the Red Church cardinals all took to yellow, and accorded him a semi-divine position. For thousands of miles around, his power was absolute, to the utter decay of the old form of government. The fifth Dalai was Yüntankamcho. He was a Mongol of the Duklon Khanate,² and died at the age of 28, after 14 years reign. Though he made no history, the Mongols respected his exhortations to keep the peace. The sixth was Lobtsangkamcho. In 1637 the Manchu Emperor, T'ai Tsung, was begged by the three Kalka Khanates to invite the Dalai to Peking. 1639 the Oelots told the Dalai of our conquests; and so both the Lamas, as well as the Tsangba Khan³ and the Gushi Khan, sent embassies to Monkden in 1642 to swear allegiance. In 1643 we sent an envoy to enquiry after the Dalai's and Banshen's healths, and when the Emperor Shun-Chih was firmly seated on the Imperial throne of China, the two Lamas and Gushi⁴ sent valuable presents, and further professions of devotion. In 1652 the Dalai came to Peking, and was magnificently lodged and decorated with the titles of "Genuine Buddha of the West, Supreme Ruler of the Buddhist Faith, etc.;" he was sent off under an escort of the Eight Banners, conducted by a Manchu Royal Prince.

There are four Tangut tribes, those of the Kham and Kokonor in the east, and those of the Wei and Tsang in the west. Gushi Khan of the Oelots conquered the two first during the Ming dynasty; but, as Kokonor sufficed for pasturage, they only required a rent¹ from the Kham region. Wei was ruled by the Dalai's *diba*, and Tsang was ruled by the Tsangba. A *diba* named Sang Kieh² got into a dispute with the Tsangba Khan on account of the alleged insults to the Yellow Faith of the Latsang,³ and, with Gushi's assistance, crushed Tsangba, and substituted the Banshen as co-ruler, to the total exclusion of the Red and Mixed Churches.⁴ This was in the year 1645.⁵ Sang Kieh now became arrogant, and Wu San-kwei⁶ used to send him tea. In 1674 Wu rebelled, and the Emperor ordered the Kokonor Mongols to enter Sz-ch'wan by way of Sung-p'an.⁷ The *diba*, however, prevailed upon the Dalai to discourage this, and to apologise for Wu. When Wu Shih-p'an⁸ was hemmed in by our troops, he offered two tracts⁹ to the Kokonor Mongols as the price of their aid, but his despatches were intercepted in time. In 1682 the Dalai died,¹⁰ and Sang Kieh [*i.e.*, Sang Rgyas] concealed his death, and ruled in his stead under the colour of having received his orders, announcing that the Dalai was "lost in holy abstraction." He supported the Dzungars against the Kalkas, incited them against China, and, through his feuds with Latsang, brought on the Dzungar invasion of Tibet. Kordan¹¹ [Galdan] was also from one of the Four Allied¹² Oelot tribes. He went to Tibet as a *lama*, and became intimate with the *diba* [or Regent]. He then usurped the Dzungar throne, on the pretext that the Dalai had made him Poshoktu¹³ Khan of Dzungaria. Now the Kalkas did not like the Oelots between them and Tibet, so they had set up [in A.D. 1604] the re-embodiment of Cheptsundampa, third desciple of Tsongkaba. The Tsetsen Khanate of Kalkas were now at war with the T'ushet'n Khanate, and the Emperor asked the Dalai to stop it. The Regent accordingly sent the Galdan

1 賦. 2 桑結. 3 拉藏. 4 花帽. 5 崇德十年? No such year.
6 Meyers, No. 871. 7 Gill's "Loop." 8 吳世璠, his son. 9 中甸;
維西. 10 Blo-Bzang Rgya Mt'so, 6th Lama, 5th successor to Tsongkhapa.
For the true Tibetan names, see As. Soc. Jour., 1885, Nos. 5 & 6, p. 277-8.
11 葛爾丹; 12 四厄魯特. 13 博碩克圖.

Sirdul¹ there. Sirdul means "the enthroned,"² i.e., the first disciple of the Dalai. But, meanwhile, Cheptsundampa already held the Emperor's patent as Spiritual Chief, and the Kalkas declined to receive Galdan's messengers, who were killed by the T'ashet'u. Galdan now attacked the Kalkas, who fled eastwards. The Regent's Councillor, whilst pretending to reconcile, in reality further incited the combatants. Various intrigues went on, with the result that, in 1694, the Emperor conferred upon the Regent the title of King of Tubot.³ In 1696 the Emperor in person pursued Galdan as far as the Kerlon River,⁴ and sent a letter of reproach to the *diba* for intriguing with Galdan through the channel of the Üranbu⁵ tribe. The *diba* thereupon confessed that the Dalai was dead, and that his re-embodiment was now 15 years of age. He went on to explain that the Bانشen was afraid of going to Peking because he had not had small-pox. Disputes then took place between the *diba* and one Ts'ê-wang,⁶ who revealed to the Emperor the true state of affairs. In 1705 the regent tried to poison the Khan of Latsang, who succeeded in overthrowing him. The Emperor rewarded Latsang by recognizing him, and bestowing upon him the title of Defender⁷ of the Faith. Latsang was the greatson of the Gushi above-mentioned, who died in 1656, having entrusted his two sons with the government of Wei and Tsang. The false Dalai set up by the *diba* was ordered to Peking, but died at Kokonor; (one account says that Latsang never sent him, because Ts'ê-wang insisted on escorting him). On the other hand the Mongols refused to recognize the Dalai set up in Tibet west of the Bakta Mountains⁸ [? of Ta-tsien Lu], and gave their adhesion to the Blo-bzang Rgyamts'o of Lit'ang [West of Ta-tsien Lu], whose manifestation or "birth" took place in 1683. He was now 20 years old, and the Mongols enthroned him at Kokonor; the Emperor, however, fearing trouble in Tibet, directed him to reside near Si-ning, as the Mystic Islands⁹ of Lake Kokonor were considered almost as essential to true Buddhism as Tibet.

1 西勒圖; 2 坐床, Mayers, p. 101. 3 Mayers, p. 101. 4 克魯倫河. 5 烏蘭布. 6 策妄. 7 翽法. 8 博克達. 9 龍駒島 See *Contributions to Topography*, No. 108, China Review, 1885.

Now came the Ts'ê-wang Nabtan¹ affair. He had captured Latsang's sister, and taken Latsang's son Tanchung² to live with his new father-in-law at Ili. The Emperor, distrusting the Oelots, warned Latsang to be careful with his relative. Latsang, however, was a drunken old dotard, and paid no heed. One hundred miles north of Hlassa in the Tengri³ Nor, which, in Mongol, means "Heavenly Lake," several thousand *li* in circuit. On its northern side there is a precipitous mountain road to Dzungaria, with an iron chain bridge;—easily guarded, but neglected by Latsang. In 1716 Ts'ê-wang secretly sent a body of 6,000 infantry round by Gobi and and Khoten. After eight months' march, they arrived in Tibetan territory in the autumn of 1717, and, under pretext of bringing Tantsung and his wife back, crossed the bridge, plundered Hlassa, murdered Latsang, and imprisoned the new Dalai in the Takbari⁴ Temple. The Tartar General at Si-an was ordered to Tibet with a body of troops, and the Mongols of Kokonor were induced to co-operate. The Murai-Usu [*i.e.*, Upper Yangtze] was crossed, and a battle fought at the Khara River,⁵ which resulted in the defeat of the Imperialists. The Mongols begged the Emperor to leave the Dalai alone, but K'anghi was resolved not to let the Dzungar power threaten his frontiers. In 1719, therefore, he sent his 14th son as generalissimo to the Murai-Usu, assisted by four Manchu Lieutenant-Generals, who were to attack by way of Kokonor and Sz-ch'wan, and to guard the Altaï, and the Balkan. The Tubots now admitted the claims of the Kokonor Dalai over those of the false one in Tibet, and the Mongol princes escorted him with great state into Tibet, under the Emperor's sanction, in 1721. Both the Kokonor and the Batang columns were victorious, and the Oelots made the best of their way to Ili.

[*N.B.*—An interesting point in Tibetan chronology must be noted. They count by the signs of the zodiac only, and do not use the 10 "celestial figures." Each year has 12 moons, and each 1st moon is 寅. Their intercalary moon does not come in the same place as the Chinese; and, besides this, each moon consisting

1 那布坦 the same man as the above. 2 丹衷. 3 *Tengri* is stated by K'anghi to have been the Hiung-nu name for "Heaven." 4 札克布利. 5 喀喇.

of 30 days, there is a *minus* intercalary day: thus 閏初二 means that the day after the 1st is the 3rd; but every moon *must* have a 1st, a 15th, and a 30th day. Whence came this computation?]

The Bkta Dalai set up by Latsang was sent to Peking, and a number of Oelot intriguers were executed. One of Latsang's statesmen named K'angchinai,¹ and a former *daiji* named Polonai² were set up in Anterior and Ulterior Tibet. A stone tablet commemorating the event was set up in the Great Temple at Hlassa, where the other ancient monuments are. Thus ended the "Thirty Years War on the Continent," or the "War of the Lama succession," which some say was prophesied by Dharma when he introduced Buddhism into China.

Notes.—Buddhism was introduced into Tibet from the West during the T'ang dynasty by one Padma Sambawa.³ During the reign of K'ang-li, the Kalkas deliberated whether to seek Russian or Chinese protection, and it was only through the influence of the Cheptsundampa⁴ that they decided for China.

Tsongkhapa's name was Blo-Bzang Chakba: he was born in A.D. 1417, and shewed such early signs of inspiration that he was called Karwa.⁵ He studied under the successors of Pasma, and introduced the name "yellow" church through the accident of that colour having alone taken the dye well on a certain occasion. His image is still worshipped in Latsang or Anterior Tibet. The only true history of Tibetan affairs is to be found in Domesday Book⁶ of Hlassa. In 1793 our Resident in Tibet got a look at it: its records were posted up to date, and the Yellow Church was of continuous history with the Red. It gives the Dalai successors of Tsongkhapa as follows:—

1.—Dge-hdim Grub-pa, (Kên-tun chu-pa). Born 1391. Confirmed 1210. Set up the Teshilumpo Monastery. Died at the age of 86.

2.—Dge-hdim Rgya-mts'o, (Kia-mu-ts'o). Born 1476. Founded the K'un-k'or-wang Monastery.

3.—Bsod-nams Rgya-mts'o, (So-no-mn). Born 1543. Spread the yellow doctrines in Mongolia. The Mongol princes styled him "Dalai Lama Banshen Ngortala." During the reign of Wan-li he was made "Great National Instructor."

1 康濟第. 2 頗羅第. 3 大西天巴特瑪薩木巴瓦. 4 See
Mayers, p. 111. 5 甲勒瓦. 6 經簿.

4.—Yon-tan Rgya-mts'o, (Yün-tan). Born 1589, in the family of the Mongol Kingkor. Came to Tibet at the age of 15. Educated by the Banshen. Received an Imperial patent. Possessed magic powers. Left a footprint on stone.

5.—Nag-doang Blo-Bzang Rgya-mts'o, (A-wang Lo-pu-tsang). Born in Anterior Tibet 1618, of the princely family. Educated by the same Banshen. In 1642 he and the Banshen sent tribute to Monkden. In 1652 came to Peking.

6.—Blo-Bzang Rinchen ts'angs-dbhyangs Rgya-mts'o, (Lin-ts'in-ts'ang-yang). Born 1683 in Mongolia. In the year 1705 Latsang asked that A-wang-i-si *might be* Dalai Lama; and perhaps is he?

7.—Blo-Bzang Skal-bzang Rgya-mts'o, (Ko-lê-sang). Born 1708. This is the Ko-rh-kia-mu) [*? Skal Rgyan*] of Buddhist amulets. Received patents of recognition from Kanghi 1720, and Yung-chêng 1724.

8.—Blo-Bzang¹ Bstan-pai doang-phyng Hjam-dpal Rgya-mts'o, (Lo-tsang Tan-p'ai Wang-ch'u K'ê-kiang pa-rh kia-mu-ch'o). Born 1758 in Ulterior Tibet.

The following are the Bashen Lamas:—

1.—K'ê-chu-ni-ma-ch'o-rh-chi-fo-lê-pu-ko-rh. Born 1445.

2.—Chu-pai-wang-k'üh-so-na-ma-ch'o-rh-chi-lang-pu. Born (?).

3.—Kieh-chu-pai-wang-k'üh-lo-pu-tsang-tun-yü-chu-pa. Born 1505.

4.—Ban-shen-lo-puh-tsang-ch'o-rh-chi-kia-lê-tsan. Born 1567. In 1642 sent tribute. Died at the age of 96.

5.—Ban-shen-lo-pu-tsang-i-hi. Born 1663. In 1713 received a patent.

6.—Ban-shen-che-pu-tsun-pa-lê-tan-i-hi. Born 1738. In 1782 came to Peking.

7.—(?) Born 1782.

The Dalai Lamas take the government into their hands at the age of 16.

In 1723 the Cheptsundampa² came to Peking, and died there at the age of 90. His re-ëmbodiment appeared five years

1 All these hideous Tibetan names are taken from Mr. Rockhill's list in the Asiatic Society's Journal for 1885, and all but No. 8 correspond. The dates in all cases are a year or so wrong in one authority or the other.
2 Mayers, p. 111.

later at Urga. A temple was built at Dolonor¹ for another re-embodiment of a saint, so as to conciliate in an equal measure the Inner Mongols. The Emperor Yung-chêng was very well disposed towards Buddhism until the rebellion of Blo-Bzang Stanching in Kokonor, (1724), when he reduced the size of the monasteries. The same year there was a rebellion against K'angchinai in Tibet, but his colleague Polonai succeeded in cutting of the rebels on their way to Dzungaria. After this year two Residents were stationed, one in Anterior Tibet and the other in Ulterior Tibet, each with a guard of 1,000 Chinese troops. This year the Dzungar Ts'ê-wang died, and was succeeded by his son Ts'ê-lêng,² who gave out that he was going to bring back Latsang's two sons. On this Bathang and Lithang were annexed to Sz-ch'wan, and placed under two native chiefs. Chung-tien and Wei-si were annexed to Yün-nan, and placed under two *t'ing* magistrates. All west of Chamdo was left to Tibet, and the Dalai was moved to a temple near Lithang, and, in 1729, again to T'ai-ning (east of Ta-tsien Lu). Every summer the troops in Tibet were sent to guard the Tengri-nor road. The Yarkand road and the Kokonor road were sufficiently protected by nature and the Mongols. In 1733 the Dzungars sued for peace; the Dalai was sent back to Tibet; and 1,500 of the 2,000 troops were withdrawn. The Cheptsundampa, who had been temporarily transferred to Dolonor, was also sent back to Urga. The Peking Lama now requested that the holy ground of Bathang and Lithang might be restored to Tibet; but the Emperor only gave back the right of taxation, reserving the land itself. In 1738 Galdan Ts'ê-lêng again requested to be allowed to enter Tibet "in order to make tea." Polonai, however, took such extensive precautionary measures that Galdan thought twice. The three Barbu [Nepaul] tribes and the Bhotan [Hbrughpa] tribes followed suite with tribute. Polonai was rewarded with the title of "Serene Highness."

In 1750 Jurmed,³ the son of Polonai, rebelled. Having in 1747 inherited his father's title, he resented the presence of a Resident, asked for removal of the Chinese garrison, and entered into communications with the Dzungars. The Chinese generals,

1 多倫泊. 2 策楞. 3 朱爾墨特.

however, assassinated him, losing their own lives at his followers' hands. The Tibetan Duke or Bandita¹ was then acting as the Dalai Lama's Regent of Tsang, during the minority of the sixth Banshen Lama, and he and Ts'ê-lêng were ordered to quash the rebellion. Independent relations between Dzungaria and the Tanguts were stopped; and the Kablon or Council of Four under the Dalai was substituted in Tibet for the Khan, dukes, &c., formerly existing. The Resident's guard was increased to 1,500, with limited power of interfering in the affairs of Tibet. In 1757 Ili was conquered, and since then Tibet has no trouble with the Dzungars. The 6th (? 7th) Dalai died in 1757. The Oelots had always been the upholders of the Dalai's exaggerated pretensions, and under colour of "defending the Yellow Faith," had established their preponderant authority in Wei and Tsang. When Galdan returned from Tibet, it was as Poshokta Khan of the Dalai's making; and when Ts'ê-wang Labtan² (or Nabtan) returned from his raids in Tibet, it was also with a title of the false Dalai's making. Both these patents were carved in Sanskrit character, on iron tablets. The Kulja³ Monastery was founded on the north bank of the Ili, and the Khainook⁴ monastery on the south; and both were embellished with the ecclesiastical plunder taken from Tibet, and supported by enormous glebes. Four Sirdu were enthroned, and a great Tabernacle erected. The Amusana war was caused by the Ili *lamas*. Amusana assisted China in the conquest of Ili, and sent an envoy to Tibet "for tea," vowing to support the Yellow Faith if recognized as the chief of the Four Hordes. He sent the Kulja *lama* on a mission to the Manchu general with the same object in view, and complained of the Chinese sitting in the Lamas' presence. After his defeat, he made off with the Lamas' property. Hence the inscription recording the conquest and styling him a "demon in priests' clothing." On the next visit of the imperial troops to Ili, the Kulja monastery was burnt, with all the Lamas in it. The Emperor ordered an exactly similar one to be built at Jêho, for the comfort of the Four Allied⁵ Tribes. On the occasion of the rebellion of the Kalka Prince Tsingunab,⁶ the Cheptsundampa

1 班替達. 2 拉布丹. 3 固爾札. 4 海努克. 5 四衛拉.

The translator has visited this splendid monastery of Jêho. 6 青衮雜布.

received further titles from the Emperor K'ien-lung in recognition of his friendly exhortations. In 1780, on occasion of his Majesty's 70th birthday, the sixth Bانشen came to Peking. A palace was also built for him at Jêho on the model of that at Teshilumbo. The Emperor already spoke Mongol, and, after the conquest of the Kin-ch'uan¹ Musulmans, learnt Turkish² and Tibetan.³ He now learnt Tangut, and could thus converse with any of his subjects at public audiences. Hitherto, on account of the holy status of the Dalais and Bانشens, they had only knelt, but not *kotowed*.⁴ On this occasion, the Emperor acceded to the loyal request of the Bانشen to be allowed to *kotow*. The Bانشen died of small-pox, and next year was sent back in great state; 800 Chinese *lamas* were sent to study the Teshilumbo library. This year, too, the 7th [[?] 8th] Dalai, then 22 years of age, was confirmed in his position by a patent, and made "Conciliator of *all* the Tanguts." The elder brother, Jumba, of the deceased Bانشen took possession of all the enormous ecclesiastical wealth which the Bانشen had collected in China and Mongolia, and refused a share to his younger brother Shemarba,⁵ who was also a Red Churchman. Moreover the 14,000 Tibetan cavalry and 50,000 infantry were all under the Dalai, the Bانشen's power being only spiritual; consequently the Dalai's *dibas* and *taipéngs* and the Tangut troops got nothing. Disappointed of his share of the spoil, Shemarba enlisted the aid of the Ghoorkhas. The Dalai being young, and our Residents corrupt, the Ghoorkhas had it all their own way. In 1792 the Ghoorkhas again invaded Tibet, but were driven out by the great Chinese expedition into Nepal. After this 3,000 "barbarian"⁷ and 1,000 Chinese and Mongol troops were left in Tsang as a garrison; and from this date the two Manchu Residents was placed on a footing of equality with the Dalai, the consent of all three being necessary for the appointment of the four members of the Kablon, for the arrangement of the annual budget, and for the annual inspection of the frontier⁸ beats. Jumba was taken to Peking for punishment, and Chinese predominance finally established in Tibet. The first few Dalais, Bانشens, and *hutuktus*

1 金川; 2 回語. 3 西番. 4 惟跪不拜. 5 仲巴. 6 舍瑪爾巴. 7 番兵. 8 鄂博, Mayers, No. 517.

were re-embodied, sometimes in Tibet, sometimes in China, sometimes in Mongolia. After Kien-lung's time, they were mostly Mongols, and kept "in the family" of the princely ranks. It reached such a pitch that, on the Cheptsundampa's death, the unborn infant of the Princess of the T'ushet'u Khanate was indicated as the re-embodiment. The birth of a girl, however, disconcerted the prophets, and shook even the Mongol's credulity, for Tsongkhapa had written that "there shall be no Dalais after the sixth, and no Banshens after the seventh generation." Moreover both Dalais and Banshens had latterly paid undue attention to earthly accumulations, a scandal emphasised by the schism between Jamba and Shémarba. The Emperor seized a favourable opportunity to stop this corruption, and devised the "golden urn system," under which the Dalai or Banshen is elected by the Residents with the Banshen or Dalai at a solemn conclave, before Tsongkhapa's image. The Mongol *kutuktus* are elected in the same way, the Colonial Office taking the part acted in Tibet by the Residents. The Chang-kin² saint of Dolonor stated to the Emperor Kien-lung that, 500 years ago, a certain Lang Darma³ Khan had inflicted such injuries upon the Buddhist religion that Tibet had even then not yet recovered from the effects. He took a copy of the First Langkâvatâra Sutra, which had disappeared from Tibet. In all there are 160 "saints" or *kutuktus*, registered in the Colonial Office as being liable to re-embodiment, and distributed over various parts of Tibet, Mongolia, etc.

The learned historian Wei Yüan points out that Buddhism originated in India, which is over the Himalayas and beyond Tibet and Nepaul, the Ganges then running south-west. Hence, previous to the T'ang dynasty, Kumâradjiva's and Hiüen Tsang's translations of the Sutras passed by way of the Yang Kwan and Yü Môn [defiles in Kan Suh]; whilst Dharma and the other holy Buddhists came by sea, in neither case passing through Tibet, which is *not*, as usually supposed, the ancient "Buddha Kingdom." During the Mongol and Ming dynasties, however, Tibet was the chief Buddhist centre. At first its royal votaries were content with Chinese patents, but Tsongkhapa asserted his

1 金奔巴瓶. 2 章嘉. 3 狼達爾瑪 See further on.

independence, and gained over most of the named states, so that the Yellow Faith has ever since been of great service in keeping the Mongols quiet. As the Buddhists say:—"Oh Mañdjuśrī! Live for ever,"—a prayer in which we Mañdjuśrī may heartily join.

The Mongols are a branch of the T'ubots, who, again, are a branch of the Ganadhak² of Central India. Eighteen hundred and twenty-one years after Sakyamuni's *nirvana*, there was a Wutiyana³ Khan, who fled eastwards over the Hindoo Khoosh⁴ after his defeat by a neighbouring state. He founded the Yarlung⁵ house, who, representative became the rulers over 818,000 T'ubots as Nyatpo Khan.⁶ Seven successors followed, when one Lungnam⁷ usurped the throne, only to be overturned by an adherent of the legitimate dynasty, of whose sovereigns seven more succeeded. Then came the Toli Lung-tsan⁸ Khan, 2,481 years after the *nirvana*. Then followed seven more, down to Deldesurungtsan,⁹ the son of the seventh, 2,750 years after the *nirvana*. He sent envoys to Ganadhak to explain the alphabet. The thirty T'ubot letters were arranged under four tones. Of the 34 letters previously existing, 11 were abolished, and the remaining 23, with 6 new letters of Tibetan invention and the original letter¹⁰ A, together formed the alphabet of 30. He married the King of Papul's [Nepaul] daughter, and then (see *ante*) the Chinese princess Wên-ch'êng, dying at the age of 82. His grandson in the fourth generation married the Chinese princess Kin-ch'êng,¹¹ daughter of the Emperor Suh Tsung.¹² His son had wars with China, and died without offspring, 495 years after the introduction of Buddhism into Tibet. His elder brother Lang Darma (see *ante*) succeeded, and did great damaged to religion. After him the legitimate line again came to power, and restored Buddhism, getting fresh copies of the Sutras from India. This was 3,123 years after the *nirvana*. The connection between Tibet and Mongolia dates from the above-mentioned usurpation of Lungnam. One of the legitimate princes took

1 Whether Wei Yüan is joking or flattering is doubtful, but that he is wrong in identifying Mañdjuśrī with Manchu seems beyond all doubt. 2 額納特珂克. 3 烏迪雅納; 4 雪山. 5 雅爾隆. 6 尼雅特博. 7 隆納木. 8 多里隆贊. 9 特勒德蘇隆贊. 10 原阿字. 11 金城. 12 肅宗.

flight and became ruler over the Four Weirat or Allied Mongol Tribes from, one of whom Temudjin (i.e., Genghis Khan) was descended. At the age of 33 Genghis attacked the Golden Horse, and at 37 routed Aung¹ Khan of Koryet;² at 39 Tamên Khan of the Naiman; at 41 Narin Khan of the Korlos, etc., etc.; until, in his 47th year, he had reduced all the twelve powerful Khans of the earth to submission. He then rested for 19 years; but still the Tanguts were unconquered. He died in the Altaï Mountains, whilst engaged in the conquest of the Khan Siturku. Of his four sons the eldest, Ch'akantai,³ was bequeathed the Russian Khanate; the second, Djudji, the Tokmak Khanate; the third, Ogdai, the Great Khanate. The youngest son, Tuli, died young, but his second son, Kublai, succeeded after the deaths of his uncles and brother, reigned 36 years, and died at the age of 82. The Mongol dynasty ended with Tokhwan Timour's flight, 207 years after the birth of Genghis. Only 60,000 Mongol soldiers out of the 400,000 effected their escape. These collected at the Kerlon River, where the city of Bara-koto⁴ was founded. The army was divided into two wings of 30,000 each, and the Khanate went on till it reached Dayen,⁵ in the 15th generation from Genghis. He remained north of the desert, whilst the other princelets went south of it. He collected the 30,000 men remaining at the Paposih,⁶ or "Ancestral Temple" of Genghis, and died at the age of 80, after a reign of 74 years. His descendant Anda⁷ Khan made several raids into China about A.D. 1570. [For the present distribution of the Mongols see *Mayers' Chinese Government*.]

According to the present Chinese account, the population of Tibet is very small. In 1738 the Colonial Office had already registered 68 towns or "mountain roosts," 30 in Wei, 18 in Tsang, 9 in Kham, and 12 in Ari. The Dalai's population was 320,500 lamas and 121,438 lay families, collected around 3,150 monasteries. The Ban-shen had 327 monasteries, 13,700 lamas, and 6,752 lay families. The country is described as half nomadic, very much cut up into hot marshes and freezing pinnacles, with tremendous ranges of temperature. "Hlassa" means "Buddha

1 翁汗. 2 克里葉特. 3 察干岱. 4 巴爾斯和坦. 5 達延.
6 八白室. 7 俺荅 or 阿勒坦 See ante.

Land," and the Chinese garrison is stationed at Tesh,¹ two miles south of it. The fixed number of native troops for Tibet is 50,000 infantry and 14,000 cavalry. Of the latter there in Central Tibet 3,000; in Ulterior 2,000; in Ari 5,000; 1,000 K'opas,² and 3,000 Black-tented Tibetans and Mongols. The laws, in 41 chapters, are very severe. Half of every dead man's belongings goes to the Dalai, and half is distributed amongst the monasteries. The bordering tribes are two tribes of Bhotanese³ to the south-west, possessing 50 cities, 40,000 families, 25,000 lamas of the red church, and 120 monasteries. The climate and productions resemble those of China, but very few Chinese ever go there. South-west, again, is Parpu [or Nepal],—three tribes numbering 54,000 families, who became Chinese subjects in Yung-chêng's time (1723-1736), and later on became amalgamated as the Goorkhas. Their tribute is sent *via* Tibet. Besides these, there are innumerable petty tribes and chiefs scattered around Tibet. Of the three great roads, that through Yün-nan⁴ is too rough for troops, and the Kokonor route passes through 500 miles of Mongol pasture; hence the Ta-tsien Lu road is preferred for all official purposes. There are Chinese monasteries, which tradition ascribes to Wu San-kwei,⁵ all along the road to Lari. Even on this road the passes are only available in warm weather, and are beset with every danger and discomfort which man and nature can invent or present. In the year 1720, a bivouac of 300 Chinese soldiers were frozen to death at the River Wa,⁶ between Tsiando and Lolungtsung⁷ (? Shabando). The last 100 miles to Hlassa, after crossing the River Usu, are over level ground. The distance is 3,000 *li* (1,000 miles) from Ta-tsien Lu. Old accounts in the Si Tsang-ki mention two roads to the Dana⁸ country of Central India, one by Burmah, and one, (1,900 *li* shorter), by Tibet; but objectionable on account of the red-haired savages. Besides the road through the Bhotanese the Eastern India,⁹ and that through Ulterior Tibet, Sar, and Tsung-li and Pemu Jung (26 days) to Central India,¹⁰ there is a road "to Ganadhak" which is another name for Central India, 2,000 *li* to the south-west of

1 札什. 2 裸曠? at Kopa. 3 布魯克. 4 中甸. 5 吳三桂. 6 瓦江;
7 洛隆宗. 8 檀那. 9 小西天; 塞爾; 宗里; 白木戎. 10 大西天.

Ari (*i.e.*, Nari). The Nu or Lu¹ River [*? Brahmaputra*, but by Porter Smith on Panthier's authority said to be the Irawaddy], bounds Central and Anterior Tibet on the south-east, and Tibetan criminals guilty of capital offences are carried over and left to the mercy of the Loyü (*? Lohit*) savages.² Thus says the Si Tsang Ki: but, if you go through the Lohits west, you come to Bhotan, and the Lu savages have paid tribute in skins at T'êng-yüeh (Yün-nan) since 1730, so that India may well have direct communications with China. It is now British, and damages China with its opium, so that it would be a good thing to enlist 10,000 local braves, and strike at the western barbarians here. [The Great Golden Sand River is already made out to be the Irawaddy, and the Lu must be Lolo]. Another account distributes the troops in Tibet as follows: Hlassa, cavalry 3,000; Ulterior Tibet, cavalry 2,000; Ari, cavalry 5,000; K'opa, [which therefore would seem to be the name of a place], cavalry 1,000; Black-tented Mongols, distributed, 5,000 cavalry; besides 50,000 infantry distributed over Lari³ (*i.e.*, Ari or Nari) and Tibet,—all Tanguts or Mongols. There are 600 "green" Chinese troops at Tesh or Teshp, near Hlassa, and they are allowed to "comfort themselves" with Tibetan women, contrary to the usual strict rule which prevails in the Chinese army at home with reference to women in camp. The numberless offspring of these mixed consortments may be considered advantageous to the Chinese interests.

1 怒 or 潞江. 2 猪猡, *? Lolo*. 3 拉里.

IN MEMORIAM.

ALEXANDER WYLIE.

It is a melancholy pleasure to review the life and labours of a friend, a fellow-labourer in a great cause, and one who has been honoured and useful in the sphere in which he has been placed. It may not be necessary to detail all the characteristics of his life and work, which suggest themselves to the writer, as the result of a long and intimate acquaintance with him, but in such a survey as is called for at the instance of our Society, much may be said to advantage in connection with him, whose name stands at the head of our paper.

Mr. WYLIE was one of the early residents in Shanghai, having arrived in August 1847. He had received an ordinary education in Scotland, and afterwards removed with his parents to London. When the public mind was excited in regard to China, at the close of the first war, and especially from the interest taken in Christian Missions to this country, his attention was drawn to the subject, and he was led to offer himself for service to the London Missionary Society. He was accepted in the capacity of a printer, and speedily acquired a knowledge of the work, besides devoting himself to the study of Chinese, in which he attained such proficiency, even before leaving home, as surprised Dr. Legge and others, and awakened high expectations of his future course.

On arriving here in company with two other Missionaries, he entered at once on the work assigned to him, having in charge an English and Chinese printing office, that had been prepared for him by Drs. Medhurst and Lockhart. The one thing he had to attend to in the first place was the publication of a million copies of the New Testament. The Tai-ping rebellion was going on at the time, and it was thought the books would be urgently required, from the apparent character and progress of the movement. In the interval of his working hours, Mr. Wylie did his part in the various engagements of the Mission, itinerating in the country round about, and making himself useful in many ways. It was evident, however, that our friend's special *forte* was study, not so much in the spoken form of the Chinese language, which his age and possibly the lack of sufficient practice hindered his attaining to any very great extent, but the literary style absorbed his time and attention. He gave himself soon to

the study of the classics, several of which he translated for his own use, with a view perhaps to publication in after days. The knowledge he thus acquired was of service to him, when preparing his *Notes on Chinese Literature*, as well as a much wider range of native scholarship.

Among the various branches of study that came under his notice, he applied himself to the Arithmetic and Mathematics, and read largely what the Chinese had done on these subjects. While thus engaged, an interesting event occurred, which formed a turning point in his future labours. Dr. Medhurst was one day preaching in the city chapel, and at the close of the service, a Chinaman came forward and showed him a small book with various mathematical figures, and asked if he understood it. Dr. Medhurst desired him to call at his house next day, when he was introduced to Mr. Wylie, who felt a deep interest in him, and at once proceeded to make use of him. The Chinaman's name was Li Shun-lan, and the work in question was a production of his on the higher mathematics in native form. The more fully our friend became acquainted with him, the more he was surprised at his knowledge on these subjects, and at his aptitude in understanding them from a foreign point of view. It was in connection with him that Mr. Wylie was able to accomplish much of what he did in after years, a few details of which will be given in the sequel. It may be simply said here that Mr. Li rendered himself very serviceable in the preparation and publication of various works by different members of the Mission, all on scientific subjects, and was subsequently transferred to Peking, where he was engaged as a Chinese Professor, under the Rev. Dr. Martin, President of the Tung-wan-kwan or Metropolitan College.

During Mr. Wylie's occupation in this line of things, the idea of a North-China Branch of the Royal Asiatic Society was suggested, and arrangements were made for the carrying it out, the parties most active in it being the Rev. Dr. Edkins and Mr. Wylie. Both did much for the starting of it, and giving it success, by the reading of papers, which were much appreciated and now appear in the record of the Society. Farther, it might be mentioned that when Mr. Wylie was returning to England in 1860, it was thought desirable to secure his valuable library in Chinese and other languages for the Society. Efforts were made by a few friends for the purpose, which were happily successful, and the volume became the nucleus of the magnificent collection that now surrounds us, and of which the Society may well be proud.

In the year 1863, Mr. Wylie returned to China as Agent for the British and Foreign Bible Society, for which he had previously acted, but not in the same capacity. In the discharge of his

duties in this connection, he was abundant in labour, travelling largely in different parts of the country, and superintending the work of *colportage* and printing the Scriptures in various places. Making Shanghai his head-quarters, he availed himself of all opportunities within his reach to continue his Chinese studies, having gathered together another splendid collection of foreign and native works, all bearing on this and the neighbouring countries. While at home, he was in the habit of visiting the second-hand and other bookshops, and succeeded in picking up a great variety of old and out of the way volumes, forming a unique and most valuable assortment and on subjects akin to his heart's content, and which we earnestly wish could be secured by Missionary or other Societies, instead of being scattered as we fear they will be, now that he has passed away. His Chinese Library was no less choice, and he made a diligent use of it by day and by night, ever showing himself to be an ardent student, and in recondite departments of Chinese learning. In all this, he was by no means a mere recluse, keeping his knowledge of Chinese to himself. On the contrary, he was always ready to communicate, both in answer to direct inquiry and as prompted by the opportunity of laying it before appreciating minds. It may be stated indeed as a special characteristic of our friend's studies, and as indicating the direction they took, he was little interested in current events or the present aspect of the times. Political matters or the customs and usages of Society, even in religious things, came not within the scope of his observation, but anything bearing on remote history, or difficult and profound problems of antiquity, was sure to engage his attention, and he would pursue his inquiries on these points till he obtained a satisfactory solution. Apart from the particular branches of science, however, such as Astronomy, Mathematics, and Mechanics, he felt no great interest in what was going on in other departments; but in these he was well up, and China is much indebted to him both for what he did in the way of publication, and specially for the admirable nomenclature he established in these different branches. Still whatever he did was in a most unpretending way. His manner was uniformly kind and helpful. Though not caring to be disturbed in his studies, and occasionally absent-minded from his absorption in some arduous investigation, it was always pleasant and profitable to be in conversation with him, and to listen to his views on things in which he was at home, as the result of his laborious pursuits.

As it is time to close these desultory remarks, we shall only say that Mr. Wylie long suffered from failing eyesight. He often said to the writer that he was becoming blind, and this proved to be the case, but it was not the least of the calamities that came upon him. He retired from China in 1875, and for

a time retained his usual mental vigour, but with total blindness, he gradually fell into a state of extreme decrepitude, both of body and mind. He continued in this condition for several years, and it was a painful thing to see the old man utterly helpless in both respects. His death was looked for long before it actually occurred, and when it took place on 10th February, 1887, happily it was not attended with any symptoms of a distressing kind. He passed away quietly in the 71st year of his age.

We have no hesitation in saying that Mr. Wylie occupies a foremost place in the list of our Chinese scholars. He is held in high respect for his character and attainments, and will be long and lovingly remembered by those who were most intimately acquainted with him. These reminiscences by one, who knew him all the time he was in China, are designed to serve as a memorial of him in the capacity of an office-bearer and honorary member of the North-China Branch of the Royal Asiatic Society.

The following is a list of the principal works published by Mr. Wylie:—

Treatise on Arithmetic.

Translation of De Morgan's Algebra.

Do. Loomis' Geometry do.

Do. Herschell's Astronomy.

Do. Buddhist Inscription at Keü-lung-kwan.

Do. Euclid—9 books.

Do. Chinese and Manchu Grammar.

Do. Gospel of Mark in Manchu.

Do. Main on the Steam Engine.

Do. Chinese History under the Han Dynasty.

The Elements of Mechanics.

Notes on Chinese Literature.

The Bible in China.

Chinese Numismatics.

List of Stars and Astronomical terms in Chinese and English.

Protestant Missionaries: Names and Writings.

Researches on the existence of Jews in China.

Mongolian Astronomical Instruments in Peking.

Records of Missionary Publications for the Philadelphia Exhibition.

Numerous Articles on different subjects in the Society's Journal, Missionary Recorder, etc., some of which might well be reprinted.

Contributions to the Travels of Marco Polo, by Col. Yule.

W. M.

HENRY FLETCHER HANCE.

HENRY FLETCHER HANCE, Ph.D., lately Her Majesty's Acting Consul at Amoy, entered the service of the Colonial Office on the 1st of September, 1844, and filled various offices in the colony of Hongkong. Joining the Superintendency in 1854, he served in various capacities, until appointed British Vice-Consul at Whampoa in 1861, and Her Majesty's Vice-Consul there in 1868, an office he held down to his death in 1886. On the final departure from China in 1878 of Sir Brooke Robertson, Her Majesty's Consul at that port, Dr. Hance was selected to act as Consul until the arrival of Mr. Hewlett in November 1879, and, during the twenty months of his *gérance*, successfully dealt with many difficult problems, receiving numerous marks of respect at the hands of the then Viceroy Liu K'un-yi, whose straightforward simplicity of character found a congenial nature in Dr. Hance. Dr. Hance had now opportunity to work up his arrears in botany, though, during his tenure of office at Canton, he had assiduously kept his valuable herbarium well up to the mark. Called upon to fill again the same acting office in August 1881, and once more from July 1883 to May 1885, Dr. Hance had, during this last period, to deal with the very difficult question of compensation for the losses sustained during an attack upon the foreign settlement at Shamien by an infuriated mob. During this attack, in the course of which the Consulate had at one time been threatened, Dr. Hance behaved with great prudence and calmness, placing his wife and family in safety on board a steamer, and returning alone to the Consulate to watch the interests of the public. A too prolonged residence on the Canton River had latterly begun to tell upon his constitution, and in the summer of 1886 he accepted the offer of the post of Her Majesty's Acting Consul at Amoy, at which place he died a few weeks later. Dr. Hance was twice married, and has a son in the Imperial Maritime Customs Service: another holds an appointment on board the revenue cruiser *Ling Feng*. The above is a short sketch of Dr. Hance's official career. But the services which he rendered to the public were more widely known in his capacity of scientist than in that of Consul, and as a botanist he achieved a European reputation. He had an extensive correspondence with many of the botanical departments in Europe and America, and was always ready to give his best advice and assistance, not only to friends, but also to casual acquaintances, and even strangers, who might apply to him for aid in identifying and classifying local plants. Apart from standard works of his composition, he was a regular and industrious contributor to the *Journal of Botany*, and was always most kind and considerate in forwarding printed copies of his contributions to those who had furnished

him with specimens for identification. In his private capacity Dr. Hance was an affectionate and faithful friend, of whom it may be said with rare truth that he never had an enemy. His conversation was rich and varied, and his general reading extensive; indeed, there were few topics of practical interest upon which he was unable to make instructive observations. He took a special interest and was thoroughly well read in comparative theology. His manner was amiable and modest, and, though his conversation could at times be racy, he was scarcely ever known to intentionally wound the feelings, or to utter anything ungenerous or unkind of absent persons. With all his learning, he was a man of great simplicity of character, totally devoid of guile. His very faults—such few as he had—were obvious, and could prejudice no one but himself. When the daily river steamer halts at Whampoa, it will rarely happen that there will not be some one on board in whom the little house on the hill will not awaken kind memories of its gentle occupant, and for many a long long year Canton will associate itself with pleasant recollections of "Old Hance."

E. H. P.

*List of Botanical Papers written by the late H. F. Hance, Ph.D.**

1. On some new Chinese Plants. (London Journal of Botany vii, 1848, pp. 471-473.)
2. On some Chinese Plants. (Hooker's Journal of Botany i, 1849, pp. 141-143.)
3. Notes on new and little known Plants of China; *Synædrys*, *Quercus*, and *Ipomæa*. (*Ibid.*, pp. 175-176.)
4. On the structure of the fruit in *Punica*. (Hornfroy's 'Botanical Gazette,' ii, 1850, pp. 280-283.)
5. Sketch of the Island and Flora of Hongkong, China. 'Phytologist,' iv, 1853, pp. 881-191.
6. Symbole ad Floram Sinicam adjectis paucissimarum stirpium Japonicarum diagnosibus. (Annales des Sciences Naturelles, 4e série, t. xv, cahier No. 4.)
7. Note sur deux espèces du genre *Scolopia* Schreb. (*Ibid.*, 4e série, t. xviii, cahier No. 4.)
8. Manipulus Plantarum Novarum, potissime Chinensium, adjectis notulis nonnullis, etc. (*Ibid.*)
9. Adversaria in Stirpes imprimis Asiæ Orientalis criticas minusve notas interjectis novarum plurimarum diagnosibus. (Paris, Victor Masson et fils, place de l'école de médecine, 1866.)
10. On the *Fagus Castanea* of Louruiro's 'Flora Cochinchinensis,' with descriptions of two new Chinese *Corylaceæ*. (Linnean Society's Journal, Botany, vol. x.)
11. On the Silkworm Oaks of Northern China. (*Ibid.*, vol. x.)

* Mainly founded on memoranda kindly placed at the disposal of the Editor by Mrs. H. F. Hance, at the instance of the author's son, Mr. Theo. Hance.

12. Supplementary Note on Chinese Silkworm Oaks. (*Ibid.*, vol. xiii.)
13. On the so-called "Olives" (*Canarii* spp.) of Southern China. (*Journal of Botany*, February 1871.)
14. On the source of the *Radix Galangae minoris* of Pharmacologists. (*Linn. Soc. Journal, Botany*, vol. xiii.)
15. New species of *Archangelica* and *Pygeum* from the White Cloud Hills, Canton. (*Linnæan Society's Journal, Botany* vol. xi, 1871, p. 454-455.)
16. On a Chinese culinary vegetable. (*Ibid.*, 1872, p. 146.)
17. On the source of the China-root of Commerce. (*Journal of Botany*, 1872.)
18. Flora Honkongensis. A compendious supplement to Mr. Bentham's description of the plants of Hongkong. (*Linn. Soc. Journal, Botany*, vol. xiii.)
19. Notes on some Plants from Northern China. (*Ibid.*)
20. On the Ch'ing-muh Hsiang, or "Green Putehuk" of the Chinese with some remarks on the antidotal virtues ascribed to *Aristolochia*. (*Journal of Botany*, March 1873.)
21. On a Chinese Maple. (*Ibid.*, June 1873.)
22. On *Pterocarya Stenoptera*, Cas. D. C. (*Ibid.*, Dec. 1873.)
23. De Nova *Asplenii* Specie. (*Ibid.*, May 1874.)
24. On some Asiatic *Corylaceæ*. (*Ibid.*, Aug. 1874.)
25. On a small collection of Plants from Kiu^{ang}. (*Ibid.*, Sept. 1874.)
26. On three new Chinese *Calami*. (*Ibid.*, Sept. 1874.)
27. *Scirpus Triquetus*, Linn., in Southern China. (*Ibid.*, November 1874.)
28. De Duabus *Ribis* Speciebus. E China Septentrionaria. (*Ibid.*, February, 1875.)
29. On a Chinese Screwpine. (*Ibid.*, March 1875.)
30. De *Iride Dichotoma*, Pall. Breviter Disceptat. (*Ibid.*, April 1875.)
31. Uses of the Common Rush in China. (*Ibid.*, April 1875.)
32. On some Mountain Plants from Northern China. (*Ibid.*, May 1875.)
33. Two additions to the Hongkong Flora. (*Ibid.*, July 1875.)
34. Diagnosis of two new Chinese Ferns. (*Ibid.*, July 1875.)
35. *Analecta Dryographica*: Descriptions of a few new, and notes on some imperfectly known East-Asiatic *Corylaceæ*. (*Ibid.*, December 1875.)
36. On an Asiatic *Centrolepis*. (*Ibid.*, January 1876.)
37. On the huskless walnuts of North China. (*Ibid.*, January 1876.)
38. On a Mongolian Grass producing intoxication in cattle. (*Ibid.*, July 1876.)
39. *Corolla Pierreana*; sive stirpium Cambodianarum a cl. L. Pierre, Horti Bot. Saigonensis Præposito, Lectarum Eclogæ; Pugillus Primus, Decades Quinque complectens. (*Ibid.*, Aug. and Sept. 1876.)
40. On two *Dipterocarpaceæ*. (*Ibid.*, Oct. 1876.)
41. A new Chinese *Symplocos*. (*Ibid.*, Oct. 1876.)
42. Two new Chinese Grasses. (*Ibid.*, Oct. 1876.)
43. A new Chinese *Arundinaria*. (*Ibid.*, Nov. 1876.)

44. Plantas Quattuor Novas Hongkongenses. (*Ibid.*, Dec. 1876.)
45. A second Hongkong *Cleistanthus*. (*Ibid.*, Feb. 1877.)
46. Note on the Genus *Amphidonax*, N. ab. E. (*Ibid.*, Feb. 1877.)
47. On *Sportella*. A new Genus of *Rosaceæ*. (*Ibid.*, July 1877.)
48. *Thorelia*—Genus Plantarum novum. (*Ibid.*, Sept. 1877.)
49. Supplementary note on intoxicating Grasses. (*Ibid.*, Sept. 1877.)
50. On a new species of *Calorhizales*. (*Ibid.*, Oct. 1877.)
51. On Silkworm Oaks. (*China Review*, Nov.-Dec. 1877.)
52. On *Pierrea*. A new Genus of *Samyldaceæ*. (*Journal of Botany*, Nov. 1877.)
53. Corolla Pierreana; sive *Stirpium Cambodianarum* a cl. L. Pierre, Horti Bot. Saigonensis præposito, lectarum Eclogæ; pugillus alter, decades septem complectens. (*Ibid.*, Nov. 1877.)
54. *Spicilegia Floræ Sinensis*: Diagnoses of new, and Habitats of rare or hitherto unrecorded, Chinese plants, No. 1. (*Ibid.*, Jan. 1878.)
55. *Spicilegia Floræ Sinensis*, No. 2. (*Ibid.*, April 1878.)
56. *Spicilegia Floræ Sinensis*, No. 3. (*Ibid.*, Aug. 1878.)
57. On *Lysimachia cuspidata*, Bl. 2 *Lysimachia cuspidata*, Klatt. (*Ibid.*, Aug. 1878.)
58. *Spicilegia Floræ Sinensis*, No. 4. (*Ibid.*, Jan. 1879.)
59. *Spicilegia Floræ Sinensis*, No. 5. (*Ibid.*, 1880.)
60. *Stirpium Durum Novarum E Primulacearum* Familia Characteres. (*Ibid.*, 1880.)
61. *Spicilegia Floræ Sinensis*, No. 6. (*Ibid.*, 1882.)
62. A new Chinese *Bignoniad*. (*Ibid.*, 1882.)
63. *Spicilegia Floræ Sinensis*, No. 7. (*Ibid.*, 1882.)
64. *Spicilegia Floræ Sinensis*, No. 8. (*Ibid.*, 1883.)
65. On some new Malayan *Corylaceæ*. (*Ibid.*, 1878.)
66. On *Aristolochia longifolia*, Champ. (*Ibid.*, 1878.)
67. Novas Generis *Shorea* species duas. (*Ibid.*)
68. On a new Indian Oak with remarks on two other species. (*Ibid.*, Nov. 1878.)
69. On the source of the "China matting" of commerce. (*Ibid.*, 1879.)
70. On the Fruit of *Tecoma grandiflora*, Delaun. (*Ibid.*, 1879.)
71. A Chinese *Fontanesia*. (*Ibid.*, 1879.)
72. On a new Chinese *Caryota*. (*Ibid.*, June 1879.)
73. A Note on *Borago*. (*Ibid.*, October 1879.)
74. Novam *Aristolochie* Speciem. (*Ibid.*)
75. Botanical Notes. (January-February 1881, *China Review*.)
76. A new Hongkong *Melastomaceæ*. (*Journal of Botany*, 1881.)
77. *Campanula rotundifolia*, L., in Japan. (*Ibid.*, 1881.)
78. A new Hongkong *Anonaceæ*. (*Ibid.*, 1881.)
79. Generis *Asari* Speciem Novam. (*Ibid.*, 1881.)
80. On a new Chinese *Senecio*. (*Ibid.*, 1881.)
81. Floræ Sinicæ Novitates Tres. (*Ibid.*, 1881.)
82. Genoris *Corni* species duas novas Chinenses. (*Ibid.*)
83. A new Chinese *Rhodolentron*. (*Ibid.*, August 1881.)
84. On a new *Araliaceæ* of uncertain origin. (*Ibid.*, 1881.)
85. On the natural order *Taccaceæ*, with description of a new Genus. (*Ibid.*, 1881.)
86. A Decade of new Hongkong Plants. (*Ibid.*, 1882.)

87. A Chinese *Stephanandra*. (*Ibid.*, 1882.)
88. Another new Chinese *Rhododendron*. (*Ibid.*, August 1882.)
89. *Cleisostomatis* speciem novam. (*Ibid.*, December 1882.)
90. A new *Polygonum*, of the section *Pleuropterus*. (*Ibid.*, April 1883.)
91. A Chinese *Clethra*. (*Ibid.*, May 1883.)
92. On the etymology of *Vincetoxicum*. (*Ibid.*, May 1883.)
93. New Chinese *Cyrtandra*. (*Ibid.*, June 1883.)
94. *Podophyllum*, a Formosan Genus. (*Ibid.*, June 1883.)
95. Three new Chinese *Begonias*. (*Ibid.*, July 1883.)
96. *Orchidaceas* Quattuor novas sinenses. (*Ibid.*, August 1883.)
97. *Heptadenum Filicum* Novarum Sinicarum. (*Ibid.*, September 1883.)
98. *Disporopsis*, Genus Novum Liliacearum. (*Ibid.*, September 1883.)
99. A second new Chinese *Podophyllum*. (*Ibid.*, December 1883.)
100. Generis *Ruborum* Speciem Novam. (*Ibid.*, February 1884.)
101. A third new Chinese *Rhododendron*. (*Ibid.*, January 1884.)
102. A new Chinese Maple. (*Ibid.*, March 1884.)
103. Novam *Echinocarpi* Speciem. (*Ibid.*, April 1884.)
104. *Ptilopteris*, Novum *Polypodiacearum* Genus. (*Ibid.*, May 1884.)
105. Some Chinese *Corylacea*. (*Ibid.*, August 1884.)
106. A new Chinese *Gomphostemma*. (*Ibid.*, August 1884.)
107. A new species of *Ardisia*. (*Ibid.*, October 1884.)
108. *Eomecon*: Genus Novum, E Familia *Papaveracearum*. (*Ibid.*, November 1884.)
109. *Orchidaceas* Epiphyticas Binas Novas. (*Ibid.*, December 1884.)
110. Four new Chinese *Casalpinia*. (*Ibid.*, December 1884.)
111. *Eugenias* Quattuor Novas Sinenses. (*Ibid.*, January 1885.)
112. *Loranthi* Speciem Novam Chinensem. (*Ibid.*, February 1885.)
113. A new Hongkong *Cyperacea*. (*Ibid.*, March 1885.)
114. A new Chinese *Pogonia*. (*Ibid.*, August 1885.)
115. *Spicilegia Floræ Sinensis*, No. 9. (*Ibid.*, (Nov. 1885.)
116. A new Chinese *Salvia*. (*Ibid.*, Dec. 1885.)
117. A new Hongkong *Tephrosia*. (*Ibid.*, Jan. 1886.)
118. A new Chinese *Amonum*. (*Ibid.*, Feb. 1886.)
119. *Spicilegia Floræ Sinensis*, No. 10, unfinished, rough notes were sent by Mrs. Hance to Mr. F. B. Forbes, and appeared in the Journal of Botany, Jan. 1887.

Sundry short notes, not mentioned in the above list, have appeared in "Notes and Queries on China and Japan," Hongkong, 1867-70.

NOTICES OF NEW BOOKS & LITERARY NOTES.

A RECORD OF BUDDHISTIC KINGDOMS, BY DR. LEGGE, OXFORD 1886.

More than ten years have elapsed since I published an English rendering of the *Fō Kuo Chi* 佛國記 under the title now adopted by Dr. Legge. It was written and published solely with the view of calling attention to the manifold mistranslations in a similar work by Mr. Beal, accepted as the standard version at that time. I did not know, and did not pretend to know, anything about technical Buddhism. Consequently, in a work teeming with Buddhist technicalities, I made not a few ridiculous Buddhistic blunders. Also a few serious blunders in translation, for which there was no excuse.

Still, the aim of the book was attained. Mr. Beal has since made an effort, with indifferent success, to recast his old rendering; and now, all existing versions have been knocked completely out of time by the volume under review.

In the face of these statements, it will hardly be supposed that I have any wish to bolster up my own now defunct translation. It has died the death of all faulty productions; and the sooner it is forgotten, the better. But Dr. Pearce, in a recent able notice of Dr. Legge's work, has pointed out that a translation of Fa Hsien's travels which shall be proof against criticism is a possibility next door to impossible. Indeed, the *Saturday Review* and other periodicals have already launched various shafts at the present version. And now I shall take leave to add a few desultory remarks, retrospective and otherwise, some of which may be interesting to those who have followed the hitherto stormy career of the *Fō Kuo Chi*.

This I conceive I have a special right to do. For any one who will take the trouble to compare Dr. Legge's version with mine, will see that the latter, with all its faults, must have been, to use a cant phrase, "very helpful" to Dr. Legge. Many of the most obscure or grammatically involved passages, as given by Dr. Legge and myself, differ only in body, not in soul. The wording is invariably altered, sometimes needlessly, but the sense remains the same. *E.g.*, ch. xiii:—

(G). The bone is of a yellowish white colour, 4 inches in diameter, and raised in the middle.

(L). Its colour is of a yellowish white, and it forms an imperfect circle twelve inches round, curving upwards to the centre.

Sometimes Dr. Legge is free and I am literal. *E.g.*, ch. xl :—

(G). Therefore he wrote down on bamboo slips and silk what he had done.	(L). Therefore he wrote out an account of his experiences.
---	--

Sometimes I am free and Dr. Legge is literal. *E.g.*, ch. iii :—

(G). The people live scattered about.	(L). Throughout the country the houses of the people stand apart like (separate) stars.
---------------------------------------	---

Surely all that is unnecessary for the every-day phrase 星居. So ch. xxii :—

(G). When the Prince was born.	(L). When he fell to the ground.
--------------------------------	----------------------------------

The Chinese is 太子墮地.

As to the much-vexed 符行堂 passage of ch. ii, I think that Dr. Legge has now got it right. The bungles of Rémusat and Beal were of course out of the running.

Ch. iii, in describing the decorum of certain priests 僧 at their meals, goes on to say: 淨人益食不得相喚. Mr. Beal had omitted the first two characters altogether,—"when they (*i.e.*, the priests) require more food there is no chattering one with the other."

My version was "when the attendants serve more food they do not call out to each other." *Note.*—The 淨人 are menials who wait upon the priests. Their heads are shaved but have not been branded, etc.

Dr. Legge has "when any of these pure men require food, they are not allowed to call out (to the attendants) for it."

I now think that I was not quite right, and that Dr. Legge is quite wrong. Apart from 淨人 being a known term, there was a sufficient nominative for 得 already existing in 僧, whom Fa Hsien would be most unlikely to dub "pure men" à propos of nothing in particular. Besides which, some authority would be wanted for 益, to "require" food.

The translation should read "when the attendants serve more food, they (the priest) are not allowed to call out for it, but only make signs with their hands."

I notice that in ch. iv Dr. Legge translates 蔥嶺山 by "Onion" range. So did I; and I merely mention it because for so doing I was very much laughed at by a reviewer in the *N.-C. Herald* of the 14th July, 1877.

This reminds me that my title, which Dr. Legge has adopted (+ A, - THE), was a source of much merriment to the same reviewer who said it was "in itself a misnomer," and also to

Mr. Beal who said "I shall not remark on the extravagance of this title—inasmuch as *Buddhistic* is not English—and the countries visited by Fa-hien were not all *Kingdoms*." (See *Shanghai Courier*, 19th October, 1877).

For 三玉女 in ch. xxxi Mr. Beal had "three pleasure girls." I altered this into "three beautiful women." Dr. Legge has "three beautiful young ladies." But in his own translation of the *Odes*, p. 34, where we have 有女如玉, Dr. Legge writes in a foot-note (on p. 34), "Choo says that 如玉 intimates the girl's beauty. I think, with Maon, that the poet would represent by it her virtue rather."

Ch. xxix begins as follows: 入谷擣山東南上十五里, and Dr. Legge translates "Entering the valley, and keeping along the mountains on the south-east, after ascending fifteen *li*, (the travellers, etc.)."

Ch. xxx has 擣南山西行三百步, and Dr. Legge translates, "As they kept along the mountain on the south, and went west for 300 paces."

Thus we have

山東南=along the mountains on the south-east.

南山=along the mountain on the south.

Now Mr. Kurita, of whose researches Dr. Legge does not appear to have even heard, laughs at Mr. Beal 毗爾 for his textual emendation of 轉 for 擣, and laughs at me 治列斯 for following 從 it. He says we have both 失攷, and that the character should be 博. After suggesting "Vipula?" as the equivalent, Mr. Kurita adds 博山在城南故謂博南山云.

Generally speaking, Mr. Kurita's identifications are those of Dr. Legge; or, more correctly, Dr. Legge's are those of Mr. Kurita, the latter having priority of publication. In many points, however, they differ. For 旃荼羅 Mr. Kurita gives not *Chandāla* with Dr. Legge, but *Sūdra*, by which I presume he means *S'ūdra*, the caste of farmers.

For the 車帝 of ch. xxx, Mr. Kurita gives *Chaitya* against Dr. Legge's *Srataparna*. But he says nothing of 支提 (Corean text), 跋提 (Chinese text), at the end of ch. xxxviii, which Dr. Legge renders by *Chaitya*.

On the 薩薄 of ch. xxxviii which Dr. Legge, following Mr. Beal, renders "Sabean," Mr. Kurita has this note: 按薩薄即薩賀耶之訛略薩賀耶此云夥伴猶今商社也今泉氏. But this with several other of Mr. Kurita's statements involve questions I do not feel competent to discuss.

The tree miracles of chapters xxxii and xxxviii have not, in my opinion, received fair treatment at the hands of Dr. Legge.

After again carefully consulting the text, I find my old translations more accurate than his new ones.

The first occurs at the end of ch. xxxii. It refers to a *patra* tree which had been cut down to the great chagrin of King As'oka, who forthwith "built all round (the stump) with bricks, etc." and then, throwing himself on the ground, swore that if the tree did not live he would never rise from where he lay. "When he had uttered this oath, the tree immediately began to grow from the roots, and it has continued, etc."

So Dr. Legge. But if so, why, I would ask, was it necessary to build round the stump with bricks; and there would any sane person expect a tree to grow from, except from the roots?

I think the text fully justifies the account of this miracle as I wrote it in a foot-note:—"When the part cut off was replaced over its roots still in the ground, in which position it was maintained by the bricks, the whole tree miraculously went on growing from the top of its old roots upwards through the joining, as if nothing had happened."

Now that, I take it would be a miracle worth recording, whereas the other story is altogether pointless and flat. 不以詞害意 is a motto which translators should ever have before their eyes. It is one, however, to which Dr. Legge has not been accustomed in the long course of his herculean labours achieved. A book, such as Fa Hsien's travels, without note or commentary of any kind, is new ground to him. For the first time in his arduous career as the translator of Chinese texts, Dr. Legge must draw upon his imaginative faculty—or fail.

The next example is from ch. xxxviii:—

(G). As the tree bent over to the south-east, the king feared it would fall, and therefore placed a prop of eight or nine *wei* in circumference to support it. Where the tree and prop met, the former shot out and piercing the prop right through to the ground, took root, (the shoot) being about four *wei* in circumference. Although the prop was split, it still encircles the shoot and has not been taken away.

(L). As it bent on one side towards the south-east, the king, fearing it would fall, propped it with a post eight or nine spans round. The tree began to grow at the very heart of the prop, where it met (the trunk); (a shoot) pierced through the post, and went down to the ground, where it entered and formed roots, that rose (to the surface) and were about four spans round. Although the post was split in the middle, the outer portions kept hold (of the shoot), and people did not remove them.

Dr. Legge makes the *roots* measure four spans; but to do this he had to make them "rise to the surface," for which the

text gives no justification either expressed or implied. And his last sentence cannot be read to mean that Fa Hsien was describing what he had seen or what was existing in his time, though this seems clear enough from 猶裏 "still encircles."

A few columns back in ch. xxxviii we have the following words: 又同行分袂或留或亡顧影唯已 (as I rendered it) "moreover, those who had travelled with him were separated from him—some having remained behind, and others having died. Now, beholding his own shadow, etc."

Dr. Legge has altered this into "his fellow-travellers, moreover, had been separated from him, some by death, and others flowing off in different directions; no face or shadow was now with him but his own etc."

It is true that in the Korean edition from which Dr. Legge professes to translate we have 披 for 析 wrongly written 拊, 流 for 留, and 顏 for 影. But it is precisely herein that I shall catch the conscience of the king.

On page 4 of the *Introduction*, I read that Dr. Legge has "taken the trouble to give *all* the various readings." Yet of the three I have given above notice is only taken of the first and second. Of 顧, unmistakably the correct reading, for 顏, unmistakably the incorrect reading, no notice whatever is taken. Yet my translation, with a note on this very character, was at Dr. Legge's side. And he was quite free to adopt the Chinese against the Korean rendering, having already done so in ch. ii. (See p. 15, note 3).

Other variants are also wanting. *E.g.*, the Japanese edition of Mr. Kurita gives 經集經處 (ch. xxx) for the very obvious 結集經處, to which it was independently corrected by Mr. Kurita himself.

At the beginning of ch. xxxix will be found some singular divergences from what one would call routine translation. I had translated 國人咸疑是羅漢 by "that all suspected him of being a Lo-han." Dr. Legge goes out of his way to say "that all the people *surmised* that he was an Arhat." The text continues 臨終之時王來省視: (G.) "When he was at the point of death the king came to see him." (L.) "When he drew near his end, the king came to examine into the point." This, I affirm, is incorrect. Then the king asked if the individual in question had attained perfect wisdom (which Dr. Legge feels obliged to alter into "the full degree of wisdom"). Whereupon 其便以實答: (G.) "They then spoke out the truth and replied." (L.) "They answered in the affirmative, saying." But of course "the affirmative" might have been a lie, whereas what they said was emphatically 實, the truth.

Perhaps some readers will think that enough has been said to show that Dr. Legge's work on Fa Hsien is anything but a last word. Consequently, among many other passages that I have noted I will select but one. It occurs in ch. xl, near the conclusion of the *Record*, and with it I too will willingly conclude. Fa Hsien, on his return voyage from India, had finally, after many perils, reached land, he knew not where. But he saw what I safely called "the old familiar *Li-huo*," and from this he gathered that he had arrived once more at his fatherland. The characters for *Li-huo* are 藜藿, and Dr. Legge translates "those (well-known) vegetables, the *lei* and *kwoh*." He further says that he cannot tell exactly what these vegetables were; adding that "for two or three columns here the text appears confused and imperfect."

This being the case, it would have been a cheap and graceful compliment from an old sinologue to the early effort of a young student to admit that he had borrowed my rendering and served it up in different words. However, accuracy of translation is, I opine, of more importance to the reading public than the exchange of palavering compliments between rival translators. And now I am about to show that it was my own former rendering of these said columns which was confused and imperfect, and not the columns themselves. Meanwhile, it should be noted that Mr. Edkins long ago identified *li huo* with "betony or bishopwort (*Lophantus rugosus*)."
Shanghai Courier, 7th July, 1877.

The text in question reads thus:—

莫知所定即乘小船入浦覓人欲問其處得兩獵人即將歸令法顯譯語問之法顯先安慰之徐問汝是何人答言我是佛弟子又問汝入山何所求其便詭言明當七月十五日欲取桃臘佛又問此是何國答言, etc.

Dr. Legge translated this, "Unable to come to a definite conclusion, (some of them) got into a small boat and entered a creek, to look for some one of whom they might ask what the place was. They found two hunters, whom they brought with them, and then called on Fā-hien to act as interpreter and question them. Fā-hien first spoke assuringly to them, and then slowly and distinctly asked them, 'Who are you?' They replied, 'We are disciples of Buddha.' He then asked, 'What are you looking for among these hills?' They began to lie, and said, 'To-morrow is the fifteenth day of the seventh month. We wanted to get some peaches to present to Buddha.' He asked further, 'What country is this?' They replied, etc."

My version (*mutatis verbis*) was identical with the above; except that I wrongly put "sacrifice" for "present," and "quietly" 徐 for Dr. Legge's "slowly and distinctly."

But the whole thing is wrong; and as it is in fact my own, perhaps I may be allowed on this occasion to call it sheer nonsense.

Let us consider what happened. A junk reaches an unknown land. Scouts are sent ashore. They get 得 two hunters, who cannot speak a word of their language, and carry them off to the junk. There the junk-people, and the merchants on board, cause a Buddhist priest who happens to be with them, to interpret. He begins by allaying the very natural fears of the hunters. At length 徐 the hunters venture to ask of the strangers "Who are you?"

"We are disciples of Buddha," says Fa Hsien. [This would be a very unlikely thing for two hunters to say,—on the Shantung coast, A.D. 414. Dr. Legge says in a note they thought they would please Fā-hien by this statement, adding, "But what had disciples of Buddha to do with hunting and taking life? They were caught in the trap, and said they were looking for peaches." Now I think it is Dr. Legge who has been caught.]

"What are you looking for among these hills?" continue the huntsmen. [A foolish question from Fa Hsien to two men evidently engaged in the chase.]

Then the people 其 for whom Fa Hsien was interpreting told him to give as an evasive answer, "To-morrow is Buddha's birthday. We wanted to get some peaches to present to him."

By and by, when all fear was set aside, Fa Hsien asked the hunters, "What country is this?" etc., etc.

The above is at any rate sense, and considering the extreme roughness of Fa Hsien's style is not a violation of the text. I commend it to the attention of the next translator of the *Fo Kuo Chi*.

Tamsui, 4th May, 1887.

HERBERT A. GILES.

DR. LEGGE AND THE "TSO CHUAN." (See p. 237).

Any one who aims a shaft at Dr. Legge's sinological mail stands a good chance of seeing its point blunted. I have now a blunted arrow to return to its quiver.

On re-consideration of 稱君, I have to admit that Dr. Legge was perfectly right. It is possible sometimes to improve on "commentary," but not in this case.

My shot was fired with the commentary, on which Dr. Legge based his rendering, staring me in the face. And it is not without interest to note that within the last few days the question has been referred to the Consular and Customs' "teachers" at this port, both of whom unhesitatingly declared for my interpretation, until they saw the commentary, when they both retracted and declared for Dr. Legge's.

Tamsui, 5th May, 1887.

HERBERT A. GILES.

DR. EDKINS ON THE "TAO TE CHING."

Among the staunch supporters of the authenticity of the *Tao Tê Ching*, Mr. Edkins was perhaps the first to descend into the arena, armed cap-à-pié. He wrote several articles from the chair, but I am not aware that they carried any weight.

In a recent contribution to this Journal (see p. 236, note), Mr. Edkins hints that he is not going to be

" the last to lay the old aside."

He is trying to trim—in time.

Meanwhile, in the *China Review* of January-February, he has given us his views on the "Place of Hwang Ti in early Taoism," which is nothing more nor less than a veiled attack upon what Mr. Edkins dignifies as my "theory."

I took courage, and looked into this article, only to find it so hopelessly encumbered with blunders as to put the author for the future among my negligible quantities.

Here is the first specimen of Mr. Edkins' powers as a translator:—

欲辨覺夢唯黃帝孔丘. If you would hear some one interpret these dreams, it is only Hwang Ti or Confucius that can do so." (!)

Speaking of Chwang Tzū, Mr. Edkins says "In the chapter headed Leniency." By "Leniency" he means 在宥; but 在宥 has no more to do with leniency than with transubstantiation. "Leniency" comes from Mr. Balfour's *Divine Comedy of Nan-hua*. It is not the meaning of Chuang Tzū's term.

HERBERT A. GILES.

CHINESE BOOKS.

The *Pei-wên-yün-fu* (佩文韻府), the large Chinese dictionary, or "concordance," as Mr. Parker calls it, has again made its appearance in a new edition which, for its accuracy, handiness and comparative cheapness, recommends itself to the foreign purchaser more than all other editions published up to the present day. As in the case of K'ang-hsi's Dictionary, the publishers (the *T'ung-wên-shu-chü*, 同文書局 of Shanghai) have reproduced the best Imperial edition by the photo-lithographic process and thus furnish a text which may be called absolutely correct when compared to any of the provincial prints. The size is, of course, considerably reduced from the original, to purchase a copy of which would require a larger sum than most students will be able to spare for the purpose; yet, the text can be read without a magnifying glass, while, by being reduced in bulk, the work gains in handiness. To make the most of this new edition, one of the most important helps a student may use

the numbers of which may be added as a convenience to students who, like myself, do not know the list by heart. The foreign-bound volumes being properly marked on the back, the owner of the work should invest about half a dollar in the purchase of a small digest of the larger work, of which there are several kinds, and which contain all the characters contained in the *Pei-wán-yün-fu* arranged according to radicals, giving the rhymes and the rhyme numbers. The one I possess was published in 1834 (second edition 1877) and is called the *Ching-yün-chi-tzú-lsi-chieh* (經韻集字析解). If bound in foreign style it will be found a ready key to the larger dictionary. The time saved by having the work bound as I have suggested, and the encouragement he is sure to receive on discovering that the *Pei-wán-yün-fu* is by no means an unwieldy book when printed and arranged in a handy shape, will fully reward the student for the trouble he may take in arranging it for his book shelf. I understand that copies of this new edition are for sale in all the respectable book shops in China.

The *Nien-sstü-shih* (廿四史) or "Twenty-four Histories," of which the *T'ung-wán-shu-chü* publishes a new edition, has been issued up to the *Nan-shih* (南史), and the set is up to this point complete with the exception of the *Sui-shu*, which I understand is now in the press. No block printed edition, except the Imperial edition of 1739 of which it is a *facsimile*, could ever surpass in clearness and elegance this new photo-lithographic print. If the paper were a little thicker, one could only wish that all Chinese books resembled this one in every respect. This new edition cannot fail to considerably increase the taste for historical reading in China, although the number of block printed editions is legion.

The *T'u-shu-chi-ch'eng* (古今圖書集成), of which a new facsimile edition had been announced by the Chinese company doing such useful work in other branches of literature, must have offered greater difficulties than was at first anticipated. It appears that the plan of reproducing this gigantic work has been abandoned, and that all we shall see done by photo-lithography is the Index, which was published a few years ago in twenty volumes. The plan which proved too much to the one firm, has however, been taken up successfully by another in as much as a special company has formed under the direction of Mr. Major, the enterprising publisher of the *Shên-pao* and many Chinese works, for the purpose of producing a reprint of the entire *T'u-shu-chi-ch'eng* by means of moveable type. It appears that special reasons are in favour of this method, however much

the reader would have preferred a facsimile copy. One of the reasons for this I am told is that no complete copies of the whole set of 5,020 volumes which constitute this work, can be found, and that portions of it had to be copied by way of supplement from various sets. However, it seems that no pains have been spared in obtaining a correct re-print. The first instalment, consisting of nearly one-third of the complete work, has just been issued. The size of the print, though considerably smaller than that of the original, is still very fair for reading purposes. The re-publication of this Leviathan of books may be called an event in the history of Chinese literature, all students of which will be glad to hear of its having been taken in hand with apparent success.

Of the *Pên-ts'ao-kang-mu* (本草綱目) Mr. Bretschneider says ("Botanicum Sinicum" in J. of the N.-C.B. of the R. Asiat. Society, vol. xvi, p. 55): "Several editions have successively been issued. The earliest now extant is, it seems, that of Shun-chi 15 (A.D. 1658)." The writer of this note has recently secured an edition just 45 years older than this. It was printed during the Ming dynasty in A.D. 1603 and is apparently the second edition published. I observe from Dr. Douglas' "Catalogue" (p. 129) that a copy of the same edition belongs to the Library of the British Museum. The copy described by Klaproth as belonging to the Royal Library in Berlin (see *Verzeichniss der chines., etc., Bücher u. Handschr. der Königl. Bibliothek zu Berlin*, p. 160) is a Japanese re-print of this, apparently very rare, second edition of the Ming dynasty. When compared to later prints, which are described as faulty and inelegant by Mr. Bretschneider, this old edition is almost without blemish. It is printed on white paper, and there is hardly a character in the whole work which cannot be clearly read. The editions of the present dynasty are so arranged that the illustrations appear in a separate volume after the Index and before the text of the work. In the Ming edition each chapter has its own illustrations. The latter are merely a little clearer than those I have seen in Tsing editions; they are otherwise as clumsily drawn and as carelessly cut as all the others.

Speaking of botanical illustrations I would draw the attention of collectors of *Pên-ts'ao* literature to a work printed in A.D. 1565, i.e., several years before the publication of the *Pên-ts'ao-kang-mu*. Its text is decidedly inferior to Shih-chên's work, chiefly because it is merely a compendium calculated to "assist the beginner;" but its illustrations, which are numerous

in proportion to the size of the book, are decidedly better. The work is styled the *Pén-ts'ao-mêng-ch'üan* (本草蒙筌) and is written in 12 chapters by *Chên Chia-mo* (陳嘉謨). Cf. Bretschneider, *Bot. Sin.*, p. 54.

F. H.

Tung-hwa-sü-lu (東華續錄), continuation of the History of the Present Dynasty. This work has been carried out upon an extensive scale, and is now published to the end of the reign of Tau Kwang. The reign of Tau Kwang occupies eighteen volumes. That of Yung Cheng is also in eighteen volumes. The one was thirteen years, the other thirty, but the Emperor of the Yung Cheng period was a voluminous writer and this circumstance has led to the swelling out his portion. The third year of Yung Cheng instead of occupying sixteen leaves as in the old Tung Hwa Lu, occupies nearly a hundred, and the print is much closer. This history is valuable for the view it gives of the personal opinions of the emperors. The editor is Wang Hsien-ch'ien (王先謙), Commissioner for Education in Kiangsu at the present time. The history of the reign of Hien Feng is promised for the autumn. At the end of each year there is a statement of the population and amount of grain in the granaries and other information for that year.

Shun-t'ien-fu-chih (順天府志), History of the Prefecture of Peking. This is a very elaborate work in eight covers and sixty-four volumes. There appears to be in it a large amount of new work. The information given in the twenty-five arrondissements of Peking is fairly full, and this work has the advantage of being compiled at a time when special attention has been given to reforms in some departments of the public services. This prefecture is perhaps as well governed as any. A hundred eyes are upon the fortunate man who happens to be prefect to note if he commits any errors, and if he does some one will impeach him. Consequently this is one of the best topographical works in China. It is prepared by the Viceroy Li Hung-chang and the late prefect Chow Chia-mei. The authors are various.

J. EDKINS.

PROCEEDINGS.

Minutes of the Annual General Meeting, 6th May, 1887.

This Meeting was held in the Society's Library, Museum Road, Shanghai, Dr. F. HIRTH (President) in the Chair, and about sixty members and visitors being present.

The CHAIRMAN said that the minutes of the Meeting held on the 16th December, 1886, having already appeared in the Society's "Journal," would, with the permission of the meeting, be taken as read. He asked to be allowed to place on record the sympathy felt by the Society at the death of one of the Honorary Members, Mr. Alexander Wylie, whose intimate connexion with the progress of the Society in its earlier days was well-known, and whose works rendered his name familiar to all students of Chinese literature. The Society was indebted to the Rev. W. Mairhead for an obituary notice regarding his departed friend and colleague, which would appear in the next fascicule of the "Journal," together with an "In Memoriam" of Dr. Hance, who died last year. Since the last meeting was held, the following new members had been elected:—Mr. J. J. M. de Groot, of the Netherlands Consular Service, now at Chinchew near Amoy, and well-known as the author of a work on the festivals observed in that neighbourhood and of "Het Kong-siwezen in Borneo;" Mr. Emil Metzger, of Stuttgart, formerly an engineer in Government service in Java; Mr. E. L. Oxenham, British Consul at Chinkiang; Mr. W. R. Carles and Mr. George Brown, British Vice-Consuls at Shanghai; Mr. C. Bethge, of Tientsin; and Messrs. Ernest Major, B. Schmacker, J. Buchanan, R. Wallberg, and M. Mittag, of Shanghai. The vacancy which had occurred in the list of Honorary Members through the death of Mr. Wylie it was proposed to fill by the election of Professor Wilhelm Schott, the Nestor of living sinologues, who began his literary career in 1826 and who would in a few months complete his 80th year. The Society was under great obligations to Mr. John Thorne, of the American Bible Society, for a valuable gift (*exhibited at the Meeting*), namely, a rubbing of the Nestorian Inscription at Si-ngan Fu, which was sent to the Society a few days ago through Dr. L. H. Galick. Mr. Thorne visited Si-ngan Fu in 1886, and a letter in the last September number of the "Chinese Recorder" with regard to the Nestorian Tablet was from his pen. This rubbing of the famous inscription was distinguished among others by its completeness, as some part or other, especially portions of the Syriac inscriptions cut in the margin of the stone, were usually omitted. It appeared that Mr. Thorne presented a similar rubbing

to the American Oriental Society, in whose proceedings of October 1886 some notes would be found on the Syriac portion, by Professor I. H. Hall, of the Metropolitan Museum of Art in New York City. As the gift was one of unusual literary value, the Chairman said he would anticipate the permission of the members to convey to the donor the assurance of its being highly appreciated by the Society. This new rubbing showed that a piece of vandalism had been committed on this venerable monument, inasmuch as the Syriac portion on the left margin had been covered by some well-meaning amateur with a Chinese inscription, the translation of which read as follows:—"One thousand and seventy-nine years after its erection, in the year 1859, I, Han T'ai-hua of Wu-lin (*i.e.*, Hang-chow in Chèkiang) came to see this monument and, being pleased at finding the inscription still in perfect order, had a new pavilion built to give shelter to the Tablet. Alas, my lamented friend, the late Provincial Treasurer Wu Tzū-pi, did not live to accompany me, which will ever be to me a source of deep regret and disappointment." The Chairman, in conclusion, said that he would avail himself of the present opportunity to place on record his best thanks to the members of the Council for their excellent co-operation during the past year, and especially to those who held the burdensome offices of Secretary, Treasurer, Librarian, and Curator of the Museum.

The Council's Report on the working of the Society during the past year, together with the separate Reports from the Hon. Treasurer, Librarian, and Curator, were duly passed. [*These Reports will be found on pp. 332 seqq. of this volume.*]

The following gentlemen were then elected Members of the Council for the ensuing year:—

President—F. HIRTH, Ph.D.

Vice-Presidents { R. A. JAMIESON, M.A., M.D.
P. J. HUGHES, M.A.

Hon. Secretary—WM. BRIGHT, Esq.

Hon. Treasurer—GEO. JAMIESON, Esq.

Hon. Librarian—H. BECK, Esq.

Hon. Curator } H. E. HOBSON, Esq.
of Museum }

Councillors { W. R. CARLES, Esq.
Rev. ERNST FABER.
T. W. KINGSMILL, Esq.
A. J. LITTLE, Esq.
ERNST MAJOR, Esq.

Mr. W. R. CARLES then delivered his lecture on "Corea." After a brief description of the country geographically, of its climate and temperature, Mr. Carles said that owing to its

position between China and Japan, Corea had been frequently subject to invasion from both these countries. Within the last thousand years, two very large invasions took place from China, one at the beginning of the Yüan, and the other at the beginning of the present dynasty. These invasions were due to Corea refusing to recognise the sovereignty of the new dynasties. Terrible, however, as had been the battles between China and Corea, they were insignificant as compared to the second Japanese invasion in the 16th century. It seemed at one time impossible for Corea ever to become an independent country. Legions of Japanese soldiers had landed on the shores of the Hermit Kingdom, whilst a large fleet was lying off the coast. The King had fled to the Little Deer Island, situated off the mouth of the Han river. The capital fell into the hands of the Japanese invaders, who finally, in turn, were driven out by the Chinese and Korean allied armies. Several thousand ears and noses, sheared off the slain Coreans, were sent over to Japan, where up to the present day they are said to be kept in the so-called "ear-tomb" at Kioto. At one time Corea had paid tribute to China, and at another to Japan during the last 2,000 years, and the King of Corea had twice gone to Peking to pay homage to the Emperor. It may be due to this that Keith Johnstone's atlas erroneously makes the north of Corea tributary to China, and the south to Japan; but since the middle of the 17th century Corea has been practically independent. Attacks have been made upon the country by the French and Americans, but they resulted in nothing, except an increase of the hatred for foreigners then felt by the natives. In 1867 a United States ship, the *General Sherman*, containing missionaries and traders, visited the country, and was burnt, and both missionaries and traders perished. For years their fate was not known. It would have been better if the fate had been reserved for another vessel, the *Chinon*, which visited Corea afterwards under the command of a German adventurer named Oppert, an American named Jenkins and a French priest, who came with the intention of rifling the tomb of one of the Korean kings. The idea was that for the ransom of the coffin Catholicism would obtain a footing in the country, and the American and German would get a good thing, pecuniarily, out of the transaction. But the lecturer was glad to say the expedition failed. Since that date Treaties had been made, first with Japan, afterwards with the United States, Germany and Great Britain, and later on with Russia, Italy and France.

Passing from the history of Corea to the people, he asked what was the origin of, and who were the Coreans? There was no one who could give any explanation as to what was the original stock of the Coreans. It was known that certain tribes came down in

remote ages from the north-east coast of Asia into Corea, and that the civilisation of Corea came from the Chinese, who settled in the country about 3,000 years ago. Students of Corean matters were well acquainted with the name of Ki Tsze, a great scholar, who, a Chinese by birth, turned his back on China, and died in P'ing-yang, where the whole place was full of memories and associations of this great man, who was to P'ing-yang what Shakespeare was to Stratford-on-Avon. Standing beside his tomb at P'ing-yang, one was irresistibly carried back 3,000 years, when the world outside was in a condition of which very little is known. Between the 7th and 9th centuries Shinra introduced the Chinese arts and written language into Corea. The written language of 1,000 years ago was preserved in Corea almost down to the present day, though it was about as strange to the Chinese of to-day as is the language of Chaucer to the present generation of Englishmen. From the 6th to the 13th centuries was the period of Corea's prime. It was early in this period that Buddhism was introduced, probably from either China or Japan, and the remains of Buddhist temples of that date are still found. About this time also Corea was in communication with Arabia and Persia, and many Persian ornaments have been found as relics of this period, during which the ceramic art was supposed to be introduced into Corea from those countries. One might naturally expect to find antiquarian and historical remains in Corea, but there are very few now in existence. Even of porcelain or anything in the shape of curios there was little which one could carry away. The great Japanese invasion destroyed almost every vestige of art in the country.

The Coreans are a very peaceful people, and wherever the traveller goes amongst them he meets with the greatest civility. Some of the customs of the people are most interesting. The women are kept in strict confinement during the whole of the day, and are only allowed to walk abroad in the evening, when all the men retire indoors. The latter are, on the other hand, only permitted to go out in the daytime, under penalty of imprisonment. The women were never seen by the first foreigners who went into the country; only after dark were the women free to walk about the streets. One is greatly struck by the decency of the habits of the Coreans with regard to their clothing. It would never occur to a Corean to take off his coat because the weather was hot, or when he was working. The lecturer had only on two occasions seen Corean men stripped. The women are to Western notions less modest than the men, and the slaves, who do not appear to be bound by customs, could be seen at work in the fields with their garments tucked up, just like Scottish lassies at work at home. The

country is so primitive that the people have almost no wants, and the great difficulty of trading with them is that they have nothing to supply, for the simple reason that they hardly want anything. Another strange thing in Corea is that few of the doors have bolts or locks, simply because the Coreans have nothing that might be stolen. A Corean house usually contains a mat, a pillow, and a screen three feet high. The rooms are very clean, and when the men enter they leave their shoes outside. A strict sumptuary law prevails in the country, and only men of certain rank can wear particular colours or materials. The people have no great desire to make much money, and are satisfied to have enough to last them through the winter. There is nothing for them to invest it in, and if they have more it is liable to be borrowed from them by the officials. The people live principally on turnips, rice, beans, and pork. They eat oats whole, *i.e.*, with the husks. Their pigs, though small, make excellent pork. They make their sauce principally from beans and they also make use of a kind of cabbage. They are badly off for drinks, and in one place an official told the lecturer that he had vainly tried to induce his men to drink a sort of tea made out of hawthorn leaves. The men are much addicted to the use of samshu, and it is not considered any disgrace to get drunk in Corea. It is a common thing to see the men rolling helplessly drunk about the streets of Seoul, and nobody appears to take the least notice of them. The prevailing colour of their dress is white. The head-dress of officials was adopted about the 14th century, but as to the ordinary head-dress, which resembles that of the Welsh, he had been unable to find out when it was adopted. A peculiarity about the Corean proper names is that they are nearly all Chinese words pure and simple. Corea is a country about the size of England, Wales, and Scotland, while the population is about a third of that of Great Britain. The Government is monarchical. Feudalism exists. In Corea the pipe is a curse of the country, and tobacco is there what drink is in England, and opium in China. The Corean goes about with his pipe, about three feet long, held in one hand, while with the other he tries to do whatever work he is at, whether it is digging with a spade or any other employment. The result is that fifteen men can generally only do the work of three. Nothing can induce a Corean to relinquish his pipe for a moment. Another great impediment to work is their dress, on account of their long loose sleeves in which they cram everything they want to carry. This has been recognised as such a nuisance by the King that a short time ago he issued a proclamation against loose sleeves, ordering his subjects to adopt short tight sleeves, which he himself adopted; but the people utterly disregarded the order, and still stick to their long sleeves

and long pipes. The lecturer then briefly referred to the intense admiration which the Coreans have for the natural beauties of their country, which are very great.

The CHAIRMAN then declared the subject open for discussion, and a hearty vote of thanks was accorded to Mr. Carles for his very entertaining lecture.

General MESNY made some observations about the Nestorian tablet and the fount, which he was inclined to think may have been a Christian baptismal fount. Sometime ago he sent an account of the matter to the *N.-C. Daily News*, but did not know whether it had been published. He expressed a desire to have some farther information as to the inscription on the tablet and the fount, if anyone present had anything on the subject to communicate.

The CHAIRMAN intimated that a subsequent evening could be given to a discussion on the Nestorian tablet.

Dr. WILLIAMSON mentioned that he was the first foreigner who set eyes on the tablet in modern times, as up to the time of his discovery it was kept covered up and hidden away, and it was he who brought the news of the valuable discovery to Shanghai. The tablet showed that Christianity was introduced into China in the second century. He expressed his regret that Mr. Carles had not continued his most interesting lecture longer and given them some more information about the climate, the people, and the valuable silks and cottons of Corea, which he regarded as a country of such potentiality as would yet make a great name for itself. His experiences of the Coreans was that they were the most gentlemanly of the Eastern races, and with a great amount of "go" in them. He concluded by paying a high tribute to their bravery in the war with the Manchurian rebels.

Mr. A. J. LITTLE asked for some information on the point of the antiquity of the official written language of the Coreans.

Mr. CARLES having briefly replied, submitted to the meeting for inspection, as an example of the fine Corean paper, a Corean document which was presented to him as an exequatur while he was British Vice-Consul in Corea, and which was moreover interesting because it bore the King's signature. Mr. Carles then briefly referred to the excellent breed of cattle found in Corea, and to ginseng, from which the King drew a revenue of about £100,000 per annum. He also mentioned that the country is volcanic and contains immense tracts of lava, and referred in conclusion to the habit of exaggerating everything about their country, its forest, anchorages, etc., which characterises the Coreans.

Mr. C. H. DALLAS said that the account given by Mr. Bonner, of H.B.M.'s Consular Service, of his experiences of Corea gave

the reader the idea that the dirt and filth of the country were everywhere revolting.

Mr. CARLES pointed out that Mr. Bonner had entered Corea from Japan and compared it with the latter country, while he (Mr. Carles) went there from China.

With a vote of thanks to the Chairman, the proceedings terminated.

COUNCIL'S REPORT FOR THE YEAR 1886.

1.—*The Council.*—The following Members of Council and office-bearers were elected at the last annual meeting, held under the presidency of Dr. Hirth, on the 12th March, 1886:—

F. HIRTH, PH.D., *President.*

R. A. JAMIESON, M.D., } *Vice-Presidents.*

T. W. KINGSMILL, Esq., }

S. Ritter VON FRIES, *Secretary and Treasurer.*

H. BECK, Esq., *Librarian.*

H. E. HOBSON, Esq., *Curator of the Museum.*

E. B. DREW, Esq.,

J. HAAS, Esq.,

D. E. KRAETZER, Esq.,

L. NOCENTINI, Esq.,

G. M. H. PLAYFAIR, Esq.,

} *Councillors.*

Of those, Messrs. S. von Fries, E. B. Drew, D. E. Kraetzer, and G. M. H. Playfair resigned in the course of the year, owing to departure from Shanghai and other causes; and at the Council meetings held on the 20th May, 1886, and 6th January, 1887, the following new appointments were made:—

WM. BRIGHT, Esq., *Secretary.*

GEO. JAMIESON, Esq., *Treasurer.*

Rev. E. FABER,

P. J. HUGHES, Esq., } *Councillors.*

The President and Council of the Society have at all times experienced the greatest difficulty in inducing Members to accept appointments on the Council, and in order to secure the services of those willing to act as office-bearers they were obliged to separate the offices of Secretary and Treasurer, formerly held by one person.

2.—*Members of the Society.*—During the current year death deprived the Society of several of its most esteemed Members. We have to lament the loss, among the Honorary and Corresponding Members, of Sir Walter Medhurst, Mr. Alexander Wylie, and Dr. H. F. Hance, and among the Ordinary Members, of Messrs. Wm. Birt, P. Giquel, F. Scherzer, and J. Twinem.

3.—*New Members*.—The list of Members now (April, 1887) consists of 10 Honorary, 24 Corresponding, and 206 Ordinary Members. In the last Council's Report (15th April, 1886) the Ordinary Member list comprised 181 names; there has therefore been an increase during the year of 25 Members.

4.—*Meetings*.—Four meetings (including the present annual meeting) were held during the year, when papers with the following titles were read:—

"The advisability, or the reverse, of endeavouring to convey Western Knowledge to the Chinese through the medium of their own Language," being a series of papers contributed by various Members. (Printed in Vol. XXI, p. 1 *seqq.*; for record of meeting and discussion, *see* p. 123 *seqq.*)

"Is Confucius a Myth?" by Herbert J. Allen, Esq. (Printed in Vol. XXI, p. 193 *seqq.*; for record of meeting and discussion, *see* p. 241 *seqq.*)

"Chinese Guilds or Chambers of Commerce and Trades Unions," by D. J. Macgowan, M.D. (Printed in Vol. XXI, p. 133 *seqq.*; for record of meeting and discussion, *see* p. 252 *seqq.*)

"Corea," by W. R. Carles, Esq.

One reason for the small number of meetings held is that not every paper submitted, however interesting from a scientific point of view, is likely to interest an audience. The Council therefore adopted the principle of reading before the meetings such papers only as were likely to attract a large circle of Members and provoke a discussion, reserving the other papers for publication in the Journal.

5.—*The Journal*.—The periodical issue of the Journal has been continued in the style indicated in paragraph 4 of the last Council's Report. Part II of Vol. XIX has been published in the course of the year. Of old Journals, Part I of Vol. I, June, 1858, which then appeared under the title "Journal of the Shanghai Literary and Scientific Society," has been reprinted under the direction of Mr. E. B. Drew, to whom the special thanks of the Society are due for the re-publication of three important volumes out of print, the one now completed offering considerable editorial difficulties, chiefly on account of the numerous woodcuts illustrating Mr. Wylie's paper on "The Coins of the Ta-ts'ing Dynasty."

6.—*Chinese Art Museum*.—At the meeting held on 26th May, 1886, the advisability of establishing a Museum of Chinese Art was taken into consideration, and a special Committee was elected for the purpose of carrying out the project. Up to the present, however, no definite steps have been taken in the matter,

though it is hoped that the subject will receive further attention during the coming year.

7.—From the Treasurer's, Curator's, and Librarian's Reports, appended hereto, it will be seen that our financial position is favourable; that the Museum is now in a fairly satisfactory condition; and that the interest taken in the work of the Society is well sustained, as is evidenced by the extended list of societies abroad which desire an exchange of publications.

Shanghai, 6th May, 1887.

Appendix I.—TREASURER'S REPORT.

The balance sheet annexed to this Report shows that the funds of the Society are in a satisfactory condition.

The subscriptions received during the year amounted to \$805, and but for the fact that the subscriptions of certain members for 1886 were paid and credited in 1885, by way of anticipation, the receipts under this head would have exceeded \$900.

The arrears for 1885 and previous years have been for the most part got in, and but little further can be expected from this source. On the other hand, a certain number of subscriptions from new members falling due in 1886 are still unpaid, but these will doubtless come in at an early date.

The increase in the amount of annual subscriptions, notwithstanding the reduction from \$10 to \$5, is a highly satisfactory feature in the working of the Society, showing as it does that the public interest in its success is generally extending.

The substantial sum of Tls. 200 has been received from Kelly & Walsh, Limited, as proceeds of sale of the Society's Publications. This is the most satisfactory source of revenue that we could have, and it is to be hoped, now that by the reprinting of the early volumes of the "Journal" complete sets can be supplied, that the income from this quarter may be considerably enhanced.

The item for printing, Tls. 523, includes printing Part 2, Vol. XIX, 1884, and a portion also of the cost of reprinting Vol. I, 1858. The balance carried forward will be more than sufficient to defray all further charges on this head.

Museum Account requires no special mention. A year's interest has been paid on the loan from the Recreation Fund, leaving, however, one year still in arrear. A balance of Tls. 49 is carried forward, so that the arrear can probably be entirely cleared off in next account.

G. JAMIESON,
Hon. Treasurer.

Shanghai, 22nd January, 1887.

THE HON. TREASURER IN ACCOUNT WITH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.
ACCOUNTS FOR THE YEAR 1886.

Dr.	Tls.		Cr.	Tls.		cts.
		cts.			cts.	
To Balance from last year	206	76	By Library Coolie's Wages	26	28	
" Sale of Journals	19	21	" Freight on Books	8	00	
" Subscriptions received during year, \$805...	584	46	" Printing Journal	523	71	
" Rent from Shanghai Library	100	00	" Stationery, printing Circulars, etc.	21	61	
" Kelly & Walsh, Ltd., proceeds of sale of			" Advertisements	15	08	
Society's Publications	200	23	" Municipal Taxes	12	34	
" E. B. Drew, Subscription as a Life Member,			" Repairs to Buildings	71	75	
\$50	36	50	" Fire Insurance	37	50	
" Bank Interest	2	27	" Petty Repairs	6	79	
			" Postages	25	10	
			" Gas	3	54	
			" Commission to Shroff	15	19	
			" Balance	382	54	
	1,149	43		1,149	43	
	Tals.....			Tals.....		

E. & O. E.

Shanghai, 22nd January, 1887.

G. JAMIESON,

Hon. Treasurer.

Audited and found correct,

E. H. PARKER,

W. R. OAKES,

Appendix II.—CURATOR'S REPORT.

Since the departure of Mr. Styan the work of re-painting and re-arranging the principal cases in the Museum has been continued, and the whole are now in fairly good condition. Many old specimens of birds in particular have been replaced, and appended is a list of general contributions and additions during the year ending 31st March, 1887. Thanks are due to the gentlemen who have remembered the wants of the Museum during their winter shooting trips, but on the whole it is to be regretted that so little interest is taken in the collection.

H. ELGAR HOBSON,
Hon. Curator.

Shanghai, 15th April, 1887.

SPECIMENS ADDED TO THE COLLECTION, JANUARY-DECEMBER, 1886.

Name.	Where from.	Presented by.
<i>Cervulus lacrymans</i> (Muntjac)	Hangchow	Henry Morris.
<i>Botaurus stellaris</i> (Bittern)	Shanghai.....	D. M. Henderson.
<i>Accipiter nisus</i> (Sparrow-hawk)	Do. ...	Do.
<i>Circus cyaneus</i> (Hen Harrier).....	Do. ...	Do.
<i>Mergus albellus</i> (Smew)	Do. ...	Purchased.
<i>Ampelis Phoenicoptera</i> (Red-tailed Waxwing)	Do. ...	C. Wang.
<i>Parus minor</i> (Lesser Tit).....	Do. ...	F. W. Styan.
<i>Mergus serrator</i> (Red-breasted Merganser).....	Nagasaki.....	Capt. Schultze.
<i>Phasianus versicolor</i> (Japanese Pheasant)	Do.	Do.
Do. <i>Soemmeringii</i> (Copper do.)	Do.	Do.
<i>Treron Formosum</i> (Formosan Green Pigeon)	Do.	Do.
<i>Elaphodus Michianus</i> (Michie's Deer).....	Ningpo	Purchased.
<i>Lepus Sinensis</i> (Chinese Hare)	Shanghai.....	J. M. Young.
<i>Halcyon Smyrnenis</i> (White-breasted Kingfisher)	Swatow	H. Sage.
A Fish Hook	Marshall Is.	A. Navarra.
<i>Larus canus</i> (Common Gull)	Shanghai.....	A. J. M. Inverarity.
<i>Falco aesalon</i> (Merlin)	Do.	G. Lindsay.
2 Snakes, 1 Cuttle Fish, 2 pieces Coral.....	{South Cape, } {Formosa ...}	Capt. N.P. Andersen.
<i>Sturnus cineraceus</i> (Grey Starling).....	Shanghai.....	F. W. Styan.
<i>Adila coua</i> (Pintail Ducks).....	Do.	Purchased.
<i>Eunetta falcata</i> (Falcate Teal).....	Do.	Do.
<i>Larus cacchinnans</i> (Herring Gull) ...	Do.	A. J. M. Inverarity.
<i>Fringilla montifringilla</i> (Mountain Finch)	Do.	C. Wang.
Do. Do. (variety)	Do.	Do.
<i>Chetusia cinerea</i> (Grey Peewit)	Do.	J. M. Young.
<i>Ampelis Phoenicoptera</i> (Red-tailed Waxwing)	Do.	Do.

Name.	Where from.	Presented by.
<i>Mergus albellus</i> (Smew)	Shanghai.....	J. Macmorran.
<i>Motacilla ocularis</i> (Swanhoe's Pied Wagtail)	Do.	F. W. Styan.
<i>Circus cyaneus</i> (Hen Harrier)	Do.	Do.
<i>Aquila chrysaetus</i> (Golden Eagle)	Ichang.....	J. L. Chalmers.
<i>Felis chinensis</i> (Wild Cat)	Do.	Do.
<i>Pteromys</i> (Flying Fox).....	Do.	Do.
<i>Larus crassirostris</i> (Black-tailed Gull).....	Shanghai.....	R. Knott.
<i>Ægialites veredus</i> (Red-breasted Plover).....	Do.	P. W. Bassett-Smith.
<i>Fringilla montifringilla</i> (Mountain Finch)	Do.	Purchased.
<i>Halcyon smyrnensis</i> (White-breasted Kingfisher)	Canton	P. W. Bassett-Smith.
<i>Numenius minutus</i> (Pigmy Curlew).....	Shanghai.....	H. Dawson.
<i>Rallus indicus</i> (Indian Rail)	Do.	F. T. Williams.
<i>Fringilla elegans</i> (Goldfinch)	Europe (?) ..	
<i>Ardetta sinensis</i> (Chi. Little Heron).....	Swatow	H. Sage.
<i>Fulica atra</i> (Coot)	Shanghai.....	J. W. H. Burgoyne.
<i>Gallinago horsfieldi</i> (Pin-tailed Snipe)	Do.	Purchased.
4 Specimens Coral and Shell, 1 Pair Antlers, 1 Box Sea Shells, 1 Snake (in Spirits), 1 Lot Specimens of Fish	S. Formosa...	Capt. N. P. Andersen.
<i>Euplocamus swinhoei</i> (1 pair Swinhoe Pheasant Skins)	Do. ...	Do.
<i>Hypotenidia striata</i> (Striated Rail).....	Shanghai.....	A. J. M. Inverarity.
<i>Ardeola prasinosceles</i> (Red-necked Heron).....	Do.	Ts'ao Yung-hai.
Domestic Rabbit	France	D. C. Jansen.
<i>Aptenodytes pennanti</i> (Penguin)...	.....	J. Vaughan.
<i>Hytotrupes dichotamus</i> (Elephant Beetle).....	.....	J. Smith.
<i>Falco peregrinus</i> (Peregrine Falcon).....	China	A. Woodward.
Specimen Limestone, Quartz, &c. ...	Szechuen ...	Capt. Knights.
Lepidoptera (1 lot Butterflies, var.).....	Swatow	H. Sage.
<i>Phalacrocorax carbo</i> (Cormorant).....	Shanghai.....	A. J. M. Inverarity.
<i>Fuligula cristata</i> (Crested Duck).....	Do.	Do.
<i>Pelecanus philippensis</i> (Philippine Pelican)	Wuhu	Capt. Fiben.
<i>Felis chinensis</i> (Chinese Wild Cat).....	Ningpo	E. Wadman.
<i>Ruticilla aurea</i> (Grey-headed Redstart).....	Shanghai.....	L. M. Gutterres.
<i>Buteo plumipes</i> (Harrier Buzzard)...	Do.	A. J. M. Inverarity.
<i>Cyanopollus cyaneus</i> (Blue Magpie)...	Do.	Purchased.
<i>Tchitrea incei</i> (Ince's Paradise Flycatcher)	Do.	Do.
<i>Phasianus torquatus</i> (Ring-necked Pheasant)	Do.	Do.
<i>Meles leptorhynchus</i> (Chinese Sand Badger)	Do.	Do.

Appendix III.—LIBRARIAN'S REPORT.

The Report for the year ending 31st March which I have now the honour to submit comprises :—

I.—A List of Societies, Public Institutions, and Periodicals exchanging Publications with the Society.

II.—A List of Works added to the Library from the 1st April, 1886, up to the 31st March, 1887.

III.—A Catalogue of Chinese Books at present in the Library.

It gives me great pleasure to state that the number of Societies presenting their publications to the Library has considerably increased during the past year, which proves that the interest felt in the Society's work has not diminished.

There has been a wider circulation given to the Society's "Journal," of which three volumes—Nos. XIX, XX and XXI, Parts I and II,—were issued, partly on application on the part of learned Institutions, &c., partly by way of exchange for publications received.

The work of indexing the publications received has been taken in hand, but I regret to say that it has not as yet been found possible to issue a supplement to the catalogue.

H. BECK,

Hon. Librarian.

Shanghai, 1st April, 1887.

I.—List of Societies, Public Institutions, and Periodicals exchanging Publications with the Society.

ASIA.

CHINA.

Peking :

Peking Oriental Society.

Shanghai :

Statistical Department, Imperial Maritime Customs.
Observatoire Magnétique et Météorologique de Zi-ka-wei.
"Chinese Recorder and Missionary Journal."

COCHIN-CHINA.

Saigon :

Excursions et Reconnaissances.
Société des Etudes Indo-Chinoises de Saigon.

HONGKONG.

Hongkong :

Hongkong Observatory.

INDIA.

Bombay :

Bombay Branch of the Royal Asiatic Society.

Calcutta :

Agricultural and Horticultural Society of India.

Asiatic Society of Bengal.

Geological Department of the Indian Museum.

Geological Survey of India.

Colombo :

Ceylon Branch of the Royal Asiatic Society.

JAPAN.

Tokio :

Rōmaji Kai.

Deutsche Gesellschaft für Natur- und Völkerkunde Ostasiens.

Yokohama :

Asiatic Society of Japan.

"The Chrysanthemum."

JAVA.

Batavia :

Bataviaasch Genootschap van Kunsten en Wetenschappen.

STRAITS SETTLEMENTS.

Singapore :

Straits Branch of the Royal Asiatic Society.

EUROPE.

AUSTRIA-HUNGARY.

Trieste :

Società Adriatica di Scienza.

Vienna :

K. Akademie der Wissenschaften.

K. K. Geographische Gesellschaft.

K. K. Geologische Reichsanstalt.

K. K. Zoologisch-Botanische Gesellschaft.
 K. K. Naturhistorisches Hofmuseum.
 Orientalisches Museum.
 Anthropologische Gesellschaft.
 "Deutsche Rundschau für Geographie und Statistik."

BELGIUM.

Brussels :

Société Royale Belge de Géographie.

DENMARK.

Copenhagen :

Det Kongelige Danske Geografiske Selskab.

FRANCE.

Havre :

Société de Géographie Commerciale.

Lyons :

Musée Guimet.
 Société d'Anthropologie.

Paris :

Société Asiatique.
 Société Académique Indo-Chinoise.
 Société des Etudes Japonaises, Chinoises, Tartares et Indo-Chinoises.
 Société d'Acclimatation.
 Société de Géographie.
 Société de Géographie Commerciale.
 "Annales de l'Extrême Orient et de l'Afrique."
 "Revue Critique d'Histoire et de Littérature."

Tours :

Société de Géographie.

GERMANY.

Berlin :

K. Preussische Akademie der Wissenschaften.
 Gesellschaft für Erdkunde.
 Gesellschaft für Anthropologie, Ethnologie und Urgeschichte.

Bremen :

Geographische Gesellschaft.

Dresden :

Verein für Erdkunde.

Frankfort on the Oder :

Naturwissenschaftlicher Verein des Reg.-Bez. Frankfurt.

Gotha :

Justus Perthes' Geographische Anstalt.

Greifswald :

Geographische Gesellschaft.

Halle on the Saale :

Verein für Erdkunde.

Kaiserlich Leopoldinisch-Carolinische Deutsche Akademie
der Naturforscher.

Hamburg :

Geographische Gesellschaft.

Jena :

Geographische Gesellschaft.

Königsberg :

K. Physikalisch-Ökonomische Gesellschaft.

Leipzig :

Deutsche Morgenländische Gesellschaft.

Verein für Erdkunde.

"Magazin für die Literatur des In- und Auslandes."

"Literatur-Blatt für Orientalische Philologie."

Museum für Völkerkunde.

Metz :

Verein für Erdkunde.

Munich :

K. Bayerische Akademie der Wissenschaften.

Stuttgart :

Württ. Verein für Handels-Geographie.

GREAT BRITAIN AND IRELAND.

Dublin :

Royal Dublin Society.

Edinburgh :

Royal Society.

Royal Physical Society.

Scottish Geographical Society.

London :

- Royal Society.
- Royal Asiatic Society of Great Britain and Ireland.
- Royal Geographical Society.
- Society of Biblical Archaeology.
- Zoological Society.
- Statistical Society.
- Geological Society.
- Anthropological Institute of Great Britain and Ireland.
- "Trübner's American, European, and Oriental Record."
- "Academy."
- "London and China Express."

ITALY.

Florence :

- R. Istituto di Studi Superiori (Accademia Orientale).

Rome :

- R. Accademia dei Lincei.

Turin :

- Cosmos.

NETHERLANDS.

Amsterdam :

- R. Aardrijkskundig Genootschap.

S'Gravenhage :

- K. Instituut voor de Taal-, Land- en Volkenkunde van Nederlandsch Indië.

PORTUGAL.

Lisbon :

- Sociedade de Geographia de Lisboa.

RUSSIA.

Moscow :

- Société Impériale des Naturalistes.

Odessa :

- Neurussische Gesellschaft der Naturforscher.

St. Petersburg :

- Imperial Botanical Garden.
- Imperatorskoye Rousskoye Gheographitcheskoye Obshchestvo.

SWEDEN.

Stockholm :

Svenska Sällskapet för Antropologi och Geografi.

AMERICA.

CANADA.

Toronto :

Canadian Institute.

MEXICO.

Mexico :

Ministerio de Fomento.

Observatorio Astronómico Nacional de Tacubaya.

UNITED STATES.

Boston, Mass.; New Haven, Conn., etc.:

American Oriental Society.

Brookville, Ind. :

Brookville Society of Natural History.

Cambridge, Mass. :

American Philological Association.

Museum of Comparative Zoölogy at Harvard College.

Minnesota :

Minnesota Academy of Natural Sciences.

New York :

American Geographical Society.

Philadelphia, Penn. :

American Philosophical Society.

Numismatic and Antiquarian Society.

Salem, Mass. :

Essex Institute.

San Francisco, Cal. :

Geographical Society of the Pacific.

California Academy of Sciences.

Trenton, N. J. :

Natural History Society.

Washington, D. C. :

Smithsonian Institution.

United States Coast and Geodetic Survey.

United States Department of Agriculture.

United States Geological Survey.

United States Geographical Survey W. of the 100th Meridian.

AUSTRALASIA.

AUSTRALIA.

Brisbane (Queensland) :

Queensland Branch of the Geographical Society of Australasia.

II.—List of Works added to the Library of the China Branch of the Royal Asiatic Society from 1st April, 1886, to 31st March, 1887.

1°. *Transactions of Learned Societies and Periodical Publications.*

ASIA.

CHINA.

Peking :

Journal of the Peking Oriental Society. Vol. i, fasc. 1-4.

Shanghai :

China Branch of the Royal Asiatic Society :

"Journal," New Series :

Vol. xix, Parts 1-2, 1884.

" xx, fasc. 1-6, 1885.

" xxi, " 1-4, 1886.

Imperial Maritime Customs, Statistical Department :

"Customs Gazette :

No. lxviii, Oct.-Dec., 1885.

" lxix, Jan.-March, 1886.

" lxx, April-June, 1886.

" lxxi, July-Sept., 1886.

" lxxii, Oct.-Dec., 1886.

"Medical Reports" for the Half-year ended 30th Sept., 1885. 30th Issue. Shanghai, 1886.

do. do. ended 31st March, 1886.

do. do. 31st Issue. Shanghai, 1886.

do. do. ended 30th Sept., 1886.

32nd Issue. Shanghai, 1886.

- "Service List," 12th Issue. Corrected to 1st July, 1886.
 List of the Chinese Lighthouses, Light-Vessels, Buoys,
 and Beacons for 1887. 15th Issue. Shanghai, 1887.
 Annual Reports on the Trade of Corea in Foreign
 Vessels. No. 1, year 1885. Shanghai, 1886.
 Bulletin Mensuel de l'Observatoire Magnétique et Météoro-
 logique de Zi-ka-wei, Tome xi, Année 1885. Zi-ka-
 wei, 1886.
 Observatoire de Zi-ka-wei :
 L'Inclinaison des Vents. Deuxième Note. Zi-ka-wei, 1886.
 Troisième Note. " 1887.
 " Par le P. Marc Dechevrens, S.J.
 "The Chinese Recorder and Missionary Journal." Vol. xvii,
 Nos. 4-12, 1886. Vol. xviii, Nos. 1-3, 1887.

COCHIN-CHINA.

Saigon :

- Excursions et Reconnaissances en Cochinchine Française :
 Vol. xi, fasc. 26. 1886.
 " xii, " 27. 1886.
 Bulletin de la Société des Etudes Indo-Chinoises de Saigon :
 Année 1885. Saigon, 1886.
 " 1886. " 1886.

HONGKONG.

Hongkong :

- Observations and Researches made at the Hongkong
 Observatory in 1885. By W. Doberck, Government
 Astronomer. Hongkong, 1886.
 ——— in 1886. Hongkong, 1887.

INDIA.

Bombay :

- Index to the Transactions of the Literary Society of Bombay,
 Vol. i-iii, and to the Journals of the Bombay Branch
 Royal Asiatic Society, Vol. i-xvii. With a Historical
 Sketch of the Society. Bombay, 1886.

Calcutta :

- Proceedings of the Asiatic Society of Bengal. Nos. 9, 10,
 1885. Nos. 1-9, 1886.
 Journal of the Asiatic Society of Bengal. New Series, Vol.
 iv, 1886. Part i, Nos. 1-3. Part ii, Nos. 1-3.
 Memoirs of the Geological Survey of India. Palaeontologia
 Indica. I.—The Fossil Cephalopoda of the Cretaceous
 Rocks of Southern India (Belemnitidae-Nautilidae).
 By Henry F. Blandford. Calcutta, 1886.

- Ser. x. Indian Tertiary and Post-Tertiary Vertebrata. Vol. iv, Part ii. The Fauna of the Karnul Caves (and Addendum to Part i). By R. Lydekker, B.A., F.G.S., etc. Calcutta, 1886.
- Ser. xii. The Fossil Flora of the Gondwana System. Vol. iv, Part 2. The Fossil Flora of some of the Coalfields in Western Bengal. By Ottokar Feistmantel, M.D. Calcutta, 1886.
- Ser. xiii. Salt-Range Fossils. By William Waagen, Ph.D., F.G.S. I.—Productus-Limestone Fossils: 6. Coelenterata. Calcutta, 1886.
- Title Page and Contents of Vol. i. of Tertiary and Upper Cretaceous Fauna of Western India.
- Catalogue of the Remains of Siwalik Vertebrata, contained in the Geological Department of the Indian Museum. Part i.—Mammalia. Calcutta, 1885.
- „ ii.—Aves, Reptilia, and Pisces. Calcutta, 1886.
- Catalogue of the Remains of Pleistocene and Pre-Historic Vertebrata, contained in the Geological Department of the Indian Museum, Calcutta. Calcutta, 1886.
- Records of the Geological Survey of India. Vol. xx, Feb. 1887.

JAPAN.

Tokio :

- Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens. Vol. iv, fasc. 34, 35 (April-Nov., 1886).
- “Rōmaji Zasshi” (A Japanese Romanised Paper).—Files.

Yokohama :

- Transactions of the Asiatic Society of Japan, Vol. xiv, Parts i, ii. 1886.
- “The Japan Weekly Mail.”—Files.
- “The Japan Herald Mail Summary.”—Files.

JAVA.

Batavia :

- Notulen van de Bataviaasch Genootschap van Kunsten en Wetenschappen. Vol. xxiv, fasc. 1-3, 1886.
- Tijdschrift voor Indische Taal-Land-en Volkenkunde; published by the Bataviaasch Genootschap van Kunsten en Wetenschappen. Vol. xxxi, fasc. 2-4, 1886.
- Nederlandsch-Indisch Plakaatboek, 1602-1811. Part III. By J. A. Van der Chijs. Batavia, 1886.

Catalogus der Numismatische Verzameling van het Bataviaasch Genootschap van Kunsten en Wetenschappen.
By J. A. Van der Chijs. Batavia, 1886.

STRAITS SETTLEMENTS.

Singapore :

Journal of the Straits Branch of the Royal Asiatic Society :
No. 16, Dec. 1885. (Singapore, 1886.)
„ 17, June 1886. („ 1887.)

Notes and Queries, edited by the Hon. Secretary of the
Straits Branch of the Royal Asiatic Society :

No. 3. Singapore, 1886.

„ 4. „ 1887.

EUROPE.

AUSTRIA-HUNGARY.

Vienna :

Sitzungsberichte der Kais. Akademie der Wissenschaften.
Vol. cix, 1885, fasc. i, ii.

Mittheilungen der K. K. Geographischen Gesellschaft in
Wien, 1885. Vol. xxviii.

Jahrbuch der K. K. Geologischen Reichsanstalt, 1886. Vol.
xxxvi, fasc. i.

Verhandlungen der K. K. Zoologisch-botanischen Gesellschaft.
Vol. xxxv, 1885, fasc. i. Vol. xxxvi, 1886,
fasc. i-iv.

Oesterreichische Monatschrift für den Orient.

11ter Jahrgang, Nos. 5-9 (15 May-15 Sept., 1885.)

12 „ „ 1-12 (15 Jan.-15 Dec., 1886.)

13 „ „ 1-2 (15 Jan.-15 Feb., 1887.)

Annalen des K. K. Naturhistorischen Hofmuseums. Vol.
i, Nos. 2, 3, 1886.

Mittheilungen der Anthropologischen Gesellschaft in Wien.
Vol. xv, fasc. iii, 1886.

Das Handels-Museum. Files up to No. 10, 1886.

BELGIUM.

Brussels :

Bulletin de la Société Royale Belge de Géographie. Fasc.
4 and 6, 1886.

FRANCE.

Havre :

Bulletin de la Société de Géographie Commerciale de Havre.
1886, fasc. i-vi.

— Annuaire; Jan. 1887.

Lyons :

Bulletin de la Société d'Anthropologie de Lyon. Vol. iv, 1885.

Laboratoire d'Etudes de la Soie, fondé par la Chambre de Commerce de Lyon. Rapport pour 1885.

Paris :

Compte-Rendu de la Société de Géographie de Paris, 1886, Nos. 4-19. 1887, Nos. 1-3.

Bulletin de la Société de Géographie de Paris, 7me Série, Tome vii, Nos. 1-4, 1886.

Bulletin de la Société de Géographie Commerciale de Paris. Tome vii, 1884-85, fasc. 1-3.

„ viii, 1885-86, „ 1, 2, 4.

„ ix, 1886-87, „ 1.

Supplément au Bulletin, 1886-87.

Annales de l'Extrême Orient et de l'Afrique. Nos. 91-95. (Jan.-May, 1886.)

Tours :

Revue de la Société de Géographie de Tours. No. 12, Dec. 1886.

GERMANY.

Berlin :

Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften zu Berlin. Vol. i-xxxix (7 Jan.-29 July, 1886).

Philosophische und Historische Abhandlungen der Kgl. Akademie der Wissenschaften zu Berlin, aus dem Jahre 1885.

The Same—Supplement I, 1885.

Verhandlungen der Gesellschaft für Erdkunde zu Berlin Vol. xiii, fasc. 2-10, 1886. Vol. xiv, fasc. 1, 1887.

Zeitschrift der Gesellschaft für Erdkunde zu Berlin Vol. xxi, fasc. 1-6, 1886. Vol. xxii, fasc. 1, 1887.

Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte :

1885, Sitzungen vom 17 Oct., 25 Oct., 21 Nov., 19 Dec.

1886, do. 16 Jan., 30 Jan., 20 Feb., 27 Feb., 20

Mar., 17 Apr., 15 May.

Zeitschrift für Ethnologie. (Organ der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte.) Vol. xviii, 1886, fasc. 2.

Bremen :

Deutsche Geographische Blätter, herausgeg. von der Geographischen Gesellschaft in Bremen. Vol. ix, fasc. 1-4, 1886.

Dresden :

Verzeichniss von Forschern in wissenschaftlicher Landes- und Volkskunde Mittel-Europa's. Herausgeg. vom Verein für Erdkunde zu Dresden, bearbeitet von Paul Emil Richter. Dresden, 1886.

Frankfort on the Oder :

Monatliche Mittheilungen aus dem Gesamtgebiete der Naturwissenschaften.

Organ des Naturwissenschaftlichen Vereins des Reg. Bez. Frankfurt a/Oder; herausgeg. von Dr. Ernst Huth, Vol. iv, fasc. 2, 1886-87.

Gotha :

Katalog von Justus Perthes, Sept. 1886.

Dr. A. Petermann's Mittheilungen, Vol. xxxii, 1886, Nos. 1-11.

Ergänzungsheft Nos. 81-84, Vol. xxxiii, 1887, Nos. 1, 2.

Halle on the Saale :

Mittheilungen des Vereins für Erdkunde zu Halle a/S. 1886.

Hamburg :

Mittheilungen der Geographischen Gesellschaft in Hamburg, 1885-86, fasc. ii. Hamburg, 1886.

Jena :

Mittheilungen der Geographischen Gesellschaft zu Jena. Vol. iv, fasc. iv, 1886. Vol. v, fasc. i, ii, 1886.

Königsberg (Preussen) :

Schriften der Physikalisch Oekonomischen Gesellschaft zu Königsberg i/Pr. Jahrgang 26, 1885.

Leipzig :

Zeitschrift der Deutschen Morgenlaendischen Gesellschaft. Vol. xxxix, fasc. iv, 1885. Vol. xl, fasc. i-iii, 1886.

Literatur-Blatt für Orientalische Philologie. Vol. iii, fasc. 1, 2, 1886.

Dreizehnter Bericht des Museums für Völkerkunde in Leipzig, 1885. (Leipzig, 1886.)

Metz :

Achter Jahresbericht des Vereins für Erdkunde zu Metz
für 1885. Metz, 1886.

Stuttgart :

Jahresbericht (iii, iv, 1884-86) des Württembergischen
Vereins für Handels-Geographie. Stuttgart, 1886.

GREAT BRITAIN AND IRELAND.

Dublin :

The Scientific Proceedings of the Royal Dublin Society :
Vol. iv, (New Series), Parts 7-9, 1885.

„ v, „ 1, 2, 1886.
The Scientific Transactions of the Royal Dublin Society.
Vol. iii (Series ii), fasc. 7-10, 1885.

Edinburgh :

Proceedings of the Royal Physical Society Session 1885-
1886. Vol. ix, Part 1.

The Scottish Geographical Magazine, Vol. ii, Nos. 3-12, 1886.
Do. do. „ iii, „ 1, 2, 1887.

London :

Journal of the Royal Asiatic Society of Great Britain and
Ireland:

Vol. xviii, Part ii, Apr., 1886.

„ xviii, „ iii, July, 1886.

„ xviii, „ iv, Oct., 1886.

„ xix, „ i, Jan., 1887.

Journal of the Anthropological Institute of Great Britain
and Ireland:

Vol. xv, Nos. 3, 4, 1886.

„ xvi, „ 1, 2, 1886.

List of the Geological Society of London. 1st Nov., 1886.

The Quarterly Journal of the Geological Society. Vol. xlii,
Part 4, No. 168. Nov., 1886.

Proceedings of the Royal Geographical Society :

Vol. viii, Nos. 3-12. 1886.

„ ix, „ 1, 2. 1887.

Proceedings of the Royal Society :

Vol. xl, Nos. 241-245.

„ xli, „ 246-250. 1886.

Journal of the Statistical Society. Vol. xlix, Parts 1-4, 1886.

Jubilee Volume of the Statistical Society. June 22-24, 1885.

Index to the Subject Matter of the Works contained in the
Catalogue of the Statistical Society. 1886.

"Trübner's American, European, and Oriental Literary Record." Vol. vii, Nos. 1-12. 1886.

"Trübner & Co.'s Monthly List." Vol. x, Nos. 1-12, 1886.
" xi, " 1, 2, 1887.

Proceedings of the Zoological Society of London. Part iv, 1885. Part i-iii, 1886.

"The London and China Express."—Files.

ITALY.

Turin :

Cosmos. Vol. viii, fasc. 10-12. 1886.

NETHERLANDS.

Amsterdam :

De Vestiging van het Nederlandsche Gezag over de Banda-Eilanden. (Published by the Nederlandsch Genootschap van Kunsten en Wetenschappen.)

S'Gravenhage :

Bijdragen tot de Taal- Land- en Volkenkunde van Nederlandsch Indië,—published by the "Koninklijk Instituut voor de Taal,- Land- en Volkenkunde van Nederlandsch Indië." 5th Series. Vol. i, fasc. 1-4. 1886.

————— 5th Series. Vol. ii, fasc. 1. 1887.

PORTUGAL.

Lisbon :

Boletim da Sociedade de Geographia de Lisboa. 5th Series, Nos. 7, 8. 1885.

RUSSIA.

Moscow :

Bulletin de la Société Impériale des Naturalistes de Moscou, Nos. 3, 4, 1885-86. Nos. 1-3, 1886.

Odessa :

Nenrussische Gesellschaft der Naturforscher zu Odessa, Vol. x, 1886.

Supplement to Vol. x. (Die Fossilen Vogel-Knochen der Odessaer-Steppen-Kalk-Steinbrüche von J. Widhalm.)

St. Petersburg :

Acta Horti Petropolitani. Tomus ix, fasc. 2, 1886.

Catalogus Systematicus Bibliothecæ Horti Imperialis Botanici Petropolitani. Editio nova, 1886.

Bulletin of the Imperial Geographical Society of St. Petersburg. Vol. xxii, fasc. 1-3, 1886. (In Russian.)

AMERICA.

CANADA.

Toronto :

Proceedings of the Canadian Institute. Third series, Vol. iv, fasc. 1.

MEXICO.

Mexico :

Annuario del Observatorio Astronómico Nacional de Tacubaya, 1887. By Angel Anguiana. Mexico, 1886.

Boletín del Ministerio de Fomento de la República Mexicana. Nos. 134-140. April 1886.

UNITED STATES.

Boston, Mass. :

Proceedings of the American Oriental Society. Boston, May 1886.

Brookville, Ind. :

Bulletin of the Brookville Society of Natural History. No. 2, 1886.

Cambridge, Mass. :

Transactions of the American Philological Association, 1885, Vol. xvi. Cambridge, 1886.

Proceedings of the Seventeenth Annual Session of the American Philological Association, held July 1885. Cambridge, 1886.

Bulletin of the Museum of Comparative Zoölogy at Harvard College. Vol. vii, Nos. 2-11, 1881-84. Vol. xii, Nos. 3-6, 1885-86. Vol. xiii, No. 1, 1886.

Annual Report of the Curator of the Museum of Comparative Zoölogy at Harvard College, for 1885-86. Cambridge, 1886.

Minnesota :

Bulletin of the Minnesota Academy of Natural Sciences. Vol. ii, No. 4, Dec. 1882. Vol. ii, No. 5, June 1885.

New Haven, Conn. :

Proceedings of the American Oriental Society. Oct. 1886.

New York :

Bulletin of the American Geographical Society. No. 3, 1885. Nos. 1, 2, 1886.

Philadelphia, Penn. :

- Proceedings of the American Philosophical Society. Vol. xxi, No. 116, 1884. Vol. xxii, Parts 1-4, Nos. 117-120, 1885. Vol. xxiii, Nos. 121-123, 1886.
- Register of Papers published in the Transactions and Proceedings of the American Philosophical Society, by Henry Phillips, Esq. Philadelphia, 1881.
- List of Surviving Members of the American Philosophical Society at Philadelphia. March 1886.

Salem, Mass. :

- Pocket Guide of Salem, Mass. 1885.
- Bulletin of the Essex Institute at Salem, Mass. :
 Vol. xv, Nos. 1-12, 1883.
 " xvi, " 1-12, 1884.
 " xvii, " 1-12, 1885.
- Priced Catalogue of the Publications of the Essex Institute, Salem, 1884.

San Francisco, Cal. :

- Bulletin of the California Academy of Sciences. Vol. i, Nos. 1-4, 1884-86. Vol. ii, No. 5, 1886.
- Kosmos. (An Electric Monthly Journal on Nature, Science and Art.) Vol. i, No. 1. Feb. 1887.

Trenton, N. J. :

- Journal of the Trenton Natural History Society. Vol. i, No. 1. Jan., 1886.

Washington, D. C. :

- Smithsonian Contributions to Knowledge. Vol. xxiv, xxv. Washington, 1885.
- Smithsonian Institution : Second Annual Report of the Bureau of Ethnology, 1880-81. By J. W. Powell. Washington, 1883.
- Third do., 1881-82. Washington, 1884.
- Annual Report of the Board of Regents of the Smithsonian Institution for 1884. Washington, 1885.
- do. Part ii. Washington, 1885.
- Department of Agriculture. Bureau of Statistics, Reports No. 26-29, 1886.
- The same. Report of the Commissioner of Agriculture for 1885. Washington, 1885.
- United States Geological Survey : Third Annual Report to the Secretary of the Interior, 1881-82. By J. W. Powell, Washington, 1883.
- Fourth do., 1882-83. Washington, 1884.
- Fifth do., 1883-84. " 1885.

United States Geological Survey. Mineral Resources of the United States, 1883-84. Washington, 1885.

Bulletin of the United States Geological Survey (Department of the Interior). No. 2, Washington, 1883. Nos. 3-12, 1884. Nos. 13-26, 1885. Nos. 27-29, 1886.

United States Geological Survey. Monographs:

Vol. iii. Geology of the Comstock Lode and the Washoe District, with Atlas. By George F. Becker. Washington, 1882.

Vol. iv. Comstock Mining and Mines. By Eliot Lord. Washington, 1883.

Vol. v. The Copper-Bearing Rocks of Lake Superior. By Roland Duer Irving. Washington, 1883.

Vol. vi. Contributions to the Knowledge of the Older Mesozoic Flora of Virginia. By William Morris Fontaine. Washington, 1883.

Vol. vii. Silver-Lead Deposits of Eureka, Nevada. By Joseph Story Curtis. Washington, 1884.

Vol. viii. Paleontology of the Eureka District. By Charles Doolittle Walcott. Washington, 1884.

Vol. ix. Brachiopoda and Lamellibranchiata of the Raritan Clays and Greensand Marls of New Jersey. By Robert P. Whitfield. Washington, 1885.

Report of the Board on behalf of United States Executive Departments at the International Exhibition, held at Philadelphia, 1876. Vols. i, ii. Washington, 1884.

AUSTRALASIA.

AUSTRALIA.

Brisbane (Queensland):

Proceedings and Transactions of the Queensland Branch (Brisbane) of the Geographical Society of Australasia. 2nd Session, 1886-87. Vols. ii, Part I.

2°. *Miscellaneous Works.*

The Sacred Books of the East. Edited by F. Max Müller, Vol. xxvii, The *Lî Kî*, i-x. Vol. xxviii, same, xi-xlvi. Translated by James Legge. Oxford, 1886. Presented by James Legge, Esq.

The Divyāvadāna, a Collection of Early Buddhist Legends. By E. B. Cowell, M.A., and R. A. Neil, M.A. Cambridge, 1886. Presented.

- Observations on the Recent Calcareous Formations of the Solomon Group made during 1882-84.** Communicated by John Murray, Esq. Reprinted from the Transactions of the Royal Society of Edinburgh. By H. B. Guppy. Presented by the Author.
- Index Floræ Sinensis.** An Enumeration of all the Plants known from China Proper, Formosa, Hainan, Corea, the Luchu Archipelago, and the Island of Hongkong, together with their Distribution and Synonymy. By Francis Blackwell Forbes, F.L.S., and William Botting Hemsley, A.L.S., London, July, 1886. Presented by F. B. Forbes, Esq.
- Antropologia Mexicana.** El Hombre del Peñon. Noticia sobre el Hallazgo de un Hombre Prehistórico en el Valle de Mexico. By Antonio del Castillo and Mariano Bárcena. Presented by the Authors.
- Anthropophagy, Historic and Prehistoric.** By Gen. Charles W. Darling, Utica N.Y., 1886. Presented.
- Memoirs of the Literature College, Imperial University of Japan.** No. 1, The Language, Mythology and Geographical Nomenclature of Japan viewed in the Light of Aino Studies, by Basil Hall Chamberlain, including an "Ainu Grammar," by John Batchelor. Tokio, 1887. Presented by H. Watanabe, Esq.
- Internationale Zeitschrift für Allgemeine Sprachwissenschaft:** Herausgeg. von F. Techmer; Vol. iii, Part 1. Leipsic, 1886 (Studien über die Chinesische Sprache). Presented by Prof. G. von der Gabelentz.
- Das Chinesische Strafrecht; Ein Beitrag zur Universalgeschichte des Strafrechts von Dr. Jos. Köhler; Würzburg, 1886.** Presented by the Author.
- Land und Leute in Korea: Vortrag gehalten am 3 Oct. 1885 vor der Gesellschaft für Erdkunde zu Berlin, von Dr. C. Gottsche. Berlin, 1886.** Presented.
- Acta Mathematica: Journal** edited by G. Mittag-Leffler, Stockholm. (Prospectus and Sample-sheet of Vol. 8.) Stockholm, 1886.
- Reprint of the Report of the Semi-Centennial Celebration of the Medical Missionary Society's Hospital at Canton.** Dec. 31, 1885.
- Supplément au Catalogue des Livres Chinois qui se trouvent dans la Bibliothèque de l'Université de Leyde, 1886.** Presented by W. N. de Rieu, Esq., Librarian, University of Leyden.

Catalogus van eenige chineesche en Inlandsche Voedingsmiddelen van Batavia, by A. G. Vorderman. Batavia, 1886. Presented.

The Co-operative Index to Periodicals, Vol. ii, Nos. 2, 3, 1886, by W. J. Fletcher. Purchased.

Donations received from P. E. O'Brien-Butler, Esq., Ningpo.

Lexicon Arabico-Latinum ex Opere suo majore in Usam Tironum excerptum, by G. W. Freytag. Halle, 1837.

Vocabulaire Français-Arabe, by Michel Saleh. Cairo, 1874.

Arabic, Persian and Turkish Conversations, 1853.

An Arabic Book.

Grammar of the Burmese Language. By A. Jadson. Rangoon, 1883.

An Anglo-Burmese Grammatical Reader, No. 1. By W. Shway Too Sandys. Rangoon, 1875.

Dictionnaire Coréen-Français. I. Partie—Lexicographie. II. Partie—Grammaticale. III. Partie—Géographique. Par les Missionnaires de Corée. Yokohama, 1880.

Prendergast's Mastery System, adapted to the Study of Japanese or English. By S. R. Brown, D.D. Shanghai and Yokohama, 1878.

Manchu-Chinese Dictionary.

"Fan-i-liu-shu-chien-yen," a Manchu and Chinese Glossary.

"Ch'ing-wên-ch'i-mêng," do. do.

Grammatik der Mongolischen Sprache, verfasst von G. J. Schmidt. St. Petersburg, 1831.

Donation received from Mrs. Ayrton, of Hankow (from the estate of her late brother, Mr. T. R. McClatchie).

A Collection of Photographs of Stone Implements, etc., found in Japan.

III.—Catalogue of Chinese Books in the Library of the China Branch of the Royal Asiatic Society.

No.	Title of Work.	Chinese	
		Vols. (P'ao).	Covers (T'ao).
1	Jih-hsia-chiu-wên 日下舊聞	12	2*
2	Ch'in-ting Kung-pu-tse-li ... 欽定工部則例	12	2
3	Ch'in-ting Ping-pu-ch'u- fên-tse-li } 欽定兵部處分則例	8	1
4	Do. "The Eight Banners" .. 又 八旗	8	1
5	Ch'in-ting Chou-kuan-i-su... 欽定周官義疏	24	4
6	T'ung-i-lu 通藝錄	16	4
7	Ta-ch'ing-t'ung-li 大清通禮	16	2
8	Li-tai-ti-li-yen-k'o-piao..... 歷代地理沿革表	24	2
9	Ming-lun-ta-t'ien 明倫大典	10	2
10	T'zu-lü 詞律	12	2
11	Ch'i-ku-yin-fan 集古印范	10	2
12	Pên-ts'ao-kang-mu 本草綱目	40	4†
13	Hsü Ssu-shu-i-hsün 續四書遺訓	36	4
14	Nêng-ch'eng-ch'üan-shu ... 農政全書	24	4
15	Ts'ü-fu-yüan-kuei 冊府元龜	200	40
16	Hai-kuo-t'ü-chih 海國圖志	24	4
17	Sung-shih-chi-shih 宋史記事	13	1
18	Ming-shih-chi-shih 明史記事	40	8†
19	Chiang-su-shui-li-ch'üan-shu 江蘇水利全書	12	2
20	Ssu-ch'üan-t'ung-chih 四川通志	110	28
21	" " " " " " " " " " " " 又	200	40
22	Shên-hsi-t'ung-chih 陝西通志	30	30‡
23	Yün-nan-t'ung-chih 雲南通志	12	2
24	Chiang-nan-t'ung-chih 江南通志	60	12
25	Chê-chiang-t'ung-chih 浙江總志	94	16
26	Kuang-tung-t'ung-chih 廣東通志	120	30
27	Ch'eng-tê-fu-chih 承德府志	24	4
28	Chia-hsing-fu-chih 嘉興府志	40	8
29	Hang-chou-fu-chih 杭州府志	—	2||
30	Lan-chou-fu-chih 蘭州府志	8	1
31	Chiang-ning-fu-chih 江寧府志	12	3
32	Chih-chou-fu-chih 池州府志	16	4

Carried forward...1,267 271

* Vol. 11 missing.

† " 2 "

|| Incomplete.

‡ Vol. 18 missing.

§ " 3 "

No.	Title of Work.	Chinese Vols. (P'eu).	Covers (T'ao).
	Brought forward...	1,267	271
33	K'ai-fêng-fu-chih 開封府志	10	1
34	Chiu-chiang-fu-chih 九江府志	20	2
35	Chu-chi-hsien-chih 諸暨縣志	10	2
36	Wu-hu-hsien-chih 蕪湖縣志	12	2
37	K'ai-chou-chih 開州志	6	1
38	Chiang-yin-hsien-chih 江陰縣志	16	2
39	Lo-yang-hsien-chih 洛陽縣志	23	4
40	Shang-hai-hsien-chih 上海縣志	16	4
41	Chin-yün-hsien-chih 縉雲縣志	10	2
42	P'ing-hu-hsien-chih 平湖縣志	8	2
43	Hsien-shun-lin-an-chih 咸淳臨安志	24	4
44	Hsia-mên-chih 廈門志	12	2
45	Lu-shan-chih 廬山志	8	2
46	Wu-i-shan-chih 武夷山志	10	2
47	Hsi-hu-chih 西湖志	20	2
48	Tai-wei-chi-shih-ch'i 代微積拾級	3	1
49	T'an-t'ien 談天	3	1
50	T'ai-wei-ching 太微經	10	1
51	Chiu-hsin-yüeh-ch'üan-shu... 舊新約全書	9	2
Total.....		<u>1,497</u>	<u>310</u>



APPENDIX.

LIST OF OFFICERS OF THE SOCIETY FOR 1887.

President: F. HIRTH, PH.D.

Vice-Presidents: { R. A. JAMIESON, M.A., M.D.
P. J. HUGHES, M.A.

Hon. Secretary: WM. BRIGHT, Esq.

Hon. Treasurer: GEO. JAMIESON, Esq.

Hon. Librarian: H. BECK, Esq.

Hon. Curator of Museum: H. ELGAR HOBSON, Esq.

Councillors: { W. R. CARLES, Esq.
Rev. ERNST FABER.
T. W. KINGSMILL, Esq.
A. J. LITTLE, Esq.
ERNEST MAJOR, Esq.



LIST OF MEMBERS.

Members are particularly requested to notify the Hon. Secretary of any change of address or other necessary correction to be made in this List.

† Indicates Members who have contributed to the Society's "Journal."

§ „ Life Member of the Society.

Name.	Address.	Year of Election
-------	----------	------------------

Honorary Protector.

His Majesty LEOPOLD II, King of the Belgians.

Honorary Members.

Alcock, Sir Rutherford, K.C.B., D.C.L.	Athenæum Club, Pall Mall, London, S.W.	1864
Hart, Sir Robert, K.C.M.G.	Inspectorate-General of Customs, Peking.	1864
Legge, Prof. James, D.D., LL.D....	Oxford University, England	1864
Prjevalsky, Major-General N...	St. Petersburg	1880
Richthofen, Freiherr F. von ...	Berlin, Germany	1880
Schott, Prof. Wilhelm	12, Hallesche Strasse, Berlin, S.W...	1887
Seward, The Hon. George F. ...	Orange, Essex County, New Jersey, U.S.A.	1864
Wade, Sir Thomas F., K.C.B. ...	Athenæum Club, Pall Mall, London, S.W.	1864
Yule, Colonel Henry, C.B.	India Office, London, S.W.	1874
Zottoli, Père Angelo	Jesuit Mission, Sicawei, Shanghai ...	1886

Name.	Address.	Year of Election
-------	----------	------------------

Corresponding Members.

†Bastian, Dr. Adolph.....	Ethnological Museum, Berlin	1865
†Bretschneider, E., M.D.....	Moika, 64, St. Petersburg	1880
Cordier, Henri	3, Place Vintimille, Paris.....	1886
Cox, Rev. Josiah	Sandown, Isle of Wight, England ...	1864
†Edkins, Joseph, D.D.....	Inspectorate-General of Customs, Peking.	1864
†Fritsche, H., PH.D.	Russian Legation, Peking.....	1877
†Fryer, John	Kiangnan Arsenal, Shanghai	1868
†Gabelentz, Prof. Georg von der	Grassistrasse, Leipzig.....	1884
†Giles, Herbert A.	British Consulate Tamsui	1880
Happer, Rev. A. P.	Glenshaw, Allegheny Co., Pennsylv- ania, U.S.A.	1864
Hepburn, J. C., M.D., LL.D.....	245, Bluff, Yokohama, Japan	1864
†John, Rev. Griffith	Hankow	1864
Keischke, Ito, M.D.	Tokio, Japan	1875
Kreitner, G. Ritter von	Yokohama, Japan	1880
†Lindau, Rudolph, PH.D.	C/o Auswärtiges Amt, Berlin	1864
Lockhart, Wm., F.R.C.S.	67, Granville Park, Blackheath, Lon- don, S.E.	1864
†Macgowan, D. J., M.D.....	Custom House, Wanchow.....	1864
†Martin, W. A. P., LL.D.	T'ung-wên Kuan, Peking.....	1864
†McCartee, D. B., M.D.....	C/o Dr. Ellinwood, 23, Centre Street, New York, U.S.A.	1865
†Moule, Right Rev. Bishop, D.D.	Hangchow, China	1864
†Muirhead, Rev. W.	Loudon Mission, Shanghai	1864
Rondot, Natalis.....	C/o Chambre de Commerce, Lyons, France.	18 ..
Schereschewsky, Right Rev. Bishop, D.D.	C/o 23, Bible House, New York City, U.S.A.	1864
Széchenyi, Count Béla	Zinkendorff, Hungary	1880
†Williamson, Rev. A., LL.D.....	3, Minghong Road, Shanghai	1864

Name.	Address.	Year of Election
Ordinary Members.		
Acheson, James.....	Custom House, Canton.....	1880
Addis, Charles Stuart	Hongkong & Shanghai Bank, Hongkong.	1885
Adler, Max.....	Messrs. Reiss & Co., Shanghai	1885
†Allen, H. J.	C/o British Consulate-General, Shanghai.	1872
Andersen, N. P.....	C/o Custom House, Shanghai ..	1883
†Anderson, G. C.....	C/o Messrs. Jardine, Matheson & Co., Shanghai.	1880
Anding, W.	German Consulate General, Shanghai	1887
Arnoux, Comte G. d'	C/o Custom House, Shanghai ..	1883
Baber, E. C.	C/o British Consulate-General, Shanghai.	1877
Ball, J. Dyer	Supreme Court, Hongkong	1883
Bamford, Rev. A. J., B.A.	1, Soochow Road, Shanghai...	1881
Baux, G.	C/o Messrs. Russell & Co., Shanghai	1885
Becher, H. M.	C/o Messrs. Jardine, Matheson & Co., Shanghai	1885
Beck, H.	23, Szechuen Road, Shanghai ..	1885
Bethge, C.	C/o German Consulate, Tientsin	1887
Booth, A. S.	C/o Custom House, Amoy	1884
Borkowsky, P.	C/o Messrs. Overbeck & Co., Shanghai	1886
Bourne, F. S. A.	British Consulate, Wuhu	1885
Brand, W.	Messrs. Brand Bros., Shanghai	1887
Bredon, M. Boyd, B.A.....	C/o Custom House, Shanghai	1883
Bredon, Robt. E., B.A.....	Custom House, Hankow	1885
Bright, Wm.	Inspectorate-General of Customs, Shanghai.	1885
Bristow, H. B.	British Consulate, Chefoo.....	1877
Brosche, H.	Custom House, Hankow	1881
Brown, Geo.	British Consulate-General, Shanghai	1887
§Brown, J. McLeavy, B.A.....	Custom House, Amoy ..	1865
Brown, Thos.	Kelly & Walsh, Limited, Shanghai...	1885
Buchanan, J.	Messrs. J. P. Bisset & Co., Shanghai	1887
Barrows, T. D.	Custom House, Kowloon (C/o Messrs. Lane, Crawford & Co., Hongkong).	1886
†Bushell, S. W., M.D.....	British Legation, Peking	1868
Butler, Count A. von	C/o Messrs. R. Telge & Co., Shanghai	1886
Butler, P. E. O'B.	British Consulate, Ningpo ..	1886
Byrne, E.	The Hall & Holtz Co-operative Company, Limited, Shanghai.	1886
†Carles, W. R.....	British Consulate-General, Shanghai	1887
Carrall, James W.	C/o Custom House, Shanghai	1885
Chalmers, James L.	Custom House, Tamsui	1885
†Clayson, W. H.	C/o Custom House, Canton	1885
Cocker, T.	Custom House, Canton	1885

Name.	Address.	Year of Election
Collin de Planey, V.....	C/o French Consulate-General, Shanghai.	1877
Cooper, W. M.	C/o British Consulate-General, Shanghai.	1877
Corder, G. A.	C/o Custom House, Canton	1885
Cordes, Aug. C.....	Messrs. A. Cordes & Co., Tientsin ..	1877
Coughtrie, J. B.	45, Queen's Road, Hongkong	1879
Creagh, E. Fitzgerald	Custom House, Yuen-san, Corea	1886
De Groot, Dr. J. J. M.....	C/o Netherlands Consulate, Amoy ...	1887
Deighton-Braysher, C.	Custom House, Shanghai	1870
Dennys, H. L.	Secretary's Office, City Hall, Hongkong.	1877
Dmitrevsky, P. A.	Russian Consulate, Hankow.....	1882
Dodd, John.....	C/o Messrs. Dodd & Co., Tamsui.....	1872
Dowdall, Chas.	21, Foochow Road, Shanghai	1881
§Drew, E. B.	C/o Inspectorate-General of Customs, Shanghai.	1882
Ebbs, W.....	Messrs. R. Telge & Co., Shanghai ..	1886
Ehlers, Aug.....	9, Hankow Road, Shanghai	1886
Emens, W. S.....	U. S. Consulate-General, Shanghai...	1886
+Faber, Rev. Ernst.....	3, Minghong Road, Shanghai	1886
Faragó, Edm.	C/o Post Office, Macao	1877
Fergusson, T. T.	Messrs. Fergusson & Co., Chefoo ...	1872
Finzi, Vito	C/o Italian Consulate, Shanghai.....	1885
Fisher, H. J.	Custom House, Shanghai	1877
Flothow, Carl.....	Messrs. Siemssen & Co., Shanghai ..	1886
Flothow, Hugo	Messrs W. Meyerink & Co., Shanghai ..	1886
Focke, J. H., DR. JUR.	German Consulate-General, Shanghai ..	1882
Frater, Alex.	British Consulate, Kiungchow.....	1877
Fries, S. Ritter von	Custom House, Takow	1885
Fulford, H. E.	C/o British Consulate-General, Shanghai.	1885
Gabriel, Hermann, DR. JUR.	C/o German Consulate, Amoy.....	1884
+Gardner, C. T.....	British Consulate, Hankow	1877
Gatti, Carlo.....	C/o Messrs. Jardine, Matheson & Co., Shanghai.	1886
Gebhardt, F.	Messrs. H. M. Schultz & Co., Shanghai.	1886
Gowing, Lionel F.....	6, Upper Park Road, Haverstock Hill, London, N. W.	1885
Grant, P. V.	Messrs. Boyd & Co., Shanghai	1871
Gulick, Rev. L. H., M.D.....	3, Soochow Road, Shanghai... ..	1885
Gundlach, J. F. von.....	"Der Ostasiatische Lloyd," Shanghai ..	1886
+Guppy, H. B., M.B.	C/o British Admiralty, London	1880
+Haas, Joseph	Austro-Hungarian Consulate-General, Shanghai.	1869
Hanbury, T.....	C/o Messrs. Iveson & Co., Shanghai ..	1868
Happer, Andrew P., Jr.	C/o Custom House, Shanghai	1885

Name.	Address.	Year of Election
Harding, R.	Custom House, Amoy	1885
Hargens, G.	Messrs. Siemssen & Co., Shanghai...	1885
Hart, J. H.	C/o Custom House, Shanghai	1885
Henderson, D. M.	Custom House, Shanghai	1885
Henderson, Ed., M.D., F.R.C.S. ED	2, Shantung Road, Shanghai	1876
Henningaen, J.	C/o Great Northern Telegraph Co., Shanghai	1885
Henry, A., M.A., L.R.C.P. ED.	Custom House, Ichang	1881
Hey, E.	8, Foochow Road, Shanghai	1886
Hippisley, A. E.	C/o Custom House, Canton	1876
Hirsch, Emil Adler von	Austro-Hungarian Consulate-General, Shanghai	1887
+Hirth, F., PH.D.	Inspectorate-General of Customs, Shanghai	1877
Hjousbery, E.	C/o Messrs. Mustard & Co., Shanghai	1880
+Hobson, H. E.	Custom House, Shanghai	1868
Hoetink, B.	Deli (Sumatra), C/o Netherlands Con- sulate, Singapore.	1882
Holst, J. M.	Great Northern Telegraph Company, Shanghai	1886
+Hosie, Alex., M.A.	C/o British Consulate, Canton	1877
How, A. J.	1, Hongkong Road, Shanghai	1876
+Hughes, P. J., M.A.	British Consulate-General, Shanghai	1868
Hughes, T. F.	C/o Custom House, Shanghai	1885
Hyndman, H.	Messrs. Noronha & Sons, Shanghai...	1885
+Imbault-Huart, C.	French Legation, Peking	1880
Jamieson, G.	Supreme Court, Shanghai	1868
+Jamieson, R.A., M.A., M.D., M.R.C.S.	5, Kiukiang Road, Shanghai	1864
Jansen, D. C.	Astor House, Shanghai	1877
Keswick, J. J.	C/o Messrs. Jardine, Matheson & Co., Shanghai	1885
King, Paul H.	Custom House, Tientsin	1886
+Kingsmill, Thos. W.	28, Kiangse Road, Shanghai	1864
Kleinwächter, F.	Custom House, Ningpo	1868
+Kopsch, H.	C/o Custom House, Shanghai	1877
Korff, Adalbert	Messrs. Melchers & Co., Shanghai...	1886
Kraetzer, D. E.	C/o French Consulate-General, Shang- hai	1886
Lanciarex, Chevalier E. M.	Italian Legation, Shanghai	1886
Latham, T.	Balfour Buildings, Shanghai	1886
Lenz, Ph., PH.D.	German Legation, Peking	1885
Lépissier, E.	Custom House, Shanghai	1885
Lieder, Ph.	Messrs. R. Telge & Co., Shanghai ...	1886
+Little, Archibald J.	C/o R. W. Little, Esq., 10, Kiukiang Road, Shanghai	1868
Little, L. S., B.A., M.D., F.R.C.S.	10, Kiukiang Road, Shanghai	1879
Little, Robt W.	10, Kiukiang Road, Shanghai	1886
Llorente, Comte de	Spanish Legation, Shanghai	1886
Lockhart, J. H. Stewart	Hongkong	1885

Name.	Address.	Year of Election
Macintyre, Rev. John	Newchwang	1880
Mackey, Jas.	Custom House, Amoy	1886
Major, E.	14, Hankow Road, Shanghai	1887
McDougall, H., M.B.	Amoy	1885
Melchers, W.	Messrs. Melchers & Co., Shanghai ..	1886
Mertz, C., PH.D.	German Consulate-General, Shanghai ..	1883
Metzger, E.	Kriegsbergstrasse, Stuttgart, Germany.	1887
Meyer, R.	C/o J. J. Buchheister, Esq., Shanghai ..	1887
Meyer, Th.	9, Hankow Road, Shanghai ..	1886
Milles, W. J., F.R.C.S.	2, Shantung Road, Shanghai	1885
Mittag, M.	Messrs. Gipperich & Burchardi, Shanghai	1887
†Möllendorff, O. F. von, PH.D.	German Consulate, Manila	1877
Möllendorff, P. G. von	Tientsin	1877
†Morrison, G. J., M.INST.C.E., M.SOC.T.E.	Messrs. Morrison & Gratton, Shanghai ..	1880
Mortimore, R. H.	C/o British Consulate-General, Shanghai.	1885
Moses, M.	C/o David Sassoon, Sons & Co., Shanghai.	1885
Müller-Beeck, Geo	C/o German Consulate-General, Yokohama, Japan.	1886
Müller, C. E.	Messrs. Russell & Co., Shanghai ..	1886
†Nocentini, L.	Via del Proconsolo 21, Firenze, Italy ..	1884
Novion, A.	Custom House, Chinkiang	1885
Nully, R. de	Custom House, Tientsin	1884
Nye, Gideon, Jr.	C/o U. S. Consulate, Canton	1882
Ohlmer, E.	Inspectorate-General of Customs, Peking.	1885
Ottomeier, P. A. W.	Messrs. Siemssen & Co., Shanghai ..	1886
Owen, Rev. G. S.	London Missionary Society, Peking ..	1872
Oxenham, E. L.	British Consulate, Chinkiang	1887
Palamountain, B.	Inspectorate-General of Customs, Shanghai.	1886
†Parker, E. H.	C/o British Consulate-General, Shanghai.	1877
Paterason, J. W.	C/o Custom House, Shanghai	1883
Perkins, H. M., D.D.S.	1, Kinkiang Road, Shanghai ..	1885
Pichon, L., M.D.	16, Peking Road, Shanghai	1876
Piry, Théophile	Custom House, Fusan, Corea	1885
†Playfair, G. M. H.	C/o British Consulate-General, Shanghai.	1885
Pollock, John, M.D., L.K.&Q.C.P.	C/o Custom House, Swatow	1881
Prentice, John	C/o Messrs. Boyd & Co., Shanghai ..	1885
Price, G. U.	Messrs. Tait & Co., Amoy	1886
Pym, E. T.	Custom House, Takow	1885
Ramsay, H. F.	Hankow	1884
Rathsam, Th.	German Consulate-General, Shanghai ..	1887

Name.	Address.	Year of Election
Rayner, Charles	C/o Messrs. Carlowitz & Co., Tientsin	1886
Reinsdorf, F.	German Consulate, Canton	1883
Rémusat, J. L.	Custom House, Canton	1885
Rennie, Sir Richard T.	Supreme Court, Shanghai	1885
+ Rhein, J.	C/o Netherlands Legation, Peking...	1877
Riva, Achille	C/o Messrs. Russell & Co., Shanghai	1885
Rocher, Emile	Custom House, Hanoi (Tongking) ...	1877
Rocher, Louis	C/o Custom House, Canton	1884
Rockhill, W. W.	U. S. Legation, Peking	1885
Rücker, H. von	Messrs. Schmidt & Co., Shanghai ...	1886
Ruhstrat, Ernst	Custom House, Chinkiang	1886
Russell, The Hon. Sir Jas., K.C.M.G.	Hongkong	1870
Russell, W. B.	Custom House, Foochow	1886
Sampson, Theo.	C/o Custom House, Canton	1868
Samson, J.	C/o Messrs. Reid, Evans & Co., Shanghai	1877
Samwer, Ernst	C/o German Consulate, Tientsin	1886
Saunders, W.	3, Whangpoo Road, Shanghai	1865
Schjöth, Fr.	Custom House, Chinkiang	1885
Schmacker, B.	Messrs. Carlowitz & Co., Shanghai...	1887
Schröder, A.	Pharmacie de l'Union, Shanghai	1885
Schulze, F. W.	Port Arthur, C/o Commissioner of Customs, Chefoo	1879
Seckendorff, Baron Edm. von...	C/o German Consulate-General, Shanghai	1880
Slevogt, M.	23, Szechuen Road, Shanghai	1879
Snethlage, H.	4, Canton Road, Shanghai	1885
Southey, T. S.	Custom House, Shanghai	1880
Spinney, W. F.	Custom House, Canton	1885
Stepharius, C.	1, Ningpo Road, Shanghai	1885
Stonehouse, Rev. John	London Mission, Peking	1886
Streich, K. L.	C/o German Consulate-General, Shanghai	1880
Stripling, A. B.	C/o British Consulate, Jenchuan, Corea	1877
Styan, F. W.	C/o Messrs. Robt. Anderson & Co., Shanghai	1884
Sutherland, H.	C/o Messrs. John Forster & Co., Foochow	1876
Syburg, F. von	C/o German Consulate-General, Shanghai	1886
Tanner, Paul von ..	Custom House, Foochow	1881
Tata, D. B.	C/o Messrs. Tata & Co., Shanghai ...	1874
+ Taylor, C. H. B.	Foochow Arsenal, Pagoda Anchor- age, Foochow	1885
Taylor, F. E.	Inspectorate-General of Customs, Peking	1885
Vissière, A.	French Legation, Peking	1880
Voelkel, S.	Pharmacie de l'Union, Shanghai	1885
Volpicelli, Z. H.	Custom House, Hankow	1886

Name.	Address.	Year of Election
Wade, H. T.	Shanghai Club	1886
Wallberg, R.	Messrs. Kirchner & Böger, Shanghai	1887
Washbrook, W. A.	Custom House, Chinkiang	1881
Watters, T., M.A.	British Consulate, Jenchuan, Corea... ..	1865
Wicking, H.	Club Chambers, Hongkong	1877
Wilcox, R. C.	"Daily Press," Hongkong	1877
Wood, A. G.	Messrs. Gibb, Livingston & Co., Shanghai.	1879
Zedelius, C., M.D.	18, Kiangsao Road, Shanghai	1885

N.B.—Applications for Membership, stating the Name (in full), Nationality, Profession, and Address of Applicants, should be forwarded to "The Honorary Secretary, China Branch of the Royal Asiatic Society, Shanghai." Remittances of Subscription for Membership (\$5 per annum, which entitles the Member to a complete annual set of the "Journal" for the year in which payment is made) should be addressed to "The Honorary Treasurer, China Branch of the Royal Asiatic Society, Shanghai." One payment of \$50 entitles the Member to a "Life Membership" of the Society.



JOURNAL
OF THE
CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY
FOR THE YEAR 1887.

NEW SERIES, VOL. XXII.

SHANGHAI, 1888.

SHANGHAI, HONGKONG, YOKOHAMA, AND SINGAPORE:
KELLY & WALSH, LIMITED.
LONDON:—Messrs. TRÜBNER & Co., 57 and 59, LUDGATE HILL, E.C.
PARIS:—M. ERNEST LEROUX, RUE BONAPARTE, 28.



CONTENTS.

	Page.
The Military Organization of China Prior to 1842	1
Notes on the Mineral Resources of Eastern Shantung	22
Chinese Partnerships: Liability of the Individual Members... ..	39
Notes on the Early History of the Salt Monopoly in China	53
The Salt Revenue of China	67
Remarks on the Production of Salt in China	81
Name of the Sovereigns of the Old Korean States, etc.	90
Notes and Queries	100
Sale of Office in China	100
Manchu Horse-breeding Grounds	100
Wei Yüan on the Mongols	101
The Andaman Cannibals in Chinese Literature	103
Cement for pasting Porcelain	104
Kangaroos in Central Asia	105
Notices of New Books and Literary Notes	106
Review—W. Heyd. <i>Histoire du commerce du Levant au moyen âge</i>	106
Review—Chinese Books; the <i>P'ing-tsü-lei-p'ien</i>	109
Correspondence	113
Proceedings	116
Meeting of 25th October 1887	116
Meeting of 18th November 1887	121
Ancient Porcelain	129
The Chinese Oriental College	203
Notes and Queries	224
The Miryeks, or "Stone Men" of Corea	224
Note on the Ephthalites, A.D. 450	227
Kangaroos in Central Asia	229
Literary Notes	230
A New Historical Work	230
Chinese Names of Plants	233
Proceedings	235
Meeting of 22nd February 1888	235
Meeting of 4th April 1888	238
Council's Report for the year 1887	290
List of Members	320

LIST OF CONTRIBUTORS.

	<i>Page.</i>
Alabaster, C.	42
Becher, H. M., ASSOC. M. INST. C.E., F.G.S.	22
Brennan, Byron	40
Carles, W. R.... ..	81
Edkins, J.	227; 231
Gardner, C. T.	39
Giles, H. A.	41
Henry, Augustine	233
Hirth, F., PH.D.	53; 104; 105; 109; 129; 203
Jamieson, Geo.	46
Macintyre, J.... ..	43
Möllendorff, O. F. von	229
Möllendorff, P. G. von	44
Nocentini, Ludovico	90
Parker, E. H.... ..	1; 41; 67; 100; 101; 102; 220
Sü Fu-Shêng	45

THE MILITARY ORGANIZATION OF CHINA PRIOR TO 1842,

AS DESCRIBED BY WEI YÜAN.

*Translated by E. H. PARKER.**

The following account of the armies of China, together with the financial statement to which it leads up, is a digest of the chapter in the *Shéng Wu Chi*, or *History of the Manchu Conquests*, edited by the distinguished author WEI YÜAN. In a measure it may be said to be not only a digest, but also a translation, as everything in the original Chinese which tends to elucidate the subject has been translated, those portions alone being rejected which would tend to make the paper wearisome, or to exhibit undue redundancy. The achievements of the Manchu arms in Corea, China, Burmah, Nepaul, Annam, Formosa, Kashgaria, Sungaria, Tibet, Mongolia, etc., have all been treated of in separate papers;

* Read before the Society on 18th November 1887. For the discussion which followed, see "Proceedings." Since the Paper was read the present title has been substituted for that originally furnished by the Translator, the latter being regarded as somewhat misleading.—(*Note by Editorial Committee.*)

The Manchu, Chinese, and Banner Forces remain now much as they were in 1840. There is nothing to shew that the provincial "green" armies have undergone any great change; but in some cases the men have been partly transformed into *lien-ping*, or "trained troops," on higher pay. There is a specially strong army of trained men under the Viceroy of Chih Li's command. The armies of the Manchurian provinces are now being re-organized; there are several bands of *yung*, or "braves," kept constantly employed in Kwang Tung; and there are strong bodies of men stationed in the Lower Yangtze forts, and in the new forts now being constructed in the north.—(*Translator's Note.*)

so that, in the latter part of the present digest, it has been found possible to omit much which is more fully detailed under other heads. The Opium War, the Rebellions of the Satraps, and the Revolts in the Provinces, have also been, or will be, discussed in special papers; so that, again, it has been found not only possible, but even advisable, to omit in this paper allusions to persons and events which would be incomprehensible without explanatory notes of undue frequency and length.

The portion which treats of the Revenue is specially interesting, inasmuch as it serves to fill out and illustrate much that has recently appeared on the subject in the different newspapers and reviews. The Manchu Annals here digested and translated appear to have been brought up to about the year 1840. The first opium war, true, is treated of in the final chapters; but the bulk of the book would seem to have been revised ere that war was undertaken.

WEI YÜAN (魏源), the compiler of the *History of the Manchu Conquests*, or *Military Annals of the Present Dynasty*, was a native of Shao-yang District in Hu Nan. From paid licentiate with special honours (*pakung*), he took his degrees, one after the other, until he reached the first place allotted to provincials at the Peking examination, secured his "arts" (*chün-shih*), and served as magistrate in several Kiang Su districts. He was removed from his post as department magistrate of Kao-yu, north of Shanghai, on account of some neglect in forwarding despatches, but recovered his position later on, in consequence of meritorious services against salt smugglers. He died in 1856. He was the author of many works, and paid great attention to contemporary history. He almost invariably quotes the authorities from which his information is gathered, and these seem to be chiefly special histories compiled for private circulation. Amongst the

better educated Chinese, however, copies of important State documents on all subjects circulate very freely; and it is evident, from the great accuracy of such of his facts as can be corroborated, that he has not only taken the greatest pains to ascertain the exact truth, but has had access to occult sources of information which he is at times unable prudently to cite. The distinguishing feature in all his historical sketches is common sense. The frank bluntness with which he criticises the acts and motives of the highest personages, together with his contempt for superstitious nonsense and flattering glosses, mark him out as a Chinese author of rare independence of spirit. He speaks quite as unguardedly and boldly as if he were writing a series of newspaper articles for the *Shén Pao*.

I.—THE BANNER TROOPS.

The Eight Banners were first established in the year 1614,¹ two years before the name "Manchu" was given to the State of which Hetuala was the nucleus. Each 300 men were enrolled under a *tso-ling* or *nuru changyin* (equivalent to the Chinese *shou-pei* or captain), and over every five *tso-ling* was set a *ts'an-ling* or *ghiaara changyin*² (equivalent to the Chinese *ts'an-chiang*, *yuchi*, or lieutenant-colonel). Over every five *ts'an-ling*, again, was set a *tut'ung* or *kusain changyin*³ (equivalent to the Chinese *tsung-ping* or brigade-general), who thus commanded 7,500 men. Each *tut'ung* was assisted by two (left and right) *fu-tut'ung* or *meire*⁴ *changyin* (equivalent to the

¹ The common history book gives the first year of T'IENT-MING as the 46th of MING WAN-LIH, but the Manchu Annals make it the 44th, or 1616 A.D.—(*Translator's Note*.)

² 甲喇. All the Manchu sounds are guessed at unless previous European authorities afford a clue.—(*Translator's Note*.)

³ 固山

⁴ 梅勒

Chinese *fu-chiang*⁵ or adjutant-general). The eight *tut'ung* were in command of the Eight Banners, or 60,000 men. It was not until the year 1660 that the above Chinese translations were employed instead of the Manchu equivalents given after them; moreover, the word *ngêchûn*⁶ was, until the year 1723, used instead of the word *changyin*. At first the Chinese and Mongols admitted into the banner organization were not enrolled into special banners; and, instead of the 200 Manchu *tso-ling*s, each in command of 300 men, there came to be 400 *tso-ling*s, each commanding 150 men, of which total 308 were Manchu, 76 Mongol, and 16 Chinese. In 1635 it became necessary to create eight additional Mongol banners of 16,840 men, and in 1642 eight additional Chinese banners of 24,050 men, which last absorbed the Chinese troops under the three Chinese generals K'UNG, KÊNG, and SHANG,⁷ who earliest came over to the Manchu interest. From this date the *tso-ling*s ceased to have any fixed number. In addition to the Manchu, Mongol, and Chinese banners above described, there are the Solon, Sibê, and Chakhar military establishments. When the Emperor SHUN-CHIH fixed his capital at Peking, all the Eight Banners were with him, and his minister KHOLOKHUI⁸ was left in charge of Moukden. Each of the three armies engaged in subduing Shen Si, Shan Tung, and Kiang Nan consisted of 50,000 or 60,000 men; so that, including the Peking Guards,⁹ there must have been about 200,000 men enrolled in the banners at this date, the Khorch'ins and a few other Mongols being the only feudatories as yet enrolled. Afterwards, those kept at Peking were drafted into the Imperial Guards,¹⁰ whilst those on service in the Provinces

⁵ It is thus plain that *fu-chiang* cannot under any circumstances be translated "Major-General."—(Translator's Note.)

⁶ 額真

⁷ 孔; 耿; 尙

⁸ 和洛輝

⁹ 宿衛

¹⁰ 禁旅

were drafted into the Garrison¹¹ categories, the total number still remaining at 200,000, though the *tso-lings* were increased. Hence, when, in K'IENTUNG's time, we hear of 681 Manchu *tso-lings* at Peking, with 204 Mongol, and 266 Chinese *tso-lings*, besides the 840 garrison *tso-lings*, we must remember that each of these 2,000 or so of *tso-lings* only had from 80 to 90 men under his command.

Though the Imperial Guards were in eight banners under eight *tut'ungs*, yet only the troopers, corporals and armourers¹² of the Cavalry were enrolled under their command; whilst the Advance Force, Guards, Escort, and Musketry¹³ were each under a separate Commander-in-chief; the Guards alone being, amongst these last four, under the command of the Captain of the Imperial Body Guards,¹⁴ and no Chinese being admitted into any one of the four¹⁵ classes.

On the other hand, the Manchu and Mongol cavalry do not possess any gunners, caltrop-throwers, or shield-bearers, such

¹¹ 駐防 ¹² 驍騎營之馬甲領催匠役

¹³ 前鋒備折衝；親軍司宿衛；護軍扈驚蹕；火器習遠攻

¹⁴ 領侍衛內大臣

¹⁵ Each Manchu and Mongol *tso-ling* had 20 troopers: total 17,700. Each Chinese *tso-ling* 40 troopers: total 11,172: grand total 28,872. The *ling-ts'ui*, or corporals, are the pick of the troopers, who act as roster-keepers and paymasters; each *tso-ling* had five: hence the 1,051 *tso-lings* had 5,755 corporals. Each *tso-ling* had a number of bow and arrow makers, saddlemasters, and blacksmiths, appointed by the Imperial Armoury, to the total number of 1,391.

Each *tso-ling* had two Advance men, i.e. 1,770 in all, all Manchus except 408 Mongols. (The 2,000 scalars of the Light Division are also counted as Advance men). The Guards are the same in number as the Advance. Each *tso-ling* has 17 Escort men; total 11,577 Manchus, and 3,468 Mongols. (The Summer Palace Escort are chosen from among these). Each *tso-ling* has 6 musketeers and one gunner: total, Manchu and Mongol, 5,310 musketeers and 885 gunners. There are 1,937 guns on the walls of Peking, of which 100 are taken to the Luk'ou Bridge in the autumn of each year for practice. On the Pai-t'a Hill there are five signal-guns; and, on alarm given, those at the nine city gates acknowledge.

Of the Guards, the three superior banners (white, yellow, and bordered yellow) are under the Captain, (the rest under the princely establishments), who also commands the 600 tiger hunters.

as the Chinese cavalry force has.¹⁶ As to the Infantry Force, the Manchus, Mongols, and Chinese are all grouped together under one Commander-in-chief, and the above (Cavalry, Advance, Guards, Escort, Musketry, and Infantry) form together the Eight Banners of Peking Guards,¹⁷ the Infantry alone being a body mixed of all three nationalities.¹⁸

Besides the above, there are 10,000 Chinese gendarmerie of the Green¹⁹ Standard under the Captain-General²⁰ of Peking, and these also belong to the Peking Guards, the grand total of whom is thus brought up to 100,000, exclusive of 27,400 supernumeraries.²¹ If we turn now to the Garrison Troops, we find that the Mongol, Manchu, and Chinese bannermen are all grouped under one command. There are 25 garrisons in the Metropolitan Cordon, consisting of 8,758 men. There are 44 garrisons in the Three Manchurian Provinces, consisting of 35,360 men.²² There are in Sungaria and Kashgaria²² 8 garrisons, consisting of 15,140 men. Distributed over China there are 20 garrisons, of 45,540 men. Besides these, there are 1,419 at the Tombs; 858 in the Hunting Park; and 700 guarding the frontier

¹⁶ Each banner has 40 gunners: total, 320. The shield-bearers are for guarding the guns, and each banner has 100: total, 800. Each *tso-ling* has 8 caltrop bearers: total, 2,828.

¹⁷ 禁旅

¹⁸ Each Manchu and Mongol *tso-ling* has two infantry corporals, or 1,770 in all: eighteen rank and file, or 15,930 in all. Each Chinese *tso-ling* has one corporal, or 166 in all: twelve rank and file, or 3,192 in all. Total infantry, 21,168.

¹⁹ 綠旗

²⁰ This officer is called Captain-General of Infantry, by virtue of his commanding the Eight Infantry Banners; and is also called the General of the Nine Gates, by virtue of his commanding the Chinese "Greens" distributed over the five quarters of Peking. He is assisted by two Provosts,—the 左 and 右翼.

²¹ There are 16,664 Manchu supernumeraries drawing rice, and 5,428 not. There are 3,279 Mongols drawing rice, and 2,024 not. The 4,813 Chinese supernumeraries do not draw rice.

²² Within the past few years, however, the Manchurian and Turkestan garrisons have been greatly altered and redistributed.—(*Translator's Note.*)

gates of Kirin and Shêng-king. Total Garrison Troops 107,760, commanded by Tartar-Generals, *tut'ungs*, and City Commandants. In Turkestan and Manchuria, besides the above-described Eight Banners of Manchu and Mongol Garrison troops, there are the Solon, Sibê, Daour²³ (hunting), and the Bargu, Oelot, and Chakhar²⁴ (nomad) soldiery, belonging to those hunting and nomad tribes who submitted latest to the Manchu supremacy, and who, therefore, are enrolled under *tso-lings* of their own, outside of the Eight Banners. There are 97 hunting *tso-lings* commanded by the Tartar-General at Tsitsihar. There are 170 nomad or herdsman *tso-lings*, of whom 120 are over the chief tribe,—the Chakhars; and all these are commanded by the *tut'ung* at Kalgan. Odd bodies of hunters in the Kirin Province are from time to time enrolled, but not under *tso-lings* of their own. Thus the grand total of Peking Guards and Garrison Troops exceeds 200,000, of whom half are in Peking. The musketeers of the Manchu and Mongol banners date from K'ANG-HI'S reign. The Summer Palace Escort dates from YUNG-CHÊNG'S reign. The Light Division²⁵ dates from K'IEN-LUNG'S reign.

II.—THE GREENS.

These are divided into the Cavalry and the Infantry. The Infantry are sub-divided into the Fighting and the Defensive. All lance-corporals are Cavalry. The Province of Chih Li has 42,532 men, under the four commands of the Viceroy,

²³ All three Tungusic.

²⁴ All three Mongolic.

²⁵ Trained originally for scaling the Tibetan stone towers.

N.B.—According to HOWORTH, the total pure Mongol forces left behind by GENGHIZ did not exceed 230,000 men, of whom Tului had nearly half. The shares of Juji, Jagatai, and Ogotai were only 4,000 Mongols apiece; but all the "Mongol" armies, and especially these last three, were largely made up of conquered Turkish and other tribes.—(*Translator's Note.*)

River Director, General, and the different Brigadiers. Shan Tung has 20,174, under the three commands of the Governor, River Director, and the Brigadiers. Shan Si has 25,534. Ho Nan 13,834. Kiang Su has 50,134, under the six commands of the Viceroy, Governor, General, Brigadiers, River Director, and Transport Director. An Hwei has 8,728. Kiang Si 13,832. Fu Kien has 63,304, under the commands of the Viceroy, Governor, Admirals, and Generals. Chê Kiang has 39,009. Hu Peh 22,740. Hu Nan, (including the military cultivators and the trained braves), 35,590. Shen Si has 42,960. Kan Suh has 55,609, (including those under the Barkul, Urumtsi,²⁶ and Ili Brigadiers), under the Viceroy, General, and Brigadiers. Sz Oh'wan has 34,188, including 994 Chinese soldiers under the Tartar-General. Kwang Tung has 69,052, including those employed afloat. Kwang Si 23,408. Yün Nan 42,549. Kwei Chou 48,490 (including 9,239 military cultivators). Total green troops, 661,656.

Reflections on Manchu Arms.

The Ming dynasty employed vast numbers of soldiers, the expense of which they charged upon the people. The Manchu system has always been to employ small bodies of troops, well-paid from the Imperial Treasury. In the conquest of Annam the Mings employed as many as 100,000 Coreans at a time, whereas both the Manchu columns engaged in the same conquest did not exceed 18,000. In the crushing of Po-chou and Li-ch'uan,²⁷ the Mings employed over 200,000 men. In the subjugation of the native tribes of Yün-Kwei, the Manchus only employed between 20,000

²⁶ Within the past few years there have been changes.—(*Translator's Note.*)

²⁷ 播州; 麓川

and 30,000. In the Oelot campaign of K'ANG-HI, the Dzungar campaign of K' IEN-LUNG, his campaign against the Greater and Lesser Kin-ch'uan Tanguts, and in KIA-K'ING's suppression of the superstitious rebellions in Sz Ch'uan and Hu Nan, there were never employed in all more than 100,000 men. NGO CHUNG-KUNG²⁸ only employed 7,000 men in crushing KOKONOR. CHAOHWEI²⁹ and FUTEH³⁰ defeated the two KHODJIDJAN with 30,000. MINGJUI's two Burmese columns did not exceed 20,000. In fact, it was only in the suppression of WU SAN-KWEI's rebellion that the Emperor K'ANG-HI had to put forth his full strength and employ over 400,000 Manchu and Chinese troops. The cost of the different Manchu campaigns has been as follows:—

	Taels.
Kin-ch'uan, (five years)	70,000,000
Sz Ch'uan and Hu Nan rebellion ...	100,000,000
Dzungars and Mussulmans	33,000,000
Burmah	9,000,000
Formosa	8,000,000
Annam	1,000,000

Cost of the Armies of China.

Of the Banner Troops, the Advance, Guards, Escort,³¹ Corporals [? of Cavalry], and Master Armourers receive Tls. 4 a month. The Cavalry, Armourers, and Coppersmiths receive Tls. 3: all the above draw in addition 40 bushels³² of

²⁸ 岳鍾琪; also did service in Tibet, Yün Nan, etc.—(*Translator's Note.*)

²⁹ 兆惠

³⁰ 富德; also employed against Kin-ch'uan.—(*Translator's Note.*)

³¹ Each of these three get Tls. 1 a month in addition if *ghioro*, or collaterals of the blood.

³² 斛

rice a year. The Infantry Corporals receive Tls. 2, and the Infantry Tls. 1-5, both classes drawing 24 bushels of rice. Gunnors receive Tls. 2, and 36 bushels. Novices³³ [?=Supernumeraries] receive the same as the Infantry, but no rice. Of the Green Standard Troops, the three Peking gendarmerie camps receive, if cavalry, Tls. 2; if infantry, Tls. 1; and both classes five pecks³⁴ of rice a month. The Chinese cavalry in the provincial brigades receive Tls. 2, and the infantry Tls. 1-5, if fighting, and Tls. 1, if defensive; all three drawing three pecks of rice a month. The annual cost of the provincial Chinese troops is thus over Tls. 17,000,000 a year, and it is a question whether it would not be better to reduce the armies of the provinces by giving double pay to from 4,000 to 6,000 of the best men.

The pay of Chinese officers was thus fixed by the Emperor YUNG-CH'ENG, the unit being one private's pay. A General 80; a Brigadier 60; a Colonel³⁵ 30; a Major 20, in each case drawing the pay of infantry and cavalry in equal halves. Those who are not field officers, such as the *yuchi*, *tusz*, *shoupei*, *ch'ientsung*, and *putsung*, draw 15, 10, 8, 5, and 4 rations, in the proportion of one cavalry to four infantry rations in each five.

In 1782 the Emperor K' IEN-LUNG found that he had Tls. 78,000,000 in his Treasury, against Tls. 30,000,000 in 1736. He therefore presented Tls. 400,000 to the provincial soldiers; increased the Peking troops by 4,900, and the Shen-kan troops by 12,900, ordering the regulation regiments to be kept fully manned, and giving their officers "anti-extortion" allowances in compensation. These changes cost Tls. 3,000,000 a year. In 1813 it was found that it had

³³ 教養兵

³⁴ 斗

³⁵ From this it will again be seen how impossible it is to translate *fu-chiang* by "Major-General."—(Translator's Note.)

since been necessary to raise Tls. 26,790,000 by extra taxation or sale of office, in order to meet unlooked-for expenses, and the Tls. 1,000,000 a year added on by K' IEN-LUNG for "anti-extortion" allowances was reduced to Tls. 800,000.

In 1644 the new Manchu dynasty abolished some of the wasteful Ming expenditures;³⁶ but, in 1651, after the campaigns in the south, the annual payments³⁷ to the armies, Tls. 13,000,000, with the civil service³⁸ payments, Tls. 2,000,000, at last exceeded the regular revenue,³⁹ Tls. 14,850,000. After 1656, the army payments were increased to Tls. 20,000,000, and later to Tls. 24,000,000 a year, against which sum there was a regular revenue of Tls. 19,600,000, besides the interest on the Treasury balance: yet the Emperor SHUN-CHIH imposed no extra taxes. After the rebellions of the Three Satraps, three fourths of the revenue again went to army payments, and the sale of office was opened for three years, producing Tls. 2,000,000 [? in all], whilst other financial reforms produced a little more: yet it did not escape the notice of the Emperor K'ANG-HI that enormous fortunes were squeezed out of the provinces by all his generals. It is a wonder how the Empire was kept together at all under such conditions.

The Treasury balance in 1722 was Tls. 8,000,000, which increased to Tls. 60,000,000 under KANG-HI's successor; but most of this was spent in the western campaigns; so that K' IEN-LUNG came to the throne with a balance of only Tls. 24,000,000. The conquest of Kashgaria, etc., cost Tls. 30,000,000; yet after it the Board still had a balance of Tls. 70,000,000. In 1776 the Kin-ch'uan rebellion cost Tls. 70,000,000, and the balance was Tls. 60,000,000, increased in 1781 to

³⁶ 三餉 ³⁷ 餉? including the Court.

³⁸ 官俸 ³⁹ 額賦

Tls. 78,000,000, though the whole empire had received four entire remissions of the land-tax,⁴⁰ and the seven extra rice paying provinces two entire remissions of the rice-tax, which, with the cost of the Emperor's two journeys to Kiang Nan, meant Tls. 200,000,000 out of the Treasury: yet the balance in 1786 stood at Tls. 70,000,000, at which figure it remained at the abdication of 1795. Up to present date,⁴¹ the Sz Ch'wan and Hu Nan rebellion, which cost Tls. 100,000,000, has been the only great war undertaken, and Tls. 70,000,000 of that sum was raised by the sale of office. K'ÏEN-LUNG had natural disasters to relieve as well as remissions to grant; the number of banner troopers receiving pay does not increase with the banner population; the drain of silver abroad apparently only affects the comfort of the people, but not the treasury receipts. How is it, then, that the Treasury is always empty? First, then, there are 30,000 imperial kinsmen, (whose pay is unfixed), against 2,000 who came with the conqueror: and secondly, the annual average of unpaid taxes has increased during a century from Tls. 600,000 to Tls. 2,000,000 a year, which is, in fact, largely caused by the enhanced price of silver. The reasons why K'ANG-HI's balance was not equal to K'ÏEN-LUNG's were four: 1. "Extra" charges did not go into the Treasury; 2. The regular sale of honorary titles had not yet been established,—now producing Tls. 3,000,000 a year; 3. The salt tax was only half collected, it having risen between 1650 and 1750 from Tls. 2,000,000 to Tls. 5,700,000; 4. The Comptrollers of Customs had no "extras" added to the fixed "minimums." It was the Emperor YUNG-CH'ENG who superadded "extras" in 1735, and it was his financial genius which raised the revenue. In 1792 the revenue receipts were Tls. 43,590,000, against an expenditure of Tls. 31,770,000

⁴⁰ 錢糧⁴¹ About 1840.

for salaries, armies, and courier posts, leaving a balance of Tls. 10,810,000 (*sic*), which statement it is difficult to reconcile with another that Tls. 3,000,000 added (as above described) to the army expenditure would still leave an annual surplus of Tls. 2,000,000. Again, at the same date it is stated that Tls. 3,000,000 a year could be saved from the army establishments in the west, whereas in 1772 it was stated that Tls. 900,000 could be saved on that account. These two discrepancies may be accounted for by the fact that the increased Manchu garrisons sent to the west were only *transferred* from China, and that the additions of 12,900 and 4,900 troops previously referred to were made between the date of the re-transfer of the Manchus and the first statement.

The Public Revenue⁴² of the Manchu Empire is ⁴³—

	Tael.			
[Poll and] Land-tax	29,410,000
Salt Excise	5,745,000
Customs	5,415,000
Rush Excise	122,500
Fish Excise	24,500
Tea Excise	73,100
Octroi and Miscellaneous	857,000
Property transfer fees	190,000
Yün Nan Mining Excise	81,000
Sale of titles (about)	3,000,000
Total (over)	Tls.	40,000,000	
Rice, peculs, China	4,601,000
Rice, peculs, Kashgaria	240,000

The Expenditure is⁴⁴ (approximately) :—

	Taela.
About 800,000 soldiers	17,037,100
Salaries, nobility and officers...	938,700
"Anti-extortion" pay, civil ...	3,473,000
Do. do. , military ...	800,000
Grants to soldiers	300,000
Supernumeraries	422,000
Educational establishments	140,000
Posts	2,000,000
1/8 of ten-yearly cost of new grain-boats	120,000
Redemption of involved banner estates	1,000,000
Yellow River, Shan Tung	800,000
Do. , Ho Nan	3,000,000
Expenses and Food, Public offices ...	123,000
Mongol and other Princes	128,000
Household, Colonial, and other offices	560,000
Wood, paint, etc.	121,014
Silk Comptrollers	140,050
Mint, Peking clerks, fodder, 2,400 eunuchs, (say)	360,000
Total (over)	31,000,000 ⁴⁵

⁴⁴ i.e., was.—(*Translator's Note.*)

⁴⁵ Of course this total does not include the revenues of the provincial governments, which amount to at least twice as much.—(*Translator's Note.*)



APPENDIX.^a

BOARD OF REVENUE'S NEW RULES FOR PAYING THE MANCHU BANNERS.

Précis.

1.—Borrowing, or “drawing outfits,” by the Manchu soldiers has been allowed for over 100 years. The petty officers or *hiao-ch'i-hiao*, drawing Tls. 5 a month; those called *ch'ien fêng hiao*, drawing Tls. 4; and the trooper or *machia*, drawing Tls. 3; have been allowed to borrow an outfit allowance of Tls. 30, Tls. 20, and Tls. 15, respectively, on the day of their appointment to each of those posts, which sum they have had to repay, by deduction from their monthly pay, at the rate of Tls. 1, Tls. 06, and Tls. 05, respectively. After each ten months of repayment, such repayments have been re-issued to them in the form of *chao chieh*, or “subsequent loans,” as distinct from the *ch'u chieh*, or “first loan.” To remedy the confusion caused by these calculations, it is proposed to charge interest on the first loan, instead of docking the pay.

2.—Hitherto, at the end of each year, the payments extending over ten months have been reported; but, owing to the intercalary moons coming in, it has come to pass that such payments have been reported several years subsequent to the nominal due date. It is proposed to bring up all these ten-monthly reports, which are in arrear, to date, and, in future, to report each year by the year to the Emperor.

^a Translated from the Shanghai Native Press of March 1887.

3.—The rosters are sent in to the Emperor every three years, births, marriages, and deaths included, as also appointments, promotions, and rates of pay, allowances to widows, orphans, etc. These rosters have not been sent in due time of late, and the Board is in future to have a Grand Roster, or Domesday Book in Manchu and Chinese, to be kept there for comparison with the triennial rosters, and for correction as required.

4.—Hitherto the Board has only been able to guess the active service requirements of each Banner from the pay rosters. In future the number of officers and soldiers in each Banner, their duties, etc., should be entered in another Grand Roster, and submitted to the Board of War through the Board of Revenue.

5.—The *pao-i* or serfs should have a separate roster. Those of the Three Upper Banners have hitherto had their accounts sent in from the Household or Seraglio, through their respective Banners, to the Board. Those of the Five Lower Banners have been similarly sent in through the Banners by their princely or ducal masters. But the Board is ignorant how many nobles there are in each Banner; to how many blue, red, or white troopers each noble is entitled; how many petty officers, how many paid Imperial Clansmen, etc. The Banners are to obtain for the Board information from the Seraglio and the dukes; and the Board will, in the case of the Lower Banners, request the Imperial Clan Department to check the ducal statements.

PAYMENT OF BANNERMEN.

6.—All family or official events involving increase or reduction of pay should be at once reported to the Board, instead of postponing, and refunding or adding, as before has too often been the case. If the events shall have taken place

before the pay roster comes to the Board, the entries must be made by the Banner: if after, but before payments made, then the Banner should send a card at once notifying the alteration, sending in the official information afterwards.

7.—New recruits and appointments for each month should be sent by the Banners in a separate roster, and only entered in the monthly general pay roster once a month, so as to facilitate the Board's comparison of names with those in the Grand Pay Roster.

8.—Presents of money on the occasions of death average 300 or 400 a month; and it is proposed, for the present at least, to confine these to the subject and his parents, to the exclusion of grand-parents and wives, as the Board has no means of finding out the truth or untruth of such reported deaths. The law providing that the Banner shall on such occasions send in a list of the whole family, has been persistently ignored.

9.—Gratuities to widows and orphans should be entered by the Banner in a separate list and published by proclamation. The net payments under this head average between Tls. 300,000 and Tls. 400,000 a year. In future the names of the widows' late husbands, of the orphans' late parents, the ages, date from which they claim, place of residence, etc., should be entered and sent for record to the Board; and all the payments for each month should be posted on the wall of the Banner office, so that frauds may be pointed out by the parties interested.

10.—The pay rosters sent by the Banners to the Board should be stamped so as to leave part of the stamp on each separate sheet. Lately these tallies have not been found to correspond, and the names and sums have shewn frequent signs of alteration. In future, each page succeeding another

should bear with it a portion of the stamp, and every alteration should be stamped.

EIGHT RULES GOVERNING THE SALE OF BANNER FEUS AND UNOCCUPIED LANDS IN CHIH LI.^b

Précis.

In 1852 and 1863 the prohibition against Chinese buying Bannermen's land was relaxed, and such lands after purchase were "raised" to taxation, and charged with a fine (*nah shui*), and taxed after the precedent of the *sz wei*, or four hunting-parks allotments. The common tenures are divided into three qualities, and the *k'i min kiao ch'an*, or "joint properties" held by Chinese from Bannermen as above described, should follow the rule of common tenures.

Such taxation should be reported with the common tenure taxation. The ground-tax, or *ch'ien liang*, of the Metropolitan Circuit and Chih Li province is levied on the poll-tax, or *ti ting* computation, of common tenures, in so far as it is collected on the one hand from the *pah liang kwan-tsu*, or "eight kinds of official rents," and on the other from the above joint properties. Thus, there are three sorts, the *ti-ting* or "common tenures," the "eight kinds of official rents," and the "joint properties;" the first and third henceforth forming a common group, distinct from the second for purposes of reporting.

Under the rules of 1854, the joint tenures thus purchased of Bannermen by Chinese were held under a *chao*, or "title," granted by the Board. The old rule for "black," i.e., unregistered public lands, reported as cultivated by Chinese, was to grant a *tien chao*, or "cultivator's licence." But as, after

^b Also translated from the Shanghai Native Press.

payment as above described of a fine, the local officials grant a deed to the Chinese purchaser from a Bannerman, it is unnecessary to take out a Board's licence or title in addition.

It is proposed to place unowned waste lands, (*wu kên huang ti*), since cultivated on a proper footing. Government and Banner waste lands (*kuan huang*, *k'í huang*) thus taken up used to pay a rent of Tls. 008 for each *mou*; but in 1866 they were put on the same footing as "joint tenures." However, this is not fair, as the former pay no price or fine, and may not sell or mortgage, though they may abandon their holdings and cultivate elsewhere; whilst the latter become the absolute property of the owners after payment of a fine. Future holdings of this description are to pay a rental of Tls. 004, Tls. 005, and Tls. 006 a *mou*, according to class.

Hitherto barren lands taken up have been divided into three categories, the *min huang*, or "popular," paying no rent, but liable to be raised to taxation, managed by the Fu Kien Under-Secretary of the Board of Revenue; and the above-named "Government" and "Banner" kinds, paying a rent, and managed by the *tsing t'ien k'o*, or "Field Department" of the Board. The former should hold a *ch'ü liang an-kü*, or "taxation-exemption paper," and be reported with the *ti ting*, or "common tenures;" whilst the latter are reported with the *kung ch'an*, or "public lands." Measures should be taken to prevent the two latter from pretending to be the former, and getting "raised" to taxation instead of paying rent. This can be done by always demanding exhibition of the paper, and the two departments should compare records and get erroneous grants set straight.

The *fu* or *ch'ien-liang*, i.e., land-tax, of the joint-tenures, (i.e., the Chinese holdings bought from Bannermen), together with the *shui-k'í yin liang*, or fine on transfer from a Bannerman, should be transmitted once a year to the Board by the

Treasurer (for Chih Li) and the Peking Prefect (for the Metropolitan Circuit). Since the change from rent to land-tax made in 1863, there have been irregularities, which must not continue.

There are over 300,000 *mou* of unsettled holdings, whether confiscations as to which the new cultivators have had no rents fixed; lands flooded as to which the deductions are still unfixed; or whether because of other pending matters still before the Board. All these pending cases must be settled within six months, with an allowance of extra time for passing on the correspondence through the usual channels.

The effect of the above rules must be promptly published in easy proclamations by all the magistrates concerned.

SUPPLEMENT.^c

Under the 24 Manchu and Mongol *tso-lings* at Sui-yüan there should be 2,000 corporals, Advance-skirmishers, and troopers, 700 infantry, and 600 supernumeraries, forming, with their families, a population of over 10,000. Each of the 80 corporals and 200 Advance-men is entitled to Tls. 4 a month, and each of the 1,720 troopers to Tls. 1.5. Since 1853, 36 per cent has been deducted from all payments to commissioned officers, and 20 per cent from the pay of corporals, Advance, and troopers. Moreover, their rice rations have not been regularly paid to them. Four hundred extra supernumeraries are now applied for at Tls. 1.5 a month each, or Tls. 600 a month in all, as Sui-yüan is an important key between Shan Si and the pastures.

When the Manchus conquered China, they reserved certain lands^d for presents to their followers, and these have frequently changed hands *inter eos*, the rule being that

^c Taken from the *Peking Gazette*.

^d 偏置圈地

the purchaser, no matter whether of the same or a different banner, do pay transfer duty^e to the Left and Right Wing Customs. Bannermen buying common tenures pay transfer fees and taxes locally to the district magistrate. The *k'i ti*, or banner-land, thus pays no *ch'ien-liang*, or land-tax; and no distinction was originally made between the Peking and the Garrison Banners.^f About twenty years ago, however, it was ordained that, in future transfers of banner-land to Garrison Bannermen, the transfer duty should no longer be paid to the Peking Wing, but to the local authority, who would thenceforward "raise such land to taxation." Confusion, however, arose in cases where such Garrison Bannermen resold such lands to Peking Bannermen. Moreover, the rents usually paid by Chinese tillers to Bannermen seldom exceed Tls. 006 to Tls. 007 the *mou*, which is just about the taxation under common tenures. It is now proposed to revert to the old custom, and to pay transfer fees between all Bannermen to the Wing, not charging land-tax. Bannermen purchasing common tenures will pay land-tax, and Chinese buying banner-land will have such land, "raised to land-tax."

^e 納稅

^f 屯旗



NOTES ON THE MINERAL RESOURCES OF EASTERN SHANTUNG.*

By H. M. BECHER, ASSOC. M. INST. C.E., F.G.S.

On commencing my work of inspecting the mineral resources of this interesting field, or "prospecting Shantung," as it was called, I hoped and prepared myself for expeditions throughout the length and breadth of the province. I was only permitted, however, to become thoroughly acquainted with about a quarter of the area, which, after all, is about as large as half our native Isle, and which would take many times the space of the two years allotted to me for a complete survey. Though the general map of China, compiled mostly from sources attributed to old Jesuit surveys, suffices for the traveller to trace his routes between the frequented ports, and even to follow the roads between most of the important cities of the interior, there are probably few portions of the country mapped with any degree of topographical accuracy; whilst the Chinese maps present the most absurd appearance, especially in the rendering of mountains, to the eye of the European cartographer. Shantung has been more fortunate than its neighbours in this respect, in that it has been mapped by several European authors; the work of M. FAUVEL, published in Paris, being quite a handsome production, wanting only in perfection on the same score of the mountains. In this direction I had hoped to make some

* Read before the Society on 25th October 1887. See "Proceedings."

material contribution, whilst adding at the same time to VON RICHTHOFEN's geological picture; but, I regret to say, the limited scope of my travels has reduced the realisation of my intentions to the area I have to describe as North-Eastern Shantung only. The accessibility of this province, its comparatively pleasant, temperate climate, the agreeable variety of its landscape, with hills none too high for easy climbing, small rivers offering little difficulty to fording, and intervals of low, undulating ground with occasional plains—all these offer exceptional facilities to the prospector in Shantung, whilst he even profits by the misfortunes of his brother labourer of the plough and spade in having the rocks laid bare to his pick and hammer on the hill-sides which the latter has denuded in his ruthless harvest of their vegetable covering. Thus every traveller on the paths of Shantung can observe the nature of the rocks beneath his feet, and several have had something to say about them; but, as is not unnatural, that something, from the pens of laymen, has generally had reference only to the more attractive mineralogical features—the valuable metals said to be found in those rocks. Another aspect of geology also sometimes proves attractive to the lay observer—the speculative consideration of the phenomena produced by marvellous geological agencies; but this latter requires more power of word-painting to fascinate general attention than does the enumeration of mineral riches, and is only most successfully dealt with by the popular geologist to an audience in full view of the natural wonders of his theme.

My subject requires a brief reference to the geological history and formation of the rock-masses which constitute the base of the resources in question. I must be excused for frequently borrowing the words of the most eminent writer on the geology of "China," as he, VON RICHTHOFEN, has so clearly demonstrated some of the points which it is necessary

for me to refer to. At the same time, I most gratefully acknowledge the advantage I derived from the sound basis which he has established, and to which my own observations can only contribute in detail. In his introduction to the "Tektonik," or structure of the highlands of Shantung, he writes :—

"The hill-forming rocks are divisible into two main series, an older, which has been subjected to the most violent disturbances, and a younger, though still very old series, the strata of which are unequally spread over the surface of the former. . . . From another point of view, however, the area in consideration is separable into two distinct halves. We have remarked the surprise with which the traveller in crossing the Wei-ho suddenly finds the variegated rock scenery disappear from his view. On the left hand the undulating hill land is composed of almost all the representative strata of the Shantung formations of second and third series. Beyond the broad, sandy river-bed, on the other hand, none of these are seen, but only the oldest crystalline rocks prevail. . . The dissimilarities of formation, which are most apparent at this point (being only separated by a sandy river-bed) are characteristic of the two divisions of the highlands which we designate as Eastern and Western Shantung.

"It is a remarkable fact that the internal structure of two halves of the same mountain land, which are composed of almost exactly similar formations, should present such a difference of geological history. Briefly to recapitulate the distinguishing features :—In the west a splitting up into 'flakes' took place on lines of no definite regularity, followed by gradual displacement and upheaval, amounting to 3,000 feet in places, in such a manner that all the flakes have a gentle inclination to the north. On the other hand,

in the east a compression of the gneiss was brought about by a force acting at right angles to the ranges of this rock, certain firmer portions retaining their original structure and the intervening parts experiencing a crushing and breaking up."

By these theories VON RICHTHOFEN accounts for the striking difference of configuration in the mountains of the eastern and western halves of the province; but, as I have to confine myself mostly to the former, I give this passage chiefly to explain why the mineral resources of the one may be expected to differ from those of the other, and to point the argument of absence of certain formations in either.

The break of continuity noticed by the Baron is certainly most striking to every observer crossing the Wei-ho, but his wholesale establishment of the big-fault theory from north to south is not quite borne out by observations at the south end of his line.

To come now to the subject—the consideration of the mineral resources—of which, with reference to the west, I can only speak from information, but from individual experience in the east. I must first refer to the authorities who have preceded me on the subject, and I will then show how far I can hold, and in what I must disagree, with them. First in rank of capability as an observer is undoubtedly the German author already quoted, but as he also cites the information of the Rev. Dr. WILLIAMSON and refers to the evidence of the maps of FAUVEL and HOWARD, I will first speak briefly of the last, and then return to compare notes with the others.

Without going into circumstantial evidence for or against the correctness of each locality favoured by a distinctive parti-coloured patch in HOWARD's map, and of indications equally definitely but more modestly given in the others,

I will deal with the mineral occurrences in order of their relative importance. I think I am doing these gentlemen no injustice when I say that most of the places so marked were located on native reports, backed perhaps by the production of a few specimens, whilst only the Rev. Doctor had the opportunity in his travels to seek any corroboration of the reports at the places which he visited. Our German geologist expresses himself most distinctly, but perhaps a little too arbitrarily, on this subject, as the result, however, partly of personal observation, and of unbiassed judgment founded on strong powers of conclusion. Under the head of mineral products he deals first with Coal, then of the metals collectively. Though Coal is unquestionably the most important, and has, up till now, been almost the only product of the mines in Shantung, its fields are confined to the western half of the province, and must therefore only be briefly mentioned here. In his exhaustive work, von RICHTHOFEN describes the four principal coalfields, of I-chow-fu, Chang-kin-hsien, Po-shan-hsien, and Wei-hsien. "Besides these," he writes, "there appear to be only two others of any importance, viz., I-hsien and Lai-wu-hsien." He disregards the reported occurrences at Hsin-tai and Kuang-sai, whilst admitting the probability of that at Liu-chi-hsien. I regret that I have visited none but the last-named of these,—the existence of which is unquestionable, but insignificant. The fact remains that the four above-named fields are extensive and famous in the province, and it is evident that Shantung possesses therein an important treasure, which, however, yet remains undeveloped and unrealised. For Western Shantung, therefore, there is no doubt that a fund of wealth lies awaiting mining progress, and this is enhanced by its favourable geographical position. Under present circumstances, however, it is almost as inaccessible as are the

still more vastly extensive Coal and Iron resources of Shansi. It has therefore been the confident hope, father to the half-conceived belief, of some who have taken an interest in the matter, that Coal may be found in the eastern end of the peninsula.

To explain my views on this, which is a point of some contention among the amateurs of the geology of Shantung, I must go into a little more geological detail, and, as before, I cannot do better than commence with VON RICHTHOFEN's description of the situation. Of Eastern Shantung, he writes :—

“Here primary formations predominate, gneiss and granite occupy the greater portion of the area. On this self-contained basis the younger formations, which have not taken part in its contortions, lie, probably only to a small extent. Whether Eastern Shantung was permanently raised above the sea at an earlier period than was Liao-tung, or, whether, like the latter (and presumably he refers also to Western Shantung), it underwent a second submersion in the period of the Coal formation, and was covered with deposits of this and immediately subsequent ages, is yet to be determined. The utter absence of Coal points to the probability of the former supposition, for in spite of powerful denudation the sediments would still have been able to maintain a hold under the protection of the high mountain ranges, as in Liao-tung. Anyhow, no more subsequent and general covering of the sea has taken place.”

As far as the apparently utter absence of the Coal measures is concerned, I must certainly agree with VON RICHTHOFEN, and, unless it can be shown that these rocks have been included in the metamorphism of the older formations, there is every evidence of their non-existence. There are, however, younger rocks to disprove the Baron's uncompromised statement that no subsequent encroachment of the sea took place.

This, however, does not help to confirm the reports of Coal being said to exist at Têng-chow-fu, Lai-chow-fu, and some other localities. I can only argue that the rocks which I observed in those places lead me to expect anything but the coveted coal-seams, whilst of three specimens brought to me as dug from as many supposed outcrops, one proved to be rotten basalt, another clay stained with manganese, and a third (which had at least the excuse of being carbonaceous), an impure graphite. The only semblance of a Coal occurrence, which bears a shadow of reality, is that in the oolitic La-yang fish shales, but these rocks contain only patches of what may be called fossil carbon of no practical importance.

To pass now to the metalliferous minerals, on which the real gist of my subject depends. VON RICHTHOFEN has despatched their consideration cursorily thus:—

“Shantung has acquired a renown for a fabulous wealth of metals of various sorts still hidden from knowledge in the depths of the earth. Much has been written on the subject, and the maps of European travellers are so covered with indications of the most important metals, that on seeing them one might believe to have before him one of the most richly promising mining countries of the world, and one cannot understand that the Chinese have been unable during thousands of years to see and pick up the riches which were evident to the eye of European amateur mineralogists at their first casual passage through the country. Seldom, however, has the vision of travellers been blinded by the desire to discover rich mines to a greater extent than here. The only metal to which perhaps any importance attaches, Iron, receives the least notice, and the frequency with which the others are mentioned is a direct exponent of the degree of profit which they expected to be derived from them. First comes Gold, then

follow Silver, Lead, and Copper. As in all the rivers of China whose courses are wholly or partly through crystalline rocks, gold is actually found in the drifts, though in exceedingly small quantities, and its extraction by washing constitutes at certain seasons the occupation of the poorest classes of the people. . . . From the discovery of this fact the belief in the mineral wealth was established, nor is it dissipated to this day. . . . The occurrence of various ores in Shantung admits of hardly a doubt, but workable deposits have not yet been found." The only exception which he admits is of Iron, ores of which, he says, occur frequently.

At first one is really led to expect some show of minerals from the appearance of the rocks at Chefoo, along the coast east and west and southwards, inland. These rocks are of the same formations which often are most productive of metals in other countries, but as there are exceptions to all rules—as cakes do not always contain plums,—so these favourable rocks are not particularly favoured. The gneiss is much the same as the normal gneiss which contains the numerous rich Silver lodes of the Saxon Erzgebirge. Granite, though almost barren here, carries Gold in other lands, and is the matrix of Tin in Cornwall, Australia, and the Straits. Just such crystalline schists and limestones are in places the country-rock of Lead, Copper, Iron, and other metalliferous ores. To the expectations based on a favourable appearance of the rocks further hopes are added by distinct indications of metals to be seen even in the immediate vicinity of Chefoo. In the walls of the Settlement itself, besides finding a most fertile study of practical mineralogy, the eye of the expert is attracted by glittering surfaces of comparatively pure Iron ore, of which a portion of the rock consists, used as rough stone building material. The

pedestrian on the hills near the harbour may pick up fragments of this and other Iron ores, and, should his curiosity lead him into a certain limestone quarry at the back of the city, he may think he has discovered the veritable source of China's Sycee in ponderous and silver-like lumps of shining Galena, which really lie there amongst the *débris* of the stone-workers. Extending his wanderings somewhat further afield he may chance on solitary natives engaged in mysterious grubbing amongst the boulders of the mountain creeks, whose occupation is found on close observation to be a mild form of stream Gold-washing, though no other tools than an iron hoe and a rough wooden panning dish betray the digger's calling. Should the Shantung gold-hunter, thus caught, be propitiated before he beats a scared retreat, or craftily dissimulates his labours, he may be induced to show the stranger how he works his free claim and exhibit his day's pile of "dust," carefully hoarded in a very small goose-quill. Such scant indications of hidden treasures when discovered, from Chinese report, by Europeans soon after the opening of Chefoo, were sufficient first to cause exaggerated rumours of mineral wealth, and then an actual rush of adventurers to the place. These, mostly unskilled prospectors, certainly found further proofs of the existence of Gold-bearing stream deposits to encourage them, but being quickly forced to decamp by the inhabitants, they carried away still more glowing reports of the golden riches they were unable to reap, and which the Chinese guarded with such apparent jealousy. The last phase of this inflated belief in the Shantung El Dorado is now transpiring under the auspices of foreign Chinese officials and capitalists. Several mysterious expeditions were made in recent years, at intervals, to the reputed localities; natives were secretly interrogated and trial pits surreptitiously dug, occasional

specimens of Gold quartz and Galena being carried away in triumph, as proof positive of the hidden mines wherewith to beguile the outside subscribers. All the places, however, thus visited by rival claimants for mining concessions may be counted on a few fingers. An amusing exponent of the traditional belief of the natives in the treasure of their mountains appears in the favourite name of Chi-pan-shan being given to three or four different hills in various parts of the province. It was only, however, a few years ago that open and authenticated search for mines was commenced, and then the difficulty of locating any deposits worth working became apparent. Only a single Gold mine, which had been worked within recent record and was well known throughout the district, proved worthy of re-opening, all others failing to produce solid proof of their reputed riches; and the reasons for their not being better known were ascribed to the obstructiveness of local authorities, or the unwillingness of the natives to allow mining on their lands. The concessionary prospectors had every power and facility to discover or re-open mines in any part of the province, the only lack was of mines, or of sufficiently abundant or promising outcrops of any ores to induce active operations. Gold was, however, the only metal particularly sought for, and of course widely reported. Silver was traced in a few localities, but no mines were systematically commenced on this metal. Of other metals few traces were discovered, or even specimens brought in for determination.

Returning to my plan of discussing the several metals reputed, or known, to exist, according to their importance, and expressing at the same time my opinion that VON RICHTHOFFEN's hasty judgment was not far below reality, I will take the Iron ores as first on the list. Here, again, I am sorry, for the future importance of the eastern end of the

province, that the palm belongs to the Iron ores found in the west, for there alone are they in any abundance and purity in close proximity to the fuel and fluxes necessary for their utilisation. But, as again I can only speak definitely of the occurrences which came under my observation, I must relegate the established resources of the Tsi-nan-fu and I-chow-fu Iron-fields to the acknowledged but unappreciated resources of that better half of the province. I have obtained several specimens of Iron ores, some of which are fine, rich stones, but they represent only two occurrences of any importance. As, however, my attention was not especially directed to this unattractive metal, to the Chinese eyes, I would not say that other and larger deposits may not be found in this region. The best locality known to me is at Chi-fu-tao, the hilly peninsula to the north-west of Chefoo Harbour, and known to Europeans as the Bluff. The ore consists of black specular and micaceous Hematite, contained in more or less proportion throughout a bed of quartzite rock, which is but one of the regular members of the mica-schist series. The greater part of the bed is too poor to be considered practically an Iron ore, but portions and pockets would probably be found of sufficiently high grade for smelting on examination of the outcrop, which extends almost all along the ridge of the Bluff hills, and continues in the same course on the lighthouse island, Kung-tung-tao. Though the oxide of Iron is itself a fine pure mineral, its association with quartz only would make this a most refractory ore for the blast furnace, but, should the better quality be found to smelt well in admixture with limestone, or perhaps with other ores, to be obtained by sea from other localities, on the coast, it is yet within the range of possibility that our little port of Chefoo may become the embryo Chinese Barrow-in-Furness, Essen, or Creuzot, from which shipbuilding material

will be distributed north and south, and guns, steel rails, and other necessities of the coming Iron Age be transported inland on the railways of Shantung. No equally extensive deposit to this is found in other parts of the crystalline schists to my knowledge, but numerous little veins and stringers of specular Iron ore are frequent in the gneiss of the auriferous regions, having no further importance than mineralogical interest and bearing clues to other minerals.

The finest sample of Hematite in my collection is that obtained from a small vein in the Cambrian quartz conglomerates of the Têng-chow-fu Bluff, but this, too, is practically an insignificant occurrence. The commonest form of Iron ore found in this part of the province is an impure Limonite, which is frequent in the limestone beds overlying the crystalline schists, especially along the north-east coast. This, however, is a mineral of peculiar importance, not as an Iron ore, but as representing the outcrop of sulphuretted minerals, of which it is the product of surface decomposition, and as such I shall have to mention it again anon. Though apparently an abundant source of Iron ore, mentioned by VON RICHTHOFEN as found in stalactitic deposits, its veins would not be found to produce the same material in depth, and, such as it is, the mineral is probably too impure to yield a good quality of Iron.

Next in importance to Coal and Iron we may consider the Gold of Shantung, though, as in other parts of the world where this seductively precious metal is found, its remunerative production, that is to say, the practical value of its resources, remains a matter of speculative uncertainty—until established by demonstration. Gold was undoubtedly found, and as surely produced in this country, before the age of enlightenment of many other parts of the world, including that of the red man by his white prospecting brother on the

famous Pacific slopes, but no rich finds of "pay-gravel," no "Eureka gulches" or "Cherokee flats" have followed the discovery on this side to enrich the Shantung digger and elevate him to the standard of the denizens of Sacramento Valley, though he has had a hundred times the number of years for its development and his own. Even if we allow that his forefathers have exhausted the placers, and left the later generations nothing but the bed rock to work on, surely some stronger argument than the inferior intelligence of John Chinaman must be necessary to account for the wealth of this richer California remaining unnoticed by him till to-day. With all due respect to the opinion of VON RICHTHOFEN on the one side, and that of the optimist prophets of the coming golden age of wonders on the other, I venture to maintain a modest estimation of my own of this subject, though I hardly venture to predict from my short experience any absolute certainty of the results of pending trials. The source of the Gold, which still constitutes an item of regular production in small stream washings, is undoubtedly traceable to quartz veins in the gneissic country rocks of the well-defined auriferous regions. The question is, how far these original sources are in themselves suitable for exploitation. That rich outcrops of free milling Gold rock are not abundant is evident from the fact that only very few traces of workings on such are to be found amongst a people who are by no means ignorant or slow to profit by the occurrence of the precious metal when it pays them to get it. The other alternative remains that quartz containing too small a percentage for extraction by any but the most skilful treatment may exist in quantities, though it has proved valueless to the natives, who never learnt any but the rudest methods of dealing with it. From actual examination and practical test I am convinced that the greater number of quartz veins are but small and of low

grade. The larger veins are often almost barren, whilst the richest streaks are generally far too minute and irregular to be profitably followed through the rock. I am sorry I have no statistics on the actual annual production of Gold from native washings, whilst the out-turn of the only Gold mine and mill established is yet too uncertain a problem for conclusions. Such as they are, the auriferous rocks are widely distributed over the eastern end of the peninsula. Three places are, however, especially reputed as centres, viz., Ning-hai, Chi-hia, and Ping-tu, whilst other small districts collect little parcels of Gold-dust to supply the travelling buyers who make periodical visits in its quest from Chefoo and other markets. It is hoped by the present adventurers to find and work mines in all these districts; but up to the present, Ping-tu only has afforded a lode worth the re-opening of ancient workings, no second lode of sufficient size and richness having been discovered elsewhere. Even in the Ping-tu district many other promising-looking outcrops, on which systematic explorations were commenced, had to be abandoned as worthless. I have prepared an abstract of 99 assays of auriferous samples from which the average of the Ping-tu mine quartz proves to be from one to two ounces of Gold per ton, whilst that of other quartz veins seldom averages more than half an ounce. A further unfortunate characteristic of these ores is the prevalence of Pyrites and consequent combination of the precious metal, which is thus not all what is known as "free" for extraction.

The only other metalliferous ore actually found and said to have been produced in Eastern Shantung is Galena, Lead ore containing Silver, the latter (sycee) metal of course forming the attraction, and dignifying its reputed localities with the posthumous fame of Silver mines. Most of the occurrences are too insignificant to map, and it is hardly probable that

any will afford material for mining, but in the west larger deposits are reported at Chi-chuan, on which it is proposed to commence extensive smelting operations, although the resources of the mines themselves have not been established. Several samples from Chi-chuan, Kü-cho and other spots showed most of this Galena not to be very rich in Silver, generally from 20 to 30 ounces per ton. Besides these, no actual ores of Silver have been found to my knowledge.

Copper ores are still more conspicuous by their absence in anything like abundance. I have seen no Copper lodes, but only a few specimens from the I-shui district.

Quicksilver and Tin, though figuring on FAUVEL's and HOWARD's maps, appear to be only of legendary existence, which is to be regretted, as mines of these ores would be of great value to the Chinese, who use both metals largely.

Jade and precious stones complete the category of Shantung's reputed mineral resources. Of the former I have only seen the mock variety used for common stone ornaments, whilst common, valueless Garnets are the only representatives of the latter, much to the loss in intrinsic value of my collection.

Having disposed of Mr. HOWARD's "Principal Mineral Productions," I have, in conclusion, to mention a few less sensationally attractive minerals, not figuring on the map, but which really do contribute to the resources of the country; and I must also briefly refer again to one and the only class of metalliferous outcrops in which I discovered a fertile and interesting object for mining exploration.

The possible existence of a certain class of valuable metalliferous deposits, as indicated by numerous strong ferruginous outcrops, deserves some special attention; such outcrops are found only in the limestone rocks which VON RICHTHOFEN classes as uppermost members of the archaic metamorphic schist series, though numerous insignificant traces of similar

Iron oxides occur in the gneiss beds. The most characteristic occurrence is at a place called Chin-kuo-san, one of a low hill range along the coast between Chefoo and I-chow-fu (VON RICHTHOFEN: Kin-sun-san), where the abundance of limestone fragments strewing the surface of the low hills, especially on the south-western slope, is remarkable. These can easily be traced to solid masses in the rock of more or less size and regularity, the largest being on the crest of the hill, where a temple is perched, marked as "Pagoda Hill" on the charts, and, conformable to the strike of the limestone, its course can be followed east and west along the ridge and on neighbouring hills of the low range. The mineral, Limonite, is hydrous oxide of Iron, more or less mixed with carbonates of Iron and lime, oxide of maganese, and some quartz, and on closer examination parts of it are found to be of pseudo-morphous crystalline structure, the shape of the crystals being modified cubes peculiar to pyrites. This peculiarity indicates the origin of these outcrops to be in the decomposition of bodies of sulphuret minerals, chiefly Iron pyrites, and gives a degree of probability to the supposition, based on native report, that Galena is to be found at Chin-kuo-san. These outcrops are therefore to be regarded as favourable sites on which to commence future explorations for mineral deposits which may be found in depth to carry Lead, Silver, or Copper ores. It is worthy of note that similar though much larger ferruginous outcrops, between limestone and quartzite, cap bodies of these sulphurets in the Chi-chow district, province of Anhwei, where limited prospecting operations have opened up quite a promising ore body.

A mineral product which really is mined and produced in considerable quantities, especially at Lai-chow-fu, is Steatite or Soapstone, found here in more or less purity and largely prepared for local use and exportation in the form of *shih-fên-dse*.

This, a fine, white, non-plastic, pipeclay-like substance, is, I believe, mostly used for washing and bleaching purposes. Varieties of the Steatite rock are also mined as an ornamental product, the beautifully marked *hua-shih*, some of which is cut into slabs and carved in various forms, which have procured for the mineral the name of "Pagodite" in Europe. Similar minerals are also found in other parts of China and in Corea.

Quartz crystals form another source of desultory mining amongst the villagers in some of the higher ranges of granitic hills, particularly near Ping-tu and Chi-mi. The pure, unfissured mineral is used for the manufacture of spectacle lenses, which, when of a uniform, light, smoky-grey colour, are highly valued by the Chinese. Beautiful specimens of the black crystals are found and sold as ornaments, and Dr. WILLIAMSON mentions some of the peculiar violet hue, which constitutes the amethyst.

Asbestos occurs more or less frequently in the crystalline calcareous rocks, not, however, in sufficiently fibrous form to be of commercial value.

It is not at all improbable that when the days of geological surveys dawn on China, other valuable minerals will be discovered in Shantung, such as natural phosphatic fertilisers, or the ores of Sodium and Aluminium—that metal of the future. The necessary ingredients for glass are now found and utilised in its manufacture at Po-shan, and I have little doubt that some of the limestones would afford hydraulic cement. When, therefore, the Coalfields of the west are allowed to expand their resources, to supply the blessing of cheap fuel throughout the province, and the industries consuming the power to be generated by abundant Coal, come into life with the march of progressive culture, the true mineral resources of Shantung, other than those on which a partly fictitious reputation has depended, will be recognised and appreciated.

CHINESE PARTNERSHIPS: LIABILITY OF THE INDIVIDUAL MEMBERS.*

PROPOSITION.

A., B., and C. enter into partnership. A. contributes Tls. 500, B. contributes Tls. 1,000, and C. Tls. 2,000 of capital, which may thus be regarded as consisting of 7 shares, of which A. holds 1, B. holds 2, and C. holds 4. After a time the firm fails, with debts to the amount of Tls. 5,000, and at the same time C. absconds.

(a) To what extent and in what proportion will A. and B., according to Chinese mercantile law or custom, be required to make good the debts?

(b) Supposing C. is a member of a family of ample means, in which he has an undivided share (e.g., is one of three sons, father alive), to what extent can the family property be made available to pay the debts of the firm?

REPLIES.

Mr. C. T. GARDNER :—The partnership described in the heading is not common in China. As a rule, one head of firm, say A., manages business; B. and C.'s shares in business are loans to A.; B. and C.'s liability is limited to capital invested.†

* Read before the Society on 18th November 1887. See "Proceedings."

† Say C. is managing head of firm. C.'s family will often secure C. by pledging the family property. C. absconds. C.'s creditors will not even then be able to take the family property, but may be assigned rents, or be given equitable lien. The creditors will not be able to evict C.'s family, but may with difficulty force C.'s family to sell a portion of the property to pay or compromise claims.

In case of such a partnership as described :—

(a) I.—*Terms of Partnership known to Creditors.*—Creditors who have given credit to firm A., B., C., recover one-seventh from A., and two-sevenths from B.

II.—*Terms of Partnership not known to Creditors.*—Creditors will only recover seven-sevenths from A., B., if A. and B. have pledged their credit to such creditors explicitly or implicitly. If credit given to C. individually, creditor cannot recover from A. or B.

(b) I.—Chinese law is very weak in the executive power of courts to enforce civil decrees.

II.—The family property is commonalty, not individuality, the legal tenants of which are the family council. C.'s equitable interest in such property is not what we call "negotiable." Hence the Chinese court cannot attach absconding C.'s interest. The utmost a Chinese court would do in such a case would be, in case C.'s family came to terms on C.'s behalf with C.'s creditors, to facilitate C.'s family recouping themselves from C.'s equitable interest.

In conclusion, I would state :—1st. That English legal terms do not exactly express Chinese status and procedure. Hence the above answers are only approximate. 2nd. Owing to inadequacy of creditors' remedies, investments are insecure and interest consequently high.

Mr. BYRON BRENNAN :—(a) All the Chinese whom I have consulted agree in saying that a just decision would be that each partner should be made liable for that proportion of the debts of the firm which his investment bears to the total capital, unless one of the partners had been acting as manager, when, if the losses were directly the result of his bad management, he would be held liable to a greater degree

than the others. All my informants state that there is no law or fixed custom.

(b) The family property cannot be made available during the father's lifetime, but a son would be made liable for the debts of his father.

Mr. E. H. PARKER:—(a) There does not appear to be any law governing this subject, and local custom would be almost certain to vary in great commercial centres. In most matters, however, both Chinese law and Chinese custom are in accord with what the Chinese suppose to be common sense; and, under the circumstances given, the reasonable view is that A. should contribute one-seventh and B. two-sevenths of the Tls. 5,000 for which the firm is liable; and this view is taken by the well-informed (but not commercial) Chinese authority consulted.

(b) If C.'s share is in any way indicated (though not in his possession), the father would not be liable beyond that share. Though the father is not liable for his sons' debts (as a son is liable for the father's), yet the father would be called upon to show (supposing the family property were totally undivided in any way whatever) that there was no collusion or fraud. The action of the creditors and the arbitrators or court alike would be guided by the evidences of good faith in C. and his family and in C. and his partners. Such is the opinion of the Chinese authority mentioned.

N.B.—Debts to Government are often subject to definite laws, and are not contemplated here.

Mr. HERBERT A. GILES:—(a) Every Chinese partnership is represented by one individual member, who is solely responsible to the outside world for the solvency of his firm.

In case of insolvency, it is to him that creditors look for payment of their claims. The money transactions of himself and partners are matters to be arranged among themselves. If either or all of the latter abscond, his liability remains unaltered.

If the working manager absconds, the creditors usually begin by laying hands on any of his property within reach, and then proceed to examine the books. Should the original shares, or sums invested by the other partners, be found to have been fully paid up, and should there be no evidence of any fraud, the liability of such other partners is at an end.

(b) A father who has cast off an unworthy son, or given notice that he "will not be responsible for debts," may, if pressed by the son's creditors, file a petition to the above effect in the District Magistrate's Yamên, and obtain an injunction in the sense desired.

Otherwise, the extent of a family's liability for a son's trade debts is generally referred to arbitration.

Mr. CHALONER ALABASTER:—It would depend a good deal on circumstances.

If A. was ostensibly the managing partner, the creditors would go for him for the full amount, leaving him to try to recover from his partners. If B. was the manager, they would go for him. If C. was the manager, they would try to get the whole amount of debt out of A. or B., whichever was the man of substance, but with very little chance, failing interest with the authorities or foreign pressure, as they would allege they had merely contributed Tls. 500 and Tls. 1,000 to the capital of the firm, that they had lost that, and were not further liable. If the creditors were very persistent, and threatened to hang themselves if not paid, A. and B., to avoid the consequences,

would attempt to make a compromise, not otherwise; but according to Chinese ideas neither A. or B. could be held liable for more than their share of the debt, if that. In answer to the 2nd question, I believe an action might be brought against the family for the full amount of C.'s debt; but if the father was alive, he would have no share in the family property, though he would have a reversionary interest.

REV. JOHN MACINTYRE:—Theoretically and according to the law of equity, as understood by the Chinese, A. and B. ought to be mulcted only in proportion to their shares. But as a matter of fact and inviolate custom, no distinction would be made; and it would be a mere question as to whether A. or B. were the more likely party to make good the loss. The custom is to pounce on both alike, and to hang on most tenaciously to the best payer. "Either or both"—is the motto,—"but by all means the best man." As to C., the absconder, the case is one of absolute certainty: the family is called on to make good the loss, and will be harried and worried until it does so. Cases are reported to me which in Western countries would be reckoned simply incredible. But such is the hold the Family Idea has in China, and such their notions of the family honour, that if A. and B. were not worth the trouble of squeezing, the family of C. would be politely waited upon by all the creditors alike; and some of the creditors (I have known such a case) might even take up their abode in the family, and remain there at the family cost, and share the family opium-pipe, till duly bought off. Another case is named in this city (Hai-ch'êng, near Newchwang) in which a large property had got infinitesimally divided and subdivided, leaving in course of time only one solvent and prosperous man out of a large number representing the original

undivided property. Yet he became answerable for all calls upon the original estate—and is now utterly ruined. This seems an inexplicable, and certainly is an extreme case. For to take a case not stated in the paper, but which ought to be stated for completeness' sake:—If C. and his brothers have already agreed with the father to break up the family estate (*fén-chia* 分家), then each is free from all claims made in the name of the other; the father is free of the son, the son free of the father, and the brothers are free of each other.

Mr. P. G. VON MÖLLENDORFF:—A. and B. have first of all to pay their share, *i.e.*, A., one-seventh = Tls. 714.29; B., two-sevenths = Tls. 1,428.57. Should the third partner have no means, they have to make good his share too (同船共濟之道), if their personal property suffices. Against C. an action is brought before the magistrate of his place of registration (*Lü-li pien-lan*, chapter iii., pp. 1 and 5), and supposing his undivided share in the family property is sufficient, the four-seventh share (=Tls. 2,857.14) due by him is collected. If found insufficient, his brothers, as long as the family property remains undivided, have to make up the difference.

Each partner has first to pay in proportion to his share, and cannot be asked to pay more, until all means to collect the money due by the others have been exhausted.

If the debt cannot be fully paid by the partners, a 興隆票 (*hsing-lung-p'iao*) is sometimes given, referring the creditor to better times. Such promissory note can be presented at any time; even after the death of the debtor, his son and heir is responsible to the amount of his inheritance (父產子得父債子還).

A CHINESE OFFICIAL (anonymous):—1.—The answer to the query (a) will be, that in ordinary cases A. and B. would be liable to make good the debts in proportion to the amount of their respective shares to the extent of Tls. 2,142.86, of which A. would have to pay Tls. 714.29 and B. the balance. There is no express law on this point, and cases of this kind will have to be decided on their own merits and according to equity; but I find that numerous cases have from time to time been decided upon this principle, which may fairly be taken to be the general rule applicable to such cases. I am supposing the case now put as one of ordinary partnership, the debts, amounting to Tls. 5,000, having been contracted *bonâ fide* in the usual course of business; for if there has been fraud, it would alter the case materially, and the responsibility of A. and B. might be determined in a different manner.

2.—I take it that C. is a son who had hitherto done nothing to increase the wealth of the family, and that the Tls. 2,000 of the capital put in by him in business was not furnished by his father, and that the name of the family has never been used in contracting the debts; in which case the reply to the question (b) will be that, in accordance with the well-known maxim, "The father's debts the son pays, the son's debts the father ignores," the family property cannot be attached to pay the debts of the firm.

Mr. SŪ FU-SHĒNG:—The answer is that they must all pay up, proportionately to the shares, either the whole amount owing, or, if so decided, a percentage on that amount, whatever it be. If C. should have absconded, A. and B. cannot be held responsible for it all; but, being partners, they may be called upon to deliver up C. If C. have a family,

or a father alive, or be one of three sons, and there is property remaining, any of these may be called upon to pay up; and, unless they pay, suffer attachment for the amount. In the case of brothers, it depends upon whether they keep separate households or not. If not separate, the brothers may be ordered to make the amount good; but if they have already separated housekeeping, the brothers cannot be called upon to answer for it. But for personal debts you can only make the family surrender his person: it is only in debts to Government that the property can be confiscated in satisfaction. If no trace can be found of C. after his absconding, A. and B. may be ordered to pay up their proportionate shares, in the first instance, of what is due; yet the matter cannot be allowed to stand there because A.'s and B.'s shares are smaller. If the concern have been owned by the three men in partnership, but C. alone have usually conducted the business, then it would be necessary to await the absconding C.'s recapture before deciding the case.

In short, the circumstances and ins and outs of such problems as these differ perpetually, and China has no rigid law to apply to all cases; all that can be done is to consider the facts and try to deal equitably.

Mr. GEO. JAMIESON:—The general result to be gathered from the foregoing papers, a result which is quite coincident with my own reading and observation, may be summarised as follows:—

In the case of an ordinary partnership, A., B., C., where the terms are known to creditors and all the partners take some share in the control of the business, in event of failure each partner is liable only for a share of the debts proportionate to his share of the capital. Thus in the case stated, A.

would be liable for one-seventh, B. for two-sevenths, and C. for four-sevenths. A. on paying up his seventh is entitled to a clear discharge, and the creditors must get what they can out of B. and C. This, I think, may undoubtedly be considered as the leading principle. But in the case of a firm where there are one or more ostensible and managing partners and one or several dormant partners who have put money in the concern and receive their share of the profits, but who do not further interfere in the business and are not generally known as such to creditors, there will be a tendency to regard such dormant partners as investors merely, and not as partners proper. They will not usually be held responsible for any part of the debts. If, for instance, A. and B. were such dormant partners, and C. was the manager and ostensible head of the concern, then on C.'s absconding the creditors would have extreme difficulty in taking proceedings against A. and B. They would almost certainly have to show that A. and B. in some way contributed to the catastrophe or were privy to C.'s absconding or were endeavouring to screen him from justice. A. and B. would, of course, lose the capital that they had invested, and they would be expected and required to do all in their power to produce the absconding C., but further than that they would not be subjected to legal molestation. C. and the other ostensible partners, if any, would be deemed to be the sole partner or partners in the firm, and would be liable to be proceeded against as such under the general rule.

It would appear to follow from this that in the case of a joint stock company, the capital of which is represented by shares fully paid up, there would be considerable difficulty in compelling Chinese shareholders to contribute to the liquidation of the debts of the concern in event of failure, unless it could be shown that there was a specific agreement to so

contribute. I am of course speaking of a purely native company unconnected with any of the foreign systems for the registration and control of such companies. A company of this kind would probably be regarded, as in fact it is, as a huge partnership in which the directors would represent the ostensible or managing partners and the shareholders the dormant partners. The former would be responsible for the whole of the debts, while the latter would most likely be held blameless.

With regard to the second part of the question, viz., how far the family property in which the absconding bankrupt had an undivided share could be made available to meet his debts, there is some difficulty in giving a precise answer. The family property, as I have already described it, is such as that, while on the one hand each son or his representatives have an equal share in it, of which he or they cannot be deprived, on the other the father has the control of it for life, and may during his lifetime waste it or squander it as he pleases. Though he cannot by will control the devolution of it after his death, he may in his lifetime so use it that none of the sons shall ever get to enjoy it at all. He may also by a legal process cut out a son from the succession entirely, but as this can only be done for grave moral turpitude, and is rarely resorted to, it may be here left out of consideration.

Take, then, such a case as the proposition suggests—an absconding debtor who owns such an undivided share. There seems no reason why a decree, at all events, should not be recorded against the family property to the extent of the debtor's share. More especially would this be the case if the share which C. put in the partnership was advanced from the family property, and the profits of the concern, so long as there were profits, were brought into the common stock.

But the difficulty would be not so much in getting a decree against the family property as in carrying it out. The usual and ordinary way in which a Chinese Court enforces its decrees in civil matters is not by seizure and sale of the goods of the defaulter, as we do, but by attachment, that is, by arresting the person of the debtor and putting him in prison. To be in debt and to refuse or be unable to pay is itself a criminal offence, for which the offender is liable to punishment. The arrest of the debtor is therefore the necessary preliminary to the enforcement of any decree for the payment of a debt, and until this is effected nothing can be done. For debts due to Government—such as arise, for instance, from the defalcations of an officer of Government—it is customary to seize and confiscate by a summary process the property not only of the defaulter himself but also that of his family. As an instance of how that is done, I may mention a case which appeared in the very last issue of the *Chinese Times*, dated 12th November, where it is stated that an officer of the Government being short in his accounts, the officials confiscated his property, and that proving insufficient, they proceeded to confiscate that of his brother. Finding, however, afterwards that he had a son possessed of means, they released the brother's goods and seized the son's. In this case evidently the family property had been divided. This, however, is done rather by virtue of an order of the supreme executive than by process of law, and does not affect the general question. The usual and ordinary remedy is to put the debtor in prison until he pays.

It is evident, then, that so long as C., the defaulter, can escape arrest, no action can be taken against the family property. The father's debt is the debt of the son, and all remedies available against the former may be used against the latter, but the converse does not hold good; the son's

debt is not the father's, neither is it that of his brothers. None of these can be imprisoned at the demand of the creditors, and there being nobody to proceed against, nothing can be done. The creditors must wait until his share of the property has been separated from the rest and in the hands of one who can be attached.

Sooner or later, however, the defaulter would be found and thrown into prison, and then begins that see-saw of negotiations with which almost all cases of the kind end in China. It is a question of who can hold out longest—the debtor or the creditor. The upshot is always a compromise of some kind. The creditor or creditors take what they can get and declare themselves satisfied, whereupon the debtor is released.

So far I have been speaking of what would probably happen if the strict course of legal procedure were followed and no more. But as everyone knows, there are various other means by which creditors can enforce payment of debts without having recourse to the authorities at all. They may, as Mr. ALABASTER suggests, threaten to go and hang themselves if not paid, or they may go and quarter themselves on the family of the debtor, who do not venture to turn them out. To get rid of these annoyances or for fear of worse troubles, the debtor or his friends will pay or compromise or make some arrangement as soon as possible. These incidents, however, are beyond the scope of the present inquiry, which has been confined to consideration of the extent of the remedy which the law provides for a peaceful citizen who wishes to have his strict legal rights and no more. The general conclusion is that the family property, if still undivided, may by dint of exertion be made available for the payment of the debts of any of its members, at least up to the extent of that member's share, but that there is no simple or expeditious method of effecting it. If the property has already been

divided, the creditors will have no claim whatever against the other shares.

SUPPLEMENTARY.

EXTRACT from a PETITION presented to the Government of Hongkong by the Chinese Merchants in the Colony, suggesting an alteration in the law of Bankruptcy and the compulsory Registration of the Partners in Mercantile Firms. (*China Mail*, 20th July 1882.)

Chinese partnership concerns in the interior always use the real names in drawing up their partnership agreements. Now whereas according to Chinese usage, whenever a shop becomes insolvent, in all cases the full amount of deficit has to be made good *pro rata* by the partners according to the amount of capital represented by them. There is therefore in the interior no such practice as using fictitious names. But as in this Colony the regulations, paying no regard to the number of shares held in each shop, throw the blame, the moment when bankruptcy occurs, invariably on those who are men of substance, and require them to make full reparation on behalf of the whole of the partners, the consequence is that many use the name of some association, or the literary style of an uncle or nephew, in signing the partnership agreement, with a view to prevent being involved themselves. In case the Government desire that the true names of the chief partners should be reported, the undersigned pray that the matter may be dealt with by an alteration of the laws now in force. If there is a case of real insolvency the amount of liabilities should be required to be made good by the partners of the shop concerned, distributing the amount *pro rata* according to the amount of capital represented by their respective shares, and thus repaying the creditors.

The various hong and shops having once reported and registered the names and surnames of their partners, the persons so registered should be considered the chief partners in each case, and if bankruptcy occurs they should be bound to repay and make good the amount of its liabilities. If any of such chief partners have no real property in this Colony, in that case, whether the creditors be foreign or Chinese, the Government should consent to send an official communication to the Chinese Authorities requesting that the family property which the persons concerned may have in the country be ascertained, sequestrated, and sold to provide the due portion of the amount to be repaid.

NOTES ON THE EARLY HISTORY OF THE SALT MONOPOLY IN CHINA.

By F. HIRTH, PH.D.

If it is true that even at the present day certain tribes of Bedouins, on the Arabian peninsula, entirely abstain from the use of salt in their meals¹ it is equally true that in the history of all civilised nations we find traces of salt having been among the earliest products of international industry and commerce. We possess a large literature not only on the modern state of its production and taxation in Western countries, but also on the historical phases of this important factor in the development of public resources.² In approaching the beginnings of the treatment of this commodity as a subject of national revenue, we find that in the west, too, salt was taxed, if not made a government monopoly, at the earliest periods of national life. A nation once accustomed to the use of this article will not easily give it up. As an indispensable commodity it was, therefore, from remote antiquity, not only a most handy medium for indirect taxation, but also a great source of international power to the producing countries; and as such it must have been a more efficient means to exact political advantages from the neighbouring states than even warlike efforts. In ancient times, when the

¹ H. v. Maltzan, *Reisen in Arabien*, Vol. II, quoted in Hehn, *Das Salz, eine kulturhistorische Studie*, Berlin, 1873, p. 16. In the last-named work an interesting collection of passages from ancient and mediæval authors, regarding the use of salt with various nations, will be found.

² See A. Schmidt, *Das Salz, eine volkswirtschaftliche und finanzielle Studie*, 2nd Ed., Leipzig, 1874, p. IX: "Literatur."

modes of manufacturing salt were much more imperfect than they are now, the production being chiefly confined to the sea-borders, it must have been an easy matter for a maritime state to bring an inland neighbour to terms by cutting off the supply in one of the principal necessities of life; and it appears to me that the production of salt and its trade to the interior is not among the least reasons why the occupants of the sea-coast so frequently gained the supremacy over their inland neighbours.

In China, the history of salt taxation may be said to represent the principal features in the history of political economy generally. The earliest mention of the use of salt appears in the *Yü-kung*.³ The great Emperor Yü (2205-2197 B.C.) had called upon the province of Ch'ing-chou⁴ to supply the court with "salt, fine grass-cloth, and the productions of the sea, of various kinds; with silk, hemp, lead, pine-trees, and strange stones, from the valleys of the Tai, etc." Ch'ing-chou is described as the country lying between the sea and the Tai mountain. This answers to the present Shantung. The coast of Shantung must have indeed been the first part of the present empire where this important industry was practised; certainly the evaporation of sea-water on the southern coast did not follow but with the appearance of civilised life among the southern barbarians.

During the Chou dynasty (B.C. 1122-249) we find officers appointed for the administration of salt matters. *Yen-jén*, lit. salt-men, are mentioned in a list of the court officials during that period,⁵ but since they appear amidst a host of apparently inferior employés, such as butchers, tailors and shoe-

³ Legge, *The Chinese Classics*, Vol. III, Pt. I, p. 102.

⁴ 青州.

⁵ *Chou-li* (周禮) ch. 1. p. 4 (in the recently reprinted Sung edition of Thirteen Classics). Cf. Plath, *Ueber die Verfassung und Verwaltung China's unter den drei ersten Dynastien*, Munich, 1864, p. 77.

makers, and since Ma Tuan-lin,⁶ in his list of Chou officials, made out on a modified plan, includes them among his *wu-ming-kuan*, who appear to have been officers of a lower order as opposed to the *yu-ming-kuan*,⁷ possibly "officers without a commission," it looks as if in the early days of the dynasty they had merely to regulate the purchase and consumption of salt for the Imperial kitchen, or for sacrificial purposes. We learn, however, from the *Liang-kuang-yen-fa-chih*,⁸ that the earlier salt-officers of this dynasty were palace-officers, who had under them the control of certain gifts to the court payable in salt, although no preventive measures approaching anything like a system were in existence. The idea of the salt monopoly as a regular branch of government administration must be ascribed to the celebrated statesman Kuan Chung, alias Kuan I-wu,⁹ who died B.C. 645, after a public career of forty years, during which time, as prime minister to the Duke Huan of the little state Ch'i,¹⁰ he raised his native country to the rank of a powerful state. We are fortunate enough to possess the greater part of a work on legislation written by this ancient authority, and although it is generally understood that later commentators have made additions to the text handed down in the present editions,¹¹ the philosopher Kuan or "*Kuan-tzū*," for under this name he has become famous as an author, deserves to be studied by

⁶ Ch. 47, p. 32 (ed. 1523).

⁷ 無命官; 有命官.

⁸ 兩廣鹽法志, Canton, 1835,—a record of all that pertains to the history and management of salt matters in Kuang-tung and Kuang-si, with an introduction on the history of the salt monopoly in China, generally. The *Han-wei-ts'ung-shu*, a collection of works of the Han and Wei dynasties (see Wylie, p. 209 *seq.*), contains a book on Salt and Iron, the *Yen-t'ieh-lun* (鹽鐵論), which, of course, treats merely of the ancient phases of the question.

⁹ 管仲; 管夷吾, also known as the philosopher Kuan-tzū, (管子). Cf. Mayers, *Manual*, p. 91.

¹⁰ 齊桓公. Mayers, *op. cit.*, p. 68.

¹¹ Wylie, *Notes on Chin. Lit.*, p. 74.

those who wish to acquaint themselves with the early development of political principles in the Far East. If the ideas handed down under his name are really those of a writer of the 7th century before Christ, we cannot but admit that in certain respects he was far ahead of any of his Western contemporaries. His lifetime, reaching into the early days of Royal Rome, and the work of his life being done before Solon the Athenian was born, Kuan Chung may be regarded as having furnished the very type of a statesman in the modern sense. By collecting facts for purposes of government administration, and by endeavouring to describe such facts in the shape of a numerical formula, he may, in the proper sense of the word,¹² be regarded as the oldest "statistician" of all nations. The method which he adopted in persuading his monarch to introduce taxes on salt may in all respects be called statistical. The Duke, in a conversation with Kuan-tzū, his minister, had consulted him on government affairs, and received the advice to levy taxes upon salt, hitherto not a source of public revenue. "How is this to be done?" the Duke enquired,¹³ upon which the philosopher replied: "In a family of ten individuals, there will be ten consumers of salt; in a family of a hundred, there will be a hundred consumers. A male adult will consume five *shêng* (pints),¹⁴

¹² Cf. Wappäus, *Einführung in das Studium der Statistik*, ed. Gundil, Leipzig, 1881, ch. 1: Begriff der Statistik. ¹³ See the works of Kuan-tzū, ch. 22.

¹⁴ 升. The scholiast adds that of salt 100 *shêng* are equal to 76 catties 12 taels and a small fraction. Kuan Chung's average for a male adult it seems therefrom would amount to 60 *shêng*, or about 46 catties or 61½ *lbs.* per annum, or at least half of that, say 30 *lbs.*; women are stated to consume but three-fifths, and children two-fifths. If we give the highest and lowest estimates and each of the three classes of consumers an equal share in our calculation, the annual average would amount to about 30 *lbs.* per individual. Necker estimated the consumption in those provinces of France which had purchased an exemption from the *gabelle* (pays francs rélinés) at about 19½ *lbs.* for each individual. (*Administration des finances*, tome II, p. 12, quoted in McCulloch's *Comm. Diet. s. v. Salt*.) McCulloch (*ibid.*) estimates the average at 22 *lbs.* for each individual in England. Kuan Chung's *lbs.* 30 or more would probably come to some similar amount if we could calculate the difference in weight caused by the quality of Chinese salt, which is very damp and not refined.

or at least half that quantity, of salt every month; a female adult, three *shéng*, or at least half of this; a child, two *shéng*, or at least half of this. These are the averages for salt consumption." Kuan Chung continues his reasoning by calculating from these averages the consumption not known at his time, for the whole country. "In a country of ten thousand chariots,"¹⁵ he says, "the number of consuming individuals may be set down at ten millions." Upon these salt-consumers the prudent philosopher recommends to levy a tax payable by the dealers in this article; this, he said, would be an impost which nobody could escape. With a similar calculation he recommended the introduction of a tax upon the iron produced in the country. The officials in charge of the iron works (*t'ieh-kuan*) had reported that every woman in the country must have a needle and a knife, that every field labourer must have a plough, a spade, and a cooking pan, a cart, a hatchet, etc.,—all these being necessities of life, a tax upon which would be a regular source of public revenue.

This conversation of Kuan Chung's with his Duke led to the institution of the salt and the iron monopolies, both of which not only yielded the desired revenue, but also became a great stimulus for the succeeding governments to do all in their power to promote production as well as consumption. We know that the iron industry of China assumed important dimensions during the following centuries. Chinese iron must have been of very superior quality, since not only the countries of Central Asia drew their supplies from the Far East, but even the Roman market, as we know from Pliny, who says, that of all kinds of iron coming to Rome the

¹⁵ *Shéng* (乘), "chariots" being the literal translation. Cf. Mencius book I, 1, 1, 4 (Legge, *Classics*, Vol. II, p. 2). Legge remarks: "The emperor's domain, = 1,000 *le* square, produced 10,000 war-chariots. A kingdom producing 1,000 chariots was that of a *hove*, or prince." According to Kuan Chung, the chariot should be assumed to comprise a thousand individuals.

Chinese (*sericum ferrum*) is the best.¹⁶ The salt produced on the Shantung coast during the Chou dynasty was not only consumed in the country of Ch'i, but we are informed that the states of Liang, Chou, Sung, Wei and T'u-yang were in great trouble when the usual supply of salt did not come forward from Ch'i, not to speak of the frontier nations, the Hsiung-nu, etc., who were then entirely dependent in this respect. The salt monopoly introduced by Kuan Chung thus became the source of immense wealth collected in the state of Ch'i, and was the basis of a regular system of administration known as *yen-fa*, i.e., "the method of salt administration." It appears that there are no records to show that a similar system existed in other parts of the coast during the Chou dynasty, but the account from which I have derived most of my information, states that the revenue derived from the salt and iron monopolies had, during the Ts'in dynasty (B.C. 255-209) grown to about twenty times the amount gained during the Chou period.¹⁷

It appears that native records have no extraordinary changes to mention up to the Han dynasty. During the reign of Kao-ti (B.C. 206 to 194), we are informed in the *Shih-ki*, the people of Wu-chih,—a district city in the ancient principality of An-ting, somewhere in the present Kan-su Province,¹⁸ became rich from salt and iron, and the *Liang-kuang-yen-fa-chih* remarks that at the time the two articles were not forbidden. It appears therefrom that the salt and iron monopolies introduced by Kuan Chung had been

¹⁶ Pliny, XXXIV, 14 (41) 145. Cf. *China and the Roman Orient*, p. 225 *seq.*, note 2. The iron industry of China came into prominence since the Ts'in dynasty (B.C. 255-202).

¹⁷ *Liang-kuang-yen-fa-chih* (See above, Note 8.) Cf. Ma Tuan-lin, ch. 15, p. 4b; *Ch'ien-han-shu*, ch. 24a, p. 15.

¹⁸ 烏氏. See *Shih-ki*, ch. 129, p. 6 (in quoting the historical records I refer to the palace edition of A.D. 1739). According to a scholion to this passage the old district city was situated 40 li east of An-ting hsien in Ching Chou (涇州安定縣), i.e., about lat. 35° 38', long. 104° 50'.

abandoned. The city of Wu-chih, being situated close to the frontier countries in Central Asia, it looks as if the market from which the west drew its supplies of both salt and iron was in the hands of its inhabitants during the Han dynasty. I am not prepared at present to collect notices regarding its trade, but the simple fact, as stated in the *Shih-ki*, is apt to raise our curiosity, since a staple place for Chinese iron in the extreme north-west of the empire must have been connected with the trade in Seric iron through Central Asia to Syria and Alexandria.

As regards the administration of salt matters it was during the Han dynasty that some sort of monopoly was again introduced. During the several wars carried on by the Emperor Wu-ti, with the Hsiung-nu and other nations in Central Asia, the expenses of which had been further enhanced by such costly expeditions as that of Chang Ch'ien to the countries of the West, the resources of even so rich a country as that of the Han were bound to dwindle down, and when, in the Yüan-Shan period (B.C. 122 to 116), the Imperial prince had been placed in command of armies all over the empire, a financial crisis demanded immediate steps towards an improvement. Two of the advisers of the great monarch were then specially named as having created an efficient system based on the revival of the salt and iron monopolies, viz., Tung-kuo Hsien-yang¹⁹ and K'ung Chin.²⁰ In their memorial to the Emperor they advanced the following arguments:²¹ "Whatever treasures may be concealed in the ground or in the depths of the sea are *a priori* the property of the Crown.²² If your Majesty be so disinterested as to

¹⁹ 東郭咸陽. He occupied the post of a *ts'ai-kuan-shih* 材官吏. *T'u-shu-chi-ch'eng*, III, 14, ch. 551, p. 2 (in quoting this work I would refer the reader to Mayers' numbering of the categories and sections as given in *China Review*, Vol. VI, p. 219 seq.)

²⁰ 孔僅.

²¹ *Shih-ki*, ch. 30, p. 9.

²² *shao-fu* (少府), lit. "the minor treasury," explained by the scholiast as representing the Emperor's private budget as opposed to the state treasury under the *ta-ssü-nêng* (大司農).

place them at the disposal of the state treasury in support of the public revenue, the people will thereby be able to appropriate the produce of the land and the sea and thus become rich and prosperous; but salt and iron officers should be appointed with authority to summon the people for boiling salt with implements and vessels belonging to government, the clandestine manufacture being punishable by the culprit's left foot being put in irons, and the vessels and implements used in committing the fraud being forfeited to Government." The originators of this plan were thereupon called upon to organise a new system carrying out this idea, and the service of salt as well as of iron inspectors (*yen-kuan*, *t'ieh-kuan*) it is stated dates from that period.

In the year B.C. 110 the Censor Sang Hung-yang²³ recommended the appointment of "collectors of salt and iron taxes, on the principle of adjusted taxation,"²⁴ according to which system 28 *chün*, or principalities, out of the 110 which constituted the 13 provinces, or *chou*, of the Western Han, were each to have an administrator of salt matters, or *yen-kuan*. But the levy of a salt-tax was not the thing the people liked, and political economists soon set to work, though in vain, to find arguments against it. We read that under the Emperor Chao-ti (B.C. 86 to 73) stress was laid, in a prize essay, on the dislike shown by the people against the salt and iron taxes, although Sang Hung-yang, the originator of the scheme, had quoted the example of former

²³ 桑弘羊. See *Ch'ien-han-shu*, ch. 66, pp. 8 and 19.

²⁴ 均輸鹽鐵官. From the following passages I conclude that Sang Hung-yang's system, though likewise a sort of monopoly, differed from the system adopted during the Chou dynasty in this respect, that formerly private people paid a tax for being permitted to work salt and iron, which they sold at pleasure, whereas now the Government monopolised the manufacture as well as the sale; the sale, on the plea of adjusting the price, which, however, was maintained at such a high rate as to yield a high tax; for, as we shall see hereafter, the poor were thereby forced to live upon unsalted meals.

emperors, when the profit made by the government out of the manufacture of these two necessities was held to be solely made in the interest of the people, on the plea that it covered war expenses and thereby helped to keep up the peace; it had been the principal argument of Sang Hung-yang's scheme that "by neglecting the salt and iron taxation, the resources for keeping the boundary states in order were bound to fail, and the enemies of the country would gain the upper hand." The learned essayist remarks against this: "As to quoting the example of former emperors, the sense of justice for which our forefathers were known, is in direct contradiction with the doctrine taught by Sang Hung-yang. In ancient times the price of salt was equal to that of grain or rice, but since the Government has monopolised production in order to render prices uniform, salt has become dear, and the poorer classes have to work their fields with wooden ploughs and use their hands in lieu of weeding-hooks [because of the new tax upon iron], and live upon unsalted meals." The Government remained deaf against such complaints, and the salt and iron monopolies were kept in force for a century when, under the Emperor Yüan-ti (B.C. 48 to 32), they were suspended for three years. What became of them after this period is not quite clear, but it appears that some sort of taxation existed. The salt question, it seems, came to the front again under Ming-ti, of the Eastern Han dynasty (A.D. 58 to 76). It was again a financial crisis which summoned the inventive genius of the then prominent statesmen to advance arguments for and against the several remedies suggested. Chang Lin,²⁵ president of a board of Government, came to the conclusion that salt, being one of those necessities of life which

²⁵ 張林. *T'u-shu-chi-ch'eng*, III, 14, ch. 234, p. 26. According to the biographical work *Wan-hsing-t'ung-pu* (萬姓統譜) quoted there, he merely revived the system introduced during the reign of Wu-ti.

none, not even the wealthy, could do without, was the fittest subject of taxation, and he proposed that its sale should again be taken in hand by the authorities.²⁶ It was in vain that a party of politicians, headed by Chu Hui,²⁷ a distinguished patriot, protested; Chang Liu's proposals were accepted and remained in force during the Emperor's lifetime. His successor, Chang-ti (A.D. 76 to 89) changed the system again by creating something similar to the former salt and iron tax officers, and again the patriots protested, this time headed by one Cheng Chung.²⁸ Under Ho-ti (A.D. 89 to 106) the prohibition of the manufacture of salt and iron was again abolished. This state of matters seems to have lasted till close to the end of the Han dynasty, when, during the Chien-an period (A.D. 196 to 220), commissioners were again appointed to control the sale of salt, on the plea that buffaloes should be bought from the net proceeds; these it was intended should be placed at the disposal of the people as an encouragement in agricultural labour, with a view to get emigrants and vagrant folks to return to their homes. It is remarked in our account that, although salt was not forbidden at the time, a tax had to be paid which could not be remitted.

During the period of the Three Kingdoms (A.D. 220 to 618), it appears that each of the three governments then dividing the rule over China had its own system. Kuang-tung, as part of the Kingdom of Wu, had its salt administered by an officer residing at Tung-kuan, on the East

²⁶ Cf. *Hou-han-shu*, ch. 73, p. 3.

²⁷ 朱隳. For his biography see *Hou-han-shu*, l.c. p. 1 seqq.; *T'u-shu-chi-ch'eng*, III, 14, ch. 66, p. 16.

²⁸ 鄭衆. In charge of the state treasury (*ta-ssü-nêng*, 大司農) from A.D. 81 to his death in A.D. 83. *T'u-shu-chi-ch'eng*, III, 14, ch. 494, p. 4. For fuller biography see *Hou-han-shu*, ch. 66, p. 1 seqq.

River, whose title was *ssü-yen-tu-wei*.²⁹ During the Tsin Dynasty (A.D. 265 to 420) salt and iron taxes were under the special control of a board of finances called *to-chih*,³⁰ with local officers in the different principalities.

When China was again ruled over by two courts, a deficit in the public revenue caused the Government of the southern part under Wên-ti in A.D. 561 to levy a tax upon "the boiling of sea-salt;" and after the empire had been re-united, we find under the year 583 the record of an edict which places the free use of the "salt-marshes"³⁰ and of the "salt-springs"³¹ at the disposal of the people. It seems doubtful whether the sea-coast participated in this privilege.

During the first century of the T'ang dynasty the monopoly was not enforced with much strictness. At the beginning of the eighth century it appears that great portions of the lower orders of the population were without occupation, and that evil results threatened from insufficient production on the one hand and the imminent growth of proletarianism on the other.

²⁹ 司鹽都尉.

³⁰ 度支, *lit.* the board "calculating expenditure." This was the authority in charge of all public property, and it had to "calculate the production of salt and iron (計算鹽鐵之數)."

³⁰ 鹽池, *yen-ch'ih*. T'ang records speak of 18 salt-marshes worked by Government officials. The most important ones within the present Eighteen Provinces were those at the bent made by the Yellow River in surrounding the Shan-si Province on its south-western corner, near the city of Chieh-chou (解州) in Shan-si. Their history, geography, administration, etc., will be found minutely treated upon in the *Ho-tung-yen-fa-pei-lan* (河東鹽法備覽), published in A.D. 1790, in 8 vols. Probably salt was manufactured on a small scale in these districts from remote antiquity, but the production cannot have assumed large dimensions up to the Han period, since we are told that the first Government inspector was there appointed in connection with Sang Hung-yang's scheme (B.C. 110).

³¹ 鹽井, *yen-ch'ing*, in Szechuen and Yunnan. Regarding those of the first-named province, see Imbert, in the *Annales pour la propagation de la foi*, vol. III, p. 369; extract in *Chinese Repository*, Vol. XIX, p. 325, and Huc, *A Journey through the Chinese Empire* (Engl. Ed., New York, 1855), Vol. I, p. 300 *seqq.* During the T'ang dynasty 640 salt-springs were worked under Government supervision.

This was apparently the state of the empire in A.D. 713, when one of the Emperor's advisers, Liu T'ung³² made the proposal that menials and agriculturists without occupation should be employed in salt and iron works, and after this the collection of taxes upon the salt-marshes, of which there were eight, of the salt-springs, of which there were 640, and of the salt-works in Yu-chou (the country about Peking), in Ta-t'ung (in Shensi) and Hêng-yeh³³ was placed under the control of the To-chih³⁴ or Board of Finances. A further change was brought about during the period Chien-an (A.D. 758 to 760), when the Salt and Iron Tax Commissioner, Ti-wu Chi³⁵ proposed that out of the unsettled population those who occupied themselves with the manufacture of salt should be styled *t'ing-hu*³⁶ (cottars?), who were to do labour in salt-works kept on Government account and therefore to be exempted from all other socage. Moreover, on transporting salt from place to place in the interior, a transit tax of 10 per cent was to be levied on the market price. It must be understood that salt and iron were then worked entirely on Government account; for, it is further on record that the clandestine manufacture and sale of these products was liable to punishment. This arrangement must have had its drawbacks, since counter-proposals were soon made by Liu Yen,³⁷ the great scholar and financial operator of that period. He, too, in his turn held the post of a Salt and Iron Commissioner,³⁸ and as such became the originator of a system similar to that existing up to the

³² 劉彤. The text of his memorial to the throne is given by Ma Tuan-lin, ch. 15, p. 15.

³³ 幽州大同橫野. ³⁴ 度支. ³⁵ 第五琦. ³⁶ 亭戶.

³⁷ 劉晏. For his biography see *Hsin-t'ang-shu*, ch. 149, p. 1; *T'u-shu-chi ch'êng*, III, 14, ch. 335, p. 95; Mayers' *Manual*, p. 135.

³⁸ 鹽鐵使.

present day with regard to rice and grain, according to which salt was to be transported by Government from the place of production to the consuming districts and there stored up in quantity. The tax levied upon the transport of salt from the place of manufacture to the more distant districts had the effect of raising prices at an unreasonable rate, and if the dealers, who it appears had speculated on the price of this indispensable commodity in times of scarcity, did not come forward with their supplies or demanded unreasonable prices, the Government would interfere by selling their stock at a standard rate, which could not be increased, however distant from the producing district a place might be, or however unfavourable the conjunctures of the trade had become. The salt thus held ready for the market by Government was styled *ch'ang-p'ing-yen*,³⁹ i.e., "salt at never changing prices." Liu Yen, like some of his predecessors, declared it as the chief principle of administration, that "the budget must be covered by the taxation of indispensable necessities."⁴⁰ In his memorial to the throne he declares that too many officials are a source of trouble to the people, and advises to return to the old system in appointing inspectors⁴¹ over the *t'ing-hu*, or cottars; the salt manufactured by them, he said, should be sold to the dealers without asking whither they re-sold it; but the Government should at the same time take in hand the transport to distant districts and establish salt-granaries for storage with a view to underbid the dealers in the event of their driving prices up to unreasonable rates. By the adoption of this scheme the Government would secure its revenue while the people would not be exposed to any such trouble as a salt famine. Liu Yen made the

³⁹ 常平鹽.

⁴⁰ 因民所急而稅之則國用足.

⁴¹ 吏.

observation that salt should be made during the dry season, since heavy rains interfered with the settling down of rich brine; this, he was of opinion, was a question for the Government to consider, who should instruct their officials to assist the people with advice in this respect. Liu Yen's system implied the abolition of the provincial salt-tax and of certain dues, previously levied upon the salt-junks trading to the interior. Whatever the details of this new scheme may have been, we are told that when Liu Yen took charge of the finances the annual net proceeds of the gabel amounted to 400,000 *mien* (about as many dollars); till up to the period Ta-li (A.D. 766 to 780) they had risen to six millions and constituted about one half of the entire revenue of the Empire.

It is with regret that we read in the biography of an official who did so much for the financial welfare of his country, that he fell a victim to political intrigue by being put to death as an enemy of the throne. For, when the order to confiscate his property was put in execution, it was found he had died possessed of no other effects than a few books.⁴²

(42) Mayers, *loc. cit.*, p. 135.

THE SALT REVENUE OF CHINA.

BY

E. H. PARKER.

The *yen k'o*, or excise on salt, put down in the Red Book to the Comptroller of Chih Li Province, who is at Tientsin, is fixed at Tls. 437,949 a year. The Comptroller of Kiang Nan (*i.e.* Kiang Su and An Hwei), who is at Yang-chou, is put down for Tls. 2,085,282 a year. The Comptroller of Shan Tung, who is at the capital Tsi-nan Fu, is down for Tls. 120,720. The Ho-tung *taotai*, of Shan Si Province, who is at Yèn-ch'êng, and adds the management of the salt business to his other duties, is put down for Tls. 507,285 a year. The chief *taotai* of Ho Nan also manages the salt business of that Province; but there is no *yen k'o*, or salt excise, which may be either because no salt is produced, or because the land-tax is higher than elsewhere. The *taotai* who resides at Fêng-siang Fu manages the salt business of Shen Si; but there is no excise, probably because no salt is produced. The same of the *taotai* at P'ing-liang Fu for Kan Suh Province. The salt excise of Fu Kien is Tls. 85,470, and is now managed by the Arsenal Superintendent. The Comptroller for Chê Kiang Province, who resides at Hang-chou, is down for Tls. 501,034 a year. The Kiang Si salt excise is only Tls. 5,150 a year, and is managed by a special *taotai* residing at the capital, Nan-ch'ang Fu. Hu Peh has no salt excise, but collects an enormous *likin* on Sz Ch'wan and Yang-chou salt, which, however, is not mentioned in the Red Book: the salt *taotai* resides at the capital, Wu-ch'ang Fu. Hu Nan has no salt excise, and the salt *taotai* resides at

the capital Ch'ang-sha Fu. Sz Ch'wan, which produces the most salt of all the Provinces, is not down for any excise, but the enormous salt production is under the tea and salt *taotai* at the capital, Ch'êng-tu Fu. The salt excise of Kwang Tung is Tls. 47,510, under a Comptroller residing at Canton. Kwang Si has a salt *taotai*, at the capital, Kwei-lin Fu, but no excise. Yün Nan the same, at Yün-nan Fu. Kwei Chou Province alone seems to have no salt official.

The above is the theoretical total revenue of China derived from salt, as given in the Red Book. The amount (at present exchange rates) is about £1,000,000 sterling, but it bears in detail hardly more real connection with the true and actual salt revenue of China than the virtuous sentiments enounced in the proclamations issued by the Chinese officials frequently bear to their acts, or than the actual fighting powers of the provincial armies do to the imaginary paper persons who consume the pay. Everything in China, until overhauled by foreign influence, has two faces, the official and the actual. To begin with a statement of the salt supplies:—Kiang Nan, Ho Nan, and part of Hu Kwang are supplied with salt from what is known as the Hwai region. Sz Ch'wan supplies itself; *part of Hu Kwang*; Yün Nan and Kwei Chou. Fu Kien supplies T'aiwan, itself, and *part of Chê Kiang*. Shan Si supplies *part of Hu Peh*, itself, and parts of Shen Si and Ho Nan. Kwang Tung supplies itself, Kwang Si, *part of Hu Nan*, and *part of Kiang Si*. Tientsin supplies part if not all of Chih Li, and part of Ho Nan. Shan Tung supplies itself and part of Ho Nan. Chê Kiang supplies itself in part, *part of An Hwei*, and part of Kiang Su. In the above statement the italicized districts are those which, for various reasons, should *not* in strictness be supplied from the sources whence in fact they are supplied.

To put it in another way:—Chih Li, Shan Si, Shan Tung, Fu Kien, Kwang Tung, and Sz Ch'wan are all self-supplying,

both in theory and practice. Chê Kiang supplies itself in theory, and also that part of Kiang Su (as far as Chinkiang) south of the Yang-tsze; but *Fu Kien salt is largely imported into South Chê Kiang*. Kwei Chou is supplied by Sz Ch'wan. Hu Nan should be supplied by the Hwai region, but the *Kwang Tung salt in the south and the Sz Ch'wan salt in the north* confine the chances of the Hwai interest to a very small area in the north of Hu Nan. The southern part of Shen Si is served by Sz Ch'wan, the central by Shan Si, and the northern by the Alashan and Ordos Mongol salt. Kan Sah is almost entirely supplied by the Alashan Mongol salt. Ho Nan is supplied by Shan Tung, Shan Si, Tientsin, and the Hwai. Yün Nan is supplied by Sz Ch'wan. Kiang Si is supplied by *Kwang Tung* and the Hwai. An Hwei is supplied by *Chê Kiang* and the Hwai. Hu Peh is supplied by *Sz Ch'wan*, *Shan Si*, and the Hwai. In the above statement, again, the underlined places are those where irregularity takes the place of strict law.

Sz Ch'wan.

Mention is made of Sz Ch'wan salt in A.D. 265, when the Wei general Têng Ai set his troops to work at boiling salt. The celebrated Tsz-liu Ching, or "self-producing wells," were, according to the late Viceroy Ting, discovered about A.D. 370. A full description of these wells is given in Volume IX of the *China Review* (1881-1882). They are from 2,000 to 3,000 feet deep, not more than a few inches broad, and bored at the rate of two inches a day. The brine is brought up in long bamboo tubes, raised by a windlass turned by bullocks, and is then evaporated in iron pans, heated by hydrogen gas, which is supplied in limitless profusion by the same wells. Some of the wells at Kung Tsing close by have no gas, and coal has to be employed for the evaporation.

Shan Si.

The salt-ponds of P'ing-yang Fu in Shan Si were thrown open to the people in the year A.D. 506, having previously been a Government monopoly. The writer is unable to say whether or no these are the same as the salt-lake of Kiai Chou, in the extreme south of Shan Si; or whether either, both, or neither can be called identical with what Richthofen calls the salt-marsh of Lu Tswun. In ancient times Shan Si salt was called "bitter" or "bead" salt.

Tientsin.

Persons who have visited the salt-flats at Taku will have observed the process by which salt is evaporated in the sun, from sea-water collected in shallow beds, for subsequent storage at Tientsin. The history of this industry has not been given in any recent State papers.

Ché Kiang Salt.

The *Pén Ts'ao* says that sea-water is boiled, amongst other places, at T'ai Chou and Wênchow, and that the result is *tsé-h-yen*, which may mean "marsh" or "damp" salt. The chief salt factories in South Ché Kiang are in the Jui-an, Yoh-ts'ing, and Yung-kia districts of Wênchow. It is evaporated in pans. One of these factories is mentioned by name in a publication of the 12th century, and the old terms *lien yen* and *ngao po* ("purifying salt" and "boiling waves") shew that the fire process of to-day has been continuous.

Mongol Salt.

The Prince of Alashan possesses a salt-lake called Kih-lan, and the Ordos Mongols another called Hwa-ma, on the west and east sides, respectively, of the Holan Range. It is to be

presumed that the simplest method (sun evaporation) is employed by the simple Mongols, who derive a large revenue from the royalties on their salt.

Canton Salt.

An ancient tablet praises the prefect Ow-yang Wei for having established the salt trade in Canton. The *Pên Ts'ao* says, that sea-water is boiled in Kwang Tung, and the quality of the modern salt is known to be like that of Northern Hwai, which is evaporated in the sun. Where in the Kwang Tung Province, and precisely how, the salt is prepared is therefore a matter for enquiry.

Hwai Salt.

The Northern Hwai salt is white, being evaporated in the sun, and superior in taste to the Southern Hwai salt, which is from brine boiled in iron pans, dark and acrid. There are three kinds of sea-salt boiled out in Southern Hwai,—the *chên liang*, *chéng liang*, and *ting liang*, the three together being termed *shang séh*. A fourth or better quality called *ch'ung lín*, or "twice filtered," is almost as good as the northern, and is being encouraged.

Shan Tung Salt.

Shan Tung salt is called *tai yen*, and that is all we know about it.

Fu Kien Salt.

Fu Kien salt is produced chiefly in the Hing-hwa prefecture. The passage in the *Pên-ts'ao* referring to Chê Kiang and Kwang Tung salt also names Fu Kien.

Hu Peh Salt.

There are some salt-wells north-west of Hankow, in one of the Yün-yang townships; and illicit salt, possibly from Yün-yang, is "manufactured" at Hwang-chou, Ti-chou, Hankow, and Wuch'ang.

The Hwai Salt Industry.

This industry was seriously disorganized by the Tai-p'ing Rebellion, previous to which it was by a long way the most important of all the salt interests. During the Manchu conquests the Hwai salt monopolists gained the favour of the new dynasty by making loans to the Government; and thence, in consequence of the absence of competition, gradually grew idle and indifferent. During the reign of Tao-kwang, 1820-1850, the Viceroy Tao Shu endeavoured (with but slight success) to galvanize the system into more active life; but the Tai-p'ing Rebellion disorganized it, and introduced Sz Ch'wan salt into Hu Peh and Hu Nan; Canton salt into Hu Nan and Kiang Si; and Chê Kiang salt into An Hwei. In the year 1850 Hu Kwang had assigned to it 413,456 warrants of South Hwai salt a year, at 600 catties a warrant; An Hwei 114,858; Kiang Si 145,120, both of northern. Total for those provinces, say 320,000 tons. The rebellion increased the Kiang Su consumption, as the Poyang Lake was always kept open, but that of the other provinces dropped down to one half of the normal figure. After the recapture of Nanking, the Viceroy Tsêng Kwoh-fan introduced the "licence system" (*p'iao fan*,) the "government and private conveyance systems" (*kwan yün*, *shan yün*) both having failed. The Viceroy Tso Tsung-t'ang recently tried to force up the number of warrants by 192,000, and even essayed to prove that he had increased the excise (*k'ó*) and *likin* by

Tls. 172,000 and Tls. 1,200,000 respectively; but the present Viceroy Tsêng Kwoh-ts'üan has since been obliged to admit that Tso's efforts, though well meant, were futile. Hu Peh produces no salt to speak of, and for many years there has been an internecine conflict between the Sz Ch'wan and Nanking Viceroys as to which shall have the honour of supplying salt to Hu Peh. The Hu Kwang Viceroy has evidently inclined to Sz Ch'wan, probably because distance from Peking obscures evidence; the hard salt is easier to handle, the quality of the granular salt is better, or at least preferred; and the carriage down river is prompter: moreover, the trade can be throttled much easier in the narrow gorges. Whichever way it goes, Hu Peh's great object is to tax the salt, and it is simply a question which of the other two Viceroys will offer the highest terms.

The principle of the Northern Hwai salt trade appears to be this. Each year's transactions form a *kang*, and each *kang* is 296,982 *yin*, or warrants. Each *yin* is 400 catties nominal; but the actual number of catties on which duty is paid is probably 600. The charge on each *yin* is Tls. 4, and 100 *yin* form a *hao*, or "lot." The *ch'ien liang* and *k'ö* (land-tax and excise) levied on each *yin* of southern salt are stated by the Viceroy of Hu Kwang to be Tls. 6.9; but whether or not this includes the first-mentioned sum of Tls. 4 on northern salt is doubtful. The Viceroy Tso was charged with having only exacted Tls. 2 on each *yin*, and with having neglected to charge Tls. 200 on each warrant; from which it would seem that a *p'iao*, or warrant, covers one *hao*, or 100 *yin*. It is explicitly stated by one Nanking Viceroy that the Hwai salt-taxes produce about Tls. 3,000,000 a year, which accords with Tso's statement that 192,800 warrants (added to the 290,000 then applied for) would mean Tls. 1,372,000 extra taxes. Of the 192,000 extra warrants, 150,000 were for

southern and 42,800 for northern salt, of which the proper consumption should be 460,000 warrants.

The principle of the Southern Hwai salt trade appears to be this. Each *yin* is 600 catties nominal, but 900 catties for purposes of paying duty. A licence, or *p'iao*, covering 120 warrants, used to cost Tls. 4,000. The Viceroy Tso reduced this to Tls. 3,600, or Tls. 30 a warrant. In another place he argues that, the profits on northern salt being only one tenth of those on southern, Tls. 2 a warrant for northern and Tls. 20 for southern would be the proper proportion. In yet another place the sum of Tls. 16 is said to be the charge for a warrant, half payable in advance, and half after sale of the salt. Previous to the rebellion, the four prefectures near Hankow consumed 289,000 *yin* a year; the five near Ichang 80,000. As the original fixed consumption for Hu Nan and Hu Peh was 413,456, Hu Nan must have been down for about 46,800 warrants. The *ch'ien liang* and *k'ao* (land-tax and excise) levied on each *yin*, or warrant, in Kiang Nan is stated by the Viceroy of Hu Kwang to be Tls. 6.9, which possibly means the half of Tls. 20 paid in advance on 900 actual (but 600 nominal) catties.

To sum up, Kiang Si and An Hwei seem to have been originally bound to consume 270,000 and 114,858 *yin* of northern salt a year; and, as 460,000 was the normal total, about 90,000 are left for Kiang Su and Ho Nan, as to which there are no statistics. The consumption of southern salt should be 413,456. But only 290,000 of the former have been consumed since the rebellion, of which Kiang Si 170,000 and An Hwei 72,000; leaving about 50,000 for Kiang Su and Ho Nan: and of the latter only 272,000, of which Hankow 130,000; leaving 140,000 for Hu Nan (which probably consumes 100,000, and admittedly takes 10,000 more than allotted by law); Ich'ang, (almost entirely swamped by

Sz Ch'wan salt); and other places. If, therefore, 560,000 *yin* bring the Kiang Nan exchequer over Tls. 3,000,000, the average would be about Tls. 6 all round, which agrees with the Tls. 6.9 said by the Viceroy of Hu Kwang to be levied on southern salt: but it is difficult to reconcile this average with the Tls. 4 and Tls. 16 or Tls. 20 a warrant above given.

Towards the end of the 8th century, the financier Liu Yen raised the Kiang Hwai salt profits from 400,000 to 6,000,000 strings of cash; but it is hardly probable that this figure was continued long. At present, the Nanking and Ganking troops absorb the greater part of the Tls. 3,000,000, whilst 10 per cent goes to the Viceroy of Transport.

Sz Ch'wan Salt.

A *yin* of granular Sz Ch'wan salt consists of 10,000 to 11,000 catties in 50 *pao*, or parcels, of 200 to 220 catties each. The price at the wells is 18 cash a catty, which, with 6 cash *likin*, brings the cost price up to 24. Thence the price increases with every day's journey. Hu Peh levies from 18 to 20 cash a catty *likin*; so that 50 cash is the least possible cost price in Hu Peh, i.e., 500,000 cash, or, say Tls. 320, at 1,500 cash the tael. An official statement puts down the laying down cost at Ich'ang at Tls. 300, and the selling rate Tls. 310 to Tls. 320 a *yin*; so that the freight and profit must be derived out of extra weight allowances or corrupt arrangements with the *likin* offices. In 1884 the quantity allowed to be imported into Hu Kwang was 7,000 to 8,000 *yin*, which, as the actual *yin* are 11 to 12 times the actual weight of the Hwai *yin*, would be about 100,000 of the latter, and sufficient to account for the falling off. The Hu Peh authorities derive about Tls. 1,300,000 from this source, and the authorities of Hu Nan, it is presumed, also derive something considerable at Hwa Wan Kang station from that which is imported into Li-chou of

that Province. One authority places the amount received by the Hu Peh *likin* office, at P'ing-shan Pa in the gorge, at 5,000,000 strings a year; but this is undoubtedly too high.

The Viceroy of Sz Ch'wan admits to receiving over Tls. 1,000,000 a year at the wells. As his charge is six cash, this would be 60,000 cash, or Tls. 40 a *yin*, that is 25,000 *yin* in all. Another statement, however, makes the annual consumption of Sz Ch'wan salt in Kwei Chou Province and Southern Sz Ch'wan to be alone 75,000 *yin*. In 1881 the Viceroy of Sz Ch'wan officially reported a gross provincial revenue of Tls. 4,200,000. As the legal land-tax is considerably under a million, it is probable that the taxation on salt reaches at least Tls. 3,000,000, that the land-tax is really doubled or trebled in fact, or else that the 75,000 *yin* must be an exaggeration.

The Hu Kwang Viceroy tried hard some years ago to prove that it was more profitable for Peking for Sz Ch'wan salt to be imported into his Provinces. He argued that the Hwai authorities only levy Tls. 6.9 on each 600 catties, whilst Sz Ch'wan levies Tls. 3.0.6, and Hu Kwang Tls. 6.2.6.4 on the same weight; but it is not clear whether he makes allowance for the Hwai salt being only nominally 600 and actually 900. He estimates his loss at Tls. 300,000 a year, if 9,600 Sz Ch'wan *yin* be (as suggested) reduced to 7,200 a year. At this rate 9,600 would bring Hu Kwang the sum of Tls. 1,200,000 a year, at 18 cash a catty; whilst 75,000 *yin* at six cash would bring the Sz Ch'wan Government Tls. 3,000,000.

The northern part of Sz Ch'wan is supplied with salt from the wells of Yang Tao-ch'i, Yen-t'ing, and San-t'ai, which are not very deep, are worked by mules or men, and require grass or coal fuel. Descriptions of all these wells are given in the *China Review* for 1882. The production of the wells in Shê-Hung district is 30,000 tons a year (about $\frac{1}{16}$ of the production of the deep wells of Tse-liu Ching and Kung

Ching). P'êng-k'i district produces 20,000 tons, and San-t'ai and Yen-t'ing districts under 10,000, part of which total goes into Shen-Si, where it sells at a very high figure. The *likin* arrangements in North Sz Ch'wan seem to be unconnected with the great salt industry managed by the tea and salt *taotai* at the capital; but, in any case, the total charges, which rarely exceed eight cash the catty, cannot bring much more than Tls. 200,000 a year altogether. The *yin* of Shê-hung is 50 *pao*, of 160 nominal or 240 actual catties, and other places have also their peculiar measures.

The salt which goes to Hu Kwang is probably mostly granular. One *tsai*, or boat-load, is 100,000 catties, or 450 *pao* of 220 catties. Of pan-salt, one *tsai* is 600 *pao* of 167 (160½ net) catties, and most of this goes to Yün Nan and Kwei Chou.

Canton Salt.

This is divided into the "Great River" which takes in the Kiang Si supply, and is worked on the *Kwan tai shang pan*, or "merchants acting through officials" system; and the "Lesser River" which takes in Kia-ying, Swatow, etc., and is purely mercantile, the officials paying in the latter case only for the cost of drying or evaporating the salt, whilst in the former case they pay the freight too. The amount of Canton salt annually exportable by law in 821 *ch'êng*, on which Tls. 230,000 are leviable in fees and taxes. Some years ago, the Manchu soldiery and the blind beggars, who sold salt at half the Government rate of 30 cash, monopolised $\frac{2}{10}$ of the retail trade of Canton city, and the Salt Commissioner found it impossible to grapple with the evil.

In Kwang Si there are 66 salt offices, and 275,066 packages of 150 nominal (or 168 actual) catties each are supposed to come from Kwang Tung each year, producing, at Tls. 0.275

the package, Tls. 75,520 a year in duty. But the duty fell short until a year or two ago by Tls. 20,000, in consequence of the Kwang Si Governor having changed the actual weight to 200 catties, so as to make the duty and *likin* leviable in like manner, and in consequence of only 200,000 nominal packages coming. The Viceroy of Sz Ch'wan had a stiff encounter with the Governor of Kwang Si a year or two ago as to the right of Canton salt to penetrate by way of Kwang Si into the Li-po district of Kwei Chow Province: both of them produced historical precedents; but Sz Ch'wan came off the better from the encounter. The three Hu Nan prefectures of Hêng-chou, Yung-chou, and Pao-k'ing are known as the *chuan an* or "places specially" authorised to consume Canton salt, which for many years past has trespassed even farther north. What the total levy on Canton salt amounts to is not on record; but, as for many years past the excise has furnished Tls. 200,000 to the Peking Contingent, and Tls. 50,000 to the Household, it is evident that the Tls. 47,510 of the Red Book must be a purely imaginary figure. Canton also contributes an annual sum to the Contingent of Tls. 50,000 "interest," which, always being mentioned with, apparently refers to salt investments.

Fu Kien Salt.

Like the salt systems of the Hwai and Canton, the Fu Kien salt system suffered from the rebellion. The excise *k'ò*, *likin*, and *hao* (or "extra charge") once produced Tls. 405,000 a year, and this is about the same now at last collected, after years of vicissitudes. The present system is known as *p'iao yün*, or "conveyance under licence;" half payment on licence bought, and the balance, with taxes, on arrival at the *pang*, which seems to mean *dépôt* of consumption. Besides the fixed minimum of Tls. 418,807 now officially

due every year, (and which again completely belies the Tls. 85,470 of the Red Book), there are extra sums of Tls. 18,500 collected on Formosa salt, and Tls. 25,600 on salt for T'ing-chou. Fu Kien salt finds its way in large quantities up the Wênchow River of Chê Kiang: thousands of tiny junks convey each a huge single ton package, almost up to the Fu Kien frontier. At Wênchow the salt costs from 3 to 4 cash: it pays *likin* at three places on the river, and sells at Lung-ch'üan for 11 to 12 cash the catty, giving a profit of 4 cash. About 72,000 tons a year go up in this way.

Chê Kiang Salt.

Across the ridge of hills which cuts off the Wênchow and Ch'ü-chou prefectures from the rest of Chê Kiang, are K'ü-chou and Yen-chou, where Shao-hing salt is consumed. By the time it reaches its highest point, it sells for 35 cash the catty, which is about double the price at the flats. These are under official management, and the salt is both sun-dried and boiled: it pays a loading tax at Hangchow, duty at Lan-k'i and Yen-chou, and *likin* at places of consumption. The Ningpo salt, which is only dried in the sun, commands the easternmost districts. T'ai-chou salt, which costs 3 cash on the coast, is worth 16 cash by the time it finds its way to T'ient'ai. A considerable quantity of Chê Kiang salt finds its way into An Hwei Province by way of Yen-chou Fu. The *likin* and excise on Chê Kiang salt contributes Tls. 220,000 a year to the Contingent, whilst the Household takes Tls. 50,000 excise; but there is nothing on record to shew how far the half million claimed by the Red Book is made good. The Comptroller's duties extend over part of Kiang Nan, which Province gives him a portion of his title.

Tientsin Salt.

The accounts of the Tientsin Comptroller are so puzzling as to defy analysis. The salt that goes to Ho Nan under official conveyance has for some years produced Tls. 50,000 in taxes, but the traders have had such a hard fight with the contending salts of Shan Tung, Shan Si, and the Hwai that 50 per cent on the nominal weight of their packages has had to be allowed them. If 200,000 *nan yin* or Ho Nan warrants were sold to them at 4 mace, they say Tls. 80,000 would be the result for Government. The Chih Li share of the salt taxation only produces Tls. 20,000 a year, which perhaps explains the low price of the salt,—5 cash. There is an amount, ranging from Tls. 180,000 to Tls. 196,000 a year, called the *t'ang li* or "treasury interest" of the Peking public offices, which sum was lately diminished by about Tls. 6,000 by reducing the Peking warrants by 20,000. This would give between 3 and 4 mace a warrant, which, again, would give 600,000 warrants for Peking. For some years a sum of about Tls. 50,000 a year has been paid by this Controller to an unexplained absorbent called the Jung-kung or "Jung works," and it seems Tls. 200,000 are annually due to the Contingent, or Peking Remittances.

Shan Tung, Shan Si, and Shen Si Salt.

No information is as yet to hand about the salt administrations of these and the Manchurian Provinces, but the above is a sufficient nucleus around which to gradually build an improved exposition of the whole question. Salt was free in Moukden until *likin* was imposed a year or two ago. The Shan Si men pay *likin* on and supply Shen Si salt.

REMARKS ON THE PRODUCTION OF SALT IN CHINA.

By the late Archimandrite P. ZWEHTKOFF.

Retranslated from the German by W. R. CARLES.*

From time immemorial the production of salt has formed a subject of especial care to the Chinese Government, and here it is necessary to remark that in the remotest periods the salt trade was in China as highly esteemed as agriculture. Annually, at the opening of the salt-works, princes were present in person, and took an active interest in the first salt boilings; it cannot therefore be surprising that with such attention and encouragement on the part of princes, the salt-trade rapidly assumed large proportions and became an important source of revenue to the State. In olden times in China salt was principally obtained by boiling sea-water; later on, however, *i.e.*, under the Tang dynasty (620 A.D.), people began to extract salt from the water of inland seas by evaporation in the sun. The operation was extremely simple. The earth on the banks of the lake was dug out, reservoirs were made there for water, and the water was conducted to them by ditches made on purpose, and leading from the lake or, in some places, from the sea. The water dried up, and the salt remained behind as a deposit. But the majority of salt-workers in those days followed the old method of boiling.

As the success of the operation depended mainly on the

* *Arbeiten der Kaiserlich Russischen Gesandtschaft zu Peking über China*, etc. Translated from the Russian into German by Dr. C. Abel and F. A. Mecklenburg; Berlin, 1858, Vol. II, p. 495 *seqq.*

condition and correctly timed preparation of the brine, the superintendents of the salt trade began to evolve from time to time different means of producing it. From A.D. 1132 the following method was introduced for preparing brine. The whole of the sea-shore in the neighbourhood of the salt-works was measured out and divided into a number of small, regular squares; the surface layer of earth in each was dug out; the ground was then strewn with straw, and the earth that had been dug out thrown back upon it. The name given to it in those days was *lu*, an oven. The largest *lu* were not more than 2 ft. high and a fathom in circumference; but at the sides of the *lu* little ditches were made for the brine to run off. After the ovens had been thus arranged, the next step was to soak them with sea-water, and as this was an easy task, it was entrusted to women and children. After a short time the brine in the interior of the ovens gradually formed and ran off into basins. In order to test its degree of strength, small stones of a certain kind were thrown in; if they remained on the surface, the brine was considered good; if they sank under, it was called sweet, and in that case the ovens were abandoned for some other spots in which the earth was more suitable. The brine when fit for boiling was immediately poured into buckets and carried to the ovens. In these were set large evaporating basins, and 3-5 of them were always attached to each brine-oven. The boiling took place at once and was continued without interruption: when ready the salt was immediately shovelled out of the basins, and fresh brine poured in, so that in 24 hours about 5 basins of salt were boiled. Each basin turned out 3-5 piculs (about 18 pud) of pure salt.

After the 15th century the following method of procuring brine was pursued in all salt-works on the sea-shore. Pits were dug on the shore and bamboos were laid crosswise over them.

The whole was covered with double mats, and sand was strewn on the top. Every morning and evening the covering of sand was soaked with sea-water by the tide, and the salt liquor found its way into the pits. As soon as the water had retired from the shore the salt-workers came out with flaming bundles of straw to test the saltiness of the moisture, and they were not convinced of their work being good unless the salt vapour, which rose from the pits, extinguished the fire. The brine thus produced was drawn off and carried to the salt-works, and salt was obtained from it uncommonly quickly. Somewhere about the same date, at the salt-works in the north, the most convenient plan was found to be to obtain the salt by exposure to the air and sun.

In the present day, as of old, the salt trade occupies an important place among the chief sources of imperial revenue. An innumerable number of salt-works, scattered over different points of the interior of China, are, under the direction of the Government, left in the hands of private persons, but the supreme direction of them, as well as the inspection of the salt sales are assigned to certain officials appointed by the Board of Revenue. These inspectors give the private farmers licences for the purchase and sale of salt, and draw from them the duties fixed by the Government. Each farmer is on his side required to keep a strict watch on the direction and regular course of labour in the salt-works, and to this end an elder is appointed to every 10 ovens, who is charged, besides supervising the workmen, with the duty of keeping a journal, and noting down when and by whom such and such a quantity of salt has been obtained, and how much has passed out. At the close of every month, the elders' journals are revised by certain persons who are selected by the local authorities from the merchant class. These revisers are also charged by every means in their power to co-operate with the

officials towards the prosecution and extinction of smuggling.

At the present moment in China salt is produced under three forms: sea-salt, lake-salt and well-salt. Sea-salt is either boiled or obtained by exposure, and is found in all the maritime provinces, viz., in Chih Li, Shan Tung, on the banks of the River Huai, and in Che Kiang, Fu Kien and Kuang Tung. Lake salt is obtained in Shan Si, Kan Su, and Shen Si, and to a certain extent is imported from the country outside the frontier, *i.e.*, from the pasture-grounds of Chahar, from Ordos and Kokonor. Well-salt is obtained in Kan Su, Sze Chuen, and Yun Nan. The salt sales take place on the authority of licences issued by the Government. In the Province of Chih Li, by direction of the Board of Revenue, 1,160,046 such licences are offered for sale every year, and each licence gives a title for the receipt of 300 catties of salt. In Shan Tung 804,920 licences for 225 catties are issued; in the salt-works on the Huai and in Che Kiang there are as many as 2,690,889 licences covering 335-400 catties; in Fu Kien 1,069,485 of 100-675 catties; in Kuang Tung and Kuang Si 864,510 of 235-322 catties. In Sze Chuen the number of licences is based on the consumption of the preceding year, and there are two kinds of licence in existence there: the one of 5,000 catties for the market by water, and the other of 400 catties for export overland. In Kan Su 72,688 licences for 178-200 catties are issued annually. On the receipt of the licences the farmers are required to give a bond that the salt shall be sold only in the districts named by the Government; non-observance of this rule entails prosecution and confiscation of their stock of salt. At the same time the fixed rate is given them, at which they are to conduct the sales. These rates are not the same everywhere, but lower for the districts in the neighbourhood of the salt-works, and higher in pro-

portion as the distance from them increases. Generally the average price of salt in China may be taken as 40 tschoch a catty, or 2 silver kopecks a pound.

The salt from the springs in Yun Nan and elsewhere is given at a fixed duty to farmers, taken from among the well-to-do villagers; but this salt is not sold at fixed, but at optional prices. The Crown duties for all branches of the salt trade are regulated by fixed ordinances, which are in harmony with the land-tax; they form at the present moment an important item in the imperial budget, for the total annual receipts from the salt licences, etc., generally amount to Tls. 5,745,000 in silver (*i.e.*, more than 12,000,000 silver roubles), which represent a quarter of the entire revenue of the empire.

We have said above that at present sea, lake, and spring salt are used by the Chinese. Sea-salt is obtained in the most important quantities, for which reason a quantity of descriptions are found, in Chinese writings, of the manner in which it is produced. We borrow from them some details.

The salt-works are dispersed over the whole extent of the line of coast, and are considered better, or worse, in accordance with the quality of their salt. In all of them the manufacture of salt takes place at a fixed season, consecrated by time and custom. According to Chinese notions, the 3rd, 4th, 5th, and 6th months (April–July) are the most favorable for manufacturing salt; and they maintain that at this time, when vapours are rising from the ground, the exudation of salt comes into play with them. In autumn the vapours gradually cool, for which reason the exudation also diminishes by degrees; but in winter, on account of the frost, the vapours disappear altogether, and with them the exudation disappears as well. On this account the manufacture takes place only during the hot weather, and hardly any occurs in the winter. To obtain sea-salt the Chinese employ two methods: they either boil the

brine, or else they leave the sediment of salt in the sun to evaporate.

The period of boiling is divided into three stages, the technical names of which are (1) *Shai-hui* (sunning ashes), *Lin-lu* (filtering brine), and (3) *Fu-huo* (boiling). The preparatory manipulation, called *Shai-hui*, consists in the following: on the very first day of opening operations in the salt-works the sea-shore is cleared of weeds, and a beginning is made by digging out the upper layer of earth and breaking it up; this earth when broken up is turned over and over with bamboo poles until it is fine and smooth. Then seawater is brought from ingenious receptacles, which are filled with water at high-tide, and the earth is moistened with it, as with light rain, equally and thoroughly. Towards evening the earth is shovelled to one side, and a long line of mounds is formed of it, in order to protect it from rain during the night. On the following day the procedure is the same as on the previous day, except that the earth is carried to some particular spot for safety. In fine weather it is taken out again from time to time, and dried on the salt-grounds.

As soon as the earth has been thoroughly prepared, i.e., is completely impregnated with salt particles, the workers take it to the ovens. These ovens, which are shaped like chests, 9 ft. long, 2 ft. high, 6 ft. broad, and 3 ft. deep, are called *Lü*; near each a well 8 ft. deep is dug. The floor of the oven is strewn with rotten wood; above this are fine bamboos; on them is a layer of brushwood; and above all is a layer of ashes of plants. The prepared earth is shot upon this, beaten hard and covered over with rice-straw. On this is poured seawater, which finds its way through all the inner layers, and flows into the well as brine. Each oven in 24 hours gives more than 20 tan (60 pud) of pure brine, which is drawn out of the well and taken to the boiling oven to be boiled.

The salt boiling continues without interruption throughout the whole time of the operations. In each oven are several pans of different sizes, part of which are to hold the cold brine, part to boil it. Each boiling begins at 11 p.m. and continues until 10 o'clock on the following morning, and during this period salt is taken six times. As soon as the salt begins to harden, pods of the *tsao-chio* tree (*Gleditschia chinensis*) are thrown into the pans, in order that the particles of salt may combine more quickly, and when the salt is ready the party of men who are watching inform the others of it, in order that it may be cleared out at once and the pans may be filled with fresh brine. On an average 600 catties of the best brine turn out 140 catties of pure salt, called by the Chinese "fire salt" (*huo yen*). It appears in three qualities and colours: white, dark and yellow; the white is the best, the dark not so good, and the yellow much inferior and of a bitter taste.

The second method (exposure to the air and evaporation in the sun of saline sediments) is distinct from the first, in that the brine is not boiled, but poured into peculiar paved tanks, and left there to the sun and wind. For complete evaporation two days in summer and 3-4 at other times are sufficient, and indeed the N.W. wind is quite as favorable to this operation as are the sun's rays; on the other hand, with unfavorable winds, and in rainy weather, no salt is taken.

There is nothing peculiar in the manufacture of salt from inland waters; we have therefore now only to speak of well-salt.

In the S.W. provinces of China, salt is taken from the belly of the earth, for deep wells are sunk, and this only happens in the neighbourhood of mountains. The salt is drawn from these wells by bamboo pipes, and conducted to the works by channels of stone. The construction of the

wells, as well as the manner of obtaining salt from them, is somewhat remarkable.

The boring of the well is effected by means of a wooden pile, tipped at one end with iron, and at the other provided with a rope. The workmen hold it by the rope, while they drive it into the earth, wetting the hole from time to time in order that the boring may proceed more easily. In this manner they advance to the salt-spring, *i.e.*, to a depth of 20-30, and in some cases of 100 fathoms. When the well is ready, a crane is put up close to it for letting down and drawing up the bucket, *i.e.*, a pipe which is made of bamboos from which the rind has been peeled off. This pipe is hollow, but open, and provided at the base with a leathern valve, which opens to let in the water at the foot of the well, and closes of itself on being wound up. Crane and pipe are connected by strong ropes with a revolving cross-beam. Generally the crane is set in motion by oxen, which walk round the well, to this side or that, quickly or slowly, according as the bucket is ascending or descending. All the operations attending the hoisting of the brine are conducted by signals or blows on wooden boards. The brine obtained from the wells in this fashion flows by ducts into the manufacturing pans, in which it is boiled and transformed into pure salt. Instead of fire-wood the exhalations of gas from the earth are generally utilised for boiling the salt, which also are obtained by wells and are of different degrees of strength. Bamboo pipes are led from the gas wells to the pans, and there the gas, which escapes out of openings in the pipes, is lighted. There are a white and a reddish kind of brine obtained from the wells: the white, or the purest, yields a white salt in large quantities, and of a strong saline flavour; a smaller quantity is obtained from the red, and the salt is somewhat sweet. Here

again the quantity of the salt depends upon the nature of the earth and the weather.

As in China the number of idle hands is great, an immense number of workmen are employed at the works on the salt-springs, as indeed is the case in every Chinese business, and each of them is assigned some duty connected with the work. Thus there are special persons detailed to inspect the wells, the cattle, the crane, the ropes, the signal-boards, the channels, the boiling, the pans, the fire, the fodder; there are also doctors, house-servants, smiths and other artificers. All this crowd of persons are subject to the contractors, to whom is entrusted the sale of the salt on the spot, as well as its market in more distant places. For the latter purpose, special licences are issued for the export of salt by land and by water. Besides the native inhabitants of Yun Nan, Sze Chuen and Kan Su, the people of Hu (? Kuei) Chou, Hu Nan, Hu Pei, and in some degree the barbarians, who are known under the name of Fan and Man, all use the well-salt.

According to observations of the Chinese, well-salt is at times damp and at others dry; it sometimes hardens, and sometimes powders; it gives a flavour to dishes and robs them of their flavour; it expels damp and excites it. This salt presses the inner parts together and causes consumption; sometimes stomachic disorders are occasioned by its excessive use; the savages use the red salt, and in consequence many of them suffer from goitre.

•

NAMES OF THE SOVEREIGNS OF THE OLD COREAN STATES, AND CHRO- NOLOGICAL TABLE OF THE PRESENT DYNASTY.

COMPILED BY

LUDOVICO NOCENTINI.

But little information is obtainable as to the names of the sovereigns of the legendary period and of the first Corean States, as the two 朝鮮, 三韓, and others.

As regards the first period, we are told only that the legendary 王儉, styled 檀君, reigned in Corea and had his seat of government at 平壤, afterwards at 白嶽山, the present 九月山. He ascended the throne B.C. 2331, and his State lasted 1,212 years.

The next period commences with 箕子, who also held his Government at the same capital (平壤). The Ci, or Kwi, dynasty lasted 929 years, during 43 sovereigns. But after 胥餘 or 須臾, the Viscount of Ci, or Kwi, who succeeded to the throne B.C. 1122, only the last two sovereigns are known, viz., 箕否 and his son 箕準, who lost his throne in B.C. 194. He afterwards changed his name to 新莽, founded the State of 馬韓, and transferred his capital to 金馬郡. Then 衛滿 usurped the throne and changed the name of the capital to 王儉城, and the state lasted for a further period of 87 years.

THE STATE OF 新羅 (other names 徐羅代, 斯羅, 斯盧).

The Capital was in the present 慶州, former territory of the State 辰韓. This State had 55 kings, and lasted 992 years.

No.	Name.	Genealogy.	Family Name.	Year of Accession.
1	赫居世	.....	朴	57 B.C.
2	南解王	son of the last king ...	"	4 A.D.
3	儒理王	son of the last king ...	"	24 "
4	脫解王	husband of the second king's eldest daughter. During his reign the State was called 雞林 ...	"	
5	婆娑王	the third king's second son	昔朴	57 "
6	祗摩王	eldest son of the last king	"	80 "
7	逸聖王	the last king's eldest son ...	"	112 "
8	阿達羅王	the last king's eldest son ...	"	134 "
9	代休王	grandson of the 4th king and son of 仇鄒 ...	"	154 "
10	奈解王	the last king's grandson ...	昔	184 "
11	助賁王	the 9th king's grandson ...	"	196 "
12	沾解王	the 9th king's grandson and younger brother of the last king ...	"	230 "
13	味鄒王	descendant in 7th generation from 閼智, son of 仇道 ...	"	247 "
14	儒禮王	the 11th king's eldest son	金	261 "
15	基臨王	the 11th king's grandchild	昔	284 "
16	訖解王	the 10th king's grandchild	"	298 "
17	奈勿王	the 13th king's nephew ...	"	310 "
18	實聖王	descendant of 閼智 ...	金	356 "
19	訥祗王	the 17th king's son ...	"	402 "
20	慈悲王	the last king's son ...	"	414 "
21	炤智王	the last king's son ...	"	458 "
22	智證王	the 17th king's great grandson ...	"	479 "
23	法興王	the last king's eldest son ...	"	500 "
			"	504 "

No.	Name.	Genealogy.	Family Name.	Year of Accession.
24	眞興王	the last king's nephew ...	金	540 A.D.
25	眞智王	the last king's second son...	"	576 "
26	眞平王	the last king's grandson ...	"	579 "
27	善德王	the last king's eldest daughter ...	"	632 "
28	眞德王	daughter of 國飯, younger brother of the 26th king	"	646 "
29	武烈王	the 25th king's grandson. He destroyed the State 百齊 ...	"	654 "
30	文武王	the last king's eldest son. He destroyed the State 高句麗 ...	"	661 "
31	神文王	the last king's eldest son ...	"	681 "
32	孝昭王	the last king's eldest son ...	"	692 "
33	聖德王	the last king's younger brother ...	"	702 "
34	孝成王	the last king's eldest son ...	"	737 "
35	景德王	the last king's younger brother ...	"	742 "
36	惠恭王	the last king's eldest son ...	"	765 "
37	宣德王	a descendant in 10th generation from the 17th king ...	"	780 "
38	元聖王	a descendant in 12th generation from the 17th king ...	"	785 "
39	昭聖王	the last king's grandson ...	"	799 "
40	哀莊王	the last king's eldest son ...	"	800 "
41	憲德王	the 39th king's younger brother ...	"	809 "
42	興德王	younger brother of the last king's mother ...	"	826 "
43	僖康王	the 38th king's great grandson ...	"	836 "
44	神武王	the 38th king's great grandson ...	"	839 "
45	文聖王	the last king's eldest son ...	"	839 "

No.	Name.	Genealogy.	Family Name.	Year of Accession.
46	憲安王	the 44th king's younger brother	金	856 A.D.
47	景文王	the 43rd king's grandson	"	861 "
48	憲康王	the last king's eldest son...	"	875 "
49	定康王	the last king's younger brother	"	886 "
50	眞聖王	the last king's younger sister	"	887 "
51	孝恭王	son of the 48th king's concubine	"	897 "
52	神德王	a distant descendant of the 8th king	朴	912 "
53	景明王	the last king's eldest son ...	"	917 "
54	景哀王	younger brother of the last king's mother	"	924 "
55	敬順王	a descendant of the 45th king	金	927 "

In the year 935 the State submitted to 高麗.

THE STATE OF 高句麗.

The Capital was 卒本扶餘, the present 成川.

This State had 28 kings, and lasted 705 years.

No.	Name.	Genealogy.	Year of Accession.
1	東明王	family name 高; he was born near the Mount 句麗 in 遼東	39 B.C.
2	瑠璃王	the first king's eldest son ...	21 "
3	太武神王	the last king's eldest son ...	9 "
4	閔中王	the last king's younger brother	44 A.D.

No.	Name.	Genealogy.	Year of Accession.
5	慕本王	the third king's eldest son ...	48 A.D.
6	太祖王	the second king's grandson ...	53 "
7	次大王	the last king's younger brother	146 "
8	新大王	the last king's younger brother	165 "
9	故國川王	the last king's second son ...	179 "
10	山上王	the last king's younger brother	197 "
11	東川王	the last king's eldest son. He transferred his capital to 平壤 ...	227 "
12	中川王	the last king's eldest son ...	248 "
13	西川王	the last king's second son ...	270 "
14	烽上王	the last king's eldest son ...	292 "
15	美川王	the last king's nephew... ...	300 "
16	故國原王	the last king's eldest son. He transferred the capital to 九都城 ...	331 "
17	小獸林王	the last king's son ...	371 "
18	故國壤王	the last king's younger brother	384 "
19	廣開土王	the last king's eldest son ...	392 "
20	長壽王	the last king's eldest son. He transferred the capital to 平壤	413 "
21	文咨王	the last king's eldest grandson	492 "
22	安藏王	the last king's eldest son ...	519 "
23	安原王	the last king's younger brother	529 "
24	陽原王	the last king's oldest son ...	546 "
25	平原王	the last king's oldest son ...	559 "
26	嬰陽王	the last king's eldest son ...	590 "
27	榮留王	the last king's younger brother, but not by the same mother...	618 "
28	寶藏王	the last king's nephew... ...	642 "

In the year 668 the State submitted to LI TSU, General of the Tangs.

THE STATE OF 後百濟.

The Capital was 慰禮城, the present 稷山.

This State had 30 kings, and lasted 678 years.

No.	Name.	Genealogy.	Year of Accession.
1	溫祚王	son of the first king of 高句麗. His capital was in 漢山, the present 廣州 ...	18 B.C.
2	多婁王	the first king's eldest son ...	28 A.D.
3	已婁王	the last king's eldest son ...	77 "
4	蓋婁王	the last king's son ...	128 "
5	肖古王	the last king's son ...	166 "
6	仇首王	the last king's eldest son ...	215 "
7	古余王	the 5th king's younger brother	234 "
8	責稽王	the last king's son ...	286 "
9	汾西王	the last king's son ...	298 "
10	比流王	the 6th king's son ...	304 "
11	契王	the 9th king's son ...	344 "
12	近肖古王	the 10th king's second son ...	346 "
13	近仇首王	the last king's eldest son ...	375 "
14	枕流王	the last king's eldest son ...	384 "
15	辰斯王	the last king's younger brother	385 "
16	阿辛王	the 14th king's eldest son ...	392 "
17	腆支王	the last king's eldest son ...	405 "
18	久余辛王	the last king's eldest son ...	420 "
19	毗有王	the last king's eldest son ...	427 "
20	蓋鹵王	the last king's eldest son ...	455 "
21	文周王	the last king's son. He trans- ferred the capital to 熊津 the present 公州 ...	475 "
22	三斤王	the last king's eldest son ...	477 "
23	東城王	the 20th king's grandson ...	479 "
24	武寧王	the last king's son ...	501 "
25	聖王	the last king's son. He called his country 南扶餘 and transferred the capital to 泗沘 the present 扶餘 ...	523 "
26	威德王	the last king's eldest son ...	554 "

No.	Name.	Genealogy.	Year of Accession.
27	惠王	the last king's second son ...	598 A.D.
28	法王	the last king's eldest son ...	599 "
29	武王	the last king's son ...	600 "
30	義慈王	the last king's eldest son ...	641 "

This State submitted to 新羅.

THE STATE OF 高麗.

The Capital was 松嶽, the present 開城府.

This State had 34 kings, and lasted 475 years.

No.	Name.	Genealogy.	Year of Accession.
1	太祖	son of 隆, prefect of 金城 ...	918 A.D.
2	惠宗	the first king's eldest son ...	944 "
3	定宗	the first king's second son ...	946 "
4	光宗	the first king's third son ...	950 "
5	景宗	the last king's eldest son ...	976 "
6	成宗	the first king's grandson ...	982 "
7	穆宗	the 5th king's eldest son ...	998 "
8	顯宗	the first king's grandson ...	1010 "
9	德宗	the last king's eldest son ...	1032 "
10	靖宗	the 8th king's second son ...	1035 "
11	文宗	the 8th king's third son ...	1047 "
12	順宗	the last king's eldest son ...	1083 "
13	宣宗	the 11th king's second son ...	1084 "
14	廢宗	the last king's eldest son ...	1095 "
15	肅宗	the 13th king's younger brother ...	1096 "
16	睿宗	the last king's eldest son ...	1106 "
17	仁宗	the last king's eldest son ...	1123 "
18	毅宗	the last king's eldest son ...	1147 "
19	明宗	the 17th king's second son ...	1171 "
20	神宗	the 17th king's third son ...	1199 "
21	熙宗	the last king's eldest son ...	1205 "
22	康宗	the 19th king's eldest son ...	1212 "
23	高宗	the last king's eldest son ...	1214 "

No.	Name.	Genealogy.	Year of Accession.
24	元宗	the last king's eldest son	... 1260 A.D.
25	忠烈王	the king's eldest son	... 1275 "
26	忠宣王	the last king's eldest son	... 1309 "
27	忠肅王	the last king's second son	.. 1314 "
28	忠惠王	the last king's eldest son	... 1331 "
	忠肅王	again	.. 1332 "
	忠惠王	"	... 1340 "
29	忠穆王	the last king's eldest son	... 1345 "
30	忠定王	the 28th king's son, born from a concubine	... 1349 "
31	恭愍王	the 27th king's second son	... 1352 "
32	辛禔	a son of 肅; the last king adopted him as his own son	... 1375 "
33	辛昌	the last king's son	... 1389 "
34	恭讓王	the 20th king's seventh descendant. He reigned till 1392	... 1389 "

From the first legendary sovereign (檀) till the year 1392, 3,725 years elapsed, then Korea, or 朝鮮, became a united kingdom, under the present dynasty 李.¹

KINGDOM 朝鮮.

Dynasty 李; Capital 漢陽府.

No.	Temple style.	First Posthumous Name.	Genealogy.	Year of Birth.	Length of Reign.	Year of Accession.
1	太祖	康獻王	son of 子春	1336	7	1392 A.D.
2	定宗	恭靖王	the first king's second son	1358	2	1398 "
2	太宗	定聖王	the first king's third son	1372	18	1400 "

¹ The preceding list has been compiled from the Chinese book 東藩紀要, and the following from the Korean annals 國朝實錄.

No.	Temple style.	First Posthumous Name.	Genealogy.	Year of Birth.	Length of Reign.	Year of Accession.
					Years.	
4	世宗	莊憲王	the last king's third son	1398	32	1419 A.D.
5	文宗	恭順王	the last king's eldest son	1415	2	1451 „
6	端宗	恭懿王	the last king's eldest son	1442	3	1453 „
7	世祖	惠莊王	the 4th king's second son	1418	13	1456 „
8	睿宗	襄悼王	the last king's second son	1450	1	1469 „
9	成宗	康靖王	the second son of 德宗 ²	1457	25	1470 „
10	中宗	恭徽王	the last king's second son	1488	39	1506 ³ „
11	仁宗	榮靖王	the last king's eldest son	1515	1	1545 „
12	明宗	恭顯王	the 10th king's second son	1534	27	1546 „
13	宣祖	昭敬王	the third son of 德興大院君 ⁴	1552	41	1568 „
14	仁祖	憲文王	the eldest son of 元宗 ⁵	1605	27	1623 ⁶ „
15	孝宗	宣文王	the last king's second son	1612	10	1650 „

² He was the 7th king's heir apparent and died in 1457. He is known in the history by the temple style 德宗 and the posthumous name of 懷簡王.

³ Between the 9th and the 10th king the throne was occupied by 燕山君 for a period of 11 years, but he had no temple style.

⁴ He was the 10th king's son.

⁵ 元宗 was the 5th son of 宣祖. He received the temple name from his son, the 14th king, and from the Emperor of China the posthumous name of 恭良王. He is known also by the style of 定遠君.

⁶ Between the 13th and the 14th king the throne was occupied by 光海君 for a period of 14 years; but he is not registered amongst the Korean sovereigns, and had neither temple style nor posthumous name.

No.	Temple style.	First Posthumous Name.	Genealogy.	Year of Birth.	Length of Reign.	Year of Accession.
16	顯宗	昭休王	the last king's son ...	1637	15	1660 A.D.
17	肅宗	顯義王	the last king's son ...	1661	46	1675 "
18	景宗	德文王	the last king's eldest son ...	1688	4	1721 "
19	英宗	至行王	the 17th king's fourth son ...	1694	52	1725 "
20	正宗	文成王	eldest son of 思悼世子 ⁷ ...	1752	24	1777 "
21	純宗	淵德王	the last king's son ...	1780	34	1801 ⁸ "
22		體健王	son of 翼宗 (see No 6).		15	1835 "
23	熙倫	熙倫王	the third son of 全溪大院君 ...		14	1850 "
24	...	...	The present king, the second son of 興宣大院君 ...	...	...	1864 "

⁷ He was the heir apparent, son of 英宗, who died at the age of 38. Another heir apparent, son of the same king, is recorded, who died when 10 years old, viz., in 1728. He received the temple style 眞宗 and the posthumous name of 溫眞王.

⁸ During the years 1827, 1828, 1829 and 1830 the king was assisted in the government by his son, known by the temple name 翼宗 and the posthumous name 體元王. He was born in 1809. Here the Korean annals finish, and the last kings are taken from the 東藩紀要, where the temple names are not given.

NOTES AND QUERIES.

SALE OF OFFICE IN CHINA.

The rebellion of the Three Satraps induced K'ang-hi, in the year 1677, to permit the sale of office for three years, during which period Tls. 2,000,000 were received on that account, district magistracies being the most sought for.

In 1691 the sale of degrees, honorary ranks, promotion, privileges, posthumous honours, etc., was recommended in order to procure provender for the Galdan campaign, but was not sanctioned.

During K'ien-lung's reign there were sales of office on two occasions, once for the Ho Nan River repairs, and once for the Kin Ch'uan (Tibetan) campaign,—each time producing over Tls. 10,000,000.

There was a short period of sale of academicianships (捐監) in Kan Suh, about 1786, but this was soon stopped. In 1649, too, the Emperor Shun-chih had for a short period sold patents to priests and certain other petty honours, but none of these last count for much. The above is the history of the sale of office under this dynasty previous to the reign of Kia-k'ing, when it grew to a scandal.

E. H. P.

MANCHU HORSE-BREEDING GROUNDS.

The cavalry establishments of the present dynasty are three. The five camps of Peking gendarmerie and the cavalry which are appropriated by law to each province together number 116,853 horsemen, each drawing a provender allowance of Tls. 2.5 a month: this branch of the service is known as

the *ying-ma* (營馬). The cavalry at Jêho and Mi-yün (north of Peking), and those of the provincial banner garrisons number 86,021; and 9 *tou*, or pecks, of beans a month are allowed for each in the winter and spring, with six in the summer and autumn, *plus* 30 sheaves of straw in all months: this branch of the service is known as the *kwan-ma* (官馬). Then there are breeding-stations outside Kalgan, at the Stud Office under the Two Superintendents of Live Stock, and in various parts of Sungaria and Mongolia: these exceed 200,000 in number, and are known as the *kwan-ma* of the steppes. Under the T'ang, Sung, and Ming dynasties these establishments were sometimes private and sometimes under government; but want of space, coupled with bad management at last produced great confusion and corruption. After subduing the Chakhars, the Manchus turned their land into a horse-pasture. The Stud Office (太僕寺) manages the breeding-grounds under the four banners of the Two Live Stock Superintendents, whilst the Palace Stud (上駟院) manages those of the Ta-ling River (Liao Tung), Kalgan, and Tu-shih K'ou. This is a step in advance of the T'ang dynasty, which gave up the richest lands on the banks of the Wei (渭), in Shen Si, to 400,000 horses; and is on the lines of the system adopted by the Kitans, Nuchêns, and Mongols when they ruled China, and who, like the Manchus, were masters of the steppes or grass-lands.

E. H. P.

WEI YÜAN ON
THE MONGOLS.

The following frank confession of Wei Yüan on behalf of the Manchus (date about A.D. 1840) is interesting:—

“The weakness of the Mongols is China's strength. To tame the Mongols with the Yellow Religion is China's best policy; and, indeed, from the point of view of Mongol interests, it is much better for them to live quietly, and multiply, with no other cares than those of finding pasture and water, than to swoop down upon

" the frontiers like the Huns and Turks used to do, keep China
 " under perpetual arms, and drench the plains with human gore.
 " This policy, in fact, is what may be called dispelling ferocity through
 " charity, and guiding untamable men with the doctrine of rewards
 " and punishments. Truly, both China and the countries beyond
 " her owe a deep debt of gratitude to Tsongkaba. It must be
 " added that the reverence of the Mongols for the Yellow Faith
 " began with Prince Anda, and Prince Anda's belief in Buddhism
 " had its origin in his wife San-ning-tsz. The three distinguished
 " Chinese statesmen of the Ming dynasty handled the reins very
 " deftly in this regard, accordingly as firmness or slackness was
 " required. Hence, not only did the Ming dynasty enjoy 50 years
 " exemption from frontier war, but our Manchu dynasty has been
 " able to obtain peace for over 200 years; and thus the good work
 " of one charitable individual is still the portion of our people
 " until this very day. Hence, to govern barbarians, we must find
 " out what their natures are, and then we may change their ferocity
 " into order and subdue their fierceness by our goodness. Is it
 " possible to make use of the Religion of Jesus, with its rewards
 " and punishments, in order to put a stop to the opium which comes
 " from the West? To do this we require statesmen such as those
 " who dealt with the Mongols during the Ming dynasty."

Again, Wei Yüan argues, on the meaning of the word *Qelot*.
 " The Si-yüeh T'u-chi takes *Elut'eh* to be the same as *Alut'ai*. But
 " it appears from the chapter on foreign countries in the Ming
 " History that *Alut'ai* and the *Walah* were engaged in an
 " internecine feud. The *Elut'eh* were the descendants of the
 " *Walah*; so how could they look up to their hereditary enemy
 " as their progenitor? Moreover *A* is a very different vowel from
 " *E*. However, the Annals of Genghiz say that the elder brother
 " of *Naiman*, by name *Burnyuk Khan*, fled west, and hunted in the
 " *Wêlut'ai Hills*, whence he was recaptured: so that *Elut'eh* must
 " be the name of a place in Western Asia, given to the tribe as a
 " name too. Why attempt to derive it from *Alut'ai*, a man's
 " name? "

E. H. P.

THE ANDAMAN
CANNIBALS IN
CHINESE
LITERATURE.

During the Middle Ages the Andaman Islanders were spoken of by Arab navigators with superstitious fear. As early as the middle of the 9th century the Arab travellers, known by the translation of their accounts furnished by Renaudot and Reinaud, report that "these people devour men alive; their hue is black, their hair woolly; their countenances and eyes have something frightful in them; their feet are of enormous size; they go naked and have no boots." A number of passages, chiefly from Western authors, as given by Yule and Burnell in their Anglo-Indian Glossary, report to the same effect. To these I should like to add what Chao Ju-kua has to say on the Andaman Islands in the beginning of the 13th century:

"When sailing from Lan-wu-li [*i.e.*, the Island of Lambri in the north-west of Sumatra] to Hsi-lan [Ceylon], if the wind is not fair, ships may be driven to a place called An-to-man [晏陀蠻, Andaman]. This is a group of two islands in the middle of the sea, one of them being large, the other small; the last is uninhabited, whereas the large one, measuring seventy li in circuit, is. The natives are of a colour resembling black lacquer, and eat men alive, so that sailors dare not to anchor on this coast. This island does not contain as much as an inch of iron, for which reason the natives use clam shells with ground edges in lieu of knives. The island contains as a sacred relic the so-called "Dead Man received in the Bed of Rolling Gold;" this body has been there for generations without decaying, and there is always a huge snake guarding it, on whose body hair has grown to the length of two Chinese feet; nobody dares to come near it. In the vicinity there is a spring the water of which will overflow twice a year and flow into the sea; the gravel over which it passes, after it has been covered by this water, turns into gold, and all the natives offer sacrifice to that spring. If copper, lead, iron or tin is soaked with this water while in a state of red-heat, it will also be changed into gold. There is an old story told of a merchant's ship which got wrecked and the sailors of which drifted on a bamboo raft to this

island. As they had heard about this sacred water, they secretly filled some of it into bamboo tubes, mounted a wooden raft, and were driven by the current of the sea to the country of Nan-p'i [which, from the author's detailed description, I identify with the coast of Malabar], where they presented the water to the king of that country. On having tried its effects the king of Nan-p'i raised an army for the purpose of gaining possession of that island; however, before his fleet could arrive there, they met with a severe whirlstorm, and the ships with all on board were thrown on shore at this island, and all the men were eaten up by the islanders. For, on this island live the "Strangers of the Golden Bed," which is silently guarded by a spirit so that man may not come near the place."

It is very probable that our author, who lived at Chinchew as Superintendent of Foreign Trade, got in the possession of this piece of island-lore through the Arab merchants trading to Zaitun, and that the account, as handed down by him, represents what was then currently reported among the travellers of the Indian Ocean. According to Conti (*India in the XV. Century*, quoted by Yule and Burnell, *l.c.*) the name Andaman means "the Island of Gold," and the tale of the "Body in the Bed of Rolling Gold" and the unlucky exploit of the Malabar fleet may be connected therewith.

F. HIRTH.

CEMENT FOR
PASTING
PORCELAIN.

With regard to this subject the *Wu-li-hsiao-chi*^h says:—

"Apply a mixture of powdered *Pai-chi* [白芨, a kind of Ammonia] and limestone [石灰]

with the white of an egg in well adjusted quantity to the broken surface, bind the broken vessel together with strings, and let it stand till perfectly dry, but so that the egg's broth cannot be noticed.

"To cement kuan-yao [官窑] mix the sap of burned green bamboo with the yolk of a fowl's egg [雞卵青], apply this

mixture to the broken surface and bind the broken parts together ; boil it up once or twice in hot water and keep the vessel on a dark spot for three or four or five days, after which it will be as strong as though it had been nailed together.

“Ting-yao [定窑], may be pasted together with the sap of the Nêng-ch‘u [濃楮, a kind of *Broussonetia* ?].”

F. H.

QUERY :

KANGAROOS IN
CENTRAL ASIA.

The *Mêng-chi-pi-tan* (ch. 24, p. 4) says :
“In the northern districts of the Ki-tan there is an animal called *T‘iao-tu* (跳兔) or ‘Jumping Hare.’ It resembles an ordinary hare in shape, but its fore-legs are just a little more than an inch, whereas the hind-legs are about a foot in length. In order to move about it makes jumps of several feet with its hind-legs, and when it stops it will stumble to the ground. It lives in the sandy plains of Ch‘ing-chou (慶州=Ch‘ing-yang of the present Kan-su Province?).”
The work from which this notice is taken was written early during the 11th century, and the animal described is clearly a kind of Kangaroo. The querist is anxious to know whether this class of animal is not confined to Australia, or whether an extinct species may be referred to by this early Chinese author.

H. D. F.

NOTICES OF NEW BOOKS AND LITERARY NOTES.

W. HEYD, *Histoire du commerce du levant au moyen-âge*.
French version by FURCY RAYNAUD. 2 vols.,
Leipzig, 1885-6.

The German edition of this celebrated work, which contains about all that may be known on the subject, *viz.*, the trade to the Levant and the East generally during the middle ages, appeared in 1879 in 2 vols. The subject being a very important one, and the author having dealt with it in the most exhaustive manner, the "Société de l'orient latin," under whose distinguished patronage many a learned work on the East has been laid before the literary world, decided to encourage him in publishing a French edition,—the work now before us. As this second edition contains much additional information it is, of course, preferable to the first, and may be considered the principal authority on all that relates to Oriental trade during the period it describes.

The student of the history of trade in the Far East and of Chinese traffic to the West will be specially interested in the various passages relating to China, such as the relations of the Arabs with China, Chinese junk trade to Ceylon, Indian ports, Aden and the Persian Gulf, the early European travellers to China, trade in Central Asia, etc.; and to the history of Chinese produce exported to the West, such as silk, porcelain, rhubarb, cassia, galangal, ginger (?), musk and nutgalls; and the several articles of foreign origin which constituted the import trade of China during the Sung, Yüan and Ming dynasties, such as cotton, cotton and woollen piece goods, glass, coral, ivory, pearls and precious stones; alum, frankincense, ambergris, storax, gum benjamin and similar drugs; the precious

woods, as eagle, sandal and sapan woods; camphor, cardamoms, cloves and nutmegs. Whatever has been written on any of these goods by a mediæval or modern author, whether European, Arab or Indian, has been carefully collected, and a most detailed monography is given upon every one of the articles traded in at the time. The Chinese student of the foreign relations of China during that period will find the study of this book an indispensable source of information as regards the Western literature.

Contemporaneous Chinese authors abound with matter of fact regarding several of the Oriental trade questions, and whenever we have an opportunity to discuss the Chinese view about them, we should not neglect to consider all that is known on the subject on the other side. The study of this important work will prove as suggestive to the student of the Sung, Yüan and early Ming geographers as that of Yule's "Cathay" and "Marco Polo." Chinese authors often contain useful information where we would scarcely expect it but for being acquainted with the unsolved problems of Oriental research. While rediscovering in their accounts the tales of early European and Arab travellers, we are often surprised to find they supply us with information looked for in vain in every other literature. The *provenance* of the nutmegs of mediæval trade is one of these difficulties. According to Heyd (Vol. II, p. 644) Arab geographers confine their remarks on this point to general terms such as "India," "the isles of the sea of Kerdendj;" Marco Polo refers this article to the country described by him as "Java Major," a term about which Pauthier and Yule on the one hand and Peschel and Heyd on the other cannot agree. The Chinese author who has contributed most towards the knowledge of Arab trade of his time (the beginning of the 13th century), Chao Ju-kua, says, in his second book,¹ describing the articles of foreign trade: "the nutmeg [肉荳蔻] comes from the inner parts of Huang-ma-chu [黃麻駐] and Niu-lun [牛崙]. It is a tree resembling the Chinese juniper [柏], growing up to ten

¹ 宋趙汝造諸藩志二卷.

chang in height, etc., etc." In the geographical part of his work the two names referred to are given in a list of eight small States, being dependencies of the kingdom of Sa-chi-tan (蘇吉丹, Canton Dial. *Su-kat-tan*), which name occurs also in a work of the Ming dynasty, the *Tung-hsi-yang-k'ao*, and is there so described as to justify Mr. Groeneveldt to identify it with the country about Grissé, in the east of Java. This kingdom of Su-kat-tan must have had distant possessions, since we find among them Ti-wu (底勿, Canton Dial. *Ti-mat*) or Timor, which place is, in the second book, named as the origin of sandal-wood. It seems to me that, by endeavouring to identify the details of Chao Ju-kua's account, we may succeed in tracing the two names Huang-ma-chu and Niu-lun (which may stand for Golun or Gorun) to certain localities among the Molucca Islands. At a later period we find Banjermassing mentioned as a country where nutmegs are produced (*Tung-hsi-yang-k'ao*, ch. 4, p. 19; cf. Groeneveldt, *Notes on the Malay Archipelago*, p. 107, in an extract from the *Ming-shih*).

Another point of interest in the history of oriental trade is the route by which rhubarb found its way to Europe. All the authorities consulted by Heyd (Vol. II, p. 667) seem to show that none of it was forwarded by sea, the overland route through Central Asia being alone used. But since rhubarb was found on the market of Alexandria, Heyd hints at the possibility of its having been sent by sea as well. This conjecture is fully borne out by what we learn through Chao Ju-kua. Rhubarb, according to him, was one of the staples of Chinese origin, carried by Arab merchants from Chinese ports to San-to-ch'i (i.e., the present Palembang in Sumatra), the list comprising porcelain, silk piece goods, samshoo, ginger and galangal. From thence the Arabs were in the habit of distributing the produce of the Far East over the markets of their own country as well as their foreign colonies in Africa, and Chao Ju-kua distinctly mentions rhubarb together with lotus flower tanks, silks, porcelain, etc., as an article of import on the coast of Malabar, which he describes under the name of Nan-p'i

(南毗) and of whose States he specially mentions Ku-lam (Coilom), Hu-ch'a-la (Gujerat),² Kom-pa-i (Cambay), Ma-lo-wa (Malwa) and others. Cambay is, moreover, specially described as a place where cargoes arrive by sea once a year from San-fo-ch'i, and where Arab settlers live in great numbers. Rhubarb being once on the Arab market in India, it is sure to have been brought to Alexandria either by sea or by caravan routes.

I have quoted these two instances in order to show how Chinese research may be turned to use in clearing up doubtful points in the history of Oriental trade; and I hope to be able to contribute a small share in this direction by publishing a translation of Chao Ju-kua's work. The German work now before us will be of inestimable value in confirming the accuracy of the Chinese data furnished, which would be of little value if considered without such a commentary.

F. HIRTH.

CHINESE BOOKS.

The *P'ing-tzū-lei-p'ien* (駢字類編), like its sister work, the *P'ei-wên-yün-fu*, has been lately republished by the T'ung-wên-shu-chū (同文書局), of Shanghai, and thereby a work rarely seen in the hands of foreigners has been made accessible in a well-printed facsimile edition of handy and convenient size. I have often heard the opinion expressed among foreign students that the *P'ing-tzū-lei-p'ien* is inferior to the *P'ei-wên-yün-fu*. Closer inspection seems to show the reverse. The last-named work, it is true, may be more useful as a complete "Concordance." This name, first

² Gujerat was, according to Chao Ju-kua, one of the starting-points for commercial expeditions to Zanzibar. He says, under the head of Tsêng-po (i.e., Zanzibar): "The country produces elephants' teeth, raw gold, ambergris and yellow sandal-wood. Every year the country of Hu-ch'a-la and the settlements on the sea-coast of Ta-shih (Arabia) send out ships to barter with this country, the articles of exchange being white cloth, *porcelain*, copper and red cotton." Chao Ju-kua's records thus place us in the position to trace the route of this one article, (porcelain) from China (say Zaitun) to Sumatra, thence to Gujerat for transhipment to the coast of Zanzibar.

applied to it by Mr. Parker, is much more descriptive of the character of the two works referred to, than the word "Dictionary." In either work the student looks in vain for a definition of the terms under which the numerous extracts from all branches of Chinese literature are given. We are thus often disappointed in trying to obtain a clue as to the meaning of a difficult passage through these "Concordances:" the crux in such a passage may consist in a single term, and this term may be a ἄπαξ λεγόμενον; the Concordance, instead of explaining it, will simply quote the only passage in which it occurs, and leave us as ignorant as we were before. Still, both works are indispensable to every Chinese reader who has them once on his shelves, and, though many may seem to think they can get on without them, those who are once accustomed to their use will never part with them.

As to the relative value of the *P'ei-wên-yün-fu* and the *P'ing-tzä-lei-p'ien*, each of the two works has its own distinctive merits. The former is fuller in articles; it contains about every term or phrase of two, three or four characters which may puzzle the reader of standard literature, and it is, therefore, more generally useful. The second work is confined to less articles, and these are an accidental collection rather than a systematic thesaurus; whatever does not fit into the twelve categories, into which the work is divided (see Mayers' "Bibliography of the Chinese Imperial Collections of Literature," in *China Review*, Vol. vi, p. 290), is simply omitted; and the categories are so arranged as to necessitate the omission of thousands of important terms which occur in the *P'ei-wên-yün-fu*. We have, therefore, before us merely a selection of the matter which ought to constitute a complete concordance, made out on the wrong system, because its division is neither logical nor exhaustive; but such as it is, the *P'ing-tzä-lei-p'ien* fully compensates for all these shortcomings by giving for each term inserted the fullest collection of passages imaginable; a comparison with the *P'ei-wên-yün-fu*, which is the earlier work, shows that not only all the matter contained therein under a certain head is taken over, but the matter has been considerably added to. Moreover, the arrange-

ment of the terms, it seems to me, is one more familiar to the European mind, since bisyllabic terms are grouped according to the first character, the terms and phrases contained in the *P'ei-wên-yün-fu* being arranged according to the last character.

The two modes of arrangement supply each other, inasmuch as it happens very frequently that one is anxious to know all that can be said of a character, in its capacity of a first character, while on other occasions one may care more for the last. Suppose we were to look for the Chinese equivalent of the word which through the Persians of the middle ages has become a well-known term in Western trade, and which has long been suspected to be of Chinese origin, the name *kim-hwa* (*kimkhwaab*, *kincoab*, *kamkhā*, etc.), a kind of damasked silk (see Yule, *Glossary of Anglo-Indian Words*, p. 368), the syllable *kim* or *kam* will easily suggest Cantonese *kam* (金), gold. In order to find out whether old passages are on record in which this word enters into combination with another word, the sound of which is *hwa*, the two together having the meaning of embroidered silk, we need only refer to the *P'ing-tzū-lei-p'ien*, where about 200 bisyllabic terms beginning with *kam* (金) are given. Among them we find the term *kim-hwa* (金花, lit. "gold flower") in the sense of "silk embroidery," and thus are in the position to answer in the affirmative Col. Yule's query, who, in the work referred to, makes a conjecture to that effect. On the other hand, if the last syllable had been more suggestive, the first one being unknown, the *P'ei-wên-yün-fu* would have supplied the information required under the word *hwa* (花).

Both works are the most excellent keys to Chinese literature. The great sinologue who was asked his opinion about the age of the famous porcelain bottles discovered by Rosellini in an Egyptian tomb, alleged to have been opened the first time since the 18th century B.C., was not obliged to depend on inquiries made by native scholars ("recherches par des Chinois instruits," Julien, *Hist. et fabr. de la porcelaine chinoise*, préf., p. xvii) in order to prove that the inscription 明月松中照 (*míng-yüeh-sung-chung chao*, "the brilliant moon shines amid the pine trees"), found on one

of these little flasks, was derived from a poet of the T'ang period; the *P'ei-wên-yün-fu* would have supplied the information without much trouble.³

I merely mention these two instances in which reference to the one or the other of these two hand-books would have been useful for research in the European sense. The student who has hitherto confined himself to K'ang-hsi's *Tz'ü-tien*, which in the capacity of a dictionary proper is still the best ever published of the Chinese language, will soon learn that his knowledge of matters Chinese, whether linguistical, historical or geographical, will increase whenever he may open a volume of either of the two "Concordances."

F. HIRTH.

³ Ch. 77, fol. 7b., s. v. 照. The passage as quoted there has *chien* (間) for *chung* (中), which does not alter the meaning.

CORRESPONDENCE.

MR. W. W. ROCKHILL TO THE HON. SECRETARY.

U.S. Legation,
Peking, September 17th, 1887.

DEAR SIR,—In Mr. E. H. Parker's article on the "Manchu Relations with Tibet," published in the last number of the Society's Journal, p. 296, note 1, he remarks that the dates as given by me in a note published in the "Journal" in 1885 disagree with his by one year. The fault is mine; my dates should agree with those Mr. Parker gives, for I quoted from the *Hsi-tsang-fu*, written by the President 和寧, who, to quote Mr. Parker (p. 295) "got a look" at the Domesday book of Lh'ara.

In printing the Tibetan names of the Tali Lamas some errors occurred which Mr. Parker has reproduced. Thus No. 1 should be read Dge-hdun; No. 2, Dge-hdun; No. 5, Nag-dvang; in No. 8 this word is also misspelt doang for dvang. A few other remarks suggest themselves.

p. 294. Mr. Parker's Takburi temple is better known as the Chapori temple, near Potala.

p. 295. Tsong k'a-pa was called *jyalwa* (not karwa), corresponding to the Sanskrit *djina*, "the most high."

p. 303. The Chinese garrison at Lh'ara is stationed at Trashi, not Tesh.

p. 303. Lolungtsung is not Shobando but Lhorang dzang, two stages east of that place.

p. 304. Chinese authors distinguish two Lu rivers, and the one referred to here is, they distinctly declare, not the great Lu Chiang.

•

In fact, Mr. Parker's translation, a few lines farther on, says the same thing when it tells us that, "if you go through the Lohits west you come to Bhotan." I am not prepared to say, however, what the received name of this Nu or Lu Chiang is.

Very truly yours,

W. W. ROCKHILL.

MR. E. H. PARKER'S REPLY TO ABOVE.

H.M. Consulate General,
26th September, 1887.

SIR,—* * * * I have nothing to say in reply to Mr. Rockhill's observations, except that I should esteem it a favour if you would consent to express my thanks to him through your "Journal" for pointing out the inaccuracies enumerated by him, as to which he is a better judge than I.

I take this opportunity of calling attention to another grave inaccuracy, purely of my own. I have translated the words 敗烏蘭布通 as "for intriguing with the Ulanpu tribe." It should be "and defeated him (Galdan) at Ulanput'ung." I had no educated Chinese at hand to consult when I translated this passage, which puzzled me much; but I have since found out that Galdan was defeated by the Emperor K'ang-hi at the place in question.

* * * * *

I am,

Yours faithfully,

E. H. PARKER.

The Hon. Secretary,
China Branch, Royal Asiatic Society.

DR. EDKINS ON MR. GILES.

In page 321 of the Journal for last year Mr. Giles has referred to a translation of mine in an article written last year which does not satisfy him. It is from *Lie-tsī*, Ch. 3, p. 7: 夢與不夢臣所不能辨也, "whether it is a dream or not is what I cannot distinguish." 欲辨覺夢惟黃帝孔丘 "if you wish to have waking and dreaming distinguished it is only Hwang-ti and Confucius that can do so."—I substitute this.

I beg to assure Mr. Giles that the paper on the Place of Hwang-ti in early Taoism was written to explain what that place was and not to make a veiled attack on him, as he, without reason, says. His views are bibliographical. They do not, if correct, displace Lau-tsī from his throne. The quotations in Chwang-tsī, Lie-tsī, Han-fei-tsī, vouch for Lau-tsī's reality and the nature of his teaching. We whose studies lie in ancient China may still rely on the results of our researches without fear on those points.

J. EDKINS.

PROCEEDINGS.

MINUTES of a MEETING held in the Society's Library, Museum Road, Shanghai, on Tuesday, 25th October 1887, at 9 o'clock p.m.

Dr. F. HIRTH, President, occupied the Chair, and about thirty members and visitors were present.

Mr. H. M. BECHER, a professional geologist, who had lately returned from the Ping-tu Mines (situate 100 miles from Chefoo), and who was about to start for Siam, read some notes which he had prepared for the Society on "The Mineral Resources of Eastern Shantung." In illustration of the lecture, the room was hung with several maps of the province, among which were those of von Richthofen, Fauvel, and Howard, and there was also exhibited on the table many geological specimens gathered by Mr. Becher during his residence in Shantung. In introducing the lecturer, the CHAIRMAN took occasion to refer to the need for further co-operation among the members. He said:—

It is nearly six months ago that we met in this room for the last time, and although we are now long past the much-dreaded hot season, this is nominally our opening session for the year. It therefore becomes my pleasant duty to bid you welcome again, and express my hopes that an active winter will make up for the absence of life in our Society during this exceptionally hot summer. So far as I can see now, there is every prospect of a good season, since a number of papers is either in hand or promised, which will be read and printed, or printed merely, if not well adapted for an audience. This evening I have the good fortune to introduce to the Meeting one of our non-resident members, Mr. Becher, who has travelled or resided in the interior of Northern China for a considerable period, and who, from his experience as an expert, is particularly well qualified to speak on the subject before us. It would be necessary now to read the minutes of the last Meeting, but as they have already appeared in our "Journal," I hope I may anticipate your consent

in dispensing with this formality. Before we proceed to hear Mr. Becher's remarks on the mineral products of the Shantung province, I have again to announce the election of Professor Wilhelm Schott as an Honorary Member of our Society, since the regulations require that this should be done at two successive meetings after the election by the Council. Our new honorary member is apparently the most advanced in age on our list; he had the rare good luck to celebrate his 85th birthday last month, and the vigour of mind which he has enjoyed throughout his old days may be regarded as a just reward for a life such as his, full of scholarly activity. Let us hope that all our veteran honorary members, of whom in point of age Père Zottoli, Dr. Legge, and Sir Thomas Wade appear to be the next, will follow his example. It has been the constant endeavour of the Council to stimulate literary production among the members of the Society in general; yet, although we cannot complain of entire want of success, participation in the actual work we are supposed to do might be more general. I make this remark with special reference to the description of work we furnish. Every one of us has his speciality, his hobby as we may call it; and every one rides his hobby as best he can. But the number of riders on our literary racecourse is much too small, and the performances are not always in accordance with the taste of the lookers-on. It is for this reason that I avail myself of the beginning of the season to call upon all those who can handle a pen to collect materials for notes, however short, if only useful and contributing new matter to our knowledge of China. It is a prejudice prevailing among many of our members that to do useful work in our Society a certain amount of Chinese scholarship is required. This is by no means the case. A keen observer of human life and of things terrestrial generally will find ample opportunity to collect useful information without knowing a word of the language. While thanking our scholars for some of the more serious contributions towards the "Journal," we cordially invite the co-operation of those especially who can give us the benefit of their experience in botanical, zoological, or mineralogical questions; or in questions of commercial life, such as Chinese

commercial law, etc. A step in the right direction, it appears to me, has lately been made by one of our members most competent to deal with legal matters, to collect information on one of the many doubtful points in Chinese commercial law, if such unwritten law, or usage unrecorded, may be so termed; and we shall, I hope, hear the opinions collected on the subject in various parts of China at one of our forthcoming Meetings. A series of papers on commercial subjects would greatly enhance the value of our "Journal" in the eyes of most of our financial contributors, and I would here repeat that our Meetings and our "Journal" are open to all those who can furnish useful information of any kind, whether theoretical or practical. Our Meetings, I venture to suggest, might have a more conversational character. Apart from the papers to be read and the discussions following, it will be a pleasant feature of our evenings if members will exhibit curious objects, illustrating Chinese industries or manufactures, antiquities and curiosities of all kinds. All of us would like to look at them, if nothing else, and some of us might be able to make useful remarks about them, which could perhaps be printed in our "Proceedings." Mr. Becher now makes a beginning in this direction by exhibiting some minerals collected in Shantung, and I hope that during the coming winter season our other members will not be backward in exhibiting old bronze vessels, porcelains, native machinery and commercial products.

Mr. BECHER prefaced his lecture by saying that in choosing "The Mineral Resources of Eastern Shantung" as the title for the remarks which he had to offer the Society that evening, he wished to limit himself to a subject fairly within his acquaintance, but he could only expect to attract a small number of the members and their friends, those, namely, who are to some extent students of geology; those who have resided or have friends resident in Shantung; and, lastly, those who, having a *penchant* towards the fascinations of mining, are always glad to hear something about new mineral fields. He was pleased to see many personal friends amongst his audience, and hoped that anyone to whom his description was not clear would not hesitate to ask for such further explanation as he could give. In offering any remarks relating to such a well-

known province as Shantung, he felt that only the speciality of the subject was sufficient excuse for adding to the volumes which had been written,—particularly when he addressed this Society, many members of which were probably well versed in the descriptions of able authors whose experience extended over far greater time and area than was afforded to his observations during about eighteen months' sojourn in that country. He could, however, make no excuse for the necessarily rather dry nature of the facts pertaining to the proverbially hard, dry stone; but having expended most of his geological theorising and long words lately on the *Chinese Times*, he could afford to be only moderately mineralogical that night. He must further rely on the small collection of minerals and rock specimens on the table before them to furnish material for interest and attraction should his text fail. (*Mr. Becher's "Notes on the Mineral Resources of Eastern Shantung" are printed in extenso on pp. 22-38 of this volume.*)

The Rev. Dr. WILLIAMSON, after paying a high compliment to the paper just read, said that he had been all over the province of Shantung and knew it better than Scotland, and he corroborated a great deal of what Mr. Becher had said. There were in it a great many places where galena and silver had been found, judging by the number of specimens which he had seen from time to time. He thought that Mr. Becher, however, had understated the importance of the quantity of asbestos to be met with in Shantung. There was a place away to the south of Têng-chow-fu where the people used at one time to make fireproof clothing out of asbestos, and he had himself seen many specimens of it. He had at home a specimen of the fibre which could easily be spun and woven, and he thought that the existence of the mineral in Shantung was important, as the asbestos industry was now attracting attention at home. He corroborated what Mr. Becher had said about the coal-fields of the western part of the province, and regretted that there were not the means of bringing the coal to Shanghai, which could very easily be done either by steamers of light draught or railways, for the construction of which the country, being very flat, was admirably adapted. The minerals and ground of the province were, however,

undetermined at present and required to be settled by a systematic survey.

Mr. BECHER said that one of the reasons why he did not attach so very much importance to galena was that it took a great deal of it to amount to any considerable value. As to asbestos, he was sorry that he had not been able to see more specimens of it. He thought that the richness of the iron and coal mines would have a great effect upon the development of railways, by-and-by, in the province.

General MRSNY asked Mr. Becher to tell the Meeting something, if he could, about the magnetic iron ore which he had often been shown by Chinamen, who wanted to know from him how it could be worked with profit. He had often seen in the province very fine specimens of agates, used for making snuff-boxes and also for spectacles.

Mr. BECHER thought that the value of agate was more appreciated by the Chinese than by Europeans. He had often heard that magnetic iron ore was found in the province, but until there were the means of conveyance to bring it away it was not of much importance.

Mr. KINGSMILL, who mentioned that he had recently made a journey through Western Shantung, corroborated Mr. Becher as to the existence of coal in that province, of extremely good quality, which he thought could be made accessible either by the Yellow River or by a railroad. He also spoke about the geographical structure of the remarkable district to which Mr. Becher drew attention, and commented upon the notable absence of fossils, which prevented him giving any further opinion on the geological structure of the mountains.

On the motion of the CHAIRMAN a hearty vote of thanks was accorded to Mr. Becher for his entertaining paper. A vote of thanks to the Chairman, moved by Mr. BRIGHT, brought the proceedings to a termination.

MINUTES of a MEETING held in the Society's Library, Museum Road, Shanghai, on Friday, 18th November 1887, at 9 o'clock p.m.

Dr. F. HIRTH, President, was in the chair, and there were about thirty members and visitors present.

The CHAIRMAN in opening the proceedings said:—Following the routine lately adopted at our Meetings, I wish, with the approval of the members present, to propose that the minutes of the last Meeting, which was held on the 25th ult., be considered as read, since they contain nothing which has not appeared in the local newspapers. The first business of the evening is the announcement of the election of a few new members, viz., of Dr. Denton E. Peterson and Messrs. Hsü Chia-kuang and Hsü Ch'iu-i. The Council have resolved to encourage the enlistment of respectable Chinese gentlemen as members of the Society, in anticipation of the fact that these may be able to considerably assist us in promoting our general aims. In taking this step the Council was chiefly guided by the consideration that while according to the regulations the Society is open to members of all nationalities, the example of our sister societies in India, who count native Indians among their most useful members, has proved successful in every respect. We now proceed to the scientific part of this Meeting, and I would ask Mr. Jamieson to explain the subject, which is properly his own, of the questions we have addressed to certain members and friends of the Society in the matter of "Chinese Partnerships."

Mr. JAMIESON prefaced his remarks by referring to the difficulty in obtaining accurate information on matters referring to civil rights in China. All the text-books and the code of laws referred exclusively to criminal matters. On that there was full and ample detail. A specific and appropriate penalty was provided for almost every conceivable offence under the sun. You could learn exactly how many strokes of the bamboo or how many years banishment you would be liable to if you did such and such an act, but nowhere

could one find what remedy there was in damages against another by whom you had been wronged or even whether there was a remedy at all. A person was liable to be bamboozed if he refused to pay his debts, but as to the circumstances which would be held to constitute a debt, the law was silent. Take the common case of the liability of partners: if one wanted to find out how that stood, the common answer you would get was "Oh! there is no fixed rule—every case would be decided on its own merits." But partnerships had existed from time immemorial in China, and it could not be doubted that there were some general rules on the subject. It had therefore appeared to them worth while to use the machinery of the Society to get the opinions on this subject of those best qualified to give information. In order to keep the information as precise as possible, the subject had been circulated in the form of a special case as follows:—"A., B., and C. enter into partnership. A. contributes Tls. 500, B. contributes Tls. 1,000, and C. Tls. 2,000 of capital, which may thus be regarded as consisting of 7 shares, of which A. holds 1, B. holds 2, and C. holds 4. After a time the firm fails with debts to the amount of Tls. 5,000 and at the same time C. absconds. (a.) To what extent and in what proportion will A. and B., according to Chinese mercantile law or customs, be required to make good the debts? (b.) Supposing C. is a member of a family of ample means, in which he has an undivided share, (e.g. is one of three sons, father alive) to what extent can the family property be made available to pay the debts of the firm?"

Mr. JAMIESON, referring to the latter half of the proposition, considered that it would perhaps make the discussion more intelligible if he stated beforehand what is the meaning of the term "family property," which in China bore a somewhat different signification to what it did in Western countries. Suppose a family consisting of a father, sons, and daughters, and possessing certain property in land, or movables, or both. This property, however acquired, is, strictly speaking, the property of the family, and not that of any one individual in it. The father, so long as he is alive, has the control of it, as indeed he has the

control of all the persons composing the family, but he has no power to leave it by will, or in any way to direct its devolution after his death. Subject to his life interest, it belongs by inalienable right to all his sons or male descendants. Except by a process sometimes, but rarely, resorted to, known as expelling a renegade son, none of the male descendants can be deprived of their due share in the inheritance. On the death of the father (or even in his lifetime, if he so directs) the sons may agree to divide. If they so agree, the property is divided into as many shares as there are or have been sons, certain provision being made for the marriage of such of the daughters as are yet unmarried, and each son or his descendants takes a share. If a son should have happened to pre-decease his father, leaving no natural-born son, a son by adoption is appointed to him by the family council, and this adopted son takes his share of the inheritance. Each son then forms the head of a new family group, and the same thing goes on as before. Daughters are all married off, as a matter of course, as soon as they come of age, and have no claim whatever on the property. Even in cases where only daughters are born, a male child will be adopted from a collateral branch, or the next-of-kin in the male line, according to a well-established rule, will come forward and claim the inheritance. It is only in default of all kindred through the male line that daughters will succeed. But the sons may agree not to divide, and in families of any pretension it is by no means unusual to refrain from dividing often for generations. In that case the property is held in common, and is managed by the seniors of the family or clan, who form a sort of "family council." All the earnings of all the members are brought into a common pot, and out of that the expenditure of each is defrayed. The property may be largely increased by the energies and success of one, whether in trade or in official life, or otherwise, but up to division it is all community, and on division all share alike. No single member has a right to withdraw and take out his share at pleasure. Division must be the joint act of all. The question, then, is, supposing a member of such a family engages in trade, and that after a successful career, during which his profits may have gone to swell the common stock,

he becomes bankrupt, can this family property, in whole or in part, be made available to pay his debts?

Mr. JAMIESON next read the replies which he had received from several gentlemen distinguished for their intimate acquaintance with Chinese affairs, and including Mr. C. T. Gardner, H.B.M.'s Consul at Hankow; Mr. Byron Brenan, H.B.M.'s Consul, Tientsin; Mr. E. H. Parker, H.B.M.'s Consular Service, Shanghai; Mr. H. A. Giles, H.B.M.'s Consul, Tamsui; Mr. C. Alabaster, H.B.M.'s Consul, Canton; Mr. P. G. von Möllendorff, Tientsin; the Rev. J. Macintyre, Newchwang; Mr. Sü Fu-shêng, Shanghai; and an anonymous Chinese official. He also read an extract from a petition presented in 1882 to the Government of Hongkong by Chinese merchants in that colony, when an agitation was on foot there to change the law in consequence of the unusual crop of bankruptcies. Lastly, he read a paper by himself which summarised the opinions expressed in the replies that had been sent in. (*These papers will be found on pp. 39-52 of this volume.*)

A vote of thanks was unanimously accorded to Mr. Jamieson for the trouble he had taken in connexion with the subject, and especially for the excellent summary that he had prepared.

The CHAIRMAN, in introducing Mr. Carles, who read Mr. Parker's paper on "The Armies of China," Mr. Parker not being able to be present, said:—Mr. Parker's subject, "The Armies of China," has been most exhaustively dealt with by Sir Thomas Wade in a paper headed "The Army of the Chinese Empire," which will be found in the 20th volume of the *Chinese Repository*, published in 1851. Since then many books and papers have been written which contain notes on the army and cognate subjects, all of them having a more or less practical tendency; but none of them has succeeded in superseding Sir Thomas' work, which is as yet the chief source regarding the constitutional organisation of the army. The information contained in it is entirely drawn from the *Tu-tsing-hui-tien*, the principal work on Government institutions, the *Hu-pu-tsé-li*, dealing with financial questions, and the *Chung-ch'ü-ch'êng-k'ao*, a treatise on the army, published in 1825; with more which the author draws from Chinese sources. This would seem to be a

disadvantage in the eyes of those who care merely for practical and modern information. Yet, it must be clear to anyone who is really anxious to form an accurate idea of Chinese military matters, that mere personal observation, such as many of our modern writers on the subject have deemed sufficient, is a very poor substitute for a systematic inquiry based on literary studies. However useful the notes taken from life may be in showing how the theoretical organisation bears on practical warfare, however indispensable they may be in giving us an idea of what exists in reality as opposed to what exists on paper merely, it appears to me that even the most ingenious military expert cannot form a correct idea without consulting such works as that of Wade's as a basis; and I avail myself of this opportunity to recommend to our Society, as a useful addition to a future issue of our "Journal," a second edition of this paper, since the 20th volume of the *Chinese Repository* is a book most difficult to be got. Mr. Parker's is also a literary paper, and its value has to be judged in the same sense as that of Sir Thomas Wade's; his Chinese authority is somewhat more independent and more outspoken than the official works used by the latter, and also a little more recent in date. It deals also with theoretical matters rather than with the practical questions of the present day, but those who propose to write or make studies in these will do well to examine its details, for which purpose it will serve as a welcome supplement to that of Sir Thomas.

Mr. CARLES read numerous extracts from the paper, to which he added others from Captain Gill's more recent contribution on the same subject. (*Mr. Parker's paper will be found on pp. 1-21 of this volume.*)

The CHAIRMAN having thanked Mr. Carles on behalf of the Society for his kindness in reading the paper at such a short notice, announced that the subject was open for discussion.

Mr. KINGSMILL thought that Mr. Parker should have given some other title to his paper, as it was not an actual description of the army of the present day, which its title would lead one to suppose, but merely of the army on paper of over forty years ago. Since then great changes had taken place, and the Chinese troops

were now a very well paid and well conducted body of men. They got something like five taels a month, out of which they had to keep and clothe themselves, and they paid considerable attention to their profession. Travellers visiting the great camps now get much civility from these soldiers. But what he thought was wanted was not a description of the ideal army but of the real army of China. He did not think it would do any good to print a paper on the army of forty years ago. It contained nothing of the great changes in the organisation of the army, brought about by the Taiping rebellion, by what Mr. Parker called the "Opium War" and by the French war of a few years ago. If the paper was printed as it then appeared it would be accepted as giving information of the army of China at the present time, and would be most misleading.

The CHAIRMAN said that in the opening portion of the paper Mr. Parker explained that it was a digest and a translation from an authentic Chinese paper. It was essentially a paper of a historical character. In order to understand the present organisation of the army it was necessary to go back to its historical elements, and Mr. Parker never intended to give what Mr. Kingsmill seemed to expect.

Mr. G. JAMES MORRISON remarked that Mr. Kingsmill had found fault with the title of the paper, but he (Mr. Morrison) thought that it was not the title which was most in fault. He considered the paper would be very misleading to people at home, and even Mr. Charles in reading it was obliged to supplement by extracts from the paper of Captain Gill.

Mr. CHARLES, rising, disclaimed any intention of supplementing Mr. Parker's paper, and said he merely used Captain Gill's work to explain a few points in Mr. Parker's contribution.

Mr. MORRISON concluded by saying that the paper would be very valuable to a great many people, but at the same time he thought the title could be changed with advantage. The paper was moreover a translation of a Chinese book of which they knew nothing.

The CHAIRMAN said that Mr. Parker's name was a sufficient guarantee on that point; and it was not too late to change the title.

After some remarks from Mr. J. F. VON GUNDLACH, Mr. GEO. JAMIESON observed that the "braves" were a new class in the Chinese army; they were under stricter discipline and did a large portion of the fighting of late years. They were, however, not enlisted for any length of time, but for a campaign, and gave much trouble in sending them back to their homes in Hunan. After the French war an effort was made by certain Governors to do away with the Green troops and substitute these troops, but it was not adopted. He thought the Meeting was indebted to Mr. Kingsmill and Mr. Morrison for calling attention to the title of the paper, which he also considered somewhat misleading. Mr. Jamieson then mentioned that some time ago he made a calculation of the revenue of the Manchu Empire, and including *likin* and Customs duties, it came to about 65 million of taels. The writer of the paper set it down at 40 millions in 1840, and if that was the amount before the Taiping Rebellion, he (Mr. Jamieson) was disposed to think that his calculation must be nearly right. Of this sum only about 14 or 15 millions went to Peking.

The Rev. ERNST FABER said he wished to see the paper supplemented; in its present state it was defective. There was nothing said in it about armour, training, commissariat, drill, tactics, military law, mobilisation, concentration, etc., of the Chinese army. The paper, however, contained among the statistics of expenditure an item which at the present was of special interest, namely, the fact that the sum of 3,800,000 taels had been annually spent on the Yellow River (Shantung and Honan provinces). This amount, if brought down to the present year, would give a total of some 180,000,000 taels expended since 1840 on the Yellow River embankment. Yet, had the money really been expended on it? This was a point to which the attention of the Government officials at Peking ought to be drawn.

Mr. CHARLES said that with reference to the remarks of Mr. Morrison he wished to say that he thought the best way to explain some of the terms used by Mr. Parker was to read extracts

from Captain Gill's paper, to which he invited the attention of the audience, as it covered a great deal of the ground left untouched by Mr. Parker.

Mr. P. J. HUGHES said that with reference to the remarks of Mr. Jamieson he did not believe it was the case that all the "braves" were disbanded at the close of a campaign. Their leaders still retained with them, when possible, the troops who had been with them in the field, or at all events troops from the same part of the country as that which had furnished the field force. The Huai region between the River Yangtze and the old bed of the Yellow River is one of the two great recruiting grounds for "braves" in China, the other being that mentioned by Mr. Jamieson, the province of Hunan. The Viceroy of Chihli (Li Hung-chang) had still with him braves from the Huai region, so also has Liu, the Governor of Formosa. In Nanking and other places on the Lower Yangtze there are still large numbers of "braves" who came from Hunan.

The CHAIRMAN intimated that the title of the paper before the Meeting would probably be changed by the author.*

With a vote of thanks to the Chairman, proposed by Mr. JAMIESON, the proceedings terminated.

* The title was subsequently changed. See Note * on p. 1.

COUNCIL.

(January, 1888.)

President: F. HIRTH, PH.D.

Vice-Presidents: { R. A. JAMIESON, M.A., M.D.
P. J. HUGHES, M.A.

Hon. Secretary: WM. BRIGHT, Esq.

Hon. Treasurer: GEO. JAMIESON, Esq.

Hon. Librarian: H. BECK, Esq.

Hon. Curator of Museum: H. ELGAR HOBSON, Esq.

Councillors: { W. R. CARLES, Esq.
Rev. ERNST FABER.
T. W. KINGSMILL, Esq.
A. J. LITTLE, Esq.
ERNEST MAJOR, Esq.

CONTENTS OF THIS FASCICULE.

- 1.—MILITARY ORGANIZATION OF CHINA PRIOR TO 1842. (E. H. PARKER.)
- 2.—NOTES ON THE MINERAL RESOURCES OF EASTERN SHANTUNG.
(H. M. BECHER, ASSOC. M. INST. C.E., F.G.S.)
- 3.—CHINESE PARTNERSHIPS: LIABILITY OF THE INDIVIDUAL MEMBERS.
- 4.—NOTES ON THE EARLY HISTORY OF THE SALT MONOPOLY IN CHINA.
(F. HIRTH, PH.D.)
- 5.—THE SALT REVENUE OF CHINA. (E. H. PARKER.)
- 6.—REMARKS ON THE PRODUCTION OF SALT IN CHINA. (W. R. CARLES.)
- 7.—NAMES OF THE SOVEREIGNS OF THE OLD COREAN STATES, ETC.
(LUDOVICO NOCENTINI.)
- 8.—NOTES AND QUERIES.
 - Sale of Office in China.
 - Manchu Horse-breeding Grounds.
 - Wei Yilan on the Mongols.
 - The Andaman Cannibals in Chinese Literature.
 - Cement for Pasting Porcelain.
 - Kangaroos in Central Asia.
- 9.—NOTICES OF NEW BOOKS AND LITERARY NOTES.
 - Review—Heyd, *Histoire du commerce du Levant au moyen-âge.*
 - Review—Chinese Books: the *P'ing-tzū-lei-p'ien.*
- 10.—CORRESPONDENCE.
- 11.—PROCEEDINGS.
 - Meeting of 25th October, 1887.
 - Meeting of 18th November, 1887.



Journal
OF THE
China Branch
OF THE
Royal Asiatic
Society.

VOL. XXII.
NEW SERIES.

Nos. 3 & 4.
1887.

Issued at Shanghai: April 1888.

SUPPLIED *gratis* TO ALL MEMBERS OF THE SOCIETY.
SUBSCRIPTION TO NON-MEMBERS, \$5 *per annum*.

Agents for the Sale of the Society's Publications:—

SHANGHAI, HONGKONG, YOKOHAMA, AND SINGAPORE:

KELLY & WALSH, LIMITED.

LONDON: Messrs. Tinsley & Co., 57 and 59, Ludgate Hill.

PARIS: M. J. LEROUX, Rue Bonaparte, 28.

BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY.

1. Every paper which it is proposed to communicate to the Society shall be forwarded to the Hon. Secretary for the approval of the Council.

2. When the Council shall have accepted a paper, they shall at the same meeting decide whether it shall be read before the Society and published in the Journal, or read only and not published, or published only and not read. The Council's decision shall in each case be communicated to the author immediately after the meeting.

3. The Council may permit a paper written by a non-member to be read and, if approved, published.

4. In the absence of the author, a paper may be read by any member of the Society appointed by the Chairman or nominated by the author.

5. No paper read before the Society shall be published elsewhere than in the Journal, unless the Council decide against publishing it therein.

6. All communications intended for publication by the Society shall be clearly and legibly written on one side of the paper only, with proper references, and in all respects in fit condition for being at once placed in the printer's hands.

7. The authors of papers and contributors to the Journal are solely responsible for the facts and opinions expressed in their communications.

8. In order to insure a correct report, the Council request that each paper be accompanied by a short abstract for newspaper publication.

9. The author of any paper which the Council has decided to publish will be presented with fifty copies; and he shall be permitted to have extra copies printed on making application to the Hon. Secretary at the time of forwarding the paper, and on paying the cost of such copies.

ANCIENT PORCELAIN:

A STUDY IN CHINESE MEDIÆVAL INDUSTRY AND TRADE.

By F. HIRTH, PH.D.

1.—THE AGE OF PORCELAIN IN CHINA.

The history of the invention of porcelain in China is wrapped in mystery. Whatever the age of earthen pottery may be, we possess no satisfactory record as to the date when anything approaching porcelain, in the technical sense, was first produced. Julien, in his celebrated work on the history and manufacture of the Chinese porcelain,¹ quotes the Annals of the district of Fou-liang, in which the King-tê-chên potteries are situated, in order to show that the invention of porcelain reached as far back as the Han dynasty (206 B.C. to A.D. 220); and, by means of an ingenious conjecture as to the period when the name of the locality of the alleged first manufacture was used, arrives at the conclusion that we have to place the invention of the art between the years 185 B.C. and A.D. 87.

Julien does not give us the text of the passage referred to; it is, therefore, difficult to judge on its merits. If the question is merely one of terms, which it apparently is, it must be considered extremely doubtful. The Chinese word *yao*,² now commonly applied to the various classes of chinaware, is an

¹ *Histoire et fabrication de la porcelaine chinoise*, etc., par M. Stanislas Julien. Paris, 1856. Préface, p. xx *seqq.*

² 窑

entirely neutral term, and may mean pottery of any kind; whereas porcelain proper, as distinguished from earthenware, is now termed *ts'ün*.³ Chinese authors seldom make this distinction, and when we find certain descriptions of pottery mentioned in their works, we ought not to assume their being either the one or the other, unless we have reason to believe that the articles described be identical with certain specimens existing at the present day. Of these, I feel confident we possess none out of so early a period as the Han dynasty; and even if certain articles should be mentioned under the name of *ts'ün-ch'i*,⁴ the term now applied to porcelain in the modern sense, in passages referring to the Han period, it is very likely that this word was used for pottery of a composition quite different from the one it now describes. In other words, it seems that so long as we have not *seen* porcelain proved to have been made during the Han dynasty, it is difficult to believe in its existence, the literary evidence not

³ 磁 or 瓷. This word, though described as "hard and fine grained pottery" (陶器堅緻者, *Lei-pien*) in dictionaries of the Sung period, is in the *Shuo-wên*, a glossary published in 100 A.D., explained as "pottery" and nothing more (瓷瓦器也). The simple fact of the modern name for hard porcelain occurring in an ancient text is, in my opinion, far from sufficient to prove that hard porcelain then existed. For, as in Western languages the meaning of a word may change within a few centuries, a thousand years or more very frequently produce a similar effect in certain terms of the Chinese language. If this were not the case, the use of glossaries such as the *Erh-ya* and the *Shuo-wên* would be superfluous. Of the two shapes now used for this character, the form 磁, having the radical *shih* (石), "stone," at its side, might for this reason be taken as an indication of the category of this name having been that of a hard or stony substance. But this character, which is the proper name of loadstone, has been borrowed in later centuries. The old and original shape is 瓷, the radical being *wa* (瓦), indicating the category of earthen materials. It appears to me that this very fact of later generations substituting for the original sign a character of the same sound, but with a radical more appropriate to the category of the word as it was at the time understood, may be regarded as indicating a change from the original meaning.

⁴ 磁器. Cf. Jacquemart, *Hist. of the Ceramic Art.*, Transl. Mrs. Palliser. London, 1877, p. 47.

carrying with it the necessary conviction, owing to the doubtfulness of terms.

I shall now try to explain the reasons which have led me to conjecture that the manufacture of porcelain must have first been practised on a larger scale during the beginning of the 7th century A.D.

The *Chêng-lei-pên-ts'ao*,⁵ the pharmacopœia of the Sung dynasty, compiled in A.D. 1108, under the head of "Porcelain earth," or *Pai-ngo*,⁶ quotes from the writings of T'ao Yin-chü⁷ that "this substance (*pai-ngo*) is now much used for painting pictures."

⁵ 證類本草, Ch. 5, p. 22. Bretschneider, *Botanicon Sinicum*, p. 47, says of this work, "it is still extant, but I have not come across it." It appears from Klaproth's Catalogue, that a portion of the work is contained in the Royal Library of Berlin. I saw a copy in the hands of Father Heude, at Siawei, and succeeded in obtaining one myself, though this must be called an exceptionally lucky find. I have since seen the title of this work in a list of prices for Japanese reprints, but I am not able to say to what extent the original has been reproduced.

⁶ 白堊. There can be no doubt as to the terminology of this ancient name of the mineral now known as Kaolin, for details regarding which I would refer the reader to Geerts, *Les produits de la nature Japonaise et Chinoise*, Vol. II, p. 370 *seqq.* This author says of 堊土 (Jap. *A-dô*) and "白堊土 (Jap. *Haku-a-dô*), ces deux derniers noms sont des noms génériques pour toute matière qui produit la porcelaine la plus fine et la plus belle. Ils s'appliquent donc aussi bien aux pegmatites et felsites ou feldspaths quartzeux, qu'à la terre à porcelaine véritable ou Kaolin pur;" and, p. 376: "白堊 (Jap. *Haku-a*), ce nom inclut le Kaolin et le pegmatite." Cf. Hoffmann, "Mémoire sur les principales fabriques de porcelaine au Japon" in Julien's *Histoire, etc., de la porcelaine Chinoise*, p. 283: "terre blanche à porcelaine;" and Porter Smith, *Contributions towards the Materia Medica and Natural History of China*, p. 127, s. v. *Kaolin*. A list of ten localities in China and a large list of places in Japan, where Kaolin is found, is given by Geerts, p. 273 *seqq.* According to the *Pên-ts'ao-kang-mu* (ch. 7, p. 1) it is sold in square cakes, when it is used for washing clothes "and in burning the paste of white porcelain" (用白瓷器坯者). Apart from this, the *Kang-mu* is more silent on the subject than we should expect. The localities mentioned by Geerts as those where Kaolin is found in China, correspond to the principal places where porcelain is known to have been manufactured during the Sung dynasty, viz., the neighbourhood of King-tê-chên in Kiangsi, that of Lung-ch'üan in Chehkiang, Ting-chou in Chihli, Hua-ting (華亭縣) in Kansu, Ping-ting-chou (平定州) in Shansi, Ju-chou (汝州) in Honan and Tê-hua (德化縣) in Fukien. Cf. Julien, p. 127 *seq.*

⁷ 陶隱居 (*see* Note 8).

This remark is made in order to show that the article referred to is not merely a medicine, but used for other purposes as well; and according to the routine of so learned a writer as the one quoted, he would have surely mentioned the use of porcelain earth in the manufacture of chinaware if in his time it had been so used on an extensive scale. T'ao Yin-chü was a celebrated author on pharmaceutical, and indeed all scientific subjects, who died in A.D. 536.⁸

The *Chêng-lei-pên-ts'ao* further quotes, under the same head, from the *T'ang-pên-ts'ao*,⁹ the pharmacopœia of the T'ang dynasty, compiled about A.D. 650: "it (viz. *pai-ngo*, or porcelain earth) is now used for painters' work and rarely enters into medicinal prescriptions; DURING RECENT GENERATIONS¹⁰ IT HAS BEEN USED TO MAKE WHITE PORCELAIN."¹¹

It appears from these two passages that during the Liang dynasty, i.e., in the 6th century A.D., when T'ao Yin-chü wrote, the use of porcelain earth for pottery purposes was unknown; but that it had come into practice for some time back at the T'ang period, say during the century, i.e., a few generations, preceding the compilation of the *T'ang-pên-ts'ao*, or about the year A.D. 650. The same T'ang authority¹² recommends a powder prepared of "white porcelain of Ting-chou"¹³ for certain medicinal purposes.

⁸ For his biography see *Liang-shu*, ch. 51, p. 12; extract in the *T'u-shu-chi-ch'êng*, III, 14, ch. 210; Mayers, *Man.*, No. 710; and Bretschneider, *Bot. Sin.*, p. 42. In the biographies his name appears as T'ao Hung-ching (陶宏景), but Yin-chü is the personal name by which he is quoted as an author in the *Chêng-lei-pên-ts'ao*.

⁹ 唐本草. See Bretschneider, *Bot. Sin.*, p. 44.

¹⁰ *chün-tai*, 近代. ¹¹ *i pai-tz'ü wei chih* 以白瓷爲之.

¹² Quoted in *Chêng-lei-pên-ts'ao*, l. c., p. 32.

¹³ *Ting-chou pai-tz'ü* 定州白瓷. The white porcelain of Ting-chou was destined to play a conspicuous part among the ceramic industries of the Sung and later dynasties. The passage referred to seems to show that white Ting porcelain existed early during the T'ang dynasty, i.e. in the 7th century A.D.

It appears from a passage in the *Sui-shu*, the History of the Sui Dynasty, whose reign extends from A.D. 581 to 618, that Ho Ch'ou, *alias* Ho Kuei-lin,¹⁴ who, at the beginning of the 7th century, was President of the Board of Works, and was known as a refined scholar deeply versed in antiquarian matters, endeavoured to recover the secret of manufacturing glass, which had been lost since its introduction into China by Indian or Syrian artisans about A.D. 424¹⁵; he is said to have succeeded in imitating *liu-li*, *i.e.* opaque glass, which could not be distinguished from real glass, by means of "green porcelain." I am not able to judge whether such a process is possible, and if so, whether the passage referred to throws any light on the existence at the time of porcelain in the technical sense.

For, the passage, as quoted, does not show whether Ho Ch'ou invented green porcelain for the purpose of imitating opaque glass, or whether he used it as a substance existing before his time as an ingredient in fusing. Julien¹⁶ who quotes the identical passage from the *P'ing-tzū-lei-p'ien*, translates in the former sense. So much seems probable, that from about the year A.D. 600 the porcelain industry began to flourish in various parts of the Empire. T'ao Yü, the manufacturer who turned out work which could be mistaken for jadestone, and was therefore called "imitation jade," and Ho Chung-ch'ü, mentioned by Julien¹⁷ as having founded potteries at the close of the Sui dynasty, may have

¹⁴ 何稠; 何桂林. See *Sui-shu*, 何稠傳, quoted in *P'ei-nên-yün-fu*, s.v. 瓷, T'ao-shuo, ch. 4, p. 17, and T'u-shu-chi-ch'êng, III, 14, ch. 214, p. 24.

¹⁵ See *China and the Rom. Orient*, p. 230 *seqq.*

¹⁶ *Op. Cit.*, Préface, p. XXIII. The passage reads as quoted in the *P'ing-tzū-lei-p'ien*: 稠以綠瓷爲之與真無異; Julien speaks of "la porcelaine verte que fabriquait Ho-tcheou pour remplacer le *Licou-ti* (sorte de pâte de verre), etc."

¹⁷ *Ibid.*, p. XXIV.

made real porcelain, since at this period the use of porcelain earth for pottery purposes must have been known. Yet, the author of the *T'ao-shuo*¹⁸ begins his treatise on ancient porcelains with the Yüeh-chou potteries of the T'ang dynasty.

2.—T'ANG PORCELAINS.

As to the various kinds of porcelain manufactured during the T'ang period, which extends from A.D. 618 to 907, it is most likely that we possess none but literary witnesses of their former existence. I feel bound to add that my experience in this respect is necessarily very limited, and that I merely repeat the opinion of Chinese connoisseurs. Should anyone be able to produce a piece of porcelain in the technical sense, proved on good evidence to have been made during that early period, this would be a remarkable find indeed. Chinese works on the ceramic art describe some of the porcelains of the T'ang dynasty, but these descriptions suffer from the defect, peculiar to all works on ceramic art, of being next to useless without our having a chance to examine specimens of what is described.

3.—SUNG PORCELAINS.

This chance we find exists with some of the Sung porcelains inasmuch as it is not difficult to procure, on paying good prices, specimens credited by Chinese connoisseurs with such an age and possessing the characteristics described in Chinese works. The latter, it must be admitted, may be too vague to be considered the only guides in determining the age and class of a piece of ancient crockery; but as supplementing the tradition handed down among the Chinese themselves, such records become highly valuable. The great difficulty is that,

¹⁸ 陶說, published in A.D. 1774. See Julien, *l.c.*, p. LXX.

unless we have before us specimens of the class of porcelain described, it is often impossible to understand the text. The study of the literature should, therefore, be made dependent on the study of real objects, so far as they can be obtained. Failure in this, it seems to me, is the chief defect of certain portions of Julien's work, which has become the basis of about all that was written in Europe on Chinese ceramic art after its appearance.

4.—THE COLOUR CH'ING (BLUE or GREEN.)

Stanislas Julien is generally known as so accurate a translator, and I am myself so full of profound respect towards his sinological erudition, that, in pointing out errors in his works, I think it right to do so with this reserve. Julien's translation of those parts of his Chinese authority which treat upon the porcelains of the Sung dynasty contains an error which is perhaps excusable in a sinologue who has never seen China, but which unfortunately becomes fatal to the understanding of the text in all that relates to that important class of old chinaware known as *céladons*. The characteristic colour of the *céladon* is green, varying in shade. The word which Julien translates by "blue," and which here means "green," since it appears in all the Chinese texts describing porcelains which every Chinese connoisseur identifies with the old *céladons*, is *ch'ing*.¹⁹ Now, this word

¹⁹ 青. It seems that there was every facility for Julien to check the correctness of the translation of this term even without going back to the terminology of the Japanese school, which, owing to their constant reference to Chinese literature, is almost identical with that of the Chinese. The recognised Japanese name for *céladon* porcelain is *sei-ji* (青磁, in Chinese *ch'ing-tz'ü*). Such a contradiction as is implied in the translation (p. 73) "*les porcelaines bleues de Tch'ang sont d'un ton pure comme le plus beau jade*," ought to strike every one who knows that jade is not blue, but green; and the composition of the enamel as described on p. 206 *seqq.*, in § XI ("*composition des différentes sortes d'émail*," Nos. 1, 2, 13 and 14), which may be easily shown to have contained *yellow* colouring materials besides the blue, ought to have been taken into consideration. M. Salvétat,

ch'ing is a great stumbling-block to a European inasmuch as we cannot understand that peculiar kind of colour-blindness which has caused the Chinese to comprise under the same name colours or certain shades of colours which we would decidedly distinguish by several names. The Chinese word *ch'ing* means "green" *a priori*; the colour of things sprouting, such as plants;²⁰ the skin of bamboos is called *ch'ing*;²¹ examples abound in Chinese literature in which this word is applied to the foliage of trees.²² The olive is called *ch'ing-kuo*,²³ i.e. "the green fruit," and *ch'ing* may in this case be properly rendered by "olive green." *Ts'ung-ch'ing*, i.e. "onion green," is a colour often applied to old celadon porcelains in ceramic texts; it would be absurd to speak of "onion-blue." On the other hand, the same word is applied to colours which none of us would call anything but blue, such as, for instance, the blue cottons worn by the lower classes; and that this is not a modern meaning may be gathered from a definition in the ancient glossary, the *Shuo-wên* (XIII A), where the colours

the technical annotator of Julien's translations, is on the right track in his footnote under the head of *Tung-ch'ing-ku* (東青楠, p. 213), translated by Julien with "émail bleu oriental," when he says: "Je crois qu'il s'agit ici du ton si recherché que les amateurs appellent en France celadon." If we consider that long before Julien's time the correct renderings had been given in the famous letters on the King-té-chên manufactures by P. d'Entrecolles, and that Julien was fully aware of this discrepancy in his translation (see Préface, p. XXVII; p. 56, footnote; and p. 231, note 2), we cannot but wonder, how this question could be allowed to remain for the last thirty years as it was, without eliciting further enquiries.

²⁰ The *Shih-ming* (釋名), a glossary compiled during the Eastern Han dynasty, quoted by K'ang-hi, says: 青生也 象物之生色也.

²¹ K'ang-hi, *s.v.* 青.

²² Cf. von Strauss und Torney, "Bezeichnung der Farben Blau und Grün in chinesischen Alterthum," in *Z.D.M.G.*, XXXIII, p. 502 *seqq.*

²³ 青果. The *Pên-tsao-kang-mu* (ch. 31, p. 6) says: "the olive is called *ch'ing-kuo*, because, though ripe, it remains green (*ch'ing*)." Even in modern Chinese the meaning "green" is quite common for *ch'ing*. *Ch'ing-fan* (青礬) is the tariff name for "Green Alum;" "Moss" is called *ch'ing-t'ai* (青苔); "green peas" are called *ch'ing-tou* (青豉).

ch'ing and *huang* (yellow) are said to yield *la* (green). In this connection *ch'ing* can mean nothing but blue. A grey horse is called *ch'ing-ma*.²⁴ As applied to porcelain we find that the blue China of the Ming and present dynasties is called *ch'ing-hua*,²⁵ i.e. "blue ornaments." This may have led Julien to assume that "blue" was the proper rendering of this word wherever it occurred in ceramic texts. But what, in the absence of practical knowledge, he may have considered methodical consistency, has proved to be a serious error in this one instance. The result is that a large and very important class of ancient porcelain cannot be traced in his work, and that the several writers on ceramic art who used it as a basis for Chinese information on the subject are not able to say anything about either the *provenance* or the history of *céladon* porcelains, the principal legacy left to later generations by the ceramic schools of the Sung dynasty.

5.—PRINCIPAL CLASSES OF ANCIENT PORCELAIN.

Julien's work contains the description of a number of classes said to have been manufactured during the Sung period. Of these, several descriptions are now either extinct or not traceable. Probably many of the porcelains existing during the thirteenth century and previously were of such delicate make as to be unfit to survive even to the Ming dynasty, whereas the strong kinds, such as some of the old *céladons*, which were of an almost imperishable hardness and thickness, or the heavy *Chün-yao* porcelains, have lasted to the present day. As a witness to this fact, I quote a passage from Chang Ch'ien-tê, an author of the

²⁴ 青馬.

²⁵ 青花.

Ming period, who in his work, the *P'ing-hua-p'u*, an essay "on Flower-pots and Flowers in Pots"²⁶ remarks :

"In ancient times no vases were made of porcelain, and up to the T'ang dynasty [i.e. the beginning of the 7th century²⁷] all such vessels were made of copper; it was not till then that pottery came into vogue. After this period we find a large number of classes of porcelain, such as the kinds known as Ch'ai, Ju, Kuan, Ko, Ting, Lung-ch'üan, Chün-chow, Chang-shêng, Wu-ni, Hsüan and Ch'êng."²⁸ Amongst antiquities, copper articles are the best; of porcelains, the Ch'ai and Ju kinds, though the best of all, have ceased to exist; the Kuan, Ko, Hsüan and Ting porcelains are the most precious curiosities of the present day, whereas the porcelains called Lung-ch'üan [the heavy, old celadons of

²⁶ 張謙德瓶花譜, quoted in *K'o-chih-ching-yüan*, ch. 36, p. 12. The Imperial catalogue (ch. 116, p. 36) has only a few words to say about this book, and unfortunately fails to give us the exact date of its publication; but, since the author, Chang Ch'ien-tê, is distinctly called a Ming writer, it certainly dates previous to the year 1644. We learn, however, in the notice contained in the Imperial Catalogue (ch. 123, p. 7) of another work, which greatly concerns us, the *Ch'ing-pi-tsang* (清秘藏), that its author, Chang Ying-wên (長應文), *alias* Chang Mao-shih (長茂實), was the father of Chang Ch'ien-tê, and that the preface to his work was written by Chang, the son, in 1595. (Cf. Eitel, "Notes on Chinese Porcelain," in *China Review*, vol. X, p. 310.) It results therefrom that the *P'ing-hua-p'u* must have been published within less than a lifetime from this date, and probably several decades later than the *Ch'ing-pi-tsang* was written. For, while the father says in his work, with regard to Ju-yao: "I constantly meet with specimens of it" (see Eitel, *l.c.*), the son says that "the Ch'ai and Ju porcelains have ceased to exist" (see above). I conclude from the two passages that Ju porcelain, which was considered one of the most valuable curiosities of the time, disappeared from the market towards the end of the 16th century; and it seems not improbable that the Japanese inroads on China during the years 1552 to 1587, when the coastal provinces from Shan-tung down to Hainan were completely plundered by the enemy, have considerably contributed towards this state of things, either by destruction or by theft.

²⁷ This remark tends to confirm my conjectures as to the period when porcelain was first made.

²⁸ 柴, 汝, 官, 哥, 定, 龍泉, 均州, 章生, 烏泥, 宣, 成. See Julien, the passages referred to in his Index under *Teh'ai-yao*, *Jou-yao*, *Kouan-yao*, *Ko-yao*, *Long-t'siouen-yao*, *Klun-yao*, *Tchang-ki*, *Ou-ni-yao*, *Siouen-yao* and *Teh'ing-hoa-yao*. The last two varieties represent the earlier Ming porcelains.

modern collectors], Chün-chow, Chang-shêng, Wu-ni and Ch'êng-hua are esteemed as objects of only secondary value."

6.—CH'AI AND JU PORCELAINS.

The passage here quoted is of some interest inasmuch as it shows that we need not trouble much about Ch'ai and Ju porcelains, since these had, in the author's opinion, ceased to exist in his time, *i.e.* as early as three hundred years ago. There is little hope, therefore, to obtain specimens at the present day, although it happens that Chinese dealers, having fallen in with an ancient looking specimen which seems to bear no resemblance to any of the now known categories of the Sung period, offer it for sale as *Ju*, or even *Ch'ai*. Chang Ch'ien-tê's assertion on this point is, however, but partly borne out by Dr. Bushell's Illustrated Manuscript.²⁹ It is stated in the introduction to this interesting work, that "the reign of Ch'ai [*i.e.* the Emperor Shih-tsung of the Posterior Chou dynasty, just preceding the Sung period, A.D. 954 to 960] was the first to become celebrated for its pottery, so that in the present day [16th century A.D.] men search for a fragment of this porcelain without being able to find one, and declare it to be but a phantom."³⁰ At the same time, the collection described and illustrated by Dr. Bushell's author contains several pieces of Ju porcelain; the surface of these is described as "a pale bluish green coarsely crackled" (Nos. 19 and 34) or simply "bluish green"

²⁹ S. W. Bushell, M.D., "Chinese Porcelain before the present Dynasty," in *Journal of the Peking Oriental Society*, vol. I. p. 65 *seqq.* This is of all that has appeared the most important contribution towards the elucidation of ceramic matters by means of Chinese records. Dr. Bushell has had the good fortune to fall in with a descriptive catalogue of old porcelains, with illustrations painted in water colours, by a collector and artist who lived about three hundred years ago. No student of old Chinese ceramic art should neglect this publication.

³⁰ Cf. Julien, *op. cit.*, p. 12.

(No. 22). Since the text, from which Dr. Bushell translates, is accompanied by coloured illustrations, certainly a most valuable feature, there cannot well be any doubt as to the accuracy of the English version. Some of the Ju porcelains appear therefrom to have been green, and not blue as Julien, owing to the misunderstanding of the word *ch'ing*, calls them.³¹ The colour applied to them in Julien's text is described as *tan-ch'ing-sé*,³² and Julien's translation "couleur bleu pâle" should be exchanged against Bushell's "bluish green." It might appear from Dr. Eitel's translation from the *Ch'ê-k'ing-lu* (Preface, A.D. 1366, see *China Review*, vol. x, p. 309) that Ju-yao was "manufactured" during the Ming dynasty. The passage referred to reads in the translation: "under the present Dynasty (Ming) the white porcelain ware of Ting-chow, being gritty and unfit for presentation for the use of the Court, an order was accordingly issued for the manufacture of the blue [*ch'ing*, probably "green"] porcelain ware in Ü-chau [Ju-chou], etc." It is obvious, however, that since the author quoted wrote his preface in A.D. 1366, the phrase "under the present Dynasty" cannot relate to the Ming, whose reign dates from A.D. 1368, but that the Mongol Dynasty (A.D. 1280 to 1368) is meant by it; if not the whole extract is a quotation from the Sung author mentioned in the first paragraph.

Apart from the Ch'ai porcelain, which apparently was extinct during the Ming dynasty, and the Ju variety, which must have been at least very rare, we have to direct our attention to the Kuan, Ko, Ting, Lung-ch'üan, Chün-chow, Chang-shêng and Wu-ni porcelains as objects well known in Chang Ch'ien-tê's time and belonging to the Sung period

³¹ Julien, p. 63, *seqq.*

³² 淡青色.

(A.D. 960 to 1280), and out of these again [1] the Lung-ch'üan (plain celadon), including the Ko (crackled celadon), and Chang-shêng (oldest plain celadon), [2] the Chün-chow porcelains, and [3] the white Ting-yao, are the varieties of which traces may be found at the present day without too much difficulty.

7.—TING-YAO.

The porcelains of Ting-chou, near the present Chêng-ting-fu in Chih-li (Playfair, Nos. 548 and 7303), known under the name of Ting-yao, may be regarded as one of the oldest kinds known, if the passage quoted above from the *T'ang-pên-ts'ao* (A.D. 650) refers to it. Its colour was mostly a brilliant white, whence it is also known as Pai-ting, or white Ting porcelain. Specimens of the Sung and Ming dynasty are still seen in the hands of dealers and collectors. The peculiar brilliancy of white Ting-yao can be easily distinguished from the creamy white of what is known as Kien-yao, a class of fine white porcelain made in Fukien, but it has been well imitated in various periods at King-tê-chên. The *Ko-ku-yao-lun*,³³ one of the principal works on antiquarian subjects written during the Ming dynasty, completed in A.D. 1387, and therefore one of the oldest authorities we can quote, with regard to the subject in hand, has the following on the Ting porcelains of the Sung dynasty :

“ Old Ting porcelain is valuable if the paste is fine, and the colour is white and brilliant ; low qualities are coarse and of a yellowish colour. If it has marks as of tears, this is a sign of

³³ 格古要論, quoted in the *T'ao-shuo* (陶說), ch. 2, p. 6. For bibliographical details see the Imperial Catalogue, ch. 23, p. 4, and Bretschneider, *Bot. Sin.*, p. 162. This work is constantly quoted in the native cyclopedias. It treats, in thirteen sections, on the following subjects : (1) Old bronzes, (2) Old pictures, (3) Old manuscripts, (4) Old inscriptions, (5) Old musical instruments, (6) Old ink slabs, (7) Curiosities, (8) Gold and iron, (9) Old porcelain, (10) Old lacquered ware, (11) Silks, (12) Rare woods, (13) Rare stones.

its being genuine. Specimens having ornamental designs cut into the paste are the most excellent; plain pieces also are good; those which have ornaments worked into (or painted on) the enamel are of the second quality. The best specimens were made during the periods Chêng-ho (A.D. 1111 to 1117) and Hsüan-ho (A.D. 1119 to 1125); but these are difficult to collect. Brown porcelain was also made at Ting-chou, and a black variety resembling black lacquer in colour."

The remark about the different modes of showing the ornament apparently refers to the division of ornamented Ting porcelains as given in the *Po-iou-yao-lan*,³⁴ a work similar to the *Ko-ku-yao-lun* and also much quoted in the cyclopædias, according to which the ornaments were distinguished as [1] engraved, or cut into the paste, [2] worked into the enamel or painted (?) and [3] printed or pressed on with a mould.³⁵ The ornaments chiefly represented on Ting porcelain during this, the classical period of its manufacture, were, according to the same authority, the Chinese pæony, the Hsüan-ts'ao (*Hemerocallis fulva*) and the Fei-fêng, or "Flying Phoenix."³⁶

The *T'ao-shuo* quotes another source to show that a distinction was made between the plain, smooth kind and the variety having ornaments in relief; that the enamel was added to the paste, which was white already, and that the appearance of "tears' marks," so highly spoken of in the *Ko-ku-yao-lun*, was produced by the enamel being thus thrown on. The

³⁴ 博物要覽. *T'ao-shuo*, l.c., p. 7. I am not able at present to give the date when this work was published; but since the *T'ao-shuo*, ch. 3, p. 6., quotes it in connection with all porcelains up to the reign of Chia-ch'ing (A.D. 1522 to 1567) without there being a quotation from it referring to later periods, we may perhaps guess its age from this fact.

³⁵ 劃花 繡花 印花. Cf. Julien, p. 61: "avec des fleurs en relief; avec des fleurs gravées en creux; avec des fleurs moulées." Julien throughout translates *hua* by "fleurs;" but it should be understood that by "flowers" the Chinese understand ornaments of every description.

³⁶ Cf. Julien, p. 61.

brown and black varieties (of which I have never seen a specimen) were not held in high value.

The real Ting-yao of the North has been well imitated during the Yüan dynasty (A.D. 1260 to 1367) by one P'êng Chün-pao,³⁷ at Ho-chou in Kiang-nan. Of this class of porcelain, the *Ko-ku-yao-lun*, whose author wrote not too long after that time, says: "This New Ting porcelain (*hsin-ting-yao*), is fine in paste and white in colour, and it looks very much like real Ting-yao." Since the imitation is stated to have been very breakable, it is not improbable that nowadays the chances of being deceived by it are less than they were five hundred years ago. The ingenuity of King-tê-chên artists has probably since made up for this, and as the material they used in their factories is much less heterogeneous with Ting-yao than it is with other porcelains of the Sung dynasty, such as the real celadons of Lung-ch'üan or Chün-yao, collectors should be on their guard in this respect.

8.—CHÜN-YAO.

The porcelains known as Chün-yao (or Chün-chou-yao) are among the oldest we know of, both as regards literature and existing specimens. The factories were situated in or near the city now known as Yü-chou (Playfair, No. 8775) in the Prefecture of K'ai-fêng-fu. The name of this district of Yü-chou was Chün-chou or Chün-t'ai³⁸ during the Sung dynasty, whence the term Chün-yao has been derived. Julien (p. 73) translates from the *King-tê-chên-t'ao-lu*, that these factories existed at the beginning of the Sung dynasty, which would carry them back to the 10th century A.D.

³⁷ 彭均寶. Julien, p. 21.

³⁸ 均州; 均台. *Chün* 均 often appears as 鈞, and sometimes wrongly as 君. Cf. Julien, p. 74.

The following is a translation of what is said in the *T'ao-shuo* on the Chün-yao of the Sung dynasty, specimens of which have been preserved to the present day:

"The *Liu-ch'ing-jih-cha*³⁹ says: 'It shows in gradual shades the brilliant effects of all colours, very prominently the *t'u-ssü* pattern⁴⁰ and the *ch'ing* (green or blue) colour of a blazing flame.'⁴¹

"The *Po-wu-yao-lan* says: 'The highest quality consists of pieces having a colour as red as cinnabar, and as green as onion-leaves and kingfisher's plumage,⁴² which is commonly called the green of the perrot and the purple brown colour of the skin of an egg-plant fruit, or of pieces red like rouge, green like onion-leaves and kingfisher's plumage, and purple like ink black, these three colours being pure and not in the slightest degree changed during the firing. Pieces which have one or two numbers on the bottom⁴³ as a trade mark,

³⁹ 留青日札.

⁴⁰ 兔絲紋, *t'u-ssü-wên*. Julien translates this term by "veines imitant les soies (poils) du lièvre," and others have adopted this much too literal translation; cf. Marryat, *History of Pottery and Porcelain*, p. 200: "the most esteemed had veins resembling the fur of the hare." A glance at the passages given under this head in the *P'ing-tz'u-lai-p'ien* (ch. 214, p. 8) shows that *t'u-ssü* is the name of a vegetable parasite and as such is associated with that of a similar growth called *nü-lo* (女蘿) by the Chinese; it is the plant known to botanists as *Cuscuta*, or as the dodder in common English. Cf. Porter Smith, *Chinese Mat. Med.*, p. 87. I am inclined to think that the metaphor implied in this name refers to a peculiar crackled muster, which is neither the "crab's claw muster," nor the "fish spawn muster" of the Kuan-yao and Ko-yao porcelains, and which may be seen on some old specimens of Chün-yao.

⁴¹ 火餓青.

⁴² 硃砂紅葱翠青. To a European eye the tints appearing in old Chün-yao porcelains, besides the reddish colours, are perhaps rather bluish than greenish; but it should be considered that, by the admixture of white and red materials, the exact description must have been very difficult to a Chinese writer. Probably no better metaphor could have been found for the colour described than the plumage of the perrot (*ying-ko-lü* 鸚哥綠), if we think of the red-tailed bird of a greyish plumage, which is so superior to all other varieties for its linguistic faculties.

⁴³ 底有一二數目字號. Julien (p. 74) translates: "les vases qui portaient au-dessous du pied les caractères numériques 一, — (un), 二 (deux);" Eitel (*China Rev.*, vol. x., p. 311): "specimens bearing

and are of a colour resembling pig's liver, since the red, *ch'ing* and green colours got mixed together like saliva hanging down through not being sufficiently fired, are not to be distinguished as different kinds.⁴⁴ For, such names as "mucus," or "pig's liver," which are given to this class of porcelain, have been invented for fun's sake. Among these porcelains, those which have bottoms like the flower-pots in which sword-grass is grown, are considered the most excellent;⁴⁵ the others, *viz.* those which have bottoms like

one or two numerical characters at the bottom." I have, against my grammatical instinct, adopted the second rendering, since I have seen a Sung specimen bearing the number 五 (*wu*, five) as a trade mark. The description given by Fortune (*A Residence among the Chinese*, London, 1857, p. 86) of "the most ancient examples of porcelain" apparently refers to this class of Chün-yao.

⁴⁴ As is done in Julien's translation (pp. 74 and 75), where seven classes are named, *viz.*, (1) *Mei-tzu-ch'ing* (梅子青) or "green or blue, like plums;" (2) *Chia-pi-tzu* (茄皮紫) or "purple brown, like the skin of the egg-plant fruit" (*see above*); (3) *Hai-tang-hung* (海棠紅) or "red, like the Japanese pear"; (4) *Chu-han* (豬肝) or "pig's liver" (*see above*); (5) *Lo-fei* (騾肺) or "mule's lungs;" (6) *Pi-ti* (鼻涕) or "mucus" (*see above*); and (7) *T'ien-lan* (天藍) or "sky-blue."

⁴⁵ 此窯惟種菖蒲盆底佳甚. Julien, *loc. cit.*, translates: "Parmi les porcelaines de cette manufacture, on regarde comme excessivement beaux les plats sous le pied desquels on a peint un glaïeul." It appears to me that both the grammatical analysis and the general context are against this rendering. The author here speaks of the bottom as that part of the vessel from which the nature of the paste may be recognised, because it is there not covered by enamel. Moreover, the three characters *chang-pu-pên* (菖蒲盆) are quite a common term in Chinese, meaning an ordinary flower-pot with a round hole through the bottom and a saucer underneath to receive the water soaking through the earth with which it is filled. The Chinese are much given to growing this graceful grass in pots, whence all flower-pots of this description are called "sword-grass pots." The passage referred to has been entirely misunderstood by Julien, whose rendering has given rise to the legend, having made the round among writers on Chinese porcelain marks, that a bunch of sword-grass was painted on the bottom of certain vessels as a factory mark. *See* Chaffers, *Marks and Monograms on Pottery and Porcelain* (London, 1868), p. 156; "菖蒲 *Tchang-pou*. The acorus, an aquatic plant, painted under the foot of a vessel, designates it as being of the manufacture of *K'uan*, of the finest quality, from 960 to 963." *Cf.* J. Marryat, *A History of Pottery and Porcelain*, London, 1857, p. 209, and other works of the kind.

ton-shaped censers,⁴⁶ Ho-fang jugs⁴⁷ or Kuan-tzŭ,⁴⁸ are all of a yellowish, sandy paste, for which reason they are not good in appearance; they have been made in recent years at I-hsing,⁴⁹ the paste consisting of a gritty clay, though the the enamel somewhat resembles the better class article; but they do not stand wear and tear.'

"The *Ch'ing-pi-tsang*⁵⁰ says: 'Of Chün-chou porcelains the best quality consists of pieces that are red like rouge; the second quality is green (*ch'ing*) like onion-leaves and kingfisher's plumage, and brown or purple like ink. Pieces that are of a pure colour and contain one or two numbers as marks on the bottom, are superior; pieces that show mixed colours are in no demand.'

"The *T'ung-ya*⁵¹ says: 'Of Chün-yao there are five colours. A *Yao-pien*⁵² [i.e., a piece of porcelain which has accidentally changed colour in the fire] exists at the time; for, the [image of] Kuan-yin [the Buddhist Goddess of Mercy] in the Pao-kuo Monastery⁵³ is a *Yao-pien*.'

⁴⁶ 坐墩罐.

⁴⁷ 合方餅.

⁴⁸ 罐子, a very common shape of gallipot or flower-jar, well known to collectors of King-tê-chên porcelain.

⁴⁹ *I-hsing-hsien* (宜興縣), a few miles up river near the western shore of the Tai-wu Lake. Foreigners resident in Shanghai occasionally visit the place, which is known for its *terra cotta* potteries, imitating the shapes of ancient periods. The cheap, handsome brown tea-pots hawked about in the streets of Shanghai come from this place; a kind of green enamel is called after this city. Cf. Julien, p. 197.

⁵⁰ 清秘藏. See Note 26.

⁵¹ The *T'ung-ya* by Feng Mi-chih (方密之通雅). The author took his degree of Chin-shih in A.D. 1640, and his work was published at the very close of the Ming dynasty. Although enumerated among the miscellaneous philosophers, this work is a sort of cyclopædia treating upon the customary categories in 52 chapters. See *Ssü-k'u-ch'üan-shu-taung-mu*, ch. 119, p. 11. The *T'ung-ya*, in the passage quoted (ch. 33, p. 16) remarks that "Chün-yao is of the same category as Ju-yao" (均州有五色卽汝窑一類也). The *T'ao-shuo* omits this remark, possibly because it was not considered correct.

⁵² 窑變.

⁵³ 報國寺.

9.—KUAN-YAO.

Kuan-yao, or Mandarin Porcelain, is the produce of certain Government factories. The Kuan-yao of the Sung dynasty, as described by the early writers on porcelain, must have been an entirely different thing from that which is sold as Kuan-yao, even as old Kuan-yao, at the present day. I have never been able to ascertain from the dealers the exact *provenance* or age of these porcelains, but I am inclined to consider them indetical with the *Kuan-ku-ch'i* (kouan-kou-khi) described as King-tê-chên porcelain of the Ming and later periods by Julien on p. 46. The objects shown to me in the native shops were of a peculiar brownish green, a sort of bronze colour which the Chinese describe as *ch'a-ch'ing* (lit. tea-green), whereas of the varieties described in the *T'ao-shuo* as belonging to the Sung dynasty, one was "white and thin like paper and inferior to Ju-yao," another was "very much the same as Ko-yao [the ancient *céladon* crackle] with three gradations in colour constituting their value, viz. (1) a pale *ch'ing*-green, (2) a fallow white, and (3) grey."⁵⁴ The *Ko-ku-yao-lun* speaks of *ch'ing*-green playing into pale scarlet, the shades being very different, though; the best ones having the "crab's claw pattern,"⁵⁵ and "a red brim with an iron coloured bottom."⁵⁶ This class of porcelain is said

⁵⁴ 粉青; 淡白; 灰色. However accurate the Chinese writer, who had a distinct notion as to the exact shade he wished to describe, may have been, the renderings of even the most painstaking foreign translator have to be received with great caution, unless there be a possibility to compare the description with a specimen of the class described, or as Dr. Bushell has been in the position to do with a coloured illustration. It is only by analogy with the few cases in which the identity is beyond doubt that we may venture to furnish a translation of the names of colours for unseen ancient porcelains.

⁵⁵ 蟹爪紋, "raies imitant celles des pattes de crabes" (Julien *passim*), a term often used in describing certain crackled surfaces.

⁵⁶ 紫口鐵足. This and the former characteristic are usually ascribed to certain kinds of Ko-yao, or old *céladon* crackle. This term, which literally translated means "red mouth, iron-foot" is of some importance

in that work to be of the same category as Ju-yao. We see from all this that old Kuan-yao, which was made in Pien-liang (K'ai-fêng-fu, Honan) at first, and, since the removal of the court of Sung emperors to the south, in the southern capital, Hang-chow,⁵⁷ as well as Ju-yao could be *ch'ing*-green in colour, i.e., belong to the class now known as *céladons*. The *Ko-ku-yao-lun*, quoted in the *Ko-chih-ch'ing-yuan* (ch. 36, p. 15), even says that the Kuan-yao of Hang-chow was imitated at Lung-ch'üan. Possibly some of the old *céladons* which came to Western countries during the period of Arab trade to the east, were made at Hang-chow, the Quinsay of Marco Polo; but since the *Ko-ku-yao-lun* describes them as "thin in paste," the chances are that they did not survive, and that nearly all the Chinese old *céladons* now in the hands of Western collectors came from the place where the thick and heavy, green porcelain and *céladon*

in understanding one of the principal characteristics of old *céladon* porcelain. The *Po-wu-yao-lun*, quoted in the *T'ao-shuo* (ch. 2, p. 9) explains it as follows: "As regards Kuan-yao, it should be known that the porcelain earth found at the foot of the Fêng-huang-shan (or Phoenix Hill) near Hang-chow is red; for this reason 'the foot' [*tsu* 足, technically that part of the bottom on which the vessel rests when being fired, and which is therefore not covered by the enamel, especially applied to the rings seen on the bottom of old *céladon* vessels, cf. Julien, p. 245: "bord circulaire du pied d'un vase de porcelaine"] resembles iron in colour; this was at the time called "red mouthed and iron-footed." The term "red mouth" refers to the brim or opening of the vessel; the latter becomes red by the enamel flowing down and away from it so as to be much thinner on the brim than it is on the body of the vessel, which allows spots of red paste to become visible (故口露紫痕)." The red or iron coloured bottom, usually appearing in the shape of a ring, is a characteristic feature of the Lung-ch'üan *céladons*; but, if the above explanation is correct, the bottom of Lung-ch'üan vessels differed from Kuan-yao bottoms, since the paste of Hang-chow *céladons* (the southern Kuan-yao) is said to be red in itself, whereas that of the Lung-ch'üan-yao is originally white and merely turns red in the fire in such parts of the surface which are not covered by the enamel.

⁵⁷ Julien, pp. 47 and 65 *seq.* Julien, for the reason I have pointed out, describes these porcelains, too, as blue. The probability that the word *ch'ing* as applied to most of the Sung porcelains meant "green," and not "blue," is supported throughout by Dr. Bushell's translation of his illustrated book. As to Kuan-yao, all the kinds described therein, *viz.*, the Nos. 2, 5, 8, 13, 15, 17, 47, 50, 53 and 73, are of greenish colours.

crackles were then made, the city of Lung-ch'üan. Besides the Kuan-yao it appears that the varieties described as Tung-yao (Julien, p. 67, *seqq.*, where "green" must be read wherever "blue" appears in the translation) and some of the Korean porcelains (*Kao-li-yao*, Julien p. 35) were céladons. The *T'ao-shuo* does not mention Japanese porcelain among the potteries of the Sung dynasty; but it says that the *Po-li-yao* (*lit.* glazed pottery) of the "island barbarians" as well as the enamel ware of Fo-lang⁵⁸ were not real porcelains and are therefore not described. The former may have been Japanese earthenware.

10.—LUNG-CH'ÜAN-YAO and KO-YAO, THE REAL OLD CÉLADONS.

The term "céladon" may be understood to be known to all collectors in Europe. It was in the first instance used for a certain colour which had become fashionable during the seventeenth century, when not only books but also poems describing the idyllic pleasures of enamel ter shepherds were the order of the day in France. It is then that the hero of a novel called "*l'Astrée*," by d'Urfé, lent his name to this class of courtier in shepherds' clothes, who played a prominent part not only in books but also on the stage. The favourite colour in which they presented themselves in theatrical plays was a kind of sea-green, mixed with bluish or greyish tints, neither a decided green nor anything like blue; in fact exactly what the Chinese call

⁵⁸ 島夷之玻瓈窰大食國之佛郎嵌. The *tao-i* or "island barbarians" are mentioned in the *Shu-king* (III. 1, 10; Legge) as wearing fur clothing; it appears from this that this term need not necessarily apply to the inhabitants of southern islands. Though the tradition of the passage referred to is doubtful, some of the commentators apply the term to Japan.

ch'ing colour in certain old porcelains. This colour, which was then fancied by the elegant world, was named "céladon" after the shepherd so called, and was soon applied to the old Chinese porcelains and all other porcelains that were of a similar colour.

M. Jacquemart,⁵⁹ speaking of Ceramic Art in Persia, says: "Céladons are very common in Persia; they have the beautiful sea-green tint of the old Chinese céladons, and are to be recognised only by their style. Some are simply gadrooned or fluted, others have ornaments in relief in good taste,"—"Pétis de la Croix mentions another coloured porcelain in his translation of the 'Thousand and One Nights,'—the Martabani. 'Six old slaves,' he writes, 'less richly dressed than those who were seated, immediately appeared; they distributed mahramas [blue squares of stuff used to wipe the finger], and served shortly afterwards, in a large basin of martabani [green porcelain] a salad composed of whey, lemon-juice, and slices of cucumber.' ^{some} ^{lin} cites a green porcelain, which seems to be the same. ^{ovels} ^{rites}: 'Everything at the king's is of massive gold ^{oured} ^{elain}. There is a kind of green porcelain so precious ^{at} ^{we} one dish alone is worth four hundred crowns. They say this porcelain detects poison by changing colour, but that is a fable: its price arises from its beauty and the delicacy of the material, which renders it transparent, although above two crowns in thickness.' This last peculiarity [says Jacquemart] has a great importance. It is impossible to suppose travellers would here allude to the sea-green céladon of which we have spoken above; this, laid upon a brown, close paste, approaching stoneware, is never translucent. In the martabani, on the contrary, a thin, bright green glaze, is applied upon a very white biscuit, which

⁵⁹ *History of the Ceramic Art*, transl. Mrs. B. Palliser, p. 151.

allows the light to appear through. It is most wonderful that a material so esteemed, and of so high a price, is not more common in our collections. Its name, on the other hand, leaves no doubt of its Persian nationality. Martaban (Mo-ta-ma) is one of the sixteen states which composed the ancient kingdom of Siam; it would not be impossible, then, that we must restore to this kingdom the porcelain mentioned in the Arabian story."

The question raised by these remarks of Mr. Jacquemart has lately been taken up again, and the origin of the céladon dishes found in Arab countries, and there called *martabani*, has become the subject of an unusually warm controversy. A well-known Arabist, Professor Karabacek, of Vienna, in an able essay, entitled "Zur muslimischen Keramik," and published in the "Oesterreichische Monatsschrift für den Orient,"⁶⁰ has advanced the theory that these céladon porcelains are *not* of Chinese origin. On having discussed the terminology of pottery articles as described in Arab sources, the learned author says:

"So far, we may say, the terminology of Muslimic porcelains has been exhausted, with the exception of one name, *viz.*, *Martabânî*."

"While reserving to myself a more detailed discussion upon this subject, I wish to state briefly that this name is throughout the Muslimic Orient applied to the finest Céladon porcelain, and that there cannot be the slightest doubt as to this terminology."

"As it would take us too far away from the subject in hand, I am not going to enlarge upon the question, naturally resulting therefrom, as to the period at which the Arabs became first acquainted with Chinese porcelain, although it appears to me that the answer to this question and the fixing of

⁶⁰ Vol. x, December 1884, p. 281 *seqq.*

the starting-point will at the same time be attended with real progress in settling the doubts prevailing in respect to the invention of porcelain in China."

"I, therefore, deal at once with another question, which, with regard to the subject now in hand, is of much greater importance, viz., *Has porcelain ever been produced on Islam territory?*"

Professor Karabacek endeavours to disperse what he considers a prejudice, viz., the idea that during the middle ages China was the only country where porcelain came from. Wherever porcelain had been found under circumstances suggesting great age, a class of scholars who, in the learned professor's opinion are as exclusive as the Chinese themselves, and who may be comprised under the name of "sinologues," came forward to claim the product as Chinese manufacture sent abroad by the early traders to the Indian or Arabian countries where they had been discovered. Professor Karabacek, on the other hand, is of opinion that certain porcelains, especially the "large, heavy, thick, green celadon dishes with the well-known ferruginous ring on the bottom, which have been found spread over all the countries of Arab civilisation" are not of Chinese origin. It appears that either these heavy celadons or some articles related to them are known in Arab literature by the name of *Martabini*. Whether this name is, or is not, correctly applied to them (a question which in the absence of local experience I would never venture to decide), so much seems certain from Karabacek's researches, that the celebrated encyclopædist Hâdschi Chalfa, who died in A.D. 1658, says that "the precious, magnificent celadon dishes and other vessels seen in his time were manufactured and exported at Martabân in Pegu." On this passage he mainly bases his theory of the non-Chinese provenance of these characteristic porcelains. Against this,

the Chinese origin was again upheld by Dr. A. B. Meyer, who⁶¹ maintains that, apart from the passage referred to, no evidence can be brought forward to show that real porcelain was made at Mulmein (Martaban), Rangoon, or Bangkok,⁶² but that porcelain was there of old as on the present day imported from China. Dr. Meyer justly draws attention to a number of passages from Ibn Batuta and other Western travellers, to show that lively traffic in Chinese porcelain existed in those days. At this point the question assumes a polemic character, Professor Karabacek⁶³ bringing forward, from Arab and other sources, a further array of arguments, in order to prove his case. Being an entire stranger to Arab literature, and in the absence of any local information as to the finds of céladon vessels in Western Asia, India or Siam, I could never dare to say a decisive word in so intricate a difficulty. It is, moreover, impossible to form an opinion on articles one has never seen; for I have to entirely depend on the authority of others, who declare that céladon vessels possessing all the characteristics of certain Chinese manufactures have been found in all parts of the world formerly ruled over by the Arabs, such as Morocco,

⁶¹ "Ueber die Herkunft gewisser Seladon-Porzellane und über die Martabani's" in *Oesterr. Monatsschr. für den Orient*, Vol. XI, January 1885, p. 11 *seqq.*

⁶² The *Tung-hai-yang-k'ao* (東西洋考), published about the year 1618 (Wylie, p. 47) and containing minute accounts of all the articles of trade of the several countries with which China had commercial relations in that period, devotes 22 pages to a description of Siam and gives a list of 38 articles of trade produced in, or exported from, that country. But nowhere have I found an allusion to export trade in Porcelain in this account. The only passage I have so far discovered in a Chinese author as showing that porcelain was sent to China from abroad is a list of articles of tribute sent to the court of the Ming emperors by the king of Bengal (such tribute missions are stated to have gone forward from Bengal in A.D. 1408, 1414 and 1436). The *Hai-yang-kung-tien-lu* (西洋貢典錄), ch. 2, p. 11, enumerates among others presents: horses, saddles, glass-ware and "white porcelain with blue (green?) ornaments" (青花白磁).

⁶³ "Die Martabani-Seladon-Frage," *ibid.*, p. 29 *seqq.*

Egypt, Arabia, Persia, the East Coast of Africa; also in India, Borneo, Ceram and other islands of the Archipelago. Dr. A. B. Meyer, a few years ago, drew my attention to this fact, and in order to enable me to make enquiries in China regarding the origin of these porcelains, gave me the following description of what may be considered their characteristics :

“The céladon porcelain is extremely heavy. It is of a light green colour, and I believe that, in selecting this hue, the makers intended to imitate the colour of jadestone, and that this was the reason why it was so much appreciated. The articles which have been found in various countries between the island of Ceram⁶⁴ on the one hand and Africa on the other consist in dishes measuring up to about half a metre, covered by green enamel all over with the exception of a ring on the bottom, 1 to 2 centimetres in breadth and holding from about 10 to 15 centimetres in diameter, and being red-brown in colour. The paste consists of white porcelain, but it appears that the red-brown colour of the ring has its origin in certain changes of colour produced on the surface of the paste in such parts as are not covered by the enamel, that is, the ring on which the vessel stood, while being fired. The ring on the bottom is characteristic of these old céladons, and so is the heaviness and the colour. The musters are of all possible kinds. Thus, for instance, the fluted pattern is often seen.⁶⁵ It is, like all ornaments

⁶⁴ Chinese porcelain has been lately discovered in tombs as far east and south as the Key Islands. See *Verhandlungen der Berliner Ges. f. Anthrop., Ethnol. u. Urgeschichte*, 1887, p. 328.

⁶⁵ Prof. Karabacek in his second paper, *loc. cit.*, p. 34, is at some pains to show that this fluted pattern (*Radialstreifen*) is a specific ornament of Siamese civilisation. It is a peculiar coincidence that, when I began my search for céladons in China, the very first dish that fell into my hands showed the fluted pattern. I have since seen numbers of them with the identical decoration; nor is the fluted pattern confined to céladons or even porcelains in general. The ancient copper vessels of the Chou dynasty have it as well as the Greek pattern. Its very simplicity makes it the natural beginning of all ornamental art.

shown in these porcelains, produced by first impressing or engraving it on the paste previous to the enamelling. By putting on the enamel, the concave parts of the surface, representing the pattern, were filled up deeper with this semi-transparent material than the plain parts of the surface, for which reason the white paste shines through in brighter tints where the enamel is thin, whereas the pattern appears in a somewhat darker shade. I have seen the lotus flower in the middle of these dishes, or the fish ornament, or some sort of a checkered pattern spread over the whole surface. These dishes never bear a mark underneath the enamel; it appears therefrom that they were made at a time when the custom of marking the period of manufacture did not yet exist. I daresay you will be able to tell me which is the earliest date when such marks were used."⁶⁶ Dr. Meyer

⁶⁶ The custom of placing on record the date or period when a work of art had seen the light is probably nearly as old as art itself in China. The oldest sacrificial vessels, a description of which has been preserved in the *Po-ku-t'u-tu*, viz., the bronze vases, tripods, etc., of the Shang dynasty (B.C. 1766 to 1122) contained inscriptions, some of which represented the names of monarchs. Cf. Thoms, "Description of Ancient Chinese Vases, etc.," in *J. R. A. S.*, Vol. I, p. 57 *seqq.* and 213 *seqq.* Date inscriptions were quite common during the Han dynasty. I have seen bricks containing a clearly defined date of the Han dynasty. Bricks of city walls will often be found to contain dates. I saw numbers of them recently immured in the city wall of Kia-ting near Shanghai; they were marked with the reign of Kia-ting of the Ming dynasty (A.D. 1522 to 1567) and looked very well preserved. Since that city had been destroyed and burned by the Japanese in 1552, as I learned from a memorial tablet in one of the Kia-ting temples, the mark on these bricks suggests the date of one of the several renovations the wall has undergone in the course of centuries. I have no doubt that marks were not confined to bricks during the Han dynasty, and that, if we possessed a number of earthen vessels of that period, some of the better ones would also bear marks. Unfortunately, my experience in this respect is very limited. The oldest date I have seen on a piece of porcelain is that on a pot of crackled Chün-yao of very ancient looks and declared a Sung manufacture, at all events by the Chinese connoisseurs to whom I have shown it. The inscription is chiselled into the bottom, which is, of course, not covered by the enamel, and reads 大宋仁宗, *ta-sung-jên-chung*, referring to the Emperor Jên-chung of the Sung dynasty, whose reign extends from A.D. 1023 to 1064. I bought it out of a collection said to have come from the estate of the late banker Hu Sin-yang at Hangchow. Julien's authorities mention the Ching-tê period (A.D. 1004 to 1008) as a mark used in King-tê-chên, but it seems doubtful whether the custom

goes on to speak of certain marks which were seen engraved on the bottom of some of the céladon dishes, which Prof. Karabacek had declared to be of Siamese origin. The three marks communicated by Karabacek are the following :



Of these the first is admitted to strongly resemble the sign used in the Chinese running hand style for 六 *liu*, six. The third one has a decided similarity to Chinese 五, the running hand sign for 五 *wu*, five. The middle one is explained by Prof. Karabacek as representing the letter L in the Peguan alphabet; however, this says not much, since the mark is specially described as "tief eingegraben, mit ausgezackten Rändern,"⁶⁷ which seems to be a strong hint as to its having nothing to do with the manufacture of the dish, since an owner's mark drilled or chiselled into the hard paste after the completion of a vessel, may have been made at any time and in any country.

Such is the position of the céladon controversy. Whether the vessels referred to are, or are not, of Chinese origin, I will not attempt to decide, and I publish these notes with the distinct reserve that I wish not by any means to be rash in my judgment. What I am going to suggest, however, is this, viz. :

actually originates at that time so far as other porcelains are concerned. I may mention that Graesse (*Guide de l'amateur de porcelaines et de poteries*, ed. 1880, p. 108 *seq.*) gives 21 marks of the Northern Sung dynasty, which I must assume have been copied from the original vessels, either by himself or by the authors of the catalogues from which he has compiled his guide-book. In no case, however, may the absence of a mark be considered as indicating great age. Monochrome porcelains especially are seldom marked, no matter in what century they were made.

⁶⁷ *Monatschrift*, etc., Vol. XI, p. 33. An interesting paper, recapitulating the whole question, has since been published by Mr. George Müller-Beeck in the *Mittheilungen der Deutschen Gesellschaft f. Natur-u. Völkerkunde Ostasiens*.

- 1.—That thick and heavy céladon porcelains possessing all the characteristics of the vessels, which I am informed by Dr. Meyer were found in the former Arab possessions and colonies, India and the Indian Archipelago, are to be found in quantities in China at the present day ;
 - 2.—That although imitated in China, Japan and other countries at present, specimens possessing the true characteristics are declared by the Chinese familiar with the local tradition to be several centuries old, some of them dating as far back as the 12th century A.D. ;
 - 3.—That the place where originally nearly all these céladons were made was at the city of Lung-ch'üan (Lat. $28^{\circ} 08'$, Long. $119^{\circ} 09'$) during the Sung and Yüan dynasties, and at Ch'u-chou-fu (Lat. $28^{\circ} 26'$, Long. $119^{\circ} 57'$) since the beginning of the Ming dynasty, say about A.D. 1400 ; both these cities being situated in the south-west of the province of Chêkiang ;
 - 4.—That in all probability the Lung-ch'üan porcelains were brought by river to Zaitun, one of the ports in Amoy waters frequented by foreign traders, for exportation abroad during the Sung, Yüan and Ming dynasties, the period when Arab trade flourished at this port ;
 - 5.—That céladon porcelain, as Chinese porcelain generally, was carried from China to Japan, Borneo, Sumatra, and Arabian countries at least as early as the thirteenth century as an article of trade, thus accounting for the comparatively large number of specimens discovered there.
-
-

When Dr. Meyer wrote to me about the *céladon* question in 1885, I had not yet paid any attention to this class of article, which is not only of ceramic interest, but also of a certain importance in the elucidation of commercial relations of the East during the Marco Polo period. I began then to search for specimens in Shanghai, and since, after the death of Hu Sin-yang, the well-known financial operator at Hangchow and the owner of vast ceramic treasures, a number of curious objects, including many ancient porcelains, had reached the Shanghai market through various channels, the difficulty of obtaining specimens was not great. I soon discovered that porcelains, consisting of dishes, bowls, cups, vases, censers, indeed almost every class of object which is usually represented by this material in China, and possessing all the qualities attributed to the *céladons* found in Western Asia and Africa, *viz.*, thickness, heaviness, rich olive or sea-green enamel, the white paste and the characteristic ferruginous ring on the bottom, are well known among the Chinese; that they are all of them credited with great age, a few specimens being agreed by all natives who are supposed to take interest in the matter to have been made during the Sung dynasty. My enquiries among the natives have convinced me in one respect, *viz.*, that, whereas with regard to many other antiquities it is often difficult to find two Chinese that agree, a most decided uniformity of opinion prevails about this class of porcelain. There is not an intelligent native student in China who is not able to pick out a piece of *Lung-ch'üan-yao*, or a *Lung-ch'üan-ti*,⁶⁸ for such is the colloquial designation in the north, from a large collection of similar objects without the slightest hesitation. Further, there is only one opinion as to the age of those specimens which are not wanting in any of the characteristics. For, since the paste is originally white,

which may be proved by examining a broken specimen, whereas all parts of the surface which were not covered by enamel have turned red or brown in the fire, we have before us an earth possessing a natural quality not possessed by the produce of other kilns, *viz.*, that of changing colour in the fire. I understand from my Chinese informants that this peculiarity cannot be imitated, not even at King-tê-chên, and that in order to produce the ferruginous ring in other white porcelains the bottom must be coloured artificially. This is one of the chief characteristics, and one of the tests applied by the natives consists in looking for accidental patches or little spots where the enamel for some reason or other has allowed the raw paste to look out, these spots coming forward against the intentions of the manufacturer, since they reduce the value of the vessel; if the colour of these patches is genuine like that of the ring, it helps to increase the confidence in its age, which, in all cases, must be of a date prior to the closing of the factories at Lung-ch'üan and Ch'u-chou, the original *provenance*. About this last point I have not yet found any literary data, and it appears that we are entirely dependent upon native tradition, by which no porcelain of this class was made in that district since the beginning of this dynasty, say the 17th century. To confirm or contradict this important fact, careful local enquiry will be necessary.

The characteristics of this Lung-ch'üan-yao are also peculiar to some specimens of another class of porcelain known as *Ko-yao*. Under this name the greater part of all Chinese crackled porcelain is sold; but we have to distinguish between real or old *Ko-yao*⁶⁹ and the *Ko-yao* of King-tê-chên. The former is made of the same material as the Lung-ch'üan-yao, is also as a rule thick and heavy, has the ferruginous ring, the paste being white inside, but the

enamel is crackled and has a greenish (céladon) tint.⁷⁰ Since both classes of porcelain were made in the same locality and at the same periods, they should be treated together. The Lung-ch'üan-yao and the Ko-yao, in other words the plain and the crackled old céladon, are a pair of twin brothers, very much alike in bone and flesh and offering none but superficial differences. This fact has been well expressed in a legend preserved in old Chinese records, which may or may not be based on matter of fact, *viz.*, that a pair of brothers, Chang the elder and Chang the younger, were the fathers of the two industries. In submitting a translation of what the *T'ao-shuo* has to say on the two kinds of céladon, I am guided by the idea that they are practically different branches of the same industry. I would recommend the student to compare by way of supplement the translations of Julien and Eitel,⁷¹ but to remember that in either version the word *ch'ing* has been rendered by "blue" or "azure" instead of "green."

Extracts from the *T'ao-shuo* (ch. 2, p. 10 *seqq.*)

1.—"The Ko-yao of the Sung Dynasty."

"The porcelain factories of Liu-t'ien at Lung-ch'üan⁷² were originally in the hands of two brothers, natives of Ch'u-chou, whose surname was Chang, the elder of whom was called Shêng-i (*i.e.*, the first born), whereas the younger brother's name was Shêng-êrh (*i.e.*, the second born).

⁷⁰ I am in doubt whether the "rice-coloured" specimens were made at Lung-ch'üan, although some Chinese records say that this was the case. Julien, p. 70: "On n'en estimait que deux sortes, celles qui étaient couleur de riz, et celles d'un bleu [*i.e.* green, *ch'ing*] pâle dont l'émail était parfaitement pur."

⁷¹ *China Review*, Vol. x, p. 309 *seqq.*, and Vol. xi, p. 177 *seq.*

⁷² 龍泉 琉田.

Either of the two brothers owned a factory, and the porcelain which came from the factory of the elder brother [in Chinese *Ko*] was called Ko-yao or Elder Brother's Porcelain, to distinguish it from the produce of the other factory."

2.—"The *Ko-ku-yao-lun* [A.D. 1387] says of the old Ko-yao: 'Its colour is *ch'ing*-green of various shades, and and it comprises porcelains which have "the iron foot and the red mouth,"⁷³ of which specimens having a good colour may be classed with Tung-yao,⁷⁴ though there are few to be found at present.'"

3.—"The *P'ai-shih-lei-p'ien*⁷⁵ says: 'when its paste is fine and thin, and the enamel pure and clear, this porcelain is highly valued. Ko-yao will then have short cracks which are called Pai-chi-sui.'⁷⁶

4.—"The *Ch'un-feng-t'ang-sui-p'i*,⁷⁷ says: 'Ko-yao is of a flat white and has short cracks.'"

5.—"The *Po-wu-yao-lan* says: 'The characteristic feature of Kuan-yao consists in its having cracks underneath the glaze⁷⁸ resembling the claws of a crab,⁷⁹ that of Ko-yao in its having cracks like fish-spawn;⁸⁰ with the difference that its enamel does not come up to that of Kuan-yao.'"

6.—"The *Wu-ts'a-tsu*⁸¹ says: 'Apart from Ch'ai-yao, the porcelains of the Sung dynasty, viz., those of Ting, Ju,

⁷³ See Note 56. ⁷⁴ 董鑒. (*cf.* Julien, p. 67 seq. ⁷⁵ 稗史類編.

⁷⁶ 百圾碎 (圾 = 岌, *K'ang-hi*), *lit.* "the crackle of the hundred dangers," probably on account of the difficulties found in its manufacture.

⁷⁷ 春風堂隨筆.

⁷⁸ 隱紋, *lit.* 'a concealed, or covered pattern.

⁷⁹ See note 55.

⁸⁰ 魚子. It appears that the crab-claw pattern consisted of long irregular cracks, whereas the fish spawn pattern represents what French collectors call "truité." Small objects with these fine crackles were made in various colours since the Ming dynasty, as for instance the *I'w-tz'ü-lü*, a well-known class of a finely crackled fresh green surface, and the *I'w-tz'ü-huang*, having a similar surface in yellow.

⁸¹ 五雜俎, a work of the Ming dynasty. Bretschneider, *Bot. Sin.*, p. 209.

Kuan and Ko have been preserved to the present day, but it is only the Ko-yao, of which it is not too difficult to obtain specimens, owing to their peculiar heaviness, which enables them to keep well, whereas it was difficult to preserve the Ting and Ju porcelains for such a length of time.'

7.—“The *Lung-ch'üan-yao* of the Sung Dynasty. This is the pottery made by Chang Shêng-îrb, i.e. Chang the younger, and since the porcelain made by the elder brother was already called Ko-yao, while the younger brother continued his factory at Lung-ch'üan, the old name of this porcelain was Lung-ch'üan-yao.'

8.—“The *Pai-shih-lei-p'ien* says: ‘The porcelain of Lung-ch'üan is up to the present day called Chang-yao [i.e. Chang's Porcelain] by the people of Wên-chow and Ch'u-chow.’

9.—“The *Ko-ku-yao-lun* (A.D. 1387) says: ‘The old Lung-ch'üan-yao is now called Ch'u-ch'i [Ware of Ch'u-chou-fu] or Ch'ing-ch'i [Green Ware]. Old Ch'ing-ch'i [Green Ware], if fine and thin in paste and of *ts'ui-ch'ing*-green colour⁸² is highly valued. There are specimens which are of a pale *ch'ing*-green colour,⁸³ and there is a variety consisting of basins which have a pair of fishes at the bottom or have on the outer side brass rings serving as handles; they are of thick and heavy make and not very superior.’

10.—“The *Po-wu-yao-lun* says: ‘The better specimens of Lung-ch'üan porcelain are able to compete with Kuan-yao and Ko-yao; but there is not much in the way of a crackled surface or a brown paste; and owing to their being thick and

⁸² 翠青, *lit.* Kingfisher's green. It is the green of luxuriant foliage, as I conclude from a quotation in the *P'ei-wên-yün-fu*, under this head: 葉萋萋兮翠青. The green jadestone earrings, hairpins and other ornaments worn by Chinese women are of the stone called *fei-ts'ui-yü* 翡翠玉, *lit.* Kingfisher's jade.

⁸³ 粉青色者, *lit.* a mealy or mellow green.

solid in make, they can stand a very good deal of wear and tear and will not easily spoil.'

11.—“The *Ch'ing-pi-tsang*⁸⁴ says: ‘Old Lung-ch'üan porcelain is fine in paste, thick in make, and has an intense onion-green or tree-green colour.⁸⁵ The better specimens may compete with the Kuan-yao; but there is not much in the way of a crackled surface, a brown paste and an iron foot. Moreover, they can stand a very good deal of wear and tear and will not easily spoil. But as the manufacturers were somewhat clumsy, the workmanship shown in these porcelains cannot be classed as representing the ancient elegance in style. When the white paste is so covered with green enamel that, at the places where it is not put on thick, white patches will shine through,—this is the porcelain burned by Chang Shêng of the Sung dynasty and therefore called Chang-yao; when compared to the [ordinary] Lung-ch'üan it displays greater delicacy of workmanship.’

12.—“The *Ch'un-fêng-t'ang-sui-p'i*⁸⁶ says: ‘The green porcelain made by the younger brother was pure and clear like fine jadestone and much valued by the world; it resembled the Kuan-yao in make. The porcelain made by the elder brother was of a fainter colour.’”

The author of the *T'ao-shuo* remarks with reference to the above extracts:

13.—“If the *P'ui-shih-lei-p'ien* says with regard to the manufactures of Chang the elder and Chang the younger that their colour was green, though of different shades, that their bottoms were iron coloured and that this colour was

⁸⁴ 清秘藏

⁸⁵ 葱翠

⁸⁶ 春風堂隨筆

also of different shades, that in olden times red bottoms were heard of, though these were now seldom seen; and if the *Ko-ku-yao-lun* also says that the colour of the old Ko-yao was green of various shades; that it had iron coloured bottoms with red mouths, and that the ancient Lung-ch'üan green ware was of fine and thin paste, that leaf-green specimens were valuable; and if the expressions "old" and "ancient" in these remarks refer to the manufactures of Chang the elder and Chang the younger,—there should have been no great difference between the two kinds from the outset. The distinction mainly lies therein that the elder brother made crackled porcelain, whereas the younger worked uncrackled musters. The remark that the elder brother made pale coloured specimens, the younger brother thick and heavy porcelain, does certainly not refer to the early time of the Chang family. Imitations of Ko-yao were made at the end of the Yüan dynasty [in the middle of the 14th century]; the paste of which they were made was coarse and scorched, and the colour was not good.⁸⁷ The Lung-ch'üan factories were moved to Ch'u-chou-fu⁸⁸ at the beginning of the Ming dynasty [A.D. 1368]. The porcelains made here were also green in colour, but the porcelain earth while being burned would gradually not come up to what it was before. It is said in the *T'ung-ya* of Fang Mi-chih⁸⁹ that, to imitate the Ko-yao crackle it is impossible to make the iron coloured bottom; if the imitated article yet has this characteristic, the porcelain will not ring; and in the like manner it is impossible to imitate the pale [céladon?] colour⁹⁰ of the Lung-ch'üan porcelain; if the imitation is yet

⁸⁷ This remark occurs in the *Ko-ku-yao-lun* quoted in *Ko-chih-ch'ing-yüan*, ch. 36, p. 16.

⁸⁸ 處州府, about 75 miles down river in an easterly direction, half way between Lang-ch'üan and Wên-chow.

⁸⁹ See above note 51,

⁹⁰ 淡色.

pale coloured, it will not ring. This is one of the points in which the superiority of the old becomes apparent.

“Further, the *Po-wu-yao-lan* says: ‘Of Kuan-yao as well as of Ko-yao vessels there are at this time pieces which have changed colour during the firing (Yao-p’ien) and exhibit figures resembling butterflies, birds, fishes, unicorns, or leopards inasmuch as the colour in part of the original enamel has by some unaccountable process during the firing, undergone a transmutation into light brown or red brown.’ [The remainder of the text quotes poetry and anecdote.]

The above records, translated from the *T’ao-shuo* may be supplemented in some details from other records; but on the whole the student will find that, on reading them together with what he finds on Lung-ch’üan and Ko-yao, porcelains in Julien’s work and Dr. Eitel’s renderings, he is in the possession of nearly all the Chinese have to say on the subject. The *Ché-chiang-t’ung-chih*⁹¹ contains an extract from the local chronicle of the place, the *Lung-ch’üan-hsien-chih*,⁹² which speaks of the brothers Chang as the creators of the well-known factories, “whose life-time is unknown.” The article produced by the younger brother is described as “unsurpassed in its greenish lustre and pure and flawless like handsome jadestone;” indeed, “any vase or dish made of this material changed hands at the price of upwards of ten taels.” The articles produced by the two brothers, i.e. the oldest specimens known of the two classes of pottery, it is stated, “are found among the household treasures of the present generation, and are all the more difficult to be got.” According to another source, quoted in the work just mentioned, the *Ch’i-hsiu-lei-k’ao*,⁹³ the brothers Chang lived

⁹¹ 浙江通志, ch. 107, p. 28.

⁹² 龍泉縣志.

⁹³ 七修類稿. Cf. the *P’ai-shih-lei-p’ien* quoted in *Ko-chih-ch’ing-yüan*, ch. 86, p. 16.

during the Southern Sung dynasty (A.D. 1127 to 1280), so that we may be justified in assuming the Lung-ch'üan céladon industry to date from some time in the twelfth century A.D. A further quotation from a work called the *Shu-yüan-tsa-ch'ü*⁹⁴ reveals the fact that there were two factories at Lung-ch'üan; that the best *ch'ing-tz'ü* or green (céladon) porcelain was produced in Liu-t'ien⁹⁵ sixty li away from Lung-ch'üan, and that an inferior article came from a village called Chin-ts'un.⁹⁶ The former place, we learn from the *Kuang-yü-chi*,⁹⁷ was situated at the foot of a hill called Liu-hua-shan,⁹⁸ on the top of which there was a lake of unsoundable depth, and the inhabitants of Liu-t'ien formerly made their livings of the pottery trade.

11.—MEDIÆVAL TRADE IN PORCELAIN.

To understand the position which a place of such importance as the Lung-ch'üan district held in the porcelain trade of the thirteenth century, we must consider what channels of traffic led away from it to the leading coast-ports of the time. These were during the Arab period Hang-chow, the present capital of Chê-kiang, the Quinsai of Marco Polo, and the port known as Zaitun, whether we may decide to look for this crux of sinologues at Ch'üan-chou-fu, the site selected by Klaproth and others before him, or at Chang-chou-fu with its harbour at Geh-kong,⁹⁹ or whether we follow the late Dr. Douglas,¹⁰⁰ in making a compromise between the two

⁹⁴ 叢圖雜記, by Lu Wên-liang of the Ming dynasty. See Bretschneider, *Bot. Sin.*, p. 189.

⁹⁵ 劉田.

⁹⁶ 金村.

⁹⁷ 廣輿記, ch. 11, p. 2. This is the work from which Biot drew his information in compiling his "Dictionnaire des villes, etc., de l'empire chinois."

⁹⁸ 琉華山.

⁹⁹ See Phillips in *J.R.G.S.*, Vol. XLIV, p. 97 *seqq.*, and *Chinese Recorder*, Vol. v, p. 327 *seqq.*, and Vol. VI, p. 81 *seqq.*

¹⁰⁰ *J.R.G.S.*, Vol. XLIV.

extremes by declaring that Zaitun meant as much as "Amoy waters" generally. So much seems certain that, during the Sung dynasty, traffic from Lung-ch'üan to either place did not move to the east down to Wên-chow, but north and south overland by river. The journey to Lung-ch'üan has been lately performed by Mr. E. H. Parker, from whose account¹⁰¹ it seems that the Wên-chow River which, on the map, appears as the nearest outlet to the sea, is not favourable to navigation owing to its shallowness and the obstruction of rapids, and that there is hardly any traffic to be met with except in the most miserable local craft. Mr. Parker gives us a different idea of the river leading from the north of Lung-ch'üan, beyond the hills, past Yen-chow to Hang-chow. Its trade in junks was equal to half that between Ch'ung-k'ing and Sha-shih on the Yangtze. In order to reach Amoy from Hang-chow overland, a traveller leaves his boat and the last branch of the Hang-chow River, in the neighbourhood of Lung-ch'üan; after a short passage across the hills he hires a boat again and, starting on the river of P'u-ch'êng on the boundary of Fukien,¹⁰² may continue his journey by water, with only one interruption, as far as Chang-chow or Amoy. In crossing the provincial frontier from the Fukien side near P'u-ch'êng, Mr. Parker abandoned the standard route leading north to connect with Hang-chow waters, but, in order to reach Wên-chow, went east to Lung-ch'üan. Between P'u-ch'êng and Lung-ch'üan he "found a thickly populated and prosperous country, and an excellent level road through the mountains." Everywhere in the neighbourhood of that city traces of wealth were seen in the shape of public works, such as "a beautifully paved, roofed and pavelled bridge," etc., although nowadays "the district produces almost nothing for export beyond

¹⁰¹ *Journal of the C.B. of the R.A.S.*, Vol. XIX, p. 27 *seqq.*

¹⁰² Parker, *l.c.*, p. 87.

lumber and bamboo, the latter being sent to Shao-hsing near Hangchow for use in the manufacture of fans."

It may be concluded from all this that the district of Lung-ch'üan, which is now as poor as its neighbours, has had ample resources in former centuries; the account of a level road cut through the hills to P'u-ch'êng sounds like a wonder in such an out-of-the way corner of a Chinese province; and it leaves little doubt that the outward traffic of the district followed the main route down the Fu-kien rivers to the great markets on the coast of that province. This main route of overland traffic, connecting at Hang-chow with the southern end of the Grand Canal, follows the Ch'ien-tang River up to beyond Ch'ü-chou-fu; north of P'u-ch'êng-hsien in Fu-kien the Southern Range is crossed, whence river passage is continued by way of Yen-p'ing-fu to Yang-an hsien; there, after a short trip by land, the river of Chang-chou-fu is joined at Ning-yang-hsien.¹⁰³ This route, which is used at the present day by travellers fearing the perils of a sea voyage, was of much greater importance in the days of Marco Polo, who performed the same journey either wholly or partly in A.D. 1288; for, as we learn from the historical records respecting "grain transport"¹⁰⁴ it was only a few years previous to this that the taxes paid in kind by the coast provinces to the Mongol Court were entrusted to sea-going junks, *viz.*, in the 19th year of Chih-yüan, *i.e.* A.D. 1282; the river passage, we may conclude therefrom, was then considered a safer conveyance for merchandize; and if we are at all entitled to assume that celadon porcelain was shipped abroad

¹⁰³ See the Chinese itinerary *Shih-wo-chou-hsing* (示我周行), Vol. II, p. 43: Chang-chou-fu to Yen-p'ing-fu; Vol. I, pp. 3 to 6: Yen-p'ing-fu to P'u-ch'êng-hsien; Vol. I, pp. 7 to 12: P'u-ch'êng-hsien to Ch'ü-chou-fu on the Ch'ien-tang River. I would ask the reader to trace this route on any detailed map of China.

¹⁰⁴ 漕運. See *Yüan-chien-lei-han*, ch. 135, p. 17.

by Arab traders at Zaitun, it seems natural that the Lung-ch'üan cargoes joined the main route, from Hang-chow to Amoy waters at P'u-ch'êng-hsien.

Now let us examine the facts relating to the porcelain trade as stated by Marco Polo, the oldest of the European writers who have at all mentioned this remarkable product in their accounts. Speaking of the port of Zaitun, he says:

"The river that flows by the port of Zaitun is large and rapid, and is a branch of that which passes the city of Kinsai [Hangchow]. At the place where it separates from the principal channel stands the city of Tingui.¹⁰⁵ Of this place there is nothing further to be observed, than that cups or bowls and dishes of porcelain ware are there manufactured. They collect a certain kind of earth, etc., etc."

One has to know the style of Marco Polo's sketches, in order to realise what he means by this passage. To him, the two short trips by land, which may have detained the river passage by a day or so, do not count in a boat journey of several weeks; so far as his memory goes, he travelled by river all the distance; but he recollects that, having started on the river of Kinsai (Hangchow) which he describes as the principal channel, he has to leave that river, to cross the hills, and to join the river branch, for such it is in his eyes, that leads to Zaitun. In this part of his journey, at P'u-ch'êng-hsien, he found himself within a few miles of the porcelain factories of Lung-ch'üan, and if the "excellent level road through the hills" tried by Mr. Parker existed in those days, the traveller must have been aware of his having passed the place where all the céladon porcelains were made which he afterwards found on the Zaitun market, awaiting exportation

¹⁰⁵ *Tiunguy*, Pauthier, p. 532; *Tyungju*, Yule, Vol. II. p. 218. The above quotation is from Ramusio's text as translated by Marsden, regarding which see Yule, Vol. I, pp. 94 *seqq.* Yule's own version, though differently worded, is entirely identical in the sense. I have not seen the Italian text.

through Arab traders to the various countries to which Arab trade extended.

It seems to me that all this is very much in favour of my identification of Marco Polo's *Tingui* with the city of Lung-ch'üan. Colonel Yule,¹⁰⁶ who unfortunately was not in the possession of these details of the Chinese side of the question, is at some pains to show that the place referred to by Polo must have been the porcelain city of King-tê-chên. A river connection between this place and the Amoy or Zaitun waters would not have been an impossibility, if we allow for interruption by short overland passages; moreover, since porcelain was not too many years ago taken in great quantities from King-tê-chên by river across the Mei-ling Pass to Canton, where it was painted for the European market, nothing could prevent us to assume that a similar route may have existed for transport to Zaitun; but I cannot see what, in this case, could have possibly induced the traveller to allude to its connection with the river of Kinsai. And if we enquire into the relative importance of the two places just at that time, it seems to me that Lung-ch'üan was very much ahead of its rival. I have every reason to believe that the King-tê-chên factories have in no way participated in the porcelain export trade described by Marco Polo. The varieties which came to the market of Zaitun were according to Ibn Batuta "exported all over the world," and were according to Marco Polo very cheap; the porcelain of King-tê-chên was of high finish and, therefore, dear if at all obtainable, and trade in it was not encouraged. This is the natural conclusion we have to arrive at after the perusal of the passages which tell us that during the Sung and Yüan dynasties (*i.e.* since the beginning of the industry up to about A.D. 1368) no porcelain was there made except by

¹⁰⁶ Following Hugh Murray, Vol. II, p. 225.

Imperial order and for the court.¹⁰⁷ The *Ko-ku-yao-lun* (A.D. 1387), as quoted in the *T'ao-shuo*, tells us in this connection that "the Imperial King-tê-chên porcelain" of the Sung dynasty was thin and smooth, that it was white in colour and had *ch'ing* (blue?) ornaments on it, and that it was but slightly inferior to Ting porcelain. Moreover, the encyclopædic works compiled soon after the Sung dynasty mostly contain passages similar to the one I have quoted above from the *P'ing-hua-p'u*, in which the standard porcelains of the Sung dynasty are enumerated; but I have nowhere seen the King-tê-chên produce mentioned by the side of the porcelains called Ch'ai, Ju, Ting, Kuan, Ko, Lung-ch'üan and Chün.¹⁰⁸ Although existing as a domain of the court, the factories destined to afterwards obtain proverbial fame in the history of porcelain are not likely to have played a conspicuous part in the world's trade during the period preceding the Ming dynasty.

The only place which may be said to have entered into competition with Lung-ch'üan as a factory in the immediate neighbourhood of Zaitun is the Tê-hua district,¹⁰⁹ which formed part of the Ch'üan-chou (Chinchew) prefecture and belongs now to the independent district of Yung-ch'un.

¹⁰⁷ *T'ao-shuo*, ch. 3, p. 1: 宋元皆有命則供否則止. According to another authority, quoted by Julien, p. 85, a register was kept in each factory, in which the articles manufactured were entered; clandestine manufacture was severely punished. The Chinese author conjectures therefrom that private factories were allowed on payment of a tax. But the *Chiang-hsi-ta-chih* (江西大志), quoted in *Ko-chih-ch'ing-yüan*, ch. 36, p. 18, is more explicit on this point in adding that "the factories were not thrown open till the 35th year of Hung-wu (*sic* in my edition, where 35 is apparently a misprint, since the Hung-wu period extends from A.D. 1368 to 1399)."

¹⁰⁸ None of the extracts translated by Eitel from Yüan and Ming authors contains any mention of King-tê-chên porcelains except that of the Hsüan-tê period (A.D. 1426-36) which has, of course, nothing to do with ante-Ming porcelains.

¹⁰⁹ 德化縣.

This is the place which Pauthier¹¹⁰ thought should be identified with *Tingui*. It is true that Tê-hua is only within about sixty miles from Ch'üan-chou-fu; yet it seems to be out of the question, since the factories there did not exist at the time of Marco Polo, for "c'est depuis les *Ming* qu'on a commencé à fabriquer des porcelaines à *Te-hoa*."¹¹¹ Tê-hua has since the Ming dynasty furnished porcelains of a fascinating creamy white, a distinct class, which I believe constitutes together with the Ting-chou white pottery the article known as "blanc de Chine," and which is now known as Kien-yao (i.e., Fu-kien porcelain); but the term Kien-yao has, like the term Kuan-yao, more than one meaning: the Kien-yao of the Sung dynasty was made at Chien-an¹¹² of Chien-ning-fu, and later on in Chien-yang-hsien in the north of Fu-kien,¹¹³ a place which is not much nearer to the probable site of Zaitun than Lung-ch'üan. The author of the *T'ao-shuo*, like Pauthier, apparently confounds the two places, forgetting to distinguish between the Kien-yao now in the trade, which came from Tê-hua, and the Kien-yao of the Sung dynasty.¹¹⁴

If we consider that the porcelains made at Lung-ch'üan, viz., the plain and crackled celadons, are in all old Chinese records mentioned among the standard kinds beside the Ting, Chün, Kuan and Ju potteries; and that specimens corresponding in every respect not only with the description of Lung-ch'üan ware furnished in the earliest books on record, such as the *Ko-ku-yao-lun*, but also with the numerous relics still

¹¹⁰ *Le livre de Marco Polo*, p. 532, note 4. Pauthier quotes Ibn Batuta, who says: "On ne fabrique pas en Chine la porcelaine, si ce n'est dans les villes de Zeitoun et *Sin-calán* (Canton)." We know for certain that neither of the two places, taking it for granted that the second name stands for Canton, contained porcelain factories at the time, but that potteries existed in various other parts of the empire; and there can be no doubt that the Arab traveller confounds the places of manufacture with those of exportation.

¹¹¹ Julien, p. 29.

¹¹² 建安.

¹¹³ Julien, p. 18,

¹¹⁴ *T'ao-shuo*, ch. 2, p. 15.

existing, have been found in nearly all the countries to which Arab trade extended; Marco Polo's remarks as to the site of his porcelain town of Tingui seem to contain a broad hint regarding the identification of this mysterious name.

So far about facts. To explain the name we cannot expect Marco Polo's ear to have been more successful in catching the exact sound of this as of most other names which occur in his work, especially since he had to pass through regions where dialects quite different from the northern idiom were spoken.¹¹⁵ During the Sung dynasty Lung-ch'üan was called Chien-ch'uan.¹¹⁶ The first of these two syllables belongs to a group of sounds which may be pronounced *dji* in the Shanghai dialect; and *tien*, *tin* or *tiun* for *chien* or *kien* would by no means be an impossibility in these parts of China; the vulgar pronunciation in the Fukien dialect of the second syllable is *ch'ui* (Medhurst, p. 132). It is hardly necessary to say more to those who are acquainted with the spelling of Chinese names as handed down in the texts of Marco Polo's Travels.

If once we have realised the fact that the celadon vessels of the Sung and Yüan dynasties were to be found on the market of Zaitun, there is little difficulty in showing how their appearance in the Arab possessions and other foreign countries may be accounted for. The Western sources describing or alluding to that lively trade carried on by the Arabs between Zaitun and Arabia with the intermedial countries are well known, and in order to avoid repetition, I confine myself to referring the reader to such works as Yule's *Cathay* and *Marco Polo*, Heyd's *Histoire du commerce du levant au moyen âge* and

¹¹⁵ Mr. Parker, *l.c.*, p. 29, says: "The dialects of Ts'ing-t'ien and Ch'uchow [the prefecture in which Lung-ch'üan is situated] differ from that of Wenchow about as much as the broad Hunan dialects differ from ordinary Kwan-hwa. The dialect of Wenchow is the broadest, and the divergencies of the Ts'ing-t'ien or Ch'uchow dialects are generally nearer approaches to the standard sounds."

¹¹⁶ 劍川. See Playfair, No. 4650.

von Richthofen's *China*. Apart from Marco Polo's remarks on the subject, Ibn Batuta speaks of porcelain as an article which is in China of about the same value as earthenware is in Arabia, and he states distinctly that it is exported to India and elsewhere, passing from country to country till it reaches Morocco.¹¹⁷ So far, Marco Polo seems to be the first Western author who alludes to the trade in this commodity. I am in the position to quote some remarks from a Chinese author who, in all probability, wrote some time before Marco.

At the beginning of the 15th century, Yung-lo, the second in the series of Ming Emperors, ordered the compilation of a gigantic work, similar to the *T'u-shu-chi-ch'êng* of the last century, and the manuscript known as the *Yung-lo-tu-tien*,¹¹⁸ a copy of which, Mayers says, still exists in the Library of the Han-lin college, was accordingly submitted to the throne in A.D. 1407. The work being found too extensive, it has never been completely printed, but in the manuscript collection a number of rare works of periods preceding the Yüan dynasty has been preserved which would otherwise be lost; "and thus it has been possible to compile them afresh and re-edit their texts, which by this means have once more made their appearance in the world." The Emperor Kien-lung had reprints made of the more important texts, which have thus gone into circulation again on having been dormant in a manuscript collection for over three hundred years.

Among the works thus saved from oblivion is the *Chufan-chih* of Chao Ju-kua.¹¹⁹ The original edition of this

¹¹⁷ Yule, *Cathay*, p. 489.

¹¹⁸ 永樂大典. See Wylie, p. 148 *seq.*; Mayers in *China Review*, Vol. VI, p. 215 *seqq.*; *Ssü-ku-ch'üan-shu-taung-mu*, ch. 137, p. 24 *seqq.*

¹¹⁹ 趙汝造諸藩志, in two books. See *Ssü-ku-ch'üan-shu-taung-mu*, ch. 71, p. 10. The book is exceedingly rare, although it has been reprinted more than once. A copy is apparently contained in the

book had been lost long ago, when the manuscript copy contained in the *Yung-lo-ta-tien* was reprinted under Kien-lung.¹²⁰ The author, Chao Ju-kua, it is stated by his contemporary Ch'ên Chên-sun, held the post of Shih-po,¹²¹ or Inspector of Foreign trade and shipping, in Fukien during the Sung dynasty. I conclude from internal evidence that the text is probably not older than the year A.D. 1205, since a tribute mission from the Arabs to the coast of China is mentioned in it as having taken place during the period K'ai-hsi (A.D. 1205 to 1208). In his description of Baghdad, Chao Ju-kua says that its kings are descendants of Mohammed; this shows that he knew nothing of the overthrow of the Abbassidan khalifate by the Mongols, which took place in A.D. 1258. The time of Mohammed is spoken of as "twenty-nine generations or six to seven hundred years ago." This would take us to some date not too long after the year 1221.

I have dwelled at some length on this digression from the subject in hand, as it seems necessary to prove the existence of porcelain export trade to distant countries early during the thirteenth century; for it is through Chao Ju-kua's work

Bibliothèque nationale of Paris. Pauthier mentions it in a footnote on p. 53 of his *De l'authenticité de l'inscription de Si-ngan-fou*: "*Tchou-fan-tché*, Biblioth. imp., nouv. fonds chinois, No. 696, t. vi," and L. de Rosny has made use of it to a small extent in his *Notices sur les îles de l'Asie orientale* (Paris, 1861).

¹²⁰ *Ssu-k'u-ch'üan-shu-mu-lu*, ch. 7, p. 28.

¹²¹ 市泊. See Ma Tuan-lin, ch. 206, p. 7. Ch'ên Chên-sun (陳振孫) a celebrated bibliophile, who published a *catalogue raisonné* of his own collection of books, is said to have held office during the period Tuan-p'ing (A.D. 1234-37). See the Imperial Catalogue, ch. 85, p. 10. Since he mentions the *Chu-fan-chih* in his catalogue, this fact may be used as an argument for Chao Ju-kua's work having existed about that time. Unfortunately, I am not able to ascertain the date of the bibliographical work referred to. It is not likely, though, that it appeared as late as A.D. 1277; for which reason I am now inclined to consider that author about half a century older than I did on a former occasion (*China and the Roman Orient*, p. 23 *seq.*)

that the only facts regarding this point which I have been able to gather from Chinese literature have been handed down to us.

It appears that Ch'üan-chou-fu was at this author's time the starting-point for commercial enterprise in China. For, whatever distances he gives for sea trips, that port is always mentioned as the place where vessels put to sea. This also seems to show that our author, as Shih-po or Inspector of Foreign Trade and Shipping,¹²² collected his information on the Foreign countries he describes, from Indian and Arab traders who may have visited that port.

As regards the export of porcelain I am first going to speak of one of the nearest countries where old porcelains have been discovered, the island of Borneo.

It is well known that the Dyaks of Borneo have inherited from their forefathers a deep veneration of certain old vases or pots, and that porcelain vessels are among the most curious antiquities of the Island. Mr. Carl Bock¹²³ speaks of this feature of Dyak life in the following terms :

"Chairs and tables form no part of the furniture of an ordinary Dyak's house. . . In a corner, near the fireplace, will generally be found stored a collection of crockery ware, for the Dyak is something of a china-maniac, and belongs to the modern æsthetic school, setting great store by the china vessels which he procures in exchange for the various products of the country from the Malay merchants, who again have purchased them from the Chinese traders at Singapore or Macassar."

¹²² This post must have existed even in Fukien much earlier than I formerly thought on the ground of a passage quoted from the *Hsü-wên-hsien-t'ung-kao* in the *Yüan-chien-wei-han* (see *China and the Rom. Or.*, p. 23), which says that it was first established in Fukien in A.D. 1277. Ma Tuan-lin (ch. 339, p. 24) at least mentions that an embassy from the Ta-shih (Arabs), who had arrived in A.D. 1168, were plundered and deprived of their presents in Chan-ch'êng (Cochinchina); and that the travellers reported this to the *shih-po* [Inspector of Trade] in Fukien.

¹²³ *The Head-Hunters of Borneo*. London, 1881, p. 197 seq.

"The Dyak representative of the blue-china school, however, goes beyond the European devotee in his veneration of old crockery. Among his greatest treasures are a series of *gudji blanga*, a sort of glazed jar imported from China, in green, blue, or brown, ornamented with figures of lizards and serpents in relief. These pots are valued at from 100 florins to as much as 3,000 florins (8*l.* to 240*l.*) each, according to size, pattern, and above all, old age combined with good condition. According to the native legend, these precious vases are made of the remnants of the same clay from which "Mahatara" (the Almighty) made first the sun, and then the moon. Medicinal virtues are attributed to these urns, and they are regarded as affording complete protection from evil spirits to the house in which they are stored. A very full account of the various legends connected with these *gudji blanga* is given in Mr. W. T. H. Perelaer's most interesting work, "Ethnographische Beschrijving der Dajaks," pp. 112-120. That author, however, gives them different names, the nearest of approach to that by which I have always heard them called being *Balanga*."

"This china craze among the Dyaks has proved, as in England, an excellent opportunity for the exercise of John Chinaman's skill; and very clever imitations of old vases, with cracks, chips, age-stains, and other indications of antiquity, most exactly reproduced by them, are offered for sale at Samarinda at five florins each; but, unlike many London connoisseurs, your Dyak is never taken in by these spurious *gudji blangas*, preferring to give hundreds of guilders for a real specimen. Each true plastic relative of the sun and moon has its pedigree, which is passed down from generation to generation."

It appears that in some cases it is difficult to decide about the *provenance* of the old pieces of pottery found among the

Dyaks. Dr. Meyer, of Dresden, sent me a few years ago an old glazed porcelain vessel with fine crackles, somewhat resembling in shape the old celadon vessel described and represented on a reduced scale on p. 163 of Jagor's *Travels in the Philippines* (London, 1875), and which, as far as it is possible to judge from the description (salad-green glaze and crackled), may be a piece of crackled Lung-ch'üan or Ko-yao of the Sung or Yüan dynasty. Dr. Meyer's pot, however, is finely crackled, and the brown enamel as well as the general appearance of the vessel puzzled me and my Chinese friends for a long time, until certain analogies in the paste and the enamel led me to believe that it is an old Chün-yao, having lost its intended colour in the firing. I am bound to say, however, that such identifications of old pottery are often very problematic and as much dependent on individual judgment as similarities existing between two human faces which may strike one observer without being seen by another. Mr. Bock, whose remarks on porcelain among the Dyaks I have just quoted, has seen my collection, and informs me that vessels resembling my old Lung-ch'üan celadons exist among the Dyaks; but it appears that pieces of a surface which bears no resemblance to any of the classical Sung and Yüan monochrome vessels (Ting, Ju, Chün, Lung-ch'üan or Ko) are very common; I am inclined to conclude therefrom that they come from factories equally old, but less renowned, such as the place where the Kien-yao¹²⁴ of the Sung dynasty was made, the city of Chien-yang in the north of Fukien; this is all the more likely since Chao Ju-kua, in his description of trade with Borneo, specially mentions "brocades of Chien-yang"¹²⁵

¹²⁴ 建窑. Cf. Julien, p. 18, and p. 17, under the head of *Ou-ni-yao*, (Wu-ni-yao, 烏泥窑); the two kinds being described under one head in the *T'ao-shuo*.

¹²⁵ 建陽錦.

among the articles of import. Zaitun would have been as near a market for the Chien-yang manufactures as it was for those of Lung-ch'üan.

The relations between China and the island of Borneo are probably of ancient date. I am not sure whether we may not go beyond the author of the *Hai-kuo-t'u-chih*,¹²⁶ who is joined by Mr. Groeneveldt¹²⁷ in assuming that the first mention of Borneo is a short and doubtful passage in the *T'ang-shu* referring to a tribute mission in A.D. 669. The *Liang-shu*,¹²⁸ the historical record describing the period extending from A.D. 502 to 557, contains a detailed account of the country of Po-li¹²⁹ as situated on an island in the sea south-east of Canton, of which a translation will be found in Groeneveldt's "Notes" (p. 80 *seqq.*). Although later Chinese writers refer it to Sumatra, this identification seems at least doubtful, and the possibility of its being a description of some region in Borneo deserves to be considered in spite of the traces of Buddhism contained in it.¹³⁰ Whatever our opinion on this particular problem may be, the industrious pen of Chao Ju-kua has placed on record an account of the kingdom of Br̃ni,¹³¹ which, like most of his ethnographical chapters, has furnished the basis of the account contained in the *Sung-shih*. We may conclude from this account that navigation existed at the beginning of the 13th century between Ch'üan-chou-fu in Fukien and the north-west coast

¹²⁶ 海國圖志, ch. 9, p. 10.

¹²⁷ *Notes on the Malay Archipelago* (first edition), p. 101.

¹²⁸ 梁書, ch. 54, p. 15.

¹²⁹ 婆利國.

¹³⁰ Cf. d'Hervey de Saint-Denys, *Ethnogr. des peuples étrangers à la Chine*, etc., Vol. II, p. 457, note 1, where several opinions regarding this country are mentioned, a Chinese scholar, Mr. Yang Wên-hui, being in favour of the north-west coast of Borneo.

¹³¹ 勃泥, in Cantonese *Put-ni*. Regarding the linguistic identification of this name see my notes on "Chinese Equivalents of the letter 'R' in Foreign names," in *J.C.B. of the R.A.S.*, Vol. XXI, p. 220.

of Borneo; that the city of Brni, wherever its site may have been in those days, contained over ten thousand inhabitants with a king, or chief, attended by a numerous suite and protected by a military force comprising over a hundred "fighting-boats," his soldiers wearing copper armour. Three days after the arrival of a Foreign vessel the king would come on board with a large suite "to enquire after the hardships of the journey;" the people on board would then connect the ship with the shore by means of a gangway covered with silk brocade to honour the illustrious guest, and provide for a rich repast and liberal presents for the king and the several grantees. Even then the question of trading on shore was not spoken of, but the king had to be further entertained with the delicacies with which those who wished to trade to this country had to freight their ship over and above their own provisions. This bestowal of civilities, calculated to secure the good-will of the monarch, lasted about a month, after which the court regulated the conditions under which trade could be carried on, the prices being agreed upon beforehand, and clandestine trading being strictly forbidden. The king gave a grand feast on his part when the vessel was about to return. But "the ship had to wait till the festival in honour of Buddha on the full-moon day of the sixth month, before leaving the anchorage; for, otherwise she would meet with bad weather on the journey." "The Buddha of these people has no [other] image; his dwelling consists of several storeys shaped like a pagoda; below there is a small shrine giving shelter to two pearls,—this is called the Sacred Buddha. The natives say that the two pearls were from the outset quite small, but that they have grown to the size of a thumb. On the Buddha's feast the king will in person offer flowers and fruits for three days, when all the inhabitants, both men and women, go there."

Among numerous other details regarding the manners and customs of these tribes, which may with a certain probability be regarded as the forefathers of the present Dyaks, Chao Ju-kua notices their habit of using bamboo joints and the leaves of the Palmyra palm¹³² in lieu of dishes and cups, which were thrown away after the meal was finished. This seems to show that porcelain vessels were at the time not in vogue for ordinary household use. Yet, our author, in his list of articles of import, comprising foreign gold and silver coins, imitation silk brocades, brocades of Chien-yang and other silks, deers' horns, glass beads and glass bottles, bangles, rouge, lacquered bowls and plates, distinctly mentions GREEN PORCELAIN.¹³³ Chao Ju-kua knows nothing of the custom, for which the Dyaks became afterwards known, of burying the remains of their dead in earthen or porcelain jars, since we are distinctly told that "to bury their dead they have coffins which are brought to the hills where they are left in tombs made of bamboo work,¹³⁴ and that they offer sacrifice to the dead only once every year in the spring, when ploughing is commenced, for seven consecutive years, after which the sacrificing is given up." I may mention that white porcelain is stated by Chao Ju-kua among the articles of barter with which to buy incense, laka wood, yellow wax and tortoise-shell from the natives of a number of islands in the neighbourhood of Brui, the names of which I am not able to identify. Whatever the use of porcelain

¹³² 貝多葉, *pei-to* leaves.

¹³³ *Ch'ing-tz'ü-ch'i* (青瓷器).

¹³⁴ Cf. Bock, *op. cit.*, p. 78 *seq.* "There were two forms of graves generally adopted by the common people; one a small chamber, raised on posts from ten to twenty feet high, in which the corpse was placed; the other a somewhat similar structure built into a hole in the ground." Further, "the Rajahs and the rich Dyaks do not let the bodies of their deceased relatives remain in these burial places; but gather the bones, after all the impurities have disappeared, place them in jars, and hide them up far in the mountains—in caves." Mr. Bock says the Dyaks have abandoned this practice since the supremacy of the Dutch.

vessels may have been at the time, the two passages in Chao Ju-kua's work admit of no doubt as to its having been imported with a certain regularity early during the 13th century. It appears that the regular contact into which the inhabitants of this coast came with the traders of Fukien has tended to change their habits; for, we read in the *Tung-hsi-yang-k'ao*, a work describing the far-eastern sea trade of the 16th century and published in 1618, that "the people of Bandjermassing¹³⁵ at first used banana leaves in lieu of dishes, but that, since trade had been carried on with China, they had gradually adopted the use of porcelain; that they liked to bargain for porcelain jars, brought to them by the Chinese, having dragons represented on their outer surface;¹³⁶ and that they would keep the bodies of the dead

¹³⁵ *Wên-chi-ma-shên* (文即馬神). Cf. *Tung-hsi-yang-k'ao* (東西洋考) ch. 4, p. 18; and Groeneveldt, *op. cit.*, p. 106, where a similar account is quoted from the *Ming-shih*, which in some instances copies the first-named work.

¹³⁶ "Among the Dyaks are found jars held by them in high veneration, the manufacturers of which are forgotten; the smaller ones, among the land and sea Dyaks are common. They are called Nagas, from the Naga, or dragon, which is rudely traced upon them. They are glazed on the outside, and the current value of them is 40 dollars; but those which are found among the Kyan tribes, and those of South Borneo, and among the Kadyans and other tribes of the north, are valued so highly as to be altogether beyond the means of ordinary persons, and are the property of the Malayan Rajahs, or of the chiefs of the native tribes. I never had an opportunity of seeing one of these valued relics of antiquity, but am told that, like the Nagas, they are glazed, but larger. They have small handles round them, called ears, and figures of dragons are traced upon their surface; their value is about 2,000 dollars. In the houses of their owners they are a source of great profit, they are kept with pious care, being covered with beautiful cloths. Water is kept in them, which is sold to the tribe, and valued upon account of the virtues it is supposed to possess, and which it derives from the jar which has contained it. By what people these relics were made, and by what means they have been thus distributed and the veneration for them so widely spread, cannot be at this time determined. Some of the jars were sent from Banjar Massim to China by the Dutch, who hoped to make a profitable speculation by their credulity; but the artists of that country could not, though famed for their imitative powers, copy these with sufficient exactness to deceive the Dyaks, who immediately discovered they were not those they esteemed, and consequently set no value upon them. From their price, it is presumed that these jars are very rare." H. Low, *Saravak*, quoted in J. Marryat, *A History of Pottery and Porcelain*, 2nd ed., London, 1857, p. 385, note 8.

in such jars instead of burying them." The use of porcelain jars in lieu of coffins reminds one of the "potted ancestors" so called by way of jest among foreign residents at Amoy and Foochow, and the Fukien province is the only part of China where, as far as my personal experience goes, the custom of this mode of preserving the relics of dead bodies prevails. Since the Chinese who traded to Borneo at Chao Ju-kua's time as well as later on came from Fukien, it looks as if this custom had been imported from that province together with the material necessary for its practice.

Chao Ju-kua, whose work was written at least a century prior to Ibn Batuta's, fully confirms for his own time what the last-named traveller says of the 14th century with regard to the trade in porcelain. In his accounts of the various trading countries of the East, which abound with details hitherto unknown, he generally gives us a list of either the articles of trade produced in the country, or the staple articles kept there for re-exportation; and in many cases he mentions a series of Chinese articles imported by the "Foreign traders."¹³⁷ These dates and the identifications of the several countries described by the Sung author, the results of which I hope to place before the public on a later occasion, have placed me in a position to mention certain localities to which porcelain was shipped soon after the year A.D. 1200, if not earlier. The nearest of the countries mentioned is Chan-ch'êng¹³⁸ comprising a portion of Cochinchina, where Chinese porcelain was exchanged in barter together with such goods as umbrellas,

¹³⁷ *Fan-shang* (番商). I have not come across any passage throwing positive light on this term, which means traders trading from China to Foreign countries without implying whether they are natives or Foreigners. Since the *fan-shang* are not mentioned in connection with the import and export of goods west of Lambri to the north of Sumatra, I am inclined to believe that they were Chinese merchants and that this island was at the time the western terminus of Chinese navigation.

gauze fans, lacquered ware, samshoo and sugar, against the produce of the country; under Chên-la,¹³⁹ or Cambodja, we find a similar list of Chinese imports. Borneo has been spoken of already. In the account of Shô-p'ô,¹⁴⁰ or Java, the journey to whose ports was made with the setting-in of the north-east monsoon from Ch'üan-chou-fu within a little more than a month, we read that "the Foreign merchants import imitation gold and silver, and gold and silver vessels, silks, damasks, a kind of medicine from Szechuen, orris root, cinnabar, green and white alum, borax, arsenic, lacquered ware, iron tripods, and GREEN and WHITE PORCELAIN,¹⁴¹ in exchange of the pepper produced in this foreign country, and the merchant ships assembled there derive much profit from this trade."

The most important place in the history of far-eastern trade in this epoch is, however, doubtlessly, the country described under the name of San-fo-ch'i.¹⁴² As to Java, journeys were made to this port from Ch'üan-chou-fu in the beginning of the winter season, junks passing the Straits of Lingas on the way. The accounts furnished by Chao Ju-kua of this country, the greater part of which has been taken over into the *Sung-shih* (see the portion of that work translated by Groeneveldt) leave no doubt that it was the principal link in the commercial relations between Western and Eastern Asia all through the early part of the middle ages. All the produce of China and the countries south of it, such as Annam and the Malayan Islands, were stapled up there for sale to the Arab traders, who in their turn

¹³⁹ 真臘.

¹⁴⁰ 閩婆.

¹⁴¹ 青白瓷器.

¹⁴² 三佛齊, in Cantonese *San-fat-ts'ai*. This name has been successfully compared to the *Sarbaza* of the Arabs (*Serbeza*; see Renaudot, *Ancient Accounts*, etc., Engl. version of 1733, p. 61 *seqq.*). San-fo-ch'i is the present Palembang in Sumatra. The principal argument in favour of this identification is a passage from the *Ying-yai-shêng-lan*, in which *San-fo-ch'i* and *P'o-lin-pang* (浮淋邦) are said to be the same place. See Groeneveldt, *op. cit.*, p. 62 *seqq.* and p. 73, note 1.

imported the products of Europe, Western Asia, India, and Africa for re-exportation to China and the other countries of the Far East. Chao Ju-kua mentions as indigenous products of San-fo-ch'i: tortoise-shell, gum camphor, certain incenses, laka wood, cloves, sandalwood and cardamoms. Besides these, he says, the Arabs bring from the West: pearls, gum olibanum, rosewater, becho nut flowers, castoreum, myrrh, aloë, asa foetida, patchuck, liquid storax, ivory, corals, cats' eyes, amber, foreign cloths and foreign sword-blades. These were bought up by the "Foreign (Chinese?) Traders," who exchanged them against: gold, silver, PORCELAIN, silk piece goods, sugar, iron, samshoo, ginger and galangal, rhubarb and camphor. "As this country," our author remarks, "has the control of the general thoroughfare which all foreign sea traffic has to pass [*viz.*, the Straits of Banca], they make use of an iron rope as a bar, which gives them an instrument for stopping at pleasure the pirates of other countries. When a merchant ship goes there, they will let her pass, etc." The relations with China are stated to date from the period T'ien-yu of the T'ang dynasty (A.D. 904-907), and since the name *Sarbaz* was known to the Arab travellers of that period, translated by Renaudot and Reinaud, we may assume that trade similar to that described by Chao Ju-kua has existed in this emporium centuries before this author. The possibility to carry porcelain as well as any other goods of Chinese origin to any part of the Arab empire or to the Arab colonies has certainly existed from the time that Arab trade began to extend to the East.

A position similar to that of *San-fo-ch'i* was held in the Eastern trade by a place called *Lambri*¹⁴³ in the north-west of

143 *Lt. vu-li* (藍無里), Amoy Dialect *Lam-bu-li*, apparently the same place which in later Chinese records is called *Nan-po-li* (南埤里). See Gros: *Idt. op. cit.*, p. 98, and Phillips, "The Seaports of India and Ceylon," *C.B. of the R.A.S.*, Vol. XX, p. 211. I quite agree with Mr.

Sumatra. It is the last station before one enters the Indian Ocean, in order to reach Ceylon from Sumatra, and the country is tributary to San-fo-ch'i. In his account of Coilom,¹⁴⁴ a well-known sea-port on the coast of Malabar, the present Quilon, Chao Ju-kua says: "It will take a Chinchew junk¹⁴⁵ over forty days to arrive at Lambri; there the winter is spent and, in the following year, a further journey of a month will take her to Coilam." I am not sure whether we may conclude from this passage that Chinese junks actually sailed from Chinchew (Ch'üan-chou-fu) as far as Coilam *via* Lambri; certainly it contains the positive statement that Lambri was visited by Chinchew junks at Chao Ju-kua's time, and that the journey was continued to India, either in the same ships or after transshipment to Arab vessels. The "hills" of Lambri furnish cats' eyes, red glass, camphor, blue and red pearls, and in the country cardomoms, tree bark, coarse and fine incense is produced; the "Foreign Merchants" import, in exchange of these products: sandalwood, cloves, camphor (!), gold, silver, PORCELAIN, horses, elephants and silk stuffs." Since the inhabitants are, in another passage, stated to "use their hands in taking in meals," and "use household vessels made of copper,"

Groeneveldt who places this country with Marco Polo's Lambri on the coast of the present Atchin. The inhabitants at Chao Ju-kua's time were black and more or less savage; his account contains no traces of Arab civilisation. The *Hai-yang-ch'ao-kung-tien-lu* (西洋朝貢典錄) by Huang Shêng-ts'ung (黃省會), an account of Western countries chiefly based on reports of Ch'êng Ho's expedition under the Emperor Yêng-lo, a portly which has been translated and published by the late Mr. Mayers in the *China Review* (Vol. III, pp. 219-225 and 321-331, and Vol. IV, pp. 173-190), contains some notes on *Nan-pu-li* (Lambri). At the time, i.e. during the beginning of the 15th century, the king and the Mahomedans. An island on the north-west coast was called *Ma-shan* (帽山; cf. Phillips, *l.c.*) consisting of a hill with a flat top which serves as a land mark. The inhabitants, not more than 20 or 30 families, all style themselves "King," for if you ask anyone for his name, he will reply: *A ku Rajah* (阿孤喇橙, "I am a Rajah").

¹⁴⁴ 故臨, Canton Dial, *Ku-lam*.

it must be assumed that the porcelain was imported either for sacrificial purposes or, which is more likely, for re-exportation by the Arabs. If we follow the tracks of mediæval trade farther west, we come to the next important station, the coast of Malabar, which is by our author described under the name *Nan-p'i*.¹⁴⁶ Our author says of *Nan-p'i*: "This country is very far, and the Foreign vessels [*i.e.*, vessels trading to Foreign countries] rarely go thither."¹⁴⁷ He thereupon mentions the name of a Foreign family (father and son), who lived in the southern suburb of *Ch'üan-chou-fu* and were natives of *Nan-p'i*. "The products of the country are brought to *San-fo-ch'i*, and the following goods are returned in barter against them: lotus flower tanks,¹⁴⁸ silks, PORCELAIN, camphor, rhubarb, cloves, camphor-drops, sandal-wood, cardamoms and eagle-wood."

Chao Ju-kua's work places us in the position to trace the export trade in porcelain even as far as the coast of Zanzibar; for, this must be the country described by him under the name of *Ts'êng-po*.¹⁴⁹ "The country of *Ts'êng-po*," he

¹⁴⁶ 南毗, *Nampi*, *Lampi*. I shall avail myself of another opportunity to prove the identity of this name with the coast of Malabar, including Guzerate and Malwa. Of the localities specially mentioned by Chao Ju-kua as belonging to this country it is easy to recognise without much trouble: Coilam (故臨, *see above*), Guzerate (胡茶辣, *Hu-ch'a-la*), Cambay or Cambaet (甘琶逸, Canton Dial. *Kom-pa-yat*), and Malwa (麻囉華, *Ma-lo-hua*).

¹⁴⁷ This passage may be interpreted to mean that Chinese junks came to Malabar in exceptional cases.

¹⁴⁸ 荷池, *ho-ch'ih*. I am not able to say what they were made of, but from an ancient passage quoted in the *P'ing-tzū-lai-p'ien* I conclude that they were used in growing lotus flowers, and since for this purpose a pretty large reservoir must be required, it seems that they were made of earthenware.

¹⁴⁹ 層拔, Canton Dial. *Ts'ang-pat*; the *t* representing *r* in the sound *Zangbar*. *See* "Chinese Equivalents of the Letter *R*," etc., *l.c.*, p. 217.

says, "is on an island in the south of *Hu-ch'a-la*.¹⁵⁰ In the west it bounds on large hills; its inhabitants are of Arab descent and observe the rites of the Mahomedan religion; they wear blue cotton cloth and shoes of red leather; their daily food consists of rice or flour cakes and roasted mutton. Their villages are mostly built terrace-shape in the ravines of their wooded hills. The climate is warm, and there is no cold season. The products are elephants' teeth, raw gold, ambergris, and yellow sandal-wood. Every year the country of *Hu-ch'a-la* (Guzerate) and the settlements on the sea-coast of Arabia send out ships to barter with this country, the articles of exchange being white cloth, PORCELAIN, copper, and red cotton." The porcelain, we have seen above, was brought to Guzerate as part of the country of *Nan-p'i* by way of *San-fo-ch'i* in Sumatra, and was thence sent south to the Arab colony in Zanzibar.¹⁵¹ If the accounts given by

¹⁵⁰ Guzerate. The direction of the compass as given in Chinese ancient and mediæval authors is often quite as much at variance with reality as that we find on the maps which have been left to us by the old Arab geographers. Edrisi's map (A.D. 1154; Peschel, *Gesch. d. Erdk.*, ed. Ruge, 1877, p. 145) shows the coast of Zendsch about due south of that part of India where Guzerate was situated, and Marino Sanuto's compiled from Arab sources (A.D. 1320; *ibid.* p. 210) shows a similar disfiguration of the southern part of the African east coast. An explanation of this error may be found in the prevalence of eastern currents in the Indian Ocean which would have caused sailors to steer a southern course instead of proceeding due south-west.

¹⁵¹ There can be but little doubt that the east coast of Africa was known to the Chinese in its main characteristics during a comparatively early period. I have already suggested the identity of the name *Po-pa-li* (撥拔力), which occurs in the *Hsin-t'ang-shu* (ch. 221 B), with the Somali of the coast of Berbera (see *J.C.B. of the R.A.S.*, Vol. XXI, p. 219); and the term *Kun-lun-ts'êng-ssü* (崑崙層斯) in the sense of black slaves which has lately been discussed by Prof. Terrien de Lacouperie ("Formosa Notes" in *J.R.A.S.*, Vol. XIX, p. 416 *seqq.*) has been connected years ago by Mr. Phillips (*China Review*, Vol. VIII, p. 188 *seqq.*) with the east coast of Africa, especially the coast of Zanzibar, an identification which I am glad to endorse. Chao Ju-kua, too, furnishes an account of these tribes, from which the notes quoted by Bretschneider (*Arabs*, p. 14) from the *San-tsai-tu-hui* are merely an abbreviated transcription. This account which, like nearly all the other information given by him, must have reached our author through the Arab traders at the beginning of the 13th century, reads as follows: "The *Kun-lun-ts'êng-ssü* occupy a country which lies on the sea in the south-west. It is connected

Chao Ju-kua of the exchange of produce between the Far East and the west of Asia furnish sufficient evidence for the existence of Chinese porcelain on the Indian and Arab markets during the 13th century, the period which follows was still more adapted to entertain such traffic. We need hardly dwell on the fact that Mongol rulers were masters of Bagdad as well as of Peking, and that constant intercourse took place through Central Asia between the east and the west of that gigantic empire. The journeys of Marco Polo and Ibn Batuta are witnesses to the continuation of the sea trade between the coast of China and Arab provinces, the latter stating distinctly, as regards porcelain, that "it is exported to India and elsewhere, passing from country to country till it reaches us in Morocco."¹⁵² The Chinese themselves were during the Mongol period pervaded by a desire to extend their power by maritime warfare, and whatever the success of Khublai Khan's expeditions against Japan, Java and other southern islands may have been, they show that maritime enterprise had not declined among his subjects on the coast of China.

This tendency to extend the native navigation has certainly never been greater than it was under the ambitious Ming Emperor Yung-lo, whose celebrated delegate, the eunuch

with a large island. There are constantly large P'êng birds (鵬, a fabulous bird; the *Rukh*; cf. Mayers, *Manual*, No. 560) who, in their flight, eclipse the sun so as to remove the shadow of a gnomon. If one of these birds comes across a wild camel, he will swallow it, and if one can get hold of one of its wings one can make water-casks by cutting off the quills. The country produces ivory and rhinoceros' horns. In the west there is an island of the sea with great numbers of savages of a colour resembling that of black lacquer and with curly hair. They are enticed with eatables and made prisoners, after which they are sold as slaves to the country of *Tu-shih* (Arabia). Since high prices are paid for catching them they are secured with locks. It is said that they do not know the affection usually existing between relatives."

¹⁵² Yule, *Cathay*, p. 478,

Chêng Ho,¹⁵³ successfully carried Chinese arms as far as Ceylon. The expeditions of his successor Hsüan-tê (A.D. 1426 to 1436) were of a more peaceful character, though not less enterprising as regards distance. "In the 6th month of the year 1430," we read in the *Ming-shih*,¹⁵⁴ "the Emperor considered that he had been on the throne so long now, but that those of the barbarians, who lived a little far away, had not yet appeared at court and brought tribute; upon this Chêng Ho and Wang Ching-hung again got orders to go to Hormus and sixteen other countries. From this voyage they came safely back."

This great expedition, which it appears from all we know about it bore an entirely peaceful, if not commercial, character, brought Chinese junks to several of the ports of India, the south coast of Arabia, the port of Magadoxu on the coast of Africa, and even as far as Djiddah on the eastern coast of the Red Sea, the sea-port of Mecca. The trip to Djiddah (Mecca, *T'ien-fang*) was made in company with a fleet of Indian ships starting just at that time for the Red Sea.¹⁵⁵

¹⁵³ 鄭和. See Mayers, "Chinese Explorations of the Indian Ocean," in *Chin. Rev.*, vol. III, p. 220 seqq.; Phillips, "The Seaports of India and Ceylon" in *J.C.B. of the R.A.S.*, vol. XX, p. 209 seqq.; and Groeneveldt, *Mal. Archip.*, p. 41, seqq.

¹⁵⁴ Extract translated by Groeneveldt, *loc. cit.*, p. 44. Cf. *Hai-kuo-t'u-chih*, ch. 14, p. 24.

¹⁵⁵ The *Ming-shih* (quoted in *Hai-kuo-t'u-chih*, ch. 14, p. 21) says: "When Chêng Ho was sent to the western seas in the 5th year of Hsüan-tê [A.D. 1430] he deputed one of his equals in rank to Ku-li (古里, Calicut on the coast of Malabar), who heard that Ku-li was going to send men to T'ien-fang (Mecca), and since the [Chinese] ambassador's men had a surplus of cargo, he got his ships to accompany them there and back, waiting for the annual festival in order to purchase precious stones and other valuable things and giraffes, lions and ostriches for the return journey." This passage shows that the Chinese were supplied with cargoes of goods more than sufficient for the Indian market at Calicut, and that the expedition farther west to Arabia was undertaken rather for commercial, than for any other purposes. To what extent commercial enterprise was rife among the Chinese in those days may be gathered from the fact that

In Ceylon, we read in the records bearing on the traffic at Chêng Ho's time,¹⁵⁶ GREEN PORCELAIN was an article of import together with musk, silk, copper cash and camphor. Aden and the Red Sea were visited in the same period. In his last chapter the author of the *Hsi-yang-ch'ao-kung-tien-lu* gives an account of Mecca and Medina under the name of T'ien-fang¹⁵⁷ with a detailed description of the Kaaba,¹⁵⁸ in which mention is made of the fact that "when the annual term has come, the Mahommedans of all countries will proceed to this temple in pilgrimage, even though they may have to undergo a sea journey lasting one or two years." The following passage occurs in the same account (ch. 3, p. 11): "During the reign of Hsüan-tê [A.D. 1426-1436], when Chêng Ho went on an expedition to the western countries, he sent seven¹⁵⁹ interpreters to T'ien-fang with supplies of musk, PORCELAIN and silk piece goods. They went together with our (i.e.

"a number of Chinese emigrants had settled down in Ispahan (Yi-sü-pa-han, 亦思把罕), where they established shops, the goods they sold being drawn by way of Samarkand (Sa-ma-erh-han, 撒馬兒罕)." The fact is mentioned in connection with a tribute mission from Ispahan having arrived in China under Yang-lo (A.D. 1403 to 1425). See *Yüan-chien-lei-han*, ch. 337, p. 25.

¹⁵⁶ The only one now accessible to me is the *Hsi-yang-ch'ao-kung-tien-lu* (see above, Note 143); but regarding this list of Ceylon imports, see Phillips, *l.c.*, p. 214, whose translation from the *Ying-yai-shêng-lan* covers the same ground. Phillips' rendering "blue porcelain basins and cups" (青磁) should, for the reasons explained above, read "green porcelain," etc.

¹⁵⁷ 天方.

¹⁵⁸ 懷阿白 *K'ai-a-pai*. Cf. the account extracted from the *Ming-shih* by Bretschneider, "Chinese Intercourse with the Countries of Asia," *China Review*, vol. V, p. 175, and the more detailed paper, compiled from later sources, by Mr. H. Kopsch, "The Kaaba or Great Shrine at Mecca," *ibid.*, vol. XIV, p. 95 *seqq.*

¹⁵⁹ 通事, *t'ung-shih*. This is apparently the same class of employés which are so well known from the old Canton factory times under the name of "Linguists," this being the modern translation of the term. "The linguists, so called, hold the rank of interpreters; they procure permits for delivering and taking in cargo, transact all business at the custom-house, keep account of the duties, etc." (*Chinese Repos.*, vol. II, p. 302).

Chinese) ships¹⁰⁰ as far as that country, and after a year they came back with return cargoes consisting of all sorts of precious stones, giraffes, lions, ostriches and the like; and they drew a plan of the Kaaba which they brought to the Chinese capital; and the king of T'ien-fang also sent his subject Sha-hsien¹⁰¹ and others who brought produce of the country along with the seven interpreters to our court as tribute."

The expedition here spoken of must have been undertaken on a larger scale than we should expect of an ordinary tribute mission; so we may judge from all we know about it through Western sources. The reason why the Indian ships of Calicut were sent to T'ien-fang or Mecca with its port Djiddah will be found explained in Heyd's history of Oriental trade. It appears that a political crisis had just then affected the commercial relations between the chief ports of those waters. The Indian ships had previous to this time been in the habit of discharging Oriental cargoes at Aden, where they were transhipped to Egyptian craft and became the property of Egyptian merchants. Aden was until then the great staple place for the exchange of produce carried East and West. Since the year 1422, however, the prince of Yemen residing there tried to enforce the privilege to have all the Oriental goods arriving at Aden transported by caravan through his own possessions, thereby securing a certain revenue to himself, and in order to force the unwilling traders, would not allow the cargoes destined for Egypt to leave his port, thus creating demurrage and other losses. This act of violence caused the Indian captains to look out for another port of discharge, and in 1424 Djiddah, the port of Mecca, was selected. These two cities had just been taken possession of by the Sultan of Egypt, which implies that all the facilities

¹⁰⁰ 同本國船至國.

¹⁰¹ 沙璫.

which had been refused by the Prince of Aden were granted to the Egyptian trade at Djiddah. In 1426, we are told, over forty Indian and Persian vessels came to that port, and about five years after, the arrival of several Chinese junks is recorded.¹⁶² The exact year, in which the envoys of "the King of T'ien-fang," who must have been a local governor under the Sultan of Egypt, brought tribute to China, is given in a Chinese account of T'ien-fang¹⁶³ as the year 1432. The Chinese ships must, to judge therefrom, have left the port of Djiddah in 1431.

It would be useless to speculate as to the kind of porcelain then imported at Djiddah, since it was just at that period that blue and white, manufactured at King-tê-chên, had come in vogue subsequent to the appearance on the Chinese market of certain new blue colours, called *Su-ni-po* and *Su-ma-li*,¹⁶⁴ the provenance of which is as yet a mystery to Foreign and Chinese students alike. But since Western

¹⁶² "En 1431 ou 1432, on y vit même arriver plusieurs jonques chinoises qui n'avaient pas trouvé à écouler leurs marchandises à Aden dans de bonnes conditions. On les y reçut avec empressement, dans l'espoir que leur visite serait le début d'un trafic avec la Chine." Heyd, *Histoire du commerce du levant*, vol. II, p. 445, quoting Quatremère, *Mém. sur l'Égypte*, II, 291.

¹⁶³ In the *Hsü-nên-hsien-t'ung-k'ao*, quoted in the *Füan-chien-lei-han*, ch. 338, p. 25, where the year Jên-tzū (壬子) of the Hsüan-tê period is given as the time of arrival in China.

¹⁶⁴ *Su-ni-po* 蘇泥勃 (*T'ao-shuo*, ch. 2, p. 9; cf. Julien, p. 93) and *Su-ma-li* 蘇麻離青. The second name, which reminds one of our *smalt*, derived from medieval Latin *smaltum*, is stated to have been used in producing blue ornaments on King-tê-chên porcelains under Yung-lo and Hsüan-tê (see quotation from the *Shih-nu-han-chu* (事物紀原) in *Ko-chih-ch'ing-yüan*, ch. 36, p. 19); *Su-ni-po* is mentioned in connection with Hsüan-tê porcelain only, and it is specially stated that the supply of this material was exhausted under Ch'êng-hua (A.D. 1465). The name could be a truly Chinese transcription of the word "Schneeberg" under which name the Saxon cobalt blue became afterwards renowned all over the world. Unfortunately, the Schneeberg cobalt industry is probably out of the question during so early a period as 1426, the beginning of Hsüan-tê's reign. But research among Arab or Persian records may show that Chêng Ho's expeditions to the Far West of Asia had something to do with the importation of these dye-stuffs.

purchasers had been accustomed to appreciate céladon dishes from olden times, these being moreover much more adapted for exportation owing to their hardness than the delicate Hsüan-tê blue and white and other porcelains,¹⁶⁵ we may consider Chêng Ho's expedition as another opportunity by which heaps of these treasures may have reached Arab soil in any part of the world. For, once in Djiddah, the port where pilgrims from all the most distant places had to land in order to visit Mecca, they may be said to have reached THE market which had connections with more countries in the Mohammedan world than any other.

Being in the possession of so much evidence furnished by contemporaneous writers, we cannot possibly raise any doubt as to the existence of export trade in porcelain at these early periods. Now, if we combine this, the literary, evidence with the fact that porcelains resembling in all respects the heavy céladons known in China up to the present day as Lung-ch'üan-yao have been found in various countries formerly under Arab rule and in the former Arab colonies, does not this entitle us to assume that all these céladons have taken their way from Lung-ch'üan by river to Zaitun (Ch'üan-chou-fu, or thereabout), whence they were brought to Borneo, Java, Sumatra, India and Arabia?

Among the recipients of céladon porcelains I have not mentioned the name of a country where probably as many specimens exist now as in all the others taken together, China excepted, *viz.*, Japan.¹⁶⁶ The relations between China

¹⁶⁵ Regarding the varieties then produced at King-tê-chên, *see* Julien, p. 90 *seqq.*

¹⁶⁶ It is possible that, apart from Japan, numbers of Chinese antiquities will be found in the Loochoo Islands. For the *Hsi-yang-kung-tien-lu*, the information contained in which refers to the beginning of the 15th century, says (ch. 2, p. 15) of the Loochoo Islanders that "they are well read in the Chinese classics and fond of Chinese illustrated books and antiquities (好中國圖書古器)." Chao Ju-kua has a different tale to tell about the Loochooans of his time, the 13th century; according to him,

and Japan are, of course, much older than the céladon period I have described. At the time when Chao Ju-kua wrote, Chinese literature was eagerly studied in that country, and Chinese art was imitated in all its principal phases. Trading relations existed to a certain extent. Chao Ju-kua, speaking in his account of Japan of certain pine trees and the *Lo* tree,¹⁶⁷ trees "attaining heights of up to fourteen or fifteen *ch'ang*, and measuring fully four Chinese feet in diameter," goes on to say that "the natives cut them into boards, which they transport in large junks to our port of Ch'üan-chou (Chinchew) for sale;¹⁶⁸ but that the people of Ch'üan rarely go to this country."

The Japanese timber junks arriving at Ch'üan-chou-fu are sure not to have left that port without return cargoes, and since porcelain, especially green porcelain, was among the staple articles of the latter, we may conclude that shipments were made of it to Japan. In the case of Japan it is hardly necessary to look for literary evidence proving the importation of Chinese objects of art; foreign collectors must be aware that of certain Chinese antiquities Japan is as good a market as China herself. As regards Lung-ch'üan

"they were given to robbery, for which reason the merchants of other countries did not go there." Cf. Léon de Rosny, *Notices sur les îles de l'Asie orientale*, Paris, 1861, p. 18.

¹⁶⁷ 杉木, *shan-mu*, *Cunninghamia Sinensis*; and 羅木, *lo-mu*, which may stand for 羅漢柏, *lo-han-po*, Japanese *hida*, the *Thuopsis dolabrata*.

¹⁶⁸ 至吾泉貿易泉人罕至. M. Léon de Rosny, who has furnished a French version of Chao Ju-kua's accounts of Japan and of the Loo-choo Islands in his *Notices sur les îles de l'Asie orientale*, renders this passage by: "les indigènes les transportent dans de grands navires à Ou-tsiouen pour les vendre." The remark following, however, seems a sufficient hint regarding the place which is meant, *ch'üan* (泉) being the obsolete form for *Ch'üan-chou* (see Playfair, No. 1497, -3°); and the use of *vu* (吾) in the sense of "our," especially in that of "our Chinese" as opposed to what pertains to foreign countries, is quite common enough to fully justify my translation,

céladons especially I have seen as many old specimens in the curio shops of Osaka and Kioto as I have seen in those of Shanghai; thus, I bought at Kioto an onion-green céladon bottle answering in all respects, except in size, the description given of a Sung specimen in Bushell's illustrated Ming manuscript (No. 23). Chinese works of art, and among them ornamental antiquities, are as much appreciated by the Japanese as they are by the Chinese themselves, and Japan possesses a literature of its own regarding them.¹⁶⁹ As regards céladons, and especially the old Lung-ch'üan-yao, there is but one opinion among the Chinese dealers as to the unmistakeable craze existing in Japan for this class of porcelain. I have no doubt that these old, imperishable bowls and dishes would be less scarce in China but for the plundering of Japanese pirates, who infested the districts adjoining the coast of China on several occasions during the Ming dynasty. Thus, in A.D. 1411 and 1417, many towns in Chékiang where, according to a passage in the provincial annals, Lung-ch'üan céladons were among the household treasures handed down from ancient times (*see* above, p. 165) were pillaged by the Japanese. Similar raids were committed on the Chinese coast in 1421, 1426, and 1439.¹⁷⁰ But on no occasion it appears the country has been more systematically robbed than during the thirty or forty years in the second half of the 16th century when Japanese buccaneers, aided by large numbers of discontented Chinese subjects, became the terror of the coast provinces. On this

¹⁶⁹ I mention as an instance a work written in Chinese, but published in Japan and treating on Chinese antiquities of all ages up to the present dynasty, the *Shu-hua-wên-fang-t'u* (書畫文房圖), treating in ten volumes on paintings, manuscripts, bronzes, jade-stone ornaments, etc., with critical reasoning, a feature we often miss in similar works published in China.

¹⁷⁰ H. J. Allen, "Early Relations of China and Japan," in *China Review*, Vol. III, p. 57 *seqq.*

occasion they pillaged all the richest cities on and near the coast, such as Hangchow, Soochow, Ningpo, Wênchow, Changchow, and many of the second-rate cities in Fukien and Kuangtung; once they even marched from Hangchow through the interior to Wuhu and threatened to take Nanking, though with ill success on this occasion.¹⁷¹ It is very likely that the greater part of the treasures in old Chinese porcelain as well as in bronzes and other branches of Chinese art now found in Japan were sold there out of the plunder made during that period, a period which for this very reason must have greatly influenced the development of art in Japan itself.

12.—CÉLADON IMITATIONS.

As regards céladons especially, the Japanese were not only among the early admirers, but also soon became clever imitators of the Lung-ch'üan style, in which respect they have become rivals to the genius of King-tê-chên artisans. I am not prepared to say where and when céladons were first made in Japan, and to what degree the oldest imitations resemble the originals. I was told in Kioto that céladon porcelains were made at *Shikone* about a hundred years ago, and I saw a specimen in the Exhibition held in that city in June 1886. Its paste was heavy and thick like that of the Lung-ch'üan porcelain, but the enamel was thin and not so rich as that of old Chinese specimens, the bottom pale, almost rose coloured; the edges and corners, where the enamel was still thinner than on the plain surfaces, was almost white in colour. The specimen referred to was marked 湖東.¹⁷² My Japanese informant

¹⁷¹ *Hai-kuo-t'u-chih* (海國圖志), ch. 12, quoting the *Ming-shih*; for English version by Sir T. F. Wade, see *Chinese Repository*, Vol. XIX, p. 135 *seqq.*

¹⁷² *Hu-tung*, "east of the Lake," in Japanese *Koto*, whence this class of porcelain is called *Koto-yaki* (湖東窯). The *Shikone* district occupies the eastern shore of Lake Biwa, whence the name *Koto* is derived.

further told me that céladons had been made by *Yēiraku*¹⁷³ of Kioto, whose factory was closed about 25 years ago. Of his work I saw at Kioto a handsome tripod, with pale enamel and white bottom containing the maker's name in seal characters. Imitations are, or were, also made at *Imari* near Nagasaki. Poor stuff of modern manufacture comes from a place called Santa, said to be 7 *ri* distant from Kobé. I saw it sold at Arima under the name of "Santa Pottery."¹⁷⁴ Its paste is light and sandy, more like earthenware than porcelain, and the bottom coloured with a yellowish pink, the enamel thin, but brilliant, and in some specimens showing delicate cracks. Numerous objects are made of this ware, such as censers, candlesticks, josses, plates, bowls, cups, flower-pots and vases, all of which are given an elegant and pleasant form, though their extreme cheapness is in proportion with the labour bestowed on their perfection. None of the Japan céladons, however, which I have seen could be confounded with the Lung-ch'üan-yao of China, whatever their pretensions as works of art might be otherwise; nor am I under the impression that even the best and most expensive pieces made in Japan were made for the purpose of deceiving the purchaser. The real Chinese old céladon is easily recognised by those who have seen them in China, and as to imitating them, the labour which it would cost to produce an exact facsimile would hardly repay the maker in a country where genuine specimens have been preserved in such numbers. Celebrated

¹⁷³ 永樂, in Chinese *Yung-lo*. "Le plus étonnant pasticheur qu'ait produit l'art céramique." Goussier, *l'Art Japonais*, small edition, Paris, 1886, p. 304. His real name was *Zengoro Riozen*, but when he had produced an imitation of a certain specimen of Chinese porcelain of the period Yung-lo (A.D. 1403 to 1425), the prince of Kiushiu presented him with a golden seal bearing the above characters, and from this time his family adopted the name *Yēiraku* (Yung-lo), the two characters being used as a mark on their manufactures. Goussier, *l'Art Japonais*, large edition, Paris 1883, vol. II, p. 291.

¹⁷⁴ 三田陶器.

makers both at King-tê-chên and in Japan frequently take a variety of ancient porcelain as a pattern; if they actually succeed in deceiving a connoisseur this must be considered an achievement which not many can bring about; and fraud of this kind cannot possibly have flourished on a large scale. Great artists, and such are the only ones who will rise above the gross impostures calculated to deceive the masses, soon become the founders of independent schools by creating a new pattern based on the imitative study of the old.

This has been prominently the case in China with several of the artists who were given to the imitation of works of former periods. Those who flourished at King-tê-chên have apparently succeeded better in imitating the white Ting and the early King-tê-chên porcelains than the works of other factories such as the Chün-yao or the Lung-ch'üan céladons. Among the celebrated imitators of old porcelain Chinese records have preserved the memory of several artists of special renown. Ts'ui Kung,¹⁷⁵ who lived during the middle of the 16th century, imitated Hsüan-tê and Ch'êng-hua porcelains; Chou Tan-ch'üan,¹⁷⁶ a contemporary of the former, but reaching into the 17th century, is said to have excelled in the imitation of ancient porcelains. Tradition says that he was in the habit of selling his own manufactures to the rich amateurs at Soochow, Sungkiang, and Ch'ang-chow in the neighbourhood of Shanghai, and that connoisseurs were deceived by him. His strength consisted chiefly in the imitation of old white Ting-yao, a variety of porcelain which it must have been much easier to counterfeit with King-tê-chên materials than the more heterogeneous Lung-ch'üan produce. One of the first imitators of old céladons must have been, if ever there was such a personage, Hu-kung, "Mr. Pots," also known under the name of Hu-yin-tao-jên, i.e., "the Taoist

¹⁷⁵ 崔公. Julien, p. 102.

¹⁷⁶ 周丹泉. *Ibid.*, p. 103.

hidden in a pot,"¹⁷⁷ who is said to have lived during the Wan-li period (A.D. 1573 to 1619). These names are apparently nicknames given to a clever artisan in allusion to an old legend, preserved in the *Shên-hsien-chuan*, an ancient work on Taoist immortals.¹⁷⁸ According to this legend Hu-kung was a fairy in Annam who carried with him an empty pot, by entering which he could render himself invisible.¹⁷⁹ Hu-kung's imitative strength consisted in the manufacture of pale green pots resembling the Kuan-yao and Ko-yao of the Sung dynasty; but they were different in the crackle, ("ils n'étaient pas fendillés comme la glace," Julien). To a certain extent it may be said that even the legitimate efforts of the later ceramic schools began by the imitation of the works of earlier periods. The workmen of the later Ming periods tried to produce the Hsüan-tê colours; those of K'ang-hi's time reproduced Ming colours and Ming patterns, etc. If we see an ancient mark on a later specimen, therefore, this does not always mean that its manufacturer wished to deceive his contemporaries; he merely impressed the name of the period the style of which he tried to represent as a matter of sport; for if he actually succeeded in deceiving the eye of a connoisseur he would gain considerably in reputation by this being known, and his work would be more valuable by his confessing himself to the fathership than by selling it

¹⁷⁷ 壹公; 壹隱道人. See Julien, p. 104, where the first character is wrongly printed 壹 (*K'un*). ¹⁷⁸ Wylie, p. 175.

¹⁷⁹ *P'ei-wên-yün-fu*, ch. 1, p. 28; cf. *T'u-shu-chi-ch'êng* III, 14, ch. 99. The mark which this unknown artist placed on the bottom of his vases reads *Hu-yün-lao-jên* (壹隱老人; cf. Graesse, ed. 1880, No. 161 a) and is explained by Julien as meaning "le vieillard Ou, qui vit dans la retraite." It seems to me, however, that these four characters have rather an epigrammatic sense and, if translated into Latin verse would be among the most delicious of Martial's Apophoreta; for, "the old man," as the clever maker styles himself, "is concealed in the pot" like the fairy Hu-kung was in his, and although invisible, he himself, that is, his inventive genius, is contained in it. It impresses me as the most sympathetic device a ceramic artist could select as a mark.

as an old relic. This explanation of the principle on which imitations were made in former centuries and up to the present day may not hold good in all cases, perhaps not even in many; but it seems to apply to the céladons of Lung-ch'üan. What I wish to say is that, even supposing that it were possible to produce at a later period, in a different locality and with different materials, specimens resembling in all details the heavy, old Lung-ch'üan-yao, it could not possibly have paid the manufacturer to do so, since owing to their extreme hardness old specimens of these are by no means rare when compared to other porcelains made at the same period; and since prices are in proportion therewith, the imitator, who would have to bestow great skill and endless trouble on his work, could scarcely compete with the originals. Still, the attempt has been made, if not by way of fraud, at least by way of study, and with the result of creating new branches of the art.

It is in this light that I look upon the celebrated works of Nien Hsi-yao, *alias* Nien-kung, which are known in the market as *Nien-yao*,¹⁸⁰ and those of T'ang Ying, which are known as *T'ang-yao*.¹⁸¹ The former was superintendent of the King-tê-chên factories under Yung-ch'êng (A.D. 1723 to 1735), and the monochrome porcelains made by him may be called céladons in a certain sense, though it appears to me that they originate from an attempt to imitate Chün-yao rather than Lung-ch'üan-yao. T'ang Ying, whose first connection with the King-tê-chên manufacture dates from the year 1727, became the successor of Nien-kung under Kien-lung, and his works are often found to bear the Kien-lung mark.

¹⁸⁰ 年 窰. Julien, p. 108.

¹⁸¹ 唐 窰. The manufacturer, T'ang Ying (唐英), occupies a similar position in the history of Chinese pottery as Yéiraku does in Japanese ceramics,

Among the many imitations of ancient porcelains manufactured under his name¹⁸² we find a large number of céladons. But although distinguished by workmanship surpassing the original pattern in finish, the T'ang-yao céladons I have seen exhibited a certain mannerism by combining some of the old characteristics with the new material. In them, the enamel will be found faultless, but rather thinner than the Lung-ch'üan enamel; the red ring, where it appears at all, is carefully drawn as with a pair of compasses, and artificially coloured; and there is no trace of the ancient clumsiness, or even heaviness, to be noticed in the paste. These at least may be called characteristics of the céladons professedly known as T'ang-yao. They were apparently never made for purposes of fraud. Whether, besides these, T'ang Ying made imitations resembling the originals closely enough to deceive the eye of a connoisseur, I am not able to say; if anyone has ever succeeded in this work, we must assume, from the reputation he enjoys as an imitator, that he possessed the necessary knowledge and skill for it.

¹⁸² "Il savait imiter toutes les porcelaines antiques les plus renommées et ne manquait jamais de leur donner le même degré d'élégance et de beauté." Julien, p. 109.

THE CHINESE ORIENTAL COLLEGE.

By F. HIRTH, PH.D.

In the 5th year of Yung-lo (A.D. 1407) an office was revived which had existed under various names and as a sub-department of larger offices ever since embassies from foreign states were received in China, *i.e.* since the Chou dynasty. The new Office initiated by the enterprising emperor Yung-lo was styled the Ssü-yi-kuan¹ and was placed under the superintendence of the Han-lin-yüan or Academy of Sciences. It was entirely entrusted with the intercourse the Chinese Court then held with foreign nations, and one of its principal duties was to superintend the training of interpreters who were able to speak with the foreign ambassadors and to read their credentials and other documents. It may be called a linguistic school for Asiatic languages, or an Oriental college, though not exactly in the modern European sense.

The new school, as it was organised in 1407, was divided into eight divisions, each representing one of the languages then considered important from a Chinese point of view. The languages taught in these eight classes were Tartaric, Juchih, Tibetan, Sanscrit, Arabo-Persian, Pa-yi, a language written and spoken by the Shan tribes on the Yünnan frontier,

¹ 四夷館 under Yung-lo; but 四譯館 under the present dynasty. The original style of writing this name, which then meant "the Office of *all* foreigners" will help to explain the appearance of the character 四 *ssü* (four) in the modern name, which in view of the fact that ten, and not four, languages were taught in the College, would seem quite unjustifiable.

Uiguric, and Burmese.² Thirty-eight directors were then selected out of the educational department of the Board of Ceremonies (Kuo-tzü-chien) and these as well as the students were provided with a monthly allowance of rice as a stipend; annual examinations were held, when rewards in the shape of promotion were given, while utterly inefficient students were expelled from the college. In 1436 the Office of Official Interpreter was created as a reward for the most successful student. A regular system of rewards it seems was introduced in 1453, when an ordinance appeared by which triennial examinations were to be held; a student having succeeded in a first term received a monthly stipend of a picul of rice; the second degree, after six years' study, gave him the rank of a Translator; and a further term gave him a similar, still better Office. Unsuccessful students were allowed a second trial after another term of three years. A student who had failed on three successive terms was expelled, etc. These rules were modified by the succeeding Governments, but the college appears to have flourished throughout the Ming period. In 1579 the Siamese language was added to the number of languages taught, and it is on this occasion that we first read that natives (in this case Siamese) were employed in teaching their language.

Details regarding the history of this institution during the Ming dynasty will be found in the *Ming-hui-tien*,³ the chief

² These were the languages taught at Yung-lo's time according to the *T'u-shu-chi-ch'eng*. In the *Wu-pei-chih*, ch. 227, p. 1 *seq.*, a larger list of languages is given as taught in the Ssü-yi-kuan, comprising, besides the above, Annamese, Japanese, Camboljan, Javanese, Korean, Loohooan, a language spoken in Sumatra, one of Malacca, Siamese and others. But since Siamese is distinctly stated to have been introduced in the 16th century, this cannot be the list of languages on the programme at the beginning of the College.

³ 明會典. See Wylie, p. 56. The above notes have been extracted, as far as the time preceding the Kanghi period is concerned, from the *T'u-shu-chi-ch'eng*. A similar account will be found in Rémusat's "De l'étude des langues étrangères chez les Chinois" in *Mél. Asiat.*, Vol. II.

source for the study of Chinese Government administration during that period.

When the present dynasty began to reign in China, the college initiated two centuries before was by no means neglected, and under Shun-chih, the first Ts'ing Emperor (A.D. 1644 to 1662), a new system of rewards was introduced; examinations were held twice a year, in April and in November, and the specimens of written translations were laid before the Academy of Sciences, who it appears had to decide about the expulsion of inefficient students. One of the College rules implied the suspension of the monthly stipend issued to a student, whenever anyone had to apply to the Board for leave on account of the death of one of his parents.

According to the *Ta-ts'ing-hui-tien* the College was formally re-opened in the year 1644 as a State department serving the purpose of "translating the credentials and other documents presented to the Court by the tribute-bearers coming from distant countries." The following ten languages were then to be taught: Tartaric, Ju-chih, Arabo-Persian, Burmese, the Pa-yi Shan language, Tibetan, Uiguric, Sanskrit, the Pa-pai Shan language, and Siamese. The college was also placed under the supervision of the Academy of Sciences. In 1658 the Tartar and Ju-chih languages were abandoned as branches of the College, the former probably because since the accession to the throne of a Manchu family there was less difficulty in respect of them than there was under the Ming; the latter because its literature was then extinct.

Under Kang-hi, it appears, a new impetus was given to the study of these languages, for it was under his reign that a work comprising vocabularies of the languages taught at the College was written.⁴ Short specimens of this book have

and in Wylie's paper "On an Ancient Inscription in the Neu-chih language" in *J.R.A.S.*, Vol. xvii, 1860, p. 335 *seqq.*

⁴ See Rémusat, *op. cit.*, p. 249. As I shall show hereafter, it is very

been published under the title of *Yi-shih-chi-yü* (譯史紀餘) in Section IX of the well-known collection of reprints, the *Lung-wei-pi-shu* (龍威秘書). Short vocabularies will be found there of Arabo-Persian, the Pa-yi language of the Shans in Yünnan, Uiguric, Burmese, the Pa-pai Shan language, Tartaric and Sanskrit. How poor this collection is, however, even in quantity may be gathered from the fact that the last-named language is represented by merely 42 Devanāgarī letters; the quality of the native characters given in connection with these glossaries being still more unsatisfactory owing to the difficulty no doubt experienced by the woodcutter having to deal with material with which he was necessarily unfamiliar. A much more complete vocabulary appears in the same collection of the Tibetan language in two fascicules under the name *Hsi-fan-yi-yü* (西番譯語).

All such prints are necessarily very imperfect; it would be a mistake, therefore, to be guided by them in judging of the state of linguistic studies in China. We receive a much more favourable impression from the manuscript literature on the subject. Unfortunately, it appears that manuscript glossaries containing Chinese and foreign writing are exceedingly rare, at least as regards certain languages. For, there is no lack of Chinese and Manchu, or Chinese and Mongol dictionaries. The most celebrated one, and I believe the only complete one, which has become accessible to the learned world in Europe, is the Manuscript sent to Paris by the Jesuit Father Amiot, and described by Rémusat in his paper on the study of Foreign languages in China.⁵ Two incomplete copies of a similar Manuscript were said by Rémusat (in 1826) to exist in St. Petersburg. I do not know whether any further copies

probable that this was by no means the first work of the kind emanating from the Oriental College.

⁵ *op. cit.*, p. 249 *seqq.*

of this most valuable book have since been discovered. I presume not, since Prof. de Lacouperie, in speaking of the Pa-yi and Pa-pai Vocabularies of the Shan languages⁶ draws his information entirely from the Paris copy, which it appears bears the number 986 among the manuscripts of the Bibliothèque Nationale, and since, if important matter had been procurable in London or elsewhere, this author, who is usually very careful in collecting the literature required for his work, would have referred to it.

It seems, therefore, a matter of congratulation to the writer of this note that he succeeded some time ago in procuring a similar manuscript work, viz. a set of vocabularies of the principal languages taught at the Ssü-yi-kuan College, with a number of texts written in the native character.

The manuscript referred to is entitled *Hua-i-yi-yü*,⁷ and such as it is, appears in 24 volumes or *pén*. I give the contents so far as I am able to judge about them at present.

Vol. 1.—A Mongol Vocabulary arranged according to categories, containing for each word the Chinese meaning in the middle, the Mongol writing on the right, and the approximate sound in Chinese characters on the left. All other vocabularies are similarly arranged.

Vol. 2.—A Burmese Vocabulary. If this is identical with the Burmese volume of the Paris manuscript, it belongs to a language spoken in Eastern Pegu. Rémusat says of the Paris manuscript: “il existe une identité parfaite entre ce vocabulaire et l'un des dialectes des Birmans.”

Vol. 3.—By far the most important to us, is a vocabulary of 881 words belonging to the language of the Ju-chih (Nü-chih or Nü-chên) Tartars, who occupied the country adjoining the sea-coast between the boundary of Corea and the Amoor.

⁶ *The Languages of China before the Chinese*, London, 1887, p. 66 seq.

⁷ 華夷譯語.

They are considered the ancestors of the present Manchoo race. After successful warfare with their northern neighbours, the Kitan Tartars, they had become strong enough to attack China, and, after a few struggles with the corrupt Chinese soldiery, succeeded in establishing their rulers, who are known as the Kin dynasty, as masters of the north of China until they had to make room for still more powerful conquerors, the Mongols. The Ju-chih or Nü-chên Tartars had no alphabetic writing of their own up to a comparatively recent period. Klaproth (*Verzeichniss*, etc., p. 90) informs us that, previous to the invention of the Manchoo alphabet, about the year A.D. 1600, Mongol characters were resorted to for the purpose of representing Manchoo sounds, but that it was found impracticable to express thereby all that was required. There can be no doubt that a nation like the Kin Tartars could not have anything approaching organisation in their army, the one great feature of civilisation which they certainly possessed, without a written language. And, on examining the history of these bold conquerors as laid down in Chinese records, we find that, no sooner had they established themselves as a nation destined to rule over other nations than they felt the necessity of inventing the written character so much wanted for their further development. Rémusat, seventy years ago, was fully aware of this fact. When Akuta, he says,⁸ the founder of the Kin dynasty and the first emperor of the Nü-chên, reigning under the dynastic title Tai-tsu [A.D. 1115 to 1123], adopted a system of writing for his nation, he was guided by the same motives as several Tartar rulers before him who had simply imitated Chinese writing as the only style then known among them. Akuta had to choose between the Chinese characters and those already adopted by the Kitan Tartars,

⁸ *Recherches sur les langues tartares*, etc. Paris, 1820, p. 75 *seqq.*

whose institutions he copied in many other respects. Rémusat quotes the *T'ung-chien-kang-mu*, the annals of China, which under the year A.D. 1119, contain the following entry: "In this year the Kin Tartars invented the Ju-chih writing," and this passage is accompanied by the following gloss: "The Ju-chih had no written character from the beginning. After they had become acquainted with the Kitan and the Chinese, they began to make use of the characters used by those two nations. But the ruler of the Kin (Akuta or Tai-tsu) gave order to a scholar named Ku-shên to imitate the *ch'iai-tzû* style of the Chinese in a manner similar to that in which the Kitan style had been invented, and to apply it to the spoken language of the Kin Tartars. It was thus that the Ju-chih written characters first came into use. In the sequel a smaller [*i.e.* abbreviated] style of writing the same language was invented; the characters invented by Ku-shên being known as the 'large' style." A comparison of these facts with the extracts furnished by Mr. Parker from the *Kin-shih*, or History of the Kin Tartars, and other Chinese records⁹ contain further details on this question. Rémusat justly regrets not being in the possession of any specimens of Ju-chih writing: "Si l'on trouvait," he says, "quelqu'une de ces inscriptions en caractères des *Liao* ou des *Kin*, on pourrait en parler avec connaissance de cause, décider si les Tartares avaient adopté les caractères Chinois purement et simplement," etc.

I have no doubt that the characters explained in this Ju-chih Vocabulary are the same as those contained in an impression from a lapidary inscription at Keu-yung-kwan, on the great wall near Peking, laid before this Society by

⁹ See Appendix I. The matter of fact of these extracts was known to Mr. Wylie, who, in the paper quoted above (Note 8) refers to the works from which Mr. Parker translates extracts as contained in the *P'ei-wên-yün-fu*.

Mr. Wylie in 1864 (see *Journal of the C.B.R.A.S.*, Vol. 1, New Series, p. 134).¹⁰ Mr. Wylie then considered the inscription referred to "the only veritable specimen which has yet reached us of a long lost language, and of which a very few specimens are known to be in existence." On having made some remarks regarding the knowledge we possess of the existence of this old written language of the Ju-chih Tartars, he adds the following remarks: "A note to Ma Tuan-lin's 'Antiquarian Researches' states that the Classics and Histories of China were translated in this character."¹¹ There is little probability, however, that they were ever printed, and the slightest chance of now meeting with such a rare and curious literary treasure is too feeble to be entertained. Among a number of books in this character, in one of the imperial libraries in Peking, the catalogue names one on the Neu-chih alphabet. The importance of such an aid is obvious; but the stringent and unrelaxing jealousy with which every foreigner is kept without the dragon walls, effectually excludes the hope of any assistance in that quarter."

¹⁰ I understand that rubbings of this stone inscription were sent to Europe at the time. Mr. Haas, the Austrian Consul at Shanghai, informs me that he sent a copy to the late Professor Pfizmaier, of Vienna.

¹¹ In a previous paper ("On an Ancient Inscription in the Neu-chih Language" in *J.R.A.S.*, Vol. xvii, 1860, p. 335) Mr. Wylie gives the *Hsü-wên-hsien-t'ung-k'ao* as his authority for this statement, and adds: "These are most probably lost past recovery, but in a catalogue of the books in the Imperial Library at Peking during the Ming dynasty we have a list of fifteen books in the Neu-chih character." The list as communicated by Mr. Wylie comprises the *P'an-ku-shu* (盤古書), the *Chia-yü* (家語) and several other well-known titles of Chinese books. It is quite possible that sooner or later some of these Ju-chih texts will be discovered. The Chinese are faithful guardians of literary curiosities inherited from their forefathers, and I feel confident that volumes of Ju-chih writing are still kept in public and private libraries. Yet, whatever trouble we may take in order to hunt them up will be in vain in this vast empire, and all we may hope for is that, by some lucky accident, they may fall into the hands of a foreigner. The ample use which the Chinese now make of the art of photolithography in publishing facsimile editions of rare books may lead to making such hidden treasures more accessible to the general public than they have hitherto been.

Now this written language has been carefully placed on record in the manuscript volume before us. It is by no means connected with the system of Bashpa, the Tibetan lama who invented the Mongol alphabet in 1269, but based on the principles described in Chinese records. The system as laid down in this volume is decidedly not alphabetical. Its main principle appears to be the representation of the meaning of a word by a conventional sign, in other words, the ideographic system of the Chinese applied to Ju-chih or Manchoo roots. The phonetic element has been combined with it, but merely for grammatical purposes. That part of the Ju-chih word which contains the meaning apart from any grammatical termination will generally be found to be expressed by a character which has no relation to its sound except that in a few cases it seems that a distant relation exists between the sound of a Ju-chih syllable and the sound of a Chinese character which may have been used as a model in forming the new Ju-chih sign. The first character in the word for "sea," *mederin*, may be said to represent the syllable *med*, since the second part may be shown from other examples to represent the sound *erin*. The character referred to somewhat reminds us of Chinese 威, in Cantonese *mít*. But such similarities are apparently not the rule. Generally speaking, the Ju-chih characters seem to have been arbitrarily invented in a similar manner as nowadays code words are coined for telegraphic purposes by using actually existing words in a mutilated shape with an entirely new meaning. In the majority of cases one character will be found to answer to one syllable; but in many cases, too, one sign is used to represent a word of several syllables, just as a Chinese character represents polysyllabic words in Japanese. Thus the word for thunder, which is pronounced *akdshan*, is represented by a character resembling Chinese 老 *lao*, old, but having an

additional horizontal line with a dot, thus 𠂔, and no trace of phonetic description may be discovered on comparing this sign with any others. In other words, a Chinese character has been substituted with either an omission or an addition, if not both. In a few cases a Chinese character of the corresponding sense has been made the basis of the new sign. Thus the Chinese character for "moon" or "month" has been used for the corresponding Ju-chih and Manchoo word *biya*, but in order to distinguish it from the Chinese character, a slight mark is added in the shape of a point, thus 𠂔. *Inenki*, the word for "day," appears as 日. The phonetic element, as I have remarked, seems to be principally employed for terminations. The suffix of the infinitive of certain verbs, *me*, will be found to be appended to the character or characters representing the root of the word. It resembles the Chinese character for "right," 右, *yu*, which in this case has apparently been adopted without any mutilation whatever. The character 𠂔 (Chinese 𠂔, *t'u*, with a point on the right) will be found to represent the syllable *ün*, e.g. in *menggin*, silver, or *gün*, jadestone; however, it requires a much closer examination of the writing than I have bestowed on it, and specially a certain knowledge of the Manchu language, which, to my regret, I do not possess, to speak with authority on this point. The vocabulary as represented in the Chinese transcriptions of this manuscript seems to show that a large number of words are identical with the corresponding Manchu words; but it does not seem to confirm the complete identity of the Ju-chih and Manchu idioms which has been assumed to exist by Visdelou and Langlès on the ground of a Ju-chih vocabulary derived from a Chinese printed work.¹² So much seems certain, that the principle of Ju-chih writing is not syllabic in the majority of examples contained in our Vocabulary.

¹² Rémusat, *op. cit.*, p. 257.

Vol. 4.—A Sifan or Tibetan Vocabulary.

Vol. 5.—Uiguric (with the supplement in Vol. 10, in all 988 words). Klaproth's essay, "Sprache und Schrift der Uiguren," once the only source for the knowledge of this language, was based on the corresponding portion of the Paris manuscript.

Vol. 6.—Arabo-Persian in exceedingly well written characters. According to Rémusat, the corresponding volume in the Paris Manuscript represents Persian words in Arabic writing. I do not dare to say anything about this volume without the opinion of a competent Arabist.

Vol. 7.—A vocabulary of the Pa-yi (巴夷), a Shan or Lolo tribe on the Yünnan frontier, with native writing based on an alphabet of probably Indian origin.

Vol. 8.—A vocabulary of the Pa-pai (八百), also a Shan or Lolo tribe, with writings based on an alphabet similar to the Burmese style, and possibly derived from the Pāli alphabet. In reading the words of this, as well as the Pa-yi language, it is important to first decipher the alphabet, since the sound given in Chinese characters must necessarily be an imperfect representation of the native word. Thus the sound of the word meaning "cloud" is described by the Chinese 莫, *mo*, the Papai transliteration reads *mog*; the sound of the word meaning "flower-bud" (in Chinese 蓮) is given as 敦, *tun*, but the alphabetic writing describes it as *dum*; "a melon" is represented by the Chinese sound 定, *ting*, which corresponds to alphabetical *diēng*. Professor de Lacouperie, who in his recent work *The Languages of China before the Chinese*, p. 66, gives a short list of these words from the Paris Manuscript, merely transcribes the Chinese equivalents added by the editor of the manuscript. I avail myself of this opportunity to say that by deciphering the alphabet we shall not only obtain sounds much more

approximate than the Chinese syllables appearing on the left side of each word, but we may also possibly succeed in tracing some of the syntactical features of the language through the texts in Vol. 21. The numbers are in this language represented by the following words (as transliterated from the Pa-pai text): one, *ning*; two, *sung*; three, *sam*; four, *si*; five, *ha*; six, *lug*; seven, *chil*; eight, *piel* (?); nine, *kau*; ten, *sob*; hundred, *lai*. The Chinese origin of some of these numerals seems obvious. But it is not in numbers it appears that we have to look for the relics of the primitive vocabulary of these originally probably very uncivilised nations, who may be indebted for all they know of arithmetics to the Chinese, but in the names for objects of aboriginal existence, such as bamboo, *maignung*; tree *d'numai*; woman, *lugyong*, etc. The alphabet seems very simple and is not encumbered by ligatures. The text runs like Chinese writing from top to bottom in columns read from the right to the left; but it seems possible that this arrangement has been made to please the Chinese, in order to have an opportunity to raise the column when speaking of the Emperor in the addresses to the Chinese Court. For the vowels *a*, *o* and *i* appear on the right side of the preceding consonant, corresponding to the top; the vowel *u* appears on the left side, corresponding to the bottom in the kindred alphabetical systems.

Vol. 9.—A Siamese Vocabulary.

Vol. 10 is a supplement to Vol. 5 (Uiguric).

Vol. 11 is a supplement to Vol. 4 (Sifan).

Vol. 12 is a supplement to Vol. 6 (Arabo-Persian).

Vol. 13 is a supplement to Vol. 7 (Pa-yi).

Vol. 14 is a supplement to Vol. 2 (Burmese).

Vol. 15 is a supplement to Vol. 8 (Pa-pai).

Vol. 16 is a Sankrit syllabary, probably a fragment taken from a Purâna, as has been suggested by Rémusat in connection with the corresponding portion of the Paris manuscript. From what I am able to see now on comparing these with the identifications extracted by Julien from a number of larger Glossaries,¹³ I doubt whether this volume will reveal anything new on the subject treated upon by Julien.

Vol. 17 is a collection of forty bilingual texts,¹⁴ being credentials presented by Central-Asiatic tribute missions to the Court of China, each document being represented by a Chinese and an Uiguric version. They were probably written during the Ming dynasty, since they are addressed to the Ta-ming-huang-ti (大明皇帝), though too much stress need not be laid on this argument, if we consider that, according to Ma Tuan-lin's account, the Ju-chih Tartars stipulated, among other conditions of peace with the Chinese in A.D. 1117, that the Chinese Court should recognise the style *ta-ming-huang-ti*¹⁵ as that of the Ju-chih ruler. The mention of certain official districts having existed under the Ming, and not under the present dynasty, seems, however, of indisputable weight. The forty addresses contained in this volume came from Khamil, Ho-chou, Turfan, Kao-ch'ang, and other places in Central Asia. The greater part of these credentials contain an enumeration of the tribute gifts offered; but they also reveal a fact not generally known, viz., that, in the address to the Emperor, the return

¹³ *Méthode pour déchiffrer et transcrire les noms sanscrits*, etc. Paris, 1861, p. 25 *seqq.*

¹⁴ According to Klaproth ("Sprache u. Schrift der Uiguren" in *Verzeichniss*, etc., p. 5) the Paris collection contains only fifteen of these documents.

¹⁵ *Ta-chin-kuo ta-shêng ta-ming-huang-ti* (大金國大聖大明皇帝), which may be rendered by "Imperator sanctissimus et illustrissimus imperii Kin." Cf. d'Hervais de St. Denys, *Ethnographie des peuples étrangers à la Chine*, Vol. I, p. 449.

gifts are named which the ambassadors desire to receive from the Chinese Court for their monarchs.

Vol. 18 is a similar collection of memorials in Chinese and Mongolian.

Vol. 19, one of the most interesting in the whole work, contains twenty memorials in Chinese and Ju-chih. In these texts I find mention made of several years in the 15th and 16th century, and one address speaks of the 60 or 70 years which have elapsed since the reign of Chêng-t'ung (A.D. 1436 to 1450).

Vol. 20 is a collection of similar texts in Chinese and Tibetan.

Vol. 21 shows us thirty memorials, in Chinese and in the native character, from some of the chiefs, mostly bearing a Chinese feudal title, of the Pa-pai tribes, perhaps also neighbouring tribes making use of the Pa-pai writing. Some of these addresses came from the Pa-pai-ta-tien,¹⁶ another from a tribe on the Kin-sha-kiang of Yünnan and Mêng-yang.¹⁷ Apart from revealing the mysteries of one of the Shan languages, these texts will help to elucidate the historical phases of the ethnography of South-Western China.

Vol. 22 contains eighteen bilingual documents similarly illustrating the language of the Pa-yi tribes in Yünnan.

Vol. 23 contains tribute addresses, in Chinese and Persian (?), from Samarkand, Turfan, Khamil and Mecca. To show what these addresses are like, I select one as the type of the majority, the Chinese version of which has the following sense: "Ta-chu-ting, envoy from the country of T'ienfang (Mecca) respectfully lays before his Majesty the Great Ming Emperor the following articles of tribute, viz., 150 catties jadestone and forty Western horses, and requests as a gift of Imperial favour supplies of gauze, satin, tea,

¹⁶ 八百大甸.

¹⁷ 雲南孟養金沙江.

porcelain bowls and porcelain dishes. On receipt of this Memorial an Imperial Rescript was received saying that the matter has been noted by His Majesty."¹⁸ It is a curious fact that, from these memorials, tea, which was first brought to Europe towards the end of the 16th century, appears to have been in demand in Arabia long before that period.

Vol. 24 is a collection of Siamese texts, each accompanied by a Chinese version. They are written as introductory letters to gifts of tribute delivered to the Provincial Treasurer of Canton, though the letters are addressed to the Emperor. The gifts are usually divided, so much for the Emperor, so much for the Empress. Some time after the year 1570, for instance, of certain articles half the quantity offered to the Emperor himself was added as a special gift for the Empress. These gifts included on another occasion 200 catties of Opium (*ya-p'ien*) for the Emperor and 100 catties for His Majesty's consort. Opium (*a-fu-yung*)¹⁹ was also sent to Court as tribute by the Pa-pai tribes of Yünnan.

I place these details at the disposal of those who may be interested in the matter with all due reserve, and I wish to

¹⁸ The Chinese text is probably a mere rendering from the Persian with the omission of all the ceremonial by-work usually encumbering such documents. It reads as follows:—

聖	恩				大	
旨	賜				明	
知	奏	葉	十	一	皇	天
道	得	磁	四	百	帝	方
		碗	求	五	前	國
		磁	討	十	進	使
		盤	羅	斤	貢	臣
		盤	段	西	玉	主
		望	茶	馬	石	丁
		乞				

¹⁹ 阿芙蓉.

refrain from any further remarks for the present until I have seen, or at least learned some more particulars about, the Paris and St. Petersburg manuscripts. I understand from Rémusat's description of the Paris collection that it was the work of emissaries who had been sent by the Emperor Kang-hi to the various countries represented at the Interpreters' College, in order to study the languages, literature, manners and customs, etc., on the spot. This is probably correct, and the copy sent to France may be one of the copies prepared after the return of the Emperor's emissaries under Kang-hi; but Rémusat fails to give us any reasons why he places the manuscript in this period. My own manuscript bears no traces, so far as I can see at present, of having originated during the present dynasty, and whatever dates or facts may be utilised in determining the age of at least the texts placed on record, seem to show that it is a Ming work of the 16th century. Discrepancies in detail are also sure to be discovered. To mention one, Rémusat (p. 253) states the number of words in the Uigur vocabulary of the Paris manuscript to be 914. Mine contains 988 Uigur words. Moreover, the number of volumes and their arrangements differ considerably.

I possess no particular proofs for the fact of the manuscript having originated with the Oriental College referred to in the introduction to this paper, except the great probability of it being so and the existence of a few old volume labels of paper covered with yellow silk which I found kept between the leaves of certain volumes. One of these bears the inscription 回回館, *Hui-hui-kuan*, meaning "The Mahomedan College;" another reads 西番館 *Hsi-fan-kuan*, meaning "The Tibetan College," etc. These labels, I must assume, were detached from former covers having at some time or other to be replaced by new ones, and, not being complete,

were simply thrown into the book for keeping; and as representing the sub-titles, which are nowhere given, it being left to the intelligence of the reader to find out what each volume contains, they clearly refer to sub-divisions of the *Ssü-yi-kuan*, the only college (*kuan* 館) of the kind so called. The numbering of the volumes appears on the back in running-hand numerals and may be quite accidental; indeed, the sequence chosen shows that it was not done by an expert. But the foreign characters, such as the Persian, Uiguric and other texts, are written with such decision that, whatever their value will be found to be on having been examined by experts in those languages, a mere glance at them shows that they cannot be the work of purely Chinese copyists. They look very much as if they had been written by natives of each country, or at least by Chinese students who had made very careful and long studies of the native writing.

Over and above the arguments, already mentioned, for the work dating from the Ming dynasty, the following considerations seem to throw some light on the age when this collection was probably made. We have learned that Siamese was first added to the number of languages taught at the College in A.D. 1579. Since our Manuscript contains a Siamese Vocabulary, it is therefore probable that the whole work is not of a date earlier than this. On the other hand, the collection contains Ju-chih texts, and since the Ju-chih language is stated to have been abandoned at the College in A.D. 1658, it is not likely that the Ju-chih Vocabulary would appear in our collection if it had been compiled, or even copied, after this date. Since none of the texts contained in the work contain memorials addressed to an emperor of the present dynasty, whereas a number of them may be proved to belong to the Ming period, it is very probable that the year 1644 is the latest date when they were collected.

APPENDIX I.

EXTRACTS FROM CHINESE WORKS, REGARDING
THE WRITING OF THE JU-CHIH AND
KITAN TARTARS.

By E. H. PARKER.

1. *Extract from the Chapter on Wan-yen Hi-yin (完顏希尹)*
in the Kin History (金史, A.D. 1115-1234):

"The Emperor T'ai Tsu (太祖, *i.e.* Wan-yen Akutêng, founder of the Ju-chih, 女直, dynasty; 完顏阿骨打), ordered Hi-yin (希尹) to invent a character for the (new) state, to serve as a standard. Hi-yin thereupon imitated the *K'iai-tzũ* (or square form) characters of China, and, following the Kitan standard, collected together native expressions, and formed the Ju-chih character. When the book was completed, T'ai Tsu was overjoyed, and ordered its general circulation."

2. *Extract from the Shu-shih Hwei-yao (書史會要):*

"T'ai Tsu employed a number of Chinese, and taught them how to take the *Li Shu* (隸書) character in halves, and add to or mutilate it, and thus fashioned 1,000 Kitan characters, to take the place of carved wooden message tallies."

3. *Extract from the above Chapter on Wan-yen Hi-yin (see Extract 1):*

"The Emperor Hi Tsung (熙宗, A.D. 1135-1149) made the Ju-chih character, which ran concurrently with the character fashioned by Wan-yen Hi-yin. Hi-yin's were called the "Greater Ju-chih character," and those made by Hi Tsung were called "THE Ju-chih character."

4. *Extracts from Yüan Hao-wên's Funeral Tablet to Lord Yelü* (Ch'u-ts'ai? : 元好問耶律公神道碑).

"The (Kitan?) Emperor Shih Tsung (世宗, A.D. 947-951) was a very ardent student of history, and commanded that the T'ang History should be translated into the small character. When this was done, he then separately circulated it in the Ju-chih character for convenience of readers."

"The clerks of the History Department (國史院) were appointed because practised in the greater and lesser Kitan character, into which they translated the classics, and they put glosses upon the original language, their style being clear and intelligible."

5. *Extract from the Liao Shih, (遼史皇子表), Genealogical Table:*

"Ch'ang-wurh (長沒), Prince of Ning (寧), third son of the Emperor Shih Tsung, (世宗, A.D. 947-951), was clever and studious. He understood the Kitan and Chinese character, and could make poetry."

6. *Extract from the Chapter on Chang Tsung (章宗, 1190-1209) in the Kin Shih (金史):*

"He was versed in the [Ju-chih] dynasty's language and writing, and also in the Chinese written classics."

7. *Extract from the Méng-tah Pei-Luh (蒙鞑備錄), or History of the Mongol Tartars:*

"Their habits are simple, and they have the Uigurs as neighbours. In their official correspondence with other states they always use the Uigur character, which resembles the Chinese Flute Music; but in their intercourse with the Kin states they use the Chinese character."

APPENDIX II.

SPECIMENS OF JU-CHIH WRITING.

得列

morin, a horse.

岁竿

mudar, a dragon.

圉

gurun-ni wang, a king.

土

杀

余

伴

niyalma, man.

方

tumen, ten thousand.

尚番

khôdashale—*khôdashame*, to sell.

夷

夷

khashale, to tell, to
inform.

天

屯

abkhai, heaven, sky.

店

央

tugi, cloud.

此

列

arin, hill.

威屯

mederin, sea.

屯

erin, the seasons.

火

khalkhun, hot.

晃

mengun, silver.

冬土克土

akhán, elder brother.

牟右

kulime, to select.

用托右

uchebime, to respect.

米

chikha, money: a mace
(?).

甲

khakha, a duck.

NOTES AND QUERIES.

THE MIRYŒKS, or "STONE MEN" OF COREA. The word *miryŒk*, pronounced *miryŒk*, is, as stated by M. de Lacouperie, described in the Dictionnaire Coréen-Français as "Statue de pierre. Grande idole de pierre." Under the head *syŒk in*, pronounced *syŒk in*, or *sŒk in*, the definition is "Homme de pierre: statue de pierre représentant un homme." In both cases the Chinese characters 石人, or "stone man," are given as the respective equivalents of *miryŒk* and *syŒk in*. The Korean word for "stone" is *tŒl*, (pronounced long, as in the English word *told*), and the Korean word for "man" is *sarŒm*; but the Dictionnaire gives no such word as *tŒl-sarŒm*. The Korean word *tŒl* may, however, be joined to Chinese words, e.g. *tŒl pi*, *tŒl htap* (*t'ap*), 石礮, 石塔. M. de Lacouperie suggests that the word *miryŒk* existed in Corea previous to the adoption of the Chinese characters, in its special adaptation to stone statues; and he implies that the religion which caused the erection of the statues was forgotten or in the shade at the time. It is a fact, however, certified to by Lieutenant Foulk, that the same statues are described by the Chinese characters *mi lŒk*, 彌勒, which, in Korean-Chinese, are pronounced *mireuk*, or *mirŒk*; and, as the Korean vowels which the Dictionnaire writes *Œ* and *eu* [*ŷ*] are much interchanged; whilst, moreover, the *y* is frequently elided both in speech and writing; there is evidently no necessity for M. de Lacouperie's suggestion, and thus the further implication also falls to the ground.

Eitel's Sanskrit-Chinese Dictionary says that statues were erected in memory of MāitrŒya in India as early as B.C. 350; and there can be no doubt that M. de Lacouperie's next suggestion is

correct, namely, that *miryek* is a foreign word,—in fact *Mâitrêya* [Buddha], 彌勒佛, which, in Corean, would be *miryék poul* (*pul*). In Japanese the three characters become *mirokubutsu*; in Cantonese *nilékfét* (*nilákfät*); in Pekingese *miléfu* (or *fo*); in Foochow *milae-huk* (vulgar for *milékhuk*); etc., etc. The great Concordance, or *P'ei-wên Yün-fu*, says that, during the year A.D. 610 a riot was caused at the capital of Sui Yang-Ti [隋煬帝], by a number of men rushing through one of the gates dressed as *mi-léh-fuh*. Another extract says that *Miléh-fuh* was born at Benares. Still another extract says that in Hu Kwang (previous to the Sui dynasty) the 8th day of the 4th moon was observed as *Miléh's* birthday, under the style of Lung-hwa Festival, 龍華會, when the images of Buddha were all washed in scented water.

M. de Lacouperie says that the double cap of the Corean *Miryék* is "highly suggestive of two of the currents of tradition which are met with in Corea;" but he leaves us to guess what he means. The slab and pendants on the cap, he says with some apparent show of reason, are suggested by the Indian Pagoda-umbrella, and justly adds that the *Miryék* of Unjin is Buddhist.

There is still another way of accounting for the *Miryéks*. On page 303 of the *Chinese Recorder* for 1885, it is explained that the state of T'ai-fêng, 泰封, was founded by the Shinra priest-prince Kung-i, 弓裔, who, in A.D. 911, called himself *Miryék Pul*, 彌勒佛, and always wore a golden turban and a square robe when he went out. His capital was 20 *li* north of T'ieh-yüan Fu in the Kiang-yuen (Kangwön) Province. Curiously enough the same name was, according Dr. Hirth's *China and the Roman Orient*, given to the king of Fulim at about the same date.

M. de Lacouperie says that the Coreans have the only real alphabet of East Asia, and quotes Klaproth as an authority (without source) for the statement that it was introduced into Paktsi or Hiaksai in A.D. 374. The Grammaire Coréenne puts it down to Syel Chong in the 8th or 9th century; but I never succeeded in finding a Corean who knew anything about it.

It seems very certain, however, that the Korean alphabet is modified from the Sanskrit, as the following comparison will shew.

Sanskrit.	Corean.	English.
क	ㄱ	K
ख	ㅋ	KH
ग	ㄱ	G
ग	ㄱ	J, CH
ट	ㄷ	T
ठ	ㄷ	T
ड	ㄷ	P
ड	ㄷ	M
र	ㄹ	R
ह	ㅎ	H
न	ㄴ	N

The above consonants are selected each as being reasonably like the approximate English sound.

(understood.)

।	ㅇ	Ǟ
ॡ	ㅏ	Ā
ॢ	ㅑ	I (EE)
ॣ	ㅓ	O
।	ㅕ	AU YO
॥	ㅗ	E Ê
०	ㅛ	AI YÊ
ॠ	ㅜ	YÊI (YE)

The vowels in the two languages are almost entirely different, but the above examples shew that much the same way of differentiating them exists.

NOTE ON THE
EPHTHALITES
A.D. 450.

In the "Journal" for March 1887 I stated that this nation, mentioned by late Greek writers, was in Chinese history the same with the race called 挹怛, and added that these characters were formerly called *Eptar* or *Eptat*. I now remark that in the Wei-shu the name is given as 𪛗𪛗, *ep-tar*. In the Kwang-yün 挹 is spelled 伊八, *yip*. The final *t* of 達, as of other characters where it occurs, was during the Tang dynasty sounded as *r** so that *tar* is the pronunciation for Kwang-yün 當割. In southern dialects, as at Canton and Amoy, *tat* is the sound.

The Ephthalites are stated in the Wei-shu to have been kinsmen of the Yue-ti (月氏) or Getæ, the Massagetæ of Herodotus. They are also said to be a branch of the Ko-ku (高車) race, and to have sprung from the Sacæ (塞). From the south of the Altai mountains (金山) they stretch to the westward of Khoten. This information was obtained about the year A.D. 435 by Tung-wan and Kau-ming, sent as ambassadors to the western kingdoms by the Wei Emperor. Tung-wan went as far as the Usun country, the modern Ili, Lat. 44° Lon. 81°. The Prince of the Usun said to him that the Palakna 破洛那 and Cha-zhar 者舌 people desired to become subjects of the Wei dynasty and send tribute. In consequence Tung-wan went to the Palakna nation and Kau-ming to the Cha-zhar. Both were assisted by interpreters sent by the Usun king. As the account makes plain in the beginning of the chapter 102, on western countries in the Wei-shu, Tung-wan came back by a route which lay eastward to the Usun country. In Wei-yuen's map to the Wei-shu, printed in Hai-kwo-t'u-chi, the nation Palakna is placed north-east of Khokand and east of the Aral on a north branch of the Jaxartes, by which is meant the River Sary-su, Lon. 68° lat. 47°. Sary-su is Turkish for Yellow Water. The same author places the Eptar nation between the Jaxartes and Oxus, while the Yue-ti nation,

* See Hirth, "Chinese Equivalents of the letter R in Foreign Names," *J.C.B. of the R.A.S.*, Vol. XXI, p. 217 *seqq.*

their suzerain, is located on the south of the Oxus. As the result of the mission of Tung-wan, sixteen kingdoms in these parts entered into peaceful relations with the Northern Wei dynasty in the 5th century, and sent tribute.

The Koku race is said, in the Wei-shu, ch. 103, p. 14, to belong to the Red Dik race (赤狄), which we must regard as Turkish. The Red Dik race in B.C. 605* are noticed as invading the Tsi kingdom in Shantung. This was a thousand years earlier. It could then be no other than the great Turkish race which thus preserved its vitality through so long a period. We have a monosyllabic base *Dik* for the name Turk, without the insertion of *r*. In the opinion of the native historian, the Koku, the Eptar, the Getæ and the Sakai are all to be viewed as Turkish.

The Eptar nation, after the year 455, sent embassies regularly to the Tai capital (Ta-t'ung-fu) in Shansi. In the year 524 they sent a lion. At this time there were thirty small kingdoms subject to them. The Eptar sovereigns intermarried with the Nonnon (蠕蠕) race, a Manchu nation then powerful in Tartary. The Eptar nation was at that time the supreme power to which on its north Kong-ku, and across the Tsungling range the Khoten and Shalak (Cashgar) kingdoms were in subordination. Hence we do not wonder that the Ephthalites, as the Greeks called them, were mentioned in the Byzantine contemporary histories. Procopius, who wrote an account of the Persian wars, A.D. 408 to 553, calls them the White Huns, to distinguish them from the ordinary Huns of Attila. The fact that they were known as Huns by the Greeks and Armenians shows that they were of the Ural Altaic race. Girard de Rialle arrives at this conclusion in regard to the ethnological position of the Ephthalites in his *Memoire sur l'Asie Centrale*.

From the earliest times the extension of the Turks is a fact most remarkable. No race among all the Ural Altai nations can be compared with them in permanence and vitality. For three

* Legge's *Tsoehwen*, pp. 291, 293.

thousand years they have wrought powerful effects on the stream of human history, and during nearly all that time they have had a wide extension and have ruled many subject races.

J. EDKINS.

"KANGAROOS
IN CENTRAL
ASIA."

Reply to Query (in Vol. XXII J. Ch. Br. R.A.S., p. 105). The animal *t'iao-tu*, the description of which is quoted by H. D. F. from the *Mêng-chi-pi-tan*, is the Mongolian Gerboa (*Dipus annulatus*, A. M. EDW.,) discovered by P. A. DAVID in Mongolia and Northern Chihli. This Rodent is closely allied to the Siberian *Alactaga* (*Dipus jaculus* Pall). Other Gerboas or jumping rats are known, from Egypt, Arabia, Central Asia, also from North America. H. D. F. will find some remarks upon the Chinese species in my paper on the Vertebrata of Chihli (*J. N. Ch. Br. R. As. Soc.* Vol. xi, 1877, p. 55) and an excellent figure of it in Professor A. MILNE EDWARDS' *Recherches pour servir à l'histoire naturelle des Mammifères*," Paris, 1868-1874, Atlas, pt. x. A specimen existed up to 1877 in the Petang Museum, Peking.

O. F. VON MÖLLENDORFF.

MANILA, 14th March 1888.

LITERARY NOTES.

A New Historical Work.

In the work 聖訓 *Sheng hiün*, now published, there is a selection of imperial edicts published during each reign. In the whole work there are 250 volumes divided into 40 yellow fasciuli; the distribution is irregular. Shun-chih and his father and grandfather have assigned to them eight thin volumes. The greatest of the Emperors, Kang-hi, (聖祖仁) has 12 volumes, and his son Yun-cheng ten. Chien-lung has 72 volumes; Chia-ching 40, Tau-kwang 36, Hien-feng 24, and Tung-chih 48. The work is arranged under thirty headings for one Emperor, under thirty-six for another, under forty for a third, the number varying. The edicts in the reign Tung-chih are the most voluminous in the whole collection. This is an account of the rebellions, the edicts in regard to which, under one heading only, occupy 16 volumes. Throughout this work the emperor is the nominal historian, but many edicts are composed for him by the cabinet ministers, and when he is a minor this is always the case. Each emperor has his name as a title to his own collection of edicts. Thus 大清高宗純皇帝聖訓 is the title to the 72 volumes of the Chien-lung collection. It must have been the Emperor Chia-ching's thought to expand the *Sheng hiün* to their present size, and it was probably on account of his filial regard for his father. It seems too bad that the Emperor Kang-hi should have only one-sixth of the space which is in this collection assigned to Chien-lung. But in the 實錄, *Shih-lu*, Kang-hi has 1,000 chapters, and this is the full chronicle from which both the *Sheng-hiün* and the *Tung-hwa-lu* are selected. The *Sheng-hiün* collection is charged 32 taels by the Peking booksellers. They paid a sum

for the copy (said to be three hundred taels) and printed it at their own expense. Consequently there are printers' errors. The Shih-lu is printed in the palace for the use of the emperor and his friends and relatives. Foreigners cannot see it.

J. EDKINS.





COUNCIL.

(January, 1888.)

President: F. HIRTH, PH.D.

Vice-Presidents: { R. A. JAMIESON, M.A., M.D.
P. J. HUGHES, M.A.

Hon. Secretary: WM. BRIGHT, Esq.

Hon. Treasurer: GEO. JAMIESON, Esq.

Hon. Librarian: H. BECK, Esq.

Hon. Curator of Museum: H. ELGAR HOBSON, Esq.

Councillors: { W. R. CARLES, Esq.
REV. ERNST FABER.
T. W. KINGSMILL, Esq.
A. J. LITTLE, Esq.
ERNEST MAJOR, Esq.

CONTENTS OF THIS FASCICULE.

1.—ANCIENT PORCELAIN. (F. HIRTH, PH.D.)

2.—THE CHINESE ORIENTAL COLLEGE. (F. HIRTH, PH.D.)

3.—NOTES AND QUERIES.

The Miryeks, or "Stone Men" of Corea.

Note on the Ephthalites, A.D. 450.

Kangaroos in Central Asia.

4.—LITERARY NOTES.

A New Historical Work.



Journal
OF THE
China Branch
OF THE
Royal Asiatic
Society.



VOL. XXII.
NEW SERIES.

No. 5.
1887.

Issued at Shanghai: July 1888.

SUPPLIED *gratis* TO ALL MEMBERS OF THE SOCIETY.
SUBSCRIPTION TO NON-MEMBERS, \$5 *per annum*.

Agents for the Sale of the Society's Publications:—

SHANGHAI, HONGKONG, YOKOHAMA, AND SINGAPORE:

KELLY & WALSH, LIMITED.

LONDON: MESSRS. TRUBNER & Co., 57 and 59, Ludgate Hill.

PARIS: M. ERNEST LEROUX, Rue Bonaparte, 28.

BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY.

1. Every paper which it is proposed to communicate to the Society shall be forwarded to the Hon. Secretary for the approval of the Council.

2. When the Council shall have accepted a paper, they shall at the same meeting decide whether it shall be read before the Society and published in the Journal, or read only and not published, or published only and not read. The Council's decision shall in each case be communicated to the author immediately after the meeting.

3. The Council may permit a paper written by a non-member to be read and, if approved, published.

4. In the absence of the author, a paper may be read by any member of the Society appointed by the Chairman or nominated by the author.

5. No paper read before the Society shall be published elsewhere than in the Journal, unless the Council decide against publishing it therein.

6. All communications intended for publication by the Society shall be clearly and legibly written on one side of the paper only, with proper references, and in all respects in fit condition for being at once placed in the printer's hands.

7. The authors of papers and contributors to the Journal are solely responsible for the facts and opinions expressed in their communications.

8. In order to insure a correct report, the Council request that each paper be accompanied by a short abstract for newspaper publication.

9. The author of any paper which the Council has decided to publish will be presented with fifty copies; and he shall be permitted to have extra copies printed on making application to the Hon. Secretary at the time of forwarding the paper, and on paying the cost of such copies.

CHINESE NAMES OF PLANTS.

BY AUGUSTINE HENRY, M.A., L.R.C.P. Ed.

PART I.

The following is a list of names in colloquial use at Ichang and in the mountainous region to the south, indicated by "Patung," in which district and that of Changyang I have had a native collecting for the past three years. "Nanto" is a village at the western end of the Ichang Gorge, where I have also had a collector, who made excursions from there into the mountains to the northward. The scientific names, except in three or four instances, are copied from lists received from Kew. "Ch." signifies the *Cheh wu ming*, and "P." the *Pén ts'ao kang mu*, two Chinese works, which are described by Dr. BRETSCHNEIDER in *Botanicon Sinicum*, *Journal R.A.S.* for 1881. I have also referred to WILLIAMS' *Syllabic Dictionary*, so that corrections may be made where the identifications given there are wrong. In a second part I intend to add to this list and to make further notes concerning the plant-names that occur in Chinese books on Botany.

1. *Ai chiang*, 崖薑, *Polypodium Fortunei*, Ksze. A common fern growing on the surface of rocks and on trees. The rhizome is used as a drug for making children's hair strong and black. 猴薑 is a synonym of 骨碎補 in *P.* xx. 2; and the figure in *Ch.* xvii. 31 agrees with our *Ai-chiang*.

2. *Ai Chiang ts'ao*, 崖 薺 草, *Monotropa uniflora*, L. Patung.

3. *Ai hu tzu ts'ao*, 崖 鬍 子 草, or *Yang* (羊) *hu-tzu ts'ao*, *Eriophorum comosum*, Wall. This grass grows on the cliffs in the Gorges, and hangs down in tufts, whence the native name.

4. *Ai hua tzu*, 崖 花 子, *Pittosporum pauciflorum*, H. & A.

5. *Ai pai ts'ai*, 崖 白 菜, *Rehmannia* sp. nova? A striking plant in summer in the Gorges, where it may be seen with its large flowers high up on the cliffs. It may be the plant figured in Ch. XVI. 30, where this name is given as a synonym.

6. *Ai lo tzu*, 矮 樂 子; also known as *Suan p'an tzu*, 算 盤 子, from the shape of the fruit. *Phyllanthus puberulus* M. Arg. The second Chinese name is given in Ch. x. 12, where the plant is well figured.

7. *Ai hao*, 艾 蒿, *Artemisia vulgaris*, L.

8. *Cha pao yeh*, 麥 包 葉, *Alchornea Davidi*, Fr.

9. *Ch'ing* (青) *cha pao yeh*, *Alchornea rufescens*, Fr.

10. *Ch'a*, 茶, *Camellia Thea*, Link. The best native tea is produced in the *Lo T'ien ch'i* neighbourhood. Tea for the foreign market is produced in the districts to the south. See No. 565.

11. *Yeh ch'a*, 野 茶, *Eurya Japonica*, Thbg.

12. *Ch'a lan k'o-tzu*, 茶 藍 裸 子, *Crataegus pyracantha*, Pers. This hawthorn, with small leaves and pretty red berries, is common on the hills, and sometimes is termed *Ch'a kuo*, 茶 果.

13. *Ch'a kuo*, 茶 果, *Ardisia Japonica*, Bl. This little plant, with red berries remaining even in winter, is figured in Ch. XIV. 48, where the names 小青 and 矮茶 are given.

14. *Ch'a hua*, 茶 花, *ch'a chin t'iao*, 茶 金 條. Common names at Ichang of *Hibiscus Syriacus*, L. The book name, 木 槿, is also known. Two varieties, one with white and the other with reddish flowers, occur.

15. *Tz'u ch'a*, 刺茶, a name sometimes given to the thorny shrub *Celastrus variabilis*, Hemsl., the red fruit of which is conspicuous in the winter months.

16. *Ch'ai hao*, 柴蒿, *Boltonia indica*, Benth. var. and *B. integrifolia*, Turcz. Under the name 大柴胡 a plant resembling these species is figured in Ch. VII. 29.

17. *Chang*, 樟, *Cinnamomum Camphora*, N. The wood is considered excellent for furniture. No camphor is prepared here that I ever heard of.

18. *Ch'ang pu*, 菖蒲, *Acorus Calamus*, L.

19. *Ché*, 柘, *Cudrania triloba*, Hance. See Williams, p. 39, where it is erroneously termed an oak. At Ichang, and also in Szechwan, this character is pronounced invariably *tsa*⁴. The tree is thorny and grows about 15 feet in height; it bears orange-coloured fruit, an inch or more in diameter, with a milky juice. In this neighbourhood, when mulberry-leaves become scarce, it is used for feeding silk-worms. In Szechwan, according to HOSIE, if young silk-worms are not fed with the chopped leaves of this tree, the output of silk is less and the quality inferior. A figure of this tree is given in the Customs' publication on Silk, where it is erroneously spoken of as the *shih* tree. The Nanking pronunciation is *ché*.

20. *Ch'é ch'ien ts'ao*, 車前草, *Plantago major*, L. The seeds enter into the composition of *liang fén*, a jelly used in summer.

21. *Chi mu*, 欏木, *Loropetalum chinense*, Br. A common shrub on the hills. See Williams, p. 338. A figure and description are given in Ch. XXXVIII. 20.

22. *Chi kai so*, 急改索. This plant is figured in Ch. XXI. 11, where the native name used here is given as a synonym. It is used as a *ts'ao yo* (草藥) and is *Polygonum perfoliatum*, L.

23. *Chi huo shu*, 雞火樹, *Acer oblongum*, Wall. This maple is common at Ichang, and is known also by the name *Fei-wo-tzu*, q.v.

24. *Chi kung hua*, 雞公花, *Celosia argentea*, L.

25. *Chi shih t'eng*, 雞尿藤, *Pedderia tomentosa*, Bl.

26. *Chi t'ui tzu*, 雞腿子, *Potentilla discolor*, Bge.

27. *Mao chi t'ui*, 毛雞腿, *Potentilla multifida*, L. The root of these two species is sometimes eaten. In *Ch. XII. 1*, *chi-t'ui* occurs as a synonym of *fan pui ts'ao*, 翻白草, and the figure given resembles *P. discolor*.

28. *Chi wo lan*, 雞窩亂, *Batrachium echinatum*, H. (now referred to *Arthraxon*), a grass very good for feeding horses. It is apparently the 莠竹 of *Ch. XIV. 63*, where the figure represents our plant, and mention is made of horses being fond of it.

29. *Chi yen ts'ao*, 雞眼草, "corn" herb, so called from being used in cases of sore feet. *Sedum spectabile*, Boreau. It is a kind of *ching-tien*, 景天.

30. *Ch'i shu*, 漆樹, *Rhus vernicifera*, D.C. Extensively cultivated in the higher mountainous districts here. It grows about 20 feet high, and the varnish is obtained by making incisions, about one foot apart, in the bark of the tree, during the Chinese 6th and 7th months. Mussel-shells or bits of bamboo are placed in these incisions; the sap flows out during the night, and next morning is collected. It speedily becomes black on exposure to the air, and constitutes the common Chinese black varnish used for lacquer work, varnishing coffins, etc.

Another species of *Rhus*, not yet identified, occurs near Etu, which yields similarly a varnish; but this is much paler in colour than that obtained from the common tree. Neither of these species corresponds with the figure given in *Ch. XXXIII. 22*, and specimens from Ningpo, Foochow, etc., are very desirable.

31. *Shan ch'i*, 山漆, *Rhus sylvestris*, S. & Z. Probably the tree figured as *yeh ch'i*, wild varnish, in Ch. XXXVIII. 16. A specimen was brought to me of another tree, called by the same name, which seems to be *Rhus toxicodendron*, L.

32. *Mao ch'i*, 毛漆, Patung name for *Spiraea sorbifolia*, L.

33. *Ch'i yeh i chih hua*, 七葉一枝花. See No. 168.

34. *Ch'i hsin*, in Ichang a vulgar corruption of *Hsi hsin*, which is an important drug-name. See under the latter heading, No. 151, *seq.*

35. *Chi shêng*, 寄生. Parasitic plants belonging to the genera *Loranthus* and *Viscum* are called by this term, thus:—

Sang chi-shêng, 桑寄生, *Loranthum Jadoriki*, Sieb, more common on other trees, oak, etc., than on the mulberry. See the figure under this name in Ch. XXXIII. 35.

Viscum articulatum, B. Occurs here on *Dalbergia Rupeana*, Hance, and it is perhaps the 栗寄生 of Ch. XXXVI. 24.

Viscum album, common mistletoe. May be represented in Ch. XXXVI. 41.

36. *Ch'iang huo*, 羌活, *Peucedanum decursivum*, Max., the variety with red flowers. This drug is exported from Szechwan, and is referred to in Ch., *descriptive part*, VI. 48. The variety with white flowers is termed *tu-huo*, *q.v.*

37. *Liang chiang*, 良薑, the name at Ichang of *Polygonatum sibiricum*, Red. This is the officinal drug *huang ching*, 黃精, and as such is recognized by some.

38. *Huang chiang*, 黃薑. See *Shan-yao*.

39. *Chiao t'êng*, 徽藤, *Wistaria chinensis*, D. C.

40. *Ch'ai chiao t'êng*, 柴徽藤, *Millettia reticulata*, Benth. Another species, probably new, of *Millettia* is called here by the same name. The latter is discriminated by my Patung collector as *yeh wan tou*. See No. 519.

41. *Chiao lü-tzu tz'u*, 叫驢子刺, *Rhamnus pervifolius*, Bge. The name is sometimes also applied to *Rhamnus rugulosus*, Hemsl.

42. *Hua chiao*, 花椒, *Zanthoxylum Bungei*, Pl. Occurs both in wild and cultivated states.

43. *Kou hua chiao*, 狗花椒, *Zanthoxylum alatum*, Roxb.

44. *Yeh hua chiao*, 野花椒, *Zanthoxylum setosum*, Hemsl.

45. *Shan hu chiao*, 山胡椒, *Lindera glauca*, Bl.? The fruit is eaten by the peasants. Another name for this shrub is *mu chiang tzu*, 木薑子.

46. *K'u ch'iao mé*, 苦蕎麥, *Fagopyrum tataricum*, Gaertn.

47. *T'ien ch'iao mé*, 甜蕎麥, *Fagopyrum esculentum*, Moench. These two kinds of buckwheat are cultivated at Ichang. At Patung, a variety of the last, an autumn crop, is named *fu ch'iao* 伏蕎. See Williams, 374.

48. *Ch'iao tang kuei*, 蕎當歸, Patung name for *Fagopyrum cymosum*, Meissn., which occurs wild in the glens about Ichang; but I have not heard any Ichang native name for it. It is, in great probability, the *T'ien ch'iao mé*, 天蕎麥, of Ch. XXII. 71, where the figure corroborates the identification. See descriptive part of Ch. x. 70.

49. *Ch'iao mé han*, 蕎麥萸, *Polygonum nepalensis*, Meiss.

50. *Yeh ch'iao t'ou tzu*, 野薑頭子, *Allium Bakeri*, Regel.

51. *Chieh ts'ao*, 節草, *chieh ku ts'ao*, 節枯草, *Equisetum ramosissimum*, Desf.

52. *Chieh keng*, 桔梗, of Ch. VIII. 11, is *Platycodon grandiflorum*, A.D.C. Common plant on the barren hills here, with blue, bell-like flowers.

53. *Chien tao tzu ts'ao*, 尖刀子草, "*Lactuca versicolor*" D.C.

54. *Chien chung hsiao*, 見腫消, a name for *Gymura pinnatifida*, D.C. See San ch'i.

55. *Chien feng kan*, 見風乾, *Evodia meliæfolia*, Bth.

56. *Chien hsieh fei*, 見血飛, *Mezoneurum sinense*, Hemsl.

57. *Ch'ien ts'ao*, 茜草, *Rubia cordifolia*, L. This is the source of "Indian madder;" but in this neighbourhood I have not heard of any dye being extracted from the root. See Williams, p. 983.

58. *Ch'ien li kuang*, 千里光, *Senecio chinensis*, D.C. This plant is also known as *huang hua chih ts'ao*, 黃花枝草. It is a *ts'ao yao*, and is described and figured in *Ch.* xx. 7.

59. *Ch'ien hu*, 前胡, *Angelica* sp. No. 10 of *Index Floræ Sinensis*, p. 334, locally also known as *ai-hu*, 崖胡. See No. 507.

60. *Ch'ien niu*, 牽牛, *Pharbitis hederacea*, Chy. Occurs here as a weed in gardens, and it resembles the plant described by this name in *Ch.* xxii. 61.

61. *Shan chih ma*, 山脂麻, *Linum usitatissimum*, L. Flax is cultivated in the mountains of the Patung district, not for the fibre, but for the oil which the seed yields. It is figured in *Ch.* ii. 31. *Linum perenne*, L., is also known by the same name.

62. *Yen chih ma*, 煙脂麻, *Patrinia villosa*, Juss.

63. *Chih chia ts'ao*, 指甲草, *Impatiens balsamina*, L. Several wild species of Balsam also occur in the glens, which are sometimes termed *yeh* (野) *chih chia ts'ao*.

64. *Chih-tzü hua*, 梔子花, *Gardenia florida*, L. In Szechwan this character is pronounced *tzü*⁴, in Ichang *tsu*¹.

65. *Chin pa tou*, 金巴匏, at Ichang: *Ting pa tou*, 釘, at Patung: *Smilax china*, L. This common creeper is not, as supposed by some, the source of *t'u-fu-ling* (q.v.) or China-root. The *Pa chi*, 菝葜, of *Ch.* xxii. 55, is probably *Smilax china*, L.

66. *Chin yin hua*, 金銀花, applied to *Lonicera Japonica*, Thbg., and other climbing species of *Lonicera*.

67. *Shui ch'in ts'ai*, 水芹菜, *Oenanthe stolonifera*, D.C. A weed growing on the sides of rice-fields. It is probably the *shui ch'in*, 水勤, of books. Also *Oenanthe* sp. of *Index Floræ Sinensis*, p. 332.

68. *Chia ch'in ts'ai*, 假芹菜, *Cardamine macrophylla*, W. A Patung name.

69. *Yeh ch'in ts'ai*, 野芹菜, *Cardamine hirsuta*, L. A common weed at Ichang.

70. *Ching chieh*, 荊芥; applied to various plants, as *Phtheirospermum chinense*, Bge. (which is the t'u (土) *ching-chieh*, figured in Ch. XXIII. 57), *Mosla dianthera*, Max., an *Elsholtzia* aff. *E. incisæ* Bth., *Melampyrum* sp.

71. *Ch'ing t'eng*, 青藤, *Cocculus Thunbergii*, D.C.: *Cocculus* sp.: and also *Pericampylus incanus*, Miq.

72. *Ch'ing ming ts'ao*, 清明草, *Gnaphelium multiceps*, Wall, a Szechwan name.

73. *Ch'io pu t'a*, 雀不踏, at Ichang applied to a very thorny creeper occurring on the cliffs; *Pterolobium punctatum*, Hemsl. This species is figured in Ch. XXIII. 56, with the name 老虎刺. At Patung *ch'io pu t'a* is a synonym of *Tz'u pao-t'ou*, q.v.

74. *Chiu ts'ai*, 韭菜, *Allium tuberosum*, Reg., (= *A. odorum*, L.), cultivated at Ichang.

75. *Yeh chiu ts'ai*, 野韭菜, *Allium Thunbergii*, Don.

76. *Chiu lung hsü*, 九龍鬚. *Clematis Benthamiana*, Hemsl., and other similar species. A Patung name.

77. *Chiu kang shu*, 九岡樹, "an *Quercus phillyræoides* A. Gr.?" An evergreen oak with very small leaves, common on the tops of the cliffs at Ichang; and it may generally be seen at the temples in the mountains.

78. *Ch'iu shu*, 楸樹, often, on account of the long pods, named *ch'iu kang tou tzu*, 楸豇豆子, *Catalpa Kämpferi*, S. & Z. *Ch'iu* (Williams, 1001) includes also *C. Bungei*, *C. A. Mey.*, which occurs in the north; and according to the figure in Ch. XXXIII. 47, *Tz'ü*, 梓, also means *Catalpa*, Williams, p. 1031.

79. *Tz'u ch'iu*, 刺楸, *Acanthopanax ricinifolium*, Seem., a large, very thorny tree with leaves resembling somewhat the *Catalpa*, whence the Chinese name. It is figured in Ch. XXXIV. 16. See Williams, 1001. This name is also sometimes applied to another thorny tree, *Zanthoxylum ailanthoides*, S. & Z.?

80. *Ch'ò ch'ò miao*, 戳戳苗, *Sambucus chinensis*, Ldl. This is the 陸英 or 蒟蒻 of books. See Ch. XI. 75.

81. *Ch'ò shu*, 戳樹, *Sambucus Sieboldianus*, Bl., which may be the 接骨木 of Ch. XXV. 15.

82. *Chou shu*, 櫚樹, more commonly *t'ieh chou*, 鐵櫚, *Quercus glauca*, Thbg. See Williams, p. 48. A variety of this species with smaller leaves is sometimes distinguished as the small-leaved *t'ieh chou*. At Patung, in addition to *Q. glauca*, another species of evergreen oak (which on the Kew list is marked "Quercus sp., has not been identified, very different from the other Chou tree") is called by the name *T'ieh chou*. The wood of these oaks is very hard, and is, I believe, known in Hankow to foreigners as "white oak." See Ch. XXXVII. 1.

83. *Ch'ou mou tan*, 臭牡丹, *Clerodendron fastidum*, Don., figured in Ch. xv. 46. A common, well-known plant at Ichang.

84. *Ch'ou mou tan shu*, 臭牡丹樹, *Clerodendron trichotomum*, Thbg.

85. *Ch'ou ch'un*, 臭椿, *Ailantus glandulosa*, Desf.

86. *Ch'ou liang-tzū*, 臭梁子, *Premna microphylla*, Turcz?

87. *Ch'ou kên tzū ts'ao*, 臭根子草, a common grass, *Andropogon Vachellii*, Nees?

88. *Chū hua*, 菊花, *Chrysanthemum sinense*, Sab.

89. *Chū la ts'ao*, 鋸拉草, at Hankow named *chū-tzū ts'ao*, 鋸子草, *Galium aparine*, L., and other species as *G. tricornis*, With., *G. trachyspermum*, Gray. With the name 拉拉藤, a *Galium* is figured in Ch. XXI. 37. See also Ch. XXIII. 31.

90. *Chūeh yüeh t'eng*, 缺月藤, *Bauhinia glauca*, Wall.

91. *Chūeh*, 蕨, *Pteris aquilina*, L. An arrow-root like substance named *chūeh fen* is prepared from the rhizome at Ichang, Patung, etc., where this fern is cultivated. See Ch. IV. 17. Williams, p. 446, and Zottoli's *Cursus*, III., give incorrect identifications.

92. *Léng chüeh*, 冷蕨, a term sometimes applied to other large ferns, as *Nephrodium filix-mas*, etc.

93. *Shui chu tzü*, 水竹子, *Phyllostachys nigra*, Munro, a common, small bamboo, which flowers annually.

94. *Chu yeh ts'ai*, 竹葉菜, *Commelina communis*, L., and *C. Benghalensis*, L.

95. *Chu li*. The characters are given in the Ichang Gazetteer as 株栗, but properly should be 櫟. *Quercus sclerophylla*, Lindl. This evergreen oak occurs about Ichang. The acorns are used to make a substance resembling bean-curd, named 橡子豆腐. This oak is described in Ch. xxxii. 44, where mention is also made of the *tou-fu* got from the acorns. At Patung an evergreen oak, possibly a different species, occurs with the same name. See Williams, p. 87.

96. *Chu yü*, 茱萸, *Erodia rutacarpa*, Bth. This is the *Wu chu yü*, 吳茱萸, of books. See Williams, p. 86, and under the heading *La-tzu* (Nos. 212 and 213), the more common name at Ichang.

97. *Chu erh to*, 豬耳朵, *Monochoria vaginalis*, Presl.

98. *Ch'u ma*, 苧麻, *Bœhmeria nivea*, H. & A. The cultivated kind is often termed here *hsien ma*, 線麻.

99. *Shui ch'u ma*, 水苧麻, loosely applied to other species of *Bœhmeria*, as *B. platyphylla*, Don., *B. diffusa*, Wed., and other similar plants, as *Pilea*.

100. *Ch'ai ch'u ma*, 柴苧麻, *Villebrunea frutescens*, Bl.

101. *Fei wo tzu shu*, 飛蛾子樹, *Acer oblongum*, Wall.

102. *Fêng hsiang*, 楓香, *Liquidambar formosana*, Hance. Tea-chests at Hankow are made from the wood of this tree, and from that of another species not yet named.

103. *Fêng t'ang kuan*, 蜂糖罐, *Rehmannia glutinosa*, Lib.

104. *Fu yang*, 欐楊, or *hung* (紅) *fu-yang*, the Chinese nutgall tree, *Rhus semi-alata*, Murr. See Ch. xxxv. 38.

105. *Ch'ing fu yang*, 青欐楊, *Rhus* sp.? This occurs in the Patung district, and also produces nutgalls. Specimens

lately sent to Kew will enable the specific name to be determined. The Patung collector distinguishes the galls from this tree as *wu p'ei tzu*, those from the preceding tree, as *ch'i pei tzu* (七 檟 子); but at Ichang the galls of *Rhus semi-alata* are known as 五 檟 子.

106. *Fu yung hua*, 芙蓉花, *Hibiscus mutabilis*, L. See Ch. xxxv. 59.

107. *Hao*, 蒿. At Ichang *Artemisia*, and sometimes species of *Chrysanthemum*, *Anaphalis*, etc., are indicated by this general name.

108. *Peh hao tzu*, 白 蒿 子, *Artemisia vulgaris*, L. See *Ai-hao*, which is another name for this variable species.

109. *Ch'ou hao*, 臭 蒿, *Artemisia annua*, L. The name occurs in Ch. xi. 92, where the plant is figured.

110. *Ch'i t'ou hao*, 齊 頭 蒿, *Artemisia Japonica*, Thbg. This name occurs in Ch. xiv. 9, as a synonym of 牡 蒿, and the figure corresponds to our plant.

111. *T'ung hao*, 茼 蒿, *Chrysanthemum coronarium*, L. Cultivated. See Ch. iv. 35.

112. *Hé tzu yeh*, 黑 子 葉, *Symplocos crataegoides*, Don.

113. *Hé kan t'iao*, 黑 桿 條, *Viburnum sp. nova*?

114. *Ch'ing ho yeh*, 清 荷 葉, Patung name for two species of *Ligularia*. The identification of *Ligularia* with *Tu-héng* is a mistake. See No. 152.

115. *Ho shou wu*, 何 首 烏, *Polygonum multiflorum*, Thbg. When the root assumes a likeness to the human figure, it sells for a very large sum, and is deemed an invaluable drug.

116. *Ho hsiang*, 藿 香, *Lophanthus rugosus*, T. & May. The name is also applied, at Patung, to a plant "near *Dracocephalum urticifolia*, Miq."

117. *Hou pao ts'ao*, 餉 包 草, i.e., "asthma" grass. *Hou' ping* is an Ichang term for "asthma." See Williams, p. 174. At Patung is *Epimedium macranthum*, M. & D. See under the heading *Yin Yang Ho*, No. 556.

118. *Hou chua tzu*, 猴抓子, *Crataegus cuneata*, S. & Z., and *C. pinnatifida*. See *Shan-chu*.

119. *Hou erh tsao*, 猴兒皂, *Sapindus Mukorossi*, Gaert. The *Wu huan tzu*, 無榧子, or *p'ien*, 楸, of books. See *Ch.* XXXV. 35, and *Williams*, pp. 246, 248, 690. The fruit is used as soap. For the other soap-trees at Ichang, see under *Tsao-chio*.

120. *Hou p'o*, 厚樸, *Magnolia sp. nova*. The bark of this tree is a famous Chinese drug, largely exported from Szechwan. Two varieties, one with red and the other with white flowers, are cultivated in the mountains of the Patung district. The leaves are very large, some being 16 inches long. This seems to be the tree figured in *Ch.* XXXVIII. 4, with the name *t'u hou p'o* (土厚樸). The description in *Ch.* XXXIII. 30 seems to point to another tree. Specimens from Szechwan, especially of the wild tree that is said to yield a bark much superior in price, would be very valuable. Enquiries ought also to be made whether there is more than one tree known by the name *hou p'o*. See the heading *P'o*, No. 377, and *Williams*, p. 711.

121. *Hu erh ts'ao*, 虎耳草, *Saxifraga sarmentosa*, L.

122. *Hu lo po*, 胡蘿蔔, *Daucus carota*, L. The wild plant, which is very common, is known as *yeh* (野) *hu lo po*.

123. *Shan hu lo po*, 山胡蘿蔔. At Patung the name for *Senecio* (*Cacalia*) *sp. nova*?

124. *Hu lu pao yeh*, 胡蘆包葉, *Petastites Japonica*, S. & Z.? In Japan this plant is *K'uan tung hua*, 款冬花; but at Ichang the dried flowers of *Eriobotrya Japonica* are known by this name. The source of the Chinese drug *tung hua*, 冬花, that is exported from Szechwan and also, I believe, from Tientsin, is unknown.

125. *Hu li*, 櫟櫟, *Quercus aliena*, Bl. See *Williams*, p. 241, and also the heading *Li*, No. 229.

126. *Hua shêng*, 花生, *Arachis hypogaea*, L.

127. *Yeh hua-shêng*, 野花生, *Crotalaria ferruginea*, Grah.

128. *Hua ko shu*, 樺閣, the *Hua*, 樺, of books. *Betula cylindrostachya*? Occurs in the mountains to the south. See Ch. XXXV. 36 and Ch. XXXVII. 41, and Williams, p. 241.

129. *Huai t'ung*, 淮通, Patung name for *Clematis puberula*, Hk. f. & T., and similar species.

Ta huai t'ung, 大淮通, is a name for *Clematis montana*, D.C., a lovely species, hitherto only recorded from the Himalayas, which occurs in the mountains south of Ichang.

130. *Huai shu*, 槐樹, *Sophora Japonica*, L.

131. *Huan hsiang shu*, 換香樹, *Platycarya strobilacea*, S. & Z. *Hua hsiang*, 花香, and *Huai hsiang*, 懷香, are also names given to it in other districts. By the second name it is described in Ch. XXXVIII. 3, where there is an excellent figure. This is the *tou-lu*, 兜櫨, of ancient writers. *Huai*, 懷, is also given as a synonym in Ch. XXXIV. 10. The various names above are based upon the last-named. The cones are used at Ichang for dyeing.

132. *Huang ching*, 黃荊, *Vitex negundo*, L.

133. *Huang hua ts'ai*, 黃花菜, *Hemerocallis flava*, L.

134. *Huang kua ts'ai*, 黃瓜菜, and *huang-hua-ts'ai*, 黃花菜, *Crepis Japonica*, D.C. A small weed, very variable, the leaves of which are eaten. See Ch. IV. 48.

135. *Huang hua chih*. See Ch'ien li kuang, No. 58.

136. *Huang tou pan*, 黃豆瓣, *Celastrus articulatus*, Thbg.

137. *Ai huang lien*, 崖黃蓮, *Corydalis* sp. nova? A conspicuous plant, with yellow flowers in Spring, growing on the ledges of the cliffs in the gorges, etc. The root is used locally as a drug.

Huang lien or *shui lien* (水蓮), a medicine largely exported from Szechwan, is probably *Coptis teeta*, Wall. CHRISTY, *Commercial Plants*, IV., says the specimens of Dr. PORTER SMITH, in the museum of the Pharmaceutical Society, London, are certainly rhizomes of *Coptis teeta*.

138. *Yeh huang lien*, 野黃連, *Corydalis incisa*, Pers.

139. *Huang lien ya*, 黃連芽, often sounded as if *huang-ni-a*, *Pistacia chinensis*, Bge. The leaf-buds of this tree are eaten in the same way as those of the *cedrela*, and are by some considered better. This tree is described in Ch. XXXVII. 3 as 黃連木, and in the same work, XXXIV. 2, as 黃楝樹.

140. *Huang tsa ts'uo*, 黃柘刺, Patung name for *Berberis Wallichiana*, D.C. This is perhaps the 大黃連 of Ch. XXXVI. 54. The description and figure correspond, except that at Patung it is a shrub, not a large tree.

141. *Huang ch'in*, 黃芩, Patung name for *Berberis nepalensis*, Spr., at Ichang sometimes termed *huang-lien*. It is probably the shrub figured in Ch. XXXVIII. 28, while that on p. 29 is perhaps *Berberis Fortunei*, Lindl.

142. *Huang ts'ao*, 荒草, *Heteropogon hirtus*, Pers. This is the "spear-grass" of foreign sportsmen. At Ichang it is much used for thatch, being preferred for that purpose to straw. It is the 黃茅 or 地筋 of Ch. VIII. 10. Another spear-grass is known as *pao ts'ü ts'ao*, q.v.

143. *Hui hsiang*, 茴香, *Feniculum vulgare*, Gaert.

144. *Hui t'ou ch'ing*, 回頭青, *Cyperus rotundus*, L. In the Ching-chou Fu Gazetteer this name is given as a synonym of 莎草, and the identification is correct according to the figure in Ch. XXV. 35. Another name is 香附子. Other species of *Cyperus* are occasionally named *Hui t'ou ch'ing*. *Cyperus Iria*, L., is the 荊三稜 of Ch. XXV. 55. See Williams, p. 814.

145. *Hui t'ien han*, 灰天寬, *Chenopodium album*, L. The 灰藺 of books. See Ch. IV. 39 and Williams, p. 890.

146. *Hung liang*, 紅梁, *Euscaphis Staphyleoides*, S. & Z.

147. *Huo yen ts'uo*, 火燄草, *Sedum drymarioides*, Hance. This name is given as a synonym of 景天 in Ch. XI. 34; but the figure there represents a different species of *Sedum*.

148. *Huo tan ts'ao*, 火百草. See *Pa ko ts'ao*.

149. *Huo lien ts'ao*, 火連草, *Sedum sarmentosum*, Bge.

150. *Hsi tsao hua*, 洗澡花, *Mirabilis jalapa*, L., so called because the flowers open, during the summer, in the evening, the usual time for Chinese to take a bath. It is also named *fên t'ang hua*, 粉糖花.

151. *Hsi hsin*, 細辛, vulgarly in Ichang pronounced *ch'i hsin*. Used alone these characters probably indicate *Asarum Sieboldii*, but as I have been unable to procure flowering specimens, the specific name is uncertain. See Williams, p. 734.

152. *Ma ti hsi hsin*, 馬蹄細辛, or 馬蹄香, *Ma-ti-hsiang*. This is the *Tu-héng*, 杜衡, of P. XIII. 54, and is probably *Asarum Blumei*, but as I have not yet heard from Kew concerning this plant, the specific name is uncertain. It flowers early in spring and occurs in shaded places on the cliffs. See Williams, p. 169, where the identification is incorrect.

153. *Ssü yeh hsi hsin*, 四葉細辛, *Chloranthus Japonicus*, Sieb., and perhaps another species, not yet identified, are thus named. This is given in Ch. VIII. 29, as a synonym of *chi-i*, 乃己, and the figure is probably meant for *Chloranthus Japonicus*. At Ichang two other species also occur—*C. Fortunei*, Solms, and *C. angustifolius*, Oliv., often known as *ch'i-hsin*.

154. *Chu yeh hsi hsin*, 竹葉細辛, *Pycnostelma chinensis*, Bge. In Ch. VII. 21, where 土細辛 is given as a synonym, the description undoubtedly applies to this plant, which bears the officinal name of 徐長卿; but the figure represents some other plant. In Japan, the last Chinese name signifies *Pycnostelma chinensis*.

155. *Hsien*, 莧, in Hupeh, etc., pronounced *han*. See *Hui t'ien han* and the following.

156. *Tung han ts'ai*, 冬莧菜, *Malva verticillata*, L., probably the 冬葵 of Ch. III. 1, where the synonym 冬寒菜

is given; but Hunan people tell me that the second character is wrong here, and should be 莧. Cultivated and wild at Ichang.

In Hongkong, *tung ku'ei tzu*, 冬葵子, apparently indicates *Abutilon indicum*, G. Don. See *China Review*, xvi. 8.

In Ch. III. 7, by 兔葵, *Malva verticillata*, L., in the wild state, is probably meant. The synonym given there, *ch'i p'an ts'ai*, 棋盤菜, is, I am told, used in Ching-chou Fu for Wild Malva.

157. *Mao tung han ts'ai*, 毛冬莧菜, *Malva parviflora*, L. Cultivated at Ichang.

158. *Yeh han ts'ai*, 野莧菜, *Malva verticillata*, L., and also *Acroglochin chenopodioides*, Schr.

159. *T'ieh han ts'ai*, 鐵莧菜, *Acalypha gemina*, Spr. Compare Ch. III. 11.

160. *Tz'u han*, 刺莧, *Amarantus spinosus*, L.

161. *Hsia ku ts'ao*, 夏枯草, *Brunella vulgaris*, L., which is also termed *ku-niu-t'ou*, 牯牛頭. *Ajuga decumbens*, Thbg., is also named *hsia ku ts'ao* by some at Ichang.

162. *Hsia-tzu ts'ao*, 蝦子草, *Aneilema nudiflorum*, Br.

163. *Hsiu ku*, 涸穀, *Setaria* sp. Cultivated in the mountainous districts near Ichang. The first sound may be a vulgar pronunciation of *su*, 粟.

164. *Hsü tuan*, 續斷, *Dipsacus asper*, Wall. This plant, which is used as a drug, is well figured in Ch. xi. 32. See Williams, p. 823 and Porter Smith, p. 64, where the identifications are wrong.

165. *Hsueh hu t'eng*, 血糊藤, or *Hsiao hsueh t'eng*, 小血藤. *Schizandra propinqua*, Hk. f. & T., var. *sinensis*, Oliv., known at Patung as *T'ieh ku san*. See No. 458.

166. *Hsün ku fêng*, 尋骨風, *Aristolochia* aff. *A. Kaenipferi*, W. A common plant on the barren hills behind the city. It is figured under this name in Ch. xxi. 3.

167. The last, at Patung, is a name for *Eupatorium Wallichii*, D.C. Compare Ch. XIII. 17.

168. *I chih hua*, 一枝花, or *ch'i yeh i chih hua*, 七葉一枝花, *Paris polyphylla*, Sm. The last name is given in Ch. XXIV. 34 as a synonym of 蚤休; and the figure represents a species of *Paris*.

169. *I tzu ts'ao*, 醫子草, *Euphorbia humifusa*, W. A little plant, which grows in the dry, gravelly beds of streams; used locally in eye-diseases.

170. *Jua⁴ ku*, (the first character unknown), *Amarantus paniculatus*, L. *Ya ku*, 亞穀, is another name for the same cultivated plant.

171. *K'ai kou chien*, 開口箭, *Campylandra sp. nova*. Root is used in mouth and throat diseases. This species is known at Patung as *ti liao yeh*. See No. 455.

In Ch. xv. 25 開口劍 is given as a synonym of *Wan n'ien ch'ing*, 萬年青, and is said to be used for curing snake-bite at Kiukiang. *Wan nien ch'ing* at Ichang is applied to a similar but smaller plant, which is cultivated in pots. It is also a new species of *Campylandra*.

172. *Kan han ts'ao*, 乾汗草, *Mosla dianthera*, Max.

173. *Kan yen* (乾 菸) *wu-tzu*: name at Patung for *Polygonum cuspidatum*, S. & Z., the root of which is said to be used for dyeing yellow. *Wu⁴-tzu* is the phrase at Ichang for stem and leaves of an herb or undershrub, and there is no character apparently for *wu⁴*. This plant is named also *kang-yo-t'ai*, 剛藥台, *tuan yang* (端陽) *wu-tzu*, and *kao-liang-sun-tzu*, (No. 175).

174. *Kan hsiang t'êng*, 杠香藤, *Mallotus repandus*, Marg., also named *tao kua ch'a*. The leaves are said to be used for adulterating tea. See No. 448.

175. *Kao-liang sun tzu*, 高粱笋子. See No. 173.

176. *Ko t'êng*, 葛藤, *Pueraria Thunbergiana*, Bth. The root is made into *ko-fên*, an arrowroot like preparation;

from the finer twigs, strings and gun-fuses (火繩) are made. In Ichang the cloth, *ko-pu*, is not made, but I learn it is produced in other parts of the province, Wuch'ang, etc.

177. *Ké shan hsiao*, 隔山消, *Cynanchum Wilfordii*, Max.?

178. *Ké tung ch'ing*, 隔冬青, *Ilex* sp.

179. *Kou*, 楸. *Broussonetia papyrifera*, Vent. In *K'ang Hi*, a distinction is made between this and *ch'u*, 楮, but they signify the same tree. In Ichang, *kou* is alone used, and the paper made from the bark is known as *kou p'i chih* or *p'i chih* simply.

At Patung, a species of "*Broussonetia* near *B. Sieboldii*, Bl.?" occurs, named *hsiao-kou*, 小楸. The bark is used to make paper, like that of the preceding tree.

180. *Kou wei tzü*, 狗尾子, *Setaria glauca*, Beauv., and *S. viridis*, Beauv. See Ch. XII. 4, under 莠, and Williams, p. 1114.

181. *Kou wei pa*, 狗尾巴, or *mao* (毛) *kou wei pa*, *Lysimachia clethroides*, Duby. At Ichang, the fox is known as *mao-kou*.

182. *Kou ya kén*, 狗牙根, *Cynodon dactylon*, Pers.

183. *Kou lan ma*, 狗藍藤, *Mulilotus chinensis*, Juss.

184. *Kou erh ch'a*, 勾兒茶, Patung name for *Berchemia racemosa*, S. & Z., and *B. lineata*, D.C.

185. *Kou ch'i tzu*, 枸杞子, *Lycium chinense*, Mill. See Williams, p. 329, where it is wrongly identified as *Berberis*.

186. *Ku erh t'êng*, 鼓兒藤, Patung name for *Cocculus Thunbergii*, D.C. See No. 71.

187. *Ku ching ts'ao*, 穀精草, *Eriocaulon truncatum*, Hance? This name in China is applied to the genus *Eriocaulon*. See Ch. XIV. 38.

188. *K'u wo ma*, 苦蕒藤, at Ichang is *Lactuca denticulata*, Houtt., at Patung *Sonchus arvensis*, L. and *S. oleraceus*, L.

189. *K'u ts'ai*, 苦菜, *Lactuca squarrosa*, Miq., *L. amurensis*, Regel., and sometimes at Ichang *Taraxacum officinale*, Wg., is so called.

190. *K'u shen*, 苦參, *Sophora Kronei*, Hance. Used at Ichang as a veterinary medicine. The figure in *Ch. VIII. 5* is not good, but from the description and mention made of it as a drug for cattle, I have no doubt that the Ichang plant is intended. See *Williams*, p. 735.

191. *K'u li tzu*, 苦李子, *Prunus Japonica*, Thbg.

192. *K'u t'ao*, 苦桃, *Prunus Ssiori*, F. & S.

193. *Hua k'u kua*, 花苦瓜, *Trichosanthes multiloba*, Miq. and *T. Kirilowii*, Max., which occur at Ichang. The fruit is used as a drug. Also known as *T'ien hua fên* and *Kua-lou-t'êng*. See *Ch. XXII. 28*, where different plants are figured.

194. *Yeh k'u kua*, 野苦瓜, applied to the last and also to *Cucumis trigonis*, Roab.

195. *Mao k'u kua*, 毛苦瓜, *Thladiantha nudiflora*, Hemsl. This resembles the *Wang kua*, 王瓜, of *Ch. XXII. 30*.

196. *Kua lou t'êng*, 瓜縷藤, *Thladiantha?* Henryi, Hemsl. It may be one of the plants figured in *Ch. XXII. 28*.

197. *Kuai tsao*, 拐棗, *Hovenia dulcis*, Thbg.

198. *Kuon yin ts'ao*, 觀音草, *Peristrophe tinctoria*, Nees. This looks like the figure in *Ch. x. 22*.

199. *Kuan chung*, 貫仲, *Woodwardia radicans*, Sm. The rhizome of this large fern is used as a drug, and is also necessary in the preparation of *ko-fên*, 葛粉. The *Paris Exhibition Catalogue* erroneously gives *Aspidium falcatum*. The figure in *Ch. VIII. 16* represents young plants, not bipinnate as in older specimens.

200. *Mao kuan chung*, 毛貫仲, *Onoclea orientalis*, Hook., and *Nephrodium filix-mas*, Rich., which occur in the mountains.

201. *Kuan t'ou chien*, 貫頭尖, *Viola Patrinii*, D.C., *V. variegata*, F., and *V. canina*, L. At Ichang, *kuan⁴-t'ou* signifies a plough-share. See No. 225.

202. *Kuei p'ei*, 桂皮, *Cinnamomum*, sp. This bark comes from a Patung tree, and is used as a drug, serving as a kind of cassia-bark.

203. *Kuei lue*, 桂花, *Osmanthus fragrans*, Lour.

204. *Kuo-lu-huang*, 過路黃, figured in Ch. XIII. 13. "An *Lysimachia Christinæ*, Hance?"

205. *La shu*, 蠟樹, *Ligustrum lucidum*, Ait. A common evergreen tree at Ichang. This tree is the *nü-chén*, 女貞, of books. See Ch. XXXVI. 49 and P. XXXVI. 37. The wax-insect occurs on this tree in Szechwan, according to Hosie, but at Ichang it occurs on a *Fraxinus* only.

206. *Shan la shu*, 山蠟樹, *Ligustrum chinense*, Lour. This is figured, in Ch. XXXVII. 18, as the *hsiao-la*, 小蠟. *Ligustrum ibota*, S. & Z., which occurs in the Patung district on the mountains, may also be indicated by these names.

207. *Shui la shu*, 水蠟樹. Name at Patung, and in Ch. XXXVII. 18, of *Ligustrum lucidum*, Ait.

208. *Peh la shu*, 白蠟樹, *Fraxinus* sp. On this tree, at Ichang, the wax-insect occurs; and insect-wax is a local product, of no importance commercially. In Szechwan the wax-insect is transferred from *Ligustrum lucidum* and placed on a species of *Fraxinus*.

209. *Yu la shu*, 油蠟樹, *Photinia serrulata*, Lindl. A beautiful, large evergreen tree, occurring in the Monastery valley.

210. *La mei hua*, 蠟梅花, *Chimonanthus fragrans*, Lindl. Occurs wild in ravines near Wên Fo Shan.

211. *Yeh la mei hua*, 野蠟梅花, *Chimonanthus rutens*, Oliv. A new species. It is a small evergreen shrub occurring in some of the glens off the Ichang Gorge. The flowers are white, and bloom in October.

212. *La tzü*, 辣子, *Evodia rutæcarpa*, Benth. This is named *chu-yü* (corruptly pronounced *shu yü*), 茱萸, at

Patung. In *P.* xxxii. 19, *la-tzü* is given as a synonym of *shih chu yü*, 食茱萸.

213. *Yeh la tzu*, 野辣子, *Evodia sp. nova?* aff. *E. rutæcarpæ*. A small shrub, wild on the hills at Patung and Nant'ö. The fruit is used as a drug like the last.

214. *P'ao la tzu*, 拋辣子, *Evodia Danielli*, Hemsl. The word *p'ao* signifies worthless; and the fruit of this tree is not used.

215. *Yeh lan chih-tzü*, 野藍枝子, *Indigofera Bungeana*, Steud, and *Indigofera tinctoria*, L. Small, wild shrubs, not used, so far I know, for dyeing at Ichang.

216. *Yeh lan ts'ao*, 野蘭草, *Liriope graminifolia*, Baker, *Ophiopogon spicatus*, Ker.

217. *Lang*, 榔, *Ulmus parvifolia*, Jacq. See Williams, p. 504. This is the common elm at Ichang, where the word *yü*, 榆, is not used. *Lang-yü* is mentioned in *Ch.* xxxiii. 21. See also *Ch.* xxxvii. 11, 13.

218. *Lao hu hua*, 老虎花, *Rhododendron (Azalea) sinense*, Sw. An azalea with yellow flowers, reputed dangerous to cattle that browse on it. This is the *Yang chih chu*, 羊躑躅, of *Ch.* xxiv. 19, where the local name is given as a synonym. See *Ying shan hung*.

219. *Lao hu hua*, at Patung, is a name for *Halenia sp. nova*.

220. *Lao shu tz'u*, 老鼠刺, the name at Ichang for Holly. *Ilex cornuta*, Lindl, occurs on low ground; and another species, supposed to be a variety of *Ilex aquifolium*, L., is common on the hills. The same Chinese name is also applied to *Itea ilicifolia*, Oliv., a common shrub in the glens, which has spiny leaves. See *Mao erh t'zü*.

221. *Lao shé pan*, 老蛇盤, *Rodgersia sp. nova?* An interesting plant which occurs on the Patung mountains.

222. The last name is also at Patung applied to the root of *Hsüeh-hu t'eng*, No. 165.

223. *Lei pa tou*, 来八兜. Patung name for *Pennisetum cenchroides*, W., a common grass.

224. *Léng ts'ao hua*, 冷草花, *Impatiens* sp. A Patung name.

225. *Li t'ou chien*, 犁頭尖, *Viola Patrinii*, D.C. See No. 201, and also Ch. XII. 10, where it is figured.

226. *Pan li*, 板栗, *Castanea vulgaris*, Lam.

227. *Mao pan li*, 毛板栗. A Patung shrub, which bears small chesnuts, which are good to eat. *Castanea vulgaris*, Lam., var? This is the *mao-li*, 茅栗, of Ch. XXXII. 16 and the 栲栢 of ancient books. See Williams, pp. 305, 719, 539.

228. *Ch'ui li*, 锥栗, *Castanopsis* an *C. chinensis*, Hance? See Williams, p. 539. In Ch. XXXII. 43, a *Castanopsis* like this is figured with the same name. The 鉤栗 of P. xxx. 52, is probably the same tree.

229. *Li*, 櫟 and 櫟. These two characters signify oak trees; but 栗, which has the same sound, is often used. Various species of *Quercus* are distinguished here as follows:—

230. *Hu li*, 櫟, *Quercus aliena*, Bl. A name used at Patung and Nant'ao, but at Ichang more often *peh fan³ li*, 白反櫟. The second character may be a corruption of *fan²*, 枳, which signifies a cork tree. Williams, p. 126.

231. *Peh fan li*. See the last. This name is also given to *Quercus glandulifera*, Bl.

232. *Hsiao peh fan li*, 小白反櫟, *Quercus Fabri*, Hance.

233. *Hsiao hsiang-tzū shu*, 小橡子樹, *Quercus* sp. an aff. *Q. Fabri*.?? A scrubby oak, not one foot high.

234. *Hua li*, 花櫟; *hung* (紅) *hua li*. *Quercus chinensis*, Bge. The "chesnut oak" of foreigners. The acorn-cups are used in dyeing.

235. *Hou k'o li*, 厚殼栗. Identified at Kew as *Quercus chinensis*, Bge., but at Patung, where it occurs, it is popularly

distinguished from the foregoing, which also occurs there. The bark is very thick and cork-like, and the leaves are larger.

236. For other oaks, see *Chiu-kang*, *chou*, *chu li*.

237. *Lia*, *liao p'i*, 丁皮, (first character unknown). *Hydrangea aspera*, Don. This is probably the 土常山 of Ch. x. 8. *Lia* differs slightly from *lieh*, 裂, in Ichang colloquial.

238. *Liao chien kan tzu*, 聊箭桿子, *Arundo Madagascariensis*, Kth. The stems of this reed are used as bobbins for silk.

239. *Liao-tzü*, 蓼子: *la liao tzü*, 辣蓼子, names for many species of *Polygonum* (excluding *P. cuspidatum*, *P. perfoliatum*, which have different names). Cultivated *la liao tzü* is *P. orientale*, L., used in the preparation of wine ferment. It is the *hung ts'ao*, 葎草, of Ch. XI. 90. See Williams, pp. 236, 567, and under *P'ang-tzü*.

240. *Lien shu*, 楝樹, *Melia Azedarach*, L.

241. *K'u lien tzu*, 苦楝子. At Ichang applied to the last and also sometimes to *Picrasma quassioides*, Benn. The *K'u lien tzu* or *ch'uan lien tzu*, 川楝子, a drug largely exported from Szechwan, is the fruit of a species of *Melia* not yet identified. I have lately discovered this tree in one of the glens off the Ichang gorge, and hope this year to obtain specimens in flower, which can be identified.

242. *Ling erh ch'ai*, 鈴兒柴, *Sabia* sp. nova?

243. *Ling chio* (in Ichang *ling-ko*), 菱角, *Trapa bispinosa*, Roxb.

244. *Yeh* (野) *ling chio*, or *t'ieh* (鐵) *ling chio*, wild in ponds, with very small fruit, is a variety of the last. In the *Index Floræ Sinensis*, p. 311, all the Chinese varieties are referred to *Tropa natans*, L.

245. *T'ieh* (鐵) *ling chio*. A name sometimes given to *Trapella sinensis*, Oliv., a plant occurring in ponds, which

constitutes a new genus, referred doubtfully to the natural order *Pedulineæ*. The figure in *Ch.* XVII. 43 resembles it, save that the leaves there are not opposite. The plant figured is said to occur in Chili with the name, 薺米; and in Hunan and Kiangsi 茶菱 and 蕨心 are names given to it. As there may be other species of this interesting genus, ponds should be carefully scanned by those interested in botany, who may have an opportunity of travelling in these provinces.

246. *Ling chio ts'ao*, 菱角草, *Limnanthemum nymphaeoides*, Link.

247. *Liu*, 柳. This name, which properly indicates the willow, is always at Ichang applied to *Pterocarya Stenoptera*, C.D.C., a common tree on the banks of rivers and streams. In Szechwan it is known as the 麻柳. It is the *chü*, 樺, of books, and is figured in *Ch.* XXXIII. 64, where the names 胖柳 and 鬼柳 are given as synonyms. See *Williams*, p. 439, where it is incorrectly identified as a kind of willow. At Ichang various species of willow occur, known in contradistinction as *yang-liu*, 楊柳.

248. *Shan liu*, 山柳, a doubtful Patung name for *Clethra barbinervis*, S. & Z.?

249. *Lo lo erh ts'ao*, 螺螺兒草, *Pennisetum cenchroides*, Tr., and *Eriochloa villosa*, Kth., two common grasses.

250. *Hung lo po*, 紅蘿葡, *Raphanus sativus*, L. Cultivated.

251. *Shan lo po*, 山蘿葡 and *T'ien lo po*, 天蘿葡. Common names for *Phytolacca acinosa*, Roxb. The root is a drug, and is the *shang lu* 商陸 of *Ch.* XXIV. 3.

252. *Lo Chiang shu*, 籬筐樹, *Cercis chinensis*, Bge. The second character is properly *k'uang*, but at Ichang, in this combination, meaning an "open basket," seems to be pronounced *chiang*. See No. 391.

253. *Lu ch'ai*, 蘆柴, *p'ao lu kên-tzu*, 拋蘆根子, *Phragmites Roxburghii*, Kth. *P'ao* at Ichang means "hollow," and the second name signifies "hollow reed stem."

254. *Lu mu*, 檣木, *Rhus cotinus*, L. This is figured in Ch. xxxv. 44 as *huang-lu*, 黃檣. See Williams, p. 555.

255. *Lu ts'ung*, 鹿葱, *Hemerocallis flava*, L., known also as *huang hua ts'ai*, q.v. These names also include *H. minor*, Miller, which occurs wild in the glens.

256. *Lu pien hua*, 路邊花. Patung name for *Diervilla versicolor*, S. & Z.

257. *Lu mi k'o-tzŭ*, 緣末裸子, *Berchemia lineata*, D. C.

258. *Lu kuo ch'ing*, 緣果青. Patung name for *Camellia* near *C. Euryoides*, Lindl.

259. *Lu t'ou ch'ing*, 緣豆青, *Ilex* aff. *I. costata*, Bl. Another name for this tree is *kuei tou ch'ing*, 鬼兜青.

260. *Lu yueh ling*, 六月凌, *Euonymus Sieboldianus*, Bl.

261. *Luan ts'ao*, 亂草, *Eragrostis tenuissima*, Schr.

262. *Luan-tzŭ-ts'ao*, 亂子草, *Muehlenbergia viridissima*, Nees.

263. *Lung chao hua*, 龍爪花. Name for the flowers of *Lycoris aurea*, Herb., and *L. radiata*, Herb. See *Lao wa suan*, No. 398.

264. *Ma hu shao*, 馬胡燒, *Lespedeza tricolor*, Turcz., *L. macrocarpa*, Bge., and similar species.

265. *T'ieh* (鐵) *ma hu shao*. *Sophora viciifolia*, Hance.

266. *Ma ti hsiang*, 馬蹄香, *Asarum* sp. This name is given in P. XIII. 54, as the synonym of *tu hêng*. See No. 152.

267. *Ch'ing ma*, 青麻 or 檠麻 or 苧麻; frequently pronounced as *ch'ün ma* at Ichang. This is *Abutilon avicennae*, Gaert., and the hemp exported from Szechwan is from this plant. See Williams, pp. 408, 422.

268. *T'ang ma*, 餹麻. Cultivated in mountainous districts for the oil from the seed, which has the property of not congealing in the coldest weather, and is used for lighting. The fibre from it, which is not much used, is locally known as 乾剝皮, and is used for making string.

269. *Shui ma*, 水麻, of *Ch.* xxxviii. 33, is perhaps *Debregeasia edulis*, *S. & Z.*, which occurs here in the glens.

270. *Mao ho shang ts'ao*. 毛和尙草, *Solanum lyratum*, *Thbg.* See *T'ien pao-tzŭ*.

271. *Mao la chu*, 毛蠟燭, *Typha near T. Shuttleworthii*, *Sond.* Used as a styptic.

272. *Mao ts'ao*, 茅草, *Imperata arundinacea*, *Cyr.* This is the 白茅 of books. See *Ch.* viii. 8, *P.* xiii. 45, *Williams*, p. 581.

273. *Mao erh t'ou*, 貓兒頭, *Osmunda regalis*, *L.* The name is also given at Patung to *Berberis Fortunei*, *Lind.* See No. 141. At Ichang the genus *Euphorbia* is called by this name.

274. *Mao erh ts'u*, 貓兒刺. At Patung *Ilex Pernyi*, *Fr.*; at Hankow, *Ilex cornuta*, *Ldb.* The latter is figured in *Ch.* xxxv. 50, where this name is given as a synonym of *Kou ku*, 枸骨.

275. *Mao erh luan*, 貓兒卵, *Vitis serjancifolia*, *Bge.* and *Vitis*, No. 22 of the *Index Floræ sinensis*. Cf. *Ch.* xix. 47.

276. *Hsiao mé tung*, 小麥冬, *Liriope graminifolia*, *Baker.*

277. *Mé wan tsŭ*, 麥豌豆, *Pisum sativum*, *L.* Cultivated.

278. *Yeh mé wan-tsŭ*, 野麥豌豆, *Vicia sativa*, *L.*

279. *Chin mé wan tsŭ*, 金麥豌豆, *Ervum lens*, *L.* Lentils; cultivated in the glens and mountains near Ichang.

280. *Mé ka kung*, 麥家公, *Lithospermum arvensis*, *L.*

281. *Mén t'ou hua*, 悶頭花, *Daphne Genkwa*, *S. & Z.* This is the *yüan hua*, 堯花, of books. See *Williams*, p. 1135 and *Ch.* xxiv. 44. The figure on p. 46 of the latter probably

represents the same, and the name given there, 金腰帶, is also used at Ichang.

282. *Huang mên t'ou hua*, 黃悶頭花, *Wikstrœmia chamædaphne*, Meisn. The 甘遂, of Ch. XXIV. 31 is perhaps this or an allied species.

283. *Mêng hua*, 蒙花, *Buddleia* sp. A Nanto name. A drug with this name or that of 密蒙花, is exported from Hankow. It is perhaps *Buddleia officinalis*, Max. In *Mélanges biologiques*, x. 676, MAXIMOWICZ says this occurs in Shensi and Kansu, and is brought from there to Hankow, and is officinal; in Chinese "mun-chua." At Ichang *mêng-hua* is the name of a garden-shrub, not yet identified.

284. *Mi hua tzu*, 米花子, *Polygala Mariesii*, Hemsl.

285. *Mieh liang huang tz'u*, 篋梁黃刺. Patung name for *Rosa multiflora*, Thbg.

286. *Mien hu t'iao*, 麵糊条. Ichang name for several species of *Buddleia*.

287. *Mien ma t'eng*, 棉麻藤. Patung name for *Mucuna sempervirens*, Hemsl. See No. 313.

288. *Yeh mien hua*, 野棉花, *Anemone Japonica*, Sieb. A common flower in the glens in autumn. The name is due to the appearance of the fruit, which is woolly. See Ch. XXIII. 68, where an anemone, perhaps this species, is figured with the same native name.

289. *Mien t'eng*, 面藤, *Celastrus Hindsii*, Bl.

290. *Yeh mo li*, 野茉莉, and *mé li pao*, 茉莉包. Patung names for *Styrax Japonicum*, S. & Z., and *S. Fortunei*.

291. *Hung mou tun*, 紅牡丹. Patung name for *Althæa rosea*, Cav.

292. *Mu chu yu*, 母豬油, *Siegesbeckia orientalis*, L.

293. *Mu chu lai*, 母豬癩, *Xanthium strumarium*, L.

294. *Ch'ing mu hsiang*, 青木香, *Aristolochia* sp.

295. *Mu kua*, 木瓜, *Pyrus Cathayensis*, Hemsl.

296. *Mu kua tz'u*, 木瓜刺, *Cratægus pyracantha*, Pers.

297. *Mu pi*, 木筆, *Magnolia yulan*, Desf. Occurs in the Patung mountains, where the flower is used as a drug.

298. *Mu tzu shu*, 木子樹. Colloquial name in Hupeh for the Vegetable Tallow tree, *Sapium sebiferum*, Roxb. This name is given in Ch. xxxv. 11. The vegetable tallow is known as *p'i yu*, 皮油. In *Stent*, *po-yu* (柏) is perhaps an error for *chiu* (柑) *yu*, though the latter is not colloquial.

299. *Mu t'ung*, 木通. Patung name for *Clematis grata*, Wall. The name is used at Ichang for two species of *Clematis*, not yet named. For other names for *Clematis*, see *huai-t'ung* and *wei ling hsien*.

300. *Nai shu*, 奶樹, of Ch. xxi. 1, is probably *Codonopsis lanceolata*, S. & Z., which occurs at Ichang.

301. *Nai Chiang pao*, 奶藥包, "*Ficus* cf. *F. erectum*," Thbg.

302. *Nan shan yeh*, 南山藥, *Celastrus latifolius*, Hemsl. A powder made out of the pounded leaves mixed with flour, is much used at Ichang, Patung, etc., as an application to growing cabbage, turnips, etc., to prevent the ravages of insects.

303. *Nan shu*, 楠樹, *Persea nanmu*, Oliv., now referred to the genus *Machilus*. See Williams, p. 614. The wood of this tree, which is very good, is often erroneously spoken of as "cedar" by foreigners. Other species of *Machilus*, *Lindera*, etc., are often loosely spoken of as being kinds of *nan* tree.

304. *Ta yeh nan*, 大葉楠, *Litsea* (?) sp.

305. *Nan t'ien chu*, 南天竹, *Nandina domestica*, Thbg. Occurs wild in the glens, and is also cultivated at temples, etc.

306. *Ni chiu ts'ai*, 泥鰲菜, or *ni chiu ch'üan* (串), *Boltonia indica*, Benth. See *Ch'ai hao*.

307. *Niu shé t'iao*, 牛舌條. Patung name for *Hydrangea aspera*, Don., and *H. longipes*, Hemsl.

308. *Niu shé t'ou*, 牛舌頭, *Rumex acetosa*, L.

309. *Niu chün t'iao*, 牛筋条, *Lindera* aff. *L. glauca*, Bl.
A small tree with very tough wood, common at Ichang.

310. *Niu mao chan*, 牛毛氈, *Eleocharis acicularis* (L.)?

311. *Niu shé tzu*, 牛虱子, *Jasminum floridum*, Bge.

312. *Niu p'ang tzu*, 牛蒡子, *Arctium* (*Lappa major*, Gærtn). Cultivated for the seeds, which are used as a drug, and known also by the name 大九子.

313. *Niu ma t'eng*, 牛馬藤, *Mucuna sempervirens*, Hemsl.
An evergreen creeper, common in the glens. The stems sometimes attain a diameter of one foot, as at Tzüyang, on the river-bank above Ichang, where two splendid specimens occur. It blooms in May, the large, fleshy red flowers occurring on the old wood; in winter, pods more than a foot in length may be seen hanging down. See *Yu-ma t'eng*, which is more commonly said. See No. 564.

314. *Niu hsi*, 牛膝, *Achyranthes bidentata*, Bl.

315. By the same name *Polygonum filiforme*, Thbg., is also sometimes indicated; and this species is probably the plant figured in the Japanese book *So mo kou*, iv. 3, where the names 金線草 and 土牛膝 occur.

316. *No mi t'iao tzu*, 糯米条子, *Viburnum* sp. nova?
Common at Ichang on the river-bank, with pretty, white flowers early in spring. It is used for making pipe-stems.

317. *No mi shu*, 糯米樹, *no shu*, 糯米樹. Names given at Ichang and Patung to various species of *Viburnum*, as *V. tomentosum*, Thbg., *V. phlebostricium*, F. & S., *V. aff. dilatato*, etc. I have little doubt that by the *chia-mi*, 莢蒾, of books, a *Viburnum* is meant. See Ch. xxxv. 6 and Williams, p. 589.

318. *No mi tuan erh*, 糯米團兒, *Pouzolzia hispida*, Benn.

319. *Nü erh hung*, 女兒紅. Patung name for *Polygala sibirica*, L. var. *Japonica*.

320. *Peh chieh ou*, 白節藕, *Saururus chinensis*, Turcz. In *Ch.*, descriptive part, ix. 94, this name is said to be wrongly applied to the plant, the proper name of which is *San peh ts'ao*. The latter name is also used at Ichang for this species, which is figured in *Ch.* xiv. 18.

Peh chieh ou, according to *Ch.* viii. 3, is the synonym of *Wang sun*, 王孫. Whether the latter is *saururus* or not, it is difficult to determine from the figure.

321. *Pa shu*, 八樹, *Euonymus alatus*, Thunb. This is the *Wei mao*, 衛矛, of *Ch.* xxxiii. 42.

322. *Pa chiao shu*, 八角樹, *Marlea begoniifolia*, Roxb. This is well figured in *Ch.* xxxvii. 16, under the name by which it is known in Szechwan, viz., *Pa chiao feng*, 八角楓.

323. *Pa chiao lien*, 八角蓮, *Diphylleia?* *sp. nova*. This curious plant, of which specimens in fruit only have been as yet obtained, occurs in shaded places in the mountains. It is the *kuei chiu*, 鬼臼, of books, and is figured in *Ch.* xxiv. 35, where the name used at Ichang is given as a synonym. Porter Smith, p. 46, wrongly says is *Caladium*. This error probably arose from the fact that *tu chiao lien*, 獨腳蓮, which is given also as a synonym of *kuei chiu*, in Hupeh signifies *arisæma*.

324. *Pa chiao hui*, 八角茴, *Illicium anisatum*, L. This shrub occurs in the glens near Ichang and in the Patung mountains. The fruit is not very fragrant, and commercially is of no importance.

325. The preceding name is also given at Patung to a tree, aff. *Pterostyrax corymboso*, S. & Z.

326. *Pa ti ma*, 拔地麻, *Valeriana officinalis*, L.? Used as a drug at Patung. Better specimens have since gone to Kew, and the identification may require alteration as regards the specific name.

327. *Pa yueh cha*, 八月槿, *Holboellia latifolia*, Wall., and *Akebia quinata*, Decne. The fruit of these climbing shrubs is

large and edible. In *Ch. xxxi.* 62, where this name is given as a synonym of 野木瓜, *Akebia quinata* is figured.

328. *Pa ta wang*, 八大王, *Toddalia aculeata*, Pers.

329. *Pa wang ts'ao*, 八王草, *Erianthus Japonicus*, Beauv. It is figured in *Ch. viii.* 32, as 芒. See Williams, p. 578. This large grass is sometimes, to distinguish it from the next, called *chi chao* (雞爪) *pa wang*.

330. *Ho pa wang*, 河八王, *Saccharum narenga*, Nees.

331. *Pa ko ts'ao*, 八哥草, *Eclipta alba*, Haenk. In the Ichang Gazetteer, this name is given as a synonym of 旱蓮草, and the pounded juice is said to be good for making the hair black. The latter name and 鱧腸 are given in *Ch. xiv.* 17, where this plant is figured.

332. *Alternanthera sessilis*, Br., is also indicated at Ichang by the same name, *pa ko ts'ao*. It is depicted in *Ch. xii.* 31 as *man t'ien hsing*, 滿天星.

A local synonym of *Pa ko ts'ao* is *huo tan ts'ao*, q.v.

333. *P'a shan hu*, 爬山虎, *Hedera helix*, L. Common ivy, which occurs on the cliffs at Ichang and Patung.

334. *P'a ai hsiang*, 爬崖香, *Piper futokadsura*, Sieb.?

335. *Pai tzü ts'ao*, 稗子草, *Panicum crus galli*, L.

336. *Pai t'ou kên*, 排兜根, *Lespedeza macrocarpa*, Bge.

337. *Pan chiu* (斑鳩) *wu-tzü*: *Medicago denticulata*, W., *M. lupulina*, L., and *Lespedeza striata*, H. & A. In *Ch. xv.* 47 the name 斑珠科 occurs, and a *Lespedeza* is figured, said to be like *chi yen ts'ao*, 雞眼草. The figure of the latter, *Ch. xii.* 35, seems to represent *Lespedeza striata*.

338. *Pan chiu wang tzu*, 斑鳩綱子, Patung name for *Nephrodium sophoroides*, Desv., *N. decursivo-pinnatum*, Baker, and *N. Beddomei*, Baker.

339. *Pan chiu wo*, 斑鳩窩, *Aspidium deltodon*, Baker.

340. *Pan pien lien*, 半邊蓮, of *Ch. xiv.* 71, is *Lobelia radicans*, Thbg., a common weed at Ichang, on the sides of rice-fields.

341. *Pang t'ou ts'ao*, 棒頭草, *Polypogon littoralis*, Sm.

342. *P'ang³-tzu*. The character is unknown. A name for *Polygonum orientale*, L. Cultivated for its use in the preparation of the ferment balls which are used in making Chinese wine. See *Liao-tzū*.

343. *Pao tzū ts'ao*, 苞子草 or 寶子草: *Anthistiria ciliata*, L.f. A kind of "spear-grass," the *chien*, 菅, of Ch. VIII. 9, where it is figured. See *Williams*, p. 382.

344. *P'ao-tzū*, given in the Ichang Gazetteer as 拋子; perhaps a corruption of 蘼, a character given in P. XVIII. 7, 9. At Ichang it signifies berries like those of *Rubus* and *Fragaria*.

345. *Ts'ai yang* (栽秧) *p'ao-tzū* at Ichang, *mao* (毛) *p'ao-tzū* at Patung, *Rubus parvifolius*, L. A raspberry, common on the hills and ditches near Ichang, and with red fruit, which ripens early. This is the 薔田蘼 of the *Pén Ts'ao*.

346. *Ch'iao mé* (蕎麥) *p'ao-tzu*, *Rubus coreanus*, Mig. This is the *fu p'én tzū*, 覆盆子, of Ch. XXII. 11, and the 插田蘼 of the *Pén Ts'ao*.

347. *Tsao ku* (早穀) *p'ao-tzu*, *Rubus Kuntzeanus*, Hemsl. This species is figured in Ch. XIX. 1 as 紅梅梢.

348. *Shan* (山) *p'ao-tzu*, at Ichang, and *ts'ai yang p'ao tzu* at Patung, *Rubus corchorifolius*, L.f. This is the *hsüan kou tzū*, 懸鉤子, of Ch. XX. 11.

349. *Tung* (冬) *p'ao tzū*, *Rubus Lambertianus*, Ser., var.: *glaber*, Hemsl., and *R. ichangensis*, Hemsl. & Kuntze, are known by this name. These species bear fruit at the beginning of winter and have white flowers early in autumn. They may be the 蓬蘽 of books; but the figure in Ch. XXII. 7 represents a different species or perhaps typical *R. Lambertianus*.

350. *Shé p'ao tzū*, 蛇拋子, *Fragaria indica*, Andr. A strawberry with yellow flowers and beautiful red fruit, which

has not the slightest flavour, and is believed by the Chinese to be poisonous. This species is the 蛇莓 of books. See Ch. XXII. 59.

Fragaria filipendula, Hemsl. A new species, very like the last, is also called by the same name.

351. T'ì (地) p'ao tzü, *Fragaria elatior*, Ehr. The Hautboy. Occurs on the mountains in the Patung district. The flowers and fruit are both white, and the latter is good to eat.

352. P'ao tung kên, 拋筒根; at Patung, *Deutzia staminea*, R. Br.; at Nanto, *Lobelia pyramidalis*, Wall. The last-named plant is also known at Ichang as yeh yen 野菸.

353. Peh shu, 栢樹, *Cupressus funebris*, End.? A very common tree at Ichang. The wood is good.

354. Ai peh, 崖柏, *Biota*? Not yet determined. The roots of this tree are used in making incense.

355. Tz'u peh, 刺柏, *Juniperus taxifolius*, H. & A. Figured in Ch. XXXIII. 3. The three trees just named seem to be the three different kinds of peh, described in Ch. XXXIII. 1, 2, 3.

356. Shui peh chih, 水柏枝, *Myricaria Germanica*, Desf. Common on the banks of the Yangtze amongst the sand and rocks.

357. Chia peh ho, 家百合, *Lilium tigrinum*, Gawl. This lily, which is cultivated for its edible bulb, is the 卷丹 of books.

358. Yeh peh ho, 野百合, *Lilium Brownii*, Mielle, and one or two other species of wild lily not yet determined.

359. Peh wa, 白哇, *Lilium giganteum*, Wall.? Cultivated at Patung, and figured in Ch. III. 68 with the name 蕤荷. See Williams, p. 290.

360. Peh pu kên, 百部根, *Stemona tuberosa*, Lour. Figured in Ch. XXII. 32. The roots are used in medicine.

361. Peh chi, 百莖, *Bletia hyacinthina*, R. Br. Figured in Ch. VIII. 12. The bulbs are used at Ichang, as mentioned in Williams, p. 394, where the identification is wrong.

362. *Peh hui shu*, 白灰樹, *Buddleia sp. nova*. A tree at Patung.

363. *Peh yeh tzu*, 白葉子, "*Serratula pungens*, Fr. & Lev."?

364. *Peh hua ts'ai*, 白花菜, of Ch. iv. 47 is probably *Gynandropsis pentaphylla*, D.C. A common weed at Ichang, where I have not heard any name for it. In the Ching Chou Fu Gazetteer, *peh hua ts'ai* is said to be eaten when salted, though the plant has a rank and unpleasant smell.

365. *Peh tzu t'eng*, 百刺藤, *Mezoneurum sinense*, Hemsl.

366. *Pei mu*, 貝母, *Pleione sp. nova*? This plant occurs on the mountains in the Patung district, and the bulbs are sold as a drug. The Szechwan drug of the same name is not, I think, from the same plant.

367. *P'i pa*, 枇杷, *Eriobotrya Japonica*, Ldl. Occurs wild in the glens and is also cultivated.

368. *Yeh p'i pa*, 野枇杷, *Rhododendron Fortunei*, Ldl. This is probably the *Shan p'i pa* of the *Kuang ch'ün fang pu*, xxxix. 8. See also Ch., descriptive part, xiv. 56.

369. *Pi kuan ts'ao*, 筇管草, *Scorzonera macrosperma*, Turcz.

370. *Pien chu*, 扁竹, *Belemcanda chinensis*, Len. Figured in Ch. xxiv. 37, where this name is given as a synonym of 射干.

371. *Pien tan k'o tzu*, 扁擔格子, *Grewia parviflora*, Bge.

372. *Yeh po ho*, 野薄荷, *Mentha arvensis*, L., forma. This name is also given sometimes to *Origanum vulgare*, L.; and at Patung *Elsholtzia cristata*, W., is termed *po-ho*.

373. *P'o tzu ts'ao*, 破子草, *Torilis Anthriscus*, Gmel.

374. *Yeh po ts'ai*, 野蔊菜, *Acroglochin chenopodioides*, Sch.

375. *P'o p'o chén*, 婆婆針, *Bidens pilosa*, L., and *Bidens bipinnata*, L. In Ch. xiv. 29 a species of *Bidens* is represented with the name *Kuei chén*, 鬼針.

376. *Ta p'o chén*, 大婆針, at Patung, *Epilobium hirsutum*, L., and *Siphonostegia chinensis*, Bth.

377. *P'o shu*, 朴樹, or 樸樹 at Patung, *Celtis sinensis*, Pers. At Ichang this tree is known as *Ch'ing t'an* 青檀. In Chinese books *Celtis* and the *Magnolia* which furnishes the *hou p'ao* bark (see No. 120) seem to be confused. In *P.* xxxi. 7, where the fruit is described as being first green and then red, like that of the *Tung ch'ing* tree, *Celtis* is probably intended. See Williams, pp. 710, 711.

378. *P'u ti wu kung*, 鋪地蜈蚣, *Cotoneaster microphylla*, Wall. A shrub with pretty, red berries, occurring on the higher mountains, creeping prostrate on the ground.

379. *San huang*, 三黃, or sometimes *Shan huang*, 山黃, *Rhamnus crenatus*, S. & Z., the root of which is used as a drug.

380. *San chia p'i*, 三加皮, *Acanthopanax aculeatum*, Seem.

381. *San peh ts'ao*, 三白草, *Saururus chinensis*, Turcz. Figured in *Ch.* xiv. 18. See No. 320.

382. *San peh pang*, 三百榛. Patung name for *Zanthoxylum dissitum*, Hemsl.

383. *San t'iao chin*, 三条筋, *Lindera* (*Daphnidium*) sp.

384. *San yueh huang tzu*, 三月黃子, *Elceagnus Glabra*, Thbg.

385. *San ch'i*, 三七, *Gynura pinnatifida*, D.C. Cultivated at Ichang, and also known as *chien chung hsiao*, q.v. This is the *t'u san ch'i*, 土三七, figured in *Ch.* ix. 37. The plant which is commonly cultivated in pots at Ichang as *san ch'i* is figured in *Ch.* ix. 40 as a kind of *t'u san ch'i*, and is a species of *Sedum*. The celebrated *san ch'i*, greatly esteemed as a drug in case of wounds, comes from Yunnan and Kuangsi, and the plant, which yields it, is as yet unknown to foreigners. See *Ch.* viii. 69.

386. *Sang*, 桑, *Morus alba*, L.

387. *Hu lu sang*, 葫蘆桑, *Morus* sp. A wild Patung tree, the leaves of which are not used for feeding silk-worms.

388. *Ai sang*, 崖桑, *Morus*? A wild shrub on cliffs near Ichang. Not yet determined.

389. *Ma sang*, 馬桑, *Coriaria nepalensis*, Wall. A shrub with red flowers in early spring, very common on the hills. At Patung this is *hung* (紅) *ma sang*.

390. *Peh ma sang*, 白馬桑. A Patung name for *Buddleia* *sp. nova*?

391. *Lo chün sang*, 籬筐桑. Patung name for *Cercis sinensis*, Bge. See *Lo Chiang tree*.

392. *Sang chi shêng*, 桑寄生, *Loranthus jadoriki*, Sieb., and another species, probably *L. vestitus*, Wall. These parasites, when they occur on the mulberry, are valued very much as drugs.

393. *So yo*, 芍藥, *Pæonia albiflora*, Pall.

394. *Sou shan hu*, 搜山虎. Patung name for *Iris dichotoma*, Pall.

395. *Su ma*, 蘇麻, *Perilla ocymoides*, L. Cultivated at Patung for the excellent oil obtained from its seed. A variety of this plant is distinguished by the Chinese as *Tzu-su*. See No. 512.

396. *Suan mi ts'uo*, 酸米草, *Oxalis corniculata*, L. See Ch. XVI. 6.

397. *Ta* (大) *suan mi ts'ao*, *Lotus corniculatus*, L., var.

398. *Lao wa suan*, 老鴉蒜, *Lycoris aurea*, Herb., and *L. radiata*, Herb. This is the *shih suan*, 石蒜, of books. In Ichang a crow is named *lao-wa*.

399. *Suan p'an tzu*, 算盤子. See No. 6.

400. *Sung*, 松, *Pinus massoniana*, Lamb. The common pine about Ichang. It does not occur on the higher mountains.

401. *Ma wei sung*, 馬尾松, *Niu wei sung*, 牛尾松, *Abies Davidiana*, Fr. A fine fir tree with very large cones. It occurs in the mountains to the North. Sometimes *niu wei sung* is used for *niu wei sha*, No. 407.

402. *Kung ch'io sung*, 孔雀松, *Cryptomeria Japonica*, Don. This tree does not occur in this neighbourhood wild, but is brought in pots from Szechwan, and is called by this name.

403. *Peh sung*, 白松, *Pinus Bungeana*, Zucc. Remarkable for its white bark. Occurs near Nanto.

404. *Ti sung*, 地松, *Equisetum arvense*, L.

405. *Sha shên*, 沙参, *Adenophora polymorpha*, Led., and other species.

406. *Sha*, 杉, *Cunninghamia sinensis*, Br.

407. *Niu wei sha*, 牛尾杉, *Torreya nucifera*, S. & Z. The *fei*, 榧, of books. See Williams, p. 138.

408. *San chien sha*, 三尖杉, *Cephalotaxus Fortunei*, Hook.

409. *Shan ts'ai*, 山菜. Another name at Ichang for *Adenophora*. See No. 405.

410. *Shan peh kuo*, 山白果. Patung name for *Corylus heterophylla*, Fisch. The Chinese hazel-nut. The book-name is *chên*, 榛. See Ch. xxxi. 4, and Williams, p. 16.

411. *Shan cha*, 山楂, *Cratægus pinnatifida*, Bge. A small tree. *Yo shan cha*, 藥山楂, is sometimes used to distinguish *Cratægus cuneata*, S. & Z., a small, thorny shrub. See Williams, p. 3. The common name at Ichang is *hou chua tzu*, q.v.

412. *Shan yo*, 山藥, *Dioscorea quinqueloba*, Thbg. This name, or *yeh shao* (see No. 414), is also used for *Dioscorea Japonica*, Thbg. Another species of *Dioscorea*, the specific name of which is as yet uncertain, is known at Ichang by these names, or more commonly is termed *huang chiang*, 黃薑. The root is bitter, but considered to be cooling, and is eaten by the peasants in summer.

413. *Hung shao*, 紅薯, *Batatas edulis*, Chois. The sweet potato. Cultivated at Ichang on the hills. The second character is properly pronounced *shu*; but at Ichang, and in Szechwan, it is always *shao*.

414. *Yeh shao*, 野藜. See No. 412.

415. *Shé ké ta*, 蛇瘡瘡, *Agrimonia Eupatoria*, L. The root enters into the composition of wine-ferment.

416. *Shé p'ao tzu*. See No. 350.

417. *Shé ma ts'ao*, 蛇麻草, *Urtica Thunbergiana*, S. & Z. A stinging-nettle that occurs wild in the glens. It is the *t'an ma*, 葶麻, of Ch., descriptive part, XIV. 83. See Williams, p. 854.

At Patung, another stinging-nettle, *Girardinia aff. G. heterophyllae*, Don, is known as *shé ma ts'ao*.

418. *Shé mao ts'ao*, 蛇毛草, *Pilea symmeria*, Wedd?

419. *Shén chin ts'ao*, 伸筋草, often pronounced *tsén chin ts'ao*, at Patung is *Lycopodium clavatum*, L., and at Ichang, *L. cernuum*, L. See Ch. XVI. 46, where the name 小伸筋 is given.

420. *Shéng ma*, 升麻. Three species of *Astilbe* are known by this name in the Patung district. *Astilbe chinensis*, Max., is known as red *shéng ma*: *Astilbe polyandra*, Hemsl., is the white kind: and *Astilbe Thunbergii*, Miq., is the wild kind. A figure of *shéng ma* is given in Ch. VII. 18, but it is very rude. In Japan, *Astilbe* and *Cimicifuga* are both known as *shéng ma*; but the latter, two species of which occur here, has no native name, and certainly does not furnish the drug in this district. *Poterium officinale*, Bth. & Hook, is sometimes known as *yeh* (wild) *shéng ma*.

421. *Shéng chi ts'ao*, 生肌草, *Sedum* sp.

422. *Shih hui*, 石灰, *Pourthica* sp.

423. *Shih pan ts'ai*, 石板菜, *Sedum Alfredi*, Hance.

424. *Shih hu*, 石斛, *Dendrobium nobile*, Lindl. Represented in Ch. XVI. 1 by the figure on the left-hand side of the folio. See Williams, p. 233. This plant is exported from Szechwan, as a drug, under the name *ya tou*, q.v.

425. *Yu shih tzu*, 油柿子, *Diospyros Kaki*, L.f. This is the *pei shih* 鞑柿 of Ch. XXXI. 20, where there is a good

figure. See *Williams*, p. 668. The fruit is smaller and greener than the edible persimmon, of which this seems only to be a variety. An oil or varnish is obtained from the fruits by cutting them in halves and placing them in water to decompose. This varnish is used to make umbrellas, rain-hats, etc., water-proof.

426. *Kou shih tzu*, 狗柿子, Patung name for *Diospyros Lotus*, *L.*

427. *Shih t'ou k'o tzu*, 石頭棵子, *Distylium racemosum*, *S. & Z.*, var. *chinensis*, *Fr.* A low shrub, common on the sides of the river and streams.

428. *Shui ts'ai hua*, 水菜花, *Cardamine impatiens*, *L.*

429. *Shui chu ts'ao*, 水竹草, *Ophiopogon dracænoïdes*, *Baker.*

430. *Shui chu yeh*, 水竹葉. Patung name for *Commelyna communis*, *L.*

431. *Shui tung kua*, 水冬瓜. At Ichang, a small tree on the hills, *Adina racemosa*, *S. & Z.* At Patung, *Edesia polycarpa*, *Max.*, which is said to grow to a large size. A tree of this name is described in *Ch. xxxvi.* 26, but from the figure it is apparently neither of the trees just mentioned.

432. *Shui ching k'o tzu*, 水晶棵子, *Wendlandia Henryi*, *Oliv.*

433. *Ssü mao ts'ao*, 絲茅草, *Imperata arundinacea*, *Cyr.* See under *Mao ts'ao*.

434. *Ssü chi ts'ai*, 四季菜, *Artemisia lactiflora*, *Wall.* Cultivated.

435. *Ssü li*, 私梨, *Corylus sp.* A Patung tree.

436. *Ssü pu lao*, 死不老, *Lactuca sp.* Cultivated in the mountains.

437. *Ta pu ssü*, 打不死, *Sedum sp.*

438. *Ta huang*, 大黃. A species of *Rheum*, not yet identified, is cultivated in the Patung district, with this name, which at Nanto is applied to *Bocconia cordata*, *W.*

439. *Ta wan tzu*, 大碗子, *Coix lacryma*, L.

440. *Ta wang tzu*, 大王刺, *Berberis insignis*, Hk. f. & T.

441. *T'ai yang ts'ao*, 太陽草, *Aletris Japonica*, Lamö.

442. *T'an shu*, 檀樹, *Dalbergia hupeana*, Hance. This tree, which is figured in *Ch.* xxxv. 24, yields a good, hard wood, employed to make the pulleys and blocks that are used on junks, and the rammers of oil-presses. See *Williams*, p. 854, where a wrong identification is given.

443. *Ch'ing t'an*, 青檀. Ichang name for *Celtis sinensis*, Pers. See No. 377.

444. *Peh t'an*, 白檀. Patung name for *Symplocos crataegoides*, Don.

445. *T'an chu hua*, 淡竹花. A doubtful name for *Disporum sessile*, Don.

446. *T'ang li*, 棠梨, *Pyrus betulaefolia*, Bge. See *Williams*, p. 861.

447. *Tao kua tzu*, 倒掛刺, *Cuscutaria sepium*, Roxb.

448. *Tao kua ch'a*, 倒掛茶. See No. 174.

449. *Tao pan lung*, 倒盤龍. A Nanto name for *Rubus Lambertianus*, Ser., var. See No. 349.

450. *Têng ts'ao*, 燈草, *Juncus effusus*, L. Occurs wild, and is also occasionally cultivated here for the pith, which is used for lamp-wicks. Large quantities of this pith are exported from Szechwan, and come down river in bales, stacked on two or three boats lashed together. Mats, named *têng ts'ao hsi tzu*, are also made of this rush.

451. *Shui têng ts'ao*, 水燈草. Applied to the last and also to *Scirpus supinus*, L., var. *juncoides*.

452. *T'êng erh wu*, 藤兒烏, *Aconitum volubile*, Pall., and *Aconitum uncinatum*, L. The root is poisonous, but when prepared is a drug, locally known as *Yang ko ch'i*, 羊角七. In *Ch.* xxiii. 69, 70, species of Aconite resembling these are described with the names 月下參, and 小草烏.

453. *Ti mi ts'ai*, 地米菜, *Capsella bursa pastoris*, Mærch.

454. *Ti kou yeh*, 地 構 葉. Doubtful name for *Speranskia Henryi*, Oliv., and *Corchoropsis crenata*, S. & Z.

455. *Ti liao yeh*, 地 遼 葉, *Campylandra* sp. nova. A Patung name. See No. 171.

456. *Tiao lan hua*, 吊 蘭 花. A name for *Dendrobium nobile*, Lindl. See No. 424.

457. *T'ieh ma pien*, 鐵 麻 鞭, *Verbena officinalis*, L.

458. *T'ieh ku san*, 鐵 榧 散. Patung name for No. 165, q.v.

459. *T'ieh lu san*, 鐵 爐 散, *Ilex Oldhami*, Mig.

460. *T'ieh chou*, 鐵 柵. See No. 82.

461. *T'ien ts'ai*, 甜 菜, *Solanum lyratum*, Thbg.

462. *T'ien kên tzu ts'ao*, 甜 根 子 草, *Saccharum spontaneum*, L.

463. *T'ien mén tung*, 天 門 冬, *Asparagus lucidus*, Lindl. Represented in Ch. XXII. 9. The *Melanthium* in Williams, p. 931 and elsewhere is a doubtful plant of LOUREIRO's, and the identification given here should be used.

464. *T'ien ma*, 天 麻, "*Gastrodia* near *G. (Gamoplexis orobanchioides, Falc.)*" Occurs at Patung; and a drug of this name is often exported from Szechwan, which has been identified wrongly as *Urtica*, etc. Other names are 赤 箭 and 赤 麻.

465. *T'ien p'ao tzu*, 天 拋 子, *Solanum lyratum*, Thbg., *S. nigrum*, L., and *S. dulcamare*, L. 天 泡 草 is a synonym of *lung k'uei*, 龍 葵, in P. XVI. 31, and this is *Solanum nigrum*. Another species is represented in Ch. XXII. 18.

466. Two species of *Physalis* are also known by the preceding name, "*P. minima*, L.?" and "*P. aff P. angulatae*." In Ch. XI. 80, where the name 天 泡 果 is used, the latter species may be the one figured. The *chih* 職, of Kanghi's Dictionary is also *Physalis*.

467. *Huang tou*, 黃 豆, *Glycine hispida*, Max. Cultivated.

468. *Yeh huang tou*, 野 黃 豆. Patung name for *Desmodium floribundum*, G. Don.

469. *Man tou*, 豇豆, *Phaseolus chrysanthus*, *Sw.*
Cultivated.

470. *Yeh man tou*, 野豇豆, *Vigna vexillata*, *Bth.*

471. *Pien tou*, 扁豆, *Dolichos lablab*, *L.* Cultivated.

472. *Yeh pien tou*, 野扁豆, of *Ch. XIX. 14*, is probably
Dunbarea subrhombica, *Hemsl.*, which occurs at Ichang.

473. *Yeh mao pien tou*, 野毛扁豆, *Amphicarpaea*
Edgworthii, *Benth.*, and *Rhynchosia volubilis*, *Lour.*

474. *Tou pan tsü ts'ai*, 豆瓣子菜, *Sedum sarmentosum*,
Bge.

475. *Tu huo*, 獨活. At Patung, *Peucedanum decursivum*,
Max., var., with white flowers. The variety with red flowers
is named *ch'iang huo* (see No. 36) or *hung* (紅) *tu huo*.

476. *Tu chio lien*, 獨腳蓮, *Arisema heterophylla*, *Bl.*

477. *Tu chung*, 杜仲, *Ulmus sp. nova*. A large tree,
cultivated in the Patung district for its bark, which is a most
valuable Chinese drug, often selling at a tael a catty. When
a piece of the bark is broken in two and the ends drawn out,
a silky fibre is displayed. This bark is largely exported from
Szechwan, and the tree from which it is obtained has been
hitherto unknown. Wrong identifications are given in
Williams, p. 917, *Porter Smith*, 94, etc.

A different tree, 土杜仲, occurs in Wu chang district;
specimens of this would be interesting.

478. *T'u fu ling*, 土茯苓, *Smilax sp.* The plant from
which China-root is obtained has been often supposed to be
Smilax china, *L.*, but this is very common at Ichang and
Patung, and certainly is not the source of the drug. See
No. 65.

It is to be noted that the drug exported from Szechwan as
chinaroot is quite a different substance, viz., *Pachyma cocos*.
Both this and *Smilax* root pass through the Customs under
the same name. In Chinese books the *Pachyma* is *fu ling* or
peh (白) *fu ling*, while the *Smilax* is distinguished as *t'u fu ling*.

479. *T'u erh miao*, 兔兒苗, *Calystegia sepium*, R. Br. This is a synonym of 旋花 and is the plant figured in Ch. XXIII. 13.

480. *Tuan yang* (端陽) *wu tzu*, *Polygonum cuspidatum*, S. & Z.

481. *T'ui ching ts'ao*, 對經草, *Hypericum Sampsoni*, Hance, and *Saponaria vaccaria*, L.

482. *T'ui k'ou ts'ao*, 對口草, *Hypericum mutilum*, L.

483. *Tung ch'ing shu*, 凍青樹, *Xylosma racemosum*, Mig. A very common evergreen tree, bearing red fruit in the autumn, much planted at shrines and temples. The above name is given as a synonym of 冬青 in P. XXXVI. 39; and the Ichang tree is probably the species there meant. In other parts of China, the latter Chinese name is applied to *Ligustrum lucidum*, Ait., and this corresponds with the confusion in some Chinese books made between the two trees. In the *Pén Ts'ao* the *Tung ch'ing* is said to have red fruit and the *nü-chen* black fruit; and this agrees with the identification of the former as *Xylosma* and the latter as *Ligustrum*. See No. 205.

484. *Tung lu*, 凍綠, *Rhamnus dahuricus*, Pall. The bark of this shrub is used for making a green dye. See Ch. XXXIII. 52, where this name is given as a synonym of *shu li*, 鼠李. Another species of *Rhamnus*, used for dyeing green, occurs in Yünnan, and is described in Ch. XXXVI. 56.

485. *T'ung tiao hua*, 通条花, *Helwingia rusciflora*, Willd.

486. *T'ung tiao yeh*, 通条葉, *Stachyurus praecox*, S. & Z.

487. *T'ung ch'ien ts'ao*, 銅錢草, *Androsace saxifragifolia*, Bge.

488. *T'ung ts'ao*, 通草, *Fatsia papyrifera*, Benth. & Hook, f. Occurs in the Patung district. The pith, used in the making of the so-called rice-paper, is exported from Szechwan. See Williams, p. 933.

489. *Hsiao t'ung ts'ao*, 小通草, *Kerria Japonica*, D. C. This shrub, with yellow flowers and dry fruit, not edible as stated in the *Index Floræ Sinensis*, p. 229, where the mistake is due to my native collector, occurs in some of the glens near Ichang, and is common on the higher mountains. This is the 棠棣 of books. See *Williams*, p. 861, where a wrong identification is made.

490. *P'ao t'ung*, 泡桐, *Paolonia imperialis*, S. & Z. This is the *T'ung* of Chinese books. See *Ch.* XXXIII. 46, and *Williams*, p. 934.

491. *T'ung tzu shu*, 桐子樹, *Aleurites cordata*, M. Arg. This tree is common on the hills, and from the seeds is prepared *t'ung yu*, the "wood-oil" of foreigners. It is the 罌子桐 of books.

492. *T'ung ma*, 桐麻, *Sterculia platanifolia*, Lim. f. So called at Ichang from the use made of its young stems, which are steeped in water to disintegrate the bark, which is made into strings. It is the *Wu tung*, 梧桐, of books, and is also known at Ichang by this name. See *Williams*, p. 1060.

493. *Tsa kan shu*, 雜干樹. Patung name for *Spiraea Japonica*, L. f.

494. *Tsa ts'ao*, 薊草, *Scirpus chinensis*, Munro.

495. *Tsa*, Ichang pronunciation of 柘. See No. 19.

496. *Yeh ts'an yung tzu*, 野蠶蛹子, *Stachys oblongifolia*, Wall., and another species not yet specifically named.

497. *Tsao tzu*, 棗子, *Zizyphus vulgaris*, Lam. See *Williams*, p. 953.

498. *Suan tsao*, 酸棗, *Diospyros Lotus*, L.

499. *Ch'ai tsao chio*, 柴皂角, *Gleditschia* sp. This tree is common at Ichang, and bears long, thin, flat, black pods, which are used as soap, but are inferior for that purpose to the next. It is the 皂莢, of P. xxxv. *Hsia* 4, which I take to include *G. sinensis*, Lam., and the other species mentioned in the *Index Floræ Sinensis*, pp. 208, 209. See *Williams*, p. 954.

500. *Ju tsao chio*, 肉皂角, *Gymnocladus chinensis*, Baill. A handsome tree, with very fine leaflets, occurring in the neighbourhood of Nanto and the first rapids. It bears short, brown, thick pods, which are used as soap. This tree is the 肥皂莢 of *P.* XXXV. *Hsia*, 13.

501. *Yeh tsao chio*, 野皂角. Patung name for *Cæsalpinia sepiaria*, Roxb. This species is a very common, prickly, climbing shrub, bearing conspicuous yellow flowers in spring; and it is well figured in *Ch.* XXIV. 17, where *shui* (水) *tsao chio* is given as a synonym of *yün shih*, 雲實.

502. *Ts'ao tzü*, 草子, *Torilis Anthriscus*, Gmel., and *Cynoglossum micranthum*, Desf.

503. *Hsiao ts'ü kang shu*, 小粗糠樹, *Elhretia ovalifolia*, Hassk.

504. *Ta ts'ü kang shu*, 大粗糠樹, *Elhretia* sp. These two trees occur in the glens and on the mountains. The wood is strong and light, and is used for carrying-poles, etc. In the Ching Chou Fu Gazetteer, *Ts'ü kang* is given as the vulgar name of *tu chung*, 杜仲, but at Ichang and Patung the names indicate very different trees. See No. 477.

505. *Tsui lan ch'a*, 翠藍茶, *Spiræa Blumei*, G. Don., *Spiræa dasyantha*, Bunge, and *Spiræa Henryi*, Hemsl. The leaves of these shrubs are sometimes used as a substitute for tea.

506. *Ts'ui hsin hua*, 醉心花, *Datura Stramonium*, L.

507. *Tsung pao t'ou*, 棕包頭. A Patung synonym for the *ch'ien hu*, 前胡, from that district. It is an *Umbellifera*, not yet determined.

508. *Tzü ts'ao*, 紫草, *Lithospermum erythrorhizon*, S. & Z. Figured in *Ch.* VII. 46. This plant occurs wild in the glens, and the root is used locally as a drug only. The dye-stuff, *Tzu p'i*, 紫皮, that is exported from Szechwan, is probably from the same plant.

509. *Tzū ching*, 紫荆. At Ichang popularly applied to *Lagerstrœmia indica*, L., which is properly the *Tzū wei*, 紫薇, of books. See Ch. XXVI. 1. The name *tzū ching* is by some applied to a species of *Cercis* planted in gardens, and apparently different from the wild *Cercis sinensis*, known here as *lo Chiang shu*. See No. 252. The *Tzu ching* of Ch. XXXV. 40 is a *Cercis*.

510. *Tzū wei*, 紫薇, of Ch. XXII. 25, is *Tecoma grandiflora*, Del., which occurs here; but I have not heard any name for it. See Williams, p. 1047.

511. *Tzū mu*, 紫木. At Patung "*Lindera aff. L. triloba*, Bl."

512. *Tzū su*, vulgarly *tzū ts'ü*, 紫蘇, *Perilla ocymoides*, L. Variety with red flowers, which is cultivated as a drug. A variety, cultivated for the oil from its seed, is known as *su ma*, and has white flowers. See No. 395.

513. *Yeh tzu su*, 野紫蘇. Applied to a wild form of the last, also known as *yeh su mu*. The first name is also loosely given to *Salvia plebeia*, B. Br., and to *Elsholtzia cristata*, var.?

514. *Tz'ü ku*, 慈菇, *Sagittaria sagittifolia*, L. Occurs wild in ponds and ditches. There is said to be a cultivated kind, but I have not seen it. See Williams, pp. 432, 1033, where different characters are given.

515. *Tz'ü kai*, 刺芥. Colloquial name at Ichang for thistle. In the Ching Chou Fu Gazetteer, 刺界, is given as a synonym of *hsiao chi*, 小薊.

Hsiao (小) *tsu kai*, *Cnicus segetum*, Bge.

Ma (馬) *tsu kai*, *Cnicus chinensis*, G. & C.

Ta (大) *tsu kai*, *Cnicus Japonicum*, D. C., var.?

Peh (白) *tsu kai*. At Patung, *Cnicus* sp.

Mao (茅) *tsu kai*. At Patung, *Saussurea aff. S. grandiflora*, Max.

516. *Tz'u pao t'ou*, 刺包頭, and *Tz'u pang t'ou*, 刺棒頭. Names for *Aralia spinosa*, L.

517. *Tz'u lan k'o tzu*, 刺蘭棵子, *Rosa laevigata*, Mich.

518. *Wa sung*, 瓦松, *Cotyledon fimbriata*, Turcz., var., *C. ramosissima*, Max. Figured in Ch. XVI. 54, where this name is given as a synonym of 昨葉何草. It grows on old tile roofs of houses.

519. *Yeh wan tou*, 野豌豆. See No. 40.

520. *Wang pa chén ts'ao*, 王八針草. A name for *Huang ts'ao*, No. 142.

521. *Wei ling hsien*, 歲靈仙, *Clematis hedysarifolia*, D. C., var. *Armandi*, Franchet (species). This occurs on the higher mountains and bears beautiful flowers.

522. *Wei shén*, 尾參, *Polygonatum multiflorum*, All.? The name occurs in the Ichang Gazetteer, and is used colloquially. It may be the same as 萎蕤.

523. *Wéng ts'ai*, 甕菜, *Ipomoea reptans*, Chy. Cultivated. This is the *yung* (蘿) *ts'ai* of books. See Williams, p. 1145.

524. *Wo erh ch'ang*, 鵝兒腸, *Stellaria aquatica*, Fries.

525. *Wo pu shih ts'ao*, 鵝不食草, *Arenaria Serpyllifolia*, L.

526. *Wo chio pan*, 鵝腳板. A name for *Cryptotania canadensis*, D. C. See No. 537.

527. *Wu wei tzu*, 五味子, *Schizandra chinensis*, Bail, var. *glauca* an *S. elongata*? Hk. f. et T., var.? A Patung drug. See Williams, p. 1053.

528. *Wu yueh wu*, 五月五. At Patung, name for *Gynostemma*? species nova of *Index Florae Sinensis*, p. 321. *Vitis Japonica*, Thbg., is also there called by the same name.

At Ichang, applied to *Vitis* aff. *V. carnosa*, Wall.

529. *Wu chia p'i*, 五加皮, *Eleutherococcus Henryi*, Oliv., and *E. leucorrhizus*, Oliv. These are shrubs which grow on the cliffs at Patung. The root-bark is used as a drug, the former being distinguished as the red kind, and the latter as the white kind. This drug is exported from Szechwan.

A figure of *wu chia p'i* is given in *Ch. XXXIII. 24*, which may be intended for *Eleutherococcus Henryi*, or may be *Acanthopanax spinosum*, *Miq.*, which occurs at Ichang and is called by the same native name. The latter species is not used as a drug, so far as I can learn.

530. *Wu chao t'eng*, 五爪藤, *Vitis japonica*, *Thbg.*

531. *Wu chao lung*, 五爪龍, *Vitis Henryana*, *Hemsl.*
This name is given at Nanto to *Vitis oblecta*, *Lour.*?

532. *Wu chao yeh*, 五爪葉, *Vitis Henryana*, *Hemsl.*, and *Vitis aff. V. serjaniifolia*, *Max.*

533. *Wu kuei shao*, 烏龜梢, *Stephania hernandifolia*, *W. & A.*, and another species, probably *S. tetrandra*, *S. Moore*. One of these is figured in *Ch. XXI. 18*. The root, supposed to resemble a tortoise, is used as a drug.

533A. *Wu wa t'z'ü*, 烏娃子. A name for wild Vines with small, black fruit, as *Vitis labrusca*, *L.*, *V. flexuosa*, *Thbg.*, and *V. ficifolia*, *Bge.*

534. *Wu tu*, 烏獨, *Aconitum Fischeri*, *Rich.*? This species occurs wild on the mountains, and is used as a drug. My native collector says the tuberous root of the first year's growth is known as 烏獨; a secondary tuber, which comes in the second year, is called 附子; and a smaller tuber, which it is rare to find, appearing in the third year, is 天雄. See *Williams*, p. 148.

Large quantities of Aconite are exported from Szechwan under the names 川附, and 附片. Whether this, which is cultivated, is the same species or not, I have no means of determining.

535. *Wu niang t'eng*, 無娘藤, *Cuscuta reflexa*, *Roeb.*, var?

536. *Wu lung ts'ao*, 蜈蚣草, *Pteris longifolia*, *L.*

537. *Ya chio pan*, 鴨腳板, *Cryptotaenia canadensis*, *D.C.* and *Sanicula Europaea*, *L.*

538. *Ya chio pan shu*, 鴨腳板樹. At Patung the name for *Marlea platanifolia*, *S. & Z.*

539. *Ya tou*, 雅斗, *Dendrobium nobile*, Lindl. Exported from Szechwan as a drug, both the plants with still living flowers and the young stems in a dried state. This is the same as *Shih hu*. See No. 424.

539A. *Ya hu*. See No. 170.

540. *Yang liu*, 楊柳. At Ichang the name given to several species of *Salix*.

541. *Huang yang*, 黃楊. This name, which is commonly given to a cultivated species of *Buxus*, is also applied to *Euonymus chinensis*, Lindl.

542. *Wu yang*, 烏楊, *Bischofia Javanica*, Bl., var. A very large tree, which may be seen on the road to Lung-wang-tung.

543. *Peh yang*, 白陽, *Populus tremula*, var., *villosa*. This is a very large tree with good wood, used for building purposes, and said to be good for carving and for making furniture.

544. *Yang t'ao*, 楊桃, *Actinidia chinensis*, Pl. A climbing shrub which bears edible fruit about the size of a plum. It is well figured in *Ch.* xxxi. 21, where this name and 獼猴桃 are given. See *Williams*, pp. 590 and 870.

545. *Yang ko ch'i*, 羊角七. The root of the creeper *T'eng erh wu*, which is used as a drug. See No. 452.

546. *Yang mu nai tzu*, 羊母奶子, *Elaeagnus glabra*, Thbg., *E. pungens*, Thbg., and *E. umbellata*, Thbg. The fruit is edible and resembles the teat of an animal, whence the Chinese name. The 胡頹子 of *Ch.* xxxv. 62 represents an *Elaeagnus*.

547. *Yang hu tzu ts'ao*, 羊鬍子草, *Eriophorum comosum*, Wall. See No. 3.

548. *Yang yü*, 洋芋, *Solanum tuberosum*. The potato. Cultivated in the mountainous districts here and in Szechwan, where the same name is used. It is figured in *Ch.* vi. 33, where the first character is given as 陽.

549. *Yeh ho*, 夜合, *Albizia Lebbek*, Bth. A small tree, wild on the hills near Ichang. *Albizia Julibrissin*, Durazz., occurs planted at temples, and it is perhaps the kind of *yeh ho* discriminated in Ch. xxxvi, 10 as having the leaflets small and the flowers fragrant, in which case the tree described in Ch. xxxiii. 32 would be *Albizia Lebbek*.

550. *Yeh kuan men*, 夜關門, *Lespedeza juncea*, Pers.

551. *Yeh chi wei*, 野雞尾, *Pteris cretica*, L.

552. *Yeh wén ts'ü ts'ao*, 野蚊子草, *Silene Fortunei*, Vis.

553. *Yen*, 菸, *Nicotiana tabacum*, L. Cultivated at Ichang. For *Yeh yen*, see No. 352.

554. *Lan hua yen*, 藍花烟, *Nicotiana rustica*, L. Cultivated at Patung.

555. *Yen t'ai ts'uo*, 烟袋草, *Carpesium abrotanoides*, L., and *C. cernuum*, L. The characters, which mean "pipe," in Ichang colloquial are pronounced *yen tan*.

556. *Yin yang ho*, 淫羊藿, *Epimedium sagittatum*, Baker. Figured in Ch. viii. 1. This plant occurs in the glens near Ichang, and it is a drug exported from Hankow. The identification given in Williams, p. 257, and PORTER SMITH, 176, is wrong.

557. *Yin hua ts'ao*, 銀花草, *Selaginella Wallichii*, Spreng.

558. *Yin shan hung*, 映山紅, *Rhododendron* (*Azalea*) *indicum*, Sev., var. This name, which is used at Ichang, occurs in the *Hua ching*, iii. 25 as a synonym of *shan chih chu*, 山躑躅; and this red, flowering species is also known as *hung* (紅) *chih chu* and *hung tu ch'uan*, 紅杜鵑. *Huang* (黃) *tu ch'uan* is a name for the Azalea, known in Ichang as *lao lu hua*. See No. 218 and Williams, p. 988.

559. *Yo wang ts'ü*, 藥王子. At Patung *Rosa multiflora*, Thbg., and *Rosa moschata*, Mill. At Ichang this name is given to the thorny, creeping shrubs *Caesalpinia sepiaria*, Roxb., and *Mezoneurum sinense*, Hemsl.

560. *Yü hsing ts'ai*, 魚腥菜, *Houttuynia cordata*, Thbg. Figured in Ch. iv. 9, where this name is given as a synonym of *ch'i*, 蕺. See Williams, p. 988.

561. *Yü tsan hua*, 玉簪花, *Funkia subcordata*, Spreng, which occurs wild on the cliffs, with beautiful white flowers in September. The name is also given to *Funkia ovata*, Spreng, and *Funkia obcordata*, Spreng. This is the *yü tsan hua* of Chinese books; but in the south *Polianthes tuberosa* is called by this name. See Williams, p. 945.

562. *Yüan sui*, 芫荽, *Conandrum sativum*, L. Cultivated. At Ichang pronounced *Yüan hsü*.

563. *Yu ts'ai*, 油菜, *Brassica juncea*, Hk. f. and T. Occurs wild, and is also much cultivated for the oil from its seeds, known as *ts'ai yu*, 菜油. It is the rape of foreigners. See Ch. iv. 10.

564. *Yu ma t'eng*, 油麻藤. See under *Niu ma t'eng*, No. 313.

565. In the *Index Floræ sinensis*, p. 258, a statement is made, on my authority, that "black tea" exported to foreign countries is produced from *Pyrus spectabilis*, Ait. This evident mistake arose from an error in one of the lists I sent to Kew. It appears there is a kind of tea named *hung ch'a*, which is gathered from probably *Pyrus spectabilis*, Ait., a shrub growing wild on the hills at Patung; but this is exported to Etu and other places down river, for Chinese use only. The leaves of many shrubs, as various species of *Spiræa*, the crab-apple, etc., are used by the Chinese as substitutes for tea.



COUNCIL.

(January, 1888.)

President: F. HIRTH, PH.D.

Vice-Presidents: { R. A. JAMIESON, M.A., M.D.
P. J. HUGHES, M.A.

Hon. Secretary: WM. BRIGHT, Esq.

Hon. Treasurer: GEO. JAMIESON, Esq.

Hon. Librarian: H. BECK, Esq.

Hon. Curator of Museum: H. ELGAR HOBSON, Esq.

Councillors: { W. R. CARLES, Esq.
REV. ERNST FABER.
T. W. KINGSMILL, Esq.
A. J. LITTLE, Esq.
ERNEST MAJOR, Esq.

CONTENTS OF THIS FASCICULE.

CHINESE NAMES OF PLANTS.

(AUGUSTINE HENRY, M.A., L.R.C.P. Ed.)



Journal
OF THE
China Branch
OF THE
Royal Asiatic
Society.



VOL. XXII.
NEW SERIES.

No. 6.
1887.

Issued at Shanghai: September 1888.

SUPPLIED *gratis* TO ALL MEMBERS OF THE SOCIETY.
SUBSCRIPTION TO NON-MEMBERS, \$5 *per annum*.

Agents for the Sale of the Society's Publications:—

SHANGHAI, HONGKONG, YOKOHAMA, AND SINGAPORE:

KELLY & WALSH, LIMITED.

LONDON: Messrs. THURNER & Co., 57 and 59, Ludgate Hill.

PARIS: M. ERNEST LEROUX, Rue Bonaparte, 28.

BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY.

1. Every paper which it is proposed to communicate to the Society shall be forwarded to the Hon. Secretary for the approval of the Council.

2. When the Council shall have accepted a paper, they shall at the same meeting decide whether it shall be read before the Society and published in the Journal, or read only and not published, or published only and not read. The Council's decision shall in each case be communicated to the author immediately after the meeting.

3. The Council may permit a paper written by a non-member to be read and, if approved, published.

4. In the absence of the author, a paper may be read by any member of the Society appointed by the Chairman or nominated by the author.

5. No paper read before the Society shall be published elsewhere than in the Journal, unless the Council decide against publishing it therein.

6. All communications intended for publication by the Society shall be clearly and legibly written on one side of the paper only, with proper references, and in all respects in fit condition for being at once placed in the printer's hands.

7. The authors of papers and contributors to the Journal are solely responsible for the facts and opinions expressed in their communications.

8. In order to insure a correct report, the Council request that each paper be accompanied by a short abstract for newspaper publication.

9. The author of any paper which the Council has decided to publish will be presented with fifty copies; and he shall be permitted to have extra copies printed on making application to the Hon. Secretary at the time of forwarding the paper, and on paying the cost of such copies.

PROCEEDINGS.

MINUTES of a MEETING held in the Society's Library, Museum Road, Shanghai, on Wednesday, 22nd February 1888, at 9 o'clock p.m.

Dr. F. HIRTH, President, occupied the Chair, and about 50 members and visitors were present.

The CHAIRMAN announced that since the last Meeting the following gentlemen had been elected members of the Society:—Mr. E. G. Vouillemont as a Life Member; and as Ordinary Members, Rev. H. C. Hodges, M.A., Rev. V. C. Hart, B.D., and Messrs. D. S. Murray, Alex. Kenmure (Macao), A. W. Danforth, J. Mencarini, J. A. von Rosthorn, and J. W. Maclellan.

The Polyglot Manuscript in 24 volumes, recently purchased in Shanghai by Dr. Hirth, was exhibited at the Meeting, and extracts from the President's Paper explaining its contents were subsequently read. (*This Paper will be found, under the title "The Chinese Oriental College," on pp. 203-219 of this volume.*)

In the discussion which followed, General MESNY said that the Pa-yi language, referred to by Dr. Hirth, was, he believed, a language written and spoken in the South-west of China, on the borders of Burma. If he remembered rightly, it is written, like English, in horizontal lines, and has an alphabet of 19 letters, somewhat similar to the Siamese language, though the text is different. He himself had in his possession a number of manuscripts in the language of a people of Upper Kweichow, whose name he had forgotten—somewhat resembling Chinese characters, but differing from Chinese in many respects. Then again he had come across a tribe on the frontiers of Thibet and Yunnan, who have a written language of the hieroglyphic character of the Egyptians. In 1872 or 1873 he found a manuscript in the language of the Lolos in Upper Kweichow, somewhat resembling the Manuscript published by Mr. Baber. Some years ago he (General Mesny) discovered near the South Gate of the city of Soochow, just within

the territory of the Great Wall towards Kashgaria, two stone tablets engraved with characters which greatly resembled some of the characters contained in the President's discoveries. In Kashgaria he had once come across a tribe of people who said that they formerly had a written language which they had forgotten, but they could not produce any man able to read the writing found amongst them. Their oral language very much resembled that spoken between Yünnan and Burma.

The CHAIRMAN said that what General Mesny had stated about the languages of the south-west of China confirmed his conjectures about the Indian origin of some of his lately-discovered manuscripts, the writing being from left to right.

General MESNY further mentioned that he had discovered a Mahomedan College in Yünnan for the teaching of Arabic and a language which they called Pharsee, and which he thought was the same as Parsee.

The Rev. Dr. WILLIAMSON asked for some explanation of the very curious and striking resemblance between the Lolo language and that of an African tribe, which had been remarked by the great African philologist.

The CHAIRMAN replied that these resemblances were no more than mere lingual coincidences of speech, without implying any connexion between the languages themselves. If a person tried he could always find a similarity in the sound and meaning of certain words in any two languages, but there the connexion and similarity ended. There were some words, such as "papa" and "mamma," which were almost universal. The relationship between languages had been sought to be applied to almost every two languages, particularly whenever a new one was discovered, and this was always in the beginning of its study. Even when Manchu was first discovered, European scholars endeavoured to establish a connexion between it and Greek and Latin.

Dr. WILLIAMSON said that while quite appreciating the force of the President's remarks, he was greatly struck by the statement of the great African philologist upon the subject referred to.

Mr. GEO. JAMIESON remarked that the Lolo language had never been deciphered, and even Mr. Baber, who published the manuscripts, said he knew nothing of their contents.

General MESNY said he had tried for a very long time to find a man to decipher his Lolo manuscripts, but was unsuccessful.

The CHAIRMAN thought it was not impossible that the manuscripts might yet be deciphered by men who were specially trained for the reading of foreign manuscripts, and who before now had penetrated these mysteries which at first sight appeared to be closed against human understanding.

Mr. GEO. JAMIESON said the Meeting could not separate without giving a hearty vote of thanks to the President for the interesting paper they had heard that evening, and which it was a great pleasure to hear, whatever might be the origin of the manuscripts which Dr. Hirth had been lucky enough to discover. To him (Mr. Jamieson) they appeared to be a prehistoric example of the "Tzū Êrh Chi." The manuscripts were interesting in several ways, and for one thing they went to show how far the Chinese succeeded and how far they failed. If they succeeded in making a syllabary which did not go further than 800 or 900 words in the language dealt with, this would not carry the student to any proficiency in his studies, and it also showed what a difficulty the Chinese had in writing. With an alphabet it would have been comparatively easy to complete the task. The Society was under great obligations to Dr. Hirth for this paper, which would remain on the records of the Society, and he (Mr. Jamieson) congratulated him on his success.

The vote was carried by acclamation, and the Meeting adjourned.

MINUTES of the ANNUAL GENERAL MEETING held in the Society's Library, Museum Road, Shanghai, on Wednesday, 4th April 1888, at 9 o'clock p.m.

Dr. F. HIRTH, President, was in the Chair, and there were about 40 members and visitors present.

The CHAIRMAN, in opening the proceedings, stated that the following gentlemen had been elected members of the Society since the date of the last meeting:—General J. D. Kennedy, Dr. G. R. Underwood (Kiukiang), Ven. Archdeacon Moule, B.D., Mr. R. A. Mowat, Mr. R. Francis, Mr. H. B. Morse, and Mr. M. F. A. Fraser.

The Council's Report on the work of the Society during the past year, and the separate Reports from the Hon. Treasurer, the Hon. Librarian, and the Hon. Curator of the Museum, were duly passed. (*These Reports will be found on pp. 290 sqq. of this Volume.*)

The following gentlemen were elected to serve on the Council for the ensuing year:—

President:—Mr. GEO. JAMIESON.

Vice-Presidents { R. A. JAMIESON, M.A., M.D.
P. J. HUGHES, M.A.

Hon. Secretary:—Mr. H. B. MORSE.

Hon. Treasurer:—Mr. GEO. BROWN.

Hon. Librarian:—Mr. H. BECK.

Hon. Curator of Museum:—Mr. H. ELGAR HOBSON.

Councillors { Mr. WM. BRIGHT.
Mr. W. R. CARLES.
Rev. ERNST FABER.
J. H. FOCKE, DR. JUR.
Mr. T. W. KINGSMILL.
Ven. Archdeacon MOULE, B.D.

On the motion of Mr. P. J. HUGHES, seconded by Mr. W. R. Carles, a vote of thanks was unanimously accorded to Dr. Hirth for his valuable services to the Society for some years past.

The CHAIRMAN, in acknowledging the vote, stated that he was bound to sever his connexion with the Council of the Society owing to his approaching departure for Europe. It was painful to him thus to abandon the active work of the Society, for he had spent many pleasant evenings with the members. He could not, however, retire without sincerely thanking the Council and the members for the ready support and great kindness accorded to him during his Presidency. He then read extracts from his Paper on "Ancient Porcelain: a Study in Chinese Mediæval Industry and "Trade." (*This Paper is printed in extenso on pp. 129-202 of this Volume.*)

Mr. W. R. CARLES said that he felt he expressed the feeling of the whole Meeting in thanking the President for the learned and interesting paper which he had just read. To him (Mr. Carles) the paper had been full of special interest as he had been endeavouring to obtain information about some pieces of Korean celadon which he had obtained when in Corea. The larger of the pieces which he possessed were very similar to those on the table, except that the ewer had a twisted-rope handle, and on the base there was no ferruginous ring, but marks of the clay supports used to raise it when in the kiln. The ware also was somewhat lighter than that of China. The story of their origin which he had heard, and which he had received from very good sources, was that the Korean celadon was manufactured at Song-do (Kai-sōng), the capital of the country, during the last Korean dynasty, and formed part of a set of 36 pieces buried in a tomb. On the close of that dynasty, the capital was removed to Seoul, and the manufacture died out for want of encouragement, as the manufacturers refused to follow the Court. It was during the time of that dynasty (A.D. 912-1392) that Arabs are supposed to have visited Corea, and it is possible that the manufacture may have felt their influence. At any rate, it seemed worthy of note that there were other places of manufacture in the Far East, than those mentioned in the extracts read by the President from his paper.

After a few remarks by Mr. T. W. Kingsmill, a vote of thanks was passed to the Chairman for his interesting paper, and on the motion of Mr. W. Bright, a like compliment was paid to Mr. J. A. Taylor for the loan of his valuable collection of céladons, which was exhibited at the Meeting.

COUNCIL'S REPORT FOR THE YEAR 1887.

1.—*The Council.*—The following Members of Council were elected at the last Annual General Meeting, held under the presidency of Dr. Hirth on the 6th May 1887 :—

F. HIRTH, PH.D.,	<i>President.</i>
R. A. JAMIESON, M.A., M.D.,	} <i>Vice-Presidents.</i>
P. J. HUGHES, M.A.,	
WM. BRIGHT, Esq.,	<i>Hon. Secretary.</i>
GEO. JAMIESON, Esq.,	<i>Hon. Treasurer.</i>
H. BECK, Esq.,	<i>Hon. Librarian.</i>
H. ELGAR HOBSON, Esq.,	<i>Hon. Curator of Museum.</i>
W. R. CARLES, Esq.,	} <i>Councillors.</i>
REV. ERNST FABER,	
T. W. KINGSMILL, Esq.,	
A. J. LITTLE, Esq.,	
ERNEST MAJOR, Esq.,	

2.—*Members of the Society.*—Since the issue of the last Council's Report, the Society has lost two of its most faithful members. The Nestor of Foreign residents in China, Mr. Gideon Nye, died

at Canton on the 25th January 1888 ; soon after, the news of the death of Mr. D. E. Kraetzer, late Consul General for France, and a former member of our Council, was received from Paris. The Society has been fortunate in losing fewer members during the past year than is usually the case, and it may be congratulated on having been increased by a considerable influx of new members. The list of members now consists of 10 Honorary, 25 Corresponding, and 219 Ordinary Members, which shows an increase of 38 names as compared with the list published in April 1887.

3.—*Meetings*.—Four meetings (including the present Annual Meeting) were held during the year, when Papers with the following titles were read :—

“Notes on the Mineral Resources of Eastern Shantung,” by Mr. H. M. Becher. A collection of minerals was exhibited at this Meeting. The paper is printed on pp. 22 *sqq.* of Vol. XXII of the Journal ; a record of the Meeting and the discussion following, among the Proceedings at p. 116 of the same volume.

“The Military Organization of China prior to 1842,” by Mr. E. H. Parker ; and “Chinese Partnerships : Liability of the Individual Members,” the last being a series of short papers contributed by various members in reply to a proposition regarding the subject made by Mr. Geo. Jamieson. Mr. Parker’s paper is published at p. 1, the “Chinese Partnerships” papers at p. 39, of the current volume of the Journal. The Proceedings of the Meeting will be found on p. 121 *sq.*

“The Oriental College of China,” by Dr. F. Hirth, being a series of remarks on the College for the study of Asiatic languages founded early during the Ming dynasty. The author exhibited a manuscript in 24 volumes, dating probably from the 16th century A.D., and containing vocabularies of the most important foreign languages then known to the Chinese. The paper is printed at page 203 of the Journal, and the Proceedings appear at p. 285.

"Ancient Porcelain : a Study in Chinese Mediæval Industry and Trade," by Dr. F. Hirth. The paper is printed on page 129 of the Journal, and the Proceedings of the Meeting are given on pp. 288 *sqq.*

The Journal.—Besides the Papers read at these four Meetings, many contributions less likely to interest an audience or to give rise to a discussion were received, and published in the Journal. Besides some Notes and Queries and a few Literary Notices, the following Papers were printed: "Notes on the Early History of the Salt Monopoly in China," by Dr. F. Hirth; "The Salt Revenue of China," by Mr. E. H. Parker; "Remarks on the Production of Salt in China," by Mr. P. Zwehtkoff, translated for the Society by Mr. W. R. Carles; A "Genealogical Table of Corean Sovereigns," by Mr. L. Nocentini. The greater part of these Papers was issued in a Fascicule numbered Nos. 1 and 2; the second Fascicule, numbered Nos. 2 and 3, and containing Dr. Hirth's papers on Porcelain and the Oriental College, together with some short notes, will be ready for issue in a few days. The last Fascicule will contain the Proceedings of the last two Meetings and this Report with its Appendices, and a list of Members. A list of Members, corrected to 1st July 1887, was issued during the summer.

5.—From the Treasurer's Report (Appendix I) it will be seen that the Society may look with satisfaction at its financial position; though larger funds would be welcome, in order to enable the library to be increased and the Journal to be illustrated. The number of members should therefore be increased as much as possible, and every individual member will be able to further the welfare of the Society by interesting his friends in its work to such an extent as to cause them to participate in its financial burdens. The Librarian's Report (Appendix III) shows that our Journal has had a much wider circulation than in former years, and the regularity with which

applications for exchange of publications are received from scientific bodies in all parts of the world seems to show that our work is by no means despised by a large and intelligent class of readers.

Shanghai, 2nd April 1888.

Appendix I.—TREASURER'S REPORT.

The funds of the Society continue to be in a satisfactory condition. The subscriptions collected during the year amount to \$815, and there are a certain number, mostly from gentlemen temporarily absent, yet to be got in. The proceeds of the sale during the year of the Society's publications amount to Tls. 77.39. These include one complete set of the Journal and 25 copies of the Reprint of the Journal for the year 1858, which is referred to below. These sales were made direct from the Library, and do not include works disposed of by our booksellers, returns of which have not yet come in.

On the expenditure side of the account the item for printing Journals, Tls. 512.57, is a somewhat heavy one, but it is to be noted that it includes the Bill for reprinting the Journal for 1858, viz., Tls. 187.25. The first edition of this volume had become exhausted, and it was deemed necessary to reprint it so as to enable us to furnish complete sets of the Journal if required. It is satisfactory to note that two such have already been disposed of. The year ends with a balance of Tls. 390.18, against which, however, has to be set the cost of printing part of the Journal for this year.

Museum.—The usual Donations have been received from the English and French Municipal Councils, and carried to credit of this account. The receipts also include a sum of Tls. 40.23, paid over by the Curator as balance of moneys received for private work done in the museum by the Taxidermist. The items on the other side are of the usual kind, including the payment of Tls. 75 for interest on the Loan from the Recreation Fund. The balance in hand is Tls. 123.02.

G. JAMIESON,
Hon. Treasurer.

Shanghai, 15th February 1888.

THE HON. TREASURER IN ACCOUNT WITH THE CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY,

Dr.

YEAR 1887.

Cr.

RECEIPTS.		EXPENDITURE.	
Tls.	cts.	Tls.	cts.
To Balance from 1886...	332	By Printing Journals	512
" Rent of Society's Rooms, paid by Literary and Debating Society	36	" Postages	27
" Subscriptions from members, \$815	695	" Advertising, Printing and Stationery	35
" Sale of Society's publications:—		" Municipal Taxes	12
" 25 copies Reprint, Vol. I	45	" Furniture and Repairs	17
" Sundry	31	" Fire Insurance	52
" Rent from Shanghai Library	100	" Wages of Library Coolie	50
" Bank Interest	5	" Mrs. Gale, Honorarium for superintendence of Society's Library, 1886	01
		" The like for 1887	60
		" Coals and Gas	00
		" Books purchased, and binding	6
		" Commission to Shroff, collecting Subscriptions	14
		" Balance	10
			04
			20
			07
			18
Tals 1,196	88	Tals 1,196	88

E. & O. E.

SHANGHAI, 15th February 1888.

Compared with Vouchers and found correct,

GEORGE BROWN.

W. R. CARLES.

G. JAMIESON,
Hon. Treasurer.

THE HON. TREASURER IN ACCOUNT WITH THE SHANGHAI MUSEUM.

Dr.

YEAR 1887.

Cr.

RECEIPTS.		EXPENDITURE.	
Tls.	cts.	Tls.	cts.
To Balance from 1886	49 06	By Taxidermist's Wages	313 90
" Grant by Municipal Council	500 00	" Municipal Council Taxes	12 67
" " French Municipal Council	100 00	" Repairs	9 12
" Returns by Taxidermist, profit on work done	40 23	" Fire Insurance	10 63
" Bank Interest	5 05	" Rent of Museum Rooms paid to Shanghai Library	150 00
		" 1 year's Interest on Loan from Recreation Fund	75 00
		" Balance at Credit	123 02
		Tals	694 34

E. & O. E.

SHANGHAI, 15th February 1888.

G. JAMIESON,
Hon. Treasurer.

Compared with Vouchers and found correct,
 GEORGE BROWN.
 W. R. CARLES.

Appendix II.—CURATOR'S REPORT.

Appended is a List of Contributions to the Museum during the year 1887. These, although interesting, were not so numerous as usual, and came chiefly from the outports. An attempt has been made to display more of the Lepidoptera sent in, but with partial success only, as the specimens are generally found to be in bad condition. The taxidermist was kept fairly busy, and some profit has accrued from outside work done. It is pleasing to have to record that the number of visitors to the Museum increased as compared with the previous season.

H. ELGAR HOBSON,

Hon. Curator.

Shanghai, 29th March 1888.

CONTRIBUTIONS TO THE SHANGHAI

Date.	Family.	Genus.	Species.	Conventional Name.
Feb.	Anatidæ ...	Casarca ...	Casarca	Ruddy Sheldrake ...
"	Scolopacidæ	Numenius ...	Rutila Numenius Lineatus	Eastern Curlew ...
"	Gruidæ ...	Grus ...	Grus	Hooded Crane ...
"	Anatidæ ...	Cygnus ...	Monachus. Cygnus Bewickii.	Bewick's Swan ...
March	Asionidæ ...	Lempigius ...	Lempigius Elegans.	Collared Owl ...
"	Corvidæ ...	Garrulus ...	Garrulus Sinensis.	Chinese Jay ...
"	Anatidæ ...	Tadorna ...	Tadorna Valpanser.	Sheldrake... ...
April	Fringillidæ	Pyrrhula ...	Pyrrhula Griseiventris.	Bullfinch ...
"	Fringillidæ	Loxia...	Loxia Curvirostra	Crossbill ...
"	...	...	...	Snake ...
May	Herodiones	Ardeola ...	Ardeola Prasinosceles	Red-necked Heron ...
"	Lepidoptera	...	...	Butterflies, etc. ...
"	...	...	...	Specimens of Coal, Rock formation, etc.
"	...	...	...	Specimen of Eel... ...
"	...	...	...	Othoceras... ...
				Ammonites (Kosmos stones).
				Fossils (Stone swallows).
				Iron Ore ... }
				Smelted Iron ... }
				Quartz with mica, syenite, granite, porphyry and unknown stone.
				Coal ...
				Stigmaria, or fossil root of the sigillaria.

MUSEUM DURING THE YEAR 1887.

Habitat.	By whom Presented.	How disposed of.
Wuhu	Mr. Consul B. C. G. Scott ...	Mounted.
"	" "	"
"	" "	"
Shanghai	Mr. G. T. Veitch.	
Hankow	Monsieur M. Frandin	Mounted at Hankow.
"	" "	" "
China Coast	Mr. A. J. M. Inverarity...	1 Mounted, 1 Skinned.
Chihli	Purchased... ..	Mounted.
"	"	"
Shanghai	Mr. L. O. Medicus.	
Shanghai	Mr. H. H. Joseph	Skinned.
Swatow	Mr. H. Sage.	
Upper Yangtze ...	Mr. Consul Gardner.	
Gap Rock, Hongkong.	Capt. Anderson.	
{ Nan Chieh Ah, N.E. of Ichang	{ Mr. Consul Gardner.	
Ching Shin wan ...		
S. of Ichang		
{ Nanto, N. W. of Ichang.		
Han River, Ichang ...		
{ Yu Yang kwan, S. of Ichang.		

CONTRIBUTIONS TO THE SHANGHAI

Date.	Family.	Genus.	Species.	Conventional Name.
May	...	...	...	Iron Pyrites Iron Nodule associated with Coal. Red Oxide of Iron ... Slate Agate Syenite Quartz Carbonate of Lime ... Barytes Copper Ore Lead and Oolite Lead Ore Sundry
July	Lepidoptera.	...	...	Butterflies
Aug.	Caturidæ ...	Caturus? ...	...	Fossil Fish
Sept.	Lepidoptera.	...	...	Butterflies, etc.
"	Asionidæ ...	Bubo ...	Bubo Maximus	Eagle Owl (Great) ...
"	Oriolidæ ...	Oriolus ...	Oriolus Sinensis.	Black-naped Oriole ...
"	Sturdinæ ..	Temenuchus...	Temenuchus Sinensis.	Chinese little Starling ...
Nov.	Paridæ ...	Parus... ..	Parus Minor...	Lesser Tit... ..
"	Turdidæ ...	Copsychus ...	Copsychus Saularis.	Indian Dial-bird
"	Fringillidæ	Chrysomitris .	Chrysomitris Spinus.	Siskin
"	Turdidæ ...	Ruticilla ...	Ruticilla Aurea.	Grey-headed Redstart ...

MUSEUM DURING THE YEAR 1887—*Continued.*

Habitat.	By whom Presented.	How disposed of.
Itu, S.E. of Ichang ...	Mr. Consul Gardner.	
Hsiangchi (Ichang)...		
Wan tan, S. by W. Ichang.		
Chu Pao shang ...		
Fêng Pao shang ...		
Upper Yangtze ...		
Swatow ...	Mr. H. Sage.	
Shantung ...	Mr. H. M. Becher.	
Swatow ...	Mr. H. Sage.	
Chinkiang ...	Mr. H. Greyson.	
Chinkiang ...	Mr. H. Morris.	
Lammoeks ...	Lieut. Cust, H.M.S. "Rambler."	
Shanghai ...	Purchased ...	Mounted.
" ...	" ...	"
" ...	" ...	"
" ...	Mr. F. W. Styan ...	"

CONTRIBUTIONS TO THE SHANGHAI

Date.	Family.	Genus.	Species.	Conventional Name.
Dec.	...	...	...	Snake
"	...	...	...	Crab
"	...	...	...	Shark (small)
"	...	...	...	1 lot Fish specimens ...
"	Fringillidæ	Coccythraustes .	Coccythraustes Melanurus.	Black-tailed Hawfinch ...
"	Falconidæ .	Accipiter ...	Govinda ...	Kite
"	Anatidæ ...	Mergus ...	Mergus Albellus.	Smew
"	Scolopacidæ	Tringa ...	Tringa Alpina.	Dunlin
"	Anatidæ ...	Aix	Aix Galericu- lata.	(3) Mandarin Duck ...

In addition to the above, 12 Photographs of Stone Implements, etc., from H.B.M. Consular Service; a Bruni Knife, from North Borneo, by Mr. C. Chinois, by the Rev. Père Heude, Zikawei.

MUSEUM DURING THE YEAR 1887—*Continued.*

Habitat.	By whom Presented.			How disposed of.
S. Formosa	Captain Andersen.		
"	"	"	
"	"	"	
Pescadores	"	"	
Shanghai	Mr. F. F. Ferris ...	...	Mounted.
"	Mr. F. W. Styan ...	...	"
"	Purchased ...	...	"
"	Mr. F. W. Styan ...	...	"
Ningpo	Mr. H. P. Wadman ...	...	"

Japan, were presented by Mr. Ayrton, from the Estate of T. R. McClatchie, Esq., McCaslin; and a volume of *Mémoires concernant l'histoire naturelle de l'Empire*

Appendix III.—LIBRARIAN'S REPORT.

The Report for the year 1887-88, which I have now the honour to submit, comprises:—

(a.) A List of the Transactions of Learned Societies and Periodical Publications received.

(b.) A List of Miscellaneous Works presented to the Library or purchased by the Society.

The number of Societies to which the China Branch of the Royal Asiatic Society is indebted for the donation of their publications, now exceeds 100, new applications for the Society's Journal, mostly by way of exchange, being constantly received.

The Reprint of *Journal Vol. I, June 1858*, which was undertaken this year, has been well received by many members as well as non-members, and a great number have been distributed or sold.

H. BECK,

Hon. Librarian.

Shanghai, 1st April 1888.

List of Works added to the Library of the China Branch of the Royal Asiatic Society from 1st April 1887 to 31st March 1888.

1°.—*Transactions of Learned Societies and Periodical Publications.*

ASIA.

CHINA.

Shanghai:

China Branch of the Royal Asiatic Society:

Journal:

Vol. xxi, fasc. 5, 6, 1886.

„ xxii, „ 1, 2, 1887.

Imperial Maritime Customs, Statistical Department:

Customs Gazette:

No. lxxiii, Jan.-March, 1887.

,, lxxiv, April-June, ,,

,, lxxv, July-Sept., ,,

,, lxxvi, Oct.-Dec., ,,

Medical Reports for the Half-year ended 31st March, 1887. 33rd Issue. Shanghai, 1887.

List of the Chinese Lighthouses, Light-Vessels, Buoys and Beacons for 1888. 16th Issue. Shanghai, 1888.

Do. do. do. (In Chinese).

Bulletin Mensuel de l'Observatoire Magnétique et Météorologique de Zi-ka-wei. Tome xii, Année 1886. Zi-ka-wei, 1887.

Observatoire de Zi-ka-wei: Les Variations de Température observées dans les cyclones. 2^e Note. Zi-ka-wei, 1887.

Comparaison des Variations Magnétiques à Zi-ka-wei et Batavia.

Magnétisme Terrestre (Jan.-June, 1886).

The Chinese Recorder and Missionary Journal:

Vol. xviii, Nos. 4-12, 1887.

,, xix, ,, 1-3, 1888.

INDIA.

Bombay:

Journal of the Bombay Branch of the Royal Asiatic Society:

Vol. xvii, 1887.

,, xviii (Extra Number) 1887.

Calcutta:

Proceedings of the Asiatic Society of Bengal:

No. 10, (Dec.), 1886.

,, 1-8, (Jan.-August), 1887.

Journal of the Asiatic Society of Bengal :

New Series, Vol. liii, Part ii, No. 4, 1884.

" " " liv, " ii, " 4, 1885.

" " " lv, " ii, " 4, 5, 1886.

" " " lvi, " i, " 1, 1887.

" " " lvi, " ii, " 1, 1887.

Memoirs of the Geological Survey of India. Vol. xxiv, Part 1. Calcutta, 1887.

Memoirs of the Geological Survey of India. Palæontologia Indica. Series xiv. Tertiary and Upper Cretaceous Fossils of Western Sind :

Vol. i, 3, and Fasc. v. Calcutta, 1885.

" i, 3, and Fasc. vi. " 1886.

Records of the Geological Survey of India. Vol. xx, Parts 2-4, 1887.

A Manual of the Geology of India. Part iv: Mineralogy. By F. R. Mallet, Superintendent, Geological Survey of India. Calcutta, 1887.

JAPAN.

Tokio :

Mittheilungen der deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens :

Vol. iv, fasc. 36, July 1887.

" iv, " 37, Oct. 1887.

Rōmaji Zasshi (a Japanese Romanized Paper).—Files.

Memoirs of the Literature College, Imp. University of Japan. No. 1. Tokio, 1887.

Yokohama :

Transactions of the Asiatic Society of Japan. Vol. xv, Parts i-ii, 1887.

The Japan Weekly Mail.—Files.

The Japan Herald Mail Summary—Files.

JAVA.

Batavia :

Notulen van de Bataviaasch Genootschap van Kunsten en Wetenschappen:

Vol. xxiv, fasc. 4, 1886.

„ xxv, „ 1-3, 1887.

Tijdschrift voor de Indische Taal-, Land- en Volkenkunde.—
(Published by the Bataviaasch Genootschap van Kunsten en Wetenschappen.)

Vol. xxxi, fasc. 5, 6, 1886.

„ xxxii, „ 1, 1887.

„ xxxii, „ 2, 1888.

Nederlandsch-Indisch Plakaatboek, 1602-1811. Part iv.
By J. A. van der Chijs. Batavia, 1887.

Catalogus der Archeologische Verzameling van het Bataviaasch Genootschap van Kunsten en Wetenschappen.
By W. P. Groeneveldt. Batavia, 1887.

STRAITS SETTLEMENTS.

Singapore :

Journal of the Straits Branch of the Royal Asiatic Society :
No. 18, Dec., 1886. Singapore, 1887.

EUROPE.

AUSTRIA-HUNGARY.

Vienna :

Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften :

Vol. cx, 1885, fasc. i, ii.

„ cxi, 1885, „ i, ii.

„ cxii, 1886, „ i, ii.

„ cxiii, 1886, „ i, ii.

„ cxiv, 1887, „ i.

Register zu Vol. ci-cx, xi, 1886.

Mittheilungen der K. K. Geographischen Gesellschaft:

Vol. xxix, 1886.

Jahrbuch der K. K. Geologischen Reichsanstalt:

Vol. xxxvi, fasc. 2-4, 1886.

„ xxxvii, „ 1, 1887.

Verhandlungen der K. K. Geologischen Reichsanstalt:

Nos. 6-12, 1886.

Verhandlungen der K. K. Zoologisch-Botanischen Gesellschaft. Vol. xxxvii, fasc. 1-4, 1887.

Oesterreichische Monatsschrift für den Orient:

13ter Jahrgang, Nos. 3-12, (März-Dec., 1887.)

14ter „ „ 1, (Jan., 1888.)

Annalen des K. K. Naturhistorischen Hofmuseums:

Vol. i, No. 4, 1886.

„ ii, „ 1-3, 1887.

Mittheilungen der Anthropologischen Gesellschaft:

Vol. xvii, fasc. 1-2, 1887.

Trieste:

Bollettino della Società Adriatica di Scienze Naturali in Trieste. Vol. x, 1887.

BELGIUM.

Brussels:

Bulletin de la Société Royale Belge de Géographie:

11ième Année, fasc. 1-6, 1887.

FRANCE.

Havre:

Bulletin de la Société de Géographie Commerciale. Mars-Oct., 1887, (4 fascicules).

Paris:

Compte-Rendu des Séances de la Société de Géographie:

Nos. 4-16, 1887.

No. 1, 1888.

Bulletin de la Société de Géographie. 7me Série, Tome viii.

Nos. 1-3, 1887.

Bulletin de la Société de Géographie Commerciale:

Tome ix, fasc. 2-7, 1886-87.

„ x, „ 1, 1887-88.

Tours :

Revue de la Société de Géographie de Tours. Nos. 1-8,

Jan.-Dec., 1887.

GERMANY.

Berlin :

Sitzungsberichte der Kgl. Preussischen Akademie der
Wissenschaften zu Berlin :

Vol. xl-liii, (21 Oct.-16 Dec. 1886.)

„ i-xxxix, (6 Jan.-28 Juli, 1887.)

Philosophische und Historische Abhandlungen der Kgl.
Akademie der Wissenschaften zu Berlin :

1884, 1 Vol.

1885, 2 „

1886, 1 „

Anhang zu 1886, 1 Vol.

Verhandlungen der Gesellschaft für Erdkunde zu Berlin :

Vol. xiv, fasc. 2-7, 1887.

Zeitschrift der Gesellschaft für Erdkunde zu Berlin :

Vol. xxii, fasc. 2-5, 1887.

Verhandlungen der Berliner Gesellschaft für Anthropologie,
Ethnologie und Urgeschichte :

1886, Sitzungen vom 26 Juni, 17 Juli, 16 Oct.,
20 Nov., 18 Dec.

1887, Sitzungen vom 15 Jan., 22 Jan., 11 Feb.,
19 Feb., 26 Feb., 19 März, 23 Apr., 21 Mai.

Orientalische Bibliographie. Vol. i, fasc. 1, 1887. Heraus-
gegeben von Prof. Dr. A. Müller in Königsberg.

Bremen :

Deutsche Geographische Blätter, herausgeg. von der Geographischen Gesellschaft in Bremen. Vol. x, fasc. 1-4, 1887.

Brunswick :

Fünfter Jahresbericht des Vereins für Naturwissenschaft zu Braunschweig für 1886-1887.

Frankfort on the Main :

Jahresbericht des Frankfurter Vereins für Geographie und Statistik. 50er Jahrgang, 1885-1886.

Frankfort on the Oder :

Monatliche Mittheilungen aus dem Gesamtgebiet der Naturwissenschaften. Vol. v, Nos. 1-3, 1887-1888.
Societatum Litteræ. Herausgeg. von Dr. Ernst Huth. Nos. 1-5 (Jan.-Mai) 1887.

Gotha :

Dr. A. Petermann's Mittheilungen :
Vol. 33, 1887. Nos. 1-12.
„ 34, 1888. „ 1.
Ergänzungshefte, Nos. 85-88.

Greifswald :

Geographische Gesellschaft zu Greifswald :
Jahresbericht i, 1882-83.
„ ii, 1883-84, Part i.
„ ii, 1883-86, „ ii.

Halle on the Saale :

Mittheilungen des Vereins für Erdkunde, 1887.
Kais. Leop.-Carol. Deutsche Akademie der Naturforscher :—
Copernicus als Arzt. By Dr. L. Prowe. Halle, 1881.
Ueber die zeitlichen Veränderungen des Erdmagnetismus.
By Prof. Dr. A. Oberbeck. Halle, 1881.

Beitrag zur Frage der Reduction von Barometerständen auf ein anderes Niveau. By Dr. Paul Schreiber. Halle, 1884.

Die Vergletscherung der Deutschen Alpen. By Dr. Albrecht Penck, M.A.N. Halle, 1885.

Kais. Leop.-Carol. Deutsche Gesellschaft d. Naturf.:

Vol. xli, Part ii, No. 6. Die Compositæ des Herbarium Schlagintweit aus Hochasien und südlichen indischen Gebieten. By Dr. F. W. Klatt. Halle, 1880.

Vol. xlix, No. 3. Von den vegetabilischen Schätzen Brasiliens und seiner Bodencultur. By Dr. R. A. Hehl, M.A.N. Halle, 1886.

Vol. li, No. 1. Die Versteinerungen des Cambrischen Schichtensystems der Insel Sardinien. By Dr. Joh. Georg Bornemann, M.A.N. Halle, 1886.

Hamburg:

Mittheilungen der Geographischen Gesellschaft in Hamburg, 1885-86, fasc. iii. Hamburg, 1887.

Jena:

Mittheilungen der Geographischen Gesellschaft zu Jena:

Vol. v, fasc. 4, 1887.

„ vi, „ 1, 2, 1887.

Leipzig:

Zeitschrift der Deutschen Morgenländischen Gesellschaft:

Vol. xl, fasc. 4, 1886.

„ xli, „ 1-3, 1887.

Literatur-Blatt für Orientalische Philologie:

Vol. iii, fasc. 3, 1886.

Mittheilungen des Vereins für Erdkunde:

1883. Abth. i, ii.

1884. 1 Vol.

1885. 1 Vol.

1886. Fasc. 1-3.

Metz:

Neunter Jahresbericht des Vereins für Erdkunde zu Metz,
für 1886. Metz, 1887.

Munich:

Sitzungsberichte der Mathematisch-Physikalischen Classe der
K. K. Akademie der Wissenschaften:

1884. Fasc. 4.

1885. „ 1-4.

1886. „ 1-3.

1887. „ 1.

Inhaltsverzeichniss zu Jahrg. 1871-1885.

Sitzungsberichte der Philosophisch-Philologischen und His-
torischen Classe der K. K. Akademie der Wissenschaften:

1884. Fasc. 4, 5.

1885. „ 1-4.

1886. „ 1-4.

1887. „ 1, 2.

Inhaltsverzeichniss für Jahrg. 1871-1885.

GREAT BRITAIN AND IRELAND.

Dublin:

The Scientific Proceedings of the Royal Dublin Society:

Vol. v, Parts 3-6 (Oct., 1886-Apr., 1887).

The Scientific Transactions of the Royal Dublin Society:

Vol. iii, (Series ii), fasc. 11, Nov., 1886.

„ iii, „ „ 12, Apr., 1887.

„ iii, „ „ 13, May, „

Edinburgh:

The Scottish Geographical Magazine:

Vol. iii, Nos. 3-12, 1887.

„ iv, „ 1, 2, 1888.

Index to Vol. iii, 1887.

London :

Journal of the Royal Asiatic Society of Great Britain and Ireland :

Vol. xix, Part ii, Apr., 1887.

„ xix, „ iii, July, „

„ xix, „ iv, Oct., „

Journal of the Anthropological Institute of Great Britain and Ireland :

Vol. xvi, Nos. 3, 4, 1887.

„ xvii, „ 2, „

List of the Geological Society of London. Nov. 1st, 1887.

The Quarterly Journal of the Geological Society :

Vol. xliii, Part 1, (No. 169), Feb., 1887.

„ xliii, „ 2, („ 170), May, „

„ xliii, „ 3, („ 171), Aug., „

„ xliii, „ 4, („ 172), Nov., „

Proceedings of the Royal Geographical Society :

Vol. ix, Nos. 3-12, (March-Dec.), 1887.

„ x, „ 1, (Jan.), 1888.

Proceedings of the Royal Society :

Vol. xlii, Nos. 251-257, 1887.

„ xliii, „ 258-260, „

Journal of the Royal Statistical Society. Vol. i, Parts i-ii, 1887.

Trübner's American, European and Oriental Literary Record.

Vol. viii, Nos. 1-6, 1887.

Trübner & Co.'s Monthly List. Vol. xi, Nos. 3-12, 1887.

„ xii, „ 1, 2, 1888.

Proceedings of the Zoological Society of London. 1886, Part iv. 1887, Parts i-iii.

Proceedings of the Society of Biblical Archæology :

Vol. viii, 1885-86.

„ x, Nos. 1, 2, 1887.

„ x, „ 3, 1888.

Transactions of the Society of Biblical Archæology. Vol. IX,
Part i, 1887.

Report to the Secretary of State for India in Council on the
Records of the India Office. By Fred. Chas. Danvers.

Vol. I, Part i. London, 1887.

The London and China Express.—Files.

ITALY.

Florence :

Giornale della Società Asiatica Italiana. Vol. i, 1887.

Chrestomazia Assira. Compiled by Dr. Bruto Teloni.
Firenze, 1887. (Published by the "Società Asiatica
Italiana.")

Naples :

Bollettino della Società Africana d'Italia. Vol. vi, fasc. 3, 4,
Marzo-Aprile, 1887.

Turin :

Cosmos. Vol. ix, fasc. i, 1886-87.

„ ix, „ ii, 1886-88.

NETHERLANDS.

S'Gravenhage :

Bijdragen tot de Taal-, Land-, en Volkenkunde van Neder-
landsch Indië. Published by the "Koninklijk Instituut
vor de Taal-, Land-, en Volkenkunde van Nederlandsch
Indië." 5th Series. Vol. ii, fasc. 2-4, 1887.

„ Series. „ iii, „ 1, 1888.

RUSSIA.

Moscow :

Bulletin de la Société Impériale des Naturalistes de Moscou.
No. 4, 1886. Nos. 1-4, 1887.

Supplement to Bulletin. Vol. lxii, 1886. "Meteorologische Beobachtungen ausgeführt am Meteorologischen Observatorium der Landwirthschaftl. Akademie bei Moskau."

Von A. A. Fadéiéff. Moskau, 1886.

Supplement to Vol. i, 1887. Moskau, 1887.

Odessa :

Neurussische Gesellschaft der Naturforscher zu Odessa :

Vol. xi, Part i, 1886.

„ xi, „ ii, 1887.

St. Petersburg :

Acta Horti Petropolitani. Vol. x, fasc. 1, 1887.

Bulletin of the Imperial Geographical Society of St. Petersburg. Vol. xxii, fasc. 4-6, 1886.

„ xxiii, „ 1-5, 1887.

Mélanges Asiatiques tirés du Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg. Vol. ix, Part 2, 1886.

SWEDEN.

Stockholm :

Ymer Tidskrift,- published by the "Svenska Sällskapet för Antropologi och Geografi," fasc. 1-8, 1886.

AMERICA.

CANADA.

Ottawa :

Rapport Annuel de la Commission Géologique et d'Histoire Naturelle du Canada. Vol. i, 1885. (With 8 Maps.)

Toronto :

Proceedings of the Canadian Institute. Third Series :

Vol. iv, fasc. 2, March, 1887.

„ v, „ 1, Oct., „

Charter, Regulations, etc., of the Canadian Institute. Toronto, 1887.

MEXICO.

Mexico :

Memorias de la Sociedad Cientifica "Antonio Alzate :"

Vol. i, fasc. 1-5, 1887.

Boletin de Estadistica del Estado de Puebla :

Tomo i, Nos. 1-26, (15 July, 1887 to 8 January, 1888).

UNITED STATES.

Boston, Mass. :

Proceedings of the American Oriental Society at Boston.

May, 1887.

Cambridge, Mass. :

Transactions of the American Philological Association :

Vol. xvii, 1886.

Proceedings of the 18th Annual Session of the American Philological Association, held July 1886. (Boston, 1887).

Bulletin of the Museum of Comparative Zoology at Harvard College. Vol. xiii, No. 2, Dec., 1886.

„ xiii, „ 3, Feb., 1887.

„ xiii, „ 4, May, „

„ xiii, „ 5, Sept., „

Annual Report of the Curator of the Museum of Comparative Zoology at Harvard College, for 1886-87. Cambridge, 1887.

Chicago :

The American Antiquarian and Oriental Journal :

Vol. ix, No. 5, Sept. 1887.

New York :

Bulletin of the American Geographical Society :

Nos. 3-5, 1886.

Vol. xix, Nos. 1-4, 1887.

The 26th, 27th and 28th Annual Reports of the Trustees of the Cooper Union for the Advancement of Science and Art.

Journal of Comparative Medicine and Surgery. Vol. ix., No. 1. Edited by W. A. Conklin, Ph.D., etc., and R. S. Huidekoper, M.D.

Philadelphia, Penn.:

Transactions of the Wagner Free Institute of Science, of Philadelphia. Vol. I, May 1887.

Proceedings of the American Philosophical Society:

Vol. xxiii, No. 124, Dec., 1886.

„ xxiv, „ 125, Jan., 1887.

Register of Papers published in the Transactions and Proceedings of the American Philosophical Society. Compiled by Henry Phillips, jr.

Salem, Mass.:

Bulletin of the Essex Institute at Salem:

Vol. xviii, Nos. 1-12, 1886.

The Morse Collection of Japanese Pottery. Salem, Essex Institute, 1887.

San Francisco, Cal.:

Bulletin of the California Academy of Sciences:

Vol. ii, No. 6, Jan., 1887.

„ ii, „ 7, June „

Kosmos. Vol. i, No. 2, March 1887.

Trenton, N. J.:

Journal of the Trenton Natural History Society. No. 2, January 1887.

Washington, D.C.:

Smithsonian Miscellaneous Collections:

Vol. xxviii, Washington, 1887.

„ xxix, „ „

„ xxx, „ „

Fourth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1882-83. By J. W. Powell, Director. Washington, 1886.

Annual Report of the Board of Regents of the Smithsonian Institution. July, 1885. Part I, Washington, 1886.

Bulletin of the United States Geological Survey (Department of the Interior).

Nos. 30-36, 1886.

„ 37-39, 1887.

United States Geological Survey. Sixth Annual Report to the Secretary of the Interior, 1884-85. By J. W. Powell, Director. Washington, 1885.

United States Geological Survey. Monographs :

Vol. x. Dinocerata ; A Monograph of an Extinct Order of Gigantic Mammals. By Othniel Charles Marsh. Washington, 1886.

Vol. xi. Geological History of Lake Lahontan. By Israel Cook Russell. Washington, 1885.

United States Geological Survey ; Mineral Resources of the United States, 1885. Washington, 1886.

Report of the Superintendent of the U.S. Coast and Geodetic Survey, showing the Progress of the Work during the Fiscal Year ending with June 1885.

Part i, Text. Washington, 1886.

AUSTRALASIA.

AUSTRALIA.

Brisbane (Queensland) :

Proceedings and Transactions of the Queensland Branch of the Geographical Society of Australasia :

Vol. ii, Part 2, 1887.

Melbourne :

Transactions and Proceedings of the Royal Society of Victoria :

Vol. xxiii. Issued 20th April 1887.

AFRICA.**EGYPT.***Cairo:*

Bulletin de la Société Khédiviale de Géographie. 2^e Série.
No. 9, 1886. Nos. 10-11, 1887.

2^o.—*Miscellaneous Works.*

- Scientific Writings of Joseph Henry. Vol. i-ii. Washington, 1886. Presented.
- Les Soies. Deuxième Edition. Tome ii. Par Natalis Rondot. Paris, 1887. Presented by the Author.
- The Universal Language of Volapük. By Jules A. van Aalst. Amoy, 1888. Presented by the Author.
- Das Opium in Indonesien. By Emil Metzger. Stuttgart, 1887. Presented by the Author.
- La Grammaire Chinoise du Père Francisco Varo. Par Henri Cordier. Paris, 1887. Presented by the Author.
- The Religious Ceremonies of the Chinese in the Eastern Cities of the United States. By Stewart Culin. Philadelphia, 1887. Presented by the Author.
- "On a Collection of Birds from Foochow."
- "On a new Species of Trochalopteron from China." By F. W. Styan, F.Z.S. Presented by the Author.
- The Life and Labours of Alexander Wylie. A Memoir by Henri Cordier. (From the Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol. xix, Part 3.)
- The Coöperative Index to Periodicals. Issued quarterly by W. I. Fletcher. Vol. ii, No. 4, 1886. Vol. iii, Nos. 1-3, 1887. Purchased.
-

APPENDIX.

LIST OF OFFICERS OF THE SOCIETY FOR 1888.

President: GEO. JAMIESON, Esq.

Vice-Presidents: { R. A. JAMIESON, M.A., M.D.
P. J. HUGHES, M.A.

Hon. Secretary: H. B. MORSE, Esq.

Hon. Treasurer: GEO. BROWN, Esq.

Hon. Librarian: H. BECK, Esq.

Hon. Curator of Museum: CARL BOCK, Esq.

Councillors: { WM. BRIGHT, Esq.
W. R. CARLES, Esq.
REV. ERNST FABER.
J. H. FOCKE, DR. JUR.
T. W. KINGSMILL, Esq.
Ven. ARCHDEACON MOULE, B.D.

LIST OF MEMBERS.

(Corrected to 1st August, 1888.)

Members are particularly requested to notify the Hon. Secretary of any change of address or other necessary correction to be made in this List.

† Indicates a Member who has contributed to the Society's Journal.

§ " Life Member of the Society.

Name.	Address.	Year of Election
-------	----------	------------------

Honorary Protector.

His Majesty LEOPOLD II, King of the Belgians.

Honorary Members.

Alcock, Sir Rutherford, K.C.B., D.C.L.	Athenaeum Club, Pall Mall, London, S.W.	1864
Hart, Sir Robert, K.C.M.G., LL.D.	Inspectorate - General of Customs, Peking.	1864
Legge, Prof. James, D.D., LL.D.	University of Oxford... ..	1864
Prjevalsky, Major-General N...	St. Petersburg... ..	1880
Richthofen, Freiherr F. von ...	Berlin	1880
Schott, Prof. Wilhelm	12, Hallesche Strasse, Berlin, S.W....	1887
Seward, The Hon. George F. ...	Orange, Essex County, New Jersey, U.S.A.	1864
Wade, Sir Thomas F., K.C.B. ...	Athenaeum Club, Pall Mall, London, S.W.	1864
Yule, Colonel Henry, C.B. ...	India Office, London, S.W.	1874
Zottoli, Père Angelo	Jesuit Mission, Sicawei, Shanghai ...	1886

Name.	Address.	Year of Election
-------	----------	------------------

Corresponding Members.

†Bastian, Dr. Adolph ...	Ethnological Museum, Berlin ...	1865
†Bretschneider, E., M.D. ...	Moika, 64, St. Petersburg ...	1880
Cordier, Henri ...	3, Place Vintimille, Paris ...	1886
Cox, Rev. Josiah ...	Sandown, Isle of Wight, England ...	1864
†Edkins, Joseph, D.D. ...	Inspectorate-General of Customs, Peking.	1864
†Fritsche, H., PH.D. ...	Russian Legation, Peking ...	1877
†Fryer, John ...	Kiangnan Arsenal, Shanghai ..	1868
†Gabelentz, Prof. Georg von der	Grassistrasse, Leipzig ...	1881
†Giles, Herbert A. ...	British Consulate, Tamsui ...	1880
Happer, Rev. A. P. ...	Glenshaw, Allegheny Co., Pennsylvania, U.S.A.	1861
Hepburn, J. C., M.D., LL.D. ...	245, Bluff, Yokohama, Japan ..	1864
†John, Rev. Griffith ...	Hankow ...	1864
Keischke, Ito, M.D. ...	Tokio, Japan ...	1875
Kreitner, G. Ritter von ...	Yokohama, Japan ...	1880
†Lindau, Rudolph, PH.D. ...	C/o Auswärtiges Amt, Berlin ...	1864
Lockhart, Wm., F.R.C.S. ...	67, Granville Park, Blackheath, London, S.E.	1864
†Macgowan, D. J., M.D. ...	Custom House, Wenchow ...	1864
†Martin, W. A. P., LL.D. ..	T'ung-wén Kuan, Peking ...	1864
†McCartee, D. B., M.D. ...	C/o Dr. Ellinwood, 23, Centre Street, New York, U.S.A.	1865
†Moule, Right Rev. Bishop, D.D.	Hangchow, China ...	1864
†Muirhead, Rev. W. ...	London Mission, Shanghai ...	1864
Rondot, Natalis ...	C/o Chambre de Commerce, Lyons, France	1864
Schereschewsky, Right Rev. Bishop, D.D.	C/o 23, Bible House, New York City, U.S.A.	1864
Széchenyi, Count Béla ..	Zinkendorff, Hungary ...	1880
†Williamson, Rev. A., LL.D. ..	3, Minghong Road, Shanghai ...	1864

Name.	Address.	Year of Election
Ordinary Members.		
Aalst, Jules A. van ...	Custom House, Amoy ...	1888
§Abbott, R. J. ...	Custom House, Shanghai ...	1888
Acheson, James ...	Custom House, Canton ...	1880
Addis, Charles Stuart ...	Hongkong & Shanghai Bank, Hongkong.	1885
Adler, Max ...	Messrs. Reiss & Co., Shanghai ...	1885
†Allen, H. J. ...	C/o British Consulate-General, Shanghai.	1872
Andersen, N. P. ...	C/o Custom House, Shanghai ...	1883
†Anderson, G. C. ...	C/o Messrs. Jardine, Matheson & Co., Shanghai.	1880
Anding, W. ...	German Consulate-General, Shanghai	1887
Arnoux, Comte G. d' ...	C/o Custom House, Shanghai ...	1883
Baber, E. C. ...	C/o British Consulate-General, Shanghai	1877
Ball, J. Dyer ...	Supreme Court, Hongkong ...	1883
Bainford, Rev. A. J., B.A. ...	1, Soochow Road, Shanghai...	1881
Baux, G. ...	20, Place Denfert-Rochereau, Paris.	1885
†Becher, H. M. ...	C/o Messrs. Jardine, Matheson & Co., Shanghai.	1885
Beck, H. ...	23, Szechuen Road, Shanghai ...	1885
Bethge, C. ...	C/o German Consulate, Tientsin ...	1887
Bock, Carl ...	Consulate-General for Sweden and Norway, Shanghai	1888
Booth, A. S. ...	C/o Custom House, Amoy ...	1884
Borkowsky, P. ...	C/o Messrs. Overbeck & Co., Shanghai	1886
Bourne, F. S. A. ...	British Consulate, Wuhu ...	1885
Brand, W. ...	Messrs. Brand Bros., Shanghai ...	1887
Bredon, M. Boyd, B.A. ...	C/o Custom House, Shanghai ...	1883
Bredon, Robt. E., B.A. ...	C/o Custom House, Shanghai ...	1885
Bright, Wm. ...	Inspectorate-General of Customs, Shanghai.	1885
Bristow, H. B. ...	British Consulate, Chefoo ...	1877
Brosche, H. ...	Custom House, Hankow ...	1881
Brown, Geo. ...	British Consulate-General, Shanghai	1887
§Brown, J. McLeavy, B.A. ...	C/o Custom House, Canton ...	1865
Brown, Thos. ...	Kelly & Walsh, Limited, Shanghai...	1885
Buchanan, J. ...	Messrs. J. P. Bisset & Co., Shanghai	1887
Burrows, T. D. ...	Custom House, Kowloon ...	1886
†Bushell, S. W., M.D. ...	British Legation, Peking ...	1868
Butler, Count A. von ...	C/o Messrs. R. Telge & Co., Shanghai	1886
Butler, P. E. O'B. ...	British Consulate, Ningpo ...	1886
†Carles, W. R. ...	British Consulate-General, Shanghai	1887
Carrall, James W. ...	C/o Custom House, Shanghai ...	1885
Chalmers, James L. ...	Custom House, Tamsui ...	1885
†Clayson, W. H. ...	C/o Custom House, Canton ...	1885
Cocker, T. ...	Custom House, Canton ...	1865

Name.	Address.	Year of Election
Collin de Plancy, V. ...	C/o French Consulate-General, Shanghai.	1877
Cooper, W. M. ...	C/o British Consulate-General, Shanghai.	1877
Corder, G. A. ...	C/o Custom House, Canton ...	1885
Cordes, Aug. C. ...	Messrs. A. Cordes & Co., Tientsin ...	1877
Coughtrie, J. B. ...	45, Queen's Road, Hongkong ...	1879
Creagh, E. Fitzgerald ...	Custom House, Yuensan, Corea ...	1886
Danforth, A. W. ...	Cotton Mill Co., Shanghai ...	1887
De Groot, Dr. J. J. M. ...	C/o Netherlands Consulate, Amoy ...	1887
Deighton-Braysher, C. ...	Custom House, Shanghai ...	1870
Dennys, H. L. ...	Secretary's Office, City Hall, Hongkong.	1877
Dmitrevsky, P. A. ...	Russian Consulate, Hankow ...	1882
Dodd, John ...	C/o Messrs. Dodd & Co., Tamsui ...	1872
Dowdall, Chas. ...	21, Foochow Road, Shanghai ...	1881
†Drew, E. B. ...	C/o Custom House, Shanghai ...	1882
Ebbs, W. ...	Messrs. R. Tulge & Co., Shanghai ...	1886
Ehlers, Aug. ...	9, Hankow Road, Shanghai ...	1886
Emens, W. S. ...	U. S. Consulate-General, Shanghai...	1886
†Faber, Rev. Ernst ...	3, Minghong Road, Shanghai ...	1886
Faragó, Edm. ...	C/o Post Office, Macao ...	1877
Fergusson, T. T. ...	Messrs. Fergusson & Co., Chefoo ...	1872
Finzi, Vito ...	C/o Italian Consulate, Shanghai ...	1885
Fisher, H. J. ...	Custom House, Shanghai ...	1877
Flothow, Carl ...	Messrs. Niemann & Co., Shanghai ...	1886
Flothow, Hugo ...	Messrs. W. Meyerink & Co., Shanghai ...	1886
Focke, J. H., DR. JUR. ...	German Consulate-General, Shanghai	1882
Francis, R. ...	10, Peking Road, Shanghai ...	1888
Fraser, M. F. A. ...	British Consulate-General, Shanghai.	1888
Frater, Alex. ...	British Consulate, Swatow ...	1877
Fries, S. Ritter von ...	Custom House, Lappa ...	1885
Fulford, H. E. ...	C/o British Consulate-General, Shanghai.	1885
Gabriel, Hermann, DR. JUR. ...	C/o German Consulate, Amoy ...	1884
†Gardner, C. T. ...	British Consulate, Hankow ...	1877
Gatti, Carlo ...	C/o Messrs. Jardine, Matheson & Co., Shanghai.	1886
Gebhardt, F. ...	Messrs. H. M. Schultz & Co., Shanghai.	1886
Gowing, Lionel F. ...	6, Upper Park Road, Haverstock Hill, London, N.W.	1885
Grant, P. V. ...	Messrs. Boyd & Co., Shanghai ...	1871
Gulick, Rev. L. H., M.D. ...	3, Soochow Road, Shanghai...	1885
Gundlach, J. F. von ...	"Der Ostasiatische Lloyd," Shanghai	1886
†Guppy, H. B., M.B. ...	C/o "Admiralty," London ...	1880
†Haas, Joseph ...	Austro-Hungarian Consulate-General, Shanghai.	1869

Name.	Address.	Year of Election
Hall, J. C.	H.B.M.'S Supreme Court, Shanghai	1888
Hanbury, T.	C/o Messrs. Iveson & Co., Shanghai.	1868
Happer, Andrew P., Jr.	C/o Custom House, Shanghai	1885
Harding, R.	Custom House, Amoy	1885
Hart, J. H.	C/o Custom House, Shanghai	1885
Hart, Rev. V. C., M.A.	314, Parkdal, Ontario, U.S.A.	1887
Henderson, D. M.	Custom House, Shanghai	1885
Henderson, E., M.D., F.R.C.S. Ed.	2, Shantung Road, Shanghai	1876
Henningesen, J.	C/o Great Northern Telegraph Co., Shanghai.	1885
Henry, A., M.A., L.R.C.P. Ed.	Custom House, Ichang	1881
Hey, E.	8, Foochow Road, Shanghai...	1886
Hippisley, A. E.	C/o Custom House, Canton	1876
Hirsch, Emil Edler von	Austro-Hungarian Consulate-General, Shanghai	1887
†Hirth, F., PH.D.	C/o Custom House, Shanghai	1877
Hjousbery, E.	C/o Messrs. Mustard & Co., Shanghai	1880
†Hobson, H. E.	Custom House, Shanghai	1868
Hodges, Rev. H. C., M.A.	The Deanery, Shanghai	1887
Hoetink, B.	Deli (Sumatra), C/o Netherlands Consulate, Singapore.	1882
Holst, J. M.	Great Northern Telegraph Company, Shanghai	1886
†Hosie, Alex., M.A.	C/o British Consulate, Canton	1877
How, A. J.	1, Hongkong Road, Shanghai	1876
Hsu Chia-Kuang	1, Honan Road, Shanghai	1887
Hsu Ch'iu-i	1, Honan Road, Shanghai	1887
†Hughes, P. J., M.A.	British Consulate-General, Shanghai	1868
Hughes, T. F.	C/o Custom House, Shanghai	1885
†Imbault-Huart, C.	C/o French Consulate, Canton	1880
Jamieson, G.	Supreme Court, Yokohama	1868
†Jamieson, R.A., M.A., M.D., M.R.C.P.	5, Kiukiang Road, Shanghai	1864
Jansen, D. C.	Astor House, Shanghai	1877
Kenmure, A.	British and Foreign Bible Society, Macao	1887
Kennedy, General J. D.	U. S. Consulate-General, Shanghai...	1888
Keswick, J. J.	C/o Messrs. Jardine, Matheson & Co., Shanghai.	1885
King, Paul H.	Custom House, Tientsin	1886
†Kingsmill, Thos. W.	28, Kiangse Road, Shanghai	1864
Kleinwächter, F.	Custom House, Ningpo	1868
†Kopsch, H.	C/o Custom House, Shanghai	1877
Korff, Adalbert	Messrs. Melchers & Co., Shanghai	1886
Latham, T. ... ..	... ..	1886
Lenz, Ph., PH.D.	German Legation, Peking	1885
Lépassier, E.	Custom House, Shanghai	1885
Lieder, Ph.	Messrs. R. Telge & Co., Shanghai	1886
†Little, Archibald J.	C/o R. W. Little, Esq., 10, Kiukiang Road, Shanghai.	1868
Little, L. S., B.A., M.D., F.R.C.S.	10, Kiukiang Road, Shanghai	1879

Name.	Address.	Year of Election
Little, Robt. W. ...	10, Kinkiang Road, Shanghai ...	1886
Llorents, Conde de ...	Spanish Legation, Shanghai...	1886
Lockhart, J. H. Stewart ...	Hongkong	1885
Macgregor, John	Messrs. Jardine, Matheson & Co., Shanghai	1888
Macintyre, Rev. John ...	Newchwang	1880
Mackey, Jas.	Custom House, Amoy	1886
MacLellan, J. W.	"North-China Herald," Shanghai ...	1888
Major, E.	14, Hankow Road, Shanghai ...	1887
McDougal, H., M.B. ...	Amoy	1885
Medhurst, Rev. C. Spurgeon ...	C/o Messrs. Sietas & Co., Chefoo ...	1888
Melchers, W.	Messrs. Melchers & Co., Shanghai ...	1886
Mencarini, J.	C/o Custom House, Shanghai ...	1887
Mertz, C., PH.D.	German Consulate-General, Shanghai	1883
Metzger, E.	Kriegsbergstrasse, Stuttgart ...	1887
Meyer, R.	C/o J. J. Buchheister, Esq., Shanghai	1887
Meyer, Th.	9, Hankow Road, Shanghai... ..	1886
Milles, W. J., F.R.C.S. ...	2, Shantung Road, Shanghai ...	1885
Mills, Lieut. D. A., R.E. ...	Bude, Cornwall	1888
Mittag, M.	Messrs. Gipperich & Burchardi, Shanghai	1887
† Möllendorff, O. F. von, PH.D. ...	German Consulate, Manila	1877
† Möllendorff, P. G. von	Tientsin	1877
† Morrison, G. J., M.I.C.E., M.S.T.E.	Messrs. Morrison & Gratton, Shanghai	1880
Morse, H. B.	Inspectorate General of Customs, Shanghai.	1888
Mortimore, R. H.	C/o British Consulate-General, Shang- hai.	1885
Moule, Ven. Archdeacon A. E., B.D.	Church Mission Society, Shanghai...	1888
Mowat, R. A.	H.B.M.'s Supreme Court, Shanghai	1888
Muller-Beeck, Geo.	C/o German Consulate-General, Yokohama, Japan	1886
Murray, D. S.	British and Foreign Bible Society, Shanghai.	1887
† Nocentini, L.	Via del Proconsolo 21, Firenze, Italy	1884
Novion, A.	Custom House, Chinkiang	1885
Nully, R. de	C/o Custom House, Shanghai ...	1884
Ohlmer, E.	C/o Custom House, Shanghai ...	1885
Ottomeier, P. A. W.	Messrs. Siemssen & Co., Shanghai ...	1886
Owen, Rev. G. S.	London Missionary Society, Peking	1872
Oxenham, E. L.	British Consulate, Chinkiang ...	1887
Palamountain, B.	Inspectorate-General of Customs, Shanghai.	1886
† Parker, E. H.	C/o British Consulate-General, Shang- hai.	1877
Patersson, J. W.	C/o Custom House, Canton	1883
Perkins, H. M., D.D.S. ...	1, Kiukiang Road, Shanghai ...	1885
Peterson, Denton E., D.D.S.	The Club, Shanghai	1887

Name.	Address.	Year of Election
Pichon, L. M.D. ...	16, Peking Road, Shanghai ...	1876
Piry, Théophile ...	Custom House, Fusan, Corea ...	1885
Phillips, Geo. ...	H.B.M. Consulate, Foochow ...	1888
† Playfair, G. M. H. ...	C/o British Consulate-General, Shanghai.	1885
Pollock, John, L.K.&Q.C.P. ...	C/o Custom House, Swatow ...	1881
Prentice, John ...	C/o Messrs. Boyd & Co., Shanghai ...	1885
Price, G. U. ...	Messrs. Tait & Co., Amoy ...	1886
Pym, E. T. ...	Custom House, Takow ...	1885
Ramsay, H. F. ...	Hankow ...	1884
Rathsam, Th. ...	German Consulate, Canton ...	1887
Rayner, Charles ...	C/o Messrs. Carlowitz & Co., Tientsin ...	1886
Reinsdorf, F. ...	German Consulate, Canton ...	1883
Rémusat, J. L. ...	Custom House, Canton ...	1885
Rennie, Sir Richard T. ...	Supreme Court, Shanghai ...	1885
† Rhein, J. ...	C/o Netherlands Legation, Peking ...	1877
Riva, Achille ...	C/o Messrs. Russell & Co., Shanghai ...	1883
Rocher, Emile ...	Custom House, Hanoi (Tongking) ...	1877
Rocher, Louis ...	C/o Custom House, Canton ...	1884
Rockhill, W. W. ...	U. S. Legation, Peking ...	1885
Rosthorn, A. Edler von ...	C/o Custom House, Shanghai ...	1888
Ruhstrat, Ernst ...	Custom House, Shanghai ...	1886
Russell, The Hon. Jas., C.M.G. ...	Hongkong ...	1870
Russell, W. B. ...	Custom House, Newchwang ...	1886
Sampson, Theo. ...	C/o Custom House, Canton ...	1868
Samson, J. ...	C/o Messrs. Reid, Evans & Co., Shanghai.	1877
Sauwer, Ernst ...	C/o German Consulate, Tientsin ...	1886
Saunders, W. ...	3, Whangpoo Road, Shanghai ...	1865
Schjölth, Fr. ...	Custom House, Chinkiang ...	1885
Schmacker, B. ...	Messrs. Carlowitz & Co., Shanghai ...	1887
Schmidt, K. ...	Messrs. Carlowitz & Co., Shanghai ...	1888
Schröder, A. ...	Pharmacie de l'Union, Shanghai ...	1885
Schulze, F. W. ...	Shanghai ...	1879
Seckendorff, Baron Edm. von. ...	C/o German Consulate-General, Shanghai.	1880
Slevogt, M. ...	23, Szechuen Road, Shanghai ...	1879
Snethlage, H. ...	4, Canton Road, Shanghai ...	1885
Southey, T. S. ...	Custom House, Shanghai ...	1880
Spinney, W. F. ...	Custom House, Canton ...	1885
Stepharius, C. ...	1, Ningpo Road, Shanghai ...	1885
Stonehouse, Rev. John ...	London Mission, Peking ...	1886
Streich, K. I. ...	C/o German Consulate-General, Shanghai.	1880
Stripling, A. B. ...	C/o British Consulate, Jenchuan, Corea.	1877
Styan, F. W. ...	C/o Messrs. Robt. Anderson & Co., Shanghai.	1884
Sutherland, H. ...	C/o Messrs. John Forster & Co., Foochow.	1876
Syburg, F. von ...	C/o German Consulate-General, Shanghai.	1886

Name.	Address.	Year of Election
Tanner, Paul von	Custom House Foochow	1881
Tata, D. B.	C/o Messrs Tata & Co., Shanghai ...	1874
†Taylor, C. H. B.	Foochow Arsenal, Pagoda Anchor- age, Foochow.	1885
Taylor, F. E.	Inspectorate-General of Customs, Peking.	1885
Underwood, G. R., M.B., CH.M. ...	Kiukiang	1888
Valdez, J. M. T.	Consulate of Portugal, Shanghai ..	1888
Vissière, A.	French Legation, Peking	1880
Voelkel, S.	Pharmacie de l'Union, Shanghai ...	1885
Volpicelli, Z. H.	Custom House, Hankow	1886
§Vouillemont, E. G.	Comptoir d'Escompte de Paris, Shanghai.	1888
Wade, H. T.	Shanghai Club	1886
Wallberg, R.	Messrs. Kirchner & Böger, Shanghai	1887
Washbrook, W. A.	Custom House, Chinkiang	1881
Watters, T. M.A.	British Consulate, Jenchuan, Corea	1865
Wicking, H.	Club Chambers, Hongkong	1877
Wilcox, R. C.	"Daily Press," Hongkong	1877
Wood, A. G.	Messrs. Gibb, Livingston & Co., Shanghai.	1879
Zedellus, C. M.D.	18, Kiangse Road, Shanghai ...	1885

N.B.—Applications for Membership, stating the Name (in full), Nationality, Profession, and Address of Applicants, should be forwarded to "The Honorary Secretary, China Branch of the Royal Asiatic Society, Shanghai." Remittances of Subscription for Membership (\$5 per annum, which entitles the Member to a complete annual set of the Journal for the year in which payment is made) should be addressed to "The Honorary Treasurer, China Branch of the Royal Asiatic Society, Shanghai." One payment of \$50 entitles the Member to a "Life Membership" of the Society.



COUNCIL.

(1887.)

President: F. HIRTH, PH.D.

Vice-Presidents: { R. A. JAMIESON, M.A., M.D.
P. J. HUGHES, M.A.

Hon. Secretary: WM. BRIGHT, Esq.

Hon. Treasurer: GEO. JAMIESON, Esq.

Hon. Librarian: H. BECK, Esq.

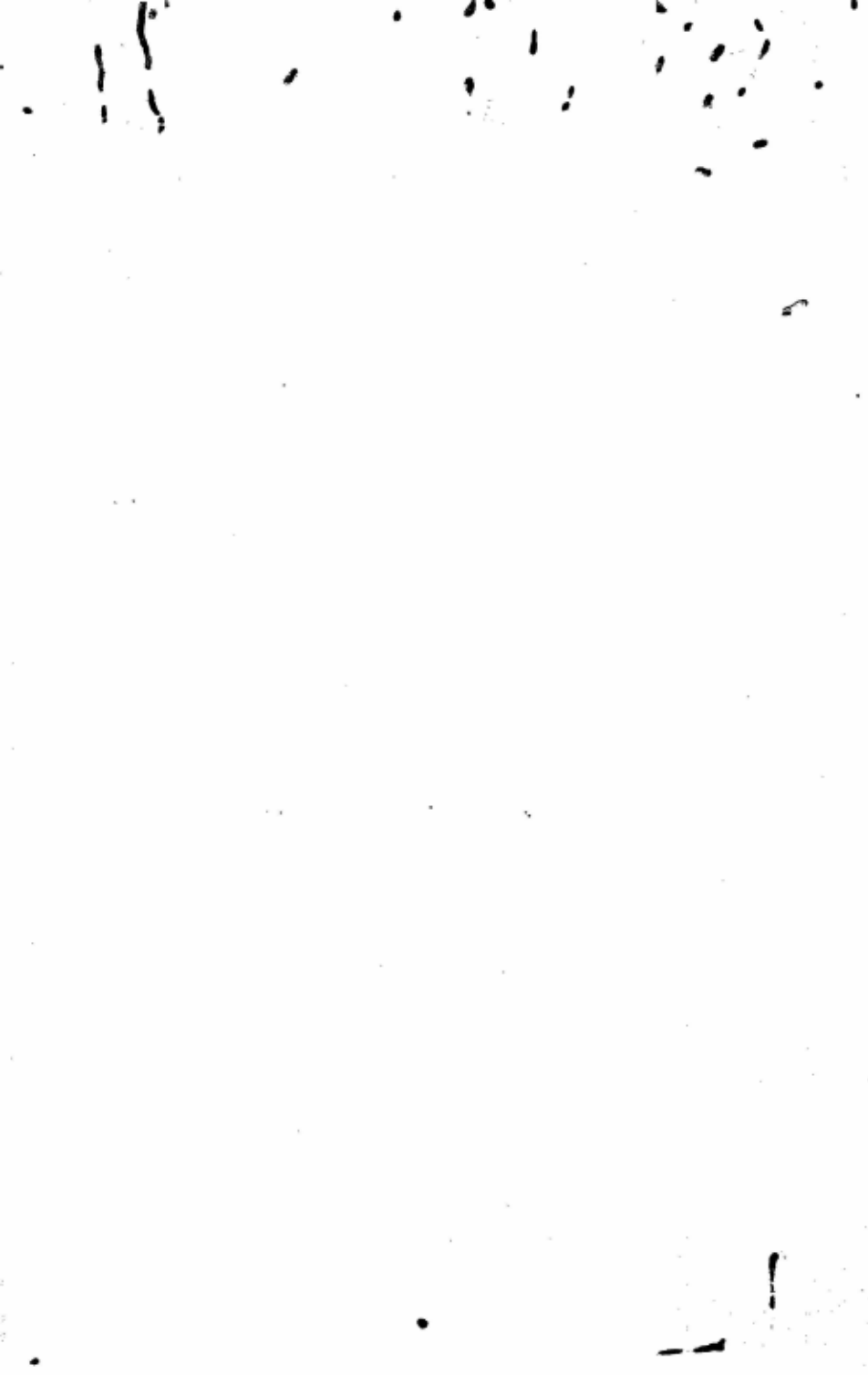
Hon. Curator of Museum: H. ELGAR HOBSON, Esq.

Councillors: { W. R. CARLES, Esq.
Rev. ERNST FABER.
T. W. KINGSMILL, Esq.
A. J. LITTLE, Esq.
ERNEST MAJOR, Esq.

CONTENTS OF THIS FASCICULE.

PROCEEDINGS.

LIST OF MEMBERS.



N.C.

✓

1

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.