"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose, to a life beyond life."—*Milton.*

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Clarence C. Crisler

*No.*

"Almighty God, the Giver of wisdom, without whose help resolutions are vain, without whose blessing study is ineffectual; enable me, I beseech Thee, to attain such knowledge as may qualify me to render Thee acceptable service. *Amen.*"

時兆報館編輯部圖書館

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*Application for Membership, stating the Name (in full), Nationality, Profession and Address of Applicants, should be forwarded* to "The Secretary, North-China Branch of the Royal Asiatic Society, Shanghai." The name should be proposed and seconded by members of the Society, but where circumstances prevent the observance of this Rule, the Council is prepared to consider applications with such references as may be given. *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 Treasurer, North-China Branch of the Royal Asiatic Society, Shanghai." A Member may acquire "Life Membership" by payment of a composition fee of $50.

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Editors and authors wishing to have their works reviewed in the *Journal of the North-China Branch of the Royal Asiatic Society* are requested to send *two* copies to the Editor of the Journal, one copy being presented to the reviewer, the other remaining in the Society's Library. Papers intended for the Journal should be sent to the Editor.

---

It has been decided by the Council that the Society's publications shall not for the future be issued to any Member whose Subscription is one year in arrear.

It is requested that Subscriptions be sent to the Treasurer at the beginning of each year. Forms for payments may be obtained from the Secretary, by which members having a Bank account in Shanghai, can authorize a Bank to make the necessary payment at the appointed time every year. This is a great convenience to members, and to the Honorary Officers of the Society.

For information in connexion with the publishing department, Messrs. KELLY AND WALSH, LIMITED, Shanghai, should be addressed.

# JOURNAL

OF THE

# NORTH-CHINA BRANCH

OF THE

# ROYAL ASIATIC SOCIETY

## FOR THE YEAR 1920

VOL. LI.

SHANGHAI:
KELLY & WALSH, LIMITED
1920.

## OFFICERS FOR 1920-1921.

| | |
|---|---|
| *President* | A. Stanley, M.D. |
| *Vice-Presidents* | Rev. F. L. Hawks Pott, D.D. |
| | Samuel Couling, M.A. |
| *Curator of Museum* | A. Stanley, M.D. |
| *Librarian* | Mrs. F. Ayscough. |
| *Honorary Treasurer* | Mr. A. C. Hynes. |
| *Editor of Journal* | Rev. Evan Morgan. |
| *Councillors* | Mr. V. Grosse. |
| | Rev. A. P. Parker, D.D. |
| | H. P. Wilkinson, B.C.L. |
| | Mr. C. Kliene. |
| | Mr. R. D. Abraham. |
| | Rev. Ernest Box. |
| *Honorary Secretary* | Mr. Isaac Mason. |

VOL. LI.—1920.

EDITED BY EVAN MORGAN.

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# PROCEEDINGS

## ANNUAL GENERAL MEETING

The Annual General Meeting of the Society was held on Thursday, June 17th, 1920, at the Society's hall, the President, Dr. Arthur Stanley, being in the Chair; he was supported by Mr. I. Mason, Hon. Secretary.

The President in his introductory remarks said:

A year of continuous progress may be recorded for the Society in its main work of "investigating subjects connected with China." Never has the membership been so large or the meetings so well attended, especially considering the absence of what is usually understood as popularity of the subjects presented.

The Library has been maintained in a state of practical efficiency—most books and periodicals connected with China can readily be found there and either read in the Library under comfortable conditions in summer and in winter or they may be taken home and browsed on at leisure.

The Museum has materially gained each year and at the present time it is a live institution which can be of assistance to students of Chinese natural history old or young.

The Journal of the Society tends to get larger every year indicating no lack of original matter worth publishing and showing a somewhat broader interpretation of that hitherto rather narrow sinology.

Kindred societies, it may be noted with pleasure, are using our rooms for their meetings. Our Society is perhaps the only one, unconnected with particular professions, which contributes actively towards the amelioration of the intellectual life of foreigners in China.

The Society has traditions in keeping with its origin so far back as 1857. Among its past active members will be found the names of Harry Parkes, Robert Hart, Thomas Hanbury, Rutherford Alcock, John Bowring, Rockhill, Chavannes, Cordier, Edkins, Giles, Parker, Kingsmill, Bushell, Muirhead, Butcher, Legge, Alabaster, Meadows, Medhurst, Bastian, Wylie, Wade, Lockhart, Swinhoe, Styan, Timothy Richard, G. E. Moule and the Littles. Such names as these show that many of the best intellects who

have made China the main field of their labours have sought this Society as a common source of inspiration or a place for recording their original investigations into things Chinese.

Perhaps the most remarkable development of the knowledge of China during recent years by foreigners is that of its great primordial art. In this the Society has had its due share. Prior to 1908, save for music, the Society seems to have kept aloof from art. In 1908 a very successful loan exhibition of Chinese porcelain was held under the auspices of the Society which seems to have had a vivifying effect; for it was followed by several exhibitions of pictorial art and by a series of illustrated and practical studies of the sculpture and many of the art crafts of China. As the soul of a nation is most truly expressed in its art, it is good to be able to record this recent devotion to the study of the great art of China.

## The Honorary Librarian's Report.

In the absence from Shanghai of Mrs. F. Ayscough, the Honorary Librarian, her report was read by Mr. Evan Morgan, and was as follows:—

I have the honour to present my twelfth Annual Report as Honorary Librarian of the North China Branch Royal Asiatic Society.

The year's work has largely consisted in preparation for the printing of a new catalogue, which it is hoped to undertake as soon as possible. This will of course be practically a "Class" or Subject Catalogue as it is unnecessarily expensive to print a full catalogue such as can be found in the library on cards.

The additions to the library have not been very numerous, though a fair number of books on China have appeared. Specimen copies of the Journal have been sent to a number of Publishers accompanied by letters requesting that such books as they publish, on Far Eastern matters, may be sent to the Society for review. Favourable answers have been received, stating that our name shall be put upon the exchange lists, but so far no books have arrived.

What is perhaps the most important work of the year, Laufer's *Sino-Iranian Studies* has just been received, and will be read with interest by all students of ancient Chinese history.

The set of beautiful plates taken by order of the Imperial University of Tokio, at Peking, just after the Boxer troubles, has been added to the books in possession of the Society. The plates which show different aspects of the Forbidden

City, the Summer Palace, Temple of Heaven, etc., in great detail have been re-arranged and it is the intention of the Librarian to write a new description of the whole. One may now in imagination enter the "Forbidden City" by the southernmost gate and proceed through the various Halls, in their correct order, finally leaving the city by the northern gate, that of the "Military Spirits." The details of the decorations are given very fully and from an architectural and historical point of view the plates are of value.

The thanks of the Society are due to Mrs. Maurice Price for very kindly making a classified index of the *Chinese Repository* which, when it is typed, will be available on the centre table. Unfortunately the enforced absence of the Librarian has stopped the progress of various undertakings which it was hoped to have completed before the Annual Meeting.

Mr. Wu and his staff have continued to give most satisfactory service, and the library is more generally used each year.

## The Honorary Treasurer's Report.

In the absence of the Treasurer, Mr. A. C. Hynes, the Financial Statement for the year was read by the Secretary, and is printed herewith :—

## NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

*In Account with the Honorary Treasurer of the Society.*

CASH ACCOUNT, JUNE 1ST, 1919, TO MAY 31ST, 1920.

### RECEIPTS.

| | | |
|---|---|---|
| Balance at Credit, 31st May, 1919 | | $585.46 |
| Subscriptions of Members :— | | |
| Annual | $1,673.96 | |
| Life | 250.00 | |
| | | 1,923.96 |
| Municipal Grants :— | | |
| International | $1,351.39 | |
| French | 136.43 | |
| | | 1,487.82 |
| Interest on Debentures :— | | |
| Mackenzie & Co., Ltd. | $56.86 | |
| Shanghai Waterworks Co., Ltd. | 32.47 | |
| Shanghai Municipal Council | 62.04 | |
| | | 151.37 |
| Rent for Hall | | 341.50 |
| Sale of Journals | | 340.00 |
| Interest on Current Account, H. & S. B. C. | | 8.77 |
| | | $4,838.88 |

### EXPENDITURE.

| | | |
|---|---|---|
| Museum | | $321.00 |
| Journal (two years) | | 2,242.17 |
| Library | | 114.43 |
| Salaries | | 882.00 |
| Stationery | | 65.30 |
| Postage | | 27.73 |
| Public Meetings | | 120.85 |
| Building Maintenance | | 192.12 |
| Building Improvements | | 64.38 |
| Furniture | | 13.50 |
| Apparatus | | 31.50 |
| Taxes | | 291.76 |
| Insurance | | 137.00 |
| Interest on Loan | | 34.20 |
| Interest on Overdraft | | 1.38 |
| Sundries | | 28.92 |
| Cash held by Secretary | $200.00 | |
| Balance at credit of C/A. with H. & S. B. C. | 70.64 | |
| | | 270.64 |
| | | $4,838.88 |

Audited and found correct,
(*Signed*). V. HOLLAND.

Shanghai, 2nd June, 1920.

(*Signed*). A. C. HYNES,
*Hon. Treasurer,*
*Royal Asiatic Society, North China Branch.*

Opportunity having been given for remarks, the Reports and Statement of Accounts were adopted on the proposal of Mr. H. P. Wilkinson, seconded by Rev. F. L. Hawks Pott, D.D.

A vote of thanks to the Council and Officers for their services during the past year was passed, on the motion of Mr. R. D. Abraham, seconded by Rev. Ernest Box.

## The Honorary Editor's Report.

The Editor of the Journal, Rev. Evan Morgan, speaking of the forthcoming Journal which is Vol. LI, took the opportunity to refer interestingly to preceding volumes issued by the Society. He said:

In issuing the 51st volume of the Society's proceedings it is fitting to pay some sort of tribute to the preceding 50 volumes, which have steadily and unfailingly appeared, showing a continuity of aim through continuous change of minds and hands. A wealth of material has been produced and recorded during these years, and it would be well for students and general readers to look through these past volumes not only as a stimulus to our present effort, but also as a tribute to the memory of past workers of this Society.

Further it would be a most interesting occupation to review the past volumes at length and refresh our minds with the wide range of the Society's studies and the varied nature of the articles. Time will only permit of a brief mention of the first and fiftieth volumes.

No. 1 was first issued in June, 1858, just 62 years ago, so that really the 50th volume was not its semi-centennial one. This was reprinted in 1886 by Noronha and Sons. Its name was *Journal of the Shanghai Literary and Scientific Society*. But before No. 2 was issued, the Society had become connected by affiliation with the Royal Asiatic Society of Great Britain and Ireland. It is under that honourable name that the Journal has appeared ever since.

The object of the Editorial Committee as expressed in their preface, was a worthy one. "By combined effort," they say, "such an inroad may thus be made upon the field of research and observation which lies before us, as shall enable us to present a very acceptable contribution to Western Sinology." This object has been and is being worthily fulfilled as the pages of the Journal will testify. Dr. Edkins must have been the first Secretary and the work of his industrious pen is seen in the very first number, a translation of a Buddhist Shastra. Mr. Wylie contributed an article on the Ta Tsing Coins. Sixty-one years later we have republican coins in Vol. 48. The blocks of the 1st copy

are better and clearer than those in the 48th volume: showing that advancement in mechanical processes does not always mean better artistic work. Sir F. W. Nicolson, Captain of the "Pique" wrote on Cyclones and Captain Foote of the U.S. "Portsmouth" wrote on a visit to Simoda and Hakodate. Dr. MacGowan wrote on Ethnology. You will at once see that the Editorial Committee took their business seriously.

The fiftieth volume is of such a recent date that there is no need to recall either the names of the writers or the subjects. It is sufficient to say that whilst the quantity has increased the quality has not deteriorated. Speaking of this volume Dr. Arthur Smith said in a review, "This Semi-Centennial issue of a hardy annual is a conspicuously interesting one." So with that encouraging word from Dr. Smith we venture to go forward in the spirit of hopefulness to introduce Vol. LI to you. And it is interesting to find that the first paper in the new volume is by Mr. Clifton Dodd on "The Relation between the Siamese and Chinese," thus in a special manner linking up Vol. I with Vol. LI: for in the first volume the President in his "Inaugural Address" said, "Among all the inhabitants both on the continent and on the islands, none are more interesting than the tribes long known to us as Miautsze, seemingly identical with the Karens, or 'aborigines,' of Burmah, who, on account of their ready reception of Christian truth, are at the present moment especially worthy of our consideration."

The volume is almost ready and will soon be distributed and thus help you to spend some pleasant hours in the hot weather.

## The Honorary Secretary's Report.

The Hon. Secretary, Mr. Isaac Mason, then read his report as given below:—

In the Reports of a Society like this there is bound to be something of repetition, and perhaps it is one of the proofs of continued healthy existence that we can tell of the usual activities without having to chronicle anything abnormal.

There have been eight meetings of the Council held during the year. The death of Mr. George Lanning, who for several years had sat on the Council, has been much regretted; as an occasional lecture before the Society, and as a faithful attender at the meetings, Mr. Lanning has been a valuable member, and his genial presence is much missed. Mr. H. A. Wilden had to resign his seat in the course of the year, when going on home leave.

Nine public meetings have been held during the Session, at which the Papers and Lectures given were as follows:—

"Greek and Chinese Art Ideals," by Dr. A. Stanley. (October 23rd).

"Destiny and Fate in Chinese Literature," by Rev. Evan Morgan. (November 20th).

"Shanghai Names and Nicknames," by Mr. George Lanning. (December 11th).

"An Expedition into Little-known Yünnan," by Mr. R. C. Andrews. (January 15th).

"China's Petrified Sun-rays," by Dr. H. Chatley, M.I.C.E.I. (February 26th).

"Tibetan Buddhism," by Mr. Theo. Sörensen. (March 4th).

"Chinese Poetry and its Background," by Mrs. F. Ayscough. (March 25th).

"Chinese Landscapists," by Dr. J. C. Ferguson. (April 1st).

"A Chinese Life of Mohammed," by Mr. Isaac Mason. (April 29th).

Fifty-seven new members have been elected during the year, four of whom have failed to respond; the names added are:—

T. Ibukiyama, J. B. Sawyer, C. A. Butland, O. Nordquist, D. M. Melnikoff, C. N. Gray, T. Suga, H. Gyles, Mrs. Southcott, J. M. Yard, H. R. Caldwell, Mysore University, J. G. Andersson, K. Albertsen, T. G. Baillie, Mrs. W. G. Hiltner, R. Barff, D. J. Lewis, Mrs. Lewis, R. Mortensen, P. W. Goldring, Mrs. Goldring, S. J. Williams, G. B. Carpenter, H. N. Steptoe, H. Barrie, G. S. Jones, Mrs. J. H. Brett, Mrs. L. Ward, E. W. Mills, E. T. Nystrom, Mrs. J. W. Baldwin, E. P. Boode, L. S. Dick, Miss E. M. Adlam, Mrs. Danner, S. Yates, R. M. Caudron, Mrs. H. G. Irwine, Mrs. H. A. Wilbur, S. M. Joseph, E. Dome, Miss M. Firth, P. Cardeillac, G. H. Himus, S. H. Rowbotham, H. F. Mohair, W. M. Porterfield, Miss Hunter, W. J. Davey, G. de Rossi, G. Boezi, R. Ferrajoh.

There have been eight resignations, and deaths have been notified as under:—T. Ibukiyama, H. R. Kinnear, T. R. Wheelock, W. Mesny, C. L. Ogilvie, W. Jessel, and Dr. G. E. Morrison.

We are glad to correct an error which crept in last year when the decease of Mr. H. W. Brazier was reported; this gentleman announces that he is very much alive, which his friends will be very pleased to know.

We have had an unusual number of names to prune from our list, leaving the present membership at 517. It is to be regretted that some who join the Society forget the rules of membership and require to be urged to pay the annual subscription, often failing to respond after repeated applications. Especially unfortunate is it that of late some have

been proposed and elected to membership, and after having been notified and Rules, etc., have been sent to them, they have still given no response. As the officers of the Society give voluntary service, all slackness in paying dues by the membership is regrettable, and we would urge members to assist by paying promptly, and by making sure that nominees really care enough about membership to justify their being proposed for election.

With regard to the Financial Statement, it may be mentioned that two heavy items for printing the Journal have been paid during the year instead of only one. In the past the bill for the previous year has been received subsequent to the Annual meeting, so that we closed with a credit balance which was absorbed soon after the meeting; we have now caught up, and all bills are paid within the current year. This results in a smaller credit balance being shown in the present Statement, but the financial state of the Society is satisfactory, as will appear more fully in future years.

The Librarian's modesty has not permitted her to say that the magnificent and valuable collection of views of Peking, was presented to the Society by herself; we are sure members will greatly appreciate this gift, and cordially thank Mrs. Ayscough for this additional evidence of her enthusiastic interest in the Society.

## Election of Officers.

On the proposal of Dr. Howard Barrie, seconded by Miss Alice Ware, the following Officers and members of Council were elected to serve during the coming year:—

President—A. Stanley, M.D.; Vice-Presidents—Rev. F. L. Hawks Pott, D.D., Samuel Couling, M.A.; Curator of Museum—A. Stanley, M.D.; Librarian—Mrs. F. Ayscough; Honorary Treasurer—Mr. A. C. Hynes; Editor of Journal—Rev. Evan Morgan; Councillors—H.E. V. Grosse, Rev. A. P. Parker, D.D., H. P. Wilkinson, B.C.L., Mr. C. Kliene, Mr. R. D. Abraham, Rev. Ernest Box; Honorary Secretary—Mr. Isaac Mason.

## The Honorary Curator's Report.

The Report of the Curator, Dr. A. Stanley, was next given, as follows:—

The collections have recently been thoroughly overhauled. For the assistance of future curators I should like here to record what I have found after long experience to be the essential details for safeguarding the valuable collections

of birds and mammals against the special dangers which occur in China. The condition of the cases is now such that a thorough biennial overhaul is best and under no circumstances should the cases be opened during the period intervening between the biennial overhauls. This does not of course apply to the skin collections which are kept in special drawers and are available for study during the winter months only. The main points of the overhaul are the examination of the cases for cracks in the woodwork, especially on the top and between the glass and its frame, which cracks should be filled with chunam or paint; a liberal supply of fresh naphthalene sifted on all the shelves; careful attention to locks and fastenings, closer apposition being obtained with the help of small nails and screws; and finally any remaining crevices and open keyholes should be plugged firmly with cotton wool from the outside. This trouble is well worth taking, and is indeed necessary for maintaining an insect-proof and dust-proof condition.

As regards the building, the roof is now in sound condition. The old Chinese tiled roof was replaced by water-proofed felt in 1909, but had to be covered with corrugated iron in 1915. Repainting of the roof should be done this year. The ground floor suffers from the absence of a proper damp-proof course. This defect has to some extent been remedied by laying solid rat-proof tarred stone floors with creasoted boarding. On the whole the building, though 50 years old, is sound, is maintained in good condition and is quite suitable for the purposes of the Society. It moreover has the advantage of a central position.

As regards the value of the collections, that of the birds, consisting as it does of some 3,000 Chinese specimens representing upwards of 500 species, is estimated at $10,000. The duplicates available for disposal at an average sale price of $2 per skin should more than cover cost of collection, which during the last 16 years has amounted to $1,000. The collection of mammals is probably worth $1,500. The reptiles and amphibians consisting of some 1,500 Chinese specimens representing 100 species may be valued at $2,000. The minerals and fossils form a very interesting collection valued at $2,000. The whole collection is worth approximately $20,000 and would be extremely difficult to replace. It is well worth considerable trouble to maintain in good order.

The past policy has been to keep the Museum as a natural history Museum almost exclusively, with a definite educational purpose. The idea of a Museum as a mausoleum of curiosities is not worth considering. Children are born

scientists keenly enquiring into the nature of their environment. Nature study cannot be commenced at too early an age. This has ever been kept in view in describing the specimens with a minimum of unessential detail while emphasizing correlation and encouraging accurate observation and inference. The collecting habit should be early encouraged as it teaches in a pleasant way order, neatness and classification, which later in life is of great value in increasing general and business efficiency.

As regards acquisitions during the year the Museum Collector has made a useful addition to the natural history of China, including the preparation of articulated skeletons of a snake, a porpoise, a heron and an eagle. The list of presentations shows that the Museum has many friends who have confidence that their gifts will be properly cared for.

As the Museum has many specimens of the Giant Salamander (Cryptobranchus Japonicus), some of which have been kept alive under observation for long periods, it may be here recorded that, although previously described as inhabiting mountain streams in China and Japan, the species seems to have found in Shanghai a comfortable home in the silt below the Garden Bridge. It is also found in the fresh water creeks of other parts of the Yangtse Delta. It is interesting as being, like the Chinese Alligator, a species rapidly becoming extinct.

---

## MUSEUM ACQUISITIONS.

FROM JUNE 1, 1919, TO MAY 31, 1920.

| | PRESENTED BY |
|---|---|
| Lepidoptera collected at sea. | Capt. H. E. Laver |
| Lycodon rufozonatus (juv.) Querquedula circia. | M. O. Springfield, Esq. |
| 3 Ancistrodon blomhoffii, 5 Lycodon rufozonatus, Calamaria septentrionalis, Coluber phyllophis. | H. FitzGeorge, Esq. |
| Maritime deposits from submarine cable, including crustacea, crinoidea, coelenterata and mollusca. | J. P. Christiansen, Esq. |
| Ursus tibetanus, Tree civet, Python reticulatus, Hydrus platurus and Eumeces sinensis. | C. Talbot Bowring, Esq. |
| Coluber taeniurus from rigging of ship. | Dr. Patrick |
| Lycodon rufozonatus. | A. Oliver, Esq. |
| Callophis macclellandii. | J. D. La Touche, Esq. |
| Clutch of eggs of Coluber taeniurus. | Dr. Stanley |
| Two fossil crabs. | H. E. Thompson, Esq. |

| | |
|---|---|
| Two Oligodon Sp. ? Tropidonotus stolatus, Ablabes major. | Dr. Beatty |
| Glareola orientalis. | J. J. Paterson, Esq. |
| Tibetan Pheasant. | A. Clerici, Esq. |
| Ammonite with cast. | H. J. S. Jones, Esq. |
| Manis aurita. | Rev. J. Thompson, |
| Nest of Redstart. | W. A. Mace, Esq. |
| Hippocampus brevirostris and crustaceans. | Conyers Hewett. |
| Eight Damonia reevesii including var. unicolor. | Ho Ting-sho. |
| Miscellaneous insects, reptiles, amphibia, molluscs, echinoderms, crustacea, fish, Felis tigris, Felis lynx and 145 birds from Fokien Province. | Collected. |
| Articulated Skeletons of reptile, porpoise, monkey, heron and eagle. | Prepared by Collector. |

ARTHUR STANLEY,
*Honorary Curator.*

# THE RELATION OF CHINESE AND SIAMESE

W. CLIFTON DODD

The Editor has asked me to write on some such topic as the above. These terms are popular rather than scientific, as the Editor doubtless intended them to be. For the names Chinese and Siamese are more strictly national and political terms than racial. It is well known to Sinologists that the name Chinese is popularly applied to many millions of people who are racially alien to the *Peh Sing* or original Chinese immigrants and their descendants. On the other hand the people of Siam constitute but a part of an ethnological family. In modern times this family calls itself Tai, pronounced like the English word "tie," not like "die." This family scarcely ever gets its proper family name, outside a circle of ethnologists, chiefly because it is no longer a political unit. Those of the family living in Siam are known to the rest of the world as Siamese; those in Burma are called Shans: while those in China and Indo-China go mostly by tribal names, such as Chûng-chia, Lûng, Nûng, T'o, Lâo, and some less complimentary Chinese nicknames. For racial purposes the name Chinese is too big: and the name Siamese is too little.

Perhaps I shall be carrying out the Editor's intention if I treat this subject racially, confining myself in this paper to the historic relation of the Chinese and the Tai. And as the Tai are far less known than the Chinese, I shall let the relationship appear chiefly through an attempt to trace up the Tai historically. Separate articles would be required to treat adequately the present-day distribution of each race and their linguistic and sociological differences and agreements. Suffice it to say in passing that the Siamese constitute only about one half of modern Tai speakers. South China alone gives home to more than five millions of them. The languages and characteristics of both races shew close relationship. Both languages are monosyllabic, and hence "tonal:" while many of the chapters of Dr. Arthur H. Smith's "*Chinese Characteristics*" could have been penned of the Tai with but slight modifications.

For both races are Mongolian, and for millenniums have been neighbors. The late Professor Lacouperie says, in his Introduction to Colquhoun's "*Amongst The Shans*":—

> "One, if not the most striking, discovery of modern researches is the comparative youth of the Chinese as a great homogeneous and powerful people. . . . The Bak tribes, or *Peh Sing* (name of the Chinese immigrants), were overpowered by the numerous populations which had preceded them to the Flowery Land. . . . So that, under cover of Chinese titles and geographical names, large regions occupied by populations entirely non-Chinese were included (in the historical Annals of China) as homogeneous parts of the nation. . . . The mixture of the Ugro-Altaic early Chinese immigrants with the native populations of China (of which the primitive Tai, or Shan, was not the least important) was not confined to the area of their political power. This deep mixture which has produced the Chinese physical type and peculiar speech . . . had begun outside long before the extension of the Chinese political supremacy."

Mr. Holt S. Hallett, M.T.C.E., F.R.G.S., writing of the Shan or Tai Race says:—

> "Not only do they stretch away far to the eastward, perhaps as far as the China Sea, but they actually form one of the chief ingredients that compose the so-called Chinese race. Mr. Colquhoun, in his journey through the south of China, came to the conclusion that most of the aborigines whom he met, although known to the Chinese by various nicknames, were Shans; and that their propinquity to the Chinese was slowly changing their habits, manners and dress, and gradually incorporating them with that people."

Repeated journeys which I have taken through various sections of southern China enable me to confirm Mr. Colquhoun's deduction, so far as the plain-dwellers of south-western China are concerned. Most, not all, of these are Tai in all the low-lying plains. But, still another quotation as to the close relation of the Chinese and Tai racially. Major Davies, in his standard work on Yünnan, says:—

> "The Yünnan Chinaman in fact says that the Cantonese are Shans by race; and the facial resemblance between the Shan and the southern Chinaman is certainly remarkable. . . . It is probable they (the Tai) at one time inhabited a great part of China south of the Yangtze, but many of them have been absorbed by the Chinese. The physical resemblance between the Shan and the Cantonese Chinaman is remarkable, and it seems likely that the latter is chiefly Shan in blood, though now pretty thoroughly imbued with Chinese customs and ways of thought."

In tracing the detailed history of the Tai I am indebted chiefly to translations from the Annals by the late lamented Professor Lacouperie. But for the analysis into successive migrations southward and for incidental sidelights from personal exploration and investigation, I shall have to take individual responsibility. This is done with fear and trembling in the presence of an audience of learned Sinologists, but with a considerable degree of confidence in the various lines

of confirmation of all in the Annals that relates to the Tai Race.

The first mention of the Tai Race in the Annals, as cited by Professor Lacouperie, occurs in the time of the Great Yü, who began to reign 2208 B.C., Mr. Hallett tells us. In a geographical survey which goes under the name of this ancient ruler we hear of the "Ta Mung," which Lacouperie translates "Great Mung," in what is now the northwestern part of Szechuan Province, i.e., in western central modern China. True, the name Mung does not sound much like Shan or Lao or Siam or Tai. But it does sound like Lung and Chung and Nung. As we shall see, the very next mention of the Tai in the Annals is under the name form of Lung, and it occurs in the same region as that inhabited by the Great Mung. And Professor Lacouperie tells us that the Mung formed the leading family in the agglomeration of tribes which united to form the well-known Ai-Lao Kingdom at Talifu, in the seventh century A.D. He also says that they did the same for several other agglomerations in later times. And Mr. Holt Hallett states that in a slightly modified form this is the name by which the race is still known to the Annamese.

We are not ignorant of the objection of a certain school of critics that the Annals are untrustworthy at so early a date. And there is good ground for rejecting some statements of these early chronicles: some are manifestly mythical. But with Ball, author of "*Things Chinese*," we hold that where there is so much chaff there must be some wheat for the chaff to come from. The task of the discriminating student of history is to segregate these precious grains of truth, not to dump wheat and chaff alike into the waste heap. Now, one of the certainties in Chinese history is the presence of aborigines in what is now China when the *Peh Sing* or Chinese first came from the west into The Flowery Land. Another certainty is that members of the Tai Race, whether known to the Chinese of to-day as Chûng-chia, Tûng-jen, Lûng-jen, Tû-jen, T'ô-jen, Pai-i, or what not, are universally called "aborigines" by the Chinese. A third historic certainty is a general migration in very early times from a western Asiatic center outward in all directions. Most modern writers do not hesitate to put that migration as early as 3000 B.C., that is early enough to allow of the development of the Ta Mung *in situ* before the time of the Great Yü. For example, Mr. Hallett says, "In the earlier hymns of the Rig Veda (about 3000 B.C.) we find the Aryans on the northwest frontiers of India." And Dr. Arthur H. Smith tells us that "the important fact is that, thirty-five, forty, or perhaps

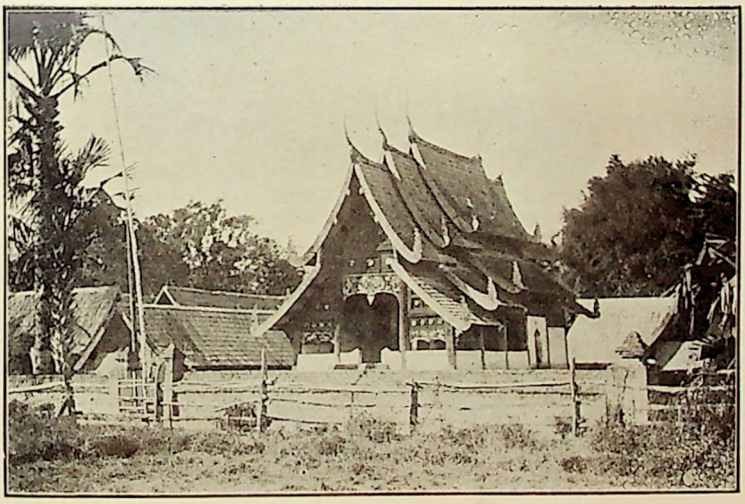
even forty-five centuries ago the institutions of the Chinese people, their language, arts, government and religion, had begun to develop on lines from which no departure has ever been made." A fourth historic certainty is that the earlier migrations of that section of the Tai known in early times as the Ai-Lao, which occurred well within what all critics recognize as historic times, were from this same region where the race is located in the first mention in the Annals, and under the same name as given in the first mention.

Putting these four historic certainties together we may say that if the Annals did not mention the Tai under the name Mung about this time and in this locality, they would be inconsistent with the whole later history of the race. Incidentally it is worthy of note also that the very name given in the Annals is a further mark of credibility. The race is called a "Great" one. While it is perfectly natural to find these early chroniclers calling one of their own rulers the Great Yü, it would have been inconsistent with Chinese custom and their well-known assumption of superiority for the chroniclers of that early time to have called a small and unimportant tribe of "aborigines" Great; and it is doubtful if more modern chroniclers would have given that title to the Tai. It seems a legitimate inference that the Tai, then known as Mûng, must have been already an important people, and that the Annals of that date were really compiled by very early compilers. Now, races do not attain greatness at a bound. Racial development is slower than is national development. The inference from this application of the title "Great" to the Mûng is that they must be *much* older as a race than the date of their first mention: that is much older than the time of the Great Yü, 2208 onward.

We do not swear by Bishop Ussher as a chronologer. But it is at least interesting to note that according to him, at about 2200 B.C. Babylonia and Assyria were less than twenty years old, and Menes or Mizraim had not yet founded Egypt! This would make the Tai Race not only older than the Chinese, but older than the Babylonians, Assyrians or Egyptians! The saner conclusion would seem to be that while these three great nations were developing farther west, possibly the same wave of migration from the common center as brought the Aryans to the northwest frontiers of India brought the Great Mûng to the extreme west of China. There, simultaneously with the Babylonians, Assyrians and Egyptians, they were being differentiated into a separate race—the one which the Chinese found when a later wave of migration brought them also, with a higher degree of civilization, from the same western center to China. As a



KENGLUNG BIG MARKET-DAY.



A TYPICAL SIAMESE BUDDHIST TEMPLE.

[*To face page 4*]



A Type of Tai Women.



A Type of Tai Women.

race the Tai were in at the beginnings of history, whenever that was.

The second mention of tribes belonging to the Tai Race which Professor Lacouperie cites from the Chinese Annals occurs some two hundred years later than the first. The Chinese ruler Ki of Hia is therein reported to have sent his minister, Mang Tu, to the Pa people in western Szechuan. Near the Pa lived the Lûng. This time the Annals give a definite date, corresponding to our 1971 B.C. According to the Ussher chronology this was fifty years before Abram entered the land of Canaan.

The Lûng and the Pa play an important part in the subsequent history of the race. Anticipating our narrative a little, I found the tribe calling themselves Lûng in eastern Yünnan in A.D. 1910, or 3881 years after their mention in Chinese History. Modern Chinese call them Lûng-jen. And it may well be that the Chinese derogatory name, Pai-i, given to many Tai tribes in Yünnan, is a characteristic punning corruption of "Pa"-i. At any rate the speech of all the "Pai-i" as well as the Lûng is such good Tai that a man fresh from Siam can get nearly all of it at first blush, as I have demonstrated more than once.

Moreover, no matter what the Chinese call the Tai, they were not barbarians, from our viewpoint, 4000 years ago. For the Pa were living under a government of their own: a Chinese minister was sent them.

It was not long, as historic ages go, after the second mention of the race under two tribal names before the third mention occurred. Kieh, the last ruler of the Hsia dynasty, was exiled among the Chao or Tchao, by the new Shang (Shan?) dynasty, in 1558 B.C.: thus the Annals *a la* Lacouperie. The name Chao or Tchao is one of many cognate forms of the word Lao (Laos the French romanize it), the term which gave name to the Ai-Lao kingdom, and the name by which a large section of the race is still called. These Chao lived at a long distance from western Szechuan, in what is now Anhui province. Yet it was at the eastern terminus of an almost continuous mountain range, connecting the two foci of the race. The Lao Shan, i.e., the Lao Mountains, at the intersection of the modern provinces of Honan, Hupei and Anhui, are said by tradition to be named for the Lao people. And cognate forms of the name Lao, such as Leao, Chao, Shen-lao, Ngai-lao, etc., were common, we are told, all along the whole range from Szechuan to Anhui. Evidently by 1558 B.C. the race had spread itself over territory extending nearly across the whole width of modern China, from west to east, following the impulse and direction of their

original migration from western Asia. This was before Moses was born, or Troy or Athens had been founded, not to speak of the founding of Rome, some eight hundred years later.

It is worthy of note that this wide home of the race was in what has been so aptly termed "the belt of power." In that rugged clime this hardy, virile race not only solved its own problems and wrought out its own destiny, but both then and later it furnished, as Mr. Holt Hallett says, "one of the chief ingredients that compose the so-called Chinese race."

No mention is made in any of the authorities I have consulted—Chinese, Burmese and Siamese—of the cause or the exact date of the first great southward migration of the Tai race, then known as the Ai-lao. Speaking in general terms, the cause was the constant feuds, often amounting to real warfare, between the Ai-Lao and the growing power of the Chinese. Lacouperie says that under the Shang-yin and Chou dynasties, 1766-255 B.C., the Chinese

> "dominion, though not extending more than midway between the Huangho and Yangtze-kiang, was an area much too large for their own race; it was in fact interspersed with the aborigines who were kept in check by the higher culture which the new-comers endeavoured to impart to them" . . . "When the yoke happened to be heavier under the pressure of the extra-ordinary growth of the Suzerain people, who required a more positive territorial extension, the feudal states had to yield, and their population was mixed with and absorbed by the Chinese, or else they objected to the complete assimilation. In the latter case they either migrated, or, if strong enough, resisted bodily."

The first great migration from China southward was undoubtedly caused by an armed "objection" to assimilation —which proved ineffectual: hence the migration. Any one who has travelled extensively in southern China with open eyes and ears must have seen this double process of assimilation and migration going on still. Only this last year I found Tai people, calling themselves Tai, living on the southern bank of the Yangtze in northern Hunan, who well illustrate the process of assimilation. They told us that a few generations ago all their women wore the characteristic Tai skirt. A few of the older women among them do so still, but the younger women had all adopted the Chinese trousers. All the older people were bilingual, although they spoke the Chinese possibly a little more purely than they did their own Tai. But in one village we visited, several of the young people could speak only Chinese. We were given the names of several villages and towns in that region whose inhabitants were Tai by race but who had left off all attempts at keeping up their Tai speech, and were passing as Chinese. Lest it be thought that all the Tai in China will soon be absorbed and

assimilated, let me give an example per contra. In 1913 a Joint Commission of missionary exploration, of which I was a member, found in western Kwangsi that just the reverse of the Yangtze condition was the rule. In the larger towns along the course of the West River and its tributaries many Chinamen from farther east—possibly themselves of mixed Tai and Chinese origin—had come in and settled as merchants, taking Tai wives. In such cases we were told that it was the rule that the children were Tai speakers.

To return to the first great Tai migration: as to its date, we know from Siamese sources that a migration of large proportions was in progress at least as early as the sixth century B.C. For the Möng Mao state, destined to attain such power and proportions in later times, had been founded in what is now the most westerly section of Yünnan (near the 24th degree of north latitude) some considerable time before the middle of the sixth century B.C. And in the early part of that century, if not earlier still, the Ai-Lao had built several large towns in what was then Yün (Karen) country. Among these were Möng Lêm and Chieng-rûng (where I am writing this), both now included in Yünnan; Chieng-tûng (officially spelled Keng-tung), now under Burma; and Chieng-sên, the oldest town in what is now Siam. According to the local history which I have read, in the year 543 B.C. the Ai-Lao by strategy threw off the Karen yoke in all these towns and surrounding districts. But they got thereby the Karen name, according to Mr. Hallett. He says that "the Burmese. . . . call the country to the east of the Salween Yûn, and the Shans who inhabit it Yûn Shans." It was evidently people of the same migration who founded Möng-nai (Burmese name Mone), 519 B.C.; Hsenwî (Theinni) 441 B.C.; and Hsipaw (Theebaw) 423 B.C. These are Shan, that is Ai-Lao or Tai, towns in Burma, west of the Salween River.

This general period is the time of Cyrus, Darius and Xerxes in the Medo-Persian empire; of Thales, Pythagoras and Heroditus in Greece; and of Daniel, Ezra and Malachi in Judah. The lapse of two millenniums and more than two centuries besides finds all these Yün towns and those to the west of the Salween still extant as Tai towns. But such an enormous stretch of time, bringing with it for most of the whole period differing political relations and introducing differing cults of Buddhism and differing alphabets, has pretty thoroughly differentiated these Yûn Tai and their Tai brethren to the west of the Salween.

The second great migration of the Ai-Lao is matter of record, and its exact date is given. While the Ai-Lao im-

migrants were growing great in the south and beginning to call themselves Tai, i.e., "The Free," in contradistinction from the races which they subjugated, the neighbours of their brethren in the old home in the north were becoming increasingly aggressive. A state called the State of Tsin was encroaching upon the Ai-Lao in northern Szechuan. This state did not represent the Chinese power in general, but was one of the many petty states growing up within the general region governed in a loose way by China. In 338 B.C. this Tsin State conquered the tribe of Ai-Lao locally known as the Pa. This resulted in a gradual migration of the Pa-Lao which has during the intervening centuries scattered them throughout Yünnan and the country far to the south of it.

This second migration was later than the first by a longer period than the American Republic has yet existed: yet it was still a very early migration. True the Ai-Lao had of a certainty resided a long time already in their first home in China: they had certainly been living in northwestern Szechuan for 1900 years. And it is almost as certain that they had been there some centuries longer. But it will help us to realize how early the date 338 B.C. falls in the world's history if we recall that Alexander the Great had not yet entered upon his career of eastern conquests; the Romans were at that time engaged in the Samnite War; and there were as yet no intimations of the coming kingdom of Great Britain and Ireland.

It must be understood, of course, that emigration from the ancestral seats, east as well as west, was constantly going on in a larger or smaller degree. It will be recalled that our authorities tell us that there was constant friction between the growing power of the Chinese and the older regime of the Mon-K'mer and of the Ai-Lao (Tai), both in Szechuan and as far east as Anhui. This is the more credible because such friction exists to-day. The Chinese call the Tai "barbarians," with sundry uncomplimentary adjectives attached. The Tai call themselves "The Free," and the Chinese they call "Slaves." The "relations" between the two races are not all pleasant, though Christianity where introduced is a growing solvent. For more than two millenniums some of the best blood of the Tai has been absorbed by the Chinese. But much of the best blood has shaken off the dust of its feet for a testimony against the cruelly certain growth of the new-comer's power, and a few at a time or in large waves of migration, has taken up its bed and walked south—far south. Yet we must remember that at the time of this second general migration, the Ai-Lao power was still supreme over nearly all its original belt across central China,

and was rapidly spreading from the eastern focus as well as the western: "from An-hui Province into Chiang-hsi Province, and from the western focus over the whole western part of Ssu-chuan and southwards," says Lacouperie.

There was an interval of over 400 years between the second general migration and the beginning of the third, A.D. 78. In this third great migration we are not only furnished with date and cause, but also with some interesting particulars. As related in the Annals, these particulars do not reflect credit upon the Ai-Lao: possibly the Annals do not intend that they shall! In the first place, the Ai-Lao "appear again in A.D. 47, making raids on the Chinese territory, descending the Han and Yangtze Rivers on bamboo rafts." Next we are told that while Titus was besieging Jerusalem "in the year 69 Liu-Mao, their general-king, submitted to the empire, with 77 chiefs of communities, 51,890 families, comprising 553,711 persons. As they had extended over the whole western part of Szechuan and southwards, they were officially recognized by the Chinese Government in the east of Yun-nan." Just why this small section of the great Ai-Lao race thus submitted, the Annals do not say: we suspect pressure. But however that may be, "in A.D. 78, having rebelled against the Chinese officials appointed to represent the suzerainty of China, their king, Lei-lao, was defeated in a great battle, which caused many of their tribes to migrate into the present country of the northern Shan States"—Lacouperie.

Those were troublous times in the world's history. Jerusalem was destroyed and the Hebrew race scattered. Mount Vesuvius overwhelmed Herculaneum and Pompei. Nero was persecuting Christians most inhumanly. Mars must have been in the ascendency. Still we are told that the Ai-Lao "soon recovered from this blow," and went on to great power still in Yünnan for yet many centuries.

More than 250 years elapse before we have record of another great migration, the fourth recorded one. While gaining temporary victories over the Ai-Lao and the Pa-Lao in the west, Chinese power was evidently waxing in the east. While not yet able to cope with the Lao in Anhui and Chianghsi, we are informed that the Chinese subjected the Leao, farther west along the Kiu-lung range, "to a regular slave-hunting when the Chinese were able to take the offensive and to quash their successive rebellions. The result was to drive them southwards; they spread all over the south after A.D. 345."

The Ai-Lao seem to have enjoyed comparative quiet in China from this date onwards for some six centuries. During

this long period, still strong in their eastern home, they grew increasingly powerful in southwestern China. By A.D. 629 they had "developed and formed the agglomeration which became the great state of Nan-chao, which afterwards extended in all directions," and lasted over six centuries. This is called in the Tai the Ai-Lao Kingdom, with its seat at Talifu. As previously noted, Lacouperie fathers the statement that the leading family of the Nan-chao agglomeration was the Mûng, whose actual emergence into Chinese Annals had occurred some 2,800 years before that time.

During the long period following the fourth migration Lampûn in North Siam and Vieng Chan in the French Laos State were founded by Tai immigrants from the north. North Siam histories give the date of the founding of Lampûn as A.D. 574. By this time the Ai-Lao, now the Tai if you please, had spread over, Tonking and the northern parts of French Laos State and Siam. "An author of the thirteenth century speaks of them" (i.e., the people of this migration) "as having extended, in more than one hundred sub-divisions, to fifty days' journey from the frontiers of the Ta-li kingdom."

The fifth great migration of the Ai-Lao occurred in the tenth century of the Christian era. The eighth and ninth centuries constitute an age of mighty conquests on the part of the Chinese. Dr. Arthur H. Smith says that the inhabitants of the south coast were incorporated into the main body of the people, and the empire was extended to the bank of the Caspian Sea. We could wish that Professor Lacouperie had been a little more specific as to the date of this fifth migration; but he locates it in this period of Chinese conquest. Writing of the Lao in Anhui and Chianghsi Provinces he says:—

> "They were not dislodged from their seats before the 10th century of our era, when they were driven into Hunan, W. of Kuanghsi, and Kueichou. Many of them migrated altogether from China at that time, but they are still largely represented by the Tujen, Tchungkia and other tribes of Kuanghsi and Kueichou of the present day, speaking dialects much resembling the Siamese, of whom they are undoubtedly the elder brothers."

This expulsion of the Ai-Lao from their ancestral seat at the eastern focus occurred when Europe was still young. But can we realize the length of time that the Ai-Lao had held sway there in Anhui? Rome existed but a trifle over 1200 years, Greece slightly more than 1300. The Medo-Persian empire was short-lived. And even the great Babylonian empire did not attain quite 1700 years. But from the time when the Lao are first mentioned as residing in Anhui, already a well established race, until their final expulsion,

was more than 2500 years. The discriminating student of history will say that while the great empires of the west passed away, the races which they represented did not. This is equally true of the Lao of Anhui and Chianghsi and Szechuan. They shifted their habitation but continued their history. And it is worth-while history, too. The phenomenal progress of the Tai kingdom of Siam in recent decades abundantly proves that.

The sixth great Tai migration began in A.D. 1053. The occasion was another war of conquest by the Chinese. In "*Burma*," at page 110, Sir George Scott says of the period between the third century of our era and the downfall of the T'ang dynasty—A.D. 907, according to Dr. Smith—that "The Chinese Empire was in an inchoate state then, and for long after it was engaged in a desperate struggle with the Tai." The inhabitants of the south coast may have been incorporated nominally into the main body of the Chinese people, as Dr. Smith asserts, during the T'ang dynasty. But the Ai-Lao Kingdom at Talifu was at its zenith; and citations could be given from various authors to prove that in reality the Tai were in control everywhere south of the Yangtze until A.D. 1053. During that year in a series of battles along most if not all of the navigable course of the West River the Tai lost out to the Chinese. Thus another great Tai migration began, thirteen years before William the Norman crossed over to England. This migration reinforced and extended the Tai invasion of Tonking and eastern Siam.

Tai rule was not, however, broken in the southwest of China. The Ai-Lao Kingdom continued on for nearly two hundred years longer, with its influence extending far beyond the confines of China proper. The Möng Mao State, founded some six or possibly seven centuries before, had by this time become a great Tai Kingdom. According to Mr. Holt Hallett, by the time of A.D. 1229 its sway covered all of what is now Upper Burma, Assam, parts of Aracan in Lower Burma, and the upper Yûn States of Chieng-rung and Chieng-tung (Kenghung and Kentung). By this time (A.D. 1229), the Tai had become so numerous and powerful in what is now southern Siam that they were menacing the rule of the Mon-K'mer in Cambodia, says the Siam Directory.

The seventh and last great wave of migration of the Tai from China southward followed the overthrow of the Ai-Lao Kingdom at Talifu in A.D. 1234. This kingdom had existed for over 600 years. And it was overthrown not by the Chinese but by the Mongols under Kublai Khan. That cataclysm marks the end of autonomous Tai rule in territory governed at the time by the Chinese. And our detailed historical study

ends here, when Europe was in the darkest of the Dark Ages. It remains for us to note only a few of the more epochal dates in Tai History in the 685 years since the fall of Talifu.

By 1257, a scant quarter of a century after that fall, the Siamese had completely shaken off the Cambodian yoke and had founded their Suk'ot'ai Kingdom. By the end of the 13th century, when Edward I. was on the throne of England, the Möng Mao Kingdom embraced all of Burma and Assam and "the Malay Peninsula as far south as Tavoy," and the Mao Tai had even "made their power felt in Java, Malacca and Cambodia:" so says Hallett. The Tai were in autonomous rule over nearly all of the whole Indo-Chinese Peninsula.

The Siamese capital was transferred to Ayuthia in A.D. 1350, while Wickliffe was busily engaged in translating the Bible into the English language. By the fortunes of war the capital was again changed in 1768, this time to its present site at Bangkok.

The present dynasty has been in power since the transfer of the capital to Ayuthia, about 570 years ago, with only a break of 14 years, from 1768 to 1782. Although this is said to be a "Yûn" dynasty, it is also said that all the members of the royal household have Chinese blood in their royal veins. Armed feuds between the Chinese and the Tai ceased centuries ago. Chinese merchants and coolies are welcomed in Siam. Of the 800,000 population of Bangkok, 100,000 are returned as Chinese. These are round numbers, of course. The proportion outside the capital is small. But a sprinkling of "the ubiquitous Chinaman" is found in remote corners of the Kingdom. The Siamo-Chinese element is the best in Siam's population. As the Chinese and the Tai have thus been mingling their blood for many centuries past in these peaceful days and peaceful ways, they have also mingled their life-blood recently in France, "doing their bit" with the Allies in ushering in that better day for all nations and kindreds and tongues and peoples upon the face of the whole earth.

# GREEK AND CHINESE ART IDEALS[1]

ARTHUR STANLEY
*Honorary Curator of the Shanghai Museum.*

That the lives of Laotzû, Confucius and Mencius generally synchronised with those of Phidias, Aeschylus, Sophocles, Pericles, Aristophanes, Plato, Aristotle and Praxiteles, alone seems a sufficient reason for comparing the art ideals of Greece and China. Sakyamuni, the founder of Buddhism, also lived about the same time. That the lives of the founders of Confucianism, Buddhism and Taoism should have generally synchronised with the golden period of Greek civilisation around the fifth century B.C., seems to show that at this early period of the world's known human history was concentrated a dazzling manifestation of original thought, or at least such as was able to make itself articulate in a form available for posterity. It would seem clear that no other period, except the recent period of nature knowledge, has been productive of such massive effect throughout the greater part of the civilised world.

## The Human Figure the Cynosure of Greek Art

The art of a country may be regarded as a good index to its civilisation. The art instinct evolved early in Greece. After the profession of arms had become predominant and the people had won safety from outside marauders, the Athenians devoted themselves to organised athletics. Much as in the present day crowds gathered to watch the prowess and beauty of their youth. The Olympic games of Greece are precisely reflected in our own times. But there was no false modesty in those early days. The competitors appeared as nature made them, unencumbered with clothing. Among the Spartans the maidens also pursued their rigid physical training practically nude. As a result, the beauty of the human figure was assessed at its true art value. That the Greeks strove for strength and beauty is shown in many

[1] Read before the Society, October 23rd, 1919.

ways, but particularly by the figures in the frieze and groups of the Parthenon, considered to be the finest example of Greek decorative sculpture now existing; which is familiar to all art students either in the original in the British Museum or in reproduction. Eugenics as practised in Sparta, and the theoretical requirements for improving the race developed by Plato and Aristotle which formed so interesting a feature of Athenian life, cannot but have led for a time to the production of man in such physical perfection as has, perhaps, never been attained either before or since.

### Decoration of Domestic Utensils Common to Greece and China

With such models it is not surprising that the Greek sculptors created work which remains at the present day a type of what is best within the field of the human figure. China has nothing comparable with Greek sculpture. Considering the early stage of the evolution of art it is remarkable that the Greeks originated some twenty-four centuries ago, in the days of Phidias and Praxiteles, work of such permanent value as to serve as working models in our own art schools. Moreover, the modelling of the jars and domestic utensils, often decorated with figure drawings, show that there was a popular and real feeling for beauty, comparable with present day China, and particularly Japan, where the common objects of daily use in the household are generally good to look upon. The glazing of pottery probably originated in Greece, according to Laufer. This insistence on form in the most lowly objects of domestic use may be taken as the supreme test of an artistically cultured people. How often does the Philistine declare himself by hanging expensive oil paintings framed in opulent gilt in a room which is rendered hideous by a crudely utilitarian table-cloth? The door handle has, indeed, often greater possibilities of producing artistic satisfaction than the picture on the wall. If one can imagine a Greek mind within the brain pan of one of our modern engineers, one would expect even iron bridges to be conceived in a style which would combine strength with beauty. The Greeks worshipped strength combined with beauty in the human form, considering the male more perfect than the female figure, and carried the same combination into articles of common domestic use. A logical outcome of this sentiment extended to the present day, would be a study of the anatomical details of the human frame as a model for getting beauty and strength into iron bridges. If, for

example, the upper articulating surface of the thigh bone is sawn in two, the cancellous tissue of the bone shows arches of the utmost precision stronger weight for weight and more beautiful than any as yet designed by man. This would be a modern scientific development of the Greek spirit. It is quite within the Greek spirit to accentuate the fact that in the human frame however far one goes into detail, even to the ultimate physical analysis afforded by the microscope, the combination of strength and beauty is ever present. Nature tends always towards form and precision. This is probably what the great Rodin means when he says: 'All artists ought to see and to reproduce faithfully what they see, simply to follow nature, for she is always artistic, always beautiful.'

### The Environment of Man Predominates Over the Figure in Chinese Art.

Perhaps the main difference between the art ideals of Greece and China is that the Greeks concentrated on the human form as the essential type, while the Chinese have little conception of the beauty of the human figure. Among the Chinese there seems to be an irresistible tendency to make a joke of it by distortion and exaggeration, or at best to let it merely serve as a frame for displaying voluminous garments which effectually conceal even the general shape of the figure. But as regards the rest of nature the Chinese excelled the Greeks in their appreciation of landscape, of the animal kingdom other than man, and especially of the natural beauty of mountains, rocks, trees and flowers. Wherever the subject is man, whether man actual or man imaginary as depicted in their varied mythology, the Greeks were incomparably in advance of the Chinese. And in so far as man may be regarded as the greatest work of nature, Greek art is greater than Chinese. But is man the greatest work of nature? Is man greater than his environment in regard to art ideals? Art may indeed be regarded as an artificial human product. Landscape art is considered not so much an imitation of nature as a representation of nature which has the imprint of the artist's mind upon it.

### The Athenian and the Confucian Scholar Alike in Desire for Harmony, Balance and Reticence.

The Athenians were a race of artists who took a poetical view of life. The typical Greek had something in common with the Confucian scholar, whose restrained bearing and

linking of literature with painting may be regarded as Hellenistic. The 'Nothing in excess' motto of the ancient Delphic temple, and the harmony and balance of the Greeks, show the same general outlook as is developed in the third of the books of the Confucian classics—the Doctrine of the Mean. The Greeks regarded bravery, for example, as the mean between rashness and cowardice. Harmony was the essence of Greek civilization and based on rhythmic vitality. Greek art reached the sublime through symmetry and balance without elaboration of detail. The Greeks crystallised the ideal in the representations of their mythological figures. The absence of mystery connected with their anthropomorphic pantheon, each deity having his allotted function, attributes and shape, on the one hand was in marked contrast with the somewhat flabby sentimentality of Buddhism, but on the other, never reached the intellectual standard of the essentially correct ethical teaching of Confucius.

The Greek view is happily illustrated in the following passage from Plato (*Republic*, III, 401, Jowett's translation) 'Let our artists rather be those who are gifted to discern the true nature of the beautiful and graceful: thus will our youth dwell in a land of health and fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear, like a health giving breeze from a fairer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason.'

The Greek idea in art was lavished with sublime self approbation on man as the highest creation of nature, the remainder of the natural world being subsidiary. There is no record of an art of landscape among them. Landscape was evolved quite late in the history of European art, and may be regarded as its highest development. By contrast it is all the more remarkable to note how early the art of landscape appeared in China. The warrior or athlete, strong and beautiful, is the ideal of Greece. In China, the warrior has generally been despised and the athlete is seldom depicted. The Chinese ideal is the scholar contemplating the beauty of the mountains. Their mountain philosophy has a quite important bearing on the art of China. In Greek poetry, nature is described as incidental to human action. The choral odes in Greek drama supply the reference to natural environment merely as an accessory to the main theme, which concerns alone the heroic variations of man as the glory of creation. Sculpture is the finest manifestation of Greek art, the representation of the human figure, actual

and ideal. Greek art is statuesque and heroic, the perfection and apotheosis of the human. The architecture is fundamentally a larger form of sculpture—the shell of man. In what manner the sculptured figures visualised the Gods of Greece, so the form of their temples symbolised the attributes of their powerful mythological conceptions. It puts rather a strain on the imagination to bring the temples of China into apposition with those of Greece except in their mental aspect. The spirit of intellectual repose and space in the Confucian mortuary temples, such as that of Wonglo at the Ming tombs near Peking, is comparable with the Greek idea; but the cruder symbolism of the Buddhist temples seems distinctly inferior to the Greek conception; except as regards the Chan or Contemplative school of Buddhism, which has its precise parallel in some of the temples and sacred groves of Greece.

As regards permanence the ancient art of Greece has the advantage over China in the greater use of stone in sculpture and architecture. But in bronze relics of the past, China compares well with ancient Greece and differentiates their art ideals. In Grecian bronze the human figure is again the chosen model: in Chinese bronze the human figure when chosen is usually debased, but the rest of nature is drawn from for decorative modelling. This is shown in the sacrificial vessels which were made at the very period of the golden age of greek art in the fifth century B.C. It was only in the degenerate period of Greek art that it became grotesque: but the depiction of the grotesque has ever been a failing of the Chinese. Greek art may be said to be purer but less imaginative and varied than that of China.

The figures depicted on the Greek vases tell the same story as their sculpture—a pursuit of the human ideal in actual life or in legend, mostly showing variations of the stories of their heroes and their gods, as an inspiration to a more perfect life. Aristotle said (*Poet*, XXV, 1461, 6.12) 'Even if it is impossible that men should be such as Xeuxis painted them, yet it is better that he should paint them so; for the example ought to excel that for which it is an example.'

## The Evolution of Chinese Art.

Okakura in his "*Ideals of the East*" touches on the existence of a common early Asiatic art the influence of which may be traced in Hellas, the West of Ireland, Etruria, Phœnicia, Egypt, India and China. Hellas may be regarded

as a province of that ancient Asia which was probably the place of origin of all purely intellectual effort.

One may regard the Chinese as originally nomadic Mongols who settled down to an agricultural life in the valley of the Yellow River and evolved a system of communism which ultimately became the environment into which Confucius was born. Confucius gathered together the thoughts of previous teachers in China much in the same way as Homer collected the earlier ballads of Hellas. Both were transcendental editors who brought the scattered ideas of others into a final form of genius which is immortal. Some time before Plato created his Ideal Republic, Confucius had formulated the germ of ordered communism which was to so powerfully cement the Chinese nation together for some twenty-five centuries. He described a system of mutual responsibility which, from the most obscure unit to the Emperor, bound the nation into a homogeneous whole, founded on the sanctity of family life without degrading the intellect by speculation into the unknowable. The best collective attributes of man were inspiring enough to lead the people on towards a good and noble life without pandering to the ignorant by calling in ideals founded on untruth and not in accordance with natural law. The first book put into the hand of a Chinese boy for a thousand years was the "*Three Character Classic*" which begins "Man's nature is originally good." The millstone of original sin did not hang round the neck of the Chinese child. Later, Mencius said "The tendency of man's nature towards good works is like that of water to flow downwards." The Chinese therefore began life with liberal ideas which later gave them a tolerant outlook in respect to exotic religions.

The head of the family was the source of good and evil in the smallest unit of society, and responsible for those in his charge; while he himself was responsible to the next higher collective authority. The good deeds of the departed were perpetuated by special regard for ancestors helped by simple ceremonies. Such a social code seems to have been freer from superstition than any up to quite recent times. Confucius looked upon music and poetry as co-efficients of political harmony. The ideals of Confucius like those of Plato and Socrates tended towards the common good and against the reduction of society to a horde of competing individuals.

It is scarcely open to doubt that it is to the teachings of Confucius, particularly to his development of the ethics of

government and family life, that the incomparable continuity of China's national life is due.

The sublime bronzes and carved jades of the Chou dynasty which still exist, bring an aura of dignified restraint from the time of Confucius and are worthy of being placed with the marble sculptures of Ancient Greece.

During the Han dynasty the art of China developed along Confucian lines as shown by the rock sculptures and other stone carvings and the bronze. The paintings of that time are not now extant, but a survival is found in the frequent paintings during the Sung, Ming and modern period of the palaces of the Han dynasty, which show a considerable development of architecture and ornament.

The Chinese system of examinations, which early in the Han dynasty made a knowledge of the Confucian classics necessary for those seeking government appointments, though restricted to a narrow literary scholarship, had a refining influence and, when combined with painting, as by the poet-painter officials, exercised a powerful influence on the art of the country, especially on that of landscape painting. The art ideals resulting from Confucian culture tended towards restraint and harmony, while the literary refinement and comparative absence of mysticism kept the art pure and to a large extent decorative.

### The Influence of Taoism

The effect of Taoism towards natural phantasy and of Buddhism towards grandiose and unnatural imaginative work, may be regarded as retrograde.

Laotzû, the Old Philosopher, the founder of Taoism, a contemporary of Plato, Socrates and Aristotle, was some fifty years older than Confucius and, although their teachings differed so markedly, they greatly respected each other. The Tao Te Ching or Book of Virtue, which is attributed to Laotzû, appears to be a groping towards nature knowledge and individualism freed from conventions, as opposed to the communism of Confucius. This love of nature and liberty to roam over hill and dale lent itself to landscape painting and especially imaginative landscape, which is most characteristic of Chinese art.

The Tao Te Ching has been compared with the Neo-Platonism of the third to fifth centuries A.D., wherein pseudo-scientific philosophy was strangely united with mystic religion. No one seems to know exactly what the Tao really was, although Impersonal Nature has been given as the equivalent; as also has the pursuit of the Elixir of life.

The conception of the Dragon as the power of water, thunder, rain and wind and of the Tiger as the power of the earth are probably Taoist in origin. But the Chinese cannot claim originality in respect to the Dragon saga; which is also commonly used in early and mediaeval European mythology. Taoism degenerated into demonology and magic, the quest for the Elixir of Life and immortality; leaving in permanent form many quaint and diverting motives for art workers in textiles, wood and porcelain.

The Taoist Heaven, which is a curious blending of Taoist and Buddhist ideas, may be given as an instance of an imaginative conception which has inspired an infinitude of beautiful art work in China. The Taoist Heaven is placed within the confines of the Buddhist Western Heaven among the Kwen Lun mountains between the Jasper Lake and the Waters of Immortality. On the slopes of Shou shan lies the Palace of Si Wang Mu, the Fairy Queen of the Western Heaven who, attended by the Phœnix and her fairy handmaidens, awaits the wandering sages with the mystic peaches in her hand, the taste of which gives immortality.

### The Influence of Buddhism

The influence of Buddhism on the art of China may be described as profound but degrading, hieratic art invariably resulting in the mechanical reproduction of formal types. The grandeur of the imaginative conceptions of Buddhism are often seen in Buddhist paintings and its symbolic development in all the arts is extremely interesting. The true note of Buddhist art is dignified serenity. In the words of Sakyamuni "The wise having listened to the law become serene like the waters of a deep still lake" The Chan or Contemplative school of Buddhism seems to have had the purest influence on Chinese art by its association with the beauties of nature in the Meditation Groves where poetry and the arts were cultivated. Saint Francis of Assisi who preached to the birds and wrote the Canticle of the Sun seems to have been a kindred spirit.

The Buddhist Trinity, composed of the Buddha, Omito, supported by Tashichi Pusa, the Great One, and Kwanyin, the all Compassionate Pusa (son of Omito in the mystic sense), the Three Sages of the Western Heaven assiduously worshipped by the Northern or Mahayana Buddhist, forms the subject of innumerable pictures and carved figures of infinite variety of treatment. The same Kwanyin in an obscure way later changed sex and became the most popular

deity of the Buddhist pantheon, the Goddess of Mercy and Love, the giver of children, which has inspired some of the most beautiful conceptions in Chinese Buddhist art. Singularly enough this later Kwanyin in porcelain figures of the Kanghsi and following periods closely resembles in form the Christian virgin and child, probably as a result of the influence of images brought from Europe by the early catholic missionaries.

### Græco-Buddhist Art.

The so-called Græco-Buddhist art, which is best exemplified in the rock sculptures of the first and second centuries A.D. at Gandhara in the valley of the Kabul river, North of India, may be regarded as a very interesting indirect impingement of the two civilisations, but its effect on Chinese art is very small indeed.

In the fourth century B.C., Alexander the Great, a pupil of Aristotle, having cut the Gordian Knot, set out on his amazing conquest of Asia, sweeping victoriously through Syria, Palestine, Egypt, and Persia to India (Kabul) and Turkestan (Khotan), leaving a fragment of the Grecian Empire at Bactria (Bokhara), where a school of Greek sculpture is said to have been founded. Alexander accomplished all this by the age of 32, when he died of fever in Babylon.

At Gandhara may be seen the transition of Apollo into the Indian Buddha. The long thin legs, salient hips and flexible figures of the Gandhara rock sculptures found their way to Java, Cambodia, China and Japan. This influence, carried by Indian Buddhist missionaries, may easily be traced among the rock sculptures at Lung-men near Honan-fu in China, dating from the sixth century A.D. The frequent use of the lion as a model and the exaggerated muscular development of the nude figures clearly show this exotic Indian so-called Græco-Buddhist influence. This Grecian touch seems to have come to India indirectly through Persia.

That the Greek fret or key pattern is common to Greek and Chinese art does not seem to be a matter of significance. This simple border pattern is one, like the svastika, which any schoolboy would be likely to happen upon. It is, therefore, like the square and the circle, in practically universal use and cannot be considered peculiar to any country, although it comes more into prominence in China because it is *par excellence* the country of fretted designs.

## The Art of Beautiful Writing

The art of beautiful writing was a direct development of literary scholarship in China and has had an important bearing on all sections of its art. To be able to write Chinese requires a rigid training in brush work drawing. And this has led to the educated Chinese being born draftsmen. The association of beautiful ideas expressed in beautiful writing has been quite a special feature of Chinese culture. The innumerable hand-written poems mounted in the same way as pictures, and having an equal artistic value in the Chinese eye, is peculiarly Chinese. This calligraphic art does not correspond to the illuminated manuscript missals and other European religious text. The Chinese characters, which may be regarded as the most beautiful script in the world, lend themslves to decorative variation; and this has furnished an infinite number of art motives in the applied arts. Much of the extraordinary fascination of decoration dependent on the use of the Chinese written character is due to that subtle element of symbolism which is ever present. This development of Chinese writing has perhaps more than anything else given Chinese art its very individual character.

## Mountain Philosophy

The love of mountains may be regarded as universal. Among the ancient Greeks Olympus was the home of the gods and Parnassus sacred to Apollo and the muses. They associated every striking piece of hill scenery with legend and set up a shrine very much as the Chinese did and still do. Taishan is the Chinese Olympus and, though mainly associated with Confucius, embraces pre-confucian and post-confucian ideas in the Chinese mind. The sacred hills of Omeishan and the mountain islet of Putoshan are associated with Buddhism. Almost any Chinese philosopher might murmur with Plato 'Believing, therefore, the soul to be immortal, and able to endure all extremes of good and ill, let us ever hold fast the upward way.'

While Greek civilization resembled a comet in its sudden burst from obscurity into brilliant incandescence, during the century or two of its golden period, followed by an equally sudden damping out, the civilization of China since Confucius was lit with a lamp of pure practical reason for over 2000 years. There is perhaps no other national constructive political code which can compare with it in massive effect. Whether it can bear the impact of modern developments due to the vast and massive effect of the

knowledge of natural processes during the last hundred years is doubtful; especially if that knowledge continues to be used to harness the forces of nature for mutual destruction. There can be no doubt that a system of government founded on the permanence of family life has in many respects advantages over that whose slogan is "Every man for himself." The pendulum will probably swing back to Confucius with the new demand for team work and scientific grouping of human labour towards the goal of universal mutual help and respect which will be a realisation of the Chinese saying "All under heaven one family."

In its effect on art, Confucian teaching carried the Chinese through the mists of religious symbolism and obscurantism to the interpretation of nature herself. Chinese poetry, which shows the influence of the Confucian scholar most is most true to nature. The poet painters of China were perhaps the first painters of natural truth in landscape. Nature and the sages were the inspiration of their work. They sought the mountain solitudes, where they got into touch with nature, freeing their minds from the cobwebs of superstition, their souls from the petty tyrannies and narrow conventions of too much human intercourse, and their bodies from the fetor of the cities by the pure air of the mountains, the fragrance of the flowers and the music of the birds. This craving for the mountains was an essential part of their philosophy, a desire for solitude and communion with the great heart of nature. An act of worship at a great natural altar, leading to tranquillity, giving the poise essential for acquiring a due sense of proportion and balance, and leading to that harmony which was also the essence of the Greek spirit. The poet painter having found solace and obtained a glimpse of heaven would return to his study and set down the ideas of his mind activated by his communion with nature and by means of his brush create a picture from the inmost recesses of his soul.

We have now reached what may be regarded as the highest development of Chinese art—that of landscape painting. The assessment of the true position of Chinese painting in the history of comparative art is not yet determined but the tendency is to place it very high. It has, indeed, been considered by competent critics as the greatest school of landscape the world has ever seen. This is probably an exaggeration, considering that Chinese painting has scarcely developed beyond that of Giotto in figure painting. Pure landscape painting evolved late in Europe, say, in the seventeenth century. Previously it had been a mere accompaniment of figure painting.

The Post-impressionism originated by Cézanne is perhaps the only European school of landscape at all comparable with the Chinese. This resembled Sung landscape in that it was synthetic rather than imitative, aiming at painting the spirit rather than the body. Chinese paintings often seem to be just guide posts to the imagination. At first sight they appear to be careless or trivial impressionistic sketches, but in reality prove to be full of subtle intellectuality.

Burne-Jones is unconsciously in touch with Chinese painting when he says "I mean by a picture a beautiful romantic dream of something that never was—in a better light than ever shone."

Lawrence Binyon in his "*Painting in the Far East*" says "The great original art tradition of Europe has its home in Greece; and the great original art tradition of Asia has its home in China. Each race is pre-eminent in its feeling for harmony and rhythm, the foundation of all art."

Ruskin, while developing his moral philosophy of art in his "*Laws of Fésole*," defines the art of man as "The expression of his rational and disciplined delight in the forms and laws of creation of which he forms a part." In other words art is science materialised and is bound up with nature study, especially with the discovery of the beauties of form and colour ever present but not often seen unless the mind is properly instructed to discern that which is best worth seeing. Nature has a strong bias toward the beautiful. A carcase or a garbage heap within a comparatively short space of time is entirely purified by natural processes and covered with flowers. There is no real death or loss of energy. The death of one organism gives life or sustenance to another. Decomposition and decay is merely a process in the creation of new life. Except in those parts of the world which are devoid of water all places unspoiled by man tend towards the beautiful.

# DESTINY, FATE[1]

EVAN MORGAN

Destiny, Fate, Lot, Doom, Predestination are ideas common to every language, indicating a determinate force over life, and giving circumstances the quality of necessity. No more fateful idea than that which Napoleon called *destiny* and Priestly *necessity* has ever ruled the thoughts of men. It has figured largely in the lives of the great personalities of human history. Napoleon, Lord Clive, Confucius were conscious of an unseen force which swept them forward in spite of themselves.

These words are synonymous, but with certain differences which should be noted and remembered. "Destiny is used of individuals and the final point of their personal history. It is used both of the end to which a person or thing is fore appointed. It involves elements of greatness and immutability. It refers not to the details so much as to the consummation. One may struggle against one's lot, but destiny is final and irresistible. Spenser says:—

> But who can turn the streams of destiny
> Or break the chains of strong necessity
> Which fast is tied to Jove's eternal seat.

"Fate stands to destiny as an item to a sum, and is employed of the details of life. It is hardly ever used in a favourable sense. Fate is blind. Destiny has a certain amount of foresight. The theist speaks of destiny, the atheist of fate."

"Doom is the final close of life, regarded as a matter foreordained, and is never used in a happy sense. As Pope says:—

> Ere Hector meets his *doom.—Pope*"

The words in use in Chinese as a rule are 命, 數, 運, 天命, 定命, 宿命. Men have ever been anxious to know what their destiny might be. What span of life is reserved for them; what lot may be in store: so in the selection of a

[1] Read before the Society, November 20, 1919.

wife extraneous ritual seems to be more important than character and a fortunate day for marriage than beauty. Likewise in business ventures, in the ordeal of examinations men have sought eagerly, in every possible way, for indications of what destiny holds in store, and for the results locked up for them in the womb of fate. Elaborate ritual has been created for the comfort of the human mind: and monarchs contemplating the removal of capitals have consulted the auguries as to the purpose of fate in the matter. Visions in the clouds, strange voices in the night, unusual appearances of the heavenly bodies have conduced to the organization of ideas and the solution of difficulties. The Roman augur with his birds and entrails was a leading factor in the social life of ancient Rome: and the tortoise and the milfoil have become no less sacred in China. The chart thrown up by the rivers and Sibylline books have equally influenced the thought of continents.

The sacred *I Ching* itself is of the essence of this same idea. The Chinese are convinced that the dark mysteries of life are enshrined within, and were it only understood, destiny would be clear. It is the cream of all books. It is almost pathetic how some of these courteous old scholars turn with wistful and longing eyes to it now. They think, too, it contains what Europeans should know in spite of the old saying "that the *I Ching* does not cross the seas."

Astrology has been a great pseudo-science amongst every people and the crystal, the horoscope, and star-gazing have revealed the dark future. The fluid of the stars control a person's destiny as well as that of a nation.

In the time of Duke Ching of Sung the planet Mars was in the Heart Constellation which alarmed the duke. Tzŭ Wei, the astrologer, was summoned to explain the portent. He affirmed that it indicated an oncoming judgment of Heaven, since the Heart Constellation was in that celestial arc that governed the territory of Sung. The King's destiny must bear the judgment unless he was willing to have it shifted on to his ministers or people: which suggestion he refused, as a good king should.

The notion of destiny and fate has given rise to the occult sciences. The great cult of Divination is one of the most profound rituals that have operated in human affairs. In Chinese literature alone there are a great number of books dealing with this subject. Most of these works claim to have, and with good reason, a hereditary descent from the *I Ching*. The art has been worked out in detail under the 五行 five elements. The list of these works given in Wylie indicates the extent of the subject in Chinese thought. But

apart from these special works, the whole of literature is tinged with it. The missionary Nicolas Smogolenski also wrote an astrological treatise in Chinese on this subject. "This was apparently translated from some European book on the subject. The first part deals with the general principles of the art: the second is occupied with astronomical formulæ chiefly in spherical trigonometry: and the last part contains drafts of fifteen horoscopes. It is difficult to understand what could have been the motive in giving this to the Chinese, marked as it is by all the absurdities of the pseudo science of two hundred years ago." (*Wylie*, pp. 106, 107).

Destiny and fate, however, have not only to do with the lives of men and women but pertain to the very nature of things, to the origin of species. Why should one atom become a man, another a bird, another a worm and so on. This, too, has not passed the observations of the Chinese. Chuang Tzû indicates it in the symposium of the animals in their interchange of thought on their specific qualities.

The walrus said to the centipede, "I hop about on one leg, but not very successfully. How do you manage all these legs you have?" "I don't manage them," replied the centipede. "My mechanism works naturally, without my being conscious of the fact."

The centipede said to the snake, "With all my legs I do not move as fast as you with none. How is that?" "One's mechanism," replied the snake, "is not a thing to be changed. What need have I for legs?"

The snake said to the wind, "I can manage to wriggle along, but I have a form: now you come blustering down from the north sea to sweep down to the south sea, and yet you seem to be without form. How is that?" "It is true," the wind replied, "that I bluster as you say, but any one who can point at me or kick at me, excels me. On the other hand, I can break huge trees and destroy large buildings."

Thus we see destiny has appointed to each thing its form and quality. Yet no creature seems resigned to its own lot and endowments. The walrus envies the centipede, the centipede envies the snake and so on. Destiny and fate have not given entire satisfaction to anything. As Chuang Tzû says,

"Small bags wont hold big things, short ropes wont reach down deep wells. Thus destiny is a prearrangement, just as form has its limitations. From neither to neither, can you either take away or add."

One day Chuang Tzû was surprised by the flight of a strange bird—a bird with large wings and eyes an inch in circumference. So he picked up his skirts and strode towards it with his cross-bow, anxious to get a shot. Just then he saw a cicada enjoying itself in the shade, forgetful of all else. And he saw a mantis spring and seize it, forgetting in the act its own body, which the strange bird immediately pounced upon and made its prey. "This episode" says

Giles "has been widely popularised in Chinese every-day life. Its details have been pictorially expressed in a wood-cut, with the addition of a tiger about to spring on a man, and a well is nearby into which both will tumble. A legend at the side reads—'All is Destiny.' " This little incident aptly illustrates the Chinese idea of destiny.

Again we read in Chuang Tzû, "He who comprehends the Greater Destiny becomes himself a part of it. He who comprehends the Lesser Destiny resigns himself to the inevitable." The greater destiny possibly implies a belief in the foresight of an unseen Power, approaching the Christian idea of Providence. The Lesser Destiny is more of a belief in blind fate.

Again Chuang Tzû says, "Life and death belong to Destiny. Their sequence like day and night is of God, beyond the interference of man, an inevitable law." (*Giles*, p. 74).

Again we read in Chuang Tzû, that Tzû Sang was very ill, and his friend went to see him one day. On arriving at the door he heard the sick man singing and lamenting, saying,

O father! O mother! O Heaven! O man!

His friend asked him what he meant by this, and the sick man replied: "I was trying to think who could have brought me to this extreme, but I could not guess. My father and mother would hardly wish me to be poor. Heaven covers all equally, Earth supports all equally. I was seeking to know who it was who made me poor, but without success. Surely then I am brought to this extreme by Destiny. (*Giles*, p. 90). As Emerson says, "The word Fate or Destiny expresses the sense of mankind in all ages—that the laws of the world do not always befriend, but often hurt and crush us," (*Giles*, in loc.). What is this Destiny? Chuang Tzû tries to give a philosophical explanation of it in the words, "At the beginning of the beginning even nothing did not exist. Then came the period of the Nameless. When One, *i.e.* The Tao came into existence, there was one but it was formless. When things got that by which they came into existence, it was called their (Virtue or) endowment of energy. That which was formless, but fluid, yet without interstices or separation[1] between its own parts was called Destiny.[2]

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[1] The breaks of Science?

[2] The introductory part to Essay 2, Huai Nan-tzû—dealing with Origins and Reality endeavours to give a similar interpretation but in obscure and difficult language.

The Taoist theory of Destiny as thus seen in Chuang Tzû is very incomplete. It is too complex to be written of in detail. It is seen more elaborately outlined in the essays of Huai Nan-tzû, the semi-Taoist. In general it may be identified with the Unity of the Tao. Man has to abandon himself wholly to the Unity. He has to become one with it. That is the great thing. Hence arises the paradoxical terms of *Wu-Wei, Non-action*. This really does not mean inaction, as is made clear in one of Huai Nan's essays. Nevertheless it is a link to help us in understanding their belief in destiny which almost amounts to fatalism, though they would vigorously deny fatalism as popularly understood. Entire submission to the Divine Spirit is the only rule of life: identification with the Tao and personal suppression is the only way to get the fulness of existence. It is this identification that may suggest a verisimilitude to fatalism. It is only in this sense that they are under the determinism of destiny. And possibly it is only in this sense that the saying of Chuang Tzû is to be understood in his statement that when "Shen Tao embraced the Tao he discarded all knowledge and became a fatalist."

## The Views of Confucius and His Disciples on the Notion.

We are met on the threshold of our examination by the statement that Confucius spoke but little and seldom on the question of destiny. This is consistent with the Sage's serious view of life. One of the subjects of which the Master seldom spoke was "The Appointments of Heaven," etc. (*Analects*, IX, 1). This aloofness of his possibly sprang from a sense of reverence. He would not handle such a subject lightly. The divine dispensations and the mysteries of life were not to be thoughtlessly discussed or bandied about in debates. Some things were plain, others left in the mystery and profundities of existence. Neverthless we have not been left entirely without indications of his thought on the matter.

For instance in speaking of Ai T'ai To's talents and virtue he says they were perfect. The disciples asked the Master the reason for this.

"Life and death," replied Confucius, "existence and non-existence, success and non-success, poverty and wealth, virtue and vice, good and evil report, hunger and thirst, warmth and cold,—these all revolve upon the changing wheel of Destiny. Day and night follow one upon the other, and no man can say where each or the other begins.

It is a doctrine accepted by most Chinese philosophers that time and opportunity are essential to the successful operations of the Tao and the teachings of the Sages. Nevertheless most admit that there is a controlling force beyond and independent of these. Confucius was most conscious of it. He refers to it often. We may take one well-known episode in his life.

When Confucius visited K'uang, the men of Sung surrounded him closely. Yet he went on playing and singing to his guitar without ceasing.

"How is it, Sir," enquired Tzû Lu, "that you are so cheerful?"

"Come here," replied Confucius, "and I will tell you. For a long time I have been struggling against failure, but in vain. Fate is against me. For a long time I have been seeking success, but in vain. The hour has not come."

"To travel by water and not avoid sea-serpents and dragons,—this is the courage of the fisherman. To travel by land and not avoid the rhinoceros and the tiger,—this is the courage of hunters. When bright blades cross, to look on death as on life,—this is the courage of the hero. To know that failure is fate and that success is opportunity, and to remain fearless in great danger,—this is the courage of the Sage. Yu! rest in this. My destiny is cut out for me." There are several passages in the Classics showing the contempt Confucius had for those who sought his life. This indifference arose from the consciousness that he was under the direction of a power greater than that of any man's. In the *Analects*, Bk. VII, Chapter 22, we read, "The Master said, Heaven produced the virtue that is in me. Huan T'ui —what can he do to me." And again in reference to a similar attempt on his life we read in *Analects*, Bk. XIV, Chapter 38.2, "The Master said, If my principles are to advance, it is so ordered 命也. If they are to fall to the ground, it is so ordered. What can Kung Pi, Liao, do where such ordering is concerned."

In explanation of this confidence in face of these dangers, Tzû Hsia explains in another place his view of life. "Death and life have their determined appointments"—they depend on Heaven. The destiny is there. And one other saying from Confucius. He went to see Pei Niu who was sick. He took hold of his hand through the window, and said, "It is killing him. It is the appointment of Heaven, alas!" (*Analects*, Bk. VI, Chapter 8). There are three things of which the superior man stands in awe. He stands in awe of the "Ordinances of Heaven," etc. (*Analects*, Bk. XVI, Chapter 8).

Mencius, too, had equal confidence in this kind of destiny. In his works we read, "A man's advancement is effected, it may be by others, and others may perchance stop him. But to advance a man or prevent his advance is really beyond the power of any man. My not finding in the prince of Luh one who would confide in me and put my principles into operation is from Heaven." (Bk. I, Pt. 2, Chapter 8, p. 3).

Thus we see that the Sages of China believed in a controlling Destiny—or in the words of Mathew Arnold, "There is a Power not ourselves making for righteousness in the Universe,"—whose will is law: whose decrees are certain.

We also find in history sporadic references to this subject by Confucius. During one of his journeys we are told that he was looking at the cataract at Lu-liang one day. It fell from a great height. No scaly, finny creature could enter therein. Yet Confucius saw an old man go in, and thinking that he was suffering from some trouble and desirous of ending his life, bade a disciple run along the side to try and save him. The old man emerged about a hundred paces off, and with flowing hair went carolling along the bank. Confucius followed him and said, "I had thought, Sir, you were a spirit, but now I see you are a man. Kindly tell me, is there any way to deal thus with water?"

"No," replied the old man, "I have no way. There was my original condition to begin with; then habit growing into nature, and lastly *acquiescence in destiny*. Plunging in with the whirl, I come out with the swirl. I accommodate myself to the water, not the water to me. And so I am able to deal with it after this fashion."

"What do you mean," enquired Confucius, "by your original condition to begin with, habit growing into nature, and *acquiescence in destiny?*"

"I was born," replied the old man, "upon dry land, and accommodated myself to dry land. That was my original condition. Growing up on the water, I accommodated myself to the water. That was what I meant by nature. And doing as I did without being conscious of any effort so to do, that was what I meant by *destiny*." (Chuang Tzû, *Giles*, pp. 239-240).

Let us take the view of Chu Ko Liang, the darling hero of the Chinese people, always spoken of as K'ung Ming, his cognomen. He lived in the difficult and warlike ages of Liu Pei and Ts'ao A.D. 150-250. Brilliant as a military leader, penetrating as far south as Burmah; renowned as a scholar, the author of Tactics on War: the inventor of the wooden ox and running horses and the bow for shooting

several arrows at once—a great mechanical genius. Notwithstanding his many achievements and varied fortunes, yet he spoke at the close of his career in a desponding tone of the failure of his life attributing this to an adverse *destiny*.

In support of their theory of the existence of Destiny the Confucianist gives another example that of General Hsiang Yü who met with a severe defeat and rout. The General himself was wounded and before his death spoke to one of his followers, maintaining that his death was due to fate and not to any bad handling of his troops. The correctness of his view is not challenged by critics. They further cite the case of Kao Tsu, the successful founder of the Han dynasty, who used fewer troops but was victorious, a success manifestly due to Heaven's decree. Destiny was the controlling factor in either case.

### The Meian View.

The Confucian school then in common with Taoists represented by Chuang Tzû affirm their belief in the doctrine. The Meian school, however, disavow their belief in it. This school denies an extraneous force in the shape of fate or destiny. They vigorously deny it. As a substitute they advocate the theory that a person's fortune, success, failure, happiness, and adversity are wholly dependent on the quality of a person's nature and disposition as well as on fortuitous circumstances. This opposition to Confucianism and the exposition of the Meian theory is for one made by Wang Ch'ung in an essay on Destiny. He wrote many essays on the subject; there is only time to notice this one. This essay is full of interest and information. We can, however, only quote the drift of the argument.

It opens with the general proposition to be maintained in the thesis that the school of Mei Tzû deny the existence of any independent destiny. Their philosophers attempt to strike at the root of the Confucian doctrine and at the support to their fundamental proposition. They give a wholly different interpretation to the classic Confucian theory of destiny expressed in the words of Tzû Hsia. "*Death and life are predestined, riches and honour are with Heaven.*" They do so first by asking the reader to note closely the arrangement and order of words in the proposition. It should be noted, the critic maintains, that he does not say "Death and life are with Heaven, riches and honour have their appointment." But he uses the reverse order. Why, asks Wang Ch'ung, does he do so? He must have an intention in that order of stating the proposition.

The explanation is simple. Death and life have no countervailing phenomena in Heaven, since these, *i.e.* death and life are not governed by any extraneous destiny, but by the individual's *nature*. That is to say a person's longevity is determined by his natural vitality and not by any fate. When men are endowed with an overflowing richness of *nature* this vitality is rich and abundant, and consequently their bodies are strong and hale. Thus endowed the *appointment* or *destiny* is long—and rationally explained. Thus their fate is not to die young. On the other hand when the endowment is poor in quality, debility of body will ensue resulting in an early death. This is the rationalist view of a destiny. Hence the appointment of Heaven means in this case no more than a natural concomitance of *nature*.

Riches and honour again correspond with the vitality enduement of the *Hsing*, *nature*, which is derived from the starry host. The host of stars is in Heaven. The root of the omens of riches and honour thus lies with Heaven. If the omens are favourable, riches come: if unfavourable, poverty comes. This then is the rational explanation of "Tsai T'ien"—"depends on Heaven."

In further explanation of "with Heaven," it is stated that the Principalities or ruling forces abide in the womb of Heaven. The stars again are nothing but the expression of the breath or fluid of Heaven. The stars are endowed with different vitalities arising from the proportion and quality of the original fluid and as the vitality of the nature of man is a communication of the stars, his vitality as well as a nation's vitality will depend, as to quality, on the star under which the individual is born. Hence the meaning of a lucky star and its contrary.

In this critical way then it is attempted to overthrow the doctrine of destiny as advocated by one party, by offering a substitutory explanation that the destiny of a man's life is determined by inward and natural conditions. The Mei school endeavours to support its view by historic examples of the impossibility, nay, the absurdity of the theory. They quote two classic illustrations. One of them is the catastrophe that overtook the city of Li Yang. This populous city was overwhelmed by a flood in one night and turned into a lake. The other example is the barbarous act of General Pei Ch'i who buried 40,000 prisoners in a pit dug for the purpose. They adduce further general evidences such as the ravages of famine, pestilence and disease. Their point is very obvious and their argument strong and full of common sense. It is unthinkable, they maintain, that the whole population of Li Yang could have had the same destiny, that

is to say, that they were appointed to terminate their lives just at the same time. It would be absurd to think the young and old, rich and poor, fortunate and unfortunate were doomed to this. Similarly in the case of the entombed prisoners, and the millions who have died from plague and pestilence.

We ourselves, perhaps, have had such a suggestion thrown out to us by the tragedy of the great war, or such catastrophies as overtook St. Martinique and Messina when these unhappy districts were wrecked by earthquakes.

To this argument the Confucianist replied that it isn't at all unreasonable in face of the immensity of the world to think that vast concourses of people die under one destiny. In view of the vastness of the world a concourse of 40,000 or a whole population of a city is really nothing at all. So far from there being absurdity in the supposition it was actually because of a common destiny that these people were congregated in one place and either drowned or buried. It was predetermined that officials and people should be there.

The Confucian critic, however, does see a difficulty in dealing with the theory of destiny. He realizes that it is somewhat unreasonable to maintain that there were not many people in, say, Li Yang who were not destined to longevity. In the flux of the world and life it stands to reason that the course of nature could not run the same length in the case of everyone.

What then may be the explanation. There is a very important modification. The somewhat unique theory is advanced, a theory that has been favourably received by many. "Thus," Wang Ch'ung says, "we reach a principle that the destiny of a nation is stronger than the destiny of the individual: the destiny of longevity is stronger than that of a man's fortune, *i.e.* a man may lose honour and fortune and yet survive. So in modification of the predestination theory it must be remembered that an individual's destiny may depend on the destiny of a community. Thus destructive times, revolutions, disease, pestilence, prevent the fulfilment of an individual's destiny. The kingdom of Sung, Wei, Cheng, Ching, once upon a time, were visited by a destructive pestilence contemporaneously. Many there must have been who were destined to a long life, but they shared and suffered in the communal danger, which nullified the individual's destiny.

Destiny and Fate therefore, it may be reasonably argued, govern the rise and fall of nations. And this destiny is linked to the stars. The propitious or unpropitious location of the stars determine the fate of nations. The stars again result

from the aura of Heaven. The breath of Heaven emanates and gives vitality to the stars. Man inhales the emanations from the stars. The quality of this fluid determines their condition. The stars themselves are richly or poorly endowed with this vital fluid. The quality of the starry endowment determines the destiny of nations and men. If a man comes to an untoward end, the Chinese therefore say that in death the "unfortunate rides on the Ch'i Wei star to return to Heaven."

The Confucian, therefore, has an expansion of their doctrine of destiny. To whom this expansion is due is not certain. But in order to find a more philosophic ground for their faith destiny was divided into three kinds. The *Cheng Ming, Constant destiny; The Sui Ming, The Consequent* or *Conditional destiny;* The *Tsao Ming* or the *Fortuitous destiny.*

Wang Ch'ung examines the validity of these divisions and tests their truth from the facts of history. He takes the explanation of each as given by their upholders. *Constant destiny* is explained as that which is constantly fortunate in inherent endowment. *Consequent destiny* depends on conduct. Good effort results in achievement. But a man who wastes his life in debauchery meets with a bad end. *Fortuitous destiny* implies that a man doesn't get his proper deserts owing to the intervention of an external hazard. A good man, therefore, may meet with ill-success and so on. Mencius says that a good student for instance doesn't get the reward he should. "The search," he says, "may be according to fact and truth, but the getting depends on destiny. And likewise a bad man gets very often more than he deserves." "Very well" says Wang Ch'ung "let the soundness of these be tested from historical examples," so he takes the second and examines it. The *consequent destiny* the Confucianist maintains depends on conduct. Wang Ch'ung applies the doctrine to the case of Tao Chih, a famous brigand, who slew no end of people and caused untold miseries to the world. Yet this scoundrel lived to a green old age in ease, luxury, and comfort. Your theory fails says Wang Ch'ung in the case of this bad man.

Take again the life of Yen Yuan, the immortal scholar and renowned student. He died early through too close an application of his talents to study. The theory again breaks down. Again good and loyal ministers have been expelled the kingdom or boiled in oil. Confucius failed to find office. The doctrine again fails to withstand the force of this criticism. Wang Ch'ung therefore maintains that the explanation is incorrect. The consequent doctrine fails to

explain these mysteries of life. He therefore substitutes his own view. The end of these men is not to be explained by the theory of destiny, but by the starry fluid that constituted their physical life.

This star emanation, he explains, composes an individual's vitality. Hence a person's fate and destiny is written in his countenance. It is seen in the structure, size, shape of the bones of the frame. Hence a fortune teller is found with a chart and map of the human body. A comparison of the enquirer's bones and contour of person with the standard will help to diagnose his destiny and fate.

Mr. Wang says, therefore, it is the constitution of the physical nature that determines a person's fate. A distinction, he says, may be made in the *nature* and *disposition* of a person. So we have the *Constant, Consequent* and *Fortuitous nature*. The *constant nature* ensures an endowment of the Five Worths:—*Jen, I, Li, Chih, Hsin*. The *consequent nature* is conditional on the parental quality, the *adverse* dependent on untoward phenomena. Hence the pregnant mother gives birth to a hare-lip if she eat a hare during pregnancy. So in the Book of Seasons in the Li Chi minute instructions are given to women. As fate and nature become inherent through human instrumentality, women with child are stringently warned what to do. For instance she must not sit down before a table not quite straight, she must not look on any incorrect colour, nor must she listen to any sounds unceremonially unclean. A shock from thunder is specially dangerous. Thus as a man is endowed so will his fate be.

In another essay that on Destiny and Fortune discussing the same proposition, he reaches the same conclusion, that the heaven born nature is like fate. King I of Yueh, he says, escaped into the mountains, earnestly desiring not to be made a king. But the people of Yueh smoked him out, he could not escape the throne. By Heaven's fate it had to be so. That is to say, by his own nature.

To sum up, Wang Ch'ung says, "Men's lives in this world have propitious and unpropitious *natures*, and this Fate determines happiness and adversity, prosperity and ruin. In addition it is the lot of man to meet with chance and accident which dog him from birth to death. That he should finish his good intentions and attain his heart's desire is very difficult."

Thus, then, broadly speaking we have the Taoist and the two Confucian views outlined in the preceding pages co-existing in Chinese thought. On the one hand there is the school of Mei Tzu which denies Destiny. On the other hand

we have the general school of Confucius which upholds its existence. Destiny again is differentiated into the *Constant*, *Consequent*, and *Adverse*. Wang Ch'ung, however, rejects this classification preferring the classification according to nature rather than destiny, but he, too, admits the prevalence of a contingent chance and incidental fate which may or may not agree with the primary fate. The length of human life is registered by the creative fluids of Heaven and the Stars. The fate of the state is always stronger than the personal and individual.

### Destiny and Fatalism.

It is clearly indicated in the writing of many philosophers that virtue and vice do not affect the condition of the individual nor the rise and fall of states. Though it should be mentioned that the Confucian classics strongly maintain a contrary view to fatalism, maintaining that Heaven does watch the way of kings, rewarding and punishing according to personal deeds. There are many instances in Chinese literature similar in tenour to those found in the Hebrew scriptures, "He did evil in the sight of the Lord" and so on. But underlying and overshadowing these clear pronouncements there is nevertheless the sense of an overshadowing sense of Destiny which nullifies the effect of human actions and modifies human effort. And probably certain symptoms of impotence and inertia that have been noticeable in Chinese political life to-day arise from the benumbing effect of this view of life. The *literati* of China with their fine ideals might have been supreme in the present crisis, but it must be regretfully confessed that their influence has been markedly wanting. Be still, they seem to say, Destiny will work out itself all right. A friend said to me recently, "When the disease has come to a head, the boil will burst, and all will come right in the end."

So important is this doctrine, however, that it is well to consider it a little further. Whilst the finer school of Confucianist believe in destiny, yet it is without abrogation of morality. Whilst some philosophers wholly deny the value of morality in its effect on the rise and fall of nations, they admit, however, that the weight of opinion is against them. Most people hold the view, as they admit, that when in ancient times the monarch was wise, truth and virtue were practised, and that when they were practised success was achieved and the government well ordered. When the ruler of men was degenerate, truth and virtue declined, and, in consequence of this decline, all success was lost and government thrown into confusion. Most thinkers

of ancient and modern times hold this view, for they notice that the wisdom of Yao and Shun brought about universal peace, whereas the lawlessness of Chieh and Chou resulted in rebellion and in their destruction. But, they say, if we thoroughly go into the question we find that fate has its proper time, which comes spontaneously, and that virtue has no influence upon it. These fatalists maintain their theory by such arguments as these.

"All officials, those with the income of more than a hundred piculs as well as those living on less than a pint, while in office, govern the people. They exercise their authority, instruct and admonish, but whether these instructions have any effect, and whether the people are well governed or in revolution, depends on fate."

"Some persons may have great talents and lead a pure life, but when called to office, they are soon cashiered; whereas others with very little knowledge or of a reprobate conduct govern the people and remain in office. In remote antiquity promotion and degradation of able and incompetent men were based on mere success. Rewards were bestowed on the successful, and penalties inflicted on the unsuccessful. Much consideration was shown for fate, and a great partiality to fortune, but neither were talents investigated nor capacities much appreciated." Fate ruled.

"Therefore, when revolutions and other calamities unexpectedly break out, these critics bring them home to the sovereign, charging him with misrule. The prince acquiesces, and takes the guilt upon himself. Sorrow and pain shake his body, but the difficulties are not removed thereby. Without reason they harass the mind of the ruler, and overwhelm an enlightened monarch with undeserved reproaches. These ideas are being transmitted and universally accepted."

"A wise ruler may govern a people who are to live in peace. but he cannot reform an age *destined* to revolt. A physician, clever in using his needles and medicines, is successful with his methods, if he happens to find a patient whose end has not yet arrived, and comes across a disease which is not mortal. If the man's life is ended and his sickness fatal, he can do nothing even though he be a second Pien Ch'io. A worn-out life and a fatal disease are incurable as a people in rebellion cannot be pacified. The action of drugs cures a disease as admonitions serve to pacify the people. Both cases are subject to destiny and time, and cannot be forced in any way."

"The Kung-po Liao, having slandered Tse Lu to Chi Sun, Tse Fu Ching Po informed Confucius of it . . . Confucius said, 'If my principles are to advance, it is so

ordered. If they are to fall to the ground, it is so ordered.'

"Consequently, the advance of the doctrine no less than the peace of the people depend on fate and time, and not on human action. Revolutions, the opposition of the citizens, and the dangers of the State are commonly caused by calamities which come down from Heaven above. The virtue of a wise ruler is unfit to cope with, and disperse them."

"There has never been anybody more benevolent and kind hearted than Yao and T'ang. But Yao met with the Great Flood, and T'ang fell in with a great drought. Inundations and droughts are the worst of calamities. Since the two Sages were visited with them, were they brought about by their administration? No, the fixed periods of Heaven and Earth made it so. Destiny determined."

"From the inundation and the drought of Yao and T'ang we draw the conclusion that the calamities of other kings are not caused by their virtue. That being the case, their happiness and felicity cannot be the result of their virtue either."

"As prosperity and progress are not brought about by virtue, decline and decay cannot be due to virtue either. Prosperity and progress, decay and decline are all dependent on Heaven and time," *i.e.* on Fate.

"Affluence is the outcome of a generous fate and not to be obtained through wisdom and benevolence. Everybody knows that affluence, peace, and contentment are consequences of a happy destiny, but people ignore the fact that the tranquillity of a State and the success of its institutions are but lucky circumstances."

"Consequently good government is not the work of worthies and sages and decay and disorder not the result of viciousness. When a State is doomed to perish, worthies and sages cannot arrest its ruin, and when an age is to be well governed, no wicked people can throw it into disorder. Order and disorder depend on time, and not on government; the tranquillity and the troubles of a State are determined by its destiny, and not by its culture. Neither a wise nor an unwise ruler, neither an enlightened nor an unenlightened government can help or mar."

"What are the causes of disorder? Are they not the predominence of such things as robbery, fighting, and bloodshed, the disregard of the moral obligations by the people, and their rebellion against their ruler? All these difficulties arise from a want of grain and food. When hunger and cold combine, most people violate the laws; when they enjoy both warmth and food, there are few who behave improperly."

"It has been said that, when the granaries and storehouses are full, people know the rules of propriety, and when clothes and food suffice, people are sensible of honour and disgrace. Altruism grows from opulence, and strife springs from indigence."

"Good and bad actions are not the upshot of human character, but of the state of the year, its dearth and affluence, and these are determined by fate."

"From this point of view, moral conduct is conditional by the grain supply, and the grain harvest depends on the year. When a year is conspicuous by floods or droughts, the Five Grains do not grow. The government is not responsible for this, but time and circumstances. If inundations and dryness be held to be the result of government, there were never worse rulers than Chieh and Chou. In their time there ought to have been constant floods and droughts, but their reigns were not visited with famine and dearth. Calamities such as these have their periods which sometimes, contrariwise, just fall in the reigns of wise sovereigns."

"Human diseases and death are not a retribution for evil doing, and so the disorder and the ruin of a State have nothing to do with the goodness or the badness of its government. Bad characters are often strong and reach old age; iniquitous governments enjoy peace and remain unharmed. Consequently, it is plain that misfortunes and disasters are not sufficient indications of depravity, and happiness and lucky auguries are inadequate proofs of virtue."

Such a doctrine must affect in a deleterious way, the conduct of man. It is inevitable.

Some might say that under the determining control of destiny inertia is inevitable, much the same as a similar result ensues on the Christian theory of predestination. There is, however, a distinction to be observed. Complex as is the doctrine of predestination it is accompanied by the demand to make "your election and calling sure" by supreme effort. Even in the realm of Catholic theology, where the Church becomes the guardian destiny, and the loyal adherent is called on to resign everything, body, soul, and spirit to the Church, which undertakes to guarantee a successful end, the forces of piety are set in motion. This phase again is similar to the Confucius' school of Confucianism.

If Dreyfesdale in the Abbot be taken as a true representation of the gloomy outcome of the doctrine of predestination, it were hard indeed to see a way out.

### A Comparison.

Dryfesdale says: "Now were the walls of the turret of egg-shells, and the lake sheeted with ice, I am well taught, and strong in belief, that man does nought of himself, he is but the foam on the billow, which rises, bubbles, and bursts, not by its own effort, but by the mightier impulse of fate which urges him. Yet, Lady, if I may advise, amid this zeal for the life of the Jezebel of Scotland, forget not what is due to thine own honour, and keep the matter secret as you may."

"The Lady of Lochleven was not aware how far minds of a certain gloomy and determined cast by nature, may be warped by a keen sense of injustice, amalgamated with the crude, wild, and indigested fanatical opinions which this man had gathered among the crazy sectaries of Germany; or how far the doctrines of fatalism, which he had embraced so decidedly, sear the human conscience, by representing our actions as the result of inevitable necessity. And to her remonstance Dryfesdale answered, "He that looks on death, Lady, as that which he may not shun, and which has its own fixed and certain hour, is ever prepared for it. He that is hanged in May will eat no flaunes in mid-summer—What is death?—it is but ceasing to live—And what is living?—a weary return of light and darkness, sleeping and waking, being hungered and eating. Your dead man needs neither candle nor can, neither fire nor feather-bed; and the joiner's chest serves him for an eternal friezejerkin."

### Another Comparison.

This Chinese theory of destiny might be compared, too, with the profound belief Napoleon had in it. He speaks of it often, he was thoroughly persuaded of its control. At one time you will remember he had the gorgeous dream of being a great eastern potentate, whose splendours would surpass anything ever seen before. But England stood in the way and his great efforts resulted in nothing but the fabrics of a dream. He bore his disappointments well saying it was destiny. "Nature seems to have calculated that I should endure great reverses. She has given me a mind of marble. Thunder cannot ruffle it. The shaft merely glides along." Even his most intimate friends could discern no indications of discontent. He seemed to feel that it was not his *destiny* to found an empire in the East, and, acquiescing without a murmur, he turned his attention to other enterprises.

Again he says in another place, "I have, however, often thought since on this point of morals, and I believe, if thoroughly considered, it is always better to suffer a man to terminate his destiny, be it what it may. I judged so afterwards in the case of my friend Duroc, who when his bowels were falling out before my eyes, repeatedly cried to me to have him put out of his misery. I said to him, 'I pity you, my friend, but there is no remedy; it is necessary to suffer to the last.' "

Again we read, "the most energetic measures were immediately adopted to prevent any rallying-point for the disaffected. Bills were everywhere posted, exhorting the citizens to be quiet, and assuring them that powerful efforts were in the making to save the Republic. These minute precautions were characteristic of Napoleon. He believed in destiny; yet he left nothing for destiny to accomplish. He ever sought to make provision for all conceivable contingencies."

"The death of Fox was one of the fatalities of my career," he says in another place. "Had his life been prolonged, affairs would have taken a totally different turn. The cause of the people would have triumphed, and we should have established a new order of things in Europe."

Again we read, "This," said Napoleon, "is one of the thousand absurdities which have been published respecting me. But the story you have just mentioned is the more ridiculous, since every individual about me well-knows how careless I am with regard to self-preservation. Accustomed from the age of eighteen to be exposed to the cannon-ball, and knowing the inutility of precautions, I abandoned myself to my fate. When I came to the head of affairs, I might still have fancied myself surrounded by the dangers of the field of battle, and I might have regarded the conspiracies which were formed against me as so many bomb-shells. But I followed my old course, I trusted to my *lucky star*, and left all precautions to the police. I was, perhaps, the only sovereign in Europe who dispensed with a body-guard. Every one could freely approach me without having, as it were, to pass through military barracks."

Again, Napoleon believed it was his destiny that impelled him to divorce Josephine. His affections and will were all against such an act. It was the intervention of destiny. "My destiny," he says, "is stronger than my will."

Further, one day at the battle of Niemen he saw a soldier trying to dodge a cannon ball. "My friend," he said, "you have nothing to fear. If your name is not written on that ball it cannot hit you, if it is written you could not

possibly escape being hit by it, even were you ten feet underground."

If we were curious to trace the growth of such a universal belief in fate and destiny in primitive times we have the materials at our very doors to-day. For this great war has stirred afresh the curiosity of the human mind in this eternal problem. On the whole it has probably increased men's belief in fate. In letters from the front such phrases as these constantly occur. "My number is up." "If the shell has my name on it." "I have been in so many tight corners and yet survived that it looks like as though my fate would pull me through." During a debate in a Scottish hospital lately, the convalescent soldiers were asked to suggest topics. They fixed on predestination and foreknowledge.

Professor Macintosh agrees with others in declaring that the ordinary attitude of the soldier to religion is fatalism—"the well-known fatalism of the trenches." "Realizing how little any one at 'the real front' can do, through prayer or in any other way, to guarantee his immunity from death, he finds comfort in the thought that the time and manner of his death are settled beforehand. And so, with the thought, 'What's the use of worrying?' he learns to do his daily duty with a fine scorn of the constant menace of death."

In our own city, too, we may see the same process. Fate has decreed that an amah, a house boy and a cook should win a great stake. Chance failed most, but these few small wage earners have become fabulously rich. I fancy there has been much looking at bones, and the length of the lobe of the ear and the method of its attachment to the face at the lower end.

This cursory review of the prevalence of the idea of Fate in Chinese literature shows many phases that are sombre, but there is nothing in it to equal the profound pessimism of life to be found in the poem of Omar,

> Ah, my Beloved, fill the Cup that clears
> To-day of past Regrets and Future Fears :
> To-morrow !—Why, To-morrow I may be
> Myself with Yesterday's Sev'n thousand Years.
>
> Ah, make the most of what we yet may spend,
> Before we too into the Dust descend ;
> Dust into Dust, and under Dust to lie
> Sans Wine, sans Song, sans Singer, and—sans End.
>
> Alike for those who for To-day prepare,
> And those that after some To-morrow stare,
> A Muezzin from the Tower of Darkness cries,
> "Fools ! your Reward is neither Here nor There."

What, without asking, hither hurried Whence?
And, without asking, Whither hurried hence!
Oh, many a Cup of this forbidden Wine
Must drown the memory of that insolence!

Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn sate;
And many a Knot unravel'd by the Road;
But not the Master-knot of Human Fate.

There was the Door to which I found no Key;
There was the Veil through which I might not see:
Some little talk awhile of ME and THEE
There was—and then no more of THEE and ME.

Heav'n but the Vision of fulfill'd Desire,
And Hell the Shadow from a Soul on fire,
Cast on the Darkness into which Ourselves,
So late emerged from, shall so soon expire.

We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illumined Lantern held
In Midnight by the Master of the Show.

But helpless Pieces of the Game He plays
Upon this Chequer-board of Nights and Days;
Hither and thither moves, and checks, and slays,
And one by one back in the Closet lays.

The Ball no question makes of Ayes and Noes,
But Here or There as strikes the Player goes;
And He that toss'd you down into the Field,
He knows about it all—HE knows—HE knows!

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

And that inverted Bowl they call the Sky,
Whereunder crawling coop'd we live and die,
Lift not your hands to It for help—for It
As impotently moves as you or I.

YESTERDAY This Day's Madness did prepare;
TO-MORROW'S Silence, Triumph, or Despair:
Drink! for you know not whence you came, nor why:
Drink! for you know not why you go, nor where.

What! from his helpless Creature be repaid
Pure Gold for what he lent him dross-alloy'd—
Sue for a Debt he never did contract,
And cannot answer—Oh the sorry trade!

Wherever we turn then we find that men have bound themselves to the chains of destiny. It is a necessity of the human mind. Life were unbearable without its relief. The mystery of existence would be an intolerable burden without some form of determinism to sustain the mind and share its load. So far it has been a means of comfort. It is not a subject to be looked on unsympathetically.

# CHINA'S PETRIFIED SUN-RAYS[1]

HERBERT CHATLEY, D.Sc. (London)

The majority of people do not realize that the basis of what is termed modern civilization is not so much Christianity or the Reformation or Græco-Roman political ability or a mysteriously omnipotent character in the European, but simply and almost wholly the exploitation of coal or petroleum. England maintains effective union with a great Empire because she has applied coal to navigation. (Nowadays one ton of coal will carry one ton of cargo 20,000 miles in large ships). America, France, Japan (and until recently Germany) owe their enormously rapid growth and world-wide influence to the possession and use of large supplies of coal. Japan, unless she can obtain Manchurian and Chinese coal, will not rise greatly above her present degree of development, and England herself is doomed to loss of preeminence as soon as her coal supplies fail as they probably will do in the course of very few centuries. This last pessimistic remark perhaps needs a little explanation. The coal in England is already difficult to get owing to depth and water, and the largest estimates do not indicate that it will be worth while to mine the mineral after some three or four hundred years. The efficient electrical transmission of energy may enable England's water-power to maintain her industries at the present status but other countries such as the U.S.A. will by that time have grown enormously.

In order to explain very simply how this extraordinary state of affairs comes about, perhaps you will allow the speaker to state a few simple facts about coal. *One pound* of coal used in a moderately efficient steam engine will produce about one-third of a horse-power for an hour, or since a man working hard produces about one-tenth of a horse-power, *three pounds of coal* are equivalent to the work of an unskilled labourer for a day. Taking Chinese conditions, it follows that the real value of coal in terms of labour at even as low a wage as $0.20 per man per day is at least *one hundred*

[1] Read before the Society, February 26th, 1920.

*and fifty* dollars *per ton*. Similarly in England where heavy manual labour now gets some 10*s*. per day the *real value* of a ton of coal properly used is at least £35 per ton. (In some ways the value is even greater, because power plants enable concentrations of energy to be obtained which are quite impossible with men alone). Let us put it another way. An unskilled labourer spends say 50 years of life (from 15 to 65) on repetition work, 10 hours a day for 300 days a year. His whole life's work can be done by 20 tons of coal, which consumes nothing! The coal output of the United Kingdom is about 250 million tons or over six tons per head per annum. Even if only one of these six tons per head is put into power, it makes the mechanical energy of an Englishman over three times that of the national of a non coal-owning country.

Without coal or oil, all the great carrying trade of the world would vanish and leave transport conditions but little better than they are in the interior of China. Oil and elevated water can compare in some way with coal, but for many years they themselves will depend on coal-made machinery to use them. Oil is also probably so deficient in quantity that its price will always be much greater than that of coal, and at the best it can but be used as a convenient substitute for coal. Oil will also probably be derived from or used in combination with coal in the near future. The utility of dust coal is also rapidly increasing. Water power is localized and can only be transmitted with loss or stored for transport in electro-chemical "accumulators" which are really an expensive and very heavy kind of artificial fuel. Water would have to be raised five hundred miles above the earth to begin to compare weight for weight with coal in potency.

China possesses great stores of coal. Even now her output is almost equal to that of Japan, some thirty million tons per annum. Most of this is, however, locally consumed for heating. In North China where there is practically no timber, coal is particularly in demand for this purpose. How much coal is required to heat human beings up to a moderate standard of comfort is a little uncertain, but almost certainly one ton a year per head is not far from the figure. If you consider that in a moderate sized foreign house in China perhaps fifteen tons per annum is burnt providing heat for say three individuals and four servants, it is quite obvious that in smaller houses with many persons, one ton per head per annum can provide enough heat. Obviously at present nothing like so much is used in China. In Shanghai only about two piculs of firewood or charcoal per head of the Chinese population per annum are used in addition to a very small

quantity of coal. Even in the North, clothes are principally relied on for conserving warmth, but much efficiency and comfort is doubtless lost by undue loss of bodily heat. Considering the great plain and its border ranges and including the lower Yangtze Valley, we may say that China cannot go ahead on Western lines until she produces and uses some ten times as much coal as at present. Then things will begin to happen. In the meantime, however, the Chinese authorities, gentry and merchants not unnaturally fear that the admission of a preponderant share of foreign capital into coal mining will also mean loss of political control. Already in this way they have mortgaged the larger parts of their interests in the principal developed collieries to foreigners and, although the effective surplus value which can be obtained by Chinese purchasers of the outport still remains appreciable, there is an unavoidable tendency for much of the real benefit of the enterprises to be reaped by the foreigner. In addition to this opposition to foreign investment, however, the Chinese are following a general policy which is, for the time being, arresting development. First of all, there are the taxes, $0.30 per mow of concession per annum plus ten per cent. of the local value of the output (in actual fact 5% is supposed to be levied in Honan, and $0.05 per ton in Chihli, and 15% in Kirin). Secondly, there are the likin charges amounting, according to Mr. Liang Chi-chao, to from 6—10%, but reputed to be much more in many cases, as well as causing much extra expense by delaying the transportation. Thirdly, there are irregular charges made by officials at the mines and along the transport routes. Fourthly, the methods of transport are inefficient and expensive. Lastly and by no means least the merchants themselves, on the principle of maximum immediate profit, hold the prices up to as near the standard set by foreign coal as possible. As a result the purely Chinese mines remain in an undeveloped condition and cannot afford to get advice and instal pumping plant and hoisting machinery which would enable them to get the cumulative benefits which accrue from large output.

Another factor in the situation is the fact that most of the mines are situated away from the main traffic routes and are therefore much affected by bad transport and also by social disturbances, particularly when the coal is in transit.

To illustrate the actual state of affairs, it may be remarked that while during the fourth year of the Great War, Shanghai was paying over $20.00 per ton for coal, there were many mines within 300 miles of Shanghai where the cost of the coal at the pit's mouth was certainly well under $5.00

per ton and may even have been as low as $1.00 per ton. Near to a line drawn from Huchow, a city 90 miles from Shanghai just S.W. of the Tai Hu, almost due west to Tat'ung on the Yangtze (250 miles from Shanghai by air line or about 320 miles by the river), there is a whole series of mines, of which the following are actually known: —

| | |
|---|---|
| Li Shan<br>Wu Tung Shan<br>Nan Kao and Wu Shan | near Ch'ang Hsing |
| Hsiao Niu Tou Shan | near Kuangte Chow |
| Shui Chang<br>Ta Wang Tsun | near Shui Tung |
| Chiu Li<br>Ku Lou Pu<br>Yao Tou Ling<br>Kao Tsun | near Ching Hsien |
| Pei Ma Shan | near Lu Kiang |

The western part of this country is rather mountainous, but none of the mines are very many miles from a river navigable by cargo boats. $5.00 will certainly transport one ton twenty miles over land or one hundred miles by water. Still more important is the cost of landing and unlanding and this especially should be tackled.

At the present time owing to the smallness of the production, the output of these mines is entirely used locally for heating, lime burning, etc.

In addition to these mines, there is coal in the Nanking hills between Nanking and Chinkiang, particularly at Lung Tan and Chi-Hsia Shan (Lone Tree Hill). The quality and quantity are doubtless small, but it is very improbable that these places are quite worthless. The writer is partially indebted to Mr. V. K. Ting, the Government's geologist, and also to Mr. Behrents for information as to some of these mines. Mr. Ting, the Director of the Government Geological Survey, has recently made a report for the Conservancy Board which shows the geology of many of these mines.

The work of Pumpelly, David, Richthofen, Willis and Blackwelder, Andersson and Ting have made the general geology of China fairly clear. Speaking very roughly, it may be said that the whole of China proper and Southern Manchuria shows a tendency to parallel folding in a S.W.—N.E. direction intersected (especially in the West) by a W.N.W.—E.S.E. series of folds. As a result of this folding and subsequent erosion, the strata recur periodically and the carboniferous strata occur in a series of synclines or troughs exposed by erosion almost all over the country. There is probably a larger proportion of outcrop of the carboniferous series of

rocks in China than in any other country of its size. This does not, of course, mean that actual coal is to be found in absolute profusion since the carboniferous series is very thick and the actually exposed surface may be below the coal or at a prohibitive height above it. Furthermore, while coal seems to have been found where the strata are accessible in somewhat similar thicknesses (perhaps aggregating to 20 ft. or even more), in any one locality it may be in very thin beds, have been destroyed by exposure or heat, or contain so much inert matter as to render it of little value.

Nevertheless, it is quite certain that the actually workable deposits in China are such as to warrant the opinion that the industrial importance of China or any adjacent country which can command China's coal supply can become of the very first order.

In spite of all common assertions and belief to the contrary, man is not really interested in events which may occur at a distance in time not personally affecting grand children. In the speaker's opinion this question of China's coal supply is one which will actually develope within a short time. The oldest men, whom middle aged men now clearly remember, saw the rise of the coal era in Europe and America. The young men now living may actually see China, one of, if not the first of, the leading industrial countries of the world.

As you are probably aware there is a strong movement afoot for making Shanghai an ocean terminal for first class shipping. This will be very difficult, unless there are ample supplies of cheap coal for bunkering. At present Shanghai imports about a million and a quarter tons of coal per annum, about half Japanese and half Chinese (mainly Kaiping coal) of which one quarter of a million is used for bunkering. With fully developed shipping, at least a million tons per annum will be required for bunkering alone. Over two hundred thousand tons of coal per annum are transformed in the Shanghai power stations and this will easily increase to half a million as industrial development continue. Further population and the increased use of coal by the Chinese will make further demands so that there is nothing unreasonable in supposing that within a very few years Shanghai alone will need some three million tons of coal per annum. Japanese sources are limited, the price of Japanese coal is high and will rise if exchange falls, and there is five hundred miles of transport. Kaiping coal which now totals upwards of four million tons per annum may, perhaps, meet the demand, but it must be remembered that the distance is great and there will be an increasing call for that coal elsewhere as well.

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On the whole there seems a definite case for a stimulus to be applied to the development of the local mines. Whether this is to be done by loans on favourable conditions, gratuitous technical advice, machinery at specially cut rates, or government bounties, is open to question. Probably the problem would partly solve itself, were the Nanking-Hunan Railway to be constructed, but in the meantime, local interests should become aware of the situation.

The romance of coal is one which well pays consideration. All life owes its being to the sun and the Japanese are not so far off the mark in regarding Amaterasu-Omi-Kami as the supreme being. In those early days when the atmosphere was heavy with carbon dioxide, the sun produced a profusion of vegetable life and separated the elements of that gas, providing on the one hand, coal, and on the other the indispensable oxygen. The two elements yearn to be recombined and by harnessing part of the energy of their combination man has attained to powers which a very few centuries since would have been termed magical. Coal is far more valuable than gold since the latter's value is purely a social convention whereas that of coal is a physical fact which makes a certain quantity of it equal mechanically to man himself. Petroleum is even more precious for similar reasons but is less likely to serve permanently the demand, especially in China. There are, moreover, other objections to petroleum. Special vessels are required to carry it; it is very inflammable; leakage and evaporation losses are serious; it is much more localized than coal; expensive distillation is necessary to purify it; delicate machinery is required to use it for power.

There is no immediate prospect of infra-atomic energy becoming available and the direct use of sun-rays is not financially practicable at present. Seeing that coal consists of fixed sun-ray energy, which has taken many centuries to accumulate, it is obviously more efficacious than direct sunlight can be.

# CHINESE IDEAS OF ANTIQUES.

## I

## COPPER WARE

REV. J. HUTSON

The veneration of things ancient is the same the whole world over. Among the Chinese, even the poor and illiterate are pleased when they are told that a certain article is of ancient origin. Chinese ideals and tastes seem to have had there origin in the "Spring and Autumn Classic" period; and are therefore of decided antiquity. The articles most highly prized by the Chinese connoisseur are those which date from the Hsia, Shang, Cheo period; (夏商周); commonly known as the San Tai (三代). The articles which rank next in value are those dating from the Ts'in Han (秦漢) periods. A third and inferior class is made up of articles dating from the T'ang and Sung (唐宋) periods. Chinese antiquarians judge all antiques by the above three standards; and no matter whether they are copper, porcelain, paintings, or penmanship, this is the test applied to them. Chinese history records the fact, that the state of Kao (郜) greatly prized the tripod (鼎) which it was forced to transfer to the keeping of the State of Sung (宋)

The State of Lu (魯) gained possession of a tripod, which belonged to Wu Sheo Meng (吳壽夢) of the State of Wu (吳) by bribing the statesman Hsuin Yin (荀偃) of the State of Chin (晉). This state presented two square urns to Tsi Ch'an (子產) which originally belonged to the State of Ch'ü (莒). After a period of feudal strife between the states of Ts'i and Chin (齊晉), the state of Ts'i gave a jade bell and a sacrificial caldron as a peace offering to the State of Chin, (these articles, however, originally belonged to the state of Ki (杞)). The State of Hsü (徐) presented a caldron to Ts'i (齊) as an offering of peace. This caldron was originally the property of Kiah Fu (甲父). The state of Cheng (鄭) bought over Chin (晉) by the gift of a bell, after the pattern of the Siang Chong (襄鐘). The State of Wei

(衛) bribed Lu (魯) by the gift of an ornamented Su Ting (舒鼎), and a Ting (定) pattern mirror. General Ioh I (樂毅) when general of the soldiers of Yen (燕) fighting against the state of Ts'i (齊) brought back as trophies a sacrificial vessel, a bamboo musical instrument (大呂), and also recovered an ancient Ting (鼎), which had been taken from them by the State of Ts'i (齊) at a former time. These precious articles were hidden away, and were rarely ever shown to any; and their existence was only revealed after much pressure. So it may be safely affirmed that these ancient States and feudal princes only relinquished their antiques, when forced to do so by superior force, or cunning diplomacy.

The Chinese curio dealer does not expect a daily turn over. A few transactions in the year is enough, owing to the great profits in the business. As the saying runs one deal pays a year's expenses. K'ai p'an ch'ih ih nien (開盤吃一年). Every expert curio dealer has a secret book, which he keeps for reference, to assist him in recognizing real antiques, and also in the detection of counterfeits.

The copper wares dating from the San Tai period may be classed under three heads (1) Lapis Lazuli (青綠), (2) Quicksilver (水銀), (3) Coarse gray baize (褐色).

If a copper utensil has been buried in the earth for a long period of years near the base of a mountain, the colour will be cerulean. This is caused by the damp from the mountain side thoroughly soaking it, combined with the steaming caused by the heat of the sun's rays.

If the article in question has been secreted on the brink of a river, or has been near some natural fountain of water, the colour will be likely a dark green. This is caused by the vapour of the river, combined with nitrous salt gradually permeating, and eventually corroding the whole vessel.

The Chinese connoisseur, Ts'ao Ming P'an 曹明伴 has said that "If a copper vessel should be buried in the earth for 1000 years, its colour will be cerulean, resembling the azure vault. If it has been submerged in water for a similar period of years, its colour will be green, but resembling a tender pumpkin skin. If it has been submerged or buried for a lesser period, then the colours will be imperfect.

"When real antiques come forth from their long imprisonment in the earth they should resemble a nephrite gem."

Owing to the fact that from the "San Tai" period down to the present time, we have considerably exceeded one thousand years, it is difficult to wholly accept this theory without careful investigation. If we grant the point that articles buried or submerged for the period of one thousand

years, will be sky blue and pumpkin green respectively, then the question immediately arises as to how such colours as vermilion red, quicksilver, black varnish, coarse grey, and ancient earth colours are developed. We must therefore conclude that Ts'ao Ming P'an's theory is very incomplete at best, and must look for other causes to fully explain the varied phenomena to be found in existing antiques.

The curio shops all display antiques of various kinds, and among them will be found some that have been submerged in water for many years. On these articles certain well defined and distinct water lines will be found. These water marks indicate the ebb and flow of the water throughout a long period of years. Such wares may safely be accepted as having been submerged in water. The colour of this class of ware is generally a pure cerulean blue, but if the article has been deposited at the bottom of a pool there will be a tendency to a yellowish colour.

Most copper wares become imbued with the "flavour" of the earth or water proximate to them. Some acquire these proximate hues by being soaked in water, others by being steamed in the earth by the damp arising from the action of the rays of the sun. The colours adhering to articles which have been soaked are devoid of either indentation or protuberation. Those taken from fountains show decided water lines. Those excavated from the earth have much of the colour of the adjacent soil adhering to them. If the latter have been much exposed to the power of the sun's rays, the steaming will have produced many little dimples in their surface resembling the pores in the skin of an orange. If the steaming process has continued for a lengthened period of years, then decided indentations and protuberations take the place of the dimples. If either the earth or water should happen to be charged with salts, or acids, the colour will be dotted over with blue, green or vermilion dimples. If the earth or water is heavily charged with yellow ochre, pipe clay, or red chalk, then the various articles will take on hues of their immediate surroundings. If copper wares assume a jet black, purple, or coarse grey baize colour it affords evidence that they have been deposited in a high and dry place, such as brick built graves, stone hewn caves, stone ledge beds and tables, or in some place where neither the influence of the earth nor water has been able to corrode them, and where only the proximate action arising from the influences of a dead body, with which they have been interred, alone steamed and corroded them.

Copper wares which have been deposited in ancient graves and have been in contact with the dead are mostly

of a mercurial colour (水銀). These mercurial colours may be divided into two classes (1) silver coloured mercurial wares, (2) lead coloured mercurial wares. Such consist for the most part of copper mirrors. The reason is that the ancients embalmed the bodies of the dead by charging the cavities of the body with mercury, after which a copper mirror was bound round it to lighten his way through the darkness of Hades. Silver wares such as rings, bangles, or other jewelry, being often interred in the same sepulchre were gradually dissolved by the mercury and attracted to the copper mirror to which the silver adhered. If sufficient time was allowed to elapse the mercury and silver penetrated to the very core of the mirror, and the whole became silverised. Thus by the time it was 1000 years old the copper mirror had become snow white. These mirrors are now spoken of as "Silver backed mirrors" (銀背鏡), while the common people call them Silver Soaked Mirrors' (銀浸).

If a mirror happened to become stained with blood from the dead body to which it was attached, before the mercury had acted upon it, and if no silver article had been deposited in the tomb, then when eventually the mercury did act upon, and penetrate the mirror, its colour became like black lead, and is now called "A lead backed mirror" (鉛背). In colloquial it is called a mercurial mirror (水銀浸). These mirrors are sometimes one half mercurialised while the other half is green, the green half being covered with red sand granules. The half which is found to be green was probably the first to be affected by the flesh or blood of the dead, and then afterwards mercurialised, while the other half was only mercurialised. This explains the anomaly of how two diametrically opposite colours are sometimes found on the same mirror.

To the antiquarian the silver backed mirror is of most value, while lead backed variety takes a second place, and the green, blue or black specimens are reckoned to be of inferior quality.

When a lead backed mirror has been buried in the earth for many years, then its colour becomes jet black and is known as a "black varnish backed mirror." This variety of mirror is not only very rare, but is of considerable intrinsic value.

Counterfeits of this variety are, however, easily made, but the fraud is readily detected. On sounding the genuine antique, it is absolutely void of any metal ring, while the counterfeit has a very distinct metal sound. On weighing the genuine antique it proves to be very light, while the counterfeit is heavy and clumsy. On scraping the genuine

article it is soft like soap stone (滑 皆 石) while the fraudulent imitation is hard to the very core, and its imitation skin peels off when the knife is applied to it.

The ancient coarse baize, or grey coloured copper wares usually have small pure green spots on their surface. If these have been artificially produced after exhumation by soaking in vinegar or salt water, the spots do not penetrate to the core of the article but are merely dotted over the surface.

If the surface of this latter class of antiques is shaded with cloud-coloured shadows, hemp seed indentations, red sand granules, cerulean rain spots, or snow freckles, then it may be safely concluded that this particular article has not been excavated from the earth, but has been transmitted from one generation to another down through the ages, and no period short of from three to five thousand years is sufficient to produce the peculiarities just enumerated. The presence of red sand granules on a copper ware does not, however, wholly or finally decide whether the article dates from the "San Tai" period, because wares manufactured during the Sung (宋) and Yuen (元) dynasty periods are also similarly marked with large red granules. Some of these granular markings are somewhat like minnows, and are caused by the stains of human blood. These granuliferous markings are also sometimes laminiferous and the laminæ may even be two or three layers in thickness. If these peculiar markings penetrate to the very core of the copper ware, then, it safely may be asserted that the article is of genuine antiquity, for no matter whether the article is scraped, scrubbed, scratched or polished, the peculiar marks of genuineness cannot be erased.

The copper wares of the "San Tai" period consisted chiefly of bells and caldrons, the largest of which could be put into a bushel or in some cases even a pint measure.

It has been stated that the Shang (商) dynasty wares were plain, and that the Chow (周) dynasty wares were chased. Still it can safely be said that the plain wares were chased, and the chased wares plain, because the plain wares were made according to fixed dimensions, and defined models, and also bore the maker's name and date of production. The workmanship was skilled, the patterns clear and refined, which no chasing could surpass in elegance. As to the chased wares of the Cheo Dynasty the chasing and "Seal writing" are undoubtedly of a delicate and exquisite character, the style of writing easy and free: the filling in, and inlaying work cleverly done, but the whole was nevertheless substantial and plain. The Hsia (夏) dynasty wares

are adorned with a finely inlaid embroidery of gold thread so worked as to resemble thunder clouds. Flakes of jade were also neatly polished and inlaid in the copper in exquisite style. Although the Shang dynasty wares had only gold and silver flakes inlaid in its copper wares, and produced very little of the delicate art of gold thread embroidery, or thunder cloud imitations, yet it cannot be said that the artisan of the Shang period had lost the art of inlaying its copper wares.

It has already been stated that a copper vessel which has been interred in the earth for the period of a thousand years will be of a cerulean colour. After excavation and cleaning it will be noticed that the colour varies considerably during the hours of day and night. From midnight until noon the colour becomes increasingly dull, but from noon onwards the colour becomes richer and appears as if a cerulean coloured moisture was oozing from, and covering the whole vessel. In some cases it appears as though this sweat would form into beads and drop to the ground. This phenomenon is caused by the changing light and aura. From midnight until noon the male principle in nature is in the ascendancy but from noon until midnight the female principle predominates and the vivifying aura produces the exquisite effects just described.

These valuable antiques occasionally have blemishes in the nature of earth corrosions. In such cases the earth's action has rusted the metal thin, or even may have eaten holes in certain parts. These blemishes generally seem as though a snail had crawled over the surface and left its trail behind. If chisel or hatchet marks are discernible thereon, then it is presumably a counterfeit. When a copper vessel has been submerged in water for a long period, the colour will be a pure sky blue, and should glitter like jade. If it has been soaked for a period less than 1000 years, its colour will be sky blue, but it will lack the coruscant qualities which characterise the more ancient articles, but corrosions and blemishes similar to those found on articles excavated from the earth will also be observable. It is a generally recognised principle when judging the genuineness of antiques, recovered from the neighbourhood of earth or water, that the genuine article when weighed will be light, but it should be remembered when doing so that some articles were originally larger and thicker than others, and thus take a longer period to rust through and through than an article of slighter make. Such articles, though heavier than some others, may none the less be genuine.

Then again the sky blue colour may have penetrated to the core of the metal, leaving only a fine red thread like a line of copper in the centre and in consequence of this the vessel will still have a metal ring about it. Notwithstanding these defects the article in question is a real antique. Allowance should always be made for mattock hacks or other injuries of excavation which will certainly be of a different colour from the rest of the vessel.

Copper wares which have been transmitted from generation to generation down through long ages, should be either of a purple or coarse baize colour, while the latter colour may be speckled with red sand granules. Some of these granules protrude beyond the natural surface and in some respects resemble Shen Cheo (辰州) sand. These peculiar markings cannot be easily eradicated, even boiling the vessel in a caldron will not obliterate them. On the contrary the markings are only intensified by so doing.

Counterfeit wares are manufactured by covering the copper over with a coating of varnish and red sand. These forged articles may be detected readily by those who make a study of the science, because they show neither the marks of the water soaked, nor land sweated nor hand transmitted wares. Besides none of the genuine articles emit any undesirable odour (excepting perhaps when the earth steamed variety is first exhumed it may exhale a slightly savoured earthy odour, which evaporates as the article becomes dry). Forged articles on the contrary can easily be detected by the smell they emit. If the palms of the hands are rubbed together till they are quite hot and thereafter rubbed on the article under scrutiny, it will emit an objectionable odour which stifles the nostrils and is much to be dreaded, and proves it to be false.

The makers of forged copper wares have a definite method of procedure, which is somewhat as follows. A preparation consisting of quicksilver, pewter and lead is compounded and applied to a new copper mirror. After which a thick composition of vinegar and fine red sand is painted over the whole article with a fine brush. If an olive brown colour (女蜡茶色) is desired, the mirror is watched till the desired shade of colour is developed when it is forthwith plunged into a bucket of freshly drawn cold water which stops the development and fixes the colour. If a female varnish colour (女漆色) is desired the article is again watched till the desired colour has developed, when the article is again plunged into fresh cold water. If the article is not plunged into cold water at the crucial moment the colour rapidly changes till it becomes a pure sky blue

colour. These articles (of whichever colour) are then taken from the water and rubbed with a new cloth till bright and lustrous. The odour of the copper is subdued by a mercurial preparation, which also prevents its recurring. The sound of the genuine antique is clear and penetrating, while that of counterfeits is dull and coarse, hence it is impossible to deceive those who are initiated in this art.

Succeeding generations have each in turn attempted to imitate the filling in and the inlaying work of the Hsia and Shang periods. That their workmanship and skill were of a high order is proved by investigation made in ancient graves, and by the careful scrutiny of the articles found therein. Among others things, the following may be found, bangles, scabbard gems, pendants, earrings, hair pins, earplugs, chatelains, etc. When examining these, careful note should be made as to whether the patterns are round or square, and also as to whether they are inlaid in urns or sacrificial cups. So cleverly has the work of imitation been done, that even experienced curators pronounce these articles to date from the "San Tai" period. The work of differentiation should as a rule be easily carried out, because genuine antiques are light in weight, and in some way or other will show evidences of their antiquity. If they are not made thin by rust, they will be cracked or deficient in some part. They will certainly be earth corroded or water stained, and may have their ornamental bosses and knobs covered with a verdigris pigment, or have some other apparent or technical peculiarity which distinguishes them from the counterfeit article.

Besides this the genuine antique possesses a kind of heaven-born natural beauty which is almost impossible to describe, and their peculiar kingfisher green colour penetrates to the very core of the articles. Otherwise the imitations are generally perfect in every way. If the inlaying art, or mattock hacks have been imitated, the parts are generally tinkered up with wax to make them appear old, but these fraudulent impositions are easily detected as soon as they come under the eye of an expert.

During the reign of the emperor T'ien Pao (天寶) (A.D. 742) there was an official foundry for the casting of imitation copper wares. Notwithstanding their being imitation wares they were of a very high order, being not only elegant and artistic, but also pleasing to the eye owing to the exterior being adorned with flowers and grasses. In the official foundry the Ku Chi (古製) pattern was sometimes changed into the Kin Ti (錦地). The Ch'i (螭) took the place of the Kwei Long (夔龍), the Fang Sheng

(方勝), the Luei Wen (雷紋), the Li (隸) the Chuan K'uan (篆款), but in every case they entirely lost the clear patterns, and ancient beauty, while the wares were poorer in quality and less durable in use than their ancient models. The skilled moulder of the "San Tai" period was evidently a careful and clever artificer. The spreading of the wax was clearly done. The interior ground work of the knobs and bosses and other decorations were carefully smoothed. The turning of edges, and rounding of corners both round and square were neatly executed. The deep cavities and grooves appear as if they had been gouged with a gouge and forged into position by the hammer. The ground work of the flowers and studs was decided and clear, and the wares proportionate in all their parts. The Chinese antiquarian has the following proverb to guide him in the selection of antiques:

"Though the Antique is solid it should be elegant.
Though its body is thick it should be light.
Though its sound is small it must be clear.
Though the colour is hard[1] it must be bright."
(體 雖 質 而 文)
(身 雖 厚 而 輕)
(聲 雖 微 而 清 新)
(色 雖 堅 而 鮮 明)

It has been reasoned by some that all "San Tai" wares appeal to the mind as belonging to the Yin (陰) principle, and all wares dating from the Han T'ang (漢唐) periods, similarly attributed to the Yang (陽) principle in nature. The former was indented while the latter were protruding in their exterior appearance.

The engravings on the "San Tai" period wares are few, but the engravings on the Han and T'ang wares are plentiful. The protruding wares were easily made by first making the knob of flower and afterwards welding them to the article with some kind of sealing wax. The indented wares were more difficult to manufacture, because the flowers or characters had first to be written on the articles with wax and afterwards engraven in the metal. After engraving, the whole vessel was rolled in fine sand which filled up the carved indentations and thus prevented the metal from running into, and filling up the engraving during the process of firing. If the slightest flaw existed in the rolling process the engravings would be completely obliterated, and the intrinsic value of the article (even after rubbing) greatly reduced.

[1] A concept of metal hardness and colour cannot be separated, yet they are distinct.

The Ts'in Han (秦漢) wares are inferior to the "San Tai" (三代) the "T'ang Sung" (唐宋) are again inferior to the Ts'in Han (秦漢) and so, the deterioration continues in the succeeding dynasties. The reason why these latter periods failed to reach the perfection of their predecessors is to be attributed not only to inferior craft but also to poorer raw material.

The Ts'in Han (秦漢) artizans were admittedly stupid, and quite unable to copy the fine models of the "San Tai" period. The artisans of the T'ang Sung (唐宋) period were better craftsmen and attempted to modify the "San Tai" models. This accounts for some of the imperfections found in some of the so-called "San Tai" wares. Some of those show signs both of crudity as well as of consummate skill. From the "Tang Sung" (唐宋) periods onwards, the more the workmen strove, the more they seemed to lose the pure elegance of the ancients.

The genuine antiques in the possession of the people originally had no distinguishing character marks engraven on them, but certain fraudulently disposed persons have scratched imitation seal characters on such articles as urns and bells. Taken at their original face value they probably were genuine antiques, but the attempts at falsification has seriously discounted them. These forgers when attempting to obliterate all traces of the knife scratches, applied a chemical glaze to the articles thereby spoiling their original excellency.

There is a class of copper wares known as Keo Yung (句容) wares. In order to understand this term it is necessary to know that (from the T'ang dynasty, and the reign of T'ien pao (天寶) until the end of the Southern T'ang dynasty (唐朝)), there was an official foundry for the fusing of metal and the casting of copper wares situated at Keo Yung Hsien. These wares generally bear the official seal of the foundry and are thus easily recognised.

During the reign of Cheng Ts'ung (成宗) of the Yuen (元) dynasty there lived a certain woman named Kiang Niang Tse (姜娘子). And during the same period there was also a man named Wang Yen (王冒) who lived at P'ing Kiang (平江). These persons were both famous moulders and their fame has been handed down to the present age. They excelled in the art of wax spreading (撥蠟) which made their wares pure in colour, fine in grain, and elegant in shape. The whole exterior was ornamented with flowers. The ensemble appealed to fancy and taste at first sight. Some had a gold embossed ornamentation, some were of a cerulean colour, and still others of a nature green colour.

The specimens which still exist are mostly of a wax tea (蜡茶) colour but some are a jet black. The ornamentations are small and delicate and are of three kinds: (1) Small checker squares, (2) a palindrome ode (廻文), (3) Tortoise shell (龜文) markings. Each and all of these varieties are highly prized. There still exists a small square urn which is only four or five inches in height. This specimen is believed to have been manufactured during the T'ang dynasty as an imitation of Wen Wang's (文王) five hundred miniature urns. It is said that Kiang Niang Tsi (姜娘子) also imitated some of these miniature urns, the embellishments of which were beautiful and the dimensions pleasing to the eye. If Wang Yen (王言) actually did imitate any of these wares they were inferior to those made by Kiang Niang Tsi.

The best ancient copper mirrors measure from one to three inches in diameter. Those measuring from four to eight inches are only of a second rate quality. Both should have some ancient literary inscriptions stamped thereon. The face of the mirror ought to be clear and glistening resembling a sheet of water exposed to the rays of the sun. A proverb describing good mirrors runs somewhat as follows:

> The face of the mirror must be without blemish,
> Its shape must be perfectly round.
> It must not distort the visage
> Of the person who is gazing therein.
> (面無打擾輪轉周圓)
> (形容不改者爲貴)

There are some copper mirrors whose size is only about the size of a single copper cash piece. These mirrors have no inscriptions or marking either on back or front, but some backs are embossed with silver or gold, while the face is endowed with peculiar light reflecting properties. These are called "Mirror Gems."

With regard to those mirrors which only reveal their beauties when exposed to the direct rays of the sun, it has been stated that imitations of these articles can be made, by taking small pieces of copper and moulding them into the desired shape and size. After the moulding process is completed, various flowers and knobs are engraven thereon. After the engraving is completed the hollows are again filled up with a compound of pewter and copper, and then burnished smooth. It is claimed that if these are placed in the direct rays of the sun, that the engraven flowers and knobs will be visible to the naked eye. If any one should attempt to carry out these instructions, and actually succeed in producing such a mirror, he will soon have to frankly admit that the instructions are not only difficult of execution, but

after he has followed such directions, it will be most improbable that flowers or knobs will appear on the mirror.

If ancient, flower reflecting mirrors are carefully examined, it will be found that the copper is all of one colour and not of two colours as the imitations are supposed to be.

Ancient water chestnut flower reflecting mirrors (返光鏡) when placed under the rays of the sun distinctly show their water chestnut flowers, while on the back of the mirror earth corrosions are unmistakably present.

As curio dealers do not generally appreciate the value of earth corrosions, hence they try to patch them up to meet the popular taste. These patches can hardly be detected at first sight, but if placed in the light of the sun, dark shady marks can easily be detected. These shady marks are, however, quite different from the real thing and must not be mistaken for the flowers to be seen on the ancient flower reflecting mirrors. The art of manufacturing these ancient flower reflecting mirrors is still an unsolved mystery; but it seems quite certain that there was some magic art connected with it, which is very difficult to unravel and explain. While investigating this mystery, it has gradually become known that the cunning artificers of the T'ang period moulded their wares in the centre of a flowing stream on the fifth of the fifth moon.

Ancient copper wares may have lost an ear, or a leg, or the vessel may have a puncture, aperture, or be otherwise broken, cracked or chipped. These defects can be repaired, either by dashing a cold section against a hot one or a hot one against a cold one.[1] By using the cold dashing method, the ancient colour will be preserved. If the hot dashing method is adopted the vessel will be blackened and its value considerably reduced. If the scooping method is used along with the cold soldering art then wax is used to gloss over the interior and yellow mountain clay is used to cover over the whole exterior and fill up the patch, and make its appearance similar to a freshly excavated antique. These articles though patched and smeared over with clay and wax, are not to be reckoned among the counterfeits, but may be accepted and passed as real antiques with the reservation that they are patched articles.

There is another speciality in ancient copper ware which is worthy of some mention. It is that there are some articles composed of ancient pieces skilfully pieced together. All the pieces being ancient and by piecing them together a

[1] I have been unable to get an exact explanation of the phrase. The art as practised is now obsolete.

new article comes into existence, and is called a Kai Ch'iu Tse (改鐵子) "altered and adopted." This work needs considerable ingenuity and is reckoned to be of a supernatural character. The principles on which the Suen Teh (宣德) copper wares were produced are very difficult to understand. The work of manufacture and rubbing must have been done by clever and well trained workmen. This is demonstrated by the large number of small and even tiny articles produced by them. Pertaining to this class the following are worthy of mention. The hundred layer sacrificed urns (百折彝鼎). These articles are bespattered with spots of gold resembling spots of rain or flakes of snow. The crescent ear sacrificial urns (戟耳彝鼎). Those with legs made of the hance tree (柘柄足) are the most valuable specimens. The small round urns or tripods are as follows:

*Urns*, Siang T'eo Keh Lu 象頭隔鼎.

*Plates*, Wu Kong Yang Sz Yao Soh 五供養細腰素盤.

*Boxes*, Ts'an Kin Shung Ch'i Shih Kia 鏒金雙螭飾架香盒.

*Vases*, Shi P'ing P'an Ch'i Chen Chi 匙瓶蟠螭鎮紙.

These are all of very fine quality. The largest specimens are the urns with perpendicular corners and adorned with the figures of some animal while the ears and handles are square.

The Shang Ts'ong (商從尊) cup is elegant and much coveted, because the rubbing is both ancient and artistic. On the bottom an oblong tablet was fixed, on which was inscribed before being fired, the following inscription. "Made in the Ming dynasty and in the reign of Suen Teh" (大明宣德年). This writing was clear, the penmanship excellent, and the size proportionate. The centre of the character was glazed, and the wax colouring was all that could be desired to please the eye.

The following articles belonging to the Suen Teh period are reckoned to be of secondary value. The P'an Kwan Erh (判官耳) the Ki T'ui Choh (雞腿足) urns. Flower vases with moveable handles, and six groves in which are engraven Tibetan characters written in gold (鏒金番字花瓶). The square body and straight legged urn (四方直脚鼎). The round shaped flower vases with moveable handles (翻環元瓶). The urn with a cash ornamented hole in the lid to allow the cash to drop through (蓋竪錢文漏寶桶鼎). The Suen Teh wares are of four colours (1) Coarse pear colour (棠黎), (2) Wax tea colour (蠟茶), (3) Tibetan classic colour (藏經), (4) Golden (鏒金).

The models may be classed under two heads, viz., the plain and the flowered varieties. The plain are the most plentiful, while the flowered varieties are rare.

The very best specimens of this kind of ware are as follows:—

The hornless dragon-ear urn 虬耳

The milk-bag urn 乳鎚

The fish-ear urn 魚耳

The press classic urns 壓經

The next in quality are the Three periods Nine fillet cats food basins (三元九箍貓食盆). The doves food cups (鴿食盆) The kidney shaped well-mouthed basins (腰子式井口式) The articles of a third class quality are as follows:—

Plain-eared, flower-edged, lute-shaped urns (素耳花邊琴爐)

Horse manger shaped urns (馬槽爐)

"Law lamp" pattern urns (法鐙式)

The poorest quality wares are somewhat as follows:—

The elephant trunk (象鼻) bamboo joint (竹節) Halbert ears (戟耳) Dragon fly ears (蜓耳) shaped urns.

There is still another specimen of Süen Teh wares which is worthy of some notice, and that is an urn with protuberant engravings of the dragon and the phœnix bird. The copper is of superior quality, and its rich colour is manifest in all its parts. It is known as a palace urn (宮爐) because they were used by the government of that period.

The ears are of two kinds. One variety had the ears fixed after leaving the moulder's hands, the other variety had the ears moulded and fired in one piece. The latter variety is of course the most highly prized and of the greatest value. The large urns generally have small character inscriptions, while the smaller wares have large character inscriptions. These details may seem of small importance, but they become vital when attempting to classify the wares belonging to different periods, which are of great diversity in shape and model, as well as possessing many points of similarity. Although the palace urn has no special intrinsic quality to recommend it, its rarity makes it a highly esteemed and much coveted article.

The Ching T'ai (景泰) and Ch'eng Hua (成化) reigns also saw the manufacture of urns, wine cups, and other copper utensils. The urns were adorned with "lion's" ears, with plates of red and gold so arranged as to create forms resembling clouds and birds. The ground work was perfectly plain, and only marked with the inscription of the reign and date of production. This inscription was engraven into the metal by some chemical preparation, and is often hidden in the body of the metal and passes unnoticed by the superficial or uninitiated observer. The Ch'eng Hua

wares are decidedly inferior to those produced during the Suen Teh period.

There is another peculiarity in the ornamented wares dating from this period which is deserving of notice. Certain vessels are adorned with figures of birds and flowers carved out on a perfectly plain ground. These figures were first embellished with various colours, which were then fused and fixed with some chemical preparation. After which the remaining surface was enamelled with gold. The workmanship of this period was clever though not of a high order, but owing to the rarity of the articles they are of considerable value and much coveted. In the Ching T'ai period the gold enamelled wares were reckoned to be the very best on the market.

## II.

## PORCELAIN.

The porcelain manufactured by the Yüeh (越) potteries during the T'ang (唐) Dynasty (A.D. 700) are the most ancient ceramics known in China;[1] but, alas, specimens are rare and almost impossible to find. It is stated that a certain Buddhist priest in Peking is the lucky owner of ten tea cups which are credited with belonging to that ancient period; but as to their genuineness it would be difficult to vouch with any degree of certainty. The Scholar Luh Kuei Meng (陸龜蒙) composed a poem on this class of porcelain which translated reads as follows:

The Yüeh kilns opened in the ninth moon
With the autumn wind and dew.
Then the nature green of a thousand peaks
Was absorbed by the wares.
九秋風露越窯開. 奪得千峯翠色來.

### The Ch'ai (柴) Porcelain.

This class of ceramics comprises the wares manufactured for the emperor Ch'ai Shi Tsung (柴世宗) about A.D. 954. This porcelain had both a fine and a coarse variety. The best colour being that resembling the nameless blue which is diffused by the uranic vault after a heavy storm of rain. The proverb regarding this porcelain runs as follows:

Blue like the sky: clear like a mirror.
Thin like paper: sounding like a bell.
青如天, 明如鏡, 薄如紙, 聲如磬.

[1] Probably only earthenwares were used in earlier periods. Yüeh was an ancient tribal kingdom in Chekiang province.

The coarser quality of the Ch'ai (柴) porcelain is of a yellowish colour and appears as if it was made of common yellowish clay.

### The Ru (汝) Porcelain.

This porcelain was made at Ru Cheo (汝州)[1] and therefore bears the name of that city and is called "Ru Porcelain." During the Northern Sung period (A.D. 960 to 1126) porcelain from the "Ting Cheo" potteries was not allowed to enter the precincts of the Imperial Palace; only Ru Cheo porcelain being used by the Imperial Court. The reason given for this is that the Ting Cheo ceramics had a spinous rasping edge: while the "Ru Cheo" pottery was smooth and plain. In colour the Ru Porcelain was white like an egg shell. The "Sap" was thick and lustrous and resembled accumulations of fat. The exterior had an appearance resembling polished marble. The pores resembled matting. Secreted in its inner parts could be seen the legs and claws of the crabs. On its glossy lustrous surface, spots and freckles resembling hemp seed could be clearly distinguished. This porcelain when compared with the (官) Kuan or official porcelain, had much more moisture inherent in its composition.

### The Kwan (官) Porcelain.

These Kwan potteries were in operation during the Sung dynasty at Feng Huang Shan (鳳凰山) near Hang Cheo (杭州). They were worked under Imperial supervision and thus became known as the Kwan or official potteries. The quality of the porcelain produced at these potteries was much the same as that produced by the Ko (哥) potteries which will be described in its proper order. The most highly prized wares were of a whitish-green colour. The next best in quality was of a yellowish-white colour. The ashy grey oily colour was reckoned to be the poorest. Of the many variegated varieties, the best was the icicle-shaped, eel-blood coloured variety. The next in value was the plum flower with a black ground work. The poorest quality among the variegated varieties were those wares having small flowers intermingled with minute pied spots. These wares were purple in colour around the mouth and upper parts: this gradually changed to an iron grey toward the foot and base. Hence the saying which runs "Purple mouth and iron foot" (紫口鉄足). The reason given for

[1] Probably in Honan.

this diversity of colour is that the enamel was put on while the vessel was standing erect, and gradually flowed downwards toward the base of the vessel, thus leaving its upper parts a lighter colour than its lower.

Though the porcelain of the Kwan 官 and Ko 哥 were somewhat alike, their colours in reality were very distinct and diverse. Sometimes the monochromatic colours, and pied flowers of the Kwan potteries, gave place to figures of fishes, butterflies, birds, leopard spots, and scaled amphibians in the Ko 哥 porcelain.

These varied figures and flowers were sometimes dotted over the original colours, such as yellow, black, crimson and scarlet, and when varnished they became very fascinating to the eye. These peculiar ornamentations and variations were wholly due to the lights and shades, coupled with the atmospheric changes of the furnace, and cannot be adequately explained. No fixed laws can be laid down for their production.

At a later date the Tung (董) and Wu Ni (烏泥) porcelains were produced as an imitation of the wares manufactured by the Kwan (官) potteries. These wares were, however, of a decidedly coarser quality than those produced by the Kwan kilns. They were made of inferior material, lacked the natural moistures, while the glazing and enamelling work was coarse and uneven: notwithstanding these defects they are now confused with the porcelain of the Ko (哥) potteries: and passed as belonging to that class.

The porcelain belonging to the Yuen (元) dynasty period is decidely poorer than that dating from the Sung (宋) period: and anything produced in subsequent periods, are also inferior to that of the Yuen period. In a few instances, however, each generation has succeeded in producing some highly commendable wares, but the crimson cores, and whitish green exteriors of these later dates, are certainly inferior to the more ancient productions.

### The Ko (哥) Potteries.

This name is applied to the potteries managed by Chang-ta-ko (章大哥), the elder brother of Chang-erh-ko (章二哥), (A.D. 1000). These two brothers lived at Ch'u Cheo (處州) during the Sung (宋) dynasty. The elder brother was spoken of as Chang Sheng-i (章生一), and the younger as Chang Sheng-erh (章生二). Each had a pottery at Long Ch'uen (龍泉) where the younger brother's kilns produced porcelain of a very high order, and of a natural green colour. The porcelain was pure and unadulterated with

circumambient crackly lines interlacing the whole surface. The external surface resembled jade, which made the wares to be much prized and even coveted in every age. The potteries of the elder brother, however, only produced an inferior class of porcelain, the colour of which was a dull white, with broken circumambient lines, and was known as the Peh Kih Sui (白汲碎). These kilns became known all over the land as the Ko (哥) or elder brother potteries.

### The Long Ch'uen (龍泉) Potteries.

These potteries were the property of Chang-erh-ko (章二哥) and were situated in the prefecture of Ch'u Cheo (處州), in the county of Lung Ch'uen (龍泉) and in the parish of Liu T'ien (琉田). The porcelain produced by these potteries was of excellent quality, principally owing to the superior quality of the Kao Lin, and feltspar. The wares produced were of a very high order. They were of an onion green colour, complete in the minutest details: and keenly competed with the Kwan (官) porcelain for the first place on the market. Unfortunately the workmanship was inferior to the Kwan potteries, and the models also lacked the ancient style and elegant "flower" of its competitor.

The Lung Ch'uen wares were heavy, durable and suited for general use. The original colours were somewhat as follows, (1) Whitish Green (粉青), (2) Dark Green (深青), (3) Light Green (淡青). At the present time the best colour is the onion green: while the remainder are generally of an oily green colour: but all are decidedly inferior to the ancient productions of these potteries.

### The Ting (定) Porcelain.

The Ting potteries were situated at Ting Cheo (定州), and were at the height of their fame during the Northern Sung period (A.D. 960 to 1126). The Porcelain produced by these kilns was of a snow white colour: but occasionally purple and black specimens made their appearance. These dark coloured wares, however, all had a white core, which after glazing developed characteristic tear-drop like marks on to their surface. The ornamented varieties of the Ting porcelain were of three kinds, (1) hand painted sketches of flowers, (2) flowers delineated on the wares by the pricking or tattooing methods, (3) flowers printed on the porcelain itself. The flowers most commonly imitated for beautifying purposes were as follows: (1) The Palonia-muhtan: which is believed to be the king of flowers, and

represent the male principle in geomancy. (2) The Hemerocalis Graminea, a day lily carried by women who wish to bear sons. (3) The flying phœnix bird: which is the emblem of matrimonial alliances.

The ceramics produced were mostly of a high order and showed considerable artistic skill. The wares comprised such articles as the following: urns, wine cups, tripods, flower vases, bulging vases, and square flower goblets. The wares produced during the reigns of Suen Ho (宣和) or Ching Ho (政和) should be of a pure white colour, and the porcelain of a delicate character, with a complexion somewhat like veined marble. This class of wares was called *white Ting porcelain*, all of which commanded a very high price. The purple and black specimens are rarely to be found anywhere, while the thick yellow coloured wares are of very inferior quality.

There is still another variety of Ting porcelain worthy of notice because of its excellent quality. The core of this particular variety was green, but mixed with a greyish argilaceous mineral. It has the name of "Earthy Ting Porcelain."

After the Northern Sung period a certain man named Cheo Tan Ch'uen (周丹泉) began to manufacture porcelain. The wares produced are reckoned to be of excellent quality: chief among which may be named his famous flowered Yü Lan (玉蘭) cups, which were of a unique model and perfectly finished in every part. These wares when intermingled with the Ting (定) porcelain can easily be passed as belonging to this latter class of wares.

### The Hoh (霍) Porcelain.

This class of porcelain was manufactured at Hoh Cheo (霍州) during the Yuen (元) dynasty (A.D. 1266-1341) by a certain T'ang Chu Pao (唐居寶) by name. The potteries were also spoken of locally as the P'eng (彭) potteries.

The ingredients used for the manufacture of these ceramics were of a white and delicate character. The base and mouth of the vessels were smooth: but the wares lacked the essential amount of moisture to make them durable. Thus owing to their delicate and fragile constitution they were never of high repute.

### The Chuen (均) Porcelain.

This porcelain was manufactured at Chuen Cheo (均州). The colour of these ceramics was chiefly the following: (1) A vermilion sandy red. (2) An onion green; colloquially called "parrot green." (3) a crimson colour; popularly called "brindled red." The specialities most prized by

connoisseurs were as follows: (1) a rouge red (red oxide of iron colour). (2) The onion green. (3) a dark crimson, resembling black ink. These three colours were pure, and without the slightest variation. The best variations were marked on the base by means of the numerals I, II, III, and onward in order to distinguish them the one from the other.

The second rate wares were as follows: (1) a pig's liver red, (2) the Ta li (大裡) red (3) the green and red intermixed. If these colours happened to have peculiar splotches on their exterior, just as though some one had expectorated over them, these peculiarities were solely owing to imperfect firing in the second kiln, and should not be looked on as a new variety of porcelain. The Chuen potteries also produced the following peculiar specimens, (1) a white sand footed porcelain, (2) a crimson, sandal wood coloured footed porcelain, (3) a black, iron coloured footed porcelain. Of these three the sandal wood coloured variety was the most highly prized. There was a yellow sand, and coarse clay variety which was reckoned to be very poor, chiefly because the ingredients were coarse and the workmanship of inferior quality.

### The Yung Loh (永樂) Porcelain.

This porcelain was manufactured at Rao Cheo (饒州) and is of a delicate and moist constitution having a white body adorned with green flowers. When compared with the Ting Cheo porcelain it is of a slightly inferior quality. In the hollow at the base was stamped the two characters Shu fu (福府), but unfortunately these wares are now difficult to procure. The most expensive and highly coveted articles belonging to this class of wares was the Ya Sheo (押手) cups and saucers. These cups were of a delicate constitution, with a wide mouth and bulging sides. The glaze was smooth and soft, and the base of a sandy like appearance. On the bottom was painted a lion playing with a woollen ball, while on the ball was inscribed in small circular characters, about the size of grains of unboiled rice, "*Manufactured in the Ming Dynasty during the reign of the Emperor Yuin Loh.*" There were some variations in the patterns of these cups. Some had a picture of the mandarin duck painted on the ball, others had flowers instead of the character, but all were reckoned inferior to the character inscriptions. The interior of the cups were adorned with deep green coloured flowers. The pattern was beautiful and almost defied criticism. The wares were both durable, and usable, but now their price is almost prohibitive.

The saucers were seven inches wide, and were adorned with the picture of a newly born baby. The centre of the saucer was made of artemesian clay (雄黃泥). The variations of the foregoing pattern and ornamentation are somewhat as follows. Some had the painted figure of a flying dragon executed in a red sand ground, while around the rim and sides are figures of the dragon secreted within the body of the porcelain. The base was of sand but the hollow in the base was glazed. The composite ingredients of this porcelain were white and glistening, and the exterior had the appearance of being enveloped in a fatty covering. In the hollow of the foot the following inscription was secreted in the body of the porcelain: "*Yuin Loh Nien Chih* (永樂年製), *Manufactured in the reign of the emperor Yuin Loh* (永樂)." These wares are all of excellent quality, elegant in shape and attractive in form.

There was also a plain saucer of the T'o T'ai (脫胎) or new born child pattern which was about six inches in diameter. Its composite ingredients were fine, the glaze good, the pattern elegant, and the inscriptions secreted, but its exterior was plain and unadorned.

### The Suen Teh (宣德) Porcelain.

The best specimens of porcelain produced by the Suen Teh potteries are those known as the tsih (𥪡), red porcelain, which are red through and through. The second rate quality is that known as the moh (抹) red. These latter wares are only glazed with a red pigment, and are not the same through and through. The ancient writers described the tsih (𥪡), red porcelain, somewhat as follows. Its colour resembled freshly drawn blood, transparent like a mirror. A white line encircled the mouth, which was clean cut like a piece of iron, and when tapped it rang like a bell. Its composite ingredients were precious stones ground to powder and moulded into porcelain. This explains the reason why the lustrous red penetrated to the very core of the porcelain, and dazzled the eye when gazed upon. It also explains why such fabulous prices were paid for these articles. The moh (抹), red wares, did not require such expensive material for their production; but when compared with the tsih (𥪡), red wares, they are very inferior in quality; the tsih red being likened to heaven, and the moh red to earth, so great was the contrast between them.

The *tsih* red porcelain had several variations both in colour and quality. Some had a red exterior with a white core. Others had a white exterior and a red core. Others

again had a white body with only a red foot and base. The most highly prized were those which were wholly red exterior, core, body and base. The second rate specimens were those which had a white core and red exterior, but this class also had variations. Some had a white body with a red band locking the mouth. It sometimes happened that only the foot and base were red.

The changing green (回青) porcelain is also included among the Suen Teh ceramics. Though inferior in quality to the *tsih* red, its composite ingredients were powdered sapphire stones. This latter fact explains why its lustre dazzled the eyes, and its excessive splendour moved the fancy.

There is also the Su P'o clay (蘇淳泥) wares which are also a changing green. The green in this case, however, is intermingled with a purple colour, resembling the purple grape. The blending of these two colours was so strange and confused at times that it was called the "demon faced green." This particular colour was produced by the same process, and at the same time as the real "changing green," and is only an inferior variety of those green wares, and its price was necessary much lower than the real articles.

The Suen Teh potteries also produced a pure white porcelain with a golden foot and base which glittered like a gem. Looked at from a distance this porcelain appeared to be pure white, but closer observation revealed hidden figures of the dragon and phœnix secreted in the body of the wares. In the hollow of the foot will be found an inscription inscribed in secreted character, "*Made in Ming Dynasty and in the reign of the Emperor Suen Teh.*"

There is still another peculiar variety of porcelain belonging to the Suen Teh period, whose colour is like an orange skin with perforations therein resembling coir matting. Its external appearance is as though layers of suet had been piled thereon, and thus making its surface bright, smooth, and attractive, so much so that it almost equals porcelain of the Sung (宋) period.

Some notice must also be taken of the Suen Teh porcelain with white ground and nature green flowers. These wares when put in the shade, and then suddenly moved and exposed to a strong light, make the figures appear as if they were painted on live paper.

The black splashed (墨斑) porcelain had black sandy lumps about the size of millet seed bespattered all over its surface. The ground work being black with perforations resembling coir matting.

The plain wares were glazed both inside and out, and had the appearance of having koumiss (cheese) heaped upon its surface. The base and foot had a hidden green intermixed with the white, this blending of colour can only be seen when the article is exposed to the rays of the sun, when it becomes powerful colour full of animation.

Imitations of the Suen Teh red wares are of a fiery red colour, the edges are thin and the glazing shows a tinge of green mingled with the red, but there can be no doubt about their real origin.

The orange colours and coir matting perforations are all jumbled and confused. The white base with the nature green or life-like flowers are not found among these imitations. These imitations include such articles as *urns*, *vases*, *plates*. If the good coloured open-mouthed vases can be found, they are now of considerable value even though they are imitations.

### The Ch'eng Hua (成化) Porcelain, A.D. 1465.

Of all the Ch'eng Hua porcelain there is none to equal the five coloured handled cups, with their wide mouth and squash belly and adorned inside by the picture of a bunch of grapes. These Ch'eng Hua ceramics are believed to be superior to those produced during the Suen Teh reign. The next quality included cups which were adorned with grasses and insects. Such as "*hen and pheasant exhortation cups.*" *San Yuen* (三元) fruit dishes (these dishes had three kinds of fruit painted on each, three dishes made a set, thus making nine kinds of fruit in all.) There are also the Wu Kong (五供) or five shallow vessels used in the worship of Buddha. Small saucers used for adjusting the chopstick, incense boxes, small jugs of various kinds, small platters of the thickness of paper, and adorned with green flowers.

There are imitations of these wares manufactured by Huang Tsi Sheng (黃子勝) and dating from the close of the Ming Dynasty. Though these articles are inferior to the real Ch'eng Hua wares owing to the lapse of years, their prices are by no means low.

Taken on an average, the Ch'eng Hua green porcelain is decidedly poorer than the Suen Teh wares, but the five coloured porcelain of the Ch'eng Hua period is superior to the Suen Teh five coloured wares. The reason given for the deterioration in the quality of the Ch'eng Hua green wares was the use of inferior clay. During the Suen Teh reign the green porcelain was manufactured from Su P'o clay (蘇泙泥) which was of a greenish colour, but by the

time of the Ch'eng Hua reign this supply was completely exhausted and the manufacturers were forced to use poorer clay. The five coloured wares of the Suen Teh reign were thick and strong, but of inferior quality. The five coloured wares of the Ch'eng Hua period were thin, and the shades and colours of such a delicate nature that they might almost pass as hand painted wares. The antiquarian will not be deceived by such appearances, though such wares might be sufficient to satisfy the eye of the uninitiated.

### The Kia Ch'ing (嘉靖) Porcelain.

The Kia Ch'ing porcelain is classed under two distinct heads, namely the green flower and five coloured varieties. These ceramics when compared with the Suen Teh and Ch'eng Hua wares are found to be decidedly inferior. Though Rao Cheo was the centre of production during the three reigns, the wares produced were vastly different. It is said that as the clay pits increased in depth, the clay deteriorated in quality, and thus accounts for the difference in the porcelain produced during these reigns.

Among the Kia Ch'ing porcelain were found such articles as white tea cups and saucers on which was inscribed the characters for "tea," "date," "ginger," etc. These were used by the Emperor Kia Ch'ing when sacrificing at the Altar and were therefore called "*Altar plates.*" The mouth of the cups was bell shaped, while the foot was perfectly round. The inside was adorned with the picture of a roll of bread painted on the bottom.

This reign also produced what is known as the "twisted plates" on which was painted fishes of three colours.

There were also small red lipped boxes which were adorned all over with ting flowers. These boxes were only about the size of a single cash piece, and were sometimes decorated with ting green flowers painted in the most delicate style of Chinese art. These delicate ceramics are now well nigh impossible to find anywhere.

### The Wan Lih (萬曆) Porcelain.

The porcelain manufactured during the Wan Lih (萬曆) reign is also inferior to that produced during the Kia Ch'ing (嘉靖) reign. The porcelain was thick and coarse, and had many icicle like marks, and is not much in demand among antiquarians.

### Excavated Porcelain.

Ancient porcelain which has been buried in the earth for a long period of years, has its exterior either wholly or

partially covered with a blue or greenish corrosion. This earth rust is caused by the porcelain having been deposited in close proximity to some copper wares, which have corroded and stained them. Porcelain such as plates and vases dating from the Ting (定) period have been excavated and have been found sometimes to be wholly, and at others only partially, covered with this green corrosion. A pair of red and green coloured wine cups which belong to the Kwan (官) pottery have also been excavated. The dual colouring found on some wares is due to their proximity to various other metals during the time of their interment in the earth.

### Korean Porcelain (高麗窯).

The specimens of Korean porcelain which have reached these parts are of fairly good quality and consist of such articles as saucers, vases, etc. The wares are thin and brittle and of a moonlight white colour. When compared with the Rao Cheo porcelain, they show a decided inferiority.

### Arabian Porcelain (大食窯).

Arabian porcelain has a copper frame and is burned with the aid of chemicals. The colours which have come under notice are those with a sky blue exterior, with a light red interior. Over the sky blue exterior is painted flowers and butterflies in terra-cotta and gold splash work. The hand painting is of a very high order. The rims and feet are of terra-cotta, but unfortunately this is easily chipped off, and the wares thus easily become disfigured. As to the five coloured porcelain which is believed to be of Arabian origin, it is in reality not Arabian but European porcelain.

### The Refiring of Porcelain (復燒法).

Should the ancient porcelain of the Kwan (官) or Ko (哥) periods happen to be damaged by the loss of a foot or an ear, or otherwise chipped, other old porcelain may be used to repair the defects.

After repairs are completed a fresh coat of chemical glaze is applied to the whole. After glazing the vessel is rolled in a layer of thick heavy clay and put into the kiln along with other articles and fired a second time, after which it has the appearance of being a genuine old article, except that the patched places have a dull appearance and the whole vessel becomes dry and brittle. Such offer no special attractions to the casual purchaser. Any person who may

happen to gain possession of a patched vessel should remember that though it is patched, and inferior to the undamaged article, it is still ancient porcelain, and is in consequence of much more value than newly manufactured wares, no matter how fine the quality of the latter may be.

## III.

## ANCIENT LUTES (古琴).

The Chinese lute dates from the time of Yao (堯) and Shun (舜) or even earlier and is, therefore, an instrument of the remotest antiquity. It originally had only five strings, but these have gradually been added to from time to time, so that now the strings number seven. Ancient lutes can only be distinguished from the modern by carefully examining the wood of which the back of the lute is made. If the grains of the wood are broken, then it may be accepted as an ancient instrument, as at least five hundred years must pass before the grains break, and the older the lute the more broken the grains of wood become. These broken wood grains may be classed under three heads: (1) "*Snake belly broken grains.*" There are broken lines running across the back of the lute, resembling the cross lines on the belly of a snake. These lines may vary as to the distance between them. Some are only one inch apart, while others may be two or even three inches distant the one from the other. (2) "*The five flower grain breaks.*" These broken lines and flowers are so small and close together that they resemble the hairs of the head, and should cover the back, belly and ribs of the lute. (3) "*The (wei hau) or cherry blossom breaks.*" This latter variety of wood flower is believed to be the most ancient of wood flowers, and nothing short of one thousand years can produce such perfect markings. All ancient instruments have one or other of the broken grain or flower markings, but in order to recognise counterfeits, it should be remembered that the genuine markings have a sharp point resembling a miniature mountain peak, which no imitator can reproduce.

The Chinese lute is made of that timber known as P'ao t'ung (泡桐) or Pawlonia Imperialis S and Z which may be divided into two classes: (1) The "Yang" timber. This is the side of the tree which has been exposed to the direct rays of the sun during the years of its growth and thus called "male quality" timber. (2) The "Yin" timber. This is the side of the tree which has had a northern

aspect and thus escaped the direct rays of the sun during its period of growth, and is called "female quality" timber. If any one should be inclined to doubt this statement, let them take a log of "p'ao t'ung" timber and cast it into a tank of water, and it will immediately be seen that the masculine side of the log will turn uppermost, while the feminine side will go under the water. If you turn the "Yin" side of the timber on top, it will only remain in that position as long as it is held, and will naturally turn over and go under whenever it is released. There is still another method by which this may be tested, and one which even few musicians of any period have been able to appreciate. A lute made of wood taken from the Yang 陽 aura side of a p'ao t'ung log, will be dull and heavy in tone in the morning, but clear and penetrating in the evening. It will also be dull in tone when the weather is fine, and clear in tone when the weather is wet and dull. When the dew is falling it will not produce the bell-ringing or cock-crowing sounds, when the evening is still and quiet, the moon clear and shining then its musical qualities may be heard at their very best.

On the other hand a lute made of timber taken from the Yin 陰 quality side of a log, will be clear in tone in the morning and dull and heavy in the evening. When the weather is dry and clear, its tone will also be clear, but when the weather is wet and dull, its tone will also be heavy and dull. The lute is a magic instrument, and may be likened to a living and animated thing which is endowed with special powers to influence the hearts and minds of men. No other instrument can in any way be compared to it.

The timber for making good lutes must be both old and well seasoned. The best quality should be a crimson colour throughout, without the slightest trace of white anywhere. It will be all the more valuable if the grain is fine and the timber hard. If good "p'ao t'ung" timber cannot be found it is useless to attempt to make lutes, especially the belly part of it. Second rate p'ao t'ung may be used for making Muh Yu (木魚) to be used by the priests when chanting. It can also be used to make the ribs of large drums for temple use.

The back of a lute may be made out of five or six hundred years old Tsi Muh (梓木) or Hemsel Lindera. This should be so hard that if the thumb nail is pressed into it no impression will be left upon it.

The varnish and colour of ancient lutes are also important points. The real antique will naturally have all

varnish worn off, and will be black resembling ebony (Wu Muh 烏木) (Malba elliptica Forst.)

Therefore, when a lute has lost all trace of varnish and become quite black, it may safely be reckoned to be a real antique.

## IV.

## PRECIOUS STONES.

The T'ai P'ing Yü Lan (太平御覽) records the fact that Kiao Cheo (交州) produces Peh Yü (白玉) or adularia. Yih Leo (揖婁) produces Ts'ing Yü (青玉) or green jade gems. Fu Yü (夫餘) produces Ch'ih Yü (赤玉) or red jade. Ta Chin (大秦) produces Ts'ai Yü (菜玉) or vegetable coloured gems. Si Shuh (西蜀) produces Heh Yü (黑玉) or black coloured jade. Lan Tien (藍田) produces Mei Yü (美玉) gems whose colour is like indigo.

The Pieh Pao King (別寶經) says that if a stone is held between the eyes and a lamp, the light will show whether anything of special value is hidden in the stone, and will also show up its beauty. If the stone reflects a reddish colour like the newly risen sun, then it is certain that a gem of some kind is encased in the stone.

The yellow coloured gem is reckoned to be the most valuable; the green, red, blue, black and white are all inferior to it.

All stones no matter what colour they may be, if they have a rice gruel appearance are of poor quality. The yellow coloured gems vary considerably in quality, the best should resemble the colour of boiled chestnuts. The nature green should resemble the green of the tender willow leaves. The green jade (碧) should resemble spinach leaves. The red should resemble the colour of a cock's comb. The black should resemble pure black varnish. The white should be as white as newly sawn boat planks. Precious stones that come up to these standards are of great value.

The Han (漢) dynasty period excelled in the art of gem polishing. The ingenuity of it consisted in the use of a double hook and blade lathe in the grinding process. This lathe revolved in different directions, and was thus easily adjusted into all the grains of the stone which was polished without a trace of disproportion. In places where it was necessary to make a joint, the fine gossamer-like lines were joined together without leaving the slightest trace of the operation. So much so that even Sung dynasty artisans would not be

ashamed to own the work. The delineation of figures both of men and things on these gems is no common art. Its origin seems to date back to the "San tai" period. In the early stages of the art of polishing gems, the artisans apparently had no definite idea of how these figures could be produced, nevertheless they gradually succeeded in producing them, and the more they persisted the more perfect they became. That the artisans of the Sung period succeeded in developing this art is all the more remarkable since succeeding generations failed to do so. The ancients selected their material and approached their work in a way which is very difficult to understand or appreciate. The imaginative genius of the Sung period in their abilities of polishing and in their ideals of carving, only exceeded the Han period in unimportant items, while in the more important points, they are inferior; the double knife lathe, the delineations resembling dormant silkworms are superior to every thing else ever produced. It is by these signal marks that the Han and Sung wares are recognisable at first sight.

At a later period there was a certain Luh Tsi Kang (陸子岡) who was a famous carver and polisher of gems. Everything he produced, whether large or small, were all beautifully polished, and have had no equal, either before or since.

Ancient gems which have been excavated from the earth have decided earth corrosions which are very difficult to imitate. On these gems there will be blood stains, while on the blood red colours are found black ink like earth marks, which are deeply eaten into the gem, and have the appearance of having been varnished. The patterns are very elegant, round and smooth, and are called *ancient corpse* (尸古) gems. If these antiques should have a layer of yellow clay encasing the whole, then they would be called *an earth antique* (土古). Another variety of ancient gems, is that which has been deposited in the earth for a long period of years in close proximity to some copper ware, and in consequence is either partially or completely covered with a bluish green earth rust, or ox hair like variegations. These latter gems date from the Han and T'ang periods.

Chinese gems are classed under two heads (1) Mountain gems, (2) Water gems. The *mountain gems* are hard and dry with many little cracks and are called Kiang Yu Liu (江魚綹). Gems coming from the Yunnan province come under this class of mountain gems. The *water gems* are white like an egg shell, soft and damp to the touch. The Yu t'ien (于闐) or *khoten gems* come under this class of gems.

There is still another water stone whose exquisite colour is whiter than any egg shell coloured gem. In its white body are found darkish spots resembling rice husks. This stone can be passed as a real gem.

The Ni Cheo (儀州) yellow stone, the Mao Shan (茅山) stone, the Kiai Cheo (階州) white stone, the Suen Hua (宣花) stone have all a resemblance to gems, but lack the moisture which characterises the genuine article.

# NAMES AND NICKNAMES OF THE SHANGHAI SETTLEMENTS.[1]

GEORGE LANNING

It is quite possible to imagine a Chinese Juliet indulging in some such thought as this:—"What's in a name? That which we call a city most by any other name would smell as sweet!" But the Italian Juliet was a girl in love, barely fourteen, and it is hardly to such tender years that we should put what is really a serious as well as an interesting question when we ask "What's in a name?" Without names where should we be? Nouns and verbs make up all the skeleton of our language and most of its flesh and blood. The English language has hundreds of thousands of words, all of them derived from simple nouns or verbs. We are adding to them every year of our lives, and yet we know how badly at a loss we are at times for a name for some new and complex idea.

What's in a name? There is history in it. There is ethnology in it. There may be an ancient language in it. In hundreds of cases there is physical geography in it, and there are in names almost always tales of ancient times, of tremendous happenings, or the simple facts of daily life. To travel through Ireland, Wales, the Highlands of Scotland, large parts of France, and other countries of Europe, is to travel through countries where somebody once upon a time gave names to hill and dale, to land and water, to homesteads and farms, to boats and buildings, and to many more things, especially to men and women with their children and belongings, names similar to some of those in the land in which we dwell, China. It is not my purpose here to make good all these assertions. That must be done at a more convenient season. But the subject in hand, limited and circumscribed as it is, will yet provide some little evidence of the kind of thing I have in mind.

One of the greatest difficulties in the study of words is that provided by the varied dicta of our philological author-

[1] Read before the Society, December 12th, 1919.

ities. Doctors differ. When that is the case the open mind is as useful as the "open door" in China. We meet with an example at the very threshold of our subject. We are to examine certain names and nicknames in Shanghai. But what of the name "Shanghai" itself. It is beautifully simple. There are but two syllables, but, as Dr. Giles gives quite a dozen meanings for them separately, it is easy to see that there is room for varied views of their combined signification. Is Shanghai "on the sea," "by the sea," or "above the sea" as a sort of Super-mare: or is it "the upper sea?" All these meanings have been given to it, but local evidence seems to support the last, for besides the "Shanghai" of this district, there is a "Hsia-hai," or "Au-hai," pointing to an "upper" and a "lower" position. There is a Hsia-hai Miao to this day in the neighbourhood of the Kwenming Road. Maclellan connects the Yangtzepoo (楊樹浦) district with this name. It may be so. In any case it should be remembered that the "Yangtze" in that name has nothing to do with the Yangtze River, but is very suggestive of the physiography of the neighbourhood in early times when it not only meant but was "The Bank or Reach of the Willow Trees."

Dr. Parker in the 1916 journal of this Society has a most interesting and instructive article on the History and Folklore of Old Shanghai. To it those interested may be safely directed. For our present purpose we will merely mention what is perhaps the very oldest of our Shanghai names—Hu-tu—where "Hu" means the stakes used by fishermen to hold their nets, and "Tu" means the river. A later and more poetic title, "The City of Reeds" is distinctive not of Shanghai alone, but of every other place that has grown up on the thousands of alluvial sites presented to us by the Yangtze.

There is, however, no doubt regarding the first native name for the foreign settlements. It was a nickname but it was the most natural that could have come into use. It was, indeed, a translation of our own term—the "Foreign Area." But, as was all too common in the early days, the native of China did what the native of every other land has done; he injected as much of his natural suspicion of the foreigner, his engrained distrust, and his not unnatural fear as he could into it. So he called our site the "I-chang," not the "I-chang" that we know above Hankow, but another "I-chang," for the "I" in which the official scribe had a choice. He might have used an "I" (異) which meant simply foreign, and nothing worse. But he chose to use an "I" (夷) which besides meaning foreign, meant also

"barbarian." Our settlements therefore were collectively known from the start, as they are still known colloquially to natives, as the "I-chang," the foreign or barbarian enclosure. Dr. Giles assures us that there was no original contempt in even the barbarian "I," and we can well believe it. But we have only to remember how insulting a term "foreigner" has been amongst ourselves, to see how in all countries the corresponding terms are viewed. We had a drill sergeant here once who was mightily put out at being classed as a "foreigner." When the treaty of 1858 was negotiated, it was stipulated that the use of the offensive "I" (夷) should not again be employed either for the British Government or for British subjects.

When in November, 1843, Capt. Balfour came as our first British Consul, he was probably quite unaware of the term already prepared amongst the local authorities for the site he was to rule. He was fortunate enough, however, to have to deal with a most excellent official in the then Taotai, Kung Moo-kew, or Kung Moo-yun, with whom he proceeded to select the first portion of what has become so important and valuable a position. The Treaty of Nanking, Art. II, had ordained that British people were to be "allowed to reside, for the purpose of carrying on their mercantile pursuits, without molestation or restraint," at each of the Five Ports. But it seems that Capt. Balfour was not prepared to give any definite name to the site selected by himself and the Taotai. We find him calling it, in his evidence some years later before a Commission sitting at home, the "British Location."

At first the area so selected had but three boundaries—the Yangkingpang on the south, the river on the east, and the Li Chia Chang on the north. The west was left open. The Li Chia Chang deserves a little notice. It included all the land between the present Peking Road and the Soochow Creek about as far back from the river as the present Museum Road. The whole of the present British Consular compound, therefore, together with some Government dockyards and other land, was not included in the first settlement area. That site extended only from the Yangkingpang to the Peking Road as it now is. How the first settlement extension took place so as to include all the land as far north as the Soochow Creek is an extremely interesting story, but is outside our present scope. Suffice it to say that it was purchased in part, and got in part by exchange, the purchase price being 17,708,420 cash, and the area 126.9.6.7 mow, part of which was awash at high water, for there was then no Public Garden.

The Li Chia Chang simply meant the enclosure of the Li family, but as is customary in such areas there were many part owners. Curiously enough this name is occasionally found as if covering the whole settlement, which is now and then referred to as the Li Chia Chang, a part standing for the whole. Similarly in early years we find the settlement area known as "the Yangkingpang Ground," and even as the "Yangkingpang." Sometimes it was called "New Shanghai," the "Foreign Quarter," the "English Ground," the "British Limits," and so on. More fully it was "the site set apart for the residence of British merchants." Our Consuls in their annual reports, however, always spoke of their returns as covering those of "the port of Shanghai." There has been considerable discussion as to what constitutes that portion of the "port of Shanghai" which is made up of solid soil, but there was never any doubt as to the extent of the port afloat. That extended from the Yangkingpang to the mouth of the river at Woosung.

All these varieties of nomenclature point to the fact that there had not in the earliest years been found a name which everybody accepted. The first official use of the word "Settlement" which I know of, is found in a despatch dated the 14th June, 1847, when the port had been opened almost three years. It is easy to surmise why our original residents fought shy of the term "settlement." It was not a word of high historic fame. Rather the reverse. Sir Walter Raleigh and others had founded settlements in America which had come to utter grief, and then there was that terrible adjective "penal" which so frequently ushered in the word "settlements." Furthermore out of the various meanings which the word "settlement" bears, the last that would have occurred to our British and American pioneers here was the one which refers to "taking up one's permanent abode in a place." Nothing was further from their thought or their desire than that. They were here to make their fortunes and go home—the sooner the better. Only by remembering this fact is it possible to forgive our first residents for their shortsightedness. Had they but foreseen, as the Americans foresaw when they laid out Washington, the future greatness of the place, had they but imagined it the hub of trade and industry it is now, they would, doubtless, have acted in a very different manner.

But, of course, our own ideas of what a settlement means have greatly expanded since 1847. We go from the simple to the complex, from the homogeneous to the heterogeneous, and so it is that in these days we find it necessary to classify settlements. Including concessions, there are

now four of these classes. (1) Concessions pure and simple dating from the treaties of 1858 and after. (2) Treaty settlements of the ordinary kind. (3) Voluntary settlements opened by the Chinese Government of its own free-will; and (4) Settlements by sufferance.

Each of these deserves notice. We will deal first with the settlements and leave the concessions to the last. Shanghai will serve us with three examples. There was first of all the British settlement. I call it British advisedly, for in the beginning it could not have been other than British. That will be clear to every one. The war which had dragged along from 1839 to 1842 was a war between two Governments. This is a frequent claim in wars. In that case it was the literal truth. There was no cause of quarrel between the Chinese people and the British people. So when the Treaty of Nanking came to be made, it was an agreement between the British and the Chinese Governments alone. Nobody else had part or lot in it. Capt. Balfour came here to administer the affairs of a handful of British merchants squatting on a tiny speck of Chinese soil. The whole position was British if only for the reason that neither the British nor any other Government has the right to legislate for any but its own people. Still neither the British Consul nor the British Government had the slightest desire to play the part of the dog in the manger. There was no closed door where British authority was. Everybody was welcome if he would but subscribe to the regulations which experience had found necessary. These regulations were drawn up piecemeal as required, not as a whole on a certain date as some imagine. They came from the Taotai and the British Consul. But they were promulgated in the first case in Chinese. Thus it came about that the first foreign authority in the settlement was British, supported by the local and provincial Government.

Such arrangements might have prevailed even when challenged, had our Government desired it. But when Mr. Henry Wolcott, the sole American merchant in the place, got himself appointed Acting American Consul, and flew his national flag in 1846, a new influence was introduced. The story is highly interesting, but as it is also voluminous and covers some eight years of discussion, it cannot be entered upon here. Suffice it to say that as the British flag flew from the Consulate then in the city, the first foreign flag to display itself in the settlement was the Stars and Stripes. The question regarding its right to be there was bandied to and fro between Shanghai and the Ministers down south first of all; then between these and their respective capitals;

then between London and Washington, neither of which wanted to be bothered with what was to them so petty a matter, and thus, in 1854 new regulations were drawn up and agreed to by the Chinese Government, after which the British Settlement blossomed forth in correspondence as the International Settlement which it has been ever since.

In common talk it was still the English Settlement. Turning our attention to the so-called American Settlement here, Hongkew, we are at once impressed with the persistence of tradition. Falsehood once upon a time, so the story tells us caught Truth bathing, stole her clothes and ran off with them. Truth has never yet caught up, and so we are still regaled with such old world stories as those of an Opium War in China, and an official American Settlement in Shanghai. According to present day definitions there was an American Settlement here, but that definition was belated. The only kind of settlement known in the beginning was that defined by Dr. Tyau in his book on *The Legal Obligations arising out of Treaty Relations between China and other States* as "a site selected for the residence of all foreigners, within which they may organize themselves into a municipality for certain purposes and be governed by their elected representatives."

In the very early days of modern Shanghai, certain American missionaries settled in Hongkew and began the work which has had such splendid results in St. John's University and elsewhere. In time, laymen followed them. The Old Dock, as we now know it, is the modern representative of an original mud dock dug there by an American, a Mr. Dewsnap. For many years it was under American control. American consulates have, not altogether but as a rule, been in Hongkew. But all this was by sufferance. No American official ever claimed such a right over Hongkew as the British Consul down to 1854 claimed over the English Settlement. The American Government has to this day set its face against either settlements or concessions under the Stars and Stripes. There has at various times been a good deal of discussion on this point, but the main facts are plain. Hongkew, then, was a settlement by sufferance and no more. Chefoo is usually pointed to as the classic example of this type, but Chefoo has a Consul of its own, which Hongkew never had.

Hongkew was found to be too far removed from the city for American merchants to be willing to settle there. There was no bridge over the Soochow Creek till 1857, and as the American residents had no treaty standing there, there was no law. Taverns and Seamen's boarding houses, with the

aforesaid mission buildings constituted the bulk of Hongkew foreign property. It is no wonder, therefore, that the place became the Wapping of Shanghai, or as Mr. Morse calls it, "the Cinderella of the Settlements." In 1863 it was taken over by the International Settlement, and for the first time was then delimited.

Woosung is our nearest approach to a Voluntary Settlement, but Yochow, Santuao, and Changsha are other examples. In such places, as Dr. Tyau says, "the control of municipal administration and police remains vested in the local authorities."

We now turn to Concessions, and that brings us back to Shanghai. There is no difficulty with regard to concessions granted since the treaty of 1858. In that document they were duly provided for, and once more we quote from Dr. Tyau. He says that a concession is "a piece of ground conveyed by deed of grant in perpetuity to a lessee state for the residence of its nationals, the same to be administered by it, 'saving the sovereign rights of the Emperor of China.' " Before the recent war, Tientsin alone had as many as thirteen of these. At one time the United States had one there, but abandoned it, and in 1902, the area was added to that of the British concession. Yet as late as 1867 there was published a map of Shanghai showing the French, British and American "Concessions."

When in 1849 the French Ground here was set apart, it was on practically the same terms as those on which Great Britain first secured her grant. Other nationals purchased plots of ground within it, and until 1862 one Council served for all the foreigners in Shanghai. After that, France withdrew in order to set up her own administration, but certain rights previously secured by other nationals were maintained. From the first, however, as Mr. Morse points out, France had called her quarter, the "Concession Française" and not the "Etablissement Française."

One of the tokens by which we judge that the first British grant might have been claimed as a concession is that provided by the policy of securing the settlement area for foreigners alone. There was no expulsion of natives but there was exclusion. Certain native holders of land within the area continued to hold it, but no new native buildings were permitted, and then happened an incident similar to what has been known elsewhere. In 1857 India was reported as particularly quiet and restful. Before the same month was ended, she was ablaze with the Mutiny. In 1870, there was a change of Foreign Ministers in London. Lord Clarendon died on the 26th June, and was succeeded by

Lord Granville, to whom Lord Hammond, the permanent head of the Office, reported that the political European sky had never before been so clear. In less than three weeks France and Germany were at war. So in Shanghai. Early in 1853 European residents were congratulating themselves on having at last succeeded in getting practically all the settlement area for their own use. By the middle of September there were many thousands of natives dwelling there, and the idea of an entirely separate foreign area vanished never to return.

What had happened? This: that in the very early hours of the 7th September, 1853, on the day set apart for special honours to the great sage, Confucius, there had gathered together outside the north gate of the city a band of desperadoes, partly Cantonese, partly Fokien men. Amongst their leaders was a sugar-broker, and an ex-mafoo of Mr. Skinner's of Gibb, Livingstone & Co. On the opening of the gate, these men rushed in, killed the Chihsien, and a few soldiers, captured the Taotai and other officials, and made themselves masters of the situation. They had sympathizers inside who, as soon as they entered, supplied them with pieces of red cloth with which they made themselves turbans and so became known as the "Oong Deu," or Redheads. For seventeen months they maintained themselves there spite of repeated attacks on them. It was thus that they effectually prevented our possession of a purely foreign settlement. At the very moment that our predecessors were congratulating themselves on having this goal within reach, there were thousands of terror-stricken refugees pouring across our narrow frontier from the city and its suburbs.

The whole length of the northern bank of the Yangkingpang was crowded with them, all huddled together according to the fashion of such emergencies. Our jetties were surrounded by refugee boats. It was impossible to drive them off with the bayonet. We could not force back crowds of women and children upon bands of rowdies bent on taking everything they could from everybody within their power, and capable of massacring all who resisted. It was impossible, and it was not done; and so it came to pass that the Settlement gained for itself a new name—the "City of Refuge."

Lack of time prevents my going into more detail regarding the right of exclusive residence for foreigners in the settlement. That right, however, was fully entertained in the earlier years, and, as we have seen, down to September, 1853, when the Settlement had been open for close on ten

years. But in view of present native claims and aspirations it is well to be assured regarding the historic standing of the place. When the 1854 Land Regulations were signed, refugees were already within settlement limits, but there was probably no thought of their remaining there permanently. Indeed we find in the preamble of the 1869 Regulations that the settlements are described as "the land set apart by the Chinese authorities for the residence of foreigners." The sequestration, therefore, was as much a native as a foreign act. It is indeed further declared that these regulations were settled "in conjunction with His Excellency Woo, the Chief Local Authority representing the Chinese Government at Shanghai."

Furthermore, the schedule of the China and Japan Order in Council, 1881, speaks of the Land Regulations "for the Foreign Quarter of Shanghai, north of the Yangkingpang." The official position, therefore, seems clear.

The refugee movement which began in the fifties was further extended to almost its fullest possible extent in the sixties when the "long-haired" Taipings were carrying fire and sword throughout the province. For ten long years they had been spreading havoc through three-fourths of the provinces of China. The tale has often been told, and we may well shorten it now. The cup of China's sorrow was well-nigh full in those days. The war brought on by Viceroy Yeh, the war of which the occasion, not the cause, was the incident of the lorcha, "Arrow," had run its course by the end of 1860. It was on the 29th June that year that Soochow fell into the hands of the rebels, then at the zenith of their power. The effect was seen on the Soochow Creek. There was collected a seething mass of hysterical humanity. City people, town people, village people, the people of hamlets and isolated farms, all fleeing from the wrath then coming. It was the same on all the waterways leading to the City of Refuge. By thousands and hundreds of thousands they came, old and young, rich and poor. Our 470 acres were estimated to contain a full half million souls. Land values were rushed up to fabulous prices. The rich were willing to pay unheard-of sums for mere safety—the only safety China afforded, the safety of a foreign settlement.

This was all the more secure just then because both British and French Governments had decided to leave detachments of troops to garrison the place, and in time to secure the neutrality of the far-famed Thirty Mile Radius round it. Those were the days of General Ward, of Colonel Gordon, and the "Ever Victorious Army" whose memorial stands in the Public Garden. Only once did the Taipings

actually attack Shanghai. That was in August, 1860. They heralded their coming in characteristic fashion. That ruddy glow in the western sky after sunset was not the effect of a specially fine display of nature's own colouring. It was the lurid glare of burning towns and villages, for which there was not even the poor excuse of cold weather. It drew nearer. It reached Minghong. A little later the rebel had established his headquarters at Siccawei, whence he launched his attack on the city—not on the settlements. He received a warm welcome, but it was not till 48 hours afterwards that he drew off vowing vengeance. Foreigners had invited him to come, he said, and he would come again with greater power. One of the results of his visit was the destruction by fire of a big business area then lying between the city and the French settlement. Another was the exaltation of the prestige of Shanghai in every quarter of the empire. Here was a City of Refuge indeed. As a political "health resort," the fame of the settlements was established for ever and aye.

Once in later years during one of the periodical times of friction between West and East, one of the younger hot-heads in the capital urged his elders to make a clean sweep of Shanghai, and pack off its foreign residents bag and baggage back to their own lands. "Tut, tut," an old official is said to have retorted, "what nonsense you talk! If there were no foreigners at Shanghai who would take care of our women and children when the next rebellion comes along?" It is, however, true that some of the said foreigners would now gladly change the title thus gained by the settlements, and for "City of Refuge" read "Alsatia."

We now come to another and even more widely spread title under which modern Shanghai has been introduced to the world. Precisely when she first acquired the pleasing cognomen of "The Model Settlement," I have failed to discover. But it is easy to imagine how much the visiting native must have been impressed by the ten-year old town with its—to him—immensely wide streets, lighted at night by oil lamps at a cost of no less than $12 monthly, its numerous private and public jetties, its spacious compounds with their well-kept flower gardens, its bustle, energy, trade, and rapid development. All this must have impressed him as a first visit to London or New York now impresses an English country boy or an American backwoodsman. To-day, let us suppose a Tsungming islander to land at the mail jetty and just as night falls to be taken for a stroll up the Nanking Road. Let us imagine, if we can, his sensations, and we shall no longer wonder why to his class at least Shanghai is not merely a Model place but a miraculous one.

So far as foreigners are concerned, it is quite possible that the first suggestion of the "Model" title came from an old Canton resident. One can well conceive of his landing, after coming from the twelve acre spot on which the Canton Factories stood, and being mightily impressed with the almost illimitable space allotted to Shanghai. Here was a settlement bounded on the north by the Soochow Creek, on the south by the Yangkingpang, on the east by the river, and on the west by the setting sun. Admirable! What a model site! Nor was that all. There was the freedom of the place. No more solitary confinement, or next door to it, under the thumb of jealous officials. And there was the climate, too. Canton never dreamt of such an autumn and winter as Shanghai provided. Nor had it ever experienced the charm of so diversified a society. Residents were counted here by the hundred, women among them. They lived in roomy residences wide apart. Their ships were not at Woosung. They swung at their moorings just outside the consignee's front door. Besides, the character of the local native was very different from that known down south. And best of all, Shanghai was buoyantly confident of an expansion that was to dwarf all other trading centres in China. A Model Settlement indeed!

Such may have been the early impressions of our visitor from Canton. We can now look deeper, for there are other reasons than those mentioned why Shanghai has won her title as a Model Settlement. Take the testimony of Sir Edmund Hornby, our first Supreme Court Judge. He in the middle sixties declared that there was no better governed a place in the world than Shanghai. And now, speaking generally, I myself after more than 40 years experience stand before you to bear the same testimony. A perusal of all the Council's Minutes from 1854 to the early years of the twentieth century, an examination of their immense correspondence during the same period, a careful scrutiny of the records kept by the Senior Consul during the years through which that varying official has presided over the meetings of his colleagues, such reading with careful note-taking could not fail to have uncovered festering spots in our body politic if such existed. If, for example, there had ever been in Shanghai the "graft" and corruption we hear of elsewhere, it could not be hidden. If it is not found, and it has not been found, it is because it is not there. Petty peculation has on rare occasions been brought to light. As human nature is at present constituted, that is inevitable. But from the broad point of view our records prove to demonstration that the

great administrative work carried on here has well deserved the epithet "model."

If we turn to the administration of justice, the same is true. For the first twenty years and more our only British judges were Consuls, with assessors in serious cases. Professional lawyers sometimes waxed merry over amateur law, much as a practised wine merchant might over a client who took Marsala to be the finest sherry. But the retort in both cases might have been similar. "I know what I like!" That the Shanghai resident was satisfied with the decisions given by the Consular Court is proved by the very few appeals against them, and by the still fewer that were successful. Increasing trade and ever-growing responsibilities led in time to the establishment of a Supreme Court, and in comparatively recent times, when Sir Nicholas Hannen was here, it was once more proved how delicate and even incompatible are the combined duties of a man who may first have to advise, then judge, and possibly condemn, those who come to him. Our Mixed Courts were born of refugee happenings in 1853-4-5 and the early sixties.

Again, Shanghai has been a model in the way in which at times it has carried on its extremely complicated and difficult diplomatic work. When it is remembered that the old familiar coach and horses might easily have been driven through our early treaties, when we think of the force of anti-foreign feeling—in ourselves as well as in others—we cannot be too grateful for the combined delicacy, justice, tact, and firmness of our Consular and Diplomatic representatives, and the fairness with which, in the majority of cases, they have been supported by their colleagues and met by the native officials. There is the accumulation of our local custom or common law as proof of this.

Furthermore, Shanghai is deserving of the compliment implied in the word "model" if only for the enterprise exhibited by its residents. I once visited the railway centre at Tongshan. It was then the proud possessor of a club, a race-course, a place of worship, a Masonic Hall, a rifle association, and various other social institutions, though the last census, including the newly arrived baby, showed a grand total of but 75 souls! It was in much the same fashion that our early settlers began to develop Shanghai. A church, a chapel, a Masonic Hall, followed the construction of those comfortable, airy, wide-verandahed, garden-girt dwellings of which some few remain to this present. Books and chess maintained men's mental powers: fives, bowls, cricket,

shooting, and racing kept them physically fit. If in many ways they were lamentably lacking in foresight, in other ways they were highly commendable.

There have been, of course, observers whose recorded opinions have taken severer forms. But on the whole, outside opinion has been favourable. One poetic soul apostrophised the settlement as "the abode of bliss." Another referred to it as "this flourishing colony." A third called it "anomalous." In 1889, the present Sir Henry Norman paid us a visit. He did not come on deck till he was near the bend by the Old Dock, and then the full view of the Bund burst upon him. He was much impressed, and his appreciative remarks are summed up in two words—"surprising Shanghai." But it fell to a British Duke to utter the most sweeping denunciation of the place that we have on record. It is but fair to say that this opinion was passed a score or so of years before Sir Henry Norman's visit. But as it was given in the House of Lords by the Duke of Somerset, it received much attention. His Grace assured the house that civil and naval officers who had visited all parts of Europe and America had told him that there was not in all the world such a "sink of iniquity" as Shanghai.

It should be carefully remembered that this severe statement was based on the conditions found on the China coast during the last decade of the Taiping rebellion. The Duke may have spoken in haste, as the Psalmist acknowledged he had done once upon a time, but if he had collected all the evidence we now have, he need not have modified his statement except by saying that his words referred to the hap-hazard collection of tatterdemalion cosmopolitanism then collected here and elsewhere at that time in China's ports. Our Bamboo Town in Hongkew was a local representative of it. There was never a period, of course, when such a sweeping denunciation was deserved by the ordinary residents. Wits, however, seized on the Duke's stinging phrase, and for a time the settlement was known as the "Model Sink."

It has also been known, and for excellent though unofficial reasons, as the Anglo-American Settlement. Anglo-American co-operation beginning in Canton was transferred to Shanghai as soon as such firms as Russell & Co., Olyphant & Co., and others had established themselves here. In the early days nineteen-twentieths of the trade in Shanghai was done under the Union Jack and the Stars and Stripes. All the best portions of the settlement were in English or American hands. Their Consuls and merchants took the lead in all official and social undertakings. Some

of our very best Chairmen of Council have been Americans. Even during the great flag discussion of the forties and fifties the correspondence was entirely friendly though formal. But, of course, the term "Anglo-American" was not inclusive enough to cover all foreigners, and so little by little the word "International" came into general use officially.

Native names for portions of the present settlements are common even on foreign lips. Everybody knows Hongkew, though it is not everybody who knows that there is a Li and a Wai, an inner and an outer Hongkew. Still fewer are aware that the "Hong" in that name refers to the rainbow, and is doubtless highly poetic to native minds. Yangtzepoo we have already referred to. Pootung is on everybody's lips. Its literal meaning is "east of the Poo" or reach of the river. Tunkadoo (董家渡), is another well-known name typical of many. Its last syllable, "doo" is the dialect word for ferry, and the whole name means the "Ferry of the Tung family." Vay, or Fan Wong Doo (梵王渡),[1] is the King Fan ferry at Jessfield. In a deltaic country, of course, ferries are abundant. So are bridges. "Pahsienjau" (八仙橋), will occur to the mind in connexion with these. Probably it is named after the eight Taoist immortals rather than after eight unknown fairies, as is sometimes thought. Across the Yangkingpang of early days, at the end of the Fukien Road, there was a bridge known to foreigners as Taylor's Bridge, from an American Missionary who lived close by, but to natives as the Cheng Chia Mu Chiao (鄭家木橋), or the wooden bridge of the Cheng family.

Sinza (新閘) and Louza (老閘) mean respectively the new and the old lock or watergates, from which the neighbourhoods in question gained their names. It was across the old stone bridge at Sinza that on the 19th June, 1842, British troops passed to their occupation of the native city. They had marched up from Woosung. The Woo in the word last mentioned, Woosung (吳淞), is a very ancient name, known from the second millenium B.C. as the title of a state which included such portions of Kiangsu as were then in existence.

A word or two regarding some other well-known water names will not be out of place here. Deltaic lands, left to the tender mercies of the streams that make them, are subject to great, sometimes rapid, changes. Historic and other proof of this in the case of the Yangtze may be found in various places.

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[1] Probably the Indian Brahma; from a temple nearby.—Ed.

In ancient times the stream now known as the Soochow Creek was far wider than the Huangpu is at present. One has but to stand in the Public Garden, and note the direction of the bend of the river there, to see which was the master stream in the beginning. The Woosung River, or Soochow Creek, is in fact recorded in native annals as having been miles wide. Natural causes would account for its silting up, but that action may have been accelerated by the work of a statesman, Huang Hsieh, who, in the second century B.C. improved the course of the Huangpu. To such an extent was this accomplished that Huang should, probably, have received far more honour for his achievement than he now does. True, the Huangpu bears his name, but unfortunately the character for his surname and the character for "yellow" are identical. So to the ordinary man, the Huangpu is "the yellow reach" and not "Huang's reach." The "pu" character (浦), here differs from that of the Whampoa (黃埔), at Canton. That is simply a "reach," whereas ours may also be translated by "bank." Probably we have here but a native case similar to that shown by our own word, "dyke," which may mean either the ditch or the bank made by the excavation.

To our local natives the Soochow Creek is still the Lao Kong, or old river, and foreigners should be interested in the fact that if they pass along the Grand Canal between Soochow and Kahshing, they may, close to Ka-pu-chiao, and about six *li* north of Ng-kong, at a place where an outlet from the Tahu crosses the canal, see a little island on which is erected a tablet with an inscription, Fen Shui Têng, (分水嶝), meaning "Dividing Waters Mound." The site is one of much interest. Three streams converge to it, one from Soochow, a second from Kahshing, both flowing along the canal, while the third comes as has been said from the lake. Naturally there must be an outlet. There are in fact two, for this is the birthplace of our well-known local twins, the Huangpu and the Soochow Creek.

In the name Siccawei (徐家匯), we have a far less common affix than either the "du" or the "chiao." The "wei" in that name is translated by Giles, "whirling, turbulent waters," and such things are very possible in deltaic streams. But there is another and far more peaceful rendering. The Hsü or Si Family "Wei" might have been nothing more than a spring, a possession in admirable keeping with the character of the family to which the famous Paul Hsü belonged.

Our road names deserve a moment's notice. It was said at the beginning of our survey that words contain

history. I have discovered quite enough of such words to know that there was once a very close connexion between ancestors of the people now inhabiting China, and those of the people who spoke the ancient Sanskrit. That, however, is not the matter immediately before us. It was suggested by the name of our main north and south thoroughfare, The Bund. Is there any history contained in that? Just a little. The word is Indian, and means an embankment. Had it not been that our first British officials here came from India, we should never have had such a name. We might possibly have used instead the "Tan," or bank, of the natives, or as we so often hear it in the dialect, Huangpu Tan. Then again, there is the Tiendong Road. That is merely the transferred name of a place, with not a scrap of history in it that I know of. But wait a moment. What name is the road known by to the natives? They call it the Kwangtung Chieh (廣東街), and that Kwangtung suggests something. It suggests those seventeen months' occupation of the city in 1853-4-5. It suggests a time when the very name Cantonese stank in the nostrils of the local people to such an extent that the southerners were driven out of the city. It was in the Kwangtung Chieh, then far out in the fields, that they made for themselves huts to dwell in. So even within the short compass of our settlement story the old practice of enshrining history in names has come into play.

Other old road names maintain their freshness. The Nanking Road is not likely soon to lose the ancient native name of the Ta Maloo (大馬路), or Too Moloo, as it is locally, while those south of it are usually known amongst the natives by numbers. Thus the Kiukiang Road is the Nie (二) Moloo, *i.e.* the second Horse Road, the Hankow Road the San (三) or Say Moloo, and so on. In the beginning, road names were given in rather an unsystematic fashion. Szechuen Road was Bridge Street, the Nanking Road was Park Lane, the Kiangsi Road Church Street, and the Kiukiang Road was known as the Rope Walk. But in Sir Walter Medhurst's time a change was made. Roads running north and south were called after the names of Chinese provinces, those running east and west after the names of cities. In recent times owing to the great growth of the settlement this rule has been more honoured in the breach than in the observance. Exactly why the Shantung Road should be known to the natives as the "Street of Expectant Peace" is not clear. Perhaps it was prophetic. The road was destined to be the Fleet Street of Shanghai, and there are, of course, no persons more given to "seek peace and ensue it" than journalists!

One further set of names suggestive of settlement history is to be found in the "Mud Wall" names. They remain only in native use. Those who use tram cars along the Bubbling Well Road will sometimes hear the conductor informing his passengers when they stop opposite the "New World" building at the crossing of the Nanking and Thibet Roads, that they have arrived at the Mud Wall Bridge, the Nie Zung Jau (泥城橋). As there is now neither mud, nor wall, nor bridge, there might be a little difficulty in accounting for the name, if the facts were not still within the recollection of men yet living. We have to go back to 1860 to discover the explanation. Then, as has already been related, there was an attack on the city by the Taipings who, beaten, went off vowing revenge. To strengthen the defences, earthworks were constructed wherever it was thought desirable. One of these ran along the east bank of the Defence Creek, or Chow-king Canal then connected for the first time by digging with the Soochow Creek. It had strong closed works at intervals. Over the creek there was the bridge known generally to foreigners only as the Loong-Fei Bridge, so-called from the native name of the Horse Bazaar then close by. That was the bridge which the native community knew as the Nie Zung Jau, which name the position still retains though the bridge has now disappeared with the creek. Three other Mud Wall Bridges retain the old tradition. They are known as the Middle, South, and North respectively.

In quite early times street names were scarcely ever used. All that was needed to direct servants or others acquainted with the place to any desired point was the pronunciation of the usually two-syllabled native name of the firm to be visited. Let us accompany a lady quite unacquainted with Chinese as she makes a round of calls in the early days. No carriages or rickshaws exist. She steps, therefore, into her sedan chair, and is lifted on to the shoulders of her bearers. Her husband has provided her with a slip of paper, on which the first inscription is "Ne Chee" (義記). She pronounces the magic syllables, leans back in her comfortable conveyance, and is speedily set down at the private door of that "loyal, faithful, patriotic firm of heroic memory," Holliday, Wise & Co. Five or ten minutes' chat, and she is off again. "Pau Zung" (寶順). she says, and Dent's is the destination, the firm of "Precious Compliance." The mistress of the house is not at home, and so "Tai Wo" (泰和) is the next direction. Tai Wo is soon reached. It is that firm of "Prosperous and exalted harmony," known as Reiss & Co. One final call has still to

be made, and "E Woo," or "E Wo" (怡和), is the cry. The "Pleasant Harmony" of the firm of Jardine, Matheson & Co. has lasted longer than that of any other firm in the Far East. For close upon a hundred years since the early trading ventures of Dr. William Jardine, the firm has held a leading place in Far Eastern commerce and proceedings. Its jetty is the only one left which still retains the Hong name. The E-wo building, now in course of demolition, was the second to occupy the same site, a site which has the unique honour of standing in British Consular records as No. 1.

We have found no need in this dissertation to discuss the principles of name-giving—the science of onomatology. Yet incidentally we have discovered that Shanghai is no exception to its general laws. We have seen one name from India—the Bund. We have seen another imported under peculiar circumstances from Canton, the Kwangtung Chieh. Another might be named as coming from New York—Broadway. How various native names have been retained we have also shown. How many of our roads came to be called after Chinese provinces or cities has been made clear. Personal names, also, have been drawn upon. Boone, Seward, Purdon, and Wetmore are American. Balfour, Brenan, Burkill, Carter, and Dent are British, while in the French Concession there are many French.

Family names such as the Li Chia, or the Si Chia, in the Li Chia Chang and Siccawei, may be numbered by the thousand in China. It is just the same in Europe. It is estimated that there are more than 2,000 places in Great Britain alone in which the "ing" affix shows, as in Kensington. They are common, too, in France and Germany. The "ton" in Kensington, and the "tun" in Changchiatun in Manchuria are as common as blackberries both in England and China; and no wonder, for the origin, use, and pronunciation of the words, together with their meanings are identical. But this is far too broad a subject to be discussed at the tail of so homely a topic as the Settlement Names and Nicknames of Shanghai. It must, therefore be left for the present.

# CHINESE POETRY AND ITS CONNOTATIONS[1]

FLORENCE AYSCOUGH

One of the most important elements of poetry is its "connotation"; that is, to quote Webster, "the implication of something besides itself." If this be true of all poetry how much more so is it of the Chinese which, by reason of its extreme terseness, reduces the art of connotation to the very last degree. The difference between *connotation*, which is suggestion, and *allusion* which is reference, must be clearly defined and perhaps the following extract from Wells Williams "*Middle Kingdom*" will make this distinction apparent:—Vol. II, Chap. XIII.

"It is a sensible remark of de Guignes, that 'the habit we fall into of conceiving things according to the words which express them, often leads us into error when reading the relations of travellers. Such writers have seen objects altogether new, but they are compelled when describing them, to employ equivalent terms in their own language in order to be understood; while these terms deceive the reader who imagines that he sees such palaces, colonnades, peristyles, etc., under these designations as he has been used to, when in fact, they are quite another thing.' The same observation is true of other things than architecture. . . . If for example the utensils used by the Chinese to shave with were picked up in Portsmouth by some English navvy who had never seen or heard of it, he would be more likely to call it an oyster-knife, or a wedge than a razor; while the use to which it is applied must of course give it that name, and would if it were still more unlike the Western article.

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[1] Read before the Society, March 26th, 1920.

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It is not here that the merits and demerits of the now well established "Imagist" movement in modern poetry can be discussed, but the similarity between the methods of the Chinese poets and that of their descendants, the "Imagists" of to-day, is interesting to note. Miss Lowell, one of the leaders of the modern movement in poetry writes:—

"If I were obliged to define the dominant characteristic of this idiom (that of the poetry of to-day) in a word I should say it was 'suggestion.' The invoking of a place or character rather than describing it."

And further:—

"In short poems, suggestion can be carried to the extreme, as there is no danger of the reader losing the thread; in longer poems definite statement has to be more frequently employed, so as to keep the current of the poem constantly before the reader; but even here, attentive students will find a very different attitude from that of the older poets —they told stories—we do not tell stories, we throw pictures on a screen, but we ourselves remain in the dark."

No words could describe more exactly Chinese poetry, while the following poem, by Miss Lowell, is an excellent example of the similarity of method referred to:—

NOSTALGIA

"Through pleasures and palaces"——
Through hotels and Pullman cars, and steamships . . .

Pink and white camellias floating in a crystal bowl,
The sharp smell of firewood,
The scrape and rustle of a dog stretching himself on a hardwood floor,

And your voice, reading——reading——to the slow ticking of an old brass clock . . .

"Tickets please!"
And I watch the man in front of me
Fumbling in fourteen pockets,
While the conductor balances his ticket-punch
Between his fingers.

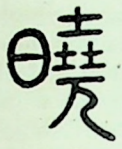
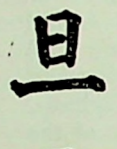
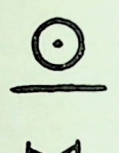
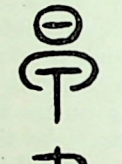
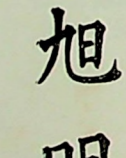
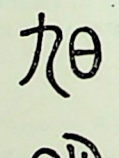
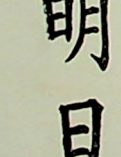
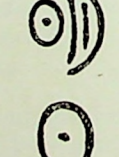
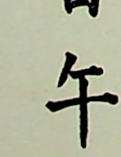
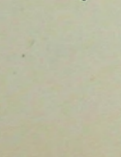
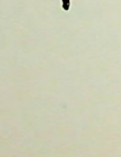
Can the art of connotation be more perfectly applied? There is not one of us to whom "Home Sweet Home" is unfamiliar, in a mental flash we conclude the stanza suggested by the first line, while the second brings vivid pictures of all the experiences of American travel,—of rushing trains, plush covered seats, negro porters in blue-grey suits—of marble-floored hotel entrances, weary "clerks" and hurrying "bell-boys"; and who, that knows America, can fail to recognize the room which floats before the eyes of the writer?

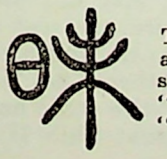
Imagine for a moment, however, the feelings of a Chinese scholar in his grass hut, buried among the mountains of Ssû Ch'üan to whom a translation of such a poem were read!!! His attitude of mind would be very much that of the Western reader to whom translations of Chinese poetry are presented to-day, and to whom the connotations of Chinese poetry, arising as they do from a perfectly alien civilization, mean—nothing.

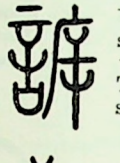
Much has already been written describing the technique of Chinese poetry, (a technique bye the bye which cannot be rendered in translation on account of the fundamental differences in the genius of the Chinese and other languages) but as yet little has appeared in regard to the *background* against which that poetry stands in its marvellous vividness. It is with the object of calling attention to a few of the elements which compose that background that this paper has been written.

Before, however, proceeding to study the backgrounds under their various heads, there is the method of translation to be considered. Chinese poems are written in an extremly terse style and in a very carefully chosen and highly specialized language in which the *composition* of the character is carefully considered and it is often impossible to seize a poet's complete meaning unless the characters are broken into their component parts. As the aim of the translator should be to reproduce as vividly as possible the picture painted by the Chinese poet, it is very important that shades of meaning should be as far as possible conveyed. Thus in speaking of sunrise or sunset the English language gives very little scope for finesse of description, whereas the Chinese poet has at his disposal a variety of characters which he uses most carefully to give the exact meaning he wishes. (See plate).

(*See Plate overleaf.*)

| | GILES. | | LITERAL. Pictograms from Shuo Wên. |
|---|---|---|---|
|  | Dawn, Light. *Hsiao.* |  | "The first dim light of morning," Analysis: The Sun and raised mounds of Earth. |
|  | Dawn, Morning. *Chao.* |  | "The light before Sunrise," Analysis: The Sunrise light seen from a boat, though a mist. |
|  | Dawn, Day, Morning. *Tan.* |  | The actual moment Sunrise. Analysis: The Sun on the horizon. |
|  | Dawn, Morning, Sun shines out. *Ch'ên.* |  | The early morning after the Sun has risen. Analysis: A period of time, and the figure of a mortar, the idea being "in the early morning the labourers work." |
|  | Early in the Morning. *Tsao.* |  | Period till about ten in the morning. Analysis: The Sun at the height of a helmeted man. |
|  | Daylight, Daytime. *Chou.* |  | Daylight. Analysis: The period of time between two nights when it is light enough to hold a writing brush. |
|  | Dawn, the rising Sun. *Hsü.* |  | The Shuo Wên gives no explanation nor does Kang Hsi, except that the character means "light." Williams says that it was originally written "Sun" and "to excite," because "at dawn all nature is excited" |
|  | Dawn, Daylight, Brightness. *Ming.* |  | Daylight—brightness. Analysis: The Sun and the Moon, the "two great lights." |
|  | Sun, Day. *Jih.* |  | Daylight—simply a pictogram. |
|  | Mid-day, Period 11 a.m. to 1 p.m. *Wu.* |  | A primitive. |

| GILES. | | LITERAL. Pictograms from Shuo Wên. |
|---|---|---|
| 昏 | Dusk, Twilight. *Hun.* |  The dim light of failing day. Analysis : The Sun and figure of a floating plant which throws its roots to the buttom of the water—hence meaning of "to sink." |
| 莫 | Evening, Sunset. *Mu.* |  Analysis : The Sun disappearing in grass on the horizon. |
| 夕 | Evening, Dusk. *Hsi.* |  Pictogram of moon crossing the horizon. The bottom of the planet cannot be seen. |
| 晚 | Late Evening. *Wan.* |  Evening later than "Hsi." The Sun and figure for "to avoid." A man struggling against evil. |
| 哨 | (Not in Giles or Williams in this form) Dark. *Hsiao.* |  Dark, night, "K'ang Hsi" explains the character thus : "The breath of light is consumed. |
| 夜 | Night, Darkness. *Yeh.* |  Ancient Pictogram of a man lying on his right side at night. Night represented by the figure for the rising moon. |
| 冥 | Dark, Obscure. *Ming.* |  The black colour of night. Analysis : The six divisions of time (2 hours each) when the Sun is hidden. |
| 昧 | Dark, Obscure. *Mei.* |  The colour of night—and also of early dawn. Analysis : The Sun and figure for "not." The idea being, "when there is no Sun." |

| Giles. | | Literal. Pictograms from Shuo Wên. |
|---|---|---|
|  | Both, Together, Unite in one. *Chien.* |  To unite closely, fuse together. Much used in poetry in connection with matrimony. Analysis: A hand binding into sheaves small bundles of corn which have been left to dry. |
|  | I. Giles 10,357. To tell, to inform, to accuse, lay a plaint. *Su.*[4] |  Words and figure for "a staff" doubled, or "to attack," under "a corn" or "shelter." The idea is: "to attack a person in their house." |
|  | II. Giles 10,365. (only entry) "Same as10,357." *Su.*[4] |  "To attack." "The moon." "The heart." The first two combined give "Shuo," i.e. the first day of the Moon when it refuses the light of the Sun—under this "the heart." The meaning is that one reveals the deepest secrets which are hidden in the darkness of the heart. That one utters thoughts which a wife would tell her husband at night. |

Another good example of the importance of dissecting the character appears in the character "su" 愬, used by Pan Chieh-yu in her reply to the Emperor (see below). A conversation with a Chinese lover of poetry will soon betray the fact that to the Chinese the composition of the character —although it may be quite subconsciously—does largely influence his interpretation of a poem. It may be argued that many Chinese are ignorant of this composition and therefore, miss the fine point—that may be so, but to those who have studied the Shuo Wên 說文, etc., the character is there to be analysed or not according to their scholarly ability and knowledge; the Western reader is not in the same position; unless the translator assists him, he cannot know what the beautiful little picture used by the Chinese poet is, a little picture which undoubtedly does convey many of the "overtones of Chinese poetry."

## Backgrounds.

*Topography.*—Firstly, what were the natural scenes which came before the mental eye of the T'ang poet and which he attempted to picture to his readers?

Ch'ang An 長安, city of "Eternal Peace," was then the Capital of the Empire, the seat of learning, and the home of the arts. It stood to the south of the Wei Waters, 渭水 and within a stone's throw of Hsien Yang 咸陽 city of "Complete Brilliance" the more ancient capital, founded by the ancestors of the great Shih Huang Ti and created first

capital of United China by him; so near do the two sites lie, in fact, that the poets seem to use the names almost interchangeably.

To the south of Ch'ang An, (the present Hsi An-fu in Shensi) lay Ssû Ch'üan that province of marvellous scenery, where the mountains, which are really the foot-hills of Tibet, pile themselves up tier upon tier. One range known as the Mountains of the Two-edged Sword was, and is, especially famous; it formed an almost impassable barrier between the provinces, the great Chu Ko-liang, therefore, ordered that a road-way of the kind generally known as Chan Tao 棧道 (that is one made of logs laid on piers which are driven into the face of a cliff and kept secure by mortar) be built, so that travellers from Shensi might be able to penetrate the heart of Ssû Ch'üan. This roadway is described by Li T'ai-po in a very beautiful "T'zû" 詞. "The Roadway of the Two-Edged Sword." In Ssû Ch'üan, too, lay the district of Pa 巴 where the "Serpent River" wound its way through deep ravines; to the south again rolled the great Yang Tzu 揚子, Son of the Sea, with its famous Gorges, among others the San Hsia 三峽, Three Chasms, which the poets never tire of referring to, they "press green Heaven" to use the words of Li Po.

Among these scenes the poets lived and sang and it is not strange that a very special phraseology with very definite connotations should have grown up. The picture of a cavalcade of travellers crossing a mountain pass will, if compared with the key, give an idea of what was in the poet's mind, when for instance he spoke of a "flying spring" 飛泉 or a "suspended precipice" 懸崖. If these, however, were the scenes in the poet's mind when he wrote of Ssû Ch'üan how very different were those which flashed before his mental eyes when his thoughts followed the soldiers to the far north-west!!—to the country where the Hsiung Nu 匈奴 and other Mongol tribes lived—those Barbarians, as the Chinese called them, who perpetually desired that their horses should "drink of the streams of the South"—who have harrassed the Chinese Empire since its earliest days. As a defence against them the "First Emperor" erected the Wall which runs for 10,000 *li*, which, however, could only palliate, not cure the evil; only constant effort, constant fighting, could prevent the Mongol hordes from over-running the country.

Beyond the "Jade Pass" 玉關 in Kansu, through which the soldiers marched, lay the desert and the steppes stretching to the very edge of Heaven, and on the "Edge of Heaven" stood the "Heaven-high Hills," while on the way surrounded by miles of sand, lay the Ching Hai 青海 the Green Sea. A dreary region at best, and peopled by the ghosts of countless soldiers who had fallen in battle.

Besides these backgrounds of actuality, that of the Fertile Empire, and that of the Barren Waste, there was another—that of the "Western Paradise" peopled by the Hsi Wang Mu 西王母 and those numberless beings who,



An Attendant of The Hsi Wang Mu.

after a life in this world had attained Immortality, and lived among the "hsien" 仙. This blessed region of perfect happiness was supposed to lie among the K'un Lun 崑崙 Mountains in Central Asia, and from the spontaneous manner



Lung Yu—A Hsien.

in which they continually refer to it, and from the vivid pictures suggested in reference to it, one can almost question whether this Fairy World, the World of Imagination with its



Ma Ku of The Western Paradise.

inhabitants, was not as real to the writers of those early days as was the World of Sense. Thus the "Topography" of Chinese poetry may be said to fall into three main divisions and the connotations are:

1.—To the beautiful scenes in what are now the "Eighteen provinces of China."

2.—To the desolate region which lies beyond the "Jade Pass."

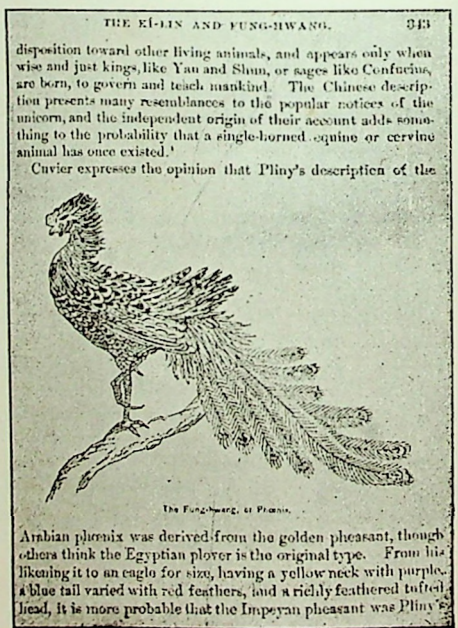
3.—To the glorious "Western Paradise."

*Natural History.*—In addition to the topographical there were also the Zoological and Botanical backgrounds, if they may be so described, which play a most important part in both Chinese poetry and in the twin art of painting. It is almost a truism to remark that these manifestations of art, poetry and painting, these mediums of spiritual expression should, in China, be studied together. "A picture is a painted poem—a poem is a written picture." This thought is uppermost in the mind of every Chinese scholar—and scholar, poet, and painter are practically synonymous terms.

*Zoology.*—Broadly speaking the dragon may be said to symbolize the forces of Heaven, the tiger those of earth. The philosopher who by living a life of contemplation among the mountains attains to Hsien-ship, that is to immortality, mounts a "white dragon" and ascends to the Western Para-

dise, there to "pick the fairy grasses" and to partake of the various growing things which ensure longevity. As far as the "connotations" of Chinese poetry are concerned, however, more important than either of these creatures are the birds; firstly the Fêng Huang 鳳凰, which as the symbol of the Empress is associated with the Dragon symbol of the Emperor. Someone, probably in desperation once translated the "Fêng" as "Phoenix" and this name has been used ever since; it seems, however quite wrong—to students of western literature the word "phoenix" suggests a bird which, being consumed by fire, rises from its ashes. The Fêng has no such power, the description of this lovely creature reads:—

The Chinese "Fêng Huang" or Phoenix, is probably based on the Argus pheasant. It is described as adorned with every colour, and combines in its form and motions whatever is elegant and graceful, while it possesses such a benevolent disposition that it will not peck or injure living insects, nor tread on growing herbs. Like the kylin it has not been seen since the halcyon days of Confucius, and from the account given of it seems to have been entirely fabulous. The etymology of the characters implies that it is the emperor of all birds. One Chinese author describes it as "resembling a wild swan before and a unicorn behind; it has the throat of a swallow, the bill of a cock, the neck of a snake, the tail of a fish, the forehead of a crane, the crown of a mandarin drake, the stripes of a dragon, and the vaulted back of a tortoise. The feathers have five colours, which are named after the five cardinal virtues and it is five cubits in height; the tail is graduated like Pandean pipes and its song resembles the music of the instrument, having five modulations."


THE KÎ-LIN AND FUNG-HWANG. 343

disposition toward other living animals, and appears only when wise and just kings, like Yau and Shun, or sages like Confucius, are born, to govern and teach mankind. The Chinese description presents many resemblances to the popular notices of the unicorn, and the independent origin of their account adds something to the probability that a single-horned equine or cervine animal has once existed.'

Cuvier expresses the opinion that Pliny's description of the

The Fung-hwang, or Phœnix.

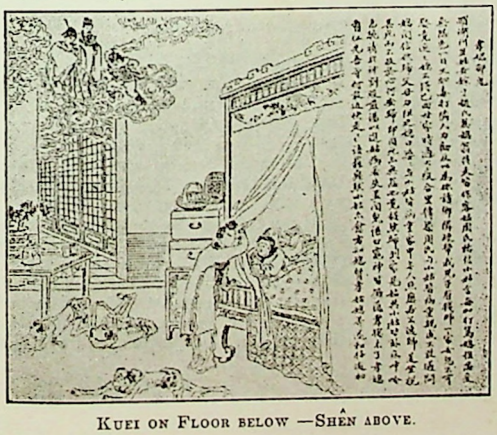
Arabian phœnix was derived from the golden pheasant, though others think the Egyptian plover is the original type. From his likening it to an eagle for size, having a yellow neck with purple, a blue tail varied with red feathers, and a richly feathered tufted head, it is more probable that the Impeyan pheasant was Pliny's

FÊNG HUANG.

The female is the "Fêng," the male the "Huang," and the two words are used together or alone as the case may be. It is not the symbol of "hope" or of eternal resurrection but of love, friendship and affection of various kinds. It is also the bird of good omen, and as it will only perch upon a Wu T'ung 梧桐, a specimen of this tree should be planted before the house, if one hopes for a visit from the Fêng Huang and the resulting happiness. After the Fêng Huang, and sometimes confused with it, comes the Luan a sacred bird connected with fire and an emblem of love such as exists between young men and women. Thus in an exquisite "Tz'û" by Li T'ai Po a young wife in writing to her absent husband describes how "nightly, nightly, she drowses alone under the quilt of the "Luan" 鸞 on the bed of the "Huang." The references to these birds—the Fêng Huang, and the Luan—are endless and always suggest affection of various kinds. The Yüan Yang 鴛鴦, that is the male and female of the mandarin ducks, have, on the contrary, but one connotation. A reference to these birds is *invariably* a reference to conjugal fidelity. To quote Li T'ai Po again, rather than be separated these birds would find it "better by far to die ten thousand deaths and to have their wings, which are like coloured gauze, torn into fragments."

It is impossible to speak of all the birds which are mentioned as connoting various virtues or characteristics, but one cannot omit a reference to the wild geese who follow the course of the sun, who fly in a perfectly straight line towards the objective they wish to attain. Their arrival suggests the autumn—their departure the spring.

*Supernatural Beings.*—These can, perhaps, be classified as well under "Natural History" as under any other term, and of these, besides the "Hsien" already referred to, there are the "Shên" 神, the "Kuei" 鬼, and the "Yao Kuai" 妖怪.



KUEI ON FLOOR BELOW —SHÊN ABOVE.

The "Kuei" inhabit the grave which connects with the "World of Shades" and are a *portion* of the souls of the departed; and although there are kindly Kuei the influence suggested is generally an evil one; the Shên on the contrary are beneficent personages who inhabit the higher regions and who, in addition to their other duties (which are many as the Shên are the tutelary deities of the roads, hills, rivers, etc., and are very busy) they intervene to rescue people from any attacks from questionable sources.

The Yao Kuai are a class of fierce creatures who live in the wild regions of the south-west, and who delight in the arrival of travellers because they like to eat the flesh of human beings, and in the sparsely populated districts which they inhabit are often denied their favorite food. Exiled officials whose road carried them through these fearsome portions of the Empire thought of the Yao Kuai with terror.

*Botany.*—The flowers, plants and trees which have their definite connotations make an almost endless list. A few of the more important are:—

### *Flowers and Plants.*

*Paeony* = Riches and prosperity.

*Lotus* = Purity. Although it rises from the mud it is pure and spotless

*Plum-blossom* = "The First." It is the first of the 100 flowers to open, and therefore suggests the beginnings of things.

*Lan hua* = Noble men and beautiful refined women. Confucius compared the "Chun Tzu" to this little orchid with its exquisite scent, and in poetry it is also used in constant reference to the women's apartments and everything connected with them. Refinement is its chief characteristic.

*Crysanthemum* = Fidelity and constancy. In spite of the frost the flowers continue to bloom.

*Ling Chih* = Longevity. This fungus, which grows at the roots of trees, is very durable when dried.

### *Trees.*

*Pine* = Longevity, immutability, steadfastness.

*Bamboo* = 1. Modesty; 2. Protection from defilement; 3. Inalterability. These are the chief three of its seven virtues.

*Wu T'ung* = Integrity; High-principles: Great sensibility, as when "autumn stands," August 7, although it is still hot the Wu T'ung "drops one leaf." Only its wood can be used for the Ch'in, or "table-lute," on an extremely intimate instrument which betrays the feelings of the person who is playing it.

*Willow* = A prostitute, or any very frivolous person. It also conveys because of its lightness and pliability the idea of extreme vitality.

*Peach* = Beautiful women, because of its exquisite colour; also ill-success in life, as one shower of rain destroys its beauty.

*Mulberry* = Utility: also suggests a peaceful hamlet. Its wood is used for the making of bows, and of the wooden drums known as "mo yü" wood fish used in temples. Its leaves feed the silk-worms.

*Plaintain* = Grief and sadness. It is symbolical of a heart that is not "flat" or "level" as the Chinese say, not open and carefree, but one that is "tightly rolled" that is which hides its care. The sound of rain on the leaves is very mournful, therefore an allusion to a plaintain is sad. It is planted outside windows which are glazed with silk in order to soften the light of the sun, its heavy green leaves being very useful for this purpose.

To a Chinese reader all these connotations are instantly comprehensible and of course make a poem extremely vivid, and suggestive.

*Architecture.*—In the translation of Chinese poetry there is perhaps no point which should more constantly be kept in mind than the fact that the architectural background of China is utterly different to that of any other country, and that unless a vivid picture of the various buildings and apartments referred to exists in the mind of the reader, it is quite impossible to grasp the connotations of Chinese poetry. Another point, and one which seems to be, generally speaking, ignored by those who have already made translations, is that our language does not possess terms which adequately describe the homes and buildings of the Chinese. Phrases must therefore be used which will make clear to the Western reader the kind of building referred to.

*Dwelling Houses.*—Apart from the humble cottages of the very poor, the dwelling houses are built on the same general plan—that is they consist of a series of buildings divided by court-yards, which, in the case of the wealthy are connected by covered passages. Each building is divided into "chien" 間 or "divisions," the number varying according to the official position of the owners; thus the homes of the people both rich and poor, consist of buildings containing three or five "chien"—official residences are of seven chien, while Imperial palaces are of nine. The number of buildings varies considerably and is constantly being added to as the sons bring home their wives and as the family outgrows the original "chia" 家.

A study of the attached plan will reward the reader with a clear idea of the general arrangement of the numerous edifices which constitute a "chia" and of the uses to which they are put.

Many of the references in poetry to the "Kuei" 閨 or women's apartments which open on to the "Hou Ting" 後庭 or back court are in most picturesque terms. Thus the windows are spoken of as "gold" or "jade" windows, while the door is called the "Lan" Kuei 蘭閨 the orchid door; indeed the "Lan" that sweet scented little epidendrum is,

as has been noted, constantly used to suggest the "Kuei" and its inmates.[1]

Besides the actual residential quarters there are numerous structures which are erected in gardens, where the Chinese of refined taste spend so much of their time. These are the T'ing 亭 or Pavilions; the Hsien 軒 long, narrow, covered and enclosed passages where guests might sit and write poems, play chess or make music; and the Shu Chai 書齋 the study where "the heart could be regulated to receive the communications from Heaven."

A class of building most difficult to describe is that called a Lou 樓, the term designates a structure of more than one storey; the women's apartments, for instance, are known as the Tsou Ma Lou 走馬樓, the Running Horse Lou because the rooms run round a court-yard and are all connected by an inside passage or verandah; the Fo Lou 佛樓 is an upper room where the Buddhist images are kept, which is locked and which can only be entered after a general lustration and change of clothing. The "Lou" most frequently referred to, however, are the "pleasure houses in the air" if one may so describe them, that is, an upper storey of one of the side buildings which are used as the Italians use their belvederes. Here the inmates of the house may sit and look down upon the garden and upon the surrounding country and from here they may watch the sun "disappearing in the long grass at the edge of the horizon," or the moon "rise like a golden hook."

### Divisions of a Chinese House.

1.—*Chao Pi* 照壁 = "spirit wall," placed in front of doors to avert evil influences.
2.—*Ta Mên* 大門.
3.—*Mên Fang* 門房 = watchman's room.
4.—*Ting Tzu Lang* 丁字廊.
5.—*Lang* 廊 = covered passage.
6.—*T'ing* 廳 = reception hall, great hall, a building of five divisions, offices at the side.
7.—*Lang* 廊 = covered way.
8.—*T'ing* 廳 = five divisions, libraries on either side.
9.—*Ch'ih* 墀 = a stone-paved court-yard, no roof, raised in center. On great occasions, such as weddings, birthdays, etc., it can be roofed and floored and made part of the house. No trees or flowers are planted here. They are set about in pots.

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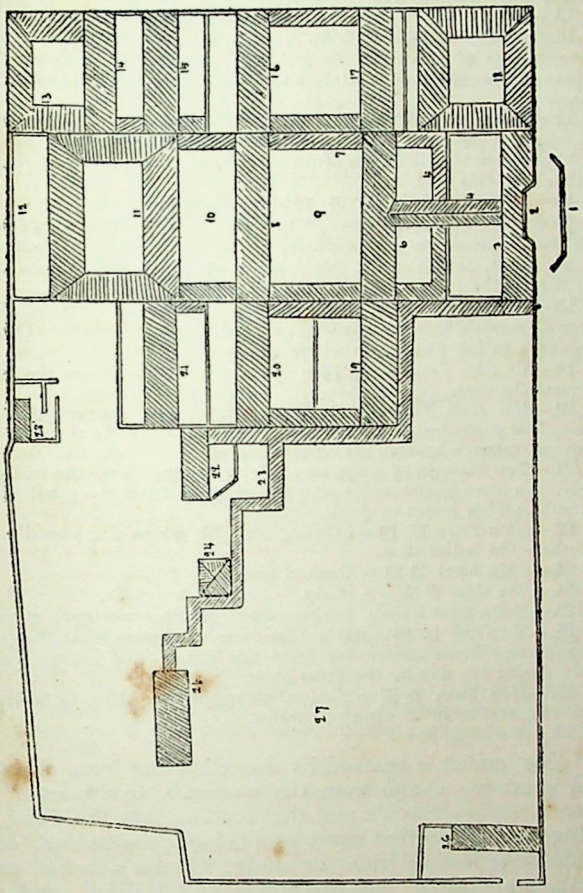
[1] Kuei was originally the name of the smaller doors of the Palace, which were made in the shape of the sceptre used by High Officials, the tops were round—the shape of Heaven, the bottoms square—the shape of Earth. Later the name was adopted for the entrance to the women's quarters and the composition of the character suggests that the door is that "guarded by those who hold the sceptre of authority."

10.—*T'ing* 庭 = court-yard. Trees and flowers are planted here. Steps come down to it.



DIVISIONS OF A CHINESE HOUSE.

11.—*Tsou Ma Lou* 走馬樓 = Running Horse Apartments— a two-storied structure of four sides, front 5 chien, back 5 chien, sides 4 chien. Eighteen rooms up-stairs and eighteen down-stairs. (This is the "kuei," the women's apartments. The wife will use the front rooms, the daughters the back). The center court is known as 天井 Heaven's Well.

12.—*Hou T'ing* 後庭. At the back is the "Flower Wall"=a wall with apertures through which flowers can make their way. The Hou T'ing is much used by the women.

13.—*Nü Hsia Fang* 女下房 = room for women servants.

14.—*Fo Lou* 佛樓 = Buddha Apartments, a two-storied structure, where images of "Fo," Kuanyin, etc., are kept. Ordinarily it is locked, people cannot go up unless they have washed and put on clean clothes.

15.—*Tse Shih* 側室 = a side house, where poor relations can live, and which is generally used by concubines (the latter may not enter the "kuei")—a wall is to the south of it and guests may not penetrate further than this wall.

16.—*Tung Hua T'ing* 東花廳 = the eastern flower hall.

17.—*Tui T'ing* 對廳 = the "Opposite" Hall. These two *t'ing* are used for theatricals, a cloth covering is stretched over the court where the guests sit, facing south, while the stage faces north from 17. A wall divides the *t'ing* from the rest of the house.

18.—*Nan Hsia Fang* 男下房 = house for the men servants, divided as far as possible from the quarters of the women servants. It is also convenient to the great gate where guests enter.

19.—*Ta Shu Fang* 大書房 = the great study, where the teacher instructs the sons.

20.—*Hsi Hua T'ing* 西花廳 = where guests are entertained at meals, flower garden on either side, also walls which prevent either study or women's apartments from being seen.

21.—*Tse Shih* 側室 = can be used by the ladies of the house as a study, or a place to embroider or write—the light is very good, whereas in the "kuei" it is not so good.

22.—*Ch'u Fang* 厨房 = kitchen, near 20, where the men dine, and 21, where the ladies dine.

23.—*Ch'ü Lang* 曲廊 = crooked passage.

24.—*Shu Chai* 書齋 = a study.

25.—*Hsien* 軒 = a long, low, covered, out-door passage, or gallery.

26.—*Ma Fang* 馬房 = stables, far from the house, near the garden, for manure. Being rather far from the house, the houses are kept ready during the day by the great gate.

27.—*Hua Yuen* 花園 = garden, arranged according to taste, with pavilions, and so forth—must be water.

28.—*Ssü So* 厠所 = Privy.

The garden is reached by doors leading from the study and guest room, and from the women's apartments. The doors are of various shapes, that leading into the Tung Hua T'ing is round, so that many people can pass through easily, while those leading from the study, women's rooms, and so forth, are "leaf," "fan," "flower vase" doors, and other shapes.

T'ai 臺 or terraces were very varied and ranged from the small square stage still used in private gardens and known as a "yueh t'ai" where one may sit and enjoy the moon-light, to the famous structures like very high, long platforms, built by the Emperors and Officials of old days for various reasons. Of these a certain number are constantly referred to by the poets, the most famous being in Shansi.

1.—*Ch'iung T'ai* 瓊臺 : the Terrace of Red-veined Marble, built 1786 B.C. by Chieh Kuei of the Hsia dynasty for the very beautiful and very wicked Mo Hsi, his concubine.

2.—*Yao T'ai* 瑤臺 : the Terrace of Green-Jasper; built in Honan 1142 B.C. by Chou Hsin of the Shang dynasty for the infamous T'a Chi who is regarded as perhaps the most depraved woman in history.

3.—*Fêng Nu T'ai* 鳳女臺 : built in Shensi 645 B.C. by Ch'in Mo Kung one of the ancestors of Shih Huang Ti to celebrate the flageolet playing of his daughter Lung Yu who, having learnt her art from the divine youth Hsiao Se, (whom she eventually married), was able to attract the Fêng Huang to the Terrace where she and Hsiao Se lived for a year before they became immortals.

4.—*Ku Su T'ai* 姑蘇臺 : Terrace of the Ku Su Hill, built in Kiangsu (Soochou) 493 B.C. by Fu Cha King of Wu for the lovely Hsi Shih, who had been sent to him by the King of Yueh and who eventually caused his downfall.

5.—*Ch'ing Ling T'ai* 青陵臺 : Terrace of the Green Sepulchre, built at K'ai Feng-fu, Honan 321 B.C. by Kang Wang of Sung, (the Six Dynasties "Sung"). It has a most romantic history. It was not large but was very high and was built so that Kang Wang could look down into the home of his Official Han Peng who had a most lovely wife.

6.—*Po Liang T'ai* 柏梁臺 : The Cedar Beam Terrace, built 108 B.C. by Han Wu Ti. When it was finished the great men of the Empire were invited to a feast. This was the occasion upon which the first 7 character "lu" was written, the Emperor himself giving the first line, which was then capped by various officials in turn.

7.—*Tung Tso T'ai* 銅雀臺 : Bronze Wood-pecker Terrace, built in Honan A.D. 217 by Ts'ao Ts'ao, for the use of his concubines.

8.—*Chin Hu T'ai* 金虎臺 : Gold Tiger Terrace, built by Ts'ao Ts'ao for use of his concubines.

9.—*Ping Ching T'ai* 冰井臺 : Ice Well Terrace also built by Ts'ao Ts'ao for same use.

10.—*Ling Hsiao T'ai* 凌歊臺 : Rising Mists Terrace, built on the Huang Shan 黃山 Yellow Mountains, Anhui, A.D. 420 by Wu Ti of Sung (Six Dynasties) as a summer residence for his best loved concubine whom he took there to avoid the heat.

11.—*Fêng Huang T'ai* 鳳凰臺 : built in Nanking A.D. 439 by Wên Ti of Sung (Six Dynasties) to celebrate the appearance of these fabulous birds which were supposed to have been seen near the South Gate of the City.

12.—*Yü Hua T'ai* 雨花臺 : Rain Flowers Terrace, built in Nanking A.D. 543 by Wu Ti of Liang to celebrate an occasion when a Buddhist priest chanted a sutra and "Heaven rained flowers."

There are perhaps no people in the world who are more passionately fond of nature than are the Chinese, and in addition to their large homes, the rich often indulged in Pieh Shu 別墅 or country villas set in most beautiful and peaceful surroundings; scholars who were unable to afford such luxuries contented themselves with tiny dwellings among the hills to which they retired and lived a life of contemplation.

## Sociology.

*Home Life.*—Having seen the manner of house in which the people of China lived let us consider for a moment the

life they led, the clothes they wore, and the occupations in which they took pleasure.

Deep respect was of course paid to the elders of the family who were dutifully attended on all occasions by their sons, daughters, daughters-in-law, and grand-children.

The men of a wealthy family were as a rule of official rank, they led, therefore, a life in touch with the outer world, a life of social intercourse with other men in which friendship played an all engrossing part. This characteristic of Chinese life, this intimate friendship *between men* is one of the most striking features of the poetic background. Love poems from men to women are so rare as to be almost non-existent, but poems of grief written by men at parting from the "man one loves" are innumerable. Li T'ai Po in writing to the famous courtesan Hsieh Tao addresses her as though she were a fellow man, and a friend. To sit with ones friends sipping wine and humming verses, making music or playing chess, were the favorite pastimes in the glorious days of T'ang, while to retire from the world completely and live in communion with Nature was the ideal which every scholar hoped, in time, to realize.

The use of wine was general and although it was undoubtedly often mis-used, it is probable that this misuse has been exaggerated.

The Chinese word "tsui," which is, as a rule, translated in the colloquial as "drunk," as used in Chinese poetry, designates a state of "stimulation" produced by the controlled use of wine. "Ta tsui" (big tsui) means drunk, no longer natural; control is lost. "Chên tsui" means drunk, unable to move; still conscious and able to talk, but talking nonsense; the "Chên" means "sunk like a stone." "Lan tsui" (rotten tsui) is stronger than "Chên tsui;" a person does not know where they are, they cannot speak; they are not conscious, but "dead drunk," like a dead person. "Ku'ang tsui" (mad dog tsui) means crazy with drink; violent and disorderly. These states, however, the poets seldom reach as, of course, did they do so, their object in drinking wine would not be attained.

What is the object? It is to key the sense to that pitch when all the sights and sounds of nature are most keenly appreciated, when the poet feels a veritable ecstasy at the sight of flowers and birds, moonlight and the setting or rising sun. Li T'ai-po's exquisite little poem, which follows, perfectly describes the state. It has been translated more than once, but one can perhaps appreciate more exactly what the poet means if one studies the text with a Chinese scholar who loves poetry.



LI T'AI-PO.

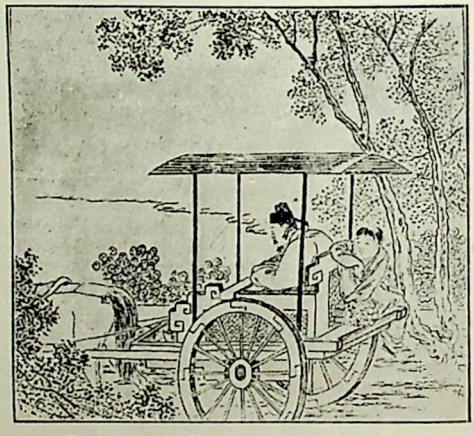
The words in parenthesis are those of the scholar who is explaining the poem.

### UNDER THE MOON, SIPPING WINE ALONE.

Among flowers—a jug of wine.
Alone, sipping wine with no intimate companion.
I lift my cup and invite the bright moon to be my guest.
My shadow is opposite to me, thus making us three.
The moon is already unable to drink
(Being inanimate how can it?)
My shadow follows my body in vain
(It is of no practical use as a companion, as it also cannot drink wine).
For a very short time, the moon and my shadow are my companions,
(Li T'ai-po is thinking of the speed with which time passes).
Be joyful!!! It is necessary in the spring.
(This 8th line connects as it were, with the first. In that the poet spoke of flowers, and brought spring to mind. This line makes the picture more vivid. Li T'ai-po thinks that man should enjoy his spring time—his youth, to the very utmost—that it is his duty to make the most of every gift of beauty that has been given him, in order that he may not reach a "futile" old age having missed many opportunities).
I sing——the moon moves gradually on its way.
(The 'sing' connects this line with the last, it springs, as it were, from the 'joyful'; the image of the moving moon gives *life* to the poem, and that is the most important feature a poem should have, the poet's idea is that the moon seems to be moving rythmically in time to his song).
I dance,——my shadow takes strange shapes on the ground.
(The 'dance' follows of course on the 'sing' and 'be joyful,' the posturing dance of the Chinese is an expression of joy, and as Li T'ai-po gracefully moves, his shadow seems no longer that of a person but is confused on the ground).

In my waking moments we are interlocked in happiness.
After the drowsiness, which follows the sipping of wine, overcomes me we are separated, our union no longer exists.
(As he lies asleep on the ground he is of course unconscious of the moon and how has he any shadow? He, his shadow, and the moon are no longer one, but three entities).
For endless time I am bound up in and find my joy in those things which have no human passions.
(Li T'ai-po feels that because he is capable of emotions and sensations, he can find ecstasy in communion with the manifestations of Nature, which have none).
We will meet then together in the vast, boundless, Cloudy River.
(When he sleeps he will dream of the moon in the "Cloudy River," which is our "Milky Way," and will believe that he and his shadow are there also).

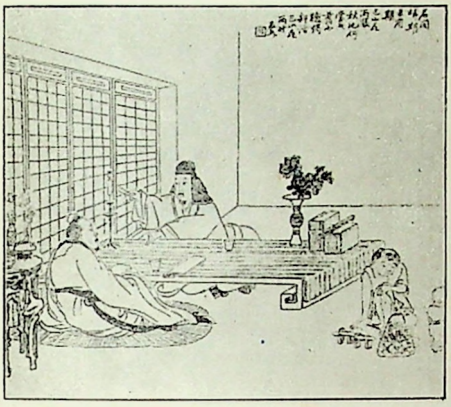
It is hardly too much to say that the Western conception of the Chinese poet (which is that in many cases he is a "drunken reveller") is entirely wrong. It is due to an absolute misunderstanding of the word "tsui"—used as it is used in poetry. The accounts most often quoted of Li T'ai-po show that he himself unquestionably did upon occasion reach a state which would be called "ta tsui," but even then his control was such that he could write marvellous verse.



Gentleman in His Travelling Carriage.

Travel was extremely popular, (though only the rich could travel in comfort) and the poets especially wandered far and wide throughout the Empire. The life of the women was very different to that of the men, if the latter could travel and enjoy the beauties of natural scenes, the gaities of the Court, and the pleasures of social intercourse, the

former were obliged to find their occupations and pleasures within the women's apartments—the "Kuei," already referred to.

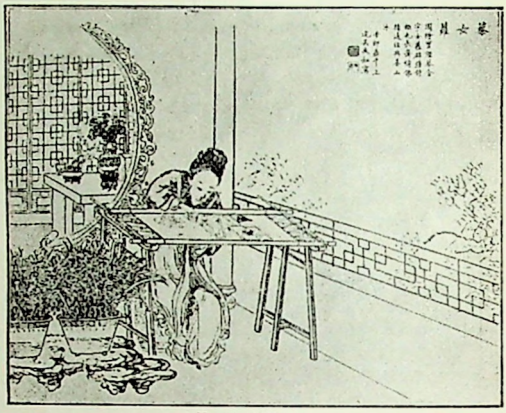


TRAVELLERS IN SSUCH'UAN.

The ruling spirit of the Kuei was of course the wife of the master of the house, the mother of his sons, the "director" of his daughters-in-law. (It must be understood that concubines did not live in the Kuei but in a side house and could only enter the women's apartments upon express invitation). A short sketch of a young wife's day will perhaps make the life then led in a large "chia" more vivid.

The old-fashioned bed was like a small ante-room, it had an infinite number of drawers and receptacles, and also a division which held tables and chairs; a door ensured privacy which was made doubly secure by two sets of curtains, one within and one without. With the first grey streak of morning a daughter-in-law would rise and after removing her sleeping clothes and adjusting her skirt, (before this she was not visible to even her most devoted maid-servant)—would step out into her room where the less intimate part of the toilet, such as hair-dressing, etc., was performed. This accomplished, and accompanied by a servant who carried tea, she would go to the room of her mother-in-law and herself place the tea upon a table outside the old ladies bed which was built upon the same pattern as her own, with door curtains, etc. Upon hearing the word of dismissal she could return to her apartment where light refreshment had already been prepared by the maid who had followed her from her fathers house, of this she and her husband partook and then waited

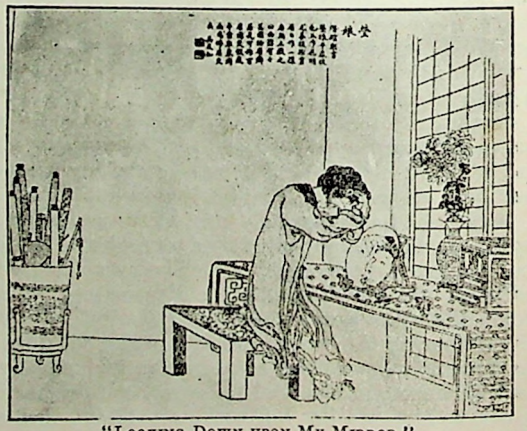
the summons to the old ladies toilet—when this important function and the breakfast which followed it was over, the young wife's duties for the day were more or less accomplish-



EMBROIDERY.

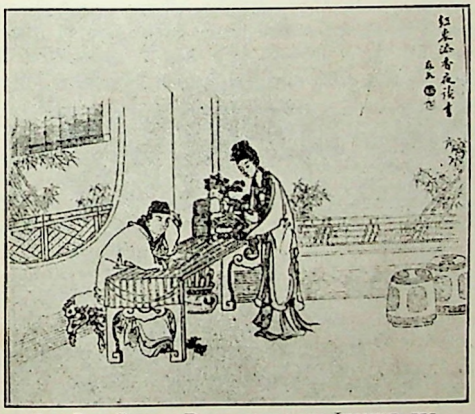
ed she might eat her own breakfast and then amuse herself in whatever manner she pleased; all the direction of the household was left to the "man servant's head" and the "woman servant's head," the ladies of the house were often expert calligraphists, or painters, while many of course spent hours at the embroidery frame or in making music.

In poetry references to the toilet, which was of course very elaborate as it comprised intricate hair dressing, paint-



"LOOKING DOWN UPON MY MIRROR."

ing of the eye-brows, making up of the face, etc., all comprised in the word "chuang" is very frequent. In writing to her absent husband a lady repeatedly mourns that she has no heart to make the "cloud" head-dress, and that "looking down upon my mirror" (the mirror being of course a round metal disc set upon a stand upon her toilet table) "in order to apply the powder and paint, I desire to keep back the tears! I fear that the people in the home will know my grief—I am ashamed! Again I use the puff, which lies in the powder, to press back the tears which I cannot permit to fall!" Often, too, will the pining wife declare that "because my waist is so shrunken my girdle falls," indeed these lonely women shut in a great house among people strange to them seem to have depended upon the compainship of their husbands in a most devoted manner. Although the occupations of the day were of course pursued in the women's apartments or in one of the side houses, the evenings were spent by wife and husband together in reading and in intellectual enjoyment which is beautifully expressed in the phrase "The red sleeve replenishes the incense—at night, studying books" 紅袖添香夜讀書.



The Red Sleeve Replenishes the Incense, etc.

Red was the colour worn by very young women, married or not, who as the years advanced chose dresses of soft blues and lavenders, and later still those of dark grey or black. Therefore a line that reads "my tears soak my dress of coarse, red silk," instantly suggests a young creature grieving at her loneliness.

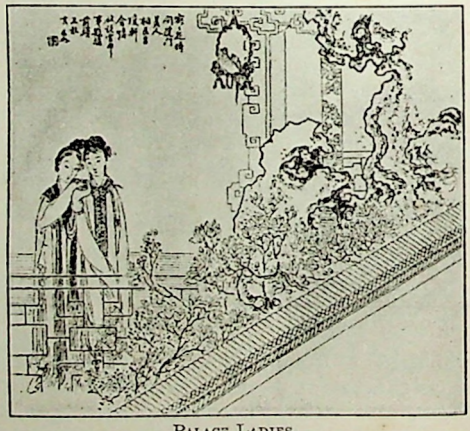
The children, both boys and girls, studied daily under the direction of teachers and the children of servants who

had become, as it were, a part of the household by taking the family surname were given the same advantages as were those of the master; the only distinction being that while the sons and daughters of the house sat "above" the table, *i.e.* facing south, the children of the servants sat "below," that is facing north, and that the sons of the latter could not attend the Official Examinations unless they left the household and altered their surname.

*Palace Life.*—As the houses of the great and small were built on the same general lines, so the lives of the great and small were on the same general lines—the Court was simply the "chia" of a member of the Official Class on a very grand scale.

The Emperor's intelligence was supposed to be as penetrating, as brilliant as the light of the Sun, that of the Empress as the Moon; the Emperor's mercy was as all embracing as Heaven, that of the Empress as all-supporting as Earth, thus "there is nothing which Heaven and Earth do not cover or support—equally with the rest" 天地無不覆載.

"Floating Clouds" often suggest evil courtiers who attempt to prevent the rays of the great luminaries from reaching those whom they dislike. This symbolism is constantly used in poetry—the line "In short, the drifting clouds are able to conceal the sun" from Li T'a Po's "Ascending the Fêng Huang Terrace at Nanking" means that



Palace Ladies.

the machinations of his enemies had succeeded in preventing the poet from enjoying the light of the sun and moon—the desire of every poet was to bask in these lights at the Court,

and the desire of every family was that its daughters should come before the Emperor's notice, therefore the most beautiful and talented young girls from throughout the Empire were sent to the Imperial Palace where, however, they often lived and died without once appearing before the Son of Heaven.

Many tragic poems have been written by these sad ladies who dragged out a long life of uselessness and idleness amid luxurious surroundings, and many charming romances in connection with the Palace women have taken place; the romances being made possible by the custom of periodically dispersing and marrying to commoners, those Palace women who had not been brought before the Emperor. Two of the most famous cases are those of Han Ts'ai P'in 韓采蘋 and Shih Shih 石氏. The former in despair at the emptiness of her life threw a red leaf upon which she had written some lines of poetry into the Palace Canal, this was picked up by a noted scholar who wrote a reply upon another leaf,—this was found by Han Ts'ai Pin. As good fortune would have it when the Palace ladies were dispersed some ten years later the lady was married to the scholar, by that time a Han Lin, and found the leaf upon which she had written carefully preserved among his books. From that day to this the term "Red Leaf" connotes a marriage go-between.

Shih Shih was also a Palace woman who lived in the days of Li Shih-min when the number of such was very great. During the times when the troops were fighting on the northern borders and had need of wadded garments to protect them from the rigours of winter, the women were employed in making these. As she worked Shih Shih was overcome with grief at the thought that the garment she was making should really be for her husband—that the joys of married life were never to be hers, so writing a sad little poem she placed it in the pocket of the garment upon which she was engaged. The soldier to whose lot the coat fell, found the poem and carried it to the General in command who in turn brought it to the notice of the Emperor. Li Shih-min 李世民 immediately entered the women's apartments and asked from whose hand it had come. Shih Shih tremblingly confessed to being the author, adding that she quite realized that she should "die ten thousand deaths" for such infidelity. Imagine her joy when the great Emperor decreed that she should suffer no penalty but should marry the soldier who had found the poem.

In striking contrast to the unfortunates who lived thus cloistered was the lot of the "beauty" who captured the Imperial fancy, who through her influence over the Son of

Heaven virtually ruled the Empire. For these exquisite creatures no extravagances were too great and various dynasties have fallen through the popular revolt against the excesses of an Imperial concubine. Many names occur in history and in poetry. The most famous, and those to whom allusion is most often made in suggesting attributes both good and evil, are Imperial Favorites, to be noticed later on.

The inmates of the Palace amounted to thousands, and besides the women,—the possible concubines—who lived in retirement "deep in the Palace" there were a host of singing and dancing girls, these being known as Kuan Chi 官妓 they were the most beautiful and talented inmates of brothels whom Officials presented to the Emperor and who entertained and charmed the Son of Heaven and his favorites, (women and also the men who were commanded to attend) with their exquisite songs and wonderful posturing.

The Emperor's life was not entirely given over to dissipation and pleasures, it was not all passed in the beautiful surroundings of the Imperial gardens, though the principal allusions in poetry are to these moments; the cares of state were many and at sunrise the Officials attended the Audience Hall to make their reports and discuss Imperial matters, while the Court ceremonials which were of the greatest importance were extremely solemn affairs attended only by men and carried out with the utmost dignity.

### Imperial Favorites.

Nu Ying 女英 the Concubine of the Emperor Shun 舜, the younger daughter of Yao 堯; her elder sister was Shun's Empress. Shun was killed in battle and buried in Hunan, the two sisters came to his grave and wept so bitterly that the bamboos all became spotted and remain so to this day. They eventually threw themselves into the river Hsiang and drowned themselves.

Mo Hsi 妹喜 the Concubine of Chieh 桀 of Hsia 夏, she loved to hear the tearing of silk, which was of course very difficult to procure in those early days, however, to please her Chieh 桀 arranged that people should hastily prepare it and others stood by to tear it in strips to give her pleasure. For her gratification a great lake of wine was made on which she and the Emperor floated in a boat, this was surrounded with "hills of meat," and for her amusement three thousand men were obliged to lie upon their faces at the edge of the lake and lap up the wine as though they had been beasts.

T'a Chi 妲己 Concubine of Chou Hsin 紂辛 of Shang 商, her tastes were much the same as those of Mo Hsi but more depraved, she may be said to be the most wicked woman in Chinese history! For her pleasure Chou Hsin spent millions of the people's money in building the Green-Jasper Terrace, he also prepared a lake of wine and a forest in which the trees were of metal with leaves of meat. As there was dissatisfaction and revolt abroad she expressed the opinion that the punishments of the day were not sufficiently severe, and invented the terrible torture of the metal pole; the culprit was obliged to clasp

this metal pole which was well greased so that it was impossible to climb up, a fire was then lighted below, while T'a Chi and the Emperor sat by and laughed heartily at the antics of the tortured wretch. Chou Hsin was eventually over-thrown and Ta Chi perished with him in the flames of the Palace which Chou Hsin had caused to be set alight.

Ch'i Chi 戚姬 Concubine of Kao Tsu of Han, who loved her very dearly, and wished her son to be his heir. The Empress Dowager who was the infamous Lü Hou 呂后 was, however, unwilling that this should be the case, and upon the death of Kao Tsu put the boy to death and submitted his mother to terrible tortures. Her eyes were torn out, her ears, hands and feet were cut off and she was thrown into a filthy hole to die, in fact she was treated worse than one treats a dog.

Yü Chi 虞姬 the much loved Concubine of the famous Hsiang Yü 項羽 who followed him everywhere. After the battle of Kai Hsia when he was surrounded by the soldiers of his enemy Liu Pang he appealed to her in the following words; "My strength is great enough to tear up hills, Alas! alas! spirit could flow over the whole world. The time is not propitious: Alas! Alas! my dappled horse cannot pass out. My dappled horse cannot pass out Alas! Alas! what can be done? Yü, Alas, Alas, Yü, my beloved, Alas what is it necessary for me to do?" Then Yü, hearing the songs of the opposing soldiers on every side replied. "The soldiers of Han have completely captured the place, On the four sides the sounds of their songs ring out clearly. The intentions of the great Prince (Hsiang Yü himself) are consumed, are as the ashes in a furnace. What resource can your Unworthy One, (herself) devise?" Hsiang Yü thereupon committed suicide by cutting his throat, and the lovely Yü Chi followed suit.

Pan Chieh-yu 班婕妤 the very noble Concubine of Cheng Ti 成帝 of Han 漢. Her talents were great, and the title "Chieh-yu," is equiva-



Pan Chieh Yu.

lent to that of a high literary degree. She is reported as having reproved the Emperor when he suggested that she should drive beside

him in his chariot, that not being the function of a woman. She was supplanted by the beautiful but unscrupulous "Flying Swallow," who accused her to the Emperor of having denounced him to the Kuei and Shên, that is, the beings of the other worlds. The Emperor therefore sent for the Lady Pan, who kneeling before him answered his questioning as follows :

> "The unworthy one of the Emperor has heard that he who cultivates virtue still has not attained happiness or favour. If this be so, for him who does evil what hope is there? Supposing the Demons and Spirits are aware of the affairs of this world, they could not endure that one who was not faithful to the Emperor should betray him—should utter the secret thoughts hidden in the darkness of his heart! If they are not conscious—of what benefit or advantage would the uttering of these dark thoughts be?"

Then rising she left the Imperial presence. She realized, however, that her day was over, and she could not bear to live on in the Palace. She therefore begged that she might be allowed to attend the Empress Dowager to whom she was very devoted and so left the Imperial harem in a most dignified manner. When in retirement she wrote the Emperor a poem in which she likened herself to a fan put away in a box of split bamboo as soon as the fierce gales of autumn dispersed the summer heats; for this reason the term "autumn fan" bears the connotation "a deserted wife."

Chao Fei Yen 趙飛燕 the "Flying Swallow," also the Concubine of Chêng Ti of Han, and the very opposite to Pan Chieh-yu. She was trained as a dancing girl, and her grace and lightness were such that she received the name "Flying Swallow." She was seen at the Capital by the Emperor when he was roaming the city in disguise and she and her sister were at once placed in the Imperial seraglio. She became the favorite concubine and in 16 B.C. was raised to the rank of Empress consort, but on the death of the Emperor she was driven by Palace intrigue to commit suicide.

T'ang Chi 唐姬 Concubine of Shao Ti 少帝 of Han 後漢 who was most devoted to him and when the treacherous Tung Cho 董卓 insisted that his Emperor should commit suicide by drinking poison, Shao Ti begged that if he must drain the cup, T'ang Chi might give him pleasure by dancing before him. This, weeping bitterly, T'ang Chi 唐姬 did, and the Emperor died in peace. As she was only eighteen she was returned to her father's home, and he wished her to marry, this, however, she refused to do but spent her time in tending a spirit tablet of Shao Ti. Hsien Ti 獻帝, the succeeding Emperor, upon the restoration, hearing of her fidelity, commanded that she should return to the Palace and sent an Official to meet and escort her, she was given a dwelling in the Palace gardens, and always carried an official tasselled staff in memory of Shao Ti 少帝.

P'an Yü-erh 潘玉兒 Concubine of Tung-hun Hou 東昏侯 of Southern Ch'i 齊. In his infatuation for her he ordered that golden lotus should be made upon the floor of the Palace, that "at every step a lotus might bloom." Upon the overthrow of the Ch'i dynasty by the Liang 梁, Wu Ti 武帝 was much attracted by her beauty and wished to add her to the ladies of his Palace, whereupon his official Wang Mo 王莽 saying indignantly, "What caused the overthrow of Ch'i? It was that thing!" induced the Emperor to refrain from keeping her. She was to be given to a minor Military Official but rather than submit to such indignity the proud beauty hanged herself.

Hsü Niang 徐娘 Concubine of Yuan Ti 元帝 of Liang 梁, who was "daft" about her, although outwardly she appeared to care for

The paper was illustrated with the following slides:

TOPOGRAPHY.

1.—Chinese characters for sunrise and sunset.
2.—Map of China.
3.—A "Chan Tao" or cliff road.
4.—A Peak.
5.—A Cliff.
6.—Mountain scene by Hsia Kuei.
7.—Pine in the Mountains.
8.—Snow scene by Wang Wei.
9.—Mountain scene
10.—Gorges of the Yang Tzû.
11.—Mountain scenery from "Mustard Seed Garden."
12.—Great Wall.
13.—Taoist Heaven.
14.—Ma Ku serving two scholars with the foods of Paradise.
15.—Lung Yu calling the Fêng Huang.
16.—Tung Shuang Chên.

NATURAL HISTORY.

17.—Dragon.
18.—Tiger.
19.—Dragon and Feng.
20.—Fêng Huang.
21.—Luan.
22.—Yuan Yang.
23.—Geese.
24.—Kuei and Shen.
25.—Yao Kuai or Chih Mei.
26.—Paeony.
27.—Lotus.
28.—Plum-blossom and Moon.
29.—Bamboo.

ARCHITECTURE.

30.—Plan of Chinese "chia" or home.
31.—A "gold" or "jade" window.
32.—A Ting or pavilion and entrance gate.
33.—A Hsien and a Lou.
34.—T'ai.
35.—Villa of Ma yuan.
36.—Villa of Wang Wei.
37.—Villa of to-day.
38.—Scholar's retreat in hills.

HOME LIFE.

39.—"Congratulating the parents on a festival day."

HOME LIFE—*cont.*

40.—Pastimes of a scholar.
41.—Friends reading at night, "snuffing the candle."
42.—Returning from the Banquet.
43.—Official travelling carriage.
44.—Toilet scene.
45.—Embroidery.
46.—Painting.
47.—Writing, Wei Fu-jên the famous lady calligraphist.
48.—Dressing the hair "above the mirror."
49.—Husband and wife studying. "Red sleeves replenishes incense, etc."

PALACE LIFE.

50.—Palace ladies.
51.—Dancing dress.
52.—Ladies palace "push-carriage."
53.—Palace lady riding.
54.—Han Ts'ui-pin, story of "Red Leaf."
55.—Shih Shih story of "wadded garment."
56.—Pan Yü-erh, "at every step a lotus bloomed."
57.—Yao Liang dancing on a golden lotus six feet high.
58.—Yang Kuei-fei teaching her white parrot a Buddhist sutra.
59.—Pan Chieh-yu holding her "autumn fan."
60.—The character "su."
61.—A Kuan Ch'i, or Official Courtesan.
62.—Imperial chariot.
63.—Officials in ceremonial dress.

HISTORY AND LITERATURE.

64.—Cho Wên-chun and Ssu Ma Hsiang-ju in wine shop.
65.—Cho Wên-chun when she wrote the "song of White Heads."
66.—Li T'ai-po.
67.—Tu Fu.
68.—Tu Fu and his wife.
69.—A P'ieh shu or country house painting by Li Ssu Hsun.

Phraseology used in describing mountain scenery. Key to accompany Plate A. Mountain scenery from *"The Mustard Seed Garden."*

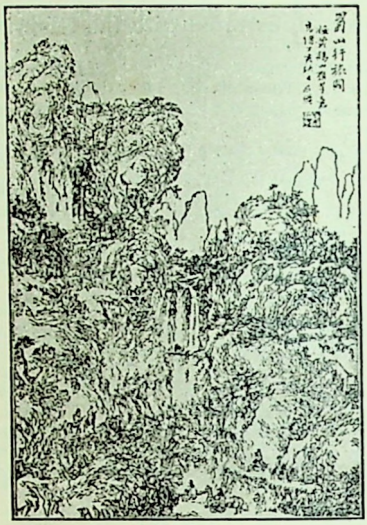


PLATE A.

1.—*Tien* 巔 = The Topmost Peak of a mountain, literally "mountain's head."

2.—*Wei* 嵬 = Approaching the peak, very high, not level, literally "ghosts hill."

3a.—*P'u* 瀑 = A Water-fall, a cascade.

b.—*Fei Chuan* 飛泉 = A Water-fall, literally "Flying Spring."

c.—*P'u Pu* 瀑布 = A Water-fall, literally a Cloth Cascade, that is, water like a strip of cloth.

4.—*Fêng* 峯 = Peaks.

5.—*Hsuan Yai* 懸崖 =Over-hanging precipice, literally a precipice suspended like the head of a criminal.

6.—*Luan* 巒 = Peaks which are lower than Fêng, and sharper.

7.—*Ch'uan* 泉 = Spring.

8.—*Shan Lin* 山林 = Mountain forests.

9.—*Shan Shih* 山寺 = Mountain temples.

10.—*Yai* 崖 = Cliff, both its flat top and its sides.

11a.—*Chan Tao* 棧道 = The Roadway or thoroughfare on the side of a cliff.

11b.—*Ko* 閣 = The Roadway or thoroughfare on the side of a cliff. The "Ko of the Two-Edged Sword" is very famous.

12.—*Shan T'ing* 亭 = Mountain Pavilions.

13.—*Tien* 店 = An Inn, also a little collection of houses where things can be bought.

14.—*Lien* 帘 = A flag or sign which shows that wine is sold.

15.—*Lan* 嵐 = Mountain Mist or Vapour which shuts off bottoms of hills.

16.—*Kang* 岡 = High level ground on a hill, or among hills.

17.—*Chia* 岬 = The steep side of a hill—its "thigh."

18.—*Lu Ko*, 旅客 = Travellers on a journey.

19.—*Ling* 嶺 = A Pass in a mountain range. The bottom of the sketch is not at the foot of hills but well up in a range.

20.—*Sun* or *Lan Yu* 筍, 籃輿 = Bamboo chair made for use in the Mountains.

21.—*Chien* 澗 = The water in a ravine.

22.—*Ku* 谷 = Gully between hills.

23.—*Ho* 壑 = The pool at the foot of a water-fall.

# NOTES ON THE AGRICULTURE, BOTANY AND THE ZOOLOGY OF CHINA

B. W. SKVORTZOW

## XXXIII.[1]—The Cultivation of Water Vegetables at Foochow.

In the tropics and in China we find a well developed system of water gardens for the cultivation of vegetables. Thousands of acres of swampy lands are thus utilized in China. The gardens being excellently kept are very profitable.

It certainly is a wonderful way of utilizing what otherwise would be waste land, and indicates one way in which we might copy them in the use of some of our swampy areas.

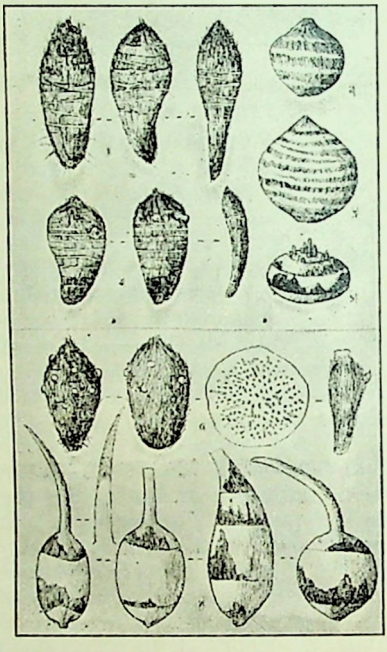
The water vegetables are known to the Chinese from ancient times. Some of these plants, growing wild in the country, have been improved during centuries of cultivation, and now represent important and valuable food products for the people.

We may first refer to the water-calthrop (*Trapa lispinosa* and *Trapa natans*) with two or four horns; the arrow-grass (*Sagittaria chinensis* and *S. Sagittifolia L.*), known for its edible bulbs, the water chestnut (*Scirpus tuberosus*), cultivated for its tubers; the lotus plant (*Nelumbium speciosum*) growing in China in several varieties and the Zizania grass (*Zizania aquatica*)—a kind of tall grass much cultivated throughout China on account of its young stalks, which are eaten as a vegetable.

Besides these there are several kinds of water plants which grow wild in China, such as the bamboo, (*Limnanthemum nymphoides* Hoff): the reed (*Phragmites communis* Trin.): the cat-tail (*Typha orientalis* Presl.). These are used as vegetables. The seeds of the water plants *Euryale ferox Salisb.*, *Coix lachryma* L., *Panicum crusgalli* L. var *aristata* L., *Panicum frumentaceum* J. and S., *Beckmannia cruciformis* Host, are eaten also, and some of them are cultivated. As it was observed at Foochow the water vegetables are well known to the native Chinese: and for the cultivation

[1] Sections I—XXXII appeared in Volume L, pp. 49—107.

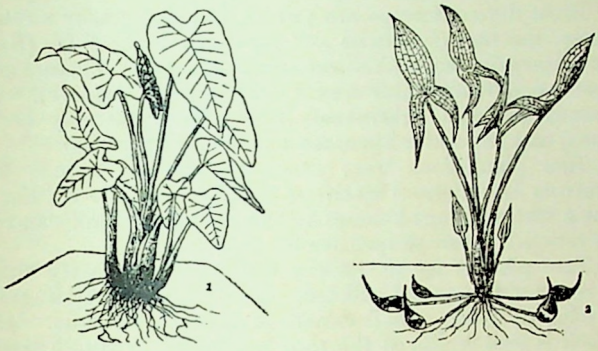
PLATE I.



XXXIII. The Cultivation of Water Vegetables at Foochow.

By B. W. Skvortzow.

PLATE II.



XXXIII. The Cultivation of Water Vegetables at Foochow
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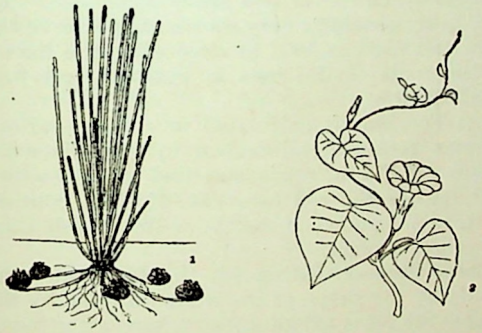
PLATE III.



XXXIII. The Cultivation of Water Vegetables at Foochow.
By B. W. Skvortzow.

of these extensive tracts of land have been utilized round the city and in villages in the Min River valley. These gardens have been divided into small paddies covered with water, usually one foot deep.

Eight different crops are grown here in regular rotation, namely, the taro (*Colocasia antiquorum*), arror-grass (*Sagittaria Chinensis*), lotus (*Nelumbium speciosum*), Zizania grass (*Zizania aquatica*), water cress (*Nasturtium officinale*), water chestnut (*Scirpus tuberosus*), the water calthrop (*Trapa natans*) and the water Ipomoea (*Ipomoea aquatica*).

Taro plantations were most often seen here. Taro (*Colocasia antiquorum*) Schott (芋頭). See Pl. II, Fig. 1, being a tropical plant belongs to the *Aroideae* family and has long retioled, arrow-shaped leaves.

Taro plantations at Foochow were seen mostly among the rice paddies round villages, near Chinese buildings, on the edge of dykes, small canals and small streams. After the soil is well fertilized the taro is planted in small roots of 5-10 cm. in length, in rows 70 cm. wide; the plants about 50-70 cm. apart in the rows. They are planted in the third and fourth month (lunar calendar) and harvested in the 10-11-12 months. During the summer the plants are built up so that by the time of harvest the rows become 20-25 cm. in height.

Each taro planted in spring gives in autumn several roots amongst which one or two are of a big size. The roots of the taro, being generally very moist, are preserved in humid atmosphere and used as food at once after the harvest. At Foochow the roots of the taro in autumn and winter are eaten by all classes.

Taro at Foochow is cultivated in several varieties; the most common forms of all known in this district is—the autumn taro (芋), of a big size and with a white flesh; the winter taro or the red taro (紅芋) with comparatively small roots, of ½-1 pound in weight with reddish skin, white flesh and yellow strings.

The local Chinese distinguish the different varieties of taro not only by the shape of the roots but also by the taste. For instance, the roots of the autumn taro after being boiled become dry in taste, the roots of the white variety on the contrary are waterish.

The following varieties of taro were observed at Foochow:

1.—*The white round taro, or the autumn taro, or the mountain taro* (白芋, 芋). See Pl. I, Figs. 2 and 3). A large variety is harvested in the end of September and in October. Each taro planted in spring gives in autumn

6-9 roots. Some of the roots reach the size of a coconut, and sometimes are called by the Chinese "the human-head taro." The roots have a white skin and flesh and are of 1-3-4 pounds in weight.

2.—*The brown taro or the white taro or the bambo taro* (白芋, 棕芋, 竹芋). See Pl. I, Fig. 1. A large variety with elongate roots of 20-30 cm. in length and 10-12 cm. in breadth, and 2-3-4 pounds in weight. The skin is covered with brown hair-like fibre and the flesh is white. This variety is harvested in the 11-12 months and is much eaten by the Chinese at New Year time.

3.—*The red taro* (紅芋). See Pl. I, Fig. 4. A variety with oval shaped roots 10-15 cm. in length and 6-9 cm. in breadth. The skin is rose colour, and the flesh is white with yellow strings. It is planted in the third month, harvested in the 10-11 months and is eaten in the winter time.

4.—The taro with fibre like the palm *Chamaerops excelsa Thunb. or Trachycarpus excelsus* H. Wendl (棕櫚芋) See Pl. I, Fig. 6. A variety with small roots, 10-15 cm. in length, and 6-8 cm. in breadth, covered with dark brown hair-like fibre. The flesh is white with reddish strings. This taro ripens in November-December and is counted the best of all the taro known in this district.

*Zizania grass* (*Zizania aquatica L.* or *Hydzopyrum latifolium*) (菱菜, 蔣草, 菰芽).

Zizania is a grass with tall stolons, 5-8 feet in height, cultivated in many places of China, in ponds and in specially irrigated fields on account of its young stalks, which are eaten as a vegetable. The young stalks are of 15-20 cm. in length and of 1-2 cm. in breadth; they are of bright green colour, with a delicate white flesh which is cooked before being eaten. Before the transplantation the tufts of this plant are separated into several parts with several culms, and are planted in rows in the same way as the taro. Sometimes Zizania grass is planted on the edge of the paddy fields.

*The Chinese arrow-grass* (*Sagittaria chinensis*), also called *S. sagittifolia L.* (慈菇, 茨菇, 茆菇). See Pl. I, Fig. 7 and Pl. II, Fig. 2.

*Sagittaria* is a water plant of the *Alismaceae* family with arrow-shaped leaves, cultivated from ancient times for its rootstocks which are used as food. At Foochow *Sagittaria* is cultivated under the same conditions as the taro and is planted in spring from the roots and harvested in October. Each plant gives 4-6 rootstocks different in size, 3-5 cm. in length and 1.5-3 cm. in breadth, with a white skin and white flesh, very rich in starch. The rootstocks are much valued by the Chinese and are eaten cooked.

*The water convolvulus* (*Ipomoea aquatica* For.) (蒲菜). See Pl. III, Fig. 2. The water Ipomoea is a plant of the *convolvulaceae* family with twining or prostrate stem, white flowers and with corniform or lanceolar leaves. This vegetable is cultivated in many places in China. At Foochow one variety grows in the dry soil and has lanceolar leaves; another grows in ponds, irrigated fields, and on marshy ground. The water variety of *Ipomoea* is planted from the seeds in the spring in rows, 2 feet wide, and the plants are placed about ½-1 feet apart, in rows. During the summer the young stalks with the leaves are gathered 3-4 times and sent to the market. In the end of October the Chinese collect the seeds for the next spring.

The water *Ipomoea* is often planted and cultivated on floating rafts made of bamboo or reeds covered with rice straw. The *Ipomea* thus grows directly from the water and in time of inundations the raft with the plants rises with the water. Being tied by a rope to the shore it is prevented from floating away. The stalks and the leaves of this water plant cooked with meat are much eaten by the Chinese throughout the year.

*The water cress* (*Nesturtium officinale* R. Br.) (水芹菜, 水田芥). See figure in the text. Water cress belong to the



The Water Cress (Nasturtium Officinale).

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XXXIII. The Cultivation of Water Vegetables at Foochow.
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*Cruciferae* family. It is a marshy plant with pinnate leaves, 5-6 cm. in length, with small white flowers. The water cress is cultivated by the Chinese on the more humid soil and in irrigated paddies. Its young stalks with the leaves are used as food. It is planted from seeds and from cuttings.

*The water chestnut or the ground-chestnut.* (*Scirpus tuberosus*, Roxb., or *Eleocharis tuberosa*, Schults) (荸荠). See Pl. I, Fig. 5 and Pl. III, Fig. 1. Water chestnuts belong to the *Cyperaceae* family. It is a kind of water plant with oblong leaves and flowers of small spikes. Water chestnuts are largely cultivated at Foochow among the rice paddies and ponds. They are planted in the third and fourth months and harvested in winter, when the rice fields are usually dry. Water chestnuts are planted from the tubers, in rows, the plants about one feet apart. Each water chestnut planted in spring gives 3-5 tubers in autumn, which are dug up, washed in water, and preserved in a humid atmosphere. The water chestnut is eaten raw and cooked. A starch is prepared from them.

*The water-calthrop* or *chestnuts* (*Trapa natans* L.) (菱). The water calthrop belongs to the *Onagraceae* family. It is a floating plant growing in ponds and irrigated fields in China. At Foochow it is cultivated in ponds and the nuts being ripe in autumn are eaten raw and cooked. The nuts of *Trapa* at Foochow are twice bigger than the nuts of this plant in North China.

*Lotus* (*Nelumbium speciosum* L.) (莲花, 藕). The lotus is a water plant of the *Nymphaeaceae* family growing wild and cultivated in China. At Foochow it is cultivated in ponds or in small paddies. It is planted from the rootstocks in February and in March in rows; in June and July the lotus is in flower; in August the young rootstocks are cut down and eaten; in September and in October all the roots are harvested and sent to the market. In summer and in autumn a kind of arrow-root is made from the rootstocks. They are eaten raw and also cooked in different ways. The seeds are eaten raw. From the ripened seeds a kind of flour is made. The large leaves are dried, pressed and are used for wrapping paper in shops.

## EXPLANATION OF THE PLATES.

### Plate I.

Fig. 1. The brown taro or the white taro and the bamboo taro.
,, 2-3. The white round taro, the autumn and the mountain taro.
,, 4. The red taro.
,, 5. The water chestnut or the ground chestnut.
,, 6. The taro like the fibre of the palm *Chamaerips excelsa* Thunb.
,, 7. The Chinese arrow-grass (*Sagittaria Chinensis*).

PLATE II.

Fig. 1. The taro (*Colocasia antiquorum* Schott.)
,, 2. The Chinese arrow-grass (*Sagittaria Chinensis*).

PLATE III.

Fig. 1. The water chestnut or the ground chestnut.
,, 2. The water Ipomoea or the water Convolvulus.

## XXXIV.—ON SOME VARIETIES OF PEANUTS GROWN IN CHINA.

Peanuts or ground-nuts (*Arachis hypogea* L.) (落花生, 土豆), are not indigenous to China, but were introduced from America in the eighteenth century. They have been cultivated for many years in South China and only during the last century has their cultivation been spread over the whole country.

In the North we find the cultivation of peanuts in Manchuria, near Mukden, Kirin, Chanchung; even at Harbin the small varieties of peanuts can grow.

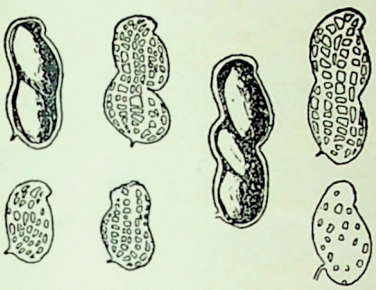
The peanuts are now grown in large quantities in the valley of the Yellow River, Shantung, Chili, and the Honan provinces and in South China. As in other parts of the world, the ground-nuts are cultivated in China in different varieties and forms. Indubitably the influence of the particular climatical and soil conditions have produced special forms. In the South, as in the North of China, we find more than ten varieties of peanuts, but the Chinese divide them generally into two principal kinds, the small peanuts (小落花生), and the large peanuts (洋花生), also called the foreign peanuts.

The descriptions and the pictures given herewith show the difference between 7 varieties of peanuts as found in China by the author of these notes:

1.—*The small peanuts* (小落花生). See Pl. I, Fig. 1. A variety with the inflated pods 2.3-2.7 cm. in length, and 0.8-1 cm. in breadth with two nuts inside. The nuts are small, round or oblong, smooth 0.8-1.4 cm. in length, very sweet and tasty.

The native small peanuts were introduced to China much earlier than the large kinds. Such nuts are regarded by the Chinese as an article of diet and are eaten roasted or raw. They are to be found in large quantities on the markets.

2.—*The large or foreign peanuts* (洋花生). See figure in the text. A variety with 1, 2 or 3 nuts and with inflated, strong shells. The pods with two nuts usually are 3.8 cm. in length and 1.5 cm. in breadth, seldom as long as 4.5 cm.;



THE LARGE OR FOREIGN PEANUT.

the pods with three nuts are 5 cm. in length; the pods with one nut—1.8-3 cm. in length, and 1.3-1.8 cm. in breadth. The nuts are large oblong, smooth, with a reddish skin, 1.8-2.5 cm. in length and 0.6-1 cm. in breadth.

The foreign peanut is of a later introduction than the small variety. It is cultivated in great quantities all over the country and is exported to the West. In China they are eaten roasted and salted. They are used for making oil which is applied in many ways.

3.—A variety of the large foreign peanuts for the most part with round small pods and two nuts inside. (See Pl. I, Fig. 4). The pods are of 3-3.5 cm. in length.

4.—A variety of peanut of a medium grade of thickness, with oblong, smooth pods, with 3, 4, 5 nuts inside. The pods with 4 nuts are 4 cm. in length and 1.1 cm. in breadth. The nuts are 0.6-1 cm. in length and in breadth and are covered with a rough skin (大花生). (See Pl. I, Fig. 2). This variety grows in South China and is only of local importance.

5.—A variety of the type represented on Pl. I, Fig. 2, with the nuts bigger in size. (See Pl. I, Fig. 3).

6.—A large variety with pods different in size and shape (See Pl. II, Figs. 2 and 3) with oblong nuts covered with a rough skin. The pods are of 3-7.5 cm. in length and 0.9-1.3, 1.8 cm. in breadth. The nuts are 1.3-1.7 cm. in length and 0.6-0.7 cm. in breadth.

This variety is cultivated in the central provinces and have a local trade importance.

7.—A variety with rough pods with 1, 2, 3 nuts inside (小花生). (See Pl. II, Fig. 1). The pods are 1.5-4.5 cm. in length and 0.8-1 cm. in breadth. The nuts are small, elongate, covered with a rough skin, and are 1-1.5 cm. in length and 0.8 cm. in breadth.

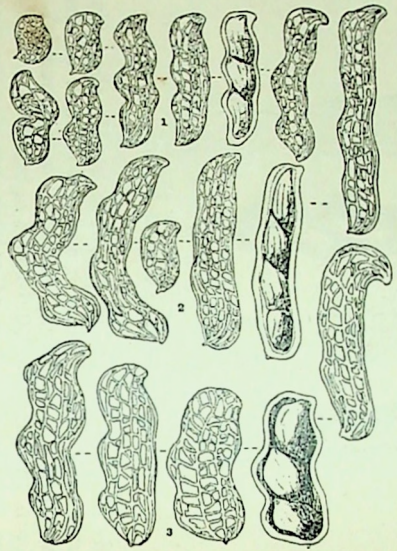
PLATE I.



XXXIV. On Some Varieties of Peanuts Grown in China.

By B. W. Skvortzow.

PLATE II.



XXXIV. On Some Varieties of Peanuts Grown in China.

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This variety is raised in North China and in Manchuria.

## EXPLANATION OF THE PLATES.

### Plate I.

Fig. 1. The small or the native peanut.
,, 2. A variety of peanut growing in South China.
,, 3. A variety of peanut of the type represented on the Fig. 3.
,, 4. A variety of large foreign peanuts.

### Plate II.

Fig. 1. A small variety of peanut growing in North China.
,, 2-3. A large variety of peanut growing in the middle part of China.

## XXXV.—The Horn-Cherry of North Manchuria.

Among the many shrubs growing in the mountainous parts of North Manchuria we find a fruit shrub—*Plagiospermum sinensis* Oliver. It grows mostly near the streams and mountain rivers.

The Russians call this shrub "the horned cherry" or "the Manchuria medlar"; the local Chinese call it "the fragrant pear" (嗅梨子), or "the pear of the size of the bean" (豆梨子) or (扁擔箭子).

*Plagiospermum* is a shrub 4 or 10 feet in height, with strong branches and hard, sharp horns covered with large lanceolar leaves. The shrub bears small, flat, red fruits somewhat like a cherry, sour or bitter in taste with a flat round nut inside.

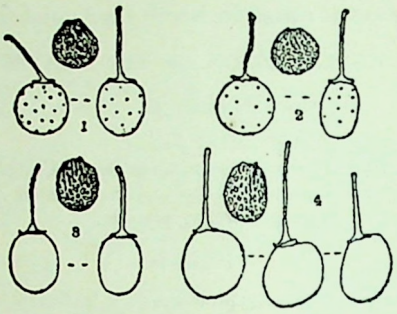
The fruits of *Plagiospermum* are not much valued by the local Chinese, they are eaten fresh: from their pips beads are made. The Russians use the ripe fruits for making syrup.

It seems to me that these fruits could be improved by cultivation. Four varieties of these fruits have been observed in North Manchuria, some of which are well worthy of attention.

The first variety (See Fig. 1 in text) has a small shrub and small, almost round, fruits. The stems were 1.2 to 1.7 cm. in length; the fruits are 1.2-1.3 cm. in length and 1.2-1.3 cm. in breadth and 1-1.2 cm. in thickness.

The fruit is juicy, without smell; the skin red, thick, covered with white spots. This variety ripens in the middle of September.

The second variety (See Fig. 2 in text) has round fruits with the stems 0.7-2 cm. in length; the fruits 1.2-1.4 cm. in length and 1.4 cm. in breadth and 1-1.1 cm. in thickness.




THE HORN-CHERRY OF NORTH MANCHURIA.
BY B. W. SKVORTZOW.

The skin is red, thick with black spots. The nut is absolutely round, 1.5 cm. in length and breadth.

The third variety (See Fig. 3 in text) has oblong fruits with the stem in the middle of the fruit. The stem is 1.1-1.5 cm. in length; the fruits are 1.4-1.5 cm. in length and 1.2-1.3 cm. in breadth and 0.9-1.1 cm. in thickness. The nuts are oblong with a contracted upper part, 1.3 cm. in length, and 1 cm. in breadth. This variety ripens in the end of September.

The shrubs of the fourth variety (See Fig. 4 in text) are large in size; the fruit is large, oblong, angular on one side. The stem is 1-2.2 cm. in length; the fruit is 1.4-1.6 cm. in length, 1.1-1.5 cm. in breadth and 0.9-1.1 cm. in thickness. The nut is oblong 1.3-1.4 cm. in length and 0.9-1 cm. in breadth. In the middle of September the fruits of this variety were found sour and bitter to the taste and only in the beginning of October did the bitterness disappear.

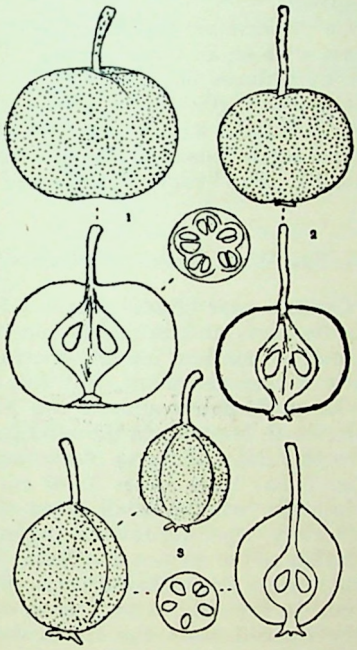
## XXXVI.—ON SOME WILD VEGETABLES OF NORTH MANCHURIA.

In one of my previous notes[1] some of these have been described already. The following additional list of these useful plants is given from data gathered during the summer of 1919.

1.—*Metaplexis Stauntonii R. et Schult.* A common weed in North Manchuria. It is a climbing plant with cordate leaves and flowers rose in colour: the stalks contain white juice. The fruits are long, green in colour and 9-12 cm.

[1] On the study of the Wild Vegetables of Manchuria. *XV.—Notes on the Agriculture, Botany and the Zoology of China.* (*N.C.B.R.A.S.*, Vol. L, 1919).

PLATE I.




XXXVII. Wild Pears Growing in North Manchuria.
By B. W. Skvortzow.

in length. In its young state the fruit is eaten by the Chinese. The leaves are also eaten cooked. As it is reported by G. A. Stuart,[2] *Metaplexis Stauntonii* is cultivated in North China.

2.—*The burdock* (*Arctium Lappa* L.). A plant growing wild in North Manchuria. The long roots of the burdock are eaten by the Chinese.

3.—*Allium* sp. A kind of wild onion growing in the fields near Harbin, the bulbs and the leaves of which are eaten by the natives.

4.—*Abutilon Avicennae* Gaertn. A common weed in North Manchuria with small black seeds. The seeds of this plant are eaten by Chinese boys.

5.—*Siberian acacia* (*Caragana arborescens* Lam.). A shrub cultivated at Harbin with yellow flowers and small pods with small reddish seeds, beans are of 3-6 min. in length and of 3 min. in breadth. The beans are collected by Chinese and eaten cooked.

## XXXVII.—The Wild Pears of North Manchuria.

The wild Chinese pear (*Pyrus sinensis* Lindl.), grows in all Manchurian districts and in many places in North and Middle China, and is found on mountains, in many varieties. In Manchuria it is very abundant, but the cultivated kinds grow only at Kirin, Mukden and in the Southern part of Manchuria. In North Manchuria the wild pear of mountains was seen up to this date, in three varieties. The first one (See Pl. I, Fig. 1) has large fruits 3.5-5 cm. in length, and 4-5.5 cm. in breadth, with a small stem of 1.5-2.3 cm. in length. This variety, ripening toward the end of September has a yellowish skin and a very coarse flesh.

The second variety (See Pl. I, Fig. 2) has smaller fruits, round, 3-3.5 cm. in breadth, with a long stem of 3 cm. in length. In the ripened state the fruits were yellowish-red with a coarse flesh.

The third variety (See Pl. I, Fig. 3) has small oblong fruits. 3-4 cm. in length and 2.5-3.5 cm. in breadth and a pedicle of 2 cm. in length. When ripe, the skin was of yellow-reddish in colour, but the flesh was also coarse.

All three varieties are grown abundantly in forests. They are gathered by the Chinese, sent to the market, eaten by the children fresh, dried for winter and are put in little heaps. The heaps are usually covered with straw. In the heaps the pears with the hard greenish flesh, after fermenta-

[2] *Chinese Materia Medica.* G. A. Stuart, Shanghai, 1911.

tion, change their colour into black and the flesh becomes soft and juicy, and some think, sweet to the taste.

Besides the wild pears growing in North Manchuria, some varieties of the wild Chinese pears are found in Far East Russia. As it is reported by Mr. K. W. Abaza,[1] the wild Chinese pear in the Ussuri Province is found in four varieties. One has big green fruits of the type of the cultivated Chinese pears; the second has oblong fruits of medium size with a reddish side; the third variety bears greenish fruit of medium size; and the fifth had small fruits like the "Kiev-muskat pear"—a Russian variety of *Pyrus communis* L.

The Chinese wild pear is one of the interesting fruit trees of the Far East. Their fruits can be improved, as has been proved in North America.

## XXXVIII.—The Gourds, Melons, Cucumbers and their Cultivation by the Chinese in North Manchuria.

In an earlier note, mention has already been made of the wild Manchurian vegetables. Let us now pay attention to the cultivated kinds.

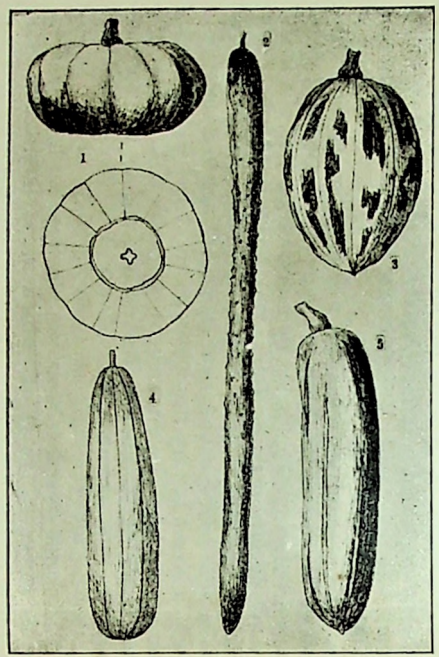
Gardening in North Manchuria is not so widely done as in some other places of China, but here also gardening has a big importance to the local population. The climatic conditions here with five months of a vegetating period are quite favourable to give to the farmers a rich crop; and gardening in Manchuria now yearly increases and its productions are exported; specially to Russian and Chinese markets.

In the present note we will pay attention to the cultivation of vegetables of the gourd family. These vegetables are represented in Manchuria by many varieties of the large gourd (*Cucurbita maxima* Buchesne), by several kinds of the *Cucurbita Pepo* L. usually called, "vegetable marrow"; by the Japanese gourd, which as it seems belongs to a variety of *Cucurbita Pepo* L.; by the white gourd of India (*Benincasa cerifera* Sav.); by the cucumbers (*Cucumis Satirus* L.); by the water-melon (*Cucumis citrullus* L.); and by two species of melons,—the sweet melon (*Cucumis melo* L.) and the vegetable melon (*Cucumis conomon* Thunb.).

*The large gourd* (*Cucurbita maxima* Buch.) (王瓜). Several varieties, most of which were introduced into Manchuria by the Russians. In Chinese gardens we find the large yellow gourd, a kind of "Ohio squash," a variety

[1] Abaza, K. W. *A sketch on the present conditions of gardening in South Ussuri district* (*The report on Maritime Provinces*).

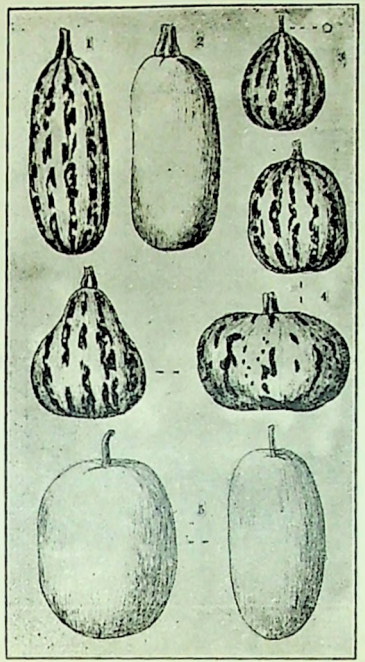
PLATE I.



XXXVIII. The Gourds, Melons, Cucumbers and Their Cultivation by Chinese in North Manchuria.

By B. W. Skvortzow.

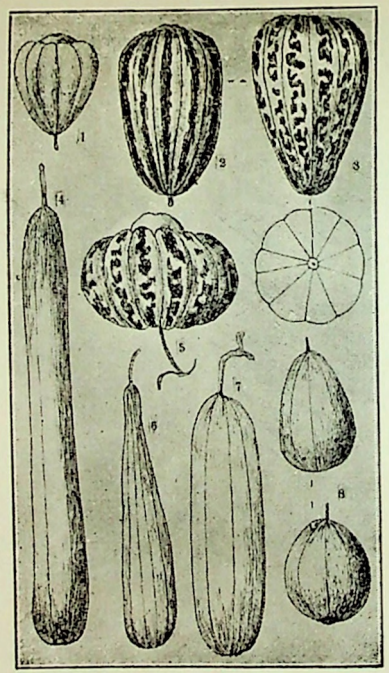
PLATE II.



XXXVIII. The Gourds, Melons, Cucumbers and Their Cultivation by Chinese in North Manchuria.

By B. W. Skvortzow.

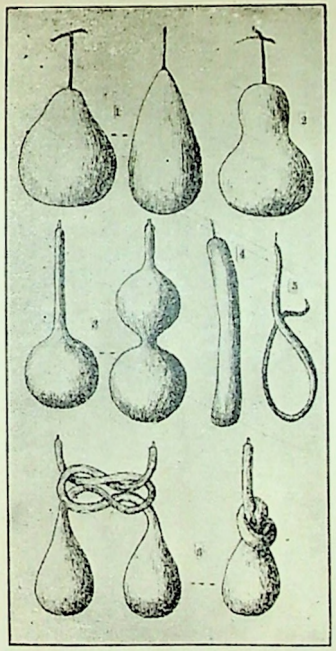
PLATE III.



XXXVIII. The Gourds, Melons, Cucumbers and Their Cultivation by Chinese in North Manchuria.

By B. W. Skvortzow.

PLATE IV.



XXXVIII. The Gourds, Melons, Cucumbers and Their Cultivation by Chinese in Manchuria.

By B. W. Skvortzow.

(See Pl. I, Fig. 1) with a hard green-gray skin with white lines; a line variety (See Pl. I, Fig. 5) also with a green-grey skin with white lines and reddish-yellow flesh: also an oblong kind (See Pl. I, Fig. 3) reddish-green in colour. None of these gourds are ever planted in large fields, but they are usually seen in rows along the boundaries of maize fields, near hedges or along maize and bean plantations.

A most interesting method of cultivation of the large gourd was seen in one Chinese garden, where the gourds were planted about 3-4 feet apart, as seen in Pl. VI, Figs. 1 and 2. All the lateral stoles of the gourd were cut during the growth and the principal stole growing straight was pulled up about every 2-2.5 feet and reset. As a result the principal stole of the gourd was thickly covered with fruits of different sizes; one plant could thus give 10-15 gourds.

The large gourds are eaten by the Chinese partly in the summer, but mostly in winter. They are cooked and roasted, and sometimes they are cut into thin pieces, dried in the sun or on the stove, and preserved for winter.

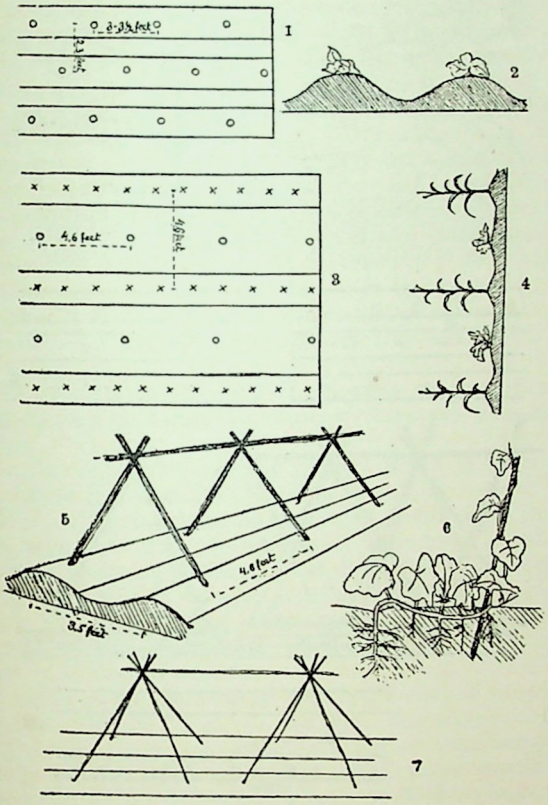
*The vegetable marrow* (*Cucurbita Pepo* L.), called locally "the western bottle-shaped gourd" (西葫蘆) is cultivated in villages near every house and especially near towns.

Three varieties of this gourd are seen in North Manchuria. The first is "the long white Bush" or "the vegetable Marrow" which was introduced into Manchuria by Russians from Europe. The other two are the native vegetable marrows. This also is of foreign extraction, being introduced to China from America many years ago. One local kind was dark streak (See Pl. II, Fig. 1), another (See Pl. II, Fig. 2) was of a light-yellow colour. Both plants have long stems and short thick fruits.

Near towns, vegetable marrows are planted in narrow rows about 2 feet wide; the plants about 3-3.5 feet apart (See Pl. V, Figs. 1 and 2). Very often they are planted in rows among the maize as is seen on Pl. V, Figs. 3 and 4. Seeds are put directly into the ground in the beginning of May. The first young fruits are gathered about the 20th of June, after that the fruits are collected during the summer up to the end of September. In the end of September the Chinese collect the ripe fruits which are used for seeds. In October all the dry stems are gathered and used as fuel in winter.

The vegetable marrow is eaten by the Chinese in summer as well as in winter cooked and roasted. The seeds are much valued by the Chinese and eaten roasted and salted. From the ripened fruits, boiled in water, vessels are made and used for preserving garden seeds.

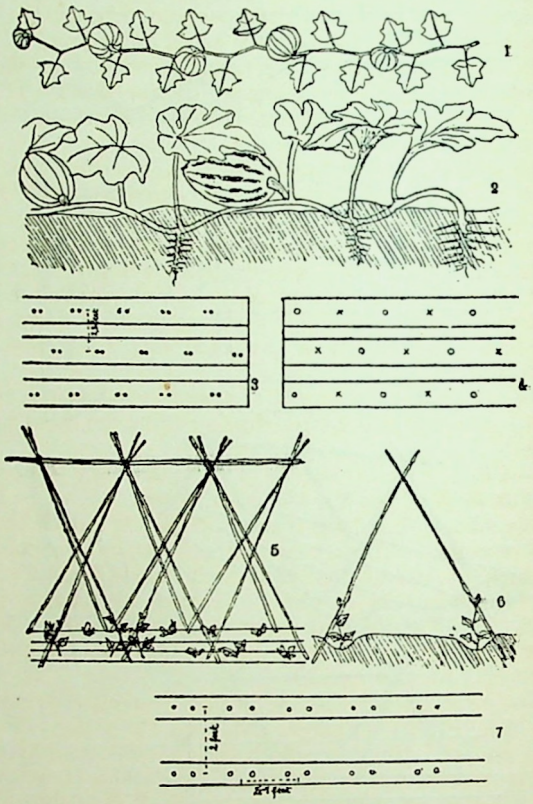
PLATE V.




XXXVIII. The Gourds, Melons, Cucumbers and Their Cultivation by Chinese in Manchuria.

By B. W. Skvortzow.

PLATE VI.




XXXVIII. The Gourds, Melons, Cucumbers and Their Cultivation by Chinese in North Manchuria

By B. W. Skvortzow.

*The native gourds or the Japanese gourd* (南瓜, 倭瓜), belong to the *Cucurbita Pepo* L. This gourd has a different shape (See Pl. II, Fig. 4). Its colour is dark green, yellow streaked, changing when ripe into yellow with green spots. The flesh is white or red and sweet in taste. The Japanese gourd is eaten during the summer and through the winter. It is cultivated in the same way as all large gourds.

*The decorative gourd* (*Cucurbita Peto* L.) (小葫蘆) has also been seen in Chinese villages. It has (See Pl. II, Fig. 3) small oval green-yellow streaked fruits of 12-15 cm. in length and 8-10 cm. in breadth.

*The white gourd of India* (*Benincasa cerifera* Sav.) (冬瓜, 白瓜) is cultivated in Manchuria only near towns. The fruits of this gourd (See Pl. II, Fig. 5) are oblong of greyish-light green colour with a waxy exudation and with many small seeds inside. The white gourd of India is sown in the open ground in the early part of May. It is planted in narrow beds about 2 feet wide, the plants about 3-5 apart in rows and grow on poles, placed between two rows (See Pl. V, Figs. 5 and 7).

*The bottle-shaped gourd* (*Lagenaria vulgaris* L.) (葫蘆), 菜葫蘆) grows in North Manchuria: there are three principal varieties.

1.—*The long club-shaped gourd* (瓠子) or *the vegetable Hu-lu* (菜葫蘆) (See Pl. IV, Figs. 4 and 5).

This variety has long fruits, 2-3 feet in length and 10-15 cm. in breadth. The ripened specimens have a hard, sclid pulp which are used by farmers as drills (典葫蘆) for various sorts of millets. It is also cultivated for its young fruits (See Pl. IV, Fig. 5) and eaten as a vegetable. They are cultivated in the same way as the white gourds of India (See Pl. XI, Figs. 4 and 5).

2.—*The double-bellied or the bottle-shaped gourd* (异异葫蘆) (See Pl. IV, Fig. 3) are used for water, drugs, for making scoops, etc. A small variety of the bottle-shaped gourd is grown as a curiosity. The large bottle-shaped gourds twisted in different ways (鉄葫蘆) (See Pl. IV, Fig. 6) which are often seen in Manchuria in Chinese medicine shops, and are produced in central China.

3.—*The pear-shaped gourd* (大葫蘆) (See Pl. IV, Figs. 1 and 2) is very common in all Manchuria, Korea and North China. The dried pulps of this gourd are used as pots, scoops (瓢葫蘆) and as drills. Sometimes they are double-bellied (See Pl. IV, Fig. 2).

*Lagenaria vulgaris* is cultivated by Chinese near houses. They are planted on the south side and are grown on poles. At Harbin, the club-shaped gourd is cultivated as a vegetable

and is grown on willow or on the kaoliang stalks bunched 4-6 together (See Pl. V, Figs. 5 and 7). In the early part of the summer the young stems of the club-shaped gourd growing in the ground are covered with earth in order to receive the roots (See Pl. V, Fig. 6). In this condition, as it was explained by a Chinese gardener, the plants grow better.

*The cucumbers* (*Cucumis sativus* L.) (黃瓜) are grown in N. Manchuria in two climbing varieties. One of a medium size, green in colour, another has long green fruits (See Pl. I, Fig. 2), 30-50 cm. in length (長黃瓜).

Cucumbers are cultivated in narrow beds, 2 feet wide, the plants about 1½ feet apart in the row. They are planted in the middle of May, the first fruits are gathered in the beginning of July. In July the beds are banked; in August the dried stems of cucumbers are taken away from the garden and the Chinese cabbage is planted. Sometimes a second crop of cucumbers are planted in the middle of July and the fruits are gathered in the middle of September. In some Chinese gardens the cucumbers are grown on kaoliang stalks as is seen on Pl. VI, Figs. 5, 6 and 7, or with soja beans (See Pl. VI, Fig. 4). The cucumbers are eaten in the raw state, some are salted for winter, and from the young, small fruits pickles are made.

*Water melons* (*cucumis citrullus* L.) (西瓜). The water melons in North Manchuria are cultivated in several varieties. One kind is the oblong or the round kind with dark, green or white skins, with white, yellow or red flesh and with seeds of red, white, black and grey colour. The common ones are the oblong dark water melons with yellow and red flesh.

During the last 20 years some Russian varieties of water melons have been also introduced into Manchuria.

In North Manchuria, as in the Southern part of the country, the water melons are grown for fruit and for seeds, which are eaten by the Chinese salted and roasted.

Water melons are planted in rows, each plant about 3 feet apart in rows, and they are sold in the markets during August and September.

*Melons* are cultivated in two different kinds—the sweet melon (*Cucumis melo* L.) (甜瓜) and the vegetable melon (菜瓜, 稍瓜). The sweet melons are represented here by the following varieties:—

1.—The oblong or round yellow melon of Russian origin 20-40 cm. in length (俄國甜瓜). 2.—The oblong green melon also of a Russian origin. 3.—The Chinese melons (十道清甜瓜) (See Pl. III, Figs. 2 and 3) with the green dark streaked skin, green or reddish flesh, 16-25 cm. in length and 10-14 cm. in breadth. 4.—The yellow Chinese melon

(黃甜瓜) of the same type as the previous kind. 5.—The white Chinese melon (白甜瓜) of the same type as the green Chinese melon. 6.—The mealy melon of Chinese origin (See Pl. III, Fig. 4) (瓜菜) with fruits 12-15 cm. in length and 18-25 cm. in breadth with a green yellow skin with very tender aromatic flesh. 7.—A small light-green melon of Chinese origin (See Pl. III, Fig. 1) (脆瓜, 鉄甜瓜) with thin sides and green flesh, 10-14 cm. in length and 8-10 cm. in breadth. 8.—A small silvery green Chinese melon of the same type as the previous kind. It is one of the best kind of Chinese melons in Manchuria. 9.—A dark pure-green elongated Chinese melon (羊角蜜) with a reddish flesh.

*Vegetable melons* (*Cucumis conomon* Thunb.) are distinguished from the sweet melons by elongate fruits of a cucumber like taste. Only the young fruits of the vegetable melons are eaten and when ripe they are not good in taste. The following varieties of vegetable melons have been observed in North Manchuria:—

1.—A dark green, long vegetable melon (See Pl. III, Fig. 6) 25-30 cm. in length. 2.—A long, green vegetable melon covered with streaks (See Pl. I, Fig. 4) 20-30 cm. in length. 3.—A light green, almost white, vegetable melon of the size of a cucumber (See Pl. III, Fig. 7), 15-25 cm. in length. 4.—A light green or white oval or round vegetable melon of the size of the small Chinese sweet melons (See Pl. III, Fig. 8). 5.—A long, light green variety, 50-80 cm. in length and 8-15 cm. in breadth. It is the biggest of all local vegetable melons.

The melons are cultivated in the same way as the cucumbers. In the beginning of June the ends of the young melon stems are picked up for better growth.

They are planted in rows, about 2 or 3 feet apart. Small holes are made about 2 or 3 feet apart, and 3-5 seeds are inserted (See Pl. VI, Fig. 3). The melons are planted in the beginning of May, the fruits are seen on the market from the end of July up to September.

The sweet melons are eaten in Manchuria during the whole of summer and are also salted for winter. The vegetable melons are eaten raw as cucumbers, and also cooked in the same way as the pulps of Luffa and vegetable marrows.

## EXPLANATION OF THE PLATES.

### Plate I.

Fig. 1. A variety of the large gourd growing in North Manchuria.
,, 2. The long Chinese cucumber.
,, 3. A variety of the large gourd cultivated in North Manchuria.
,, 4. The green, long vegetable melon grown in North Manchuria.
,, 5. A variety of the large gourd with a green-grey skin and white lines.

## Plate II.

Fig. 1. A local variety of the vegetable marrow, dark streaked.
,, 2. A local variety of the vegetable marrow, yellow in colour.
,, 3. A variety of the decorative gourd.
,, 4. Japanese gourds.
,, 5. The white gourd of India.

## Plate III.

Fig. 1. A small light-green Chinese sweet melon.
,, 2-3. A variety of the Chinese sweet melon with dark streaked skin.
,, 4. The long light-green variety of the vegetable melon.
,, 5. The mealy sweet melon of Chinese origin.
,, 6. A dark-green long vegetable melon.
,, 7. A light-green almost white vegetable melon.
,, 8. The oval and round vegetable melon.

## Plate IV.

Fig. 1-2. The pear-shaped gourd.
,, 3. The double-bellied or the bottle-shaped gourd.
,, 4. The long club-shaped gourd.
,, 5. The vegetable Hu-lu.
,, 6. The Iron Hu-lu, twisted by the Chinese.

## Plate V.

Fig. 1. Plan showing the planting of the vegetable marrow.
,, 2. The beds with the vegetable marrow from the lateral section.
,, 3. Plan showing the planting of the vegetable marrow and the large gourd (o) with the maize (x).
,, 4. The lateral section of the Fig. W 3.
,, 5. The method of planting the white gourd of India and the Club-shaped and the pear-shaped gourds on poles and stalks.
,, 6. The method of planting the club-shaped gourds with the stem digged into the ground.
,, 7. The method of planting the white gourd of India and the club-shaped gourds on poles (See Fig. W 5).

## Plate VI.

Fig. 1-2. The method of planting the large gourd with the stem digged into the ground.
,, 3. Plan showing the method of planting the sweet melons. In the figure are seen the beds and the plants growing in rows.
,, 4. Plan showing the method of planting the cucumbers and the sweet melons (o) with soya beans (x).
,, 5-7. The method of planting cucumbers on poles. Fig. 5 shows the poles from the side; Fig. 6 shows the poles from the front side; Fig. 7 plan showing the method of planting cucumbers.

# A CHINESE LIFE OF MOHAMMED[1]

ISAAC MASON

Although our Society has been in existence over 60 years and has published more than 50 volumes of the Journal, I have been unable to discover that any paper has been given dealing with the Moslems of China. It is, of course, well known that Mohammedans have for a very long time formed an appreciable part of China's population; while estimates as to numbers vary considerably, and I need not stop now to discuss the question, it may well be assumed that about eight millions, or one-fiftieth of China's inhabitants, are followers of the Prophet of Islam.

It is claimed by Moslem historians that during the lifetime of Mohammed, messengers were sent to China to propagate the Faith, coming by sea as far as Canton and building the first mosque there. Another account tells of Moslem emissaries travelling overland and reaching Si An Fu in the seventh century A.D. and planting the Faith which grew all the faster because of the settling in China of several thousands of Moslem soldiers who married Chinese wives, this source probably accounting for most of the Moslems found in China to-day. The historic accuracy or otherwise of these stories, as well as some other interesting points and particulars of Chinese Mohammedanism, may be considered in a future paper; but for the present I propose to deal mainly with the central figure of Islam—Mohammed—and with the rise of the Faith, as these are known to Moslems in China.

The story of Mohammed must have made a deep impression on the minds of his followers in order, not only to keep alive the Faith for over 1000 years at this great distance from the cradle of Islam and amidst surroundings so alien from those in which the Faith arose, but also to actually grow and increase to its present dimensions. Nestorianism disappeared like water into the sand, leaving no known adherents in the whole country; and the same is practically true of the Jewish communities of the past. The observances of the Moslem religion are such as to be difficult to practice fully in China; there is very little aggressive religious

[1] Read before the Society, April 29, 1919.

propaganda to be seen; only a small proportion of the Chinese Moslems can read Arabic, and still fewer have been able to visit their holy land and shrines. What, then, is the dynamic of this religion which steadfastly refuses to be absorbed by its surroundings, and glories in its claim to superiority, and affects to despise all other systems? The tenacity of its adherence to the worship of one True God must be given full credit, and next to that I believe the personality of the Prophet as understood and believed in by his followers, has been a powerful factor in maintaining the Moslem religion, especially in these lands far removed from its origin. It will therefore be of some interest for us to discover what the Chinese Moslems know or believe about Mohammed: this is absolutely necessary for the student of religions in China, and for all who desire to understand, and have intelligent intercourse with, our Moslem neighbours.

It is sometimes implied that the Moslems of China are more illiterate than the rest of the people, an implication which requires further proof before it can be accepted as fact. Certain it is that among the Moslems there have been, and are, some clever scholars, this being evidenced by the number of books and writings, mostly in Wenli style, which are to be found. Many of these authors are acquainted with Arabic, and quite a number of books in Arabic, or on that language, as well as some bi-lingual, and of course others in Chinese only, are in existence in China. The Arabic sources of the life of Mohammed have thus been available to some Chinese Moslems who have written in Chinese for the benefit of their co-religionists or for outsiders, the wonderful story of the Prophet. Much that is written is similar to what is already available to us in translations into European languages—the sources being the same; but there is a special interest in getting the Chinese viewpoint and occasional comment, which makes it worth while to translate some of the accounts of what is more generally known, as well as some portions which are omitted or lightly touched in the standard lives of Mohammed to be found in English.

Among the writers referred to, perhaps none is more famous, or wrote more copiously, than Liu Chih 劉智 (Chai lien) of Nanking who, 200 years ago, after long preparation, wrote "*The True Annals of the Prophet of Arabia*," 天方至聖實錄 afterwards published in 20 small volumes. This is apparently the standard "Life" of Mohammed in Chinese; I am not aware of any other, though there are many shorter accounts to be found, most of them probably relying upon the "*Annals*" of Liu Chih. This author wrote many other books on different aspects of Islam, such as the Rites and

Ceremonies, the Meritorious Acts, Philosophy and Faith, etc., about which we cannot concern ourselves now, as the "*Annals*" themselves are more than sufficient for one paper. There are many prefaces and commendations of the "*Annals*," written by admirers of Liu Chih, but I will only give a summary of the author's own preface, with the account of how he undertook the work. Telling of his long preparation for becoming an author, Liu Chih says that, beginning at 15 years of age, he spent eight years in study of the Confucian books, followed by six years at Arabic, three years at Buddhist, and one year at Taoist books. He then gave attention to 137 kinds of Western books, after which he concentrated on Arabic studies. He wrote several hundreds of manuscripts and printed about one-tenth of them, chiefly on the lines of the Canons of the Rites and Ceremonies, and of Philosophy; and now he rounds off his writings by these annals of the life and times of Mohammed, the whole scheme being thereby completed. He tells of the difficulties and discouragements he had to face and overcome; his relatives and friends disliked his being such a bookworm, and not attending to the usual affairs of life. He moved from place to place, visiting many famous spots and getting such material and help as he could. He pursued his reading among the dust of travelling carts and even when riding on his beast.

Having written his first manuscript, he tried to get criticisms and suggestions, but found his friends unwilling to do anything but give compliments, which did not satisfy him. At last he heard of a library of one Hsü, of Ts'eng Liu, and thither he went, and came across a book of records of the Prophet in the Arabic, which was fuller than anything he had seen before; he rejoiced at this find as a mark of God's favour, and set to work to re-write the whole of his manuscript. At this time there was famine and pestilence at Ts'eng Liu so he returned to the Three Mountains and steeped himself in the work. After one year he moved again to several places, finally going to Ho Yang where he remained three months and finished the work in 1724, having been engaged on it for three years and changed places ten times, during which he had travelled thousands of *li* and written the whole manuscript over three times. After some further remarks about difficulties, and with apologies for shortcomings, the writer commits his work to the patience of readers, only wishing that it had been more worthy. The manuscript remained unpublished for over 50 years owing to lack of funds, until one Yuen Kweh Tsu raised subscriptions for the purpose, and the book was published in 1779. With

this introduction, we now proceed to the Annals themselves for our view of Mohammed and his times.

Of all created things between heaven and earth, man is the most noble. The saints and prophets are the most honourable among men, and Mohammed is the most eminent among the prophets. There are many proofs of this pre-eminence of the Prophet, some of which may be mentioned. His nature and principles were pre-existent in the empyrean above the ninth heaven, the holiest of all places, where even angels may not go. When he came to earth he appeared in Arabia, which is the most honourable of the seven continents of the world. Arabia has two most sacred cities, Mecca and Medina; Mohammed was born in one and died in the other. Arabia is the country where man was first created, and Mecca is the central spot of the whole world; that the Prophet should have been born there is another evidence of his superiority. Again, Mohammed was a descendant of the most noble tribe of Arabia: the time of his appearing was also exceptional, as there never was a time when learning and religion had such great influence as at that period; the ability of mankind also reached its acme at that time.

Mohammed differed from other prophets in that while they were restricted, each one to his own time and place, and were subsequently abrogated or superseded, Mohammed transcends them all; he gathered together into one all their teachings, and his doctrines and influence being universal and eternal, they could never be abrogated or superseded.

Again, in ancestry the Prophet was superior, as his line, extending right back to Adam, were all worthy men, prophets and kings; they never worshipped idols, nor was there any unclean person among them. This accumulated virtue culminated in the Prophet, who was thus superior to all others. Other prophets and worthies may be likened to the stars, and Mohammed to the sun. God said to Jesus that all things were created solely on account of Mohammed, so there can be no doubt that his was a very special life. The roof of heaven bore his name, and on the gates of heaven it was inscribed; the ancient books recorded it, and angels and devils extolled it. The Prophet's own body bore the mark of his name: his endowments and gifts and his aspirations were all of the most honourable kind; there was not a single thing connected with him which was not superior, which is the reason why he is called the Most Holy Prophet. Who, or what, is there, in heaven above or on

earth beneath, which can surpass the Prophet? Everything reverts to him like the streams return to the sea. Who, then, is worthy to be compared to the Prophet?

The precious Light of Mohammed, brilliant as the sun and like a rare gem, was transmitted from Adam through the successive generations: it was seen in the forehead of each male in the direct descent, passing to the bosom of each wife before the next heir was born, and then resting in the forehead of the child until the next generation was due, Mohammed was born 6130 years after Adam; the line of descent branched off at Ishmael, the 22nd from Adam, and names unfamiliar to most of us occur, until Hashim, the great-grandfather of the Prophet is reached. He is said to have been a man of exceptional benevolence and virtue, bestowing benefits on all people, near and distant. Among other offers of marrige, this man had one from the king of Rome, of his daughter, whom Hashim declined because she was a Roman Catholic. He received special command to marry Salmah, who was of humble birth yet chaste and good, and from this marriage sprang Abd ul Muttalib, the grandfather of the Prophet. This man became an acknowledged head of the Koreish tribe, and he was also the keeper of the Kaaba. He is reported to have re-discovered the well of Zem-Zem which is so famous to all pilgrims to Mecca, and is said to be the spring which relieved the thirst of Hagar.

Abd ul Muttalib had six wives and 10 sons, the sacred Light being transmitted through his youngest son, Abdullah. This account differs from others which give a list of seven sons, Abdullah being the youngest but one, the youngest being Hamza. On the night when Abdullah was born, it is said that away in Syria people were aware of the birth by reason of a sign which had been given by a former prophet. The Jews and Christians were alarmed, and plotted to kill Abdullah, as they knew that he would be the father of the Prophet, and was therefore prejudicial to them. It may here be noted that throughout the "*Annals*" the Jews and Christians are represented as being in opposition to Mohammed and constantly plotting to injure him; the historian either does not realize the division between Jews and Christians, or else he supposes that the hatred of them both was so strong as to cause them to forget their own divisions in the intensity of their desire to put down the new religion.

When the gentry of Mecca realized that Abdullah was to be distinguished as the father of the coming Prophet, they proffered their daughters in marriage. None of these was accepted, but Amina, the daughter of Wahb, was selected as

a wife; it was said by Abbas that over 200 of the women of Mecca vowed that they would never marry because they could not have Abdullah!

The father and mother of Mohammed were both 25 years of age when they married, and after five years the Prophet was conceived and the light was transmitted. The conception was announced by all things in creation saying one to another: "The greatest of prophets has received the beginning of life; henceforth everywhere under heaven there will be peace and tranquillity, and the world will be illuminated." All the watery tribes lifted up their heads towards heaven in an attitude of thanksgiving and said: "The time has come; the world has now a lamp." On that memorable day, from the thrones of all emperors and kings there went forth a ray of light, making an arc from each throne toward Mecca, signifying that the rulers were as ministers bowing towards the capital of their emperor.

Amina was informed in a dream of her felicity in being the mother of the one who is foremost among men and spirits, and the most eminent among prophets and emperors. The name "Mohammed" was conveyed to her through dreams and by a supernatural voice which directed that this was to be the child's name.

Abd ul Muttalib told his son Abdullah about some wonderful dates which grew at Medina, known as the "myriad year" dates, which were able to cure all diseases and pains; in size this date was, when dried, as large as a hen's egg. It would be very beneficial to secure some of these dates in readiness for the coming happy event when mother and child would find them useful. Abdullah thereupon set forth on the journey to Medina, but died on the way; so Mohammed was a posthumous child.

The grandfather took great care of the widow who, in due time, gave birth to her wonderful son, fairies assisting, and 7000 angels in the form of youths surrounding the house to protect him from evil spirits; each angel held a golden vase, and they all sang praises to the virtues of the Prophet. Then appeared three companies of angels with golden vases filled with precious unguents and perfumes with which they bathed the child, and then put green embroidered clothing on him. After the ceremony a white cloud floated into the room and enveloped Mohammed who was then taken up to the heavens; when passing through the lower heavens he saw and exchanged greetings with the ancient prophets and worthies; upward he passed right into the ninth heaven, and was there initiated into the deepest mysteries and had imparted to him the best knowledge of every kind.

Meanwhile Abd ul Muttalib had gone to the Kaaba to pray that all might go well with the mother and child, and while there he saw a priest who, in great alarm, foretold that all the world would come under the control of this infant, and the religion of the priests would be destroyed. On his way back to the house, Abd ul Muttalib saw two of the hills near Mecca lifted up several feet from the earth, and he heard a voice in space speaking to him saying that the rich and noble of all the earth would come to him. On entering the room, the grandfather was about to embrace the child, but a mysterious voice told him to desist until after the spirits had paid their court. Then the spirits of the nine heavens and the seven earths gathered together and paid homage to the Prophet.

The mother and grandfather took the child to the Kaaba and returned thanks to God for the Prophet's birth; the whole city congratulated and a great feast was made. Surprise was expressed at the name Mohammed, as such had not previously been known among them. The Jews and Christians were alarmed as they knew that this was the name reserved for the final prophet; they also knew that all the signs agreed in showing this to be the expected One, but they would not confess.

In Syria some ministers of the king saw a strange star and divined that the final prophet was about to appear; the same occurred in Abyssinia, whose king sent an envoy to congratulate and offer precious gifts. The fire-worshippers of Persia were amazed on the day of Mohammed's birth, as their fires would not burn; they did not know that the Light of the Prophet obscured and quenched their lights.

The year in which Mohammed was born was known as the Year of the Elephants, because in an attack made upon Mecca that year, the enemy had used elephants. The attackers were defeated on the very day of Mohammed's birth, he appearing that day purposely to cause their defeat. Our author identifies the Year of the Elephants with the Pin Ying year of Chung Ta T'ung 中大同 of the Liang 梁 dynasty, which would be A.D. 564. The correct year was probably A.D. 570. Chronology is not our author's strong point, but some allowance must be made for the difficulty of harmonizing the several methods of time calculation with which he had to deal, and to which we may refer later on.

Mohammed, having safely entered this world, was temporarily nursed by a slave girl who had previously nursed his young uncle Hamza. But he was soon given over to the care of a country woman named Halima of the Bani Saad tribe, who took him away from the city, as it was the custom

to do with the children of the richer people of Mecca. We are told marvellous stories of the experiences of the child and his foster-mother. Prosperity came to Halima's family and to the whole tribe, and even to the animals, because of the presence of the wonderful child. It may be mentioned in passing that it is stated seriously that all children born in the same year as Mohammed were males, and that the old became young again, and white hair became black; it is added that such wonders had never been known before!

There was always a white light protecting Mohammed, and a strip of white cloud always floated over his head, so whenever he was missed he could be easily traced. As an infant, Mohammed did not cry nor show impatience; he did not take things with his left hand; whenever he ate or drank, he always repeated "Tasmiyah" = "In the name of God the Compassionate." He would sometimes repeat this in his sleep. He would not play with the other children, but he went with them to tend the sheep, and when Halima remonstrated with him for this, he replied that he wanted to learn how to shepherd, having already the idea of shepherding people.

At two years of age he was taken back to his mother, who was so pleased with his appearance and manners that she asked Halima to take him a little longer, which was done. One day, when Mohammed was about three years of age, he had an alarming experience which he described by saying that two men clad in white raiment had descended from heaven, bringing with them a golden dish full of snow water, and after putting him on the ground they cut open his body and cleansed his viscera, and extracted therefrom some particles of black blood, after which the men re-ascended to heaven. Halima feared that he had a demon and might develop some malady, so she took him first to a doctor, and afterwards to a diviner who discerned that this was the child who would become the great opposer of idolatry, so he called out that the child should be put to death, and so much trouble be spared to Arabia. Halima seized Mohammed and carried him off out of harm's way as soon as possible.

Halima and her husband being in fear, decided to return the child to his mother; so Halima set out with this intention, but on nearing Mecca, at one of the resting places Mohammed suddenly disappeared, to the great distress of his nurse whose grief moved the people; someone suggested that she had better go and ask the High Priest of a temple near by, to help her. Our author refers to this individual as "Huo Fu," 活佛 Living Buddha, which is a misnomer for the priests of the religion found at Mecca prior to the adop-

tion of Islam. This was some form of idolatry, but not Buddhism or Lamaism. Liu Chih knew the title "Huo Fu" as used in Thibet, so he adopted the ready-made term, regardless of its being misleading to the Chinese reader. When this priest was approached he was very much excited, saying that the child they spoke of would ultimately destroy the priests' religion. He sent a message, however, that the child was safe and would be found. When Mohammed's grandfather was told that his grandson was lost he set people to join him in the search, promising great reward when the child was found; Mohammed was found under a grape vine, and Abd ul Muttalib gave 1000 camels and 1000 ounces of pure gold to be distributed among the poor as a thank-offering, and also richly rewarded Halima and sent her back in peace to her home.

For some time previous to this there had been famine and distress around Mecca; when Mohammed returned, the five kinds of grain were plentiful and all the animals were prolific; the people did not know the cause of this. There were some who feared Mohammed, and plotted to destroy him, but the grandfather hid him from them. When Mohammed was six years of age, his mother Amina took him on a visit of several months to relatives at Medina. On the way back she was taken ill and died at Abwa. The faithful nurse Umm Ayman brought the child back safely to Mecca, where he was now more that ever under the care of his grandfather who was very fond of him.

On the day when Mohammed was seven years old, he and his grandfather, having been entreated by the people because of drought, led the people in prayer for rain, and the rain came when the prayers were ended. In this year, king Saifu ascended the throne of Abyssinia, and the neighbouring princes and rulers went to offer congratulations; Abd ul Muttalib also went, and the king claimed relationship with him and entertained him lavishly; the king privately asked about his family affairs and about Mohammed, inquiring if anything unusual had been observed in connection with his birth; on hearing of the wonders, he perceived that Mohammed was really the one who was to be the final prophet who would cast out idols and images and destroy the fire-worshippers. The lavishness of the presents reported to have been given by this king to Abd ul Muttalib and those who were with him is worth mentioning; to each man of the company was given twenty youths and twenty maidens, 40 ounces of pure gold, 80 ounces of silver, a box of incense, and 100 camels; Abd ul Muttalib received ten times as much as all the others.

Soon after his return to Mecca, Abd ul Muttalib was taken ill, and knowing that his end was approaching, he called his sons together to give them his commands and to admonish them to take good care of Mohammed. Abu Talib was appointed guardian, this according also with the boy's own wish. Abd ul Muttalib died at eighty years of age, when Mohammed was eight, and the boy took full share in the mourning rites as well as if he had been grown up.

Abu Talib was a man of benevolence, wisdom and valour; he was very fond of Mohammed and could not bear to have him out of his sight. Special attention was given by the family to Mohammed, and the other children liked to be near him so as to benefit by the privileges of the favoured one. One day when Talib and Mohammed were out walking, they were very thirsty and had no water; Mohammed stamped with his foot upon the ground, and suddenly a clear spring bubbled forth from which they drank. It is said that Mohammed refused to go with the others to worship the local idols, but ran away and hid; when he saw the many people who joined in the idol festivals, including his uncles and other relatives, he exclaimed: "So flourishes the religion of false devils! I vow that I will put an end to it." At ten years of age his heart and viscera were again cleansed, in preparation for his great work.

Abu Talib used to go on trading trips to Bosra, and as he did not like to leave Mohammed, he took him along at least once, while still a boy. When Mohammed was 21, his uncle was going on another trip, and thought to leave his nephew behind as he was now able to take care of himself, but Mohammed begged to be allowed to go again, and was permitted to do so; on this occasion, Abu Bekr, who was then 18 years of age, went with them. As they approached Bosra, Mohammed rested in the shade of a tree while Abu Bekr went to buy some cakes, and on the way met Bahira, a monk of the Christian religion, who entered into conversation with him respecting the young man sitting under the tree; the monk said that this tree had been planted by Jesus who used to sit under it to expound his Gospel, and he had declared that no one else would sit under it until the final prophet came; for 600 years no one had sat under the tree, and now the man sitting there must be the expected prophet. Bahira urged that great care should be taken of him, and he also gave some precious things as presents. When Abu Bekr heard these things he hastened back to repeat them, on which account the Prophet said that Bekr was really the first believer.

About this time Mohammed was not very popular with some of his own kith and kin who delighted to humiliate and insult him. His uncle Zubair approached several elders, and a meeting was held and things talked over, after which a vow was taken for future harmony and mutual deference. A digression at this point lays the blame for the strained relations upon the priests who are said to have destroyed the human relationships, and ruined filial piety and other right things. People were so under the spell of the priests, and so anxious to please them that they would attack their own relatives and behave disorderly.

When Mohammed was 23 years of age he frequently dreamed that a spirit spake to him; he reported this to his uncle Abu Talib who took him to see a famous wizard, a man of the "religion of the Cross." It was some time before the wizard could make his diagnosis, but at last he saw a flesh mark on the Prophet's back, upon which he declared that this was no ordinary man as he had the seal of heaven on him and there could be no doubt he had been sent by God. The wizard advised that the matter be kept quiet, lest the Jews should hear about it and seek to kill the Prophet.

When Mohammed was about 25 years of age, his uncle's capital had diminished and he was in somewhat straitened circumstances, so he suggested to Mohammed that he should try to do business for himself, a proposal to which Mohammed agreed. A wealthy lady named Khadija of very generous tendencies, used to lend capital in a public spirited way, without seeking undue advantage, and many people benefited by her favours. This lady had decided not to marry, says our author, for three reasons; her rank, her talent and beauty, and her wealth, were all such as found no peer, so she refused all offers, and now she was forty years of age. We must here note that our author differs from some others who state that Khadija was a widow who had been twice married and had borne two sons and a daughter. She had heard the fame of the Prophet, so was glad of the opportunity to befriend him and at the same time get to know more about him; so she lent him ten times as much as he asked for and also sent with him her relative Hudsaimieh and her servant Meisara; these two were secretly commissioned to observe the actions of Mohammed and report to Khadija.

On arrival in Syria, another incident of meeting a Christian monk is reported to have taken place; on this occasion a withered tree wonderfully revives as Mohammed sits under it, upon which the monk says that the tree was planted by Jesus who left command that no matter how dry the tree

should afterwards become, it must not be cut down, as it would revive when visited by the final prophet. The monk therefore knew that the expected one had arrived, and it is added that in the eighth year of the Hegira this monk entered the Moslem Faith. On entering the city to which the travellers were going, a fortune-teller who saw the hand of Mohammed, declared him to be the final prophet, and added that he should take precautions and hide, as Jews and Christians would seek to injure him.

Having disposed of their wares to great advantage, the party returned, and according to their custom when three night's journey from Mecca, they planned to send one ahead with a letter announcing their approach; the lot fell upon Mohammed, but some said he ought not to go as he could not endure the hard ride on a fleet camel, and besides he would not know the way. In the early morning, while some were beginning to prepare the breakfast, Mohammed mounted his camel, and was carried along miraculously, arriving at Mecca almost immediately. Khadija was glad to have the letter so soon, and by the hand of her favourite. She gave him a letter in return to take to the party, and he arrived while they were still at breakfast! they, supposing that he had lost his way and had come back to ask, were much annnoyed. When Mohammed gave them the reply letter they were astounded and thought there was some sorcery in the matter, as the whole six stages had been covered while they were busy about their breakfast.

The report of the observers being favourable, Khadija set about planning to marry Mohammed, who at first declined the honour, but finally yielded. A great wedding ceremony was arranged; drums and trumpets were used to meet the bride, but since that occasion, Moslems have not used these instruments at weddings. Several children were born of this marriage, but only daughters survived, the most famous of these being Fatima, who became the wife of Ali, the nephew of Mohammed.

For some years Mohammed seems to have lived a quiet life, on good terms with those around him and esteemed by many for his probity, as may be judged by an incident which occurred during the rebuilding of the Kaaba, which had become necessary because of damage done by floods. At that time the Koreish clan consisted of ten great families, and these all agreed to share in the work, lots being cast to see what share each should have. Mohammed also lent a hand in the work. When the building had progressed to a certain point, it was necessary to place the sacred Black Stone in position, and the families vied among themselves for the

honour of adjusting the stone; none would yield, and it looked likely that serious trouble would arise, when someone suggested that they should let the question be decided by whoever first entered a certain gate; this was agreed to, and the first comer happened to be Mohammed, at which all were pleased, as they said he was a man they could trust. Mohammed took off his cloak and spread it on the ground and put the stone on it, then directed a representative of each family to take hold of a part of the garment and lift the stone, then Mohammed with his own hands guided it into position. The others all bowed to his wisdom and marvelled at his strength, as the Black Stone is of considerable size and weighs over 1,000 catties, and that one man should move it as easily as if it was a reed, and that a thin garment should hold it in the lifting without being torn, these were things of wonder. It is, however, necessary to say here that the size of the Black Stone is greatly exaggerated in this account; the weight given above is more than half a ton! Burkhart says: "The stone is an irregular oval about seven inches in diameter." Burton says: "I found the aperture in which the stone is, one span and three fingers broad." Mohammed told the people that from this time forth the Kaaba would never need to be rebuilt again.

At 38 years of age, the Prophet sometimes heard voices in space above him, as though they were asking and answering questions; when in bed he heard sounds of praise; these sounds sometimes moved around, as if they were following a leader. He also saw a bright light appear in space, and from his own body there emanated a light so that when he got up in the dark, without any lamp or candle, things would be seen as if in daylight. Sometimes when a thing was lost in the dark, if Mohammed came they could see, and the thing was soon found.

At this point our author discusses the relations of Mohammed to older religions; he says that some say he followed the religion of Moses, others say of Jesus, and yet others say that he followed only his own religion; none of these sayings are quite correct, as both before and after receiving his divine commission, he followed the religion of Abraham. When an infant he repeated the Takbir = "God is very great;" and on all occasions he used to repeat the Tasmiyah, = "In the name of God the Compassionate." At eight years of age he hid from the priests and idols; young as he was he knew to worship the God who is without form or likeness. At his marriage, and at funerals, he used the ceremonies of Abraham.

In proof of the divine commission being given about this time, we are told many stories of Jews, Christians, and priests of other religions who bore witness to the fact. I will only quote one, about a high-priest at a temple near Mecca, who was moved to call out in a loud voice that the great-grandson of Hashim was the most eminent in heaven and earth, the foremost of men and angels, and the leader of all the prophets; he would destroy the false and establish the true, and bring eternal peace. Most of the people who heard did not know what he had been speaking about, but there was a man named Abu Hulailieh sitting there who thought the matter over carefully, and when three days later he heard that the Prophet had received his commission and the sayings of the priest were true, he straightway followed the Prophet. Some people asked him why he had changed his religion and he replied: "At first I belonged to the Jewish religion in which they perform the ceremonials but do not know the principles; next I belonged to the Roman Catholic religion where they *talk* about the principles, but again I failed to reach the principles themselves: for example, they say that the Lord of Heaven is without form or likeness, yet they also say that he descended to the earth; when he descended to the earth he had form. They teach people not to worship idols, yet they themselves worship images. I then followed the religion of the idols—which I found to be a religion of devils, and so discarded it. Hearing the fame of this priest I came desiring to learn from him, and when I heard these words of his. I rejected all the rest and followed the Prophet. It is only the religion of the Prophet which is genuine in the utmost degree, and about which there can be no doubt. I rejoice that I have escaped the pitfalls, and have entered the boundary of Heaven."

Mohammed used to reverently meditate upon the Way, and daily went to Mount Hira and would there wander thinking over deep things until gradually he began to understand the beginnings of the transforming power of the Way. Early in his forty-first year he was asleep one night when suddenly he became conscious that a spirit spoke to him saying: "Mohammed! thy Way is pure! thy virtue is chaste! the purity, loyalty and love of the past generations reach their full brilliance in thee; the Only True God now commands thee to enter upon the Prophet's office in the interests of all under heaven. There is no deity but the True God and thou art His appointed Messenger. Cause everyone to know that they should worship the Only True God; destroy all heresies and false sayings; receive the command and be not remiss in attending to it."

Mohammed told his wife of this experience and she rejoiced at it as an evidence of what she had been expecting. These manifestations continued, and on one special occasion when Mohammed was on Mount Hira he heard a noise in the air and looking up he saw a venerable man of graceful countenance, with a beautiful beard, sitting upon a brilliant throne coming down from heaven; alighting upon the top of the mount, he came down from the throne and assisted Mohammed to ascend it, and put upon him an immortal robe and crown. After recovering somewhat from his fear, Mohammed asked the venerable man who he was, and was told that he was Gabriel, the head of the hosts of heaven who had been sent specially to confer the commission upon the Prophet, and to begin delivering the True Classic — the Koran — of which the first Sura was now given. The Prophet at first found it difficult to repeat the words after the angel, but Gabriel covered his head with a cloth and shook him by the shoulder a few times, after which there was no difficulty in remembering and repeating. Our author here adds that the Koran has 6,600 chapters or Sura, the Fatiha being the first one. In reality it is verses or lines he means, as the Sura are only 114, and to count the whole Fatiha of seven verses as only one of 6,600 portions is another exaggeration.

The Prophet suffered physical and mental distress when the manifestations came, and these are described in some detail. Khadija was soon convinced that the revelations were genuine and that her husband was the Appointed Prophet, so she believed on him and was his first adherent. Mohammed's friend Abu Bekr was one of the earliest and most devoted followers; others were Ali the youngest son of Abu Talib, and Othman; these three all eventually succeeding to the Caliphate. When first the Prophet began propagating the Faith he did not dare to do so openly, but confined himself to his near relatives and friends; after the third year of the Prophetship he gradually entered upon more open efforts. Many of the people of Mecca followed him, which disturbed the Jews and Christians, who went to complain to Abu Talib about his nephew, but the uncle, while not himself following the faith, yet defended the Prophet.

Our author now, in a digression, tells us how the Faith spread abroad, and the Moslem empire came into existence; he says that of all the dependent countries of "T'ien Fang" 天方—by which he means Mecca as the centre of the subsequent Moslem empire—the central one was Arabia, and around were Persia and Hindustan, Egypt and Abyssinia, Syria and Irak and the Roman territory. The people of all

these countries, when they heard that the Prophet had received his commission, sent messengers with congratulations and presents. It is said that there were in all 94 countries in subjection to "T'ien Fang," being four empires and ninety kingdoms, not less than 10,000 cities and towns. We may here note that "T'ien Fang" = "Heavenly square" or "cube," is one of the names used for the Kaaba; it is commonly used by Moslems for Arabia, more especially the part known as the Hejaz. Liu Chih says: "T'ien Fang is the kingdom of Mecca;" elsewhere he says: "*Asia* is a general term for T'ien Fang," which, taken with the preceeding paragraph, would seem to imply that the term is also used of the Moslem empire.

The story of the first entry of Moslems into China is told as follows. In the Far Eastern empire was the country named Ch'ih Ni 赤尼, which is one of the names for the Middle Kingdom (China). In the sixth year of K'ai Hwang 開皇 of the Sui 隋 dynasty, (A.D. 586) which was also the first year of the prophetship of Mohammed, there was seen in the sky a strange star; the Chinese emperor Wen Ti 文帝, (the dynastic title, while K'ai Hwang was the title of the reign), commanded the Chief Astronomer to divine its meaning and he said that an extraordinary person was appearing in the West. The emperor sent an envoy to investigate if this was really so, and after about a year he arrived at Mecca: he desired the Prophet to proceed to the east, but he declined. The envoy secretly had a portrait of the Prophet made to take back with him. The Prophet sent his maternal uncle Saad Wakkas, and three others, to go with the envoy and enter Ch'ih Ni. The emperor Wen Ti hung up the portrait of the Prophet and worshipped it, and when he arose, the scroll was there but the picture had vanished, at which he was alarmed and told Wakkas, who said to him that the Prophet had forbidden the worship of images and of knocking the head on the ground to other men. The disappearing of the picture was due to the influence of the Prophet. The emperor then said: "This must surely be the Pure Emperor and the True Prince." Whereupon he built the "Prophet Remembrance" mosque at Canton. Saad Wakkas returned to the West.

Broomhall in his *Islam in China* quotes, that Mohammed "sent his portrait to the Emperor, but so painted that the colours faded." This differs from Liu Chih's version. Broomhall says further, after carefully sifting the evidence for this tradition of early entry into China, that he concludes that "the story cannot be accepted as trustworthy;" a conclusion in which I feel bound to concur. Liu Chih having

dated the Prophet's birth 24 years before it occurred, continues in error by making the supposed entry into China to be in A.D. 587, when Mohammed was a youth of 17. Later, when referring to the Hegira which took place in A.D. 622, our author confuses the dates hopelessly, for which he may be excused in view of the difficulty of harmonizing so many calculations.

However much the Moslems of China might like to think of the rapid success of the new Faith and its spread to distant countries at once, our "*Annals*" have to tell of slow progress at Mecca, with some hardships and persecutions. Time will not permit me to give more than a hasty mention of the events leading up to the Hegira or migration to Medina. There were always some opposers at Mecca, not only Jews and Christians, but also among the Koreish and Mohammed's own family. Things became so uncomfortable that some of the first believers removed to Abyssinia where a Christian king received and befriended them. They returned upon hearing that there had been a further revelation of the Book, and that the opposers had conformed to the Faith. The story of the lapse of Mohammed into recognition of the local gods is not given, but another story of the people urging the Prophet to become king, and he steadfastly declining the honour, is told. This is given as the cause of the tension which followed, including the personal attacks on Mohammed, on whom the Jews and Christians are said to have once fastened a saddle from which his daughter had to release him; they also derided the Faith as being "the religion of the camel-driver." A second migration to Abyssinia took place, and negotiations were opened with some residents of Medina about a possible removal to that city.

In the twelfth year of the Prophetship, Mohammed is said to have made another ascent into heaven, riding on an immortal steed, and escorted by Gabriel as far as the seventh heaven where the guide had to stay while the Prophet proceeded to the ninth heaven. This journey was accomplished in one night, and it is stated that as a proof of it there still remains a suspended stone from which the Prophet mounted his horse for the journey.

Preparations were at last completed for a peaceful migration to Medina, which henceforth became the city of residence of the Prophet, and from which his conquests began. There are a few thrills of excitement in the Prophet's escape from pursuers, and some marvellous occurrences connected therewith. The limits of this paper will not permit of my dwelling upon these, or of any detailed following of the Prophet's career after he resided at Medina. The Chinese

"*Annals*" agree in the main with the history which can be read in Sir William Muir's "*Life of Mohammed.*" The famous battles are described at considerable length, also the submission or coercion of the surrounding tribes. The assassinations and massacres receive no condemnation, but rather approval. The final triumph over Mecca is naturally exulted in. The last ten years of Mohammed's life, while showing the success of a conqueror and the quick spread of a religion backed by force, do not call forth our admiration of the Prophet, so I am relieved that space limits prevent my putting them before you. But I must refer to the domestic affairs of the Prophet, as these are known casually to most people, and it is interesting to see the Moslem comment on them. There can be no doubt that Mohammed's first wife, Khadija, was an excellent woman and was of very great help to the Prophet. Her wealth enabled him to devote himself to religious meditation and to good deeds, and her wisdom and sympathy and encouragement were of incalculable help in the earlier years. She is said to have been the first believer. One would like to know more about her. For 25 years as husband and wife they seem to have lived happily together, and Mohammed was contented and showed none of the uncontrolled passion which marked his later years. The Moslem Faith owes very much to Khadija, without whom Mohammed might have been a very different person.

Soon after Khadija's death, Mohammed married Sauda, and was betrothed to Ayesha. Our author says that the believers pressed the Prophet to take a wife, lest he should leave them and go away. They offered wealthy and honourable ladies, but Mohammed declined them saying that as he had had a rich wife before, it would now conduce to his virtue to have someone who was very poor, so he chose Sauda.

Ayesha was the daughter of the Prophet's life-long friend and stalwart disciple Abu Bekr; she was only six years old at the time of her betrothal. It is said that both Abu Bekr and the child urged the match, but it is also probable that Mohammed adopted this means of binding to him the father, though it must be acknowledged that he was devotedly attached to Ayesha. The marriage took place when the girl was nine years old, and she was the only virgin bride among the eleven wives of Mohammed, the others all having been married before. In the Chinese history most of the brides are spoken of as virgins of special beauty and virtue, who had refused all offers of marriage, being reserved for the Prophet. Although the names of eleven wives are given, yet it is repeatedly stated that the Prophet had nine wives, according

to divine command; as Khadija died before the polygamy commenced, and one other died after being married but a short time, the Prophet did not actually have more than nine wives at one time. Our history credits him with seven concubines also. The subject is discussed in a note as follows. "If anyone asks if it was really the case that the Prophet had nine wives and seven concubines, we answer, certainly; and if it be questioned why did he need so many, we reply, on purpose to prove the completeness of his standing as the highest Prophet and to demonstrate that the pure brightness of the Prophet could stand searching examination, and nothing could obscure it. Our Prophet, having been up to the ninth heaven, did not regard even the heavens as wonderful, and so to have nine wives and seven concubines and not have his virtue interfered with by ordinary passion, was not regarded as extraordinary, seeing that he was the Prophet. It may be said that as the Prophet was daily occupied with exhorting men and at nights with exhorting spirits, he would have no time to give to his wives or to domestic affairs, so was it not useless to have so many wives? It may be answered that the Prophet was a holy man, and the wives and concubines were excellent women, and they all considered it their chief duty to assist virtue in bringing about transformation; how then could they give much attention to marital or domestic affairs? Moreover there is an important principle contained in this matter which must not be overlooked; the nine wives were a symbol of the nine heavens, and the seven concubines were a symbol of the seven earths. Ordinary men live between heaven and earth, and who is there that is not allured by heaven and earth? The Prophet was superior and could not be enticed by his nine wives and seven concubines, which was a symbol that he could not be allured by the nine heavens and the seven earths." In a passage subsequent to the foregoing, we are told that Mohammed declined the offer of another lady, on the plea that he had been commanded that nine was the full complement allowed him!

The pathetic story of Mohammed's last days, the tender care shown towards him in his last illness by his wives and friends, his parting injunctions and his last prayers, these would be of interest to tell of; but they must be passed over at present. Suffice it to say that he died at Medina, in A.D. 632, in the 63rd year of his age, and was buried under the spot where he died.

As my object is largely to show the Mohammed believed in by the Moslems of China, I must before closing, refer to the miracles and wonders connected with Mohammed, as

these have much to do with the exalted picture drawn of the Prophet and with the assurance of the Moslems that theirs is the Pure and True religion. Mohammed himself never claimed the power to work miracles, but the traditions have fully made up for this, and for hundreds of years these traditions have passed current in China. Our learned author says that the wonders connected with the Prophet were very many, some of which have been given in the "*Annals*" with the years and months, by which their genuineness can be examined; many others of which the actual time is not to be discovered, may yet be given in an appendix, among which are the following:—

On one occasion a battle had gone on so long that the time for evening prayer passed without notice, but when Mohammed prayed, the sun rose again three rods and gave time to attend to the devotions before it went down. Some scoffers challenged the Prophet to divide the moon, which, by prayer, he did. The scoffers said it was done by sorcery, but later when those who had been travelling came and told of their observance of the wonder, the scoffers believed.

One of Mohammed's followers was hunting a deer which ran to the Prophet and told him that it had a fawn dependent upon it for nourishment and pleaded to be let off and it would come later and give itself up; it took an oath to this effect, and the Prophet had compassion on it and let it go; in due time the deer came back, upon which the Prophet commended its faithfulness, and again released it.

A revengeful woman made a present of a lamb which had been steeped in poison. This was prepared for eating, but when Mohammed partook the lamb spake 吐人言 and warned him. One of the disciples who ate the flesh died of poisoning.

A bird flying in the air let fall a golden slip on which was written that Mohammed was the Apostle of God; trees also repeated the Kalima as a witness. On one occasion when someone asked for a proof, Mohammed told him to tell a certain tree that the Apostle of God wanted it, and the tree arose with all its roots and walked towards the Prophet, and afterwards returned to its place.

It is said that stones on the hills, and the grasses and trees, bore witness to the Prophet, and did obeisance to him. Camels and sheep also bowed their heads to the ground before him, but he would not permit any man to do so.

Many cases of healing of diseases are given; a man who was born blind receives sight at the intercession of the Prophet; others are healed by his blowing upon them, or making spittle with which to anoint them. One man of 80,

the pupils of whose eyes had become white, was cured so that he could see to thread a needle. Once when the Prophet was using spittle to cure a man, some bystanders ridiculed; the sick man was cured, and before long the scoffers died of the same disease. Wounds received in battle from swords and poisoned arrows, were healed by Mohammed in miraculous ways. Headaches were cured, and lunatics and lepers were healed by having applied to them water in which Mohammed had bathed.

Several cases of the dead being raised are given; a woman who was drowned was called back to life by the Prophet; a young man had died, and his elder brother who was blind came to tell the Prophet that the deceased was just about to embrace Islam when he was cut off, and now the blind brother had nobody to depend upon; Mohammed prayed and the dead revived, and both brothers followed the Faith. Two brothers were playing and one accidentally killed the other, and then in grief threw himself down from a high place and was killed; Mohammed had pity on the parents, and told the mother to call her children, and they both came to life again. A man was killed in battle, whose mother was old and had no one to depend upon; when the Prophet heard of it he told them to seek for the body of the slain, and then he placed his hand upon it and prayed, and the man revived as if from a sleep.

During one of the battles it was desired to feed the troops, and a pint of wheat and one sheep were made sufficient for 1,000 men, and there was as much left in the kettle at the end as at the beginning. On another occasion there was a shortage of water, and the Prophet gave order to gather together all the water vessels of the camp, and then as he pointed his finger over them, they overflowed with water. A single jug of water was all that could be found on one occasion when it was time for the ceremonial bath; Mohammed used it first; then handed the jug to another, and so it passed on to 1,500 people, all having sufficient. Sometimes the water of wells was found to be bitter or unpotable, and the Prophet obligingly purified or made sweet the water by the simple process of spitting into it. In the case of the Zem-Zem well, it is said that after this operation the water was not only sweet and fragrant but was also efficacious in healing all manner of diseases!

After the Prophet's death people took the utensils which had been used to cook his food, and filled them with water, which, when drunk, healed all kinds of diseases. The daughter of Abu Bekr retained a garment of the Prophet, and sick people who could not be cured by medicines, if they put

on this garment, or even used the water in which the garment had been dipped, were made whole again. Lastly we may mention the man who had the good fortune to discover three hairs which had fallen from the Prophet, and these he concealed in his head-gear and he became a terror to the opposers and to the false demons, being ten times more valiant than he was before the hairs came into his possession!

We now take leave of the Prophet of Arabia, hoping that we have done him no injustice as we have spoken of him; and we give a tribute of thanks and appreciation to our good friend Liu Chih for any interest afforded by this brief review of his work of long ago. He rests from his labours, and it is certain he never dreamed that his "*Annals of the Prophet*" would one day be discussed before such a Society as this, or achieve such publicity before foreigners as we may yet be able to give it.

# REVIEWS OF RECENT BOOKS.

British Jurisdiction in China. (Orders in Council, 1904 to 1915; Rules of Court, 1905 to 1916; edited by Mr. W. B. Kennett.)

It is probable that every reader of the Journal knows that, by "Treaty, grant, usage, sufferance and other lawful means," His Britannic Majesty has jurisdiction in China over British subjects and their property, and that this jurisdiction is exercised through Orders in Council. It may not be equally well-known that the principal Order in Council now in force was made in 1904, and that since that date numerous amending and supplementary Orders have been made.

Article 119 of the principal Order confers upon the Judge of the supreme Court power to make rules of Court, for regulating certain matters of practice and detail, subject to the approval of the Secretary of State, and under this article a collection of 320 rules were made in 1905, which have since been frequently amended.

The principal Order of 1904 and the rules of 1905 are bound together in a volume which is sold officially. The volume includes a separate index to the Order and a separate index to the rules. The amending and supplementary Orders are all separately printed, and are not indexed : The rules are bound with annual volumes of King's Regulations, which are not indexed; all of which, Orders and annual volumes, are sold officially.

The subjects dealt with in the Orders and in the rules are much the same subjects, and it is often not easy to say whether any particular provision can be found in an Order or in a rule. Unless one has a good historical knowledge of the subject, extending over the last 15 years, it is not easy to say on what date any particular provision was made. What was sadly wanted was an index, covering all the Orders and rules; a bound volume containing them all would also be a convenience, particularly to those who have frequent occasion to refer to them.

Mr. Kennett has supplied, not precisely what was wanted, but a substantial advance towards it. The Orders are all bound together, up to the year 1915, and are covered by a single index. A separate volume contains all the rules, up to 1916, with a single index covering them. An improvement has been made on the official indexes, in that the sub-headings are arranged alphabetically, instead of the official plan of arranging them according to the number of the article or rule.

It is, perhaps, to be regretted, that a selection from the numerous King's Regulations was not included in the volume of rules. These Regulations are made under the authority of the principal Order, and deal generally with minor criminal offences. Harbour and pilotage regulations are not of much general interest, but the regulations include provision, for example, against selling liquors and firearms without a licence from the Consular authorities, provision against travelling without passports, and provision for the registration of land, provisions, one would think, of considerable interest, both to lawyers and the general public.

The two volumes under review can be heartily recommended to lawyers, consuls, and readers with technical knowledge. For anyone who has to make frequent reference to the Orders and rules, the possession of these volumes would save time of much greater value than their cost. The books are not calculated, and not intended, to appeal to the general public.

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**Outlines of Chinese Art.** John C. Ferguson. Being the Scammon Lectures for 1918. Published for the Art Institute of Chicago by the University of Chicago Press, 1919.

These six impressive lectures begin with a general introduction to the study of Chinese Art and deal with bronzes and jades, stones and ceramics, calligraphy and painting. As recent study of Chinese Art has been directed largely toward painting, which has opened up a wonderland hitherto unknown to the occidental; so Dr. Ferguson devotes greater space to painting and its interesting derivation from literary art. The book is beautifully printed and profusely illustrated not only by reproductions in black and white but also by "rubbings" from actual specimens.

The chief characteristic of the work is that the subject is approached mainly from the Chinese point of view through detailed knowledge of the Chinese records which are extraordinarily extensive. This aspect has been hitherto largely hidden and Dr. Ferguson has rendered a service to foreign students of Chinese Art, especially to those who have not lived among the Chinese. The author holds that Chinese art should be studied from the point of view of its own standards which differ markedly from those of the occident. Yet Art must be founded on truth and not on conventions discordant with the truth. Imaginative painting must not be so fantastic and grotesque that it cannot reasonably be founded on truth. Artists do not see nature in precisely the same way; there is a wide personal equation

depending on differences in intellectuality. Nature herself is more beautiful than anything within the imagination of man. The grotesque both in figure work and in landscape is a fault which is more apparent to the foreigner than to the Chinese. Enthusiasts are apt to excuse the gaucheries of Chinese art and it becomes necessary to impress the fact that the main canons of art apply the world over, differences being explained by evolution of style and interpretation. The oft quoted six canons of Hsieh Ho (A.D. 475), in four characters each, are probably too brief and too variously interpreted to be accepted as a real guide to the aims of Chinese art.

Dr. Ferguson holds that Chinese art is largely indigenous, an opinion which is confirmed by extensive observation and comparison of Chinese with the art of other countries. The author traces in a very interesting way how "ceremonies and portents represent the essential spirit of the culture of the Chinese people out of which their Art first developed." Though handicapped by divination, omens, astrology and other superstition, a truly great national art did indeed evolve far beyond the totem poles and other barbarities of the Pacific litoral.

The Author states that "there are no authentic stone tablets earlier than the Han dynasty." The curious division of art is made by the Chinese into *Chin Shih*, which includes work in metals, stone and ceramics, or archeological art, and *Shu hua*, which comprises calligraphy and painting, or fine art; a division which was apparently made by the *literati*. In speaking of the connoisseurship of the educated Chinese, especially as regards the points of jade, Dr. Ferguson makes the statement that "there has not been enough subtlety or elusiveness in pottery and porcelain to attract the Chinese artistic fancy." An unusually pleasing account is given of the appeal to the sense of touch of which the Chinese make so much in regard to jade. An interesting development is recorded of the origin of the Lung-men rock sculptures indirectly from Gandhara through the Yün-kang grottoes near Tatungfu, the superiority of the Lung-men work being attributed to the Indo-buddhistic work of Yün-kiang modified by following Chinese classical types.

Notwithstanding Dr. Ferguson's unique knowledge of the records of Chinese art he admits that no Chinese has written as "comprehensive and informative" a book as Hobson's on Chinese pottery and porcelain.

The lecture on the relationship between calligraphy and painting is perhaps the most original section of the work. The wide influence of calligraphy and its great importance in the development of Chinese painting is very thoroughly worked out and made interesting by

numerous illustrations. The beautiful idea, whether expressed by the brush as literature, or by the same brush in painting, or combined on the same sheet, is the cynosure of Chinese art, and places Chinese painting in a class by itself, which almost excuses the comparative absence of direct nature study. The synthetic nature of Chinese painting and its dependence on imaginative thought is interestingly developed.

A dissertation is given of the papers and silks used in writing and painting in the different dynasties; and one can only express a wish that in a subsequent edition photomicrographs may be given which would undoubtedly prove valuable for identification purposes.

Altogether a most interesting and valuable contribution to the study of Chinese art by one who has the Chinese records at his fingers' ends; treated in an original manner; and should call forth the gratitude of all students of that fascinating and elusive subject Chinese art.

ARTHUR STANLEY.

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**Modern China.** A Political Study. By Sih-Gung Cheng, M.A. Oxford: At The Clarendon Press.

This is an admirable book both in style and substance. It gives a comprehensive survey of the political economy of China. Mr. Cheng discusses current Chinese political and economic problems. It is judicial in its judgments and just in its estimate of conditions, as they relate both to Chinese parties and foreigners. In his introductory chapter the author treats of the historical ideals of government in China, that is to say the ideal founded on Confucian tradition. The conception is lofty depending on men rather than method in its operations; as the Chinese say a bad ruler will make a mess even of good principles, but the right man will make a good government with poor materials. This of course has its dangers since it offers great opportunities to tyranny and opens the way for the Autocrat. Mr. Cheng presents the historical march of events that resulted in a republic without many republicans. He dispassionately discusses the present *impassé* and the seizure of power by the militarists. So that he is doubtful whether the revolution has finished its work. Constitution making, as every one knows, is a difficult job: on pages 126-128 Mr. Cheng offers a solution to the problem of China. He still clings to the old idea that men are more important than forms. Few will be ready to quarrel with him. And the pity is that there are so few men in this most populous of countries. He has much to say, and his judgements are very sane, on Exterritoriality: the discussion on the fiscal depen-

dency of China must have been a cause of much poignancy to the Author. He offers much wise criticism of the relation between the Provinces and the Central Government but whether his scheme of federal authority would terminate in peace and prosperity of the nation as a whole is doubtful. China has few men of the quality of a sage. For the most part the men that seek authority are corrupt, unprincipled, arrogant and ambitious, and inefficient.

To foreigners in particular this work should be very welcome. For here we have a Chinese writer dealing with the thorny history of foreign and Chinese intercourse in a perspicuous and moderate manner. There is no trace of bias even in the discussions that deal with episodes that show injustice towards his own country. Everything is stated historically, reasonably and philosophically. Nevertheless the reader's mind carries away a strong impression that the rights of this country must be maintained and, in future, international justice must be applied to it. The legitimate interests of foreigners are great, and the nation that acts justly and helps this country in the path of moral and material expansion will reap the rich rewards of legitimate profits. By doing what is politically right more rewards will come than by hunting for concessions and pursuing the ways of force and such like.

Post-war problems are discussed. Mr. Cheng feels the danger of Japanese control. Should such eventuate the door would be closed to the West. Japanese dominance would be morally indefensible. The Author looks to Great Britain and America to prevent such an outcome.

All students of Chinese things must get this book : they can't do without it. It would be well if every business house recommended their staffs to study it. It would be profitable to the mind and for trade. M.

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Old Tartar Trails. By A. S. Kent. Shanghai : North China Daily News and Herald.

There is nothing startling in this narrative but the interest of the reader is well sustained throughout. There are no thrilling experiencies of travel, no encounters with bandits or wild beasts : there isn't even much beauty of road or country in the description. Nevertheless Mr. Kent manages to keep the reader's attention. In easy style, clear English, and, seizing the salient facts of the journey the narrative never wearies the reader : it proceeds smoothly, with enough reality for others to share the travels of Mr. Kent.

A book like this will be welcome. Mongolia is a vast territory, poor and desolate in many parts, sparsely populated and withdrawn

from the currents of modern life. There was considerable risk, there were hardships and inconveniences : there were a few surprises, which Mr. Kent shares with the reader. In so doing he will spend a very pleasant hour or two : and will experience in imagination the wide and arid deserts—houses reeking with foul smells, and other varieties incident on travel.

Tartary has always had a fascination for men. It was once very great. Its past splendours still cast a glamour over men. Readers of Coleridge will remember how his imagination was touched.

Actually there is nothing left of this ancient grandeur not even a vestige—except it be some skulls and bricks and desolation. The student of history ought to be able to draw some very interesting lessons from all this. Mr. Kent gives us a short historical introduction and then proceeds to tell us of his plans and difficulties and how he went on his way. He gives us a racy description of the journey and tells us a good deal of the social life of the Mongols :—the people, their habits and manners : the dress they wear : their aversion to water : prevalence of rheumatism. Education is very backward. Few can read and write. There are no facilities. With the remarks on the language and the script (page 38) the reader should consult H. H. Howorth's "*History of the Mongols.*"

The climate of course is cold and rigorous; but it isn't quite so obvious why "the Mongols have neither trained nor aggressive minds." Slackness marks the whole race. Morality is loose and indifferent. The people's mode of life encourage a bad condition of things. Their weddings are ordinary, the treatment of the dead atrocious. The prisons are in an awful state. Where is the reformer? There is an urgent call for a drastic betterment of the prisoner. The very fact that the country is so sparsely populated and that they have so much room to move in is one of the causes of their present backward state. We cordially commend this excellent book. The illustrations are good. The price is $6.00.

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**Recherches sur les Superstitions en Chine.** III. Partie, Tome XIV. Le Confucéisme. Le P. Henri Dore, S.J. Imprimerie de la Mission Catholique, Shanghai, 1919. $5.00. 606 pages, 70 plates.

This volume is fully worthy of its predecessors, although it comes rather as a shock to find "The Doctrine of Confucianism" ranked as a sub-heading for a work on Superstition. Surely a superstition is a belief which has survived only in uncritical minds, or by mere inertia? Can this really be said of Confucianism save from a partizan stand-

point? Doubtless there are many superstitious elements in Confucianism, but there is something of arrogance in labelling the whole subject so.

The system of the work is excellent. A sketch of the five classics is followed by a fairly detailed history of the development of the various schools with particular emphasis on the personalities concerned. A summary of the orthodox exegesis of Chu Hsi follows.

The second half deals with Confucianism in practical life, detailing the twenty-four examples of filial piety and the recognized illustrations of the Confucian virtues, the popularised aspects of the moral code, and the presentation of the rules of life in proclamation, romances and the press.

In dealing with the fundamentals of Chinese morality, one cannot help feeling how extraordinarily powerful the moralizing tendencies of the Chinese mind are. No nation has ever expended its mentality so much on the great problem of human government and while it is permissible to criticise the practical failure of the Chinese of the present epoch to work out their own political salvation, it is also but fair to remember how much the disintegration is due to the reaction of violent occidental influence, mental and physical, on conservative minds, rather than to any necessary great error of principle in Chinese morals.

The Author, not unnaturally, cannot refrain from laying down a moral standard by which he measures the Chinese mind, omitting to remember that morality is the outcome of that incessant mutual suggestion which all the members of a society have upon each other. Similarly in dealing with the Sung philosophy, he appears unduly severe in his condemnation of what is the nearest approach to a monistic view of phenomena in Chinese literature. Certainly if the *literati* had been more successful in obliterating the superstitious ideas which Chu Hsi reprobated, the welfare of the country would have now been more advanced than it is. The Author dubs the doctrine of Chu Hsi "atheism," but a "reign of law," without spasmodic irruptions of super-cosmic mentality, seems rather to have been the root idea. The volume is very exhaustive, well illustrated with coloured plates from Chinese drawings and can be strongly recommended to any serious student of Confucianism. H.C.

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**Chinese Junks.** A Book of Drawings in Black and White. By Ivon A. Donnelly. $2.50. Shanghai : Kelly & Walsh, Ltd.
This contains 25 drawings in line representing types of native craft.

met with on the coast of China. The drawings are printed on Japanese handmade vellum and bound in quaint and artistic paper boards. It was a happy thought of Mr. Donnelly to share his interest in Junks with the public. He has offered a view of these under various aspects and in different conditions. It is doubtful whether a steamer with its tall and massive strength adds beauty to the scenery : but there is no more beautiful sight than to see a long string of Chinese boats sailing before the wind. They add much to the beauty of the scenery. All the junks drawn for us belong to the trading or fisheries class, some of the latter being deep sea, some longshore fishers. They also represent somewhat different types of construction. It would be interesting to find out the reasons for the varieties of style, whether they come from climatic and other conditions or whether they owe their idiosyncracies to regional taste.

Here we may study junks to our heart's content. We have them in full dress or mere barebones : sails furled and unfurled. Some of these sails are represented as entire, others as ragged—as the picture should be. In the sails of the Santuao Trader the rents have very systematic and symmetrical lines. Mr. Donnelly must have sketched some from the deck of a steamer : others in port. He has been very successful not only with the junks but also with his seas.

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**The Isle of Palms.** Sketches of Hainan. M. M. M. Editor.

A reader of this book will know something of Hainan. It is not a large book, and it only wears paper covers, but it is a book full of information. The ethnologist, anthropologist, historian, and the more general student will here find a fund of information. It is most interestingly written and everything pertaining to the small island is given without waste of words. Written primarily to give an account of the work of the A. P. Mission it has developed into a succinct account of the island and the people. The small island has mountains rising 6,000 feet high. The climate is peculiar. "It does not rain, for it cannot; the air is so saturated with moisture that no rain could come through it." "You find the clothes divested in the evening very clammy in the morning." In March and April the monsoons begin to blow and give great dryness." The island is a place "of magnificent trees, dainty ferns, fragrant flowers, and delicious fruits." "Foxes are common visitors to the basket coops, so the natives hang them under the eaves of the houses and the hens sedately climb up portable ladders to their refuge at night." "A small animal like the armadillo is considered to be a very wicked creature because it burrows holes into

graves." "The praying mantis performs his devotions on our writing desks." And so we might go on quoting from this fascinating little book. M.

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**Examples of the Various Turki dialects with Turki text and English translation. Mohammedan narratives of the Prophets. Turki text with English translation. By G. W. Hunter.**

These books should be classed amongst the curiosities of literature. The Author, the Rev. G. W. Hunter, is a missionary of the China Inland Mission who came to China in 1897 and has spent his life itinerating from his headquarters at Tih-hwa-fu in Sin-kiang through the vast stretches of the "new territory" to the borders of Thibet, Mongolia and India.

The text from which these translations are made is Qazaq Turki. The Qazaks, we learn from the preface, are a branch of the Turcoman family and the Author studied their language that he might be able to preach the gospel to them in their own tongue.

He says "The translator having used 'A narrative of the Prophets' as one of his text books in studying Turki, he translated a large part of it into English thinking it might be of interest to students of Turki and to those engaged in work among Mohammedans." The Author being in a place where there are no printers he had perforce to be his own publisher. He wrote his translations and mimeographed them on native paper. Then bound them in a strong brown paper cover so that they look like the account books a Chinese storekeeper uses in his trade.

Purchasers should address their letters and orders to the Author, Rev. G. W. Hunter, China Inland Mission, Tih-hwa fu, Sinkiang

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**Melanges sur la Chronologie Chinoise. Shanghai : Imprimérie de la Mission Catholique à l'Orphelinat de T'ou-Sé-Wé.**

This is the 52nd number of Variétés Sinologiques. Two works have been brought together under this one cover. They are : I. *Notes Concernant la Chronologie Chinoise; and, II. Prolégomènes à la Concordance Neoménique.* The one by P. P. Havret et Chambeau, S.J.; the other by P. Hoang.

This is a work of patient research and a compilation likely to be of great service. It will of course take some time to get used to it, but once there is freedom in this respect there will be boundless help found. It is a very complete work and Students of Chinese will be very grateful for this valuable work.

**Reply Letters.** By S. P. Smith to R. F. Johnston's "Letters to a Missionary."

"These letters are a reply to Mr. Johnston's attack on Christianity in general, and his attack on Christian Missions in particular." "The personal questions raised are answered in a separate letter." In this reply Mr. Smith also takes into account Mr. Johnston's articles in various periodicals.

The Reply, for financial reasons, is in pamphlet form, and distributed gratis. We think Mr. Smith was not well advised. There is a reading public that would buy such a book as this, if it had been presented in an attractive form. The public will now pass it by, and in that way it will miss the other side of the case presented by Dr. Johnston, which is unfortunate. For Mr. Smith has an effective reply, and he can write with spirit.

Mr. Smith joins issue at once with Dr. Johnston and has no difficulty in disposing of his satirical representation of the nature of the gospel. "Hell fire" is not the glad news. He also defines his own view of the Bible and the seat of authority in religion. This is at neither extreme, but a very sane and therefore sound position. The Scriptures contain a progressive revelation. They were not written by automata—and they require discernment in their interpretation. Whilst they are not an infallible authority, they reveal the work of the Spirit. He quotes weighty authorities in support of his position. What Mr. Smith says about heathen religions is correct as far as it goes—but the arguments of neither controversialist take us far. Dr. Johnston glorifies Buddhism and detracts from Christianity—Mr. Smith has no difficulty in showing that his opponent has been too free with the whitewash and also blackwash. But we should like something more constructive than even what Mr. Smith gives us. It is true he hasn't the same prejudices and animus as Dr. Johnston: nevertheless there is needed a more comprehensive doctrine of reconciliation in these things.

The standpoint of the two writers are far apart and very different. The one is the supercilious critic the other the earnest evangelist. Can they ever meet?

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**More Gems of Chinese Poetry.** By W. J. B. Fletcher. Shanghai. The Commercial Press.

Much of the criticism offered in the review of the first volume that appeared in Vol. XLIX, p. 195 of the *Journal* will equally apply to this and we would refer readers to that review. Students will derive much profit and advantage from these works both in a negative and positive way. The perusal of these poems with the help of text and translation

will give an insight into Chinese thought. They will find that the work of translation is difficult, if not often impossible. It is therefore the easiest thing in the world to show the translator's shortcomings and failures : and if one or two things are mentioned that seem hostile, it is not so in fact but rather offered in the spirit of sympathy with the translator's difficulties. For instance take 深坐 in the second line of the first poem, which Mr. Fletcher translates "sit apart." Whilst in a way that is quite true yet really the meaning, the force is lost. Does not *Shen tso* rather suggest Browning's description of David groping in the dark to find Saul in the tent? That is to say, the lady *sits deep-within* : "Sits apart" suggests the presence of others. But the very idea is that she is solitary. Again "Wet traces of tears, can be seen as they curl." The original is much stronger "The cheeks wet with the traces of scalding tears,"—and *Chu lien* doesn't necessarily mean a "curtain of pearl" : but is the common name of a screen. Now this much is got from "Grief" a four line poem on page 1.

We do not propose to say any more in the way of criticism. Mr. Fletcher is an industrious student of Chinese. His notes are often useful, and the presentation of both the Chinese and English texts will offer the student a good opportunity of comparing the ideas of the one and the other. Those who are not particularly interested in the Chinese will find in these translations much of the beauty of the Chinese.

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**Modern Japan—Social, Industrial, Political.** By Amos S. and S. W. Hershey. (The Bobbs-Merrill Co., Indianapolis.)

This book is packed with useful information, set forth in a clear and attractive manner, and it is decidedly a book for the times. Much of its contents will be already familiar to residents of the Far East, but there is also a great deal which will be new, and very much which is of vital importance to those who desire to form a correct estimate of modern Japan, and to understand the mutual relations of the countries touching the Pacific ocean.

The Japanese themselves will be quick to appreciate and profit by a work written with such evident friendliness, and yet with a fairness which does not hesitate to point out some weaknesses. When the range of subjects dealt with is so extensive, there would be little satisfaction in quoting scrappy extracts; the book should be read in its entirety. The chapter on "Japanese aims and policy in China" is one of special interest to residents in China, and we heartily commend it to all who wish to understand the points at issue between the two nations. Referring to Japan's early promises, and her subsequent action re Kiao Chou, the authors say that it is to them "a very painful duty to have to

record their impression that the Japanese Government must experience a considerable change of heart and method before implicit confidence can be placed in its pledges and assurances." It is pointed out clearly that "In their conduct of operations against Tsing-tau, Japan, on the plea of military necessity, committed a violation of Chinese neutrality and international law for which, from a purely military point of view, there was even less justification than for Germany's outrageous violation of Belgian neutrality."

The shameful story of the "twenty-one demands" is faithfully told and it is to be hoped that the calm repeating of it by an impartial authority after the lapse of even these few years, will have a good effect upon the more thoughtful and solid section of the Japanese people, and lead to better relations between the two nations. It is good to see that quite recently Prof. Yoshino of Tokyo Imperial University said in a speech that "If the question was put to the students, 'Shall we withdraw from Shantung and give it back to China?' ninety in one hundred would say 'Yes.'"

So much of real progress and creditable action of Japan is told in this book that it is all the more unfortunate that the record of dealings with China should be so deplorable. Nor has the whole been told, for our authors make no mention of the illicit traffic in opium and morphia with which certain Japanese are only too well known to be associated.

*Modern Japan* is a book to be kept at hand for ready reference by those so near to the conditions it describes as are most of our members. I. M.

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The History, Customs and Religion of the Ch'iang. By Rev. Thos. Torrance. ("The Shanghai Mercury," Shanghai.)

Mr. Torrance says "It is well known that in West China there is a wonderful variety of tribesmen and remnants of aboriginal races. In the province of Szechuan there are the Ch'iang (羌), Nosu or Lolo (猓玀), Rong (戎), Polotsze (婆羅子) and Sifan (西番). Of all these the Ch'iang are undoubtedly the most interesting though among the least known." They are known also as the Ch'ing I Ch'iang (青衣羌). This booklet of 36 pages will be found interesting and informing, especially to ethnologists and students of primitive religions. The Ch'iang maintained some form of independence for 2000 years, and though now nominally under Chinese rule, they have kept their individuality in speech and mode of life, in customs and religion. Their dwellings are of stone, well-built and several stories high; their square stone towers, over 100 feet high, have been mentioned by many

travellers. The social customs described indicate a charming simplicity and freedom. In religion the Ch'iang are monotheists and their emblem of the Deity is a white stone. The account of their worship, their sacrificial rites and religious ritual, is interesting reading.

A few printer's errors have been noticed, which should be corrected in a future edition. I. M.

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Vues du Honan 隴海綫中州風景 Chemain de fer Lung-hai.

This is a volume or portfolio of 52 photographs with letterpress dealing with views in Honan. These are beautifully executed and handsomely mounted. They are interesting historically, geographically as well as from a scenic standpoint. The letterpress is full of information. This enterprise is sure to attract travellers.

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Educational Directory and Year Book of China, 1920. Shanghai: Edward Evans and Sons.

When we get to the substance of this book, it is good,—but it takes some time to get there, through pages of advertisements. It consists of three parts : I. General Information. II. A Directory of University Professors, Lecturers, etc. III. List of Universities, Colleges, Schools. These have been brought up to date, and in doing this "the Editor has been impressed by the cheerful help afforded him" by all concerned. It is dedicated to those members of the fraternity, "Not only teachers, but many who have been educated in China, who have given their lives in the great war." In the review of the Year important comparisons are made : for one in the pupils in Schools. In 1910 the Government Schools contained only 1,625,534 pupils with an appropriation of $33,000,000. To-day there are 4½ million students, but the appropriation was only $40,000,000. School accommodation is totally inadequate and institutions are poorly furnished. We cordially commend this useful work.

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Sino-Iranica. By Berthold Laufer, Chicago, 1919.

Dr. Laufer's object in this volume is a worthy one : it "is to represent Chinese contributions to the history of civilization in Iran, which aptly fill a lacuna in our knowledge of Iranian tradition"—"From this our notions of cultural developments in Asia would probably be widely different from what they are." He pays a tribute

to the memory of R. Gauthiot, the great Iranian scholar, though we fail to see how or why he should deserve the title of 'Chun tzû' on this account. Part of Dr. Laufer's purpose is, "The accurate restoration of the Chinese form in accordance with rigid phonetic principles is the essential point . . . Thus Mu-lu, 木鹿, name of a city on the eastern frontier of An-si, has been identified with Mouru, (Muru), of the Avesta . . . but from a phonetic view point this is not acceptable, for Mu-lu corresponds to ancient Muk-luk, Bug-luk, Bug-rug, to be restored to "Bux-rux.'" That is the proposition—with an example. It doesn't look promising, we confess. We leave it at that, and Dr. Laufer proposes to do so too. "The linguistic phenomena," he says, "important as they may be, form merely a side issue of this investigation. My main task is to trace the history of all objects of material culture, pre-eminently cultivated plants, drugs, products, minerals, metals, precious stones, and textiles in that migration from Persia to China (Sino-Iranic), and others transmitted from China to Persia (Irano-Sinica)." This of course means some work, and perhaps here it would not be out of place to express our astonishment at the facility with which Dr. Laufer issues numerous pamphlets and ponderous books. This volume for example begins with p. 185 and ends with 630, about pp. 430. The type is small, the page fairly large containing about 200,000 words. The mechanical work alone of writing so much in addition to the work of consultation, apart from original investigation, must be stupendous. Students will feel under great obligation to the learned author for collecting so much material from various fields and bringing them into one compact volume, thus making accessible much valuable information, scattered and dispersed over so many books and in diverse languages. Ability to do so is only given to a few. Dr. Laufer's method may be gathered from the following example :

"It is well known that attempts have been made to derive the Chinese word from Greek βότρυς ("a bunch of grapes"). Tomaschek was the first to offer this suggestion; T. Kingsmill followed in 1879, and Hirth endorsed Kingsmill. No one gave a real demonstration of the case. Tomaschek argued that the dissemination of the vine in Central Asia is connected with Macedonian-Greek rule and Hellenic influence. This is decidedly wrong, for the vine grows spontaneously in all northern Iranian regions; and its cultivation in Iran is traceable to a great antiquity, and is certainly older there than in Greece. The Greeks received the vine and wine from Western Asia. Greek βότρυς in all likelihood, is a Semitic loan-word. It is highly improbable that the people of Fergana would have employed a Greek

word for the designation of a plant which had been cultivated in their dominion for ages, nor is there any evidence for the silent admission that Greek was ever known or spoken in Fergana at the time of Can K'ien's travels. The influence of Greek in the Iranian domain is extremely slight : nothing Greek has as yet been found in any ancient manuscripts from Turkistan. In my opinion, there is no connection between p'u-t'ao and βότρυς, nor between the latter and Iranian budawa" (pp. 225-206). In a note he says, "Only a sinologue could assert that the grape was 'originally introduced from Greece, *via.* Bactria about 130 B.C.' " quoting from Giles's Dictionary.

The subject in this volume as stated consists of cultivated plants : so we have alfalfa, the walnut, the cucumber, the coriander, the Henna, pepper, the nutmeg and many other such.

Dr. Laufer's linguistic attainments must be high,—it is pentecostal. The ordinary man is appalled. He must be surrounded by encyclopedias, and grammars, and even then his industry must be immense. Quotations flow in uninterrupted streams. We thank him for this collection.

Dr. Laufer has seen it good to invent another system of phonetics. How could he think of doing such a thing! Of course it can't be denied that the old style is only conventional, and it is possible that some improvements could be made here and there. But it is at once evident that Dr. Laufer is not the person to undertake this, for in the examples he has made none. In fact his system almost borders on the absurd. He says "forsooth the backwardness of Chinese research is illustrated by the fact that we slavishly adhere to a clumsy and antiquated system of romanization in which two and even three letters are wasted for the expression of a single sound." A more amazing statement has never been made by a scholar. "My system of transliteration," he says, "will be easily grasped from the following comparative table."—Let us take the first item on it. Old style *ng* is turned into *ṅ* in "my system." How he can claim that *ṅ* is phonetic at all is strange. A dot is only a dot after all—and has no phonetic significance. Now *ng* is a phonetic sound and is in the Alphabet of some languages. It is a very distinct sound in Chinese. One really wonders whether Dr. Laufer is capable of dealing with the sounds of Chinese, evidently being ignorant of them. So to eliminate an old alphabetical letter that admirably fills a function in Chinese and replace it by a mongrel is the height of presumption. The same may be said of *ch* turned into *ĉ*: *sh* to *ŝ*. The old had a significance phonetically, the new has none. And then to do this on the ground of "wasted letters" is still worse. For Dr. Laufer manifestly condemns himself.

Take the first line on p. 254 where we have "fan yi ming yi tsi." Now if Giles's dictionary had been consulted the letter *y* could have been eliminated twice. Yet the critic who accused the old system of being wasteful in letters in a glaring way, sticks to this system of waste of two or three letters. It is so throughout. So we strongly advise Dr. Laufer to destroy "my system" and have nothing more to do with it. M.O.

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**Peking.** By Juliet Bredon. Shanghai : Kelly and Walsh, Ltd.

We wonder that we have not heard before of Miss Juliet Bredon. Possibly this is her work of budding talents—her 'hsiu ts'ai' work. It is to be hoped that we shall hear of her again and again in the coming years. She has a command of words, fertility of expression, a rich imagination, and vivid sympathy,—qualities sufficient to give distinction to a book. This work is worthy of Peking, and, Peking is worthy of it. The authoress enters into the spirit of her subject. She moves through the past with imagination and tries to understand and expound the present. She becomes an excellent guide, conducting the traveller over much unfamiliar ground : directing his thoughts to unobserved objects of art and historic interest, and, as the process proceeds a canvas of a vast and beautiful panorama is unfolded before the reader, leaving an impression of splendid creations. At the same time, unfortunately, there is created the feeling of the evanescence of all beauty and the decay of all creations, and even in those things, where time does not destroy but adds its lustre and depth of mellowness to works of art and beauty, man the destroyer, must come in with his ruthlessness. Readers have almost reconciled themselves to the fact that those barbarians Timur and Tamerlane, were conquering vandals, but they do receive a shock in reading the account of the shocking sack of the Summer Palaces deliberately planned by wise and enlightened men. When it is remembered what thought, what wealth had been bestowed to perfect these mansions and pleasure gardens; how the wealth of Empire, the genius of man had gone into their production; how the Emperor Chien Lung, thrilled by the pictures and descriptions of Versailles brought by the Jesuit priests, went and planned gardens and buildings on a superb scale that were veritably an "earthly paradise," it is amazing that Lord Elgin and the British Commander-in-Chief, in their eager desire to make a fitting example and some great reprisal for the violation of a flag of truce, should determine to destroy these. And "they took the soul out of the palace." They found a monument of human genius, they left it a monument of human folly. It would have been no loss to have taken instead one of the arrogant

princes and preserved those priceless works of human genius and memorials of a nation's culture.

This is no ordinary guide to Peking, it is that and much more. It is an elaborate and highly descriptive account. Miss Bredon has gathered up the information of others to some point and worked them into a fine story of the great city of Peking. She starts with a historical record and in this way links up the successive eras and epochs of the city,—gradually unfolding the expansions that have taken place. She does this by fixing on some particular buildings and in describing them brings out the accumulated history connected with them, both of persons and events. We enter through the wonderful walls that shut Peking in,—having passed within, we dwell by the Sea palaces and lakes and hear the echoes of the footsteps of those historic personages that have passed by, and who have wrought good or evil in the land from those secluded retreats. Throughout these pages therefore we hear the tramp of the soldier and the din of war as well as the more peaceful avocations of peace and industry, resulting in great constructive works typifing the nation's ideals. The descriptions are vivid and graphic making it a truly illuminating book.

The visit to the temples is an education in itself and the account of the Museum with its wealth of precious things helps as "to feel" porcelain and to give us a training in history, mythology and art.

There are a few misprints : p. 45 *bughed* should be *bulged* : p. 49 *whereever* should be *wherever*, and all through *Ssu* should have a modifying accent.

The work is well executed : the printing, paper, binding are a great credit to Messrs. Kelly and Walsh, Ltd., the publishers. There are 7 maps and 87 illustrations. The reader should know something about Peking when he lays down this fascinating volume. M.

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**English-Chinese Dictionary of the Standard Chinese Spoken Language,** and Handbook for Translators, including scientific, technical, modern and documentary terms. By K. Hemeling, Ph.D., Commissioner of Chinese Maritime Customs. Based on the Dictionary of the late G. C. Stent, published 1905 by the Maritime Customs. Shanghai : Statistical Department of the Inspectorate General of Customs, 1916.

An adequate review of such a work as this can be obtained in either of two ways. A masterly scholarship in the Chinese language would enable one in two hours to search out the faults and the virtues in

fairly satisfactory fashion. Failing that, a long daily use of the work in the business of translation would test it suitably and fit one to pronounce as to its place in the world of Chinese dictionaries. It is the second qualification only which the present reviewer possesses; for several months he has made almost daily use of the work considered, as an assistant in translation; and his general judgment is decidedly favorable.

In the first place, the format of the work is very suitable for this purpose. What one wants is a book that will contain all the material desired and will have it in such a fashion that the book can rest at one's left and be readily turned over and thumbed by the left hand. A long experience with the dictionaries of several languages has taught the reviewer to beware of those with large pages. He does not remember to have met a volume that gave him more comfort than this, and has been not a little astonished to read criticisms of its format from other reviewers, who have called for a larger page or for different type. The smooth paper slips on itself readily, and it is probable that any attempt to better things in one direction would make so much trouble in another that it would be a step backward. Some day a kind Edison will turn his attention to that class of slaves whose occupation obliges them to make constant use of dictionaries and will produce a method of lexicographizing that will be cheap in its exemplars and will be so arranged that little more than a wish will turn up the desired word. Till that millenium (for in this regard we may be classed as premillenarians) we must do the best we can with the old method, and we have not often met a dictionary better adapted to use according to that method than is the one considered.

In the second place, the desired word or phrase is to be found in most cases. Sometimes it has been necessary to consult a larger work, but for a single volume work, there is no better than this. A very few words are missing entirely,—"pre-eminence," "prognathous" and "totem" are examples. Other words are incompletely defined; "romance" is given of books only and not the thing, "fertilize" in the biological sense is missing, "aristocracy" if defined for the body, not the form of government, and in "scholasticism" the fault of another dictionary has been copied. "Arbitrary" and "munificent" might be added to this list. These are faults of detail that are almost certain to come into such a work, and when one considers the vast and painstaking labors that are recorded in the volume, it seems almost ungracious to mention them. The work professes to deal with the spoken language only and that it should be found so useful for purely literary labors gives some indication of the greatness of its scope and

the success with which the problem of presenting the language in tabular form has been solved. We join in the praises of the author's zeal, patience and scholarship. H.K.W.

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The China Review. Edited by S. Couling, M.A.

This Journal runs its race successfully. It is full of good things. The writers, it is evident, have put time and thought into their articles, and undoubtedly derived much pleasure and satisfaction from their work. There is quite a variety of articles suiting many tastes and emanating from many minds. We wish it further prosperity, as it goes on its way opening up avenues of study and clearing paths full of difficulties and obscurity.

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The Foreign Trade of China. By Chong Su See, PH.D. New York: Columbia University.

This substantial volume is No. 199 in the series of studies in History, Economics and Public Law edited by the Faculty of Political Science of Columbia University. It is duly provided with useful appendices, a detailed bibliography and an index, and the first question that arises in the reader's mind will probably be, "When the rest of the apparatus is so complete, why are not bilingual facilities provided?" This volume like many others on China published in America suffers seriously from the failure to write the Chinese names, and give the Chinese versions of some of the documents in the Chinese character. The day when a work on China appears from an American publisher with the Chinese characters in their places will be hailed with joy by students of things Chinese.

We are becoming familiar with the sort of work which the Chinese student publishes abroad. It is distinctly *ad hominem*, and seems to be intended for propaganda purposes chiefly. The work we are considering is not free from this fault, but we are glad to say that it appears to mark a distinct advance. That a young student should be patriotic is to his credit, and if he has a clear eye for faults where they exist even in his beloved fatherland, we can pardon his zeal in defending its virtues.

The largest part of Dr. See's work is historical. Beginning with the dawn of commercial intercourse, he traces in his first chapter the course of foreign trade down to about 1500 A.D. Then come chapters on "Early Trade Relations with Europeans (1500-1833)," "The 'Closed-Door' Policy," "The Turning Point of the Foreign Trade of China

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(1834-1860)," and "The Period of Foreign Domination." Then one chapter is given to an analysis of the development of the foreign trade, and a final chapter gives the author's summary and conclusion. Much of the historical sections will be unpleasant reading, especially to Britishers, for they are not spared, and the motives which they have had for their eagerness in advancing trade are imputed with much freedom. Japan naturally comes in for her share in the closing sections. The book is not free from sneers at the missionary, not as a missionary, but as the agent, conscious or otherwise, of cynical governments pursuing their evil courses. Yet it must be said that these faults are not as blatant as in many other works from the pen of Young China, and there is some care taken to state the facts on the other side of the shield. There is for example a careful statement of the state of likin, showing that inter-provincial trade is in a bad way from the exactions of the present laws. The whole is written in excellent English, a smoothly flowing narrative which bespeaks the natural linguist, or else unusually intelligent assistance from a foreign friend, in much contrast again to many efforts of the young Chinese writers, who irritate or amuse by their palpable effort to deal with a medium which they have not really mastered. The whole narrative is attractive in style, and makes very interesting reading, redeemed from the dry-as-dust limbo by that feeling for the personal and human element in history that many a learned man seems to have lost. The whole work is a notable and worthy contribution to the literature which seeks to make the East articulate to the West. H.K.W.

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**Etudes sur la Phonologie Chinoise.** Par Bernhard Karlgren. Upsala : K. W. Appelberg.

The first part of this work was issued in 1915, the second in 1916, and the third, completing the work, last year.

Sweden has paid great attention to phonology for the last twenty years and that one of her people should have written this work on Chinese phonology is becoming. The Author has produced a very imposing work. He has consulted the authorities that have been engaged as the subject in the past, and made investigations into affiliated branches of the subject, in such a way, as to give his work considerable value. Students of Chinese phonologies must in future consult this comprehensive work. It contains all the essentials that have been written on the subject and the original contributions are not a few. The Author says that three problems confront Chinese phonology which may be stated thus (*a*) Parentage and origin of the

language; (*b*) The unravelling of the history of the language and (*c*) The elucidation of modern Chinese in every respect and from every point of view. In examining authorities he attributes certain merits to Dr. Edkins, but for the most part he criticizes him as being too arbitrary and "his methods are not permissible." Dr. E. H. Parker's dilettantism in his treatment of the subject in the Introduction to Giles's *Dictionary* wholly fails. M. G. Schlegel is "without the critical faculty and without method." M. Volpecelli, however, is better, but even he shows lack of true principles. M. M. Kuhnert et Schaank have contributed solidly—but they are still full of faults. Others are mentioned and their work critically examined. After the very severe criticism of Dr. Parker's essay some people may be led in consequence to read it.

The ordinary student of Chinese will never look into these parts. They are only for the phonologist. These will find much to occupy their attention. For our own part we frankly question the utility of all this phoneticism. There are very few phonetic languages really. The Welsh possibly comes nearest. Chinese is far from being so. It is only necessary to glance at the artificiality that has been found necessary to create a system of symbols to represent sounds to justify this statement. The system lacks, however, the happy mean for which philosophies have pleaded. It is really of little practical value. It would be too much to impose this system, made up of mongrel letters with a lot of tattooing and plaisters, on the ordinary student. Those who have been brought up on Wade or some such system are aware of deficiencies which they recognize. These systems are only conventional and are looked on as such. With the help of these, results could be attained and ruling sounds found. For this is a business which does not admit of strict mathematical laws, and scientific steps. Climate, food idiosyncracies have played too much part in human sounds for these strict rules. And without these, leading kinships, predominant affiliations can be discovered and recorded.

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**China of the Chinese.** By E. T. C. Werner, H.B.M. Consul, Foochow, (Retired) Barrister-at-law, Middle Temple.

Mr. Werner made his fame by publishing his *Descriptive Sociology—Chinese*, a book of immense research, although we will admit the form of it is sufficiently appalling to the reader. Sir Isaac Pitman has a series of popular books on the various peoples of Europe and Asia, and this book is one of the series—as to whether it is popular or not, that

remains to be seen. There are many books on China, but we fear that Mr. Werner's learning has drawn him aside from the popular aim, and his book will not compare with Doolittle, or even Douglas.

The author says "I have endeavoured, first, to describe the national Chinese life in its earlier phase—its birth, childhood, adolescence and coming of age—and then to indicate the changes which that life underwent during the second phase—its full-grown and fully expanded manhood which continued until the nation decided to reform its life as hitherto lived." Mr. Werner criticizes previous histories with discretion, but it is well-known that a proper history of China is practically now impossible. The acreage to be covered is so immense, that the ordinary reader would weary of any proportionate history, even though it should be written by John Richard Green. Our author well points out that most Chinese Histories have invariably been treated from the point of view of foreign relations, and the consequence is that the previous millenniums receive scanty attention. But, what more would you have?

The contents of the work are as follows :—

1.—Environment and character.
2.—Political History.
3.—Domestic Institutions, marital—filial.
4.—Ceremonial Institutions.
5.—Political Institutions.
6.—Ecclesiastical Institutions.
7.—Sentiments, aesthetic and moral.
8.—Ideas of religion.
9.—Language.
10.—Products.

The Author claims that he has treated his subject in a more scientific manner than any hitherto attempted, which indeed may be at once granted, although we are not quite sure that the result is a readable book. The Author also frequently introduces peculiar particular views of his own on various points, and then argues in favour of these views, a course of treatment which is hardly in keeping with a popular series of books. Thus he deals with infanticide at great length—also with foot binding. The chapter on the aesthetical side of Chinese nature, will be a surprise to some, and is well wrought out.

As to religious ideas, the author contends that the original religion of China, was purely ancestral worship.

He gives one more guess as to the origin of Chinese tones, a subject which we fear is wrapt in the mists of antiquity, never more to be revealed to human ken. He claims that Chinese was originally polysyllabic, in this, going contrary to other great authorities, such as

Dr. Legge. Then, as to the origin of tones, our Author says, "The natural difficulty arising out of the comparatively limited play of the organs of speech of the Chinese race, is one cause of these." After seeing how well the Chinese master foreign languages of all kinds, it seems difficult to believe that the paucity of sounds and more especially the tones, are due to lack of ability to pronounce other sounds.

There are some chapters of course, which the ordinary reader will undoubtedly skip, but on the whole, he will find that this book is up-to-date, and based on a thorough study of all the facts that are available, though one would wish there were more of these than there are in some departments of research. Our Author says that his work includes the present day changes in China, although on this head, the materials at his disposal are not so copious. However, our Author warns us in a note at the end of his preface, that he does not profess to take account of the very latest developments, which it is felt, are still in such a state of uncertainty, as that it would be premature to pronounce any definite judgement on them at the present stage. All of which is indeed quite true, though not very satisfying. However, we are thankful to the Author for what he has given us, and we should not complain if we have not received something different. He has given us his best, for which we all thank him. D. MacG.

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**Kiangsi Native Trade and Its Taxation.** By Stanley Wright. Shanghai, 1920.

Correct statistics and a full knowledge of revenue are the essential elements of an honest public service. China has been lacking in these and hence the prevalence of general corruption in the finances of the empire. Mr. Wright has supplied an exhaustive account of the taxation of the province of Kiangsi, and if every province had a similar record to the one under review it would be the greatest boon to China.

We venture to say that this is one of the most remarkable books ever issued in China on provincial finances, local trade, and products. The Author has given us a work full of information, every fact has been collected; all details of administration of the revenue, as well as every kind of likin together with the amount of duty due on every article are explicitly given. There is no branch left untouched. Not only is there a description of the sumptuary enactments of the past, but present administrative practices are recorded. The book is crammed full of information. It is well illustrated; above all it is well written. Mr. Gladstone had the art of giving a fascination to the enumeration of dry figures, and Mr. Wright has come very near it. Further there is a Bibliography to every chapter.

Mr. Wright deserves the highest thanks for this splendid and remarkable work. M.

# NOTES AND QUERIES.

Dr. Moore sends the following addendum to his paper in last year's *Journal* on the *Attractions of Entomology*.

Further experience shows that the softening effect of heat makes "napthaplas" difficult to work with during the summer months when insect life is most abundant. To overcome this defect the excellent preservative, thymol, should be substituted for the napthalene, being added to the plasticene in the proportion of 1½ drams (90 grains) thymol to 1 lb. plasticene. The resulting substance, which may be called "thymoplas," retains the firm consistence of ordinary plasticene even when the temperature rises above 90° F. in the shade.

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Mr. Ernest E. Gomersall, University College of Wales, Aberystwyth, (Wales), is collecting data on racial characteristics; and in a letter to a member of the Society says :—

"My aim is to collect as much information as possible regarding the racial characteristics and differences in the various districts or provinces of China (particularly China Proper, at first), *e.g.* differences in physique, height, build, features, shape of head, eye, nose, complexion, colour of hair and eyes, manners, customs, dress, intelligence and mode of life; from which I wish to work out, if possible, where distinct groups possessing special racial characteristics are located, and to state in what ways one group is different from another.

I should like much more definite information than I have already gathered about the tribes of the west and south-west, *e.g.*:

1. The distinction between the Lisus proper and the Black Lisus, if any.
2. The differences between the Black-boned or Liang Shan Lolos and the Lolos to the south of the Yangtze, of whom one writer says "they are considered to be serious rivals of the Chinese in the struggle for the lands of Western China."
3. Whether the independent Lolos of the left bank of the upper Yangtze are the same people as the Liang Shan Lolos?
4. Whether the Yunnan Lolos are descended from the same branch as the Liang Shan Lolos, and where is their original nidus, in N.E. Yunnan or S.E. Tibet, or both?

5. The distinction between the Miaos proper and the Black Miao of Hunan.

6. The differences between the Shan tribes, *e.g.* the Nung or Lung Jen, the Sha Jen and Tu Lao.

7. Information regarding groups of Kachins, the Was, the Lahu or Lohei, the Palaungs and the Akkas (not Hakkas).

8. Whether the Ku-tsung are related to the Kiu-tzu or Khunnongs of N.E. Burma?

9. Is there any distinction between Sifans and Tibetans so far as race is concerned?

10. Information regarding the Mosso tribes, the Hunza Nagars, the people of the Chia Rung States, the Horba States (including the Chantui and Chagla), the Darge, Chamdo, Draya, Litang and Mili, the Lutzu and the Yu-Yang.

11. Whether the Yaos proper differ from the Lau Tien Yaos, if at all?

12. Whether groups of the Mon Khmer (the probable people of Yunnan before the Shans, Miaos, and Yolos) still exist and their description.

13. Information regarding the T'u Yen and the Dzorgue Confederation of Nomad tribes.

14. Which of the tribes quoted could be considered of the same stock and grouped together?

15. The characteristics and descent of the Hakkas.

16. Whether there is any reason, except religious, why some groups are spoken of as Mohammedans in the S.W. and N.W., and whether Mainthas is merely another term for the same class in the south-west?

Coming to the mass of the Chinese (so-called) in the east, S.E. Centre, N.E.N. and N.W., and considering that the area of the country approaches half the size of Europe, one cannot help thinking that there must be many different and distinctive groups. Northern and Southern Chinese certainly present many points of contrast and those towards the south appear to be the typical Chinese. Could we not try to get at the basis of some of these group distinctions? In the north there are points of contrast between the Mongol and Manchu elements, each with its Chinese veneer in varying degrees. There are also other Tartar peoples worthy of differentiation, *e.g.* the Sunites, the Chakars, with their 8 banners, the Khalkas and the Celets, also the Solons and the Si Po, though these are found on or beyond the borders, in Mongolia and Manchuria.

One might also ask whether the Hakkas are the only group distinctive from the Chinese proper in the Highlands of the south-east

and whether there is not also a distinct group in the Highlands of the Shantung Peninsula, and what are their characteristics?

It would be interesting too, to know the extent to which the Japanese, the Malay and the Hindu elements have entered into the Eastern and Southern parts of China and the Turki into the north-west. As regards the several provinces, since the conditions of life vary, and the people of one province consider those of another province as strangers, how far may it be due to some difference of race or descent?"

If any of our readers can assist Mr. Gomersall in any way, perhaps they will kindly write to him.

# ADDITIONS TO THE LIBRARY.

JULY 1919—JUNE 1920.

*(P)—Indicates Books presented.*

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| | | *Authors, etc.* | |
|---|---|---|---|
| 059—Ch 9 | The New China Review. | | (P) |
| 059—Ch 15 | The West China Missionary News. | | |
| 133.4—D 65 | Recherches sur les Superstitions en Chine, Tome XIV. | *Doré, H.* | (P) |
| 150—C 34 | Studies in Chinese Psychology. | *Chatley, H.* | (P) |
| 275.1—G 75.1 | St. John's 1879—1919. | *Graves, F. R. and Others* | (P) |
| 275.1—J 34 | Letters to a Missionary. | *Johnston, R. F.* | (P) |
| 275.1—Sm 4 | Reply Letters to R. F. Johnston's Letters to a Missionary. | *Smith, S. P.* | (P) |
| 290.1—B 11 | The Celestial and his Religions or the Religious Aspect in China. | *Ball, J. D.* | |
| 336.51—H 86 | Public Debts in China. | *Huang, F. H.* | (P) |
| 380.51—R 53.1 | China's Intercourse with Korea from the 15th Century to 1895. | *Rockhill, W. W.* | (P) |
| 494.4—H 92 | Examples of the Various Turki Dialects, Turki Text with English Translation. | *Hunter, G. W.* | (P) |
| 495.1—K 12 | Etudes sur la Phonologie Chinoise. | *Karlgron, B.* | (P) |
| 495.1—W 67.1 | An Anglo-Chinese Glossary for Customs and Commercial Use. | *Williams, C. A. S.* | (P) |
| 495.11—H 34 | English-Chinese Dictionary of the Standard Chinese Spoken Language. | *Hemeling, K.* | (P) |
| 495.12—Ei 9 | A Chinese Dictionary in the Cantonese Dialect. | *Eitel, E. J.* | (P) |
| 526—Un 1 | Annual Report of the Superintendent, United States Coast and Geodetic Survey, to the Secretary of Commerce for the Fiscal Year ended June 30, 1919. | | (P) |
| 529.3—H 29 | Mélanges sur la Chronologie Chinoise.<br>I. Notes Concernant la Chronologie Chinoise par les PP. Havret et Chambeau, S.J.<br>II. Prolégomènes â la Concordance Néomènique par le P. Hoang. | | (P) |
| 552.52—C 34 | Some Problems on Silt. | *Chatley, H.* | (P) |
| 580—B 63 | Notes Ptéridologiques. Fascicule, V, VII, VIII. | *Bonaparte, Prince* | (P) |
| 581.951—G 27.1 | A Beginning of the Study of the Flora and Fauna of Soochow and Vicinity. | *Gee, N. G.* | (P) |
| 581.951—G 79 | Lawn Grasses for South China. | *Graybill, H. B.* | (P) |
| 581.954—O1 4 | First Book of Indian Botany. | *Oliver, D.* | |
| 598.2—G 75 | A Fasciculus of the Birds of China. | *Gray, G. R.* | (P) |
| 599—L 57 | Notes on Farm Animals and Animal Industries in China. | *Levine, C. O.* | (P) |

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| 622—J 11 | Jaarboek van set Mijnwezen in Ned. Oost-Indië : Jaargang 1917, Verhandelingen, and Atlas 1916-17. | (P) |
| 622—J 11.1 | Jaargang 1916, 1917, Algemeen Gedeelte. | (P) |
| 709.51—F 32 | Outlines of Chinese Art. | *Ferguson, J. C.* (P) |
| 720.951—D 71 | Chinese Junks, a Book of Drawings in Black and White. | *Donnelly, I. A.* (P) |
| 722.4—C 83 | Bijâpûr and its Architectural Remains. | *Cousens, H.* (P) |
| 895.11—F 59.11 | More Gems of Chinese Poetry. | *Fletcher, J. B.* (P) |
| 895.11—W12.1 | More translations from the Chinese. | *Waley, A.* |
| 912.51—D 61 | The New Map of China. | *Dingle, E. J., Editor* |
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| 913.54—B 47 | Varieties of the Vishnu Image. | *Bidyabindo, B. B.* (P) |
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| 915.1—C 77 | Travels of a Pioneer of Commerce in Pigtail and Petticoats or an Overland Journey from China Towards India. | *Cooper, T. T.* |
| 915.1—G 28 | Eighteen Capitals of China. | *Geil, W. E.* (P) |
| 915.11—An 1 | Vues du Honan. | (P) |
| 915.11—B 74 | Peking. | *Bredon, J.* (P) |
| 915.11—Og 1 | The Imperial City of Peking. | *Ogawa, K.* (P) |
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| 915.12—M 73 | The Isle of Palms. | *Moninger, M. M., Editor* (P) |
| 915.13—C 63 | Across Chrysê. | *Colquhoun, A. R.* (P) |
| 915.13—T 55.1 | The History, Customs and Religion of the Ch'iang. | *Torrance, T.* (P) |
| 915.17—K 34 | Old Tartar Trails. | *Kent, A. S.* (P) |
| 915.2—B 77 | A History of the Japanese People. | *Brinkley, F. and Kikuchi, D.* |
| 915.2—St 4 | Japan by the Japanese. | *Stead, A., Editor.* |
| 915.21—P 34 | The Truth about Korea. | *Peffer, N.* |
| 931—L 34 | Sino-Iranica. | *Laufer, B.* (P) |
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| 951—D 75.1 | Society in China. | *Douglas, R. K.* |
| 951.9—C 41 | Modern China. | *Cheng, S. G.* (P) |
| 951.9—H 87 | The Awakening of Asia. | *Hyndman, H. M.* (P) |
| 951.9—Sc 5 | Narrative of a Recent Imprisonment in China after the Wreck of the Kite. | *Scott, J. L.* |
| 951.9—Se 3 | The Foreign Trade of China. | *See, C. S.* (P) |
| 952—H 43 | Modern Japan. | *Hershey, A. S. and Hershey, S. W.* (P) |
| | Electric Franchises in New York City. | *Arent, L.* (P) |
| | Autografos de Morelos. | (P) |
| | Sumangalavilásiní or The Commentary of the Dighanikáya, Part I. | (P) |

Paramattha Dipání or The Commentary of the Theri-Gáthá. 2 Vols. (P)
The Wilson Bulletin, Vol. XXXI (Nos. 1-4). (P)
The Annals of the American Academy of Political and Social Science, Vol. LXXXVI (1919) and Vol. LXXXVII (1920). (P)
Bulletin of the School of Oriental Studies, (Vol. I, Part III). (P)
The Construction (in Chinese) Vol. I. (P)
British Jurisdiction in China :
Rules of Court. (P)
Orders in Council. (P)

# NORTH-CHINA BRANCH
# OF THE ROYAL ASIATIC SOCIETY

## LIST OF MEMBERS, 1920

Members changing address are earnestly requested to inform the Secretary at once.

| Name | Address | Year of Election |
|---|---|---|

### HONORARY MEMBERS.

| | | |
|---|---|---|
| Cordier, Prof. Henri ... ... ... | Ecole speciale des Languages orientales vivantes, Paris | 1886 |
| Couling, S., M.A. ... ... ... ... | 73 Chaoufoong Road, Shanghai ... | 1894 |
| De Groote, Dr. J. J. M. ... ... | Leyden, Holland ... ... ... ... | 1887 |
| Ferguson, Dr. John C. ... ... ... | Peking ... ... ... ... ... ... ... | 1896 |
| Giles, Prof. Herbert Allen ... ... | Selwyn Gardens, Cambridge ... | 1880 |
| Hirth, Prof. F. ... ... ... ... | Columbia University, New York City | 1877 |
| Hosie, Sir Alexander, K.C.M.G. ... | Foreign Office, London ... ... ... | 1877 |
| Lanman, Prof. Charles B. ... ... | Harvard University, Cambridge, Massachusetts | 1908 |
| Lockhart, Sir J. H. Stewart, K.C.M.G. | Weihaiwei ... ... ... ... ... ... | 1885 |
| Morse, H. B., LL.D. ... ... ... | Arden, Camberly, England ... ... | 1888 |
| Parker, Prof. E. H. ... ... ... | 14 Gambier Terrace, Liverpool ... | 1877 |
| Putnam, Herbert ... ... ... ... | Library of Congress, Washington | 1908 |
| Sampatrao, H. H. the Prince ... | Gaekwar of Baroda, India ... ... | 1898 |
| Satow, Rt. Hon. Sir E., G.C.M.G. | Beaumont, Ottery St. Mary, Devon | 1905 |
| Warren, Sir Pelham, K.C.M.G. ... | Woodhead & Co., 44 Charing Cross, London | 1904 |

| Name | Address | Year of Election |
|---|---|---|

## CORRESPONDING MEMBERS.

| | | |
|---|---|---|
| Fryer, Prof. John ... ... ... ... | University of California, Berkely, California | 1886 |
| Gardner, C. T., C.M.G. ... ... ... | Foreign Office, London ... ... ... | 1900 |
| Jamieson, George, C.M.G. ... ... | 110 Cannon Street, London ... ... | 1868 |
| Little, Mrs. Archibald ... ... ... | 150 St. James' Court, London ... | 1906 |
| Volpicelli, Z. H. ... ... ... ... | Italian Consulate, Hongkong ... | 1886 |
| Williams, E. T. ... ... ... ... | Washington ... ... ... ... ... | 1889 |
| Williams, Prof. F. W. ... ... ... | 135 Whitney Avenue, New Haven, Connecticut | 1895 |

## MEMBERS.

*(The asterisk denotes Life Membership)*

| | | |
|---|---|---|
| *Abraham, R. D. ... ... ... ... | 3G Peking Road, Shanghai ... ... | 1914 |
| Acheson, Guy ... ... ... ... ... | Inspectorate General of Customs, Peking | 1908 |
| Adamson, Mrs. A. Q. ... ... ... | 8 Jessfield Road, Shanghai ... ... | 1919 |
| Adlam, Miss Edith M. ... ... | 31 Wong Ka Shaw Gardens, S'hai | 1920 |
| Adolph, W. H., PH.D. ... ... ... | Shantung Christian University, Tsinan Fu | 1917 |
| Albertsen, K. ... ... ... ... ... | Telegraph Administration, Peking | 1920 |
| Alway, Mrs. C. ... ... ... ... | *c/o* Butterfield & Swire, Tsingtao | 1917 |
| Ancell, Rev. B. L. ... ... ... | Am. Church Mission, Yangchow ... | 1911 |
| Andersson, Dr. J. G. ... ... ... | Ta Tsao Chang, Peking ... ... ... | 1919 |
| Archer, Allan ... ... ... ... ... | British Consulate, Tsingtao, Shantung | 1915 |
| Arlington, L. C. ... ... ... ... | Chinese Post Office, Hangchow ... | 1917 |
| Arnold, Julean H. ... ... ... | American Legation, Peking ... ... | 1904 |
| Ayscough, Mrs. F. ... ... ... | 20 Gordon Road, Shanghai ... ... | 1906 |
| Bahnson, J. J. ... ... ... ... | G. N. Telegraph Co., Shanghai ... | 1909 |
| Bahr, P. J. ... ... ... ... ... | 165A N. Szechuan Road, Shanghai | 1909 |
| Bahr, A. W. ... ... ... ... ... | Montross Gallery, 550 Fifth Avenue, New York | 1909 |
| Baillie, Thos. G. B.SC. ... ... ... | Elgin Road Public School, Shanghai | 1920 |
| Baldwin, Mrs. J. W. ... ... ... | 4 Ezra Road, Shanghai ... ... ... | 1920 |
| Barff, Richard ... ... ... ... | S. M. C., Shanghai ... ... ... ... | 1920 |
| Barrie, Dr. Howard ... ... ... | 3 Nanking Road, Shanghai ... ... | 1920 |
| Barton, S., C.M.G. ... ... ... ... | British Legation, Peking ... ... | 1906 |
| Bateman, Rev. T. W. ... ... ... | C. M. M. Chungking, Sze. ... ... | 1916 |
| Bates, J. A. E. ... ... ... ... | 3A Yü Yuen Road, Shanghai ... ... | 1919 |

| Name | Address | Year of Election |
|---|---|---|
| *Bayne, Parker M. | West China Union University, Chengtu | 1911 |
| *Beauvais, J. | Consul de France, Canton | 1900 |
| Beebe, Dr. R. C. | 5 Quinsan Gardens, Shanghai | 1889 |
| Belcher, H. B. | Foochow | 1917 |
| Beltchenko, A. T. | Russian Consulate, Hankow | 1918 |
| Bendixsen, N. P. | G. N. Telegraph Co., Peking | 1913 |
| Bennett, E. S. | 4 Devonshire Villas, North Parade, Belfast | 1918 |
| Benjamin, Mrs. M. | 52 Avenue du Roi Albert | 1919 |
| *Bessell, F. L. | Customs, Tientsin | 1905 |
| Beytagh, L. M. | Ilbert & Co., Shanghai | 1910 |
| Billinghurst, Dr. W. B. | 8B Peking Road, Shanghai | 1908 |
| Black, S. | G. N. Telegraph Co., Peking | 1910 |
| Blackburn, A. D. | H.B.M.'s Consulate-Gen., S'hai | 1917 |
| Blake, C. H. | 3 Route Ghisi, Shanghai | 1914 |
| Boezi, Dr. Guido | C. M. Customs, Shanghai | 1920 |
| Bondfield, Rev. Dr. G. H. | B. and F. Bible Society, Shanghai | 1900 |
| Boode, E. P. | 17 Museum Road, Shanghai | 1920 |
| Bosworth, Miss S. M. | 18 Peking Road, Shanghai | 1919 |
| Bowra, C. A. V. | Chinese Maritime Customs, Peking | 1897 |
| Bowser, Miss H. C. | 3 Cleveland Gardens, Ealing, London W. | 1914 |
| *Box, Rev. Ernest | Medhurst College, Shanghai | 1897 |
| Bradley, H. W. | Chinese Maritime Customs, Hankow | 1912 |
| Brandt, Carl T. | *c/o* Sweetmeat Castle, Shanghai | 1896 |
| Brazier, H. W. | Hongkong and Shanghai Bank, London | 1905 |
| Bremner, Mrs. A. S. | Shanghai | 1900 |
| Brett, Mrs. J. H. | Int. Banking Co., Shanghai | 1920 |
| Bristow, H. B. | H. H. Bristow, British Consulate-Gen., Hangchow | 1897 |
| Bristow, H. H. | British Consulate, Hangchow | 1909 |
| Bristow, J. A. | Standard Oil Co., Shanghai | 1914 |
| Brooke, C. | Nestle's Milk Co., 8 Nanking Road, Shanghai | 1918 |
| Brooke, J. T. W. | Davies & Brooke, Shanghai | 1915 |
| Browett, Harold | 22 Yuenmingyuen Road, Shanghai | 1891 |
| *Brown, Sir J. McLeavy, C.M.G. | Chinese Legation, 59 Portland Place, London, W. | 1855 |
| *Bruce, Edward B. | 80 Wall St., New York, U.S.A. | 1918 |
| Bruce, Rev. J. P. | Shantung Christian University, Tsinan | 1916 |
| Brune, H. Prideaux | British Legation, Peking | 1914 |
| Bryant, P. L. | 40 Avenue Dubail, Shanghai | 1917 |
| *Buckens, Dr. F. | 21 Minami Yamato, Nagasaki | 1915 |
| Burdick, Miss S. M. | Baptist Mission, West Gate, S'hai | 1909 |
| Burkill, A. W. | 2 Kiukiang Road, Shanghai | 1912 |
| Burkill, Mrs. A. W. | 2 Kiukiang Road, Shanghai | 1912 |
| Burns, Mrs. | *c/o* Am. Trading Co., 319 Avenue Joffre, Shanghai | 1916 |
| Butland, C. A. | Asiatic Petroleum Co., Ningpo | 1920 |

| Name | Address | Year of Election |
|---|---|---|
| Caldwell, Rev. H. R. | Yenping Fu, Fukien | 1920 |
| Cambiagi, Miss Y. G. | *c/o* Mrs. Levy, 16 Route des Soeurs, Shanghai | 1918 |
| Cardeillac, P. | Russo-Asiatic Bank, Shanghai | 1920 |
| Carl, Francis A. | C. M. Customs, Canton | 1906 |
| *Carpenter, G. B. | Shewan Tomes & Co., Yunnan Fu | 1920 |
| Carter, J. C. | Mactavish & Co., Shanghai | 1912 |
| Cassat, Rev. Paul C. | Shantung Christian University, Tsinan | 1916 |
| Caudron, R. M. | C. P. O., Nanchang, Kiangsi | 1920 |
| Chatley, Herbert | 450c Avenue Joffre, Shanghai | 1916 |
| Chatley, Herbert, D.Sc. | 450c Avenue Joffre, Shanghai | 1916 |
| Ch'ên Kuo-ch'uan | *c/o* Wan Chu Garden, Nanking | 1913 |
| Christiansen, J. P. | G. N. Telegraph Co., Nagasaki, Japan | 1913 |
| Claiborne, Miss Elizabeth | 4 Thibet Road, Shanghai | 1908 |
| Clark, J. D. | Shanghai Mercury, Shanghai | 1895 |
| *Clementi, C. | *c/o* Mrs. C. J. Eyres, Denmark House, Rochester, England | 1905 |
| Coales, O. R. | British Consulate-Gen., Chengtu | 1906 |
| Cockell, Capt. | 20 Kiukiang Road, Shanghai | 1919 |
| Cole, Rev. W. B. | M. E. M. Hinghwa | 1917 |
| Commys, A. J. | Custom House, Shanghai | 1919 |
| Couling, Mrs. S. | 73 Chaoufoon Road, Shanghai | 1916 |
| *Cousland, Dr. P. B. | 16 Bluff, Yokohama, Japan | 1908 |
| Craig, A. | The University, Manila | 1914 |
| Crow, C. | 20 Whangpoo Road, Shanghai | 1913 |
| Cunningham, Rev. R. | C.I.M. Takutang, Kiangsi | 1913 |
| Cupeli, M. | Maritime Customs, Shanghai | 1918 |
| Danner, Mrs. | Kalee Hotel, Shanghai | 1920 |
| Danton, G. H. | New York University, New York | 1918 |
| Davey, W. J. | Shanghai Mercury, Shanghai | 1920 |
| *Davidson, R. | *c/o* Mrs. Frew, 66 Leamington Terrace, Edinburgh | 1914 |
| Davis, Dr. Noel | Municipal Offices, Shanghai | 1910 |
| Dent, V. | 203 Avenue de Roi Albert, S'hai | 1912 |
| *Deas, Stuart | Butterfield & Swire, Hankow | 1919 |
| Denham, Mrs. J. E. | 30 Connaught Road, Shanghai | 1919 |
| Dick, L. S. | Collins & Co., Canton Road, S'hai | 1920 |
| Dingle, Edwin J. | Far Eastern Geographical Establishment, Shanghai | 1917 |
| Dingle, Lilian M. | Box 323, B. P. O., Shanghai | 1917 |
| Dodson, Miss S. L. | St. Mary's Hall, Jessfield | 1917 |
| Dome, Earl | Y.M.C.A., Chengtu | 1920 |
| Donald, William H. | Far Eastern Review, Shanghai | 1911 |
| Dorsey, W. Roderick | U.S.A. Consular Service, Shanghai | 1911 |
| Dovey, J. W. | Mission Book Co., Shanghai | 1918 |
| Drago, G. D. | 350 Park Avenue, New York | 1918 |
| *Drake, Noah F. | Fayetteville, Arkansas | 1911 |
| *Drew, E. B. | Cambridge, Massachusetts | 1882 |
| Du Monceau, Comte L. | Russo-Asiatic Bank, Yokohama | 1909 |
| Duyvendak, J. J. L. | Leiden University, Holland | 1915 |

| Name | Address | Year of Election |
|---|---|---|
| Edgar, Rev. J. H. ... ... ... | *c/o* China Inland Mission, Chengtu | 1910 |
| Edmondston, David C. ... ... | Hongkong and Shanghai Bank, Harbin | 1917 |
| Edmunds, Dr. C. K. ... ... ... | Canton Christian College, Canton | 1916 |
| Eliot, Sir Charles, K.C.M.G. ... | British Embassy, Tokyo ... ... | 1913 |
| Ely, John A. ... ... ... ... ... | St. John's University, Shanghai ... | 1917 |
| Ely, Mrs. J. A. ... ... ... ... | St. John's University, Shanghai ... | 1917 |
| Engel, Max. M. ... ... ... ... | 105 Avenue Road, Shanghai ... ... | 1911 |
| *Eriksen, A. H. ... ... ... ... | Telegraph Dept., Ministry of Communications, Peking | 1915 |
| Essex Institute, Librarian ... ... | Salem, Massachusetts ... ... ... | 1906 |
| Evans, Edward ... ... ... ... | 2 Quinsan Road, Shanghai ... ... | 1917 |
| Evans, Joseph J. ... ... ... ... | Evans & Sons, 30 North Szechuen Road, Shanghai | 1916 |
| Exter, Bertus van ... ... ... ... | Netherlands Harbour Works, Chefoo | 1916 |
| Fardel, H. L. ... ... ... ... ... | Municipal School for Boys, S'hai | 1918 |
| Fearn, Mrs. J. B. ... ... ... ... | 30 Route Pichon, Shanghai ... ... | 1911 |
| Ferguson, J. W. H. ... ... ... | Inspectorate General of Customs, Statistical Department | 1910 |
| Ferguson, T. T. H. ... ... ... | C. M. Customs, Peking ... ... ... | 1900 |
| Ferguson, W. N., F.R.G.S. ... | Yünnan Fu ... ... ... ... ... ... | 1916 |
| Ferrajoh, Capt. R. ... ... ... | Italian Consulate, Shanghai ... ... | 1920 |
| Firth, Miss M. ... ... ... ... | Boone Road Public School, S'hai | 1920 |
| Fischer, Emil, S. ... ... ... ... | Tientsin ... ... ... ... ... ... | 1894 |
| Fisk, G. W. ... ... ... ... ... | British Emigration Bureau, Weihsien | 1919 |
| Fitch, Robert F., D.D. ... ... ... | Hangchow ... ... ... ... ... ... | 1918 |
| Flemons, Sidney ... ... ... ... | 4 Monkham's Terrace, Shanghai ... | 1917 |
| Fletcher, W. J. B. ... ... ... | Nam Wu College, Canton ... ... | 1916 |
| Fox, Harry H., C.M.G. ... ... | British Consulate-General, S'hai | 1907 |
| Fraser, Sir Everard, K.C.M.G. ... | British Consul-General, Shanghai | 1907 |
| Fryer, George B. ... ... ... ... | 4 Edinburgh Road, Shanghai ... | 1901 |
| Gage, Rev. Brownell ... ... ... | Changsha ... ... ... ... ... ... | 1915 |
| Gale, Esson M. ... ... ... ... | Chinese Salt Rev. Administration, Hankow | 1911 |
| Gardner, H. G. ... ... ... ... | Hongkong and Shanghai Bank, Hankow | 1906 |
| Garner, Dr. Emily ... ... ... | Margaret Williamson Hospital, West Gate, Shanghai | 1911 |
| *Garritt, Rev. J. C. ... ... ... | Nanking ... ... ... ... ... ... | 1907 |
| Ghisi, E. ... ... ... ... ... ... | Via Kuintino, Salla No. 4, Milano, Italy | 1893 |
| Gibson, H. E. ... ... ... ... | 12 Weihaiwei Road, Shanghai ... | 1915 |
| Gilchrist, Edward ... ... ... | C. M. Customs, Ningpo ... ... ... | 1918 |
| Gilliam, J. ... ... ... ... ... | *c/o* British Cigarette Co., Hankow | 1915 |
| Gillis, Captain J. H. ... ... ... | American Legation, Peking ... ... | 1911 |
| Gimbel, C., M.Sc. ... ... ... | Hailar, (Mixed Court Assessor) ... | 1914 |
| Gish, Rev. E. P. ... ... ... ... | Nanking ... ... ... ... ... ... | 1919 |

| Name | Address | Year of Election |
|---|---|---|
| Gladki, P. M. ... ... ... ... | C. E. Railway, Control Dept., New Town, Harbin | 1915 |
| Godfrey, C. H. ... ... ... ... | Municipal Offices, Shanghai ... ... | 1909 |
| Goldring, P. W. ... ... ... ... | 21 Yuen Ming Yuen Road, S'hai | 1919 |
| Goldring, Mrs. P. W. ... ... ... | 231 Palace Hotel, Shanghai ... ... | 1920 |
| Grant, J. B. ... ... ... ... ... | 11 Wayside Road, Shanghai ... ... | 1916 |
| Graves, Bp. F. R., D.D. ... ... | St. John's University, Shanghai ... | 1918 |
| Gray, C. Norman ... ... ... ... | 20 Nanking Road, Shanghai ... ... | 1919 |
| Grierson, R. C. ... ... ... ... | C. M. Customs, Shanghai ... ... | 1918 |
| *Grodtmann, Johans ... ... ... | 10 Kiangse Road, Shanghai ... ... | 1898 |
| Green, I. R. ... ... ... ... ... | *c/o* Mustard & Co., Shanghai ... | 1918 |
| Grosse, V. ... ... ... ... ... | Russian Consul-General, Shanghai | 1912 |
| Grove, F. ... ... ... ... ... ... | *c/o* Messrs. H. S. King & Co., 65 Cornhill, London, E.C. | 1915 |
| Gull, E. Manico ... ... ... ... | British Chamber of Commerce, Shanghai | 1915 |
| *Gunsberg, Baron G. de ... ... | 9 Rue Pommera (XVI), Paris ... | 1908 |
| Gwynne, T. H. ... ... ... ... | Directorate General of Posts, Peking | 1913 |
| Gyles, H. ... ... ... ... ... ... | 26 The Bund, Shanghai ... ... ... | 1919 |
| *Hackmann, H. ... ... ... ... | | 1903 |
| *Hall, J. C. ... ... ... ... ... | 49 Broadhurst Gardens, Hampstead, N.W. | 1888 |
| Hamilton, A. de C. ... ... ... | *c/o* American Consul, Harbin ... | 1918 |
| Hammond, Miss Louisa ... ... | A.C.M., Wusih ... ... ... ... ... | 1917 |
| Hancock, H. T. ... ... ... ... | Standard Oil Co., Shanghai ... ... | 1914 |
| Handley-Derry, H. F. ... ... ... | British Consulate, Tientsin ... ... | 1903 |
| Harding, H. I. ... ... ... ... | British Legation, Peking ... ... | 1914 |
| Hardstaff, Dr. R. J. ... ... ... | C.A.M.C. *c/o* Army Post Office, London | 1918 |
| Hardy, Dr. W. M. ... ... ... | Batang, West China | 1912 |
| Harpur, C. ... ... ... ... ... | Municipal Offices, Shanghai ... ... | 1901 |
| Healey, Leonard C. ... ... ... | Public School for Chinese, S'hai | 1913 |
| Heeren, Rev. J. J., PH.D. ... ... | Shantung Christian University, Tsinan | 1915 |
| Heidenstam, H. von ... ... ... | 6 Kiukiang Road, Shanghai ... ... | 1916 |
| Henke, Frederick G., PH.D. ... | 747 Baldwin St., Meadville, Pennsylvania, U.S.A. | 1912 |
| Hers, Joseph ... ... ... ... ... | Lunghai Railway, Peking ... ... | 1907 |
| *Hildebrandt, Adolf ... ... ... | | 1907 |
| Hiltner, Mrs. W. G. ... ... ... | 125 Dixwell Road, Shanghai ... ... | 1920 |
| Himus, Godfrey W. ... ... ... | 7 Wayside Road, Shanghai ... ... | 1920 |
| Hinckley, F. E., PH.D. ... ... | Merchants Exchange Building, San Francisco | 1907 |
| *Hippisley, A. E. ... ... ... ... | Hongkong and Shanghai Bank, London | 1876 |
| Hobson, H. E. ... ... ... ... | Marnwood Hall, Iron Bridge, Shropshire, England | 1868 |
| Hodges, Mrs. F. E. ... ... ... | 16 Ford Lane, Shanghai ... ... ... | 1915 |
| *Hodous, Rev. L. ... ... ... ... | Foochow ... ... ... ... ... ... | 1913 |
| Hoettler, A. ... ... ... ... ... | 111 Avenue Road, Shanghai ... ... | 1910 |

| Name | Address | Year of Election |
|---|---|---|
| Hogg, J. D. | British Legation, Bangkok | 1917 |
| Houghton, Charles | 3 Peitaiho Lane, Shanghai | 1908 |
| Howell, E. B. | 693 Great Western Road, Shanghai | 1909 |
| Hudson, Mrs. Alfred | Ningpo | 1909 |
| Hughes, A. J. | China United Assurance Society, Shanghai | 1909 |
| Hughes, E. R. | London Mission, Tingchow, via Amoy | 1918 |
| Hummel, A. W. | Fenchow, Shansi | 1919 |
| Hunter, Miss | Shanghai | 1920 |
| Huston, J. C. | American Legation, Hankow | 1917 |
| Hutson, Rev. J. | *c/o* China Inland Mission, Chengtu | 1914 |
| Hynd, R. R. | Hongkong & Shanghai Bank, S'hai | 1913 |
| Hynes, A. C. | Hongkong & Shanghai Bank, S'hai | 1919 |
| Ironside, William | Butterfield & Swire, Hankow | 1919 |
| Irvine, Miss Elizabeth | 39 Arsenal Road, St. Catherine's Bridge, Shanghai | 1910 |
| Irving, D. A. | Asiatic Petroleum Co., Shanghai | 1913 |
| Irwine, Mrs. H. G. | 85 Yu Yuen Road, Shanghai | 1920 |
| Islef, J. P. | G. N. Telegraph Co., Shanghai | 1917 |
| Jamieson, J. W. | Consul-General, Canton | 1883 |
| Jenks, Prof. J. W. | 13 Astor Place, New York | 1903 |
| Jensen, C. A. | G. N. Telegraph Co., Peking | 1918 |
| Jernigan, T. R. | 3 Hongkong Road, Shanghai | 1906 |
| Johnson, N. T. | *c/o* Department of State, Washington, D.C. | 1912 |
| Johnston, R. F. | Peking | 1907 |
| Joly, P. B. | *c/o* Mrs. H. B. Joly, Legation Street, Seoul | 1913 |
| Jones, G. S. | Brumner Mond & Co., Shanghai | 1920 |
| Jones, J. Frank | 66 Szechuen Road, Shanghai | 1916 |
| Jong, Th. de J. de | Netherlands Legation, Peking | 1914 |
| Jorgensen, O. | G. N. Telegraph Co., Copenhagen, Denmark | 1913 |
| Joseph, S. M. | Palace Hotel, Shanghai | 1920 |
| *Jost, A. | Sulzer, Rudolf & Co., Shanghai | 1912 |
| Justesen, M. L. | *c/o* R. Martens & Co., 1 The Bund Shanghai | 1913 |
| Kano, Dr. N. | Kyoto University, Kyoto | 1902 |
| Karlbeck, O. | Chuchow, Anhui | 1914 |
| Kashiwada, T. | 1 Balfour Rōad, Shanghai | 1918 |
| Kellogg, C. R. | Foochow | 1919 |
| Kemp, G. S. Foster | Public School for Chinese, S'hai | 1908 |
| Kennett, W. B. | British Cigarette Co., Shanghai | 1918 |
| Kent, A. S. | *c/o* Chinese Post Office, Moukden | 1913 |

| Name | Address | Year of Election |
|---|---|---|
| *Kern, D. S. | C.M.M. Chengtu, Szechuen | 1912 |
| Kilner, E. | Municipal Offices, Shanghai | 1909 |
| King, G. W. P. | 4 Monkham's Terrace Wayside, Shanghai | 1917 |
| King, Paul H. | 26 Old Queen St., Westminster, London, S.W. | 1886 |
| King, Dr. G. E. | Lanchow, Kansu | 1919 |
| *Kliene, Charles, F.R.G.S. | C. M. Customs, Shanghai | 1916 |
| Klubiem, J. | C. M. Customs, Wuhu | 1913 |
| Klubiem, S. A. | C. M. Customs, Swatow | 1917 |
| Kopp, E. C. | 6 Kiukiang Road, Shanghai | 1919 |
| *Kranz, Rev. Paul | Grünenwald Str., 6 Steglitz, Berlin | 1897 |
| *Krebs, E. | | 1895 |
| Krisel, A. | 17 Yuenmingyuen Road, Shanghai | 1914 |
| Kulp, D. H. | Shanghai College | 1915 |
| *Kunisawa Shimbei | 270 Hyakunin-cho, Ohkubo, Tokyo | 1917 |
| Lacy, Rev. Dr. W. H. | 10 Woosung Road, Shanghai | 1909 |
| Laforest, L. | C. F. Tramways, Shanghai | 1917 |
| Lake, Capt., P. M. B. | *c/o* Jardine, Matheson & Co., Shanghai | 1916 |
| Landesen, Arthur C. von | H.I.R.M.'s Vice-Consul, Kobe | 1909 |
| Lanning, V. H. | *c/o* Jardine, Matheson & Co., S'hai | 1916 |
| *Latourette, K. S. | Denison University, Gronville, Ohio | 1912 |
| *Laufer, Berthold, Dr. | Field Museum of National History, Chicago | 1901 |
| *Laver, Capt. H. E. | *c/o* Messrs. W. Stupledon & Sons, Portsaid, Egypt | 1912 |
| Lay, W. G. | Lappa, Macao | 1902 |
| Leach, W. A. B. | Municipal Offices, Shanghai | 1914 |
| Leavens, D. H. | Yale College, Changsha | 1917 |
| *Leavenworth, Chas. S. | 313 Norton St., Newhaven, Conn., U.S.A. | 1901 |
| Leete, W. Rockwell, | Fenchu, Shansi | 1918 |
| Leslie, T. | 445c Honan Road, Shanghai | 1914 |
| Lester, Miss E. S. | McTyeire School, Hankow Road, Shanghai | 1919 |
| Lewis, D. J. | 14 Studley Avenue, Shanghai | 1920 |
| Lewis, Mrs. D. J. | 14 Studley Avenue, Shanghai | 1920 |
| Liddell, C. Oswald | Shirenewton Hall, near Chepstow, Mommouthshire | 1908 |
| *Lindsay, Dr. A. W. | Chengtu, Szechuen | 1910 |
| *Little, Edward S. | 30 Gordon Road, Shanghai | 1910 |
| Lobenstine, Rev. E. C. | 5 Quinsan Gardens, Shanghai | 1916 |
| Loehr, A. G. | Shanghai | 1916 |
| Lockwood, W. W. | 2 Barchet Road, Shanghai | 1913 |
| Lord, Rev. R. D. | Tsinan Fu, Shantung | 1918 |
| Lucas, S. E. | Chartered Bank, Peking | 1906 |
| Luthy, Charles | 7 Jinkee Road, Shanghai | 1910 |
| *Luthy, Emil | 17 Yuen Ming Yuen Road, S'hai | 1917 |
| *Lyall, Leonard A. | C. M. Customs, Shanghai | 1892 |
| Lyon, Dr. D. W. | 347 Madison Avenue, New York | 1919 |

| Name | Address | Year of Election |
|---|---|---|
| Mabee, Fred C. | Baptist College, Shanghai | 1912 |
| Macbeth, Miss A. | 9 Wong Ka Shaw Gardens, S'hai | 1915 |
| MacDonell, James | 6 Kiukiang Road, Shanghai | 1918 |
| MacGillivray, Rev. Dr. Donald | 145 N. Szechuen Road, Shanghai | 1908 |
| Macleod, Dr. N. | 453 Great Western Road, Shanghai | 1915 |
| MacNair, H. F., M.A. | St. John's University, Shanghai | 1920 |
| McNulty, Rev. Henry A. | A. C. Mission, Soochow | 1918 |
| Matzokin, N. P. | Russian Orientalists' Society, Harbin | 1917 |
| Macoun, J. H. | C. M. Customs, Nanking | 1894 |
| McRae, J. D. | Changte fu, Honan | 1910 |
| MaGrath, C. D. | *c/o* John A. Lane, Esq., 46 Maiden Lane, New York City, U.S.A. | 1910 |
| Main, Dr. Duncan | Hangchow | 1900 |
| *Marsh, Dr. E. L. | 8B Peking Road, Shanghai | 1908 |
| Marshall, R. Calder | 32A Nanking Road, Shanghai | 1908 |
| *Marsoulies, A. du Pac de | 67 Route Vallon, Shanghai | 1917 |
| Martin, C. H. | Russia-Asiatic Bank, Dairen | 1918 |
| Martin, Mrs. W. A. | Bridge House, Nanking | 1916 |
| *Mason, Isaac | 143 N. Szechuen Road, Shanghai | 1916 |
| Mather, B. | Yung Ching, Peking | 1918 |
| Mathieson, N. | Butterfield & Swire, Shanghai | 1915 |
| Maxwell, Dr. J. Preston | E.P.M., Yungchun Fu | 1917 |
| Maybon, Charles B. | 247 Avenue Joffre, Shanghai | 1911 |
| *Mayers, Frederick J., F.R.G.S. | C. M. Customs, Chinkiang | 1917 |
| Mayers, Sidney F. | The British and Chinese Corporation, Ltd., Peking | 1907 |
| McEuen, K. J. | Municipal Offices, Shanghai | 1908 |
| McFarlane, Rev. A. J. | London Mission, Hanyang | 1915 |
| McInnes, Miss G. | Municipal Offices, Shanghai | 1913 |
| McNeill, Mrs. Duncan | The Chestnut, Tangbourne, England | 1915 |
| Mead, E. W. | British Legation, Peking | 1916 |
| Mell, Rudolf | Canton | 1911 |
| *Melnikoff, D. M. | Litvinoff & Co., Hankow | 1919 |
| Mencarini, J. | 1B Kiukiang Road, Shanghai | 1884 |
| Mengel, E. | Supt. Chinese Telegraphs, Yunnanfu | 1913 |
| Mennie, D. | A. S. Watson & Co. | 1916 |
| Menzies, Rev. J. M. | Changte, Ho. | 1914 |
| Merriman, Mrs. W. L. | 15 Ferry Road, Shanghai | 1910 |
| Merrins, Dr. E. M. | St. John's University, Shanghai | 1916 |
| Mesny, H. P. | *c/o* H. & W. Greer, Ltd., 20 Kiukiang Road | 1911 |
| Milhorat, A. T. | 508, 2nd St. Carlstadt, New Jersey, U.S.A. | 1919 |
| Mills, Edwin W. | Legation Quarter, Peking | 1920 |
| Miskin, Stanley C. | Asiatic Petroleum Co., Hankow | 1913 |
| Moninger, Miss M. M. | A.P.M., Kiung Chow, Hainan | 1916 |
| *Moore, Dr. A. | Municipal Offices, Shanghai | 1913 |
| *Morgan, Rev. Evan | 143 N. Szechuen Road, Shanghai | 1909 |
| Morris, Dr. H. H. | St. Luke's Hospital, Shanghai | 1914 |
| Morriss, H. E. | 118 Route Père Robert, Shanghai | 1919 |
| *Morse, C. J. | 1825 Asbury Avenue, Evanston, Illinois | 1901 |

| Name | Address | Year of Election |
|---|---|---|
| Mortensen, Rev. Ralph ... ... | Kuei Teh, Honan ... ... ... ... | 1920 |
| Moule, Rev. A. C. ... ... ... | Littlebredy, Dorchester ... ... ... | 1902 |
| Münter, L. S. ... ... ... ... ... | G. N. Telegraph Co., Peking ... | 1910 |
| Mysore University ... ... ... | Mysore, India ... ... ... ... ... | 1920 |
| Neild, Dr. F. M. ... ... ... ... | 3A Peking Road, Shanghai ... ... | 1916 |
| Newcomb, Capt. Frank ... ... | *c/o* Butterfield & Swire, S'hai ... | 1917 |
| Nicholson, William ... ... ... | Butterfield & Swire, Hongkong ... | 1919 |
| *Nielsen, Albert ... ... ... ... | 60 Tifeng Road, Shanghai ... ... | 1894 |
| Nordquist, O. ... ... ... ... | C. P. O., Nanking ... ... ... ... | 1920 |
| Norman, H. C. ... ... ... ... | The China Press, Shanghai ... ... | 1912 |
| Nystrom, E. T. ... ... ... ... | Shantung University, Taiyuenfu | 1920 |
| Oakes, W. L. ... ... ... ... ... | W. M. S. Changsha ... ... ... ... | 1919 |
| *O'Brien-Butler, P. E. ... ... ... | British Consulate, Moukden ... ... | 1886 |
| *Ohlmer, E. ... ... ... ... ... | | 1885 |
| Ollerton, J. E. ... ... ... ... | 60A Tifeng Road, Shanghai ... ... | 1916 |
| Ottewill, H. A. ... ... ... ... | H.B.M. Consulate, Chinkiang ... | 1913 |
| Ouskouli, M. H. A. ... ... ... | 126 Szechuen Road, Shanghai ... | 1917 |
| Paddock, Rev. B. H. ... ... ... | Yen Ping Fu, Foochow ... ... ... | 1916 |
| Pagh, E. K. ... ... ... ... ... | G. N. Telegraph Co., Shanghai ... | 1908 |
| *Palmer, W. M. ... ... ... ... | Changchun, Manchuria ... ... ... | 1914 |
| Papini, E. ... ... ... ... ... | 52 Boone Road, Shanghai ... ... | 1916 |
| Parker, Rev. Dr. A. P. ... ... | Anglo-Chinese College, 19 Quinsan Road, Shanghai | 1901 |
| Parsons, E. E. ... ... ... ... | 12 Hankow Road, Shanghai ... ... | 1916 |
| Patrick, Dr. H. C. ... ... ... | 22 Whangpoo Road, Shanghai ... | 1912 |
| Pearson, C. Dearne ... ... ... | 69 Kiangse Road, Shanghai ... ... | 1908 |
| Peet, Alice L. ... ... ... ... | 6 Jinkee Road, Shanghai ... ... | 1918 |
| Peet, Gilbert E. ... ... ... ... | 6 Jinkee Road, Shanghai ... ... | 1918 |
| Peffer, Nathaniel ... ... ... ... | China Press, Peking ... ... ... | 1918 |
| *Peiyang University Librarian ... | Tientsin ... ... ... ... ... ... | 1911 |
| Penfold, F. G. ... ... ... ... | 32A Nanking Road, Shanghai ... | 1916 |
| Perkins, M. F. ... ... ... ... | American Consulate, Shanghai ... | 1914 |
| Perry, E. W. ... ... ... ... ... | A.P.M., Hangchow ... ... ... ... | 1919 |
| Petersen, V. ... ... ... ... ... | 2 Hsi Tang Tse Hu Tung, Peking | 1906 |
| *Pettus, W. B. ... ... ... ... | Y.M.C.A., Peking ... ... ... ... | 1915 |
| Phillips, H. ... ... ... ... ... | British Consulate-Gen., Shanghai | 1912 |
| Phillips, Rev. L. Gordon ... ... | London Mission, Amoy ... ... ... | 1917 |
| *Plancy, V. Collin de ... ... ... | 10 Square du Croisic, Paris XVe ... | 1877 |
| Platt, Robert ... ... ... ... ... | Chicago University, Chicago, Ill. | 1917 |
| Polevoy, S. A. ... ... ... ... ... | 38 Davenport Road, Tientsin ... | 1917 |
| Polk, Dr. Marget. H. ... ... ... | 110 Range Road, Shanghai ... ... | 1915 |
| Porterfield, W. M. ... ... ... | St. John's University, Shanghai ... | 1920 |
| Pott, Rev. Dr. F. L. Hawks ... | St. John's University, Shanghai ... | 1913 |
| Pott, W. S. A. ... ... ... ... | St. John's University, Shanghai ... | 1914 |
| Pousty, F. E. ... ... ... ... ... | Ningpo ... ... ... ... ... ... | 1915 |
| Powell, J. B. ... ... ... ... ... | Millard's Review, 113 Avenue Edward VII | 1918 |

| Name | Address | Year of Election |
|---|---|---|
| Pratt, J. T. | British Consulate, Tsinanfu | 1909 |
| Prentice, John | 47 Yangtszepoo Road, Shanghai | 1885 |
| Price, Mrs. Maurice | 30 Szechuen Road, Shanghai | 1919 |
| *Pye, Rev. Watts O. | Fenchow, Shansi | 1917 |
| Quien, F. C. | Netherlands Harbor Works, Peking | 1913 |
| Quin, Mrs. J. | 77 Avenue de Roi Albert, S'hai | 1916 |
| Raaschou, T. | Danish Consul-General, Shanghai | 1912 |
| Raeburn, P. D. | C. M. Customs, Shanghai | 1916 |
| Rankin, C. W. | 18 Quinsan Road, Shanghai | 1915 |
| Rees, A. H. Hopkyn | Asiatic Petroleum Co., Tsingtao | 1917 |
| Rees, Rev. Dr. W. Hopkyn | 143 North Szechuen Road, S'hai | 1914 |
| Reinsch, Dr. Paul | | 1916 |
| Richert, G. | Whangpoo Conservancy Board, Shanghai | 1920 |
| Ritchie, W. W. | Postal Commissioner, Shanghai | 1907 |
| Roberts, D. | St. John's University, Shanghai | 1916 |
| Rogers, J. M. | 179 North Szechuen Rd., Shanghai | 1918 |
| Roots, Rt. Rev. L. H. | American Church Mission, Hankow | 1916 |
| Ros, G. | Italian Consulate-Gen., Hankow | 1908 |
| Rose, Archibald, C.I.E. | British Legation, Peking | 1901 |
| Rossi, Chev. G. de | Italian Consulate, Shanghai | 1920 |
| Rowbotham, A. H. | Tsing Hua College, Peking | 1920 |
| Rowe, E. S. B. | Municipal Offices, Shanghai | 1907 |
| *Sahara, T. | Shanghai Mercury, Shanghai | 1908 |
| Sammons, Hon. T. | American Consul-Gen., Shanghai | 1915 |
| Sanders, Arthur H. | U. E. Mission, Chaling, Hunan | 1917 |
| Sargent, G. T. | *c/o* Ningpo Hotel, Ningpo | 1917 |
| *Sarkar, Prof. B. K. | | 1915 |
| Sawdon, E. W. | Friends' High School, Chungking, Sze. | 1916 |
| Sawyer, J. B. | U.S. Consulate, Shanghai | 1920 |
| Schab, Dr. von | 20 Whangpoo Road, Shanghai | 1901 |
| Schröder, H. | Chee Hsin Cement Works, Tangshan | 1916 |
| *Segalen, Dr. Victor | 5 Cite d'Antin, Brest, France | 1917 |
| *Shaw, Norman | C. M. Customs, Shanghai | 1912 |
| Sheartone, T. W. | 8 Museum Road, Shanghai | 1918 |
| *Shelton, Dr. A. L. | Batang, via Tachienlu, Sze. | 1918 |
| Shengle, J. C. | 23 Ferry Road, Shanghai | 1905 |
| Shipley, J. A. G. | Bedford City, Va. U.S.A. | 1911 |
| Silsby, Rev. J. A. | Presbyterian Mission, South Gate, Shanghai | 1911 |
| Simpson, B. Lenox | Peking | 1916 |
| Sites, F. R. | U.S. Steel Product Co., Shanghai | 1916 |
| Skvortzow, B. W. | 67 Poshtovaya St., Harbin | 1918 |
| Smallbones, J. A. | 66 Szechuen Road, Shanghai | 1913 |
| Smith, J. Langford | British Consulate, Ichang | 1908 |

| Name | Address | Year of Election |
|---|---|---|
| Sophoxloff, G. A. ... ... ... ... | Chinese Eastern Railway, Chiao-she-chü, Harbin | 1915 |
| Southcott, Mrs. ... ... ... ... | Wei-hai-wei ... ... ... ... ... | 1919 |
| Spiker, Clarence J. ... ... ... | U.S. Consulate-Gen., Shanghai ... | 1918 |
| *Stanley, Dr. A. ... ... ... ... | Municipal Offices, Shanghai ... ... | 1905 |
| St. Croix, F. A. de ... ... ... | The Gables, East Blatchington, Seaford, Sussex, England | 1912 |
| Stapleton-Cotton, W. V. ... ... | Directorate General of Posts, Peking | 1916 |
| Stedeford, E. T. A. ... ... ... | Blyth Hospital, Wenchow ... ... | 1919 |
| Steptoe, H. N. ... ... ... ... | British Legation, Peking ... ... | 1920 |
| Stevenson, Spencer B. ... ... ... | *c/o* J. H. & C. K. Eagle, Shanghai | 1917 |
| Stewart, Rev. J. L. ... ... ... | Union University, Chengtu ... ... | 1916 |
| Stewart, K. D. ... ... ... ... | Maitland & Co., Shanghai ... ... | 1912 |
| Stockton, G. C. ... ... ... ... | Shanghai ... ... ... ... ... ... | 1914 |
| Strehlneek, E. A. ... ... ... ... | 45 Haskell Road, Shanghai ... ... | 1909 |
| Streib, U. ... ... ... ... ... | Rohde & Co., Shanghai ... ... ... | |
| Stursberg, W. A. ... ... ... ... | 17 Hart Road, Shanghai ... ... | 1919 |
| *South Manchuria Railway Co. Library | Dairen ... ... ... ... ... ... ... | 1910 |
| *Suga, Capt. T. ... ... ... ... | N. K. K., Shanghai ... ... ... ... | 1919 |
| Sykes, E. A. ... ... ... ... ... | Reiss & Co., Shanghai ... ... ... | 1909 |
| Tachibana, M. ... ... ... ... | Kiaochow Customs House, Tsingtau | 1881 |
| Talbot, R. M. ... ... ... ... | | 1915 |
| Tanner, Paul von ... ... ... ... | C. M. Customs, Kiukiang ... ... | 1885 |
| *Taylor, C. H. Brewitt ... ... ... | Commissioner of Customs, Mukden | 1885 |
| Teesdale, J. H. ... ... ... ... | 3A Peking Road, Shanghai ... ... | 1916 |
| Tenney, Dr. C. D. ... ... ... | American Legation, Peking ... ... | 1913 |
| Thellefsen, E. S. ... ... ... ... | G. N. Telegraph Co., Shanghai ... | 1913 |
| Thomas, J. A. T. ... ... ... ... | Shanghai ... ... ... ... ... ... | 1890 |
| Throop, M. H. ... ... ... ... | St. John's University, Shanghai ... | 1912 |
| Ting I-hsien ... ... ... ... ... | C. M. Customs, Shanghai ... ... | 1902 |
| Toller, W. Stark ... ... ... ... | British Consulate, Chungkiang ... | 1907 |
| *Tochtermann, Karl ... ... ... | C. M. Customs, Shanghai ... ... | 1900 |
| Touche, J. D. la ... ... ... ... | C. M. Customs, Mêng Tze, Yunnan | 1911 |
| Toussaint, G. C. ... ... ... ... | French Legation, Peking ... ... | 1917 |
| *Trollope, Rt. Rev. Bishop M.N. | Seoul, Korea ... ... ... ... ... | 1911 |
| Tucker, G. E. ... ... ... ... | 5 Peking Road, Shanghai ... ... | 1915 |
| Tucker, Mrs. G. E. ... ... ... | 5 Peking Road, Shanghai ... ... | 1915 |
| Turner, Skinner, Judge ... ... | British Supreme Court for China, Shanghai | 1916 |
| Twentyman, J. R. ... ... ... | 24 Yuenmingyuen Road, Shanghai | 1894 |
| Tyler, W. F. ... ... ... ... ... | C. M. Customs, Shanghai ... ... | 1915 |
| Unwin, F. S. ... ... ... ... ... | The Angela, Victoria B. C. Canada | 1914 |
| Upham, F. S. ... ... ... ... ... | S.M.C., P.W.D., Shanghai ... ... | 1919 |
| Van Corback, T. B. ... ... ... | *c/o* A. E. Algar, Shanghai ... ... | 1913 |
| Van der Woude, R. ... ... ... | 8 Nanyang Road, Shanghai ... ... | 1915 |

| Name | Address | Year of Election |
|---|---|---|
| Verbert, L. | 20 The Bund, Shanghai | 1913 |
| Veryard, Robert K. | Y.M.C.A., Changsha | 1917 |
| Vizenzinovitch, Mrs. V. | 1 Kiangwan Road, Shanghai | 1914 |
| Wade, R. H. R. | C. M. Customs, Shanghai | 1918 |
| Waller, A. J. | Kelly & Walsh, Ltd., Shanghai | 1916 |
| Wang Chung-hui, Dr. | Peking | 1913 |
| Ward, F. Kingdon | 116th Mahrattas, Z. E. F. D. *c/o* Postmaster, Bombay | 1910 |
| Ward, Mrs. Lipsom | 36 Peking Road, Shanghai | 1920 |
| Ware, Miss Alice | 20 Kwen Ming Road, Shanghai | 1918 |
| Warren, Rev. G. G. | Wesleyan Mission, Changsha | 1909 |
| Washbrook, H. G. | 6 Shih Ta Jen Hu t'ung, Peking | 1908 |
| Watkins, Miss J. | Soochow | 1914 |
| Weatherall, M. E. | 52 Ta Fang-chia Hu t'ung, Peking | 1919 |
| Webb, Mrs. C. H. | 21 Studley Avenue, Shanghai | 1919 |
| Webster, Rev. James | 17 Brompton Lane, Strood, Rochester, England | 1911 |
| Werner, E. T. C. | 5 Kuai Pang Hu Tung, North City, Peking | 1915 |
| Westbrook, E. J. | Asiatic Petroleum Co., Shanghai | 1916 |
| Wheeler, Rev. W. R. | A.P.M., Hangchow | 1920 |
| White, Rev. H. W. | Yencheng, Kiangsu | 1915 |
| White, Miss Laura M. | 30 Kinnear Road, Shanghai | 1916 |
| White, Rt. Rev. Wm. C. | Anglican Bishop of Honan, Kaifengfu | 1913 |
| Wilde, Mrs. H. R. | 15 Ferry Road, Shanghai | 1915 |
| Wilden, H. A. | French Consulate, Rue du Consulate, Shanghai | 1917 |
| Wilhelm, Rev. Dr. Richard | Tsingtau | 1910 |
| Wilkinson, E. S. | P.O. Box, No. 41, Yokohama | 1911 |
| Wilkinson, F. E. | British Consulate, Foochow | 1909 |
| Wilkinson, H. P. | 3 Balfour Buildings, Shanghai | 1909 |
| Williams, C. A. S. | Inspectorate General of Customs, Peking | 1919 |
| Williams, Capt. C. C. | *c/o* Butterfield & Swire, Shanghai | 1918 |
| Williams, S. J. | S.M.C. Finance Dept., Shanghai | 1920 |
| Wilbur, Mrs. H. A. | 124 Dixwell Road, Shanghai | 1920 |
| Wilson, R. E. | 6 Jinkee Road, Shanghai | 1918 |
| Witt, Miss E. N. | 16 Queensborough Terr., Hyde Park, London, W. | 1912 |
| Woets, J. | Credit foncier d'Extreme Orient, Shanghai | 1919 |
| Wood, A. G. | Gibb, Livingston & Co., Shanghai | 1879 |
| Wright, Rev. H. K. | 143 North Szechuan Rd., Shanghai | 1919 |
| *Wright, S. F. | *c/o* C. M. Customs, Shanghai | 1916 |
| *Wu Lien-teh, Dr. | Customs Buildings, Harbin | 1913 |
| Wu Ting-fang, Dr. | 3 Gordon Road, Shanghai | 1913 |
| Yates, Smith | 8 Nanking Road, Shanghai | 1920 |
| Yard, Rev. J. M. | M.E.M., Chengtu | 1920 |

| Name | Address | Year of Election |
|---|---|---|
| Yetts, Dr. W. Perceval ... ... | Junior United Service Club, London | 1909 |
| Yokoyama, R. ... ... ... ... | Tokyo Mercantle Agency, S'hai | 1918 |
| Young, R. C. ... ... ... ... ... | Municipal Offices, Shanghai ... ... | 1912 |
| Zwemer, Rev. Samuel M., D.D, F.R.G.S. | 5 Imad id din, Cairo ... ... ... | 1917 |

TOTALS :

CLASSIFIELD AS :—

| | |
|---|---|
| Honorary Members ... ... ... | 15 |
| Corresponding Members ... | 7 |
| Life Members ... ... ... ... | 65 |
| Ordinary Members ... ... ... | 430 |
| Total ... | 517 |

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|---|---|
| Residing at Shanghai ... ... | 255 |
| Residing elsewhere in China ... | 181 |
| Residing in other countries ... | 81 |
| Total ... | 517 |



*This book is to be returned to the Library on the date indicated.*