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ROYAL ASIATIC SOCIETY CHINA
SHANGHAI
上海

JOURNAL

OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

FOR 1871 & 1872.

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NEW SERIES No. VII.

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REPORT

OF THE

COUNCIL OF THE NORTH-CHINA BRANCH

OF THE

Royal Asiatic Society

For the Year 1872.

THE following gentlemen were elected office-bearers at the first meeting of the year:—

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T. DICK, Esq.,
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J. M. CANNY, Esq.,
A. MICHIE, Esq.,
J. HAAS, Esq.,
} Members of the Council.

During the year 1872 ten Resident and seven Non-Resident Members have joined the Society. Four Members have resigned in consequence of their departure from Shanghai.

A list of the present Members of the Society is herewith appended.

The following papers were read during the year:—

On the Antiquities of Cambodia,
by J. Thomson, Esq., M. R. G. S.

Suggestions towards a Phonetic System for the Chinese Language,
by E. Solbé, Esq.

On the Aborigines of Hainan,
by R. Swinhoe, Esq.

Mutton Wine of the Mongols, and Analogous Preparations of the Chinese,
by D. J. Macgowan, Esq., M. D.

The Life and Works of Han Yu or Han Wen Kung,
by T. Watters, Esq.

Narrative of an Exploring Visit to Hainan,
by R. Swinhoe, Esq.

On Art Exhibitions in China,
by D. J. Macgowan, Esq., M. D.

On the Obligations of China to Europe, in the matter of Physical Science, acknowledged by eminent Chinese, being Extracts from the Prefaces to Tseng Kwo-fan's Edition of Euclid, with brief introductory observations,
by Rev. G. E. Moule.

On Chinese Legends,
by G. C. Stent, Esq.

On the use of Shad or Samli, in Consumption by Chinese Doctors, in a manner analogous to the use of Cod Liver Oil in Europe,
by D. J. Macgowan, Esq., M. D.

Notes on the Natural History of Northern and Western China,
by the Rev. Père Armand David,
Miss. Lazariste.

The liberality of the British Government and of the foreign community having enabled the Society to enjoy the use of a suitable building without charge of rent, it may now be hoped that the Society will be in a better position to carry out the objects for which it was established.

Appended is the balance sheet for the year 1872 showing a surplus in hand of Tls. 277.52.

Librarian's Report.

I have but few remarks to make in handing the List of the Works presented to the Society during the year 1872.

The arrangement of the books removed from the old premises of the Society in the Nankin Road, during the previous year, has been proceeded with and is so far completed that it will be possible to throw open the Library whenever the Council think it proper.

The Catalogue of the Books has also been printed and whilst it will be a help to students in their researches it shows the deficiency of the Library in many departments of Science and Literature. As this subject has already been brought to the notice of the Society in a letter I addressed to the President on the 3rd ultimo I shall not dwell upon it now.

HENRI CORDIER,
Hon. Librarian.

List of Works presented to the North-China Branch of the Royal Asiatic Society during the year 1872.

Transactions of the Russian Geographical Society (in Russian) Nos. 1, 2, 3, 5/8 (1871). J. E. Reding, Esq.

The two concluding vol. of the Voyage of the Austrian Frigate "*Novarra*" round the world. J. Haas, Esq., for the Board of Public Education (Vienna).

Transactions of the R. Geog. Soc. at Dresden (1870). The same.

The Chinese Recorder. Editor.

Bulletin de la Société de Géographie de Paris. The Geog. Soc.

From the Rev. E. W. Syle—
Chinese Calendar 1848, 1849, 1851, 1853 and 1855.
Shanghai Almanack 1857, 1858, 1860, 1861.
Description of the City of Canton 1839.
Dr. Medhurst's Journey into the Interior of China 1849.
Canton Miscellany No. 1 (1831).
Rep. of the Morrison Education Society 1864, 1865.
The Phœnix, Dec. 1871.

From the Zoological Society of London—
Proceedings 1869, Pts. 2 and 3. 1870, Pts. 1, 2, 3. 1871, Pt. 1.

From the Royal Geographical Society—
Journals, Vol. 13, No. 5. Vol. 14, No. 1/5, Vol. 15, No. 1/4. Vols. 39 and 40.

From the Royal Society—
Proceedings, Vol. 17, No. 110/118.

From the Geological Society—
Vol. 26, Pts. 1/4. Vol. 27, Pts. 1/4. List of the Geol. Soc. Nov. 1/70.

From the Statistical Society—
Journal, 1869 Dec. 1870 Mar., June, Sept. and Dec. 1871 March, June and Sept.

From the Royal Asiatic Society—
Journal, Vol. 5, Pt. 1.

From the Royal Society of Edinburgh—
2 vols. Session 1868/69.

From the American Philosophical Society—Nos. 82 and 86.

"Chronique de Tabari." Trad. par Herman Zotenberg, Vol. 2, 1869. Or. Transl. Fund.
Die Fossilen Mollusken des Tertiaer, Beckens von Wien. J. Haas, Esq.
From A. Heiberg, Esq.—
Den Christelige Ethik fremstillet of H. Martensen. Kjobenhavn 1871.
Codigo de Comercio. Madrid 1863. 8vo.
For Ide og Virkelighed. Kjob. 1870-1871, 17 parts.
Statistik Handbog for Kongeriget Norge I Hefte, 1871.
Om Kompassets Deviation, Kristiania, 1869.
Der Act. Geschëfts Kalender 1871-1872.
Table for transmitting Chinese Despatches by telegraph, by S. A. Viguier, Esq. Shanghai 1871. Author.
Mookerjee's Magazine, Vol. I, Nos. 1/3. Editor.
Catalogue of Chinese Objects in the South Kensington Museum, by C. Alabaster, 1872. Author.
Heike Monogatari, Récits de l'hist. du Japon, par François Turrettini, 1ere Partie, 1871. Author.
The Natural History of Hainan, by R. Swinhoe. Author.
The 100 Years Anglo-Chinese Calendar, 1st Jan. 1776 to 25th Jan. 1876, by P. Loureiro. Shanghai 1872. Author.
Notes on some plants from Northern China, by Henry F. Hance. Author.
A Compendious Supplement to Mr. Bentham's Description of the Plants of the Island of Hongkong, by H. F. Hance. Author.
A Revised Catalogue of the Birds of China and its Islands, by R. Swinhoe. Author.
Discorso del Comm. C. Negri, Presidente delle Soc. Geog. Italiana, 1871. Italian Geog. Soc.
The Marriage of the Emperor of China, by L. M. F. Authoress.

HENRI CORDIER,
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SHANGHAI, 1*st January*, 1873.

Treasurer's Report.

The Balance Sheet for the year 1872, which I have now to present, seems an encouraging one as compared with those of late years, and to the funds in hand December 31st will soon be added between three and four hundred taels due from member for 1872, whose subscriptions have not yet been collected. A fair balance will therefore be left after paying the cost of the Journal for 1871-72—that of the catalogue having already been paid.

P. K. DUMARESQ.
Acting Hon. Treasurer N. C. B. R. A. S.

December 31*st*, 1872.

BALANCE SHEET OF THE

North-China Branch of the Royal Asiatic Society

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RECEIPTS.	$	cts.	Tls.	cts.	DISBURSEMENTS.	$	cts.	Tls.	cts.
To Balance received from A. Heiberg Esq. Hony. Treasurer			96	10	By Sundry Expenses and Advertisements			124	13
„ Subscriptions and Sales of Journals for 1871			532	93	„ Fire Insurance			30	00
„ Subscriptions collected for 1872 at 76	300	00	228	00	„ Printing			425	38
					„ Balance, ...			277	52
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JOURNAL

OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

ARTICLE I.

A HISTORICAL AND STATISTICAL SKETCH OF THE ISLAND OF HAINAN.*

By Wm. FREDERICK MAYERS, Esq., F.R.G.S., &c.
H. B. M.'s Acting Consul at Chefoo.

WELL-NIGH two thousand years have elapsed since the attention of Chinese statesmen was first attracted by rumours concerning the existence of a great island, lying secluded far away in the tropical seas that roll outside the borders of the Middle Kingdom, many hundred leagues beyond the limits within which, according to their knowledge and steadfast belief, the principles of social order and humanity were confined. Seated in its splendid capital in the midst of the temperate region of north-western China, the newly-founded government of the Han dynasty had little cognizance, a century and a half before the birth of Christ, of the territories stretching southward from the Yang-tsze, and now constituting a full half of the Chinese Empire. The sacred books contained, indeed, a reference in more than one passage to the southern frontier-races, from whom, according to the legends which constitute the Book of History, ambassadors had come in the most ancient times to cement alliances with the founders of Chinese polity; but of the condition, government, derivation, and language of the tribes or nations who dwelt beyond the rugged

* Read before the Society on 13th October, 1871.

mountains of Yüeh and Ts'u (as the modern region of Fukien, Kiangsi, and Hunan was at that time denominated) and who occupied the enormous tracts of this untravelled country, nothing was known by the polished disciples of Confucius, careless, like their modern descendants, of all extraneous affairs.

The first step toward a reduction of the countries extending on the South of what was then the territory actually subject to Chinese control—or, in other words, the modern region of Kwangtung, Kwangsi, and Tonquin—had been made under the auspicies of the famous conqueror who assumed the designation of She Hwang-ti, proudly declaring himself in this ambitious title as the First Founder of Universal Empire, and who completed, previously to B. C. 221, the work of subduing and consolidating the disjointed fragments of the Chinese Sovereignty, for the accomplishment of which a long ancestral line had continuously striven. This remarkable man, in whom was exhibited—even on the showing of his embittered enemies, the Chinese literati—one of the greatest governing minds the human race has produced, took early measures for bringing the territories South of the mountain-barrier beneath his sway. About the year B. C. 220, the conquering innovator despatched a general named Tu Hwei across the mountains, at the head of a formidable army, for the purpose of enforcing the submission of the natives of this region. Of the campaign that ensued, history has recorded few particulars; but enough has been handed down to make it clear that determination and valour, coupled with the command of enormous forces, and complemented by the free employment of that engineering talent which raised, at the other extremity of the Empire, the Great Wall of China during the same period, rapidly conducted the lieutenants of She Hwang-ti to a successful issue in their undertaking. True, it is related that Tu Hwei was defeated and slain in an engagement in which his forces were surprised by the hostile aborigines, close to the present site of the city of Canton, in the year B. C. 216; but his lieutenant and successor, Jên Ngao, speedily retrieved this disaster, and was able in the following year to announce the subjugation of the coveted region, which was thereupon incorporated with the Empire as the Province of the Southern Sea (Nan Hai), under the Vice-royalty of the general who had reduced it to submission. Of the individuality or condition of the inhabitants of the newly annexed territory at this period the meagre notices existing in Chinese history afford little means of judging. From the few

casual remarks, however, that may be gathered from widely scattered materials, it would appear that the indigenous tribes of Nanhai, at the period of Jên Ngao's conquest, were most probably a race akin to the stock from which the nations of Cochin-China and Cambodia were derived, and the direct progenitors, in all probability, of the Miao-tsze and other aboriginal peoples still maintaining a state of independence among the mountains of the South of China. It is certain that in the 3rd century B. C. the condition of what is now the central portion of Kwangtung had not attained to any appreciable degree of culture or organization. The tribes who successfully encountered Tu Hwei were enabled to resist the disciplined legions from the North not by force of warlike appliances, of fortified cities, or of military skill, but by the craft of the forest-born and unfettered savage, with the aid of natural difficulties presented by a wild and pathless country, overgrown with impenetrable woods, and offering neither supplies for the support of an advancing army nor facilities for the retreat of a force overtaken by disaster. Under the direction of the Chinese generals, however, military colonists were poured in thousands from the cultivated regions beyond the mountain-barrier of the Mei-ling into the newly acquired dependency; forests rapidly disappeared before the axe and fire, fortifications rose where cities were shortly to grow up; the noble rivers disclosed by the labours of the woodman served as a ready means of transport, and where these natural highways proved insufficient, artificial canals were dug to expedite the movements of the subjugating and colonizing armies. A central position for the seat of government was selected at the hills of P'an and Yü, where already a native town existed, and, by a well-directed choice, the foundations were planted here of what was to become in future the city of Canton.

To enlarge upon the natural advantages of this celebrated spot, lying, as it does, in the very centre of the great province of which it has been during nineteen centuries the capital, and so situated with reference to the provincial water system as to lie in close proximity with the converging point of noble rivers, flowing from the North, East, and West, and pouring southward from this locality in many broad and navigable channels to the sea, would be an undertaking foreign to the scope of the present inquiry. Suffice it to say, therefore, that here the nucleus of a city was gathered whose importance was no doubt foreseen, in part at least,

by the Chinese conqueror of the province, and which became the seat of government for the region newly added to the dominions of the Emperor.

A youthful adventurer from the extreme north-west of China had received a commission in the armies headed by Jên Ngao in B. C. 215, and had proved himself a capable and energetic subordinate during the ensuing labours of conquest and organization. A few years only had elapsed, and already the dominion founded by She Hwang-ti was tottering to its fall, on the withdrawal of the master hand which had achieved its astonishing greatness. The monarch's weak and unworthy son fell a victim to the intrigues of rival councillors, within a few months after he had ascended the throne, and the northern provinces of the Empire relapsed into a condition of anarchy and internecine warfare. At this critical period, Jên Ngao was overtaken by mortal sickness, and felt the necessity of entrusting the care of his Vice-royalty to a capable successor. Chao T'o, the young lieutenant above referred to, was summoned to his side, and was entrusted by the dying statesman with the charge of his high office. The historians state that to this bequest Jên Ngao added the advice that his successor should avoid the disasters threatened by a prolonged connection with the Chinese sovereignty in its then distracted state, by proclaiming himself the independent ruler of the southern regions. Such, at least, was the course actually followed by Chao T'o, who, on the final extinction of the last vestiges of the Ts'in dynasty, and the establishment of the house of Han on the ruins of the contending factions in northern China, declared himself, about the year B. C. 206, Sovereign Prince of Nan Yüeh, and rapidly extended his sway over the region lying westward and southward, which had been designated the province of Kwei-lin (part of the modern Kwangtung and Kwangsi). Reigning over these immense possessions, Chao T'o gradually extended the germs of order and civilization from the mountains to the sea, and on repeated occasions was visited by ambassadors from the founder of the Han dynasty and his successors, whose nominal sovereignty he was induced to acknowledge. On the decease of Chao T'o, in B. C. 137, his grandson succeeded to the throne of Yüeh, but was not long permitted to maintain the position of virtual independence which had been bequeathed to him. As the house of Han grew firmer in its grasp of the sovereignty in northern China, its demands upon the South became gradually more imperious, and

hostilities at length broke out between the Empire and its feudatory, which resulted in the subjugation of the principality of Nan Yüeh, and its incorporation for the second time among the provinces of China.

Up to this epoch, as may be gathered from the indications afforded by the histories of the Han dynasty, all beyond the more central portions of what is now known as Kwangtung was virtually a *terra incognita* to the Chinese, and the existence of such an island as that of Hainan was probably known only, if at all, by vague report from the occupants of the promontory which juts out from the mainland in an oblong projection and forms the peninsula of Seu Wên, immediately facing the northern shores of Hainan. At length, the progress of events necessitated the despatch of considerable armaments from North-China for the complete reduction of the southern territories. The general Lu Po-teh was despatched in B. C. 111, with the coöperation of three auxiliary columns, crossing the mountains at as many different points, to suppress a rebellion which had broken out in Nan Yüeh, under the instigation of Lü Kia, the minister there serving the descendant of Chao T'o in the governorship of the province. Having completed the work of subjugation, the Chinese army crossed over from the peninsula of Seu Wên to achieve a final triumph, and took possession of the Great Island lying opposite to its southern shore. This act of annexation to the dominions of the Emperor Wu Ti took place in B. C. 110, and in this year we commence for the first time to tread on firm historical ground with reference to the island of Hainan. The principality of Nan Yüeh and the adjacent territories were now apportioned under nine divisions, called *Kiün*, or Prefectures,* of which the following is a recapitulation, viz: Nan-hai, Ts'ang-wu, Kwei-lin (comprising the greater portion of the modern Kwangtung and Kwangsi), Ho-p'u (south-western Kwangtung), Kiao-che, Kiu-chên, Jih-nan (the modern Tonquin and part of An-nan), and lastly Chu-yai and Tan-urh, which latter divisions comprised the area of the newly conquered insular dependency.

Of the condition of Hainan when first invaded by the armies of Lu Po-teh, no contemporary account has been handed down, and all that can be gathered is that the island was found to be in the

* The limits of the ancient *Kiün* differed widely in extent, and in some cases far exceeded those of the modern "prefecture," but this term is for distinction's sake preserved as the equivalent of *Kiün*.

possession of savage aborigines, dwelling in the depths of forests which then, as now, covered the whole interior, and calling themselves Li 黎, as their descendants at this day are still entitled. That this designation originated with the natives themselves may be inferred from the uncertain etymology of the Chinese character which is employed to represent the sound. During the Han dynasty, the character used was that signifying "base," "low," or "uncultivated;" but this in process of time became exchanged for another character bearing the same sound, and used in certain combinations (*li shu*, *li min*, &c.) to designate the bulk of the people of China.* Of the condition of the aborigines at the period of the conquest, the only indications that have been preserved are those afforded by the names bestowed on the territorial divisions of the island. The newly acquired possession was divided by the Chinese into two unequal portions by means of a line drawn diagonally from N. W. to S. E., the interior range of mountains forming apparently the guiding principle of this demarcation. The southern and larger half, including those portions which are even at present the wildest and least accessible, and which consequently include the principal centres of the aboriginal population, was entitled the Prefecture of Tan-urh 儋耳郡 (*lit.* Drooping Ear), and the etymology of this title is referred to the fact that the "King" of the native tribes was distinguished by ears the lobes of which were drawn down to such an immoderate length that they touched his shoulders. From this it may be inferred that the authority of one supreme chief was acknowledged by at least a large proportion of the aborigines. And that their customs were in some degree similar to those which are characteristic at the present day of the mountain tribes of the adjacent continent. The northern and smaller division of the island was denominated

* The only legend which the Chinese have preserved in connection with the aborigines refers to the supposed manner of their origin. They relate that, at some unrecorded period, a serpent's egg, lying in the forest which then covered the whole of the still uninhabited island, was struck and split asunder by a thunderbolt, and gave birth hereupon to a female of the human race, who dwelt long alone upon the slopes of the mountain now designated the Li Mu Shan 黎母山 or Li Mother Mountain. After many years, a man belonging to one of the tribes of Cochin-China crossed to Hainan in search of scented woods, and encountered this solitary female denizen of the island, with whom he became united in the bonds of savage matrimony. From this primeval pair the tribes of the Li derive their descent. (See the *Kwang Yü Ki* or Imperial Topography, art. K'iung-chow).

the Prefecture of Chu-yai 珠崖郡, signifying the Pearl Shore, from which title we learn that the mussel-beds from which a valuable description of pearl was drawn, existing in the vicinity of the Straits of Hainan, and which continued to yield supplies of this treasure until the end of the fifteenth century, by which time they appear to have become quite exhausted,* were already known in the second century before Christ. It seems probable, indeed, that the conquest of Hainan was particularly coveted on this account, and to its value as a source of supply of pearls, totoise-shell, and scented woods for the use of the court the island probably owes the rapid colonization by means of which its shores became peopled by settlements of Chinese. The two prefectures, while subordinated to the government of Kiao-che, and ruled from the opposite mainland, were shortly divided into five *hien* or districts, each with its minor governor. Chu-yai was mapped out into the districts of Tai-mei, Ts'ze-pei, and Kow-chung, whilst to Tan-urh the districts of Chih-lai and Kiu-lung were allotted. In B. C. 82, however, at a time when the Chinese colonists appear to have given way in some measure before the attacks of the aborigines, the prefecture of Tan-urh ceased to exist, being merged in that of Chu-yai, and in B. C. 48 even this latter government was abrogated, and the whole island was for a time subordinated as a simple district, with the designation Chu-lu, to the prefecture of Ho-p'u on the opposite coast. This gradual shrinking of boundaries corresponds precisely with the period of weakness and anarchy which ushered in the downfall of the elder branch of the Han dynasty.

A new line of sovereigns—who became known in history as the dynasty of the Eastern Han—having been founded in A. D. 25, signs of returning vigour were not slow in displaying themselves upon the remotest frontiers of the Empire. In A. D. 43 the celebrated commander Ma Yüan effected the subjugation of Tonquin, where a temporary independence had been achieved; and the inhabitants of Hainan hereupon made voluntary tender of their renewed allegiance, the island having, it would seem, been allowed to lapse into an independent state for some time previously. The title of district of Chu-yai was now conferred upon it, but it was not until A. D. 67 that Chinese authority was

* See *Notes and Queries on China and Japan*, Vol. I, No. 1, Hongkong, 1867.

fully established upon the western coast. Very many and perplexing administrative changes of boundary and designation are recorded by the Chinese historians and topographers, who content themselves with the dry catalogue of successive dates and titles, without affording ground for so much as a surmise respecting the actual condition of the Chinese settlements which gradually formed, in the course of centuries, a chain of cities round the island. It is plain, notwithstanding this, that the dependency was kept in view as a valuable possession, and that even the most shortlived dynasties contrived to assert their sovereignty upon its shores, where an increasing immigrant population partly composed of traders and partly of military settlers, formed a fringe around the gloomy interior forests within which the aborigines had sullenly retreated.

The progressive growth of each district in the island is traced with minute assiduity by the native annalists, but it would be an unprofitable task to aim at transcribing, with Chinese fidelity, all the various changes of territorial nomenclature to which the literary caprice or superstitious notions of successive rulers subjected the local divisions of the island. Still, as an index to the gradual development of the Chinese population, as shown by the date of establishment of the various existing districts, and also as guide to the ancient topography, all traces of which have now disappeared from the map of Hainan, the following table, condensed from the historical synopsis forming part of the native gazetteer, may be found useful:—

TABULAR VIEW OF THE DISTRICTS AND DEPARTMENTS OF HAINAN.

Present Designation.	Date of Adoption	Remarks.
	A. D.	
瓊州府 K'iung-chow Fu	1370	Anciently Chu-yai and Tan-urh; Yai-chow, &c, &c. A. D. 631, K'iung-chow; 1278, K'iung-chow Lu; 1368, K'iung-chow.
瓊山縣 K'iung-shan Hien	627	B.C. 110, Tai-mei Hien. Subsequently called Chu-lu Hien. A.D. 523, Yai-chow. A. D. 600, Yen-lu Hien.

Present Designation.	Date of Adoption	Remarks.
	A. D.	
澄邁縣 Ch'êng-mai Hien	607	B.C.110, Kow-chung Hien
定安縣 Ting-ngan Hien	1291	Anciently, part of Tai-mei Hien.
文昌縣 Wên-ch'ang Hien	627	Anciently, Ts'ze-pei Hien.
會同縣 Hwei-t'ung Hien	1291	Anciently, part of Tai-mei Hien.
樂會縣 Lo-hwei Hien	660	Do. Do.
臨高縣 Lin-kao Hien	713	B.C. 110, Tan-urh Kiün. A.D. 607, Pi-shen Hien. A.D. 622, Fu-lo Hien.
儋州 Tan Chow	622	B.C. 110, part of Tan-urh Kiün. A.D. 1235, Nan-ning Kiün.
昌化縣 Ch'ang-hwa Hien	607	B.C. 110, Chih-lai Hien.
萬州 Wan Chow	1368	B.C. 110, part of Tan-urh Kiün. A. D. 662, Wan-ngan Chow. A.D. 742, Wan-ngan Kiün.
陵水縣 Ling-shui Hien	622	B.C. 110, part of Tan-urh Kiün.
崖州 Yai Chow	1368	B.C. 110, part of Tan-urh Kiün; afterwards incorporated with Chu-yai Kiün, and later with Yai-chow. A.D. 1117, Ki-yang Kiün.
感恩縣 Kan-ngên Hien	607	B.C. 110, Kiu-lung Hien.

*** From the above it will be seen that the island of Hainan, first denominated by its present title of K'iung-chow Fu in A.D. 1370, now contains ten districts *(hien)* and three departments *(chow)* subject to the government of a prefect *(fu)*.

It was not until the seventh century of our era that the character *K'iung*, which was destined to become the distinguishing name of the island, found its way into use as a local designation. In A.D. 627, on the commencement of the reign of the second Emperor of the T'ang dynasty, a complete re-arrangement of the territorial divisions of Hainan took place, concurrently with the strengthening of the Chinese military stations throughout the island. The name of the district hitherto known as Yen-lu was changed to K'iung-shan, with reference to a conspicuous hill, lying some twenty miles to the South of the present capital town, which was celebrated for the brilliancy and whiteness of the rock of which it consists. The epithet *K'iung*, poetically applied to the most precious varieties of jade-stone, was attributed to this rock by some unremembered writer's fancy, and the name, thus given, was adopted at the period above-mentioned as the designation of the principal district in the island. Hainan being at the same time divided into four departments or *chow*, that one in which the district of K'iung-shan lay was further denominated K'iung Chow. This designation, after a multitude of administrative changes, came at length in A.D. 758 to be bestowed upon the entire island, and this title has been borne almost continuously since that period, although under varying circumstances as to the relative rank and dependence of its government. In 1370 the final stage was reached, when it became constituted on its present footing as a "Prefecture," with the name of K'iung-chow Fu, under the jurisdiction of the provincial government of Kwangtung.

The exceptional period during which the designation of K'iung-chow fell into disuse must be briefly referred to as it explains the name of HAINAN 海南 by which the island is most commonly known to Europeans. The Mongol conquest of China having been pushed forward to completion in A.D. 1278, and the last unhappy heir of the Sung dynasty having perished by drowning, clasped in the arms of his faithful minister and guardian, at the close of the decisive sea fight which took place near the western mouth of the Canton river, the Mongol commander-in-chief, Alihaya, at once despatched a force to demand the allegiance of K'iung-chow to the sovereignty of Kublay Khan. Some attempt at resistance was shewn by the Chinese governor, but the populace rose against him and delivered this officer with his subordinates into the hands of the Mongol invaders, by whom they were barbarously put to death. The island, thus subjugated, was reconstituted on a new

administrative footing, and was incorporated with the western portion of the present province of Kwangtung in a newly erected satrapy under the designation of Hai-peh Hai-nan Tao—*i. e.* the Circuit or Intendantship North of the sea (Straits) and South of the sea. From this period arose the practice of referring to the island by the name of Hai-nan Tao, and hence has been derived the familiar name of Hainan, though this is less usually employed by the Chinese themselves than the modern official designation of K'iung-chow Fu.

The constitution of the island as a prefecture in 1370 doubtless marks the period when it first commenced to emerge from the mere status of a remote dependency into the settled condition of an integral portion of the Empire. From this period dates also the gradual disappearance of the specially military character of the subordinate cities, which under the T'ang and Sung dynasties had been established at intervals along the coast. The superior functions of government were discharged during the Ming dynasty by a deputy of the Provincial Supervisor of Kwangtung, and the same system survived without disturbance the downfall of the Ming dynasty in the 17th century, enduring until leizure was found in the reign of the second Emperor of the present line to remodel the provincial system of administration. In the 13th year of the reign K'ang-hi—A.D. 1674—the deputy-supervisorship was at length exchanged for an office bearing the title of *Fên Siün Lui K'iung Tao*, or Divisional Intendant of Lui [chow Fu and] K'iung [chow Fu], from which appointment the existing office of Tao-t'ai, under the same title, derives its origin. The officer filling this post, and residing at K'iung-chow Fu, exercises a general jurisdiction over the whole of Hainan and the prefecture of Lui-chow on the mainland opposite. He has as his military colleague a *Tsung Ping* or Brigadier-general, with the title *K'iung-chow Chên-t'ai*, in command of all the garrisons in the island. This office was first created, in its present form, in 1653.

To return—after this digression—to the earlier history of the island, throughout the period of the T'ang dynasty and its immediate successors, K'iung-chow demanded notice from the rulers of China and finds mention on the part of the historians, principally with reference to the outbreaks periodically indulged in by the savages of the interior, who, though remaining quiet during peaceful times in the fastnesses of their impenetrable valleys, nevertheless took occasion whenever the Chinese garrisons were reduced or

became inefficient, to sally forth and commit devastations in the settled country, which they still regarded as their legitimate property. The Chinese, always supremely indifferent to whatever concerns the origin, conduct, or well-being of races foreign to their own, have been content to remain from first to last in almost total ignorance respecting the numbers, organization and objects of the savage tribes with whom they were brought on both sides most unwillingly in partial contact. The savages in general maintained with singular jealousy a rigid system of exclusion against all attempts at penetrating their forest homes. The slopes of the lofty Wu Che Shan, or Five Finger Mountains, which occupy the centre of the island, and the valleys formed along the spurs thrown out on every side by this range of hills, were known to be the abode of numerous tribes of Li, subsisting by the chase and by desultory agriculture,—fierce savages who boasted of their marvellous strength and endurance, whose hands were never empty of bow or spear, and who cherished an implacable resentment against the intruders upon their native soil. As, however, the propinquity of civilization had borne its usual fruits in instilling new wants into even this uncultured society, and as communication of one kind or another between the settlers and the aborigines was a matter of occasional necessity, there grew up in process of time an intermediate race, of aboriginal descent like the savages, yet, unlike them, acknowledging the supremacy of the Chinese and adopting in great measure their customs. This race, forming an inner fringe to the Chinese settlements on the coast, became known as the *Shu* Li, or civilized natives, in contradistinction to the *Shêng* Li or untamed savages of the interior. Although the descendants, in part, of the wild aborigines themselves, the Shu Li appear to have been not entirely of the same blood, but to have been brought from the mountain tribes of the opposite mainland, whence detachments were in early times recruited on the occasion of military expeditions, with the object, doubtless, of furnishing a means of communication with the indigenous race. In the course of centuries, the existing population of Shu Li has been formed, partly by descent from these early arrivals, and partly by successive amalgamations between this stock and the tribes of the interior. As their numbers increased, they became even greater objects of anxiety to the Chinese government than the Shêng Li themselves, and the chronicles of the island are filled with narratives of outbreaks on their part; but if the past may be judged by

the present there is ample reason for believing that they were in most cases goaded into insurrection by the rapacity and injustice of the governing officials.

It is easy to guess from the existing indications that Hainan was for many successive centuries the receptacle not only for turbulent classes of the Chinese population, who were frequently deported here in masses, but also the favorite *locus pœnitentiæ* for disgraced officials, who for real or alleged delinquencies were banished to what was rightly considered the most forlorn and pestilential region within the Imperial dominions. That from this system lawlessness among the people and corruption in the official body must probably ensue would be a consideration of little weight with the eunuchs or the literary pedants who alternately swayed the movements of the Chinese court; but the practice of employing the island for the purpose of receiving offenders doomed to banishment had one beneficial although quite unforeseen effect. The caprice of Chinese sovereigns, notably during the period of the T'ang and Sung dynasty from A. D. 618 to A. D. 1278 frequently placed the wisest and best among the servants of the State beneath the ban of Imperial displeasure, and over the head of honest councillors the mandate of disgrace was proverbially ever in suspense. To such a degree was the island of Yai-chow converted into the enforced abode of scholars and poets whose literary renown had ensured their advancement to high office without protecting them from what was often unmerited attack and overthrow, that a marked influence for good was exerted upon the mental development of the island population. A succession of banished scholars diffused among the rude colonists of Hainan an inclination toward study and a taste for literary refinement which are declared by Chinese historians to have exerted a marked influence upon the character of the people generally and upon the intellectual development of individual natives. Among the victims of misfortune who became in this manner temporary denizens of the island the most widely-celebrated was the poet-statesman Su She, 蘇軾 better known as Su Tung-po, 蘇東坡 who, during the troubled reign of Cheh Tsung of the Sung dynasty was degraded from his high position in the Ministry of State and relegated through various degrees of banishment to the last stage of disgrace in being directed to repair, in A. D. 1097, as Sub-Prefect to the district of Ch'ang-hwa, on the wild western coast of Hainan. Here the fallen Minister spent three years in dignified seclusion,

though always accessible to the visits of admiring students who were attracted by his fame to make pilgrimages to the humble cottage in which he dwelt, with his little son for his sole companion. The impression produced upon the poet's mind by the spectacle of his enforced abode, on first arriving upon its shores, is expressed in a quatrain which he composed on this occasion, and which is still preserved among the literary monuments relating to Hainan. This descriptive effusion may be translated as follows:—

THE ROCKS OF TAN-CHOW.

Rugged and steep, the wild cliffs upwards soar,
Like to no other hills the wide world o'er!
Wanderer! behold these rocks that line the way—
Cast hear superfluous* on Creation's day!

Throughout the period of Su Tung-po's residence in Hainan he mingled literary employment with the strict discharge of his humble official functions, and some of his most highly prized productions, including a celebrated rhapsody entitled "The Typhoon," are preserved among the printed records of the island history.

Differing widely from the famous poet whose banishment has invested the shores of Hainan with enduring interest in the eyes of Chinese scholars, another denizen of the Island has nevertheless contributed materially to its renown. Hwang Tao-p'o, or the wise woman Hwang—for it is one of the gentler sex to whom reference is made—was a native of Yai-chow at the close of the fourteenth century, and appears to have been versed in the art of cotton-spinning at a time when the cultivation of this staple was but just commencing to be spread in the northern provinces of China, under the auspices of the Mongol conquerors, by whom the plant was introduced upon the seabord from their homes in Kan-suh and Central Asia. Long previously to this period, however, cotton was undoubtedly grown in Cochin-China,† whence it found its way by slow degrees into Kwang-tung, and its cultivation had doubtless been introduced at a comparatively early

* The allusion here is to the Chinese legend that when Nü Kwa, a fabulous hero of the primeval world, "melted rocks to repair the Heavens," a portion of the material thus employed was cast aside as unfit for use. To this the poet likens the rocks of Tan-chow.

† For an inquiry into the date and manner of the cotton cultivation into China see *Notes and Queries on China and Japan*, vol. 2, Nos. 4 and 5, 1868.

LETTER FROM ANTHONY NORRIS GROVES TO J. N. DARBY.

Milford Haven, March 10th, 1836.

My Dear DARBY,

As the stormy weather threatens a little delay, I am not willing to leave England without a few words in reply to your note, and a short explanation of some other points that interest me. I have ever regretted having had so few opportunities of seeing and conversing with you since my return to England, and thereby explaining many things that might have allowed us to depart on the whole more happily than now, yet I wish you to feel assured that nothing has estranged my heart from you, or lowered my confidence in your being still animated by the same enlarged and generous purposes that once so won and rivetted me; and though I feel you have departed from those principles by which you once hoped to have effected them, and are in principle returning to the city from whence you departed, still my soul so reposes in the truth of your heart to God that I feel it needs but a step or two more to advance and you will see all the evils of the systems from which you profess to be separated to spring up among yourselves. You will not discover this so much from the workings of your own soul as by the spirit of those who have been nurtured up from the beginning in the system they are taught to feel the only tolerable one; that not having been led like you, and some of those earliest connected with you, through deep experimental suffering and sorrow, they are little acquainted with the real truth that

may exist amidst inconceivable darkness: there will be little pity and little sympathy with such, and your union daily becoming one of doctrine and opinion more than life and love, *your government will become—unseen, perhaps, and unexpressed—yet, one wherein, overwhelmingly, is felt the authority of men;* you will be *known more by what you witness against than what you witness for*, and practically this will prove that *you witness against all but yourselves* as certainly as the Walkerites or Glassites: your Shibboleth may be different, but it will be as real. It has been asserted, as I found from your dear brother W—— and others, that I have changed my principles; all I can say is, that as far as I know what those principles were in which I gloried on first discovering them in the Word of God, I now glory in them ten times more since I have experienced their applicability to all the various and perplexing circumstances of the present state of the Church; allowing you to *give every individual, and collection of individuals, the standing God gives them, without identifying yourself with any of their evils. I ever understood our principle of communion to be the possession of the common life* or common blood *of the family of God* (for the life is in the blood); these were our early thoughts, and are my most matured ones. The transition your little bodies have undergone, in no longer standing forth the witnesses for the glorious and simple truth, so much as standing forth witnesses against all that they judge error, have lowered them in my apprehension from heaven to earth in their position of witnesses. What I mean is, that then *all our thoughts were conversant about how we might ourselves most effectually manifest forth that life* we had received by Jesus, knowing that that alone could be as the Shepherd's voice to the living children, *and where we might find that life in others; and when we were persuaded we had found it, bidding*

them, on the Divine claim of this common life (whether their thoughts on other matters were narrow or enlarged), *to come and share with us, in the fellowship of the common Spirit, in the worship of our common head;* and as Christ had received them, so would we to the glory of God the Father; and father, that *we were free, within the limits of the truth, to share with them in part, though we could not in all, their services.* In fact, as we received them for the life, *we would not reject them for their systems, or refuse to recognise any part of their systems, because we disallowed much.* Trusting that if this inter-communion could be established, to effect all we desire by being upheld by God, in walking in the light, as the Christ-like means of witnessing against any darkness that might be in them, according to the rule of the Lord; John iii. 19: "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil, neither will they come to the light lest their deeds should be reproved." A more difficult ministry of witness, than a preaching one of words, or separating one of persons, yet possessing a much more mighty power over the hearts of others and a much more influential one in blessing; and which, dear brother, I know no heart more ready to acknowledge than your own. *The moment the witnessing for the common life as our bond gives place to a witnessing against errors by separation of persons and preaching (errors allowably compatible with the common life), every individual, or society of individuals, first comes before the mind as those who might need witnessing against,* and all their conduct and principles have first to be examined and approved before they can be received; *and the position which this occupying the seat of judgment will place you in will be this: the most narrow-minded and bigoted will rule because his conscience cannot and will not give way*, and therefore

the more enlarged heart must yield. It is into this position, dear D——, I feel some little flocks are fast tending, if they have not already attained it. *Making light not life the measure of communion.* But I am told by our beloved brethren, C. and H., that if I give up this position of witnessing against evil in this PECULAR WAY OF SEPARATION from the systems in which any measure of it is mixed up, I make our position one of simple, unpardonable schism, because we might join some of the many other systems. I cannot be supposed, of course, to know fully their ground of acting, but I thought I knew yours, at least your original ones. *Was not the principle we laid down as to separation from all existing bodies at the outset, this: that we felt ourselves bound to separate from all individuals and systems, so far as they required us to do what our consciences would not allow, or restrained us from doing what our consciences required, and no further;* and were we not as free to join and act with any individual, or body of individuals, as they were free not to require us to do what our consciences did not allow, or prevent our doing what they did? *and in this freedom did we not feel brethren should not force liberty on those who were bound, nor withhold freedom from those who were free?*

Did we not feel constrained to follow the apostolic rule of not judging other men's consciences, as to liberty, by our own; remembering it is written, "Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth; seeing that God hath received" both the one and the other? Now it is one of these two grounds; their preventing me from, or demanding from me, other than the Lord demands, that divides me in a measure from every system; as my own proper duty to God, rather than as witnessing against THEIR evils. As any system is in its provision narrower or wider than the truth, I either

stop short, or go beyond its provisions, but *I would infinitely rather bear with all their evils, than separate from their good. These were the then principles of our separation and inter-communion; we had resolved never to try to get men to act in uniformity, further than they felt in uniformity;* neither by frowns or smiles; and this, for one simple reason, that we saw no authority given us from God thus to act; nor did our experience lead us to feel it the best means at all of promoting their blessing or our common aim of a perfect spiritual uniformity of judgment; whilst to ourselves it afforded a ready OUTLET to the PROPENSITIES of the FLESH, under the appearance of spiritual authority and zeal for the truth. But in all these matters, we desired that our way might be bright as the light, and our words drop noiselessly as the dew, *and if, at the last, they remained "otherwise minded," we would seek of God, that even He should reveal it unto them.* There is something at present so like building what you destroyed, as if when weak you can be liberal and large, but when holpen with a little strength, *the true spirit of sectarianism begins to bud; so that being "one of us" has become a stronger bond than oneness in the power of the life of God.* I know it is said (dear Lady Powerscourt told me so) that so long as any terms were kept with the Church of England, by mixing up in any measure with their ministrations, when there was nothing to offend your conscience, they bore your testimony most patiently, but after your entire rejection of them, they pursued you with undeviating resentment, and this was brought to prove that the then position was wrong, and the present right. But all I see in this is, that whilst you occupied the place of only witnessing against those things which the divine life within themselves recognized as evil, and separating from them ONLY SO FAR as they separated from Christ, you established them as judges of themselves,

and of themselves they were condemned; and at the same time you conciliated their heavenly affections, by allowing all that really was of the Lord, and sharing in it, though the system itself in which you found these golden grains, you could not away with. But the moment your position and your language implied a perfect separation, alike from the evil and the good, and a rejection of them, in consequence of their system, without discrimination, you no longer had their consciences with you, but they felt that though only a brother in a Father's house, you exercised more than a Father's power, without a Father's heart of mercy, and they, therefore, appealed from you to your common head, both in behalf of themselves and their systems. *There is no truth more established in my own mind than this, that to occupy the position of the maximum of power, in witnessing to the consciences of others, you must stand before their unbiassed judgment as evidently wishing to allow in them more than their own consciences allow, rather than less, proving that your heart of love is more alive to find a covering for faults, than your eagle eye of light to discover them.* I send you this letter as we were the first to act on these principles, rather than to H—— and C——, whose faith and love I do so truly desire to follow. They have written to me two very long and kind letters, which I purpose more effectually and fully to answer, by meeting the positions contained in them, in a little tract, which I hope to prepare on the voyage, and finally to publish.

I particularly regret not meeting you at Bristol, as I had much to say to you relative to Rhenius, and other things connected with India, for my heart would naturally seek sympathy and fellowship with you and those dear brethren with whom I have no dividing thoughts relative to the great bearings of truth, or the truths themselves, in

which lie the power and peace of the Gospel,—neither in the objects or principles of ministry do I differ;—my difference with you is only as to the manner in which you maintain your position of witnessing for the good against the evil. I feel no one ever expects me, when an acknowledged visitor in the house of another, to be answerable for the ordering of that house, or as thereby approving it—they would naturally come to the house in which I had control, and where the acts were looked upon as mine, to form such a judgment; and even in such a case, if I was but one among many in the government, no honest mind would make me responsible for faults, against which, in my place and according to my power, I protested; because I submitted to those acts of others, rather than forego a greater good, or incur a greater evil. If it is said man cannot discriminate, nor feel the force of my witness, unless I separate, not by heart and life, but by contiguity of person, altogether from all kinds of false systems, my answer is, that He, whose place it is to judge, and to whom we are called to approve our hearts, can, and to Him, in this matter, I am content to stand or fall.

Some will not have me hold communion with the Scotts, because their views are not satisfactory about the Lord's Supper; others with you, because of your views about baptism; others with the Church of England, because of her thoughts about ministry. On my principles I receive them all; but on the principle of witnessing against evil, I should reject them all. I feel them all, in their several particulars, sinning against the mind and heart of Christ, and letting in, in principle, the most tremendous disorders, and it is not for me to measure the comparative sin of one kind of disobedience against another. *I make use of my fellowship in the Spirit, to enjoy the common life together, and witness for that*, as an opportunity to set

before them those little particulars into which, notwithstanding all their grace and faithfulness, their godliness and honesty—they have fallen. *Nor shall I ever feel separation from the good for the sake of the evil, to be my way of witnessing against it, till I see infinitely clearer than I now do, that it is God's.* I naturally unite fixedly with those in whom I see and feel most of the life and power of God. But *I am as free to visit other churches, where I see much of disorder, as to visit the houses of my friends, though they govern them not as I could wish;* and, as I have said, I should feel it equally unreasonable and unkind, for any brother to judge me for it, though I leave him in perfect liberty to judge himself. You must not however, dear brother, think, from anything I have said, that I shall not write freely and fully to you, relative to things in India, feeling assured in my own heart, that your enlarged and generous spirit, so richly taught of the Lord, will one day burst again those bands which narrower minds than yours have encircled you with, and come forth again, rather anxious to advance ALL the living members of the living Head into the stature of men, than to be encircled by any little bodies, however numerous, that own you for their founder. I honour, love, and respect your position in the Church of God; but the deep conviction I have that your spiritual power was incalculably greater when you walked in the midst of the various congregations of the Lord's people, manifesting forth the life and the power of the gospel, than now, is such that I cannot but write the above as a proof of my love and confidence that your mind is above considering who these remarks came from, rather than what truth there may be in them.

Yours very affectionately in the gospel,

A. N. GROVES.

March 10th, 1836.

period into the southern regions of Hainan. Leaving her native island, Hwang Tao-p'o visited the rich alluvial plains of Central China, and taught her country-women dwelling upon the banks of the Yang-tsze River the use of the distaff and cotton-loom, for instruction in which, it is said, pupils flocked to her from all quarters. After her decease, a memorial temple was erected at K'iung-chow where sacrifices were annually offered, during a long series of years to her manes.

Among the natives of K'iung-chow who rose to literary eminence and political distinction (the one and the other being terms almost synonymous in the career of a Chinese aspirant for fame) the two individuals whose celebrity has been the highest and most enduring were both subjects of the Ming dynasty, and ornaments of consecutive ages. The elder, named K'iu Tsün, 邱濬 but better known (from his posthumous title) as K'iu Wên-chwang, was born A.D. 1420 of an immigrant family from the province of Fukien, who like many others under similar circumstances, had become settled in Hainan through the circumstance of their progenitor being placed in an official position in the island, from which, in those days of tardy locomotion, it was not easy to remove. After rising to the foremost rank among his contemporaries, both as a scholar and a statesman, K'iu Tsün died at the ripe age of seventy-six, bequeathing numerous works the reputation of which is still preëminent, in connection principally with subjects of classical and historical research. He had taken, moreover, a leading part by Imperial order in the continuation of the celebrated *T'ung Kien Kang Mu* or Synopsis of History, edited by Chu Hi during the Sung dynasty.

In the century following that thich was adorned by the talents and integrity of K'iu Tsün another brilliant name was added to the category of distinguished natives of Hainan. Hai Jui, 海瑞 or Hai Chung-kiai, as he became posthumously entitled, was the son of a minor official of K'iung-shan, who, dying while the future statesman was still a child, bequeathed his education to the care of an excellent mother, under whose training the foundation of future eminence was securely laid. Leaving the island at an early age, Hai Jui passed the superior examinations with credit at Peking, and rapidly rose in consequence to official distinction. The historians of the Ming dynasty have much to say concerning the firmness and plainness of speech with which Hai Jui was accustomed to offer just though unpalateable counsels to his Imperial

Master; and this upright discharge of duty led in 1566 to his being cast during ten months into rigorous confinement, of which, however, the despotic sovereign at length repented, reinstating Hai Jui, in true Asiatic fashion, in all his former dignities. He died in 1587.

Although severed at an early age from immediate connection with his native island, Hai Jui continued through life to bear its interests actively in mind, and in one of his addresses to the Throne, which has been preserved as at once a model of style and an example of political wisdom, he has bequeathed what affords at the present day a valuable insight into the condition of the island during the sixteenth century.

Dwelling on the disturbances and forays under which the inhabitants of the sea-coast continually suffer, and against which the isolated garrisons placed in each of the district cities were powerless to afford protection, he pictures, by the aid of a striking metaphor, the island as a body remote from all connection with the outside world, whose heart—the savages of the interior—sends forth a perpetual current of poison to paralyze its extremities; whilst at the same time, by way of vividly depicting the close propinquity with which the hostile races were associated, he exclaims that "the savages of the mountain-peak hear the cock's crow and the dog's bark in the homes of the Chinese householders. The salt and fish, the rice and clothing that the one consumes, the other supplies." In this indication of commercial intercourse may be traced, most probably, the secret of the continual outbreak of hostility on the part of the Li, both "savage" and "civilized." Following the irresistible bent of their nature toward chicanery and oppression, the trading classes of the Chinese in past ages as in the present doubtless played toward the unsophisticated wild men of K'iung-chow a similar part of trickery and injustice to that which was practised in recent times and under British sway by the Hindu usurers in their dealings with the simple mountaineers of the Santhal highlands in Bengal, which led to sanguinary reprisals and revolt barely fifteen years ago. Hai Jui recounts in his memorial no less than three risings of the aborigines in the space of exactly half a century, which were suppressed only by means of enormous outlay and extraordinary armaments in addition to the annual and costly expeditions which were rendered necessary by continual minor outbreaks. The three campaigns referred to were undertaken in 1501, 1541, and 1550, on each of which occasions, it is represented by Hai Jui, more than 100,000 troops

were brought over from the mainland, and hundreds of thousands of taels were expended.

Enterprises so vast as these, and carried on with so little beneficial result, appear the more astonishing when the statement of Hai Jui, that the mountain tract within which the fastnesses of the savages existed more than four hundred *li* (about 125 miles) in its longuest diameter, is taken into consideration. The remedy which Hai Jui suggested was simple and practical in the extreme —the very counsel, indeed, that a New Zealand minister in the present day might tender to his government, viz., the cutting of military roads across the savage territory and the establishment of posts to be occupied by military colonists at frequent intervals. He dwelt particularly upon what has since been enshrined in the history of Hainan as the "Proposal of the Cross Roads,"—a plan namely of intersecting the island by two main highways, cutting each other at right angles in the centre of the savage territory. With its usual supineness and obduracy, however, the Chinese government refused to inaugurate so active a measure of reform as that proposed for the complete subjugation of the island, and from the days of Hai Jui to the present time the interior of Hainan has remained a *terra incognita* abandoned exclusively to its savage denizens.

The only instance which history records of any conversion of the aborigines on an important scale from their independent mode of life took place in 1174, when, as the annals relate, one of the chiefs of the tribes inhabiting the central mountain region came over with 1820 of his followers, both male and female, who ranged themselves beneath the Chinese jurisdiction. The chief men among this party, to the number of eighty-two, were marched in procession with the governor of K'iung-chow to the principal temple of the city, where they cut notches in a stone and dipped their fingers in blood in ratification of their engagements to abandon the practices of rapine and disorder. Drawings of their persons and costume were hereupon prepared and forwarded to the Emperor.

It was not alone from the savages of the interior, however, that the Chinese settlements along the coast had attacks to fear. The chronicles of the island record perpetual forays upon the coast by the pirates or sea banditti who roamed for centuries almost unchecked along the entire sea-bord of China, and maintained in repeated instances a species of maritime Empire, with hostility to

the settled order of the mainland as its guiding principle and rapine as its industry and source of revenue. From the fifteenth century downwards to the beginning of the nineteenth, the China seas were never free from disturbances of this nature, and it is only since the growth of a great foreign shipping interest upon the coast, coupled with the changes introduced by steam navigation and the exertions of the British naval squadron in these waters, that piracy has slowly declined as a lucrative profession, and bids fair within the next few years to become altogether extinct. Its last feeble tokens of continued vitality are confined to petty undertakings in the waters surrounding Hainan, where for three hundred years the fleets of the freebooters were accustomed to sail in all the pride of conscious dominion. To such an extent did the evil flourish during the 17th century, in particular, that all navigation on the open sea between the East Coast of Hainan and the mouths of the Canton River was interdicted, with the view of depriving the sea-rovers of their only object—plunder; and the traffic between K'iung Chow and the mainland was forced to confine itself to the track across the narrow straits which divide the island from the jutting peninsula of Seu Wên on the North. This entailed the disadvantage of a long journey by land, extending at the quickest over fully one month, between the island and the provincial capital, hampering trade and rendering travel a wearisome undertaking; but the pirates were nothing daunted, and transferred their ravages from the ocean to the shore, landing in force time after time, and sacking the towns on the northern and eastern coarts of Hainan in dispite of the Imperial garrisons.

It was only in 1684, the year after the destruction of the pirate-kingdom established in Formosa by the celebrated Chêng Che-lung (Kok-singa), that navigation along the West coast of Kwangtung was again permitted, and the embargo hitherto laid on the exit of shipping from the ports of Hainan was once more allowed.

Since this period, as already indicated above, piracy has nevertheless flourished in a greater or less degree in the vicinity of Hainan, and squadrons of pirate-junks were accustomed until the most recent times to sail northward annually with the summer monsoon, and commit enormous depredations detween the Straits of Hainan and the entrance to the Formosa Channel. Between 1842 and 1860 more than one desperate encounter took place between these fleets and vessels of the British navy, which were despatched from time to time on cruises against these public

enemies; but it was not until after the complete establishment of friendly retations with the Chinese government and the arrival at the British naval headquarters in Hongkong of steam gun-boats suitable for navigation in shallow waters that effective measures could be adopted for parmanently clearing the seas of freebooting squadrons. From 1863 onwards, unintermitting labours devolved upon vessels of this class in the good work of exterminating the remaining vestiges of piracy on the southern coastline of China; and a quick succession of deeds of skill and daring, crowned almost uniformly with marvellous good fortune, attended the efforts of the diminutive cruisers *Opossum*, *Bouncer*, and *Algerine*, whose names, with those of their gallant commanders, have earned a wide celebrity through the exploits achieved in this laborious but exciting service. Since 1868, the Chinese provincial government of Kwang-tung has been placed in possession of steam gun-boats of its own, built and equipped in England, and officered by Englishmen, but manned by Chinese sailors, and to these will henceforth be committed the task of finally completing the suppression of piracy and of preventing its revival in future. They have already performed gallant and effective service in the waters of Hainan.

Reference has been made above to the local chronicles or "Gazetteer" of K'iung-chow, and for much of the information upon which this historical sketch is based acknowledgement must be given to its pages. The work in question is the *Che* or universal description of the prefecture, embracing a vast variety of details, and is one of the class of compilations such as exist in behalf of every district, prefecture, and province throughout the Chinese Empire. The growth of this most useful department of literature may be traced to a period almost coeval with the invention of printing in China, and dates therefore from about the 11th century of our era. at the present day, these works afford an invaluable mass of material with respect to the topography, history, flora, fauna and natural productions, the celebrated characters, literary achievements, statistics, antiquities, chronology, and even legends appertaining to each of the sections into which the Empire is divided for administrative purposes. The Prefectural Gazetteers, holding an intermediate rank between the comparatively restricted descriptions of mere districts, and the necessarily bulky but less detailed works devoted to entire provinces, are the most eligible sources of information to which an inquirer can have recourse. A work of this description is the gazetteer of K'iung-chow Fu,

which occupies seventeen volumes. Like all existing compilations of its kind, it is the production of a number of hands, coöperating under the direction of the local governor for the time being. The first gazetteer was compiled under the Ming dynasty, some three centuries ago; and several revisions have taken place during the ensuing period. The present edition dates from 1841, and is a favorable specimen of its class.

From the chronicles of remarkable occurences to which one volume of the Gazetteer is devoted, numerous extracts of interest with regard to the condition of Hainan may be selected, amid a mass of comparatively unimportant details. Thus we learn, in addition to notices of risings on the part of the aborigines and forays of the sea-banditti which have already been noticed above, that the naval armaments of the Japanese, during their protracted hostilities with the Ming Emperors, extended on more than one occasion their predatory cruises as far south as the coast of Hainan, where, in 1411, they landed in force and captured the outworks of the district city of Ch'ang-hwa. As records of the occurrence of natural phenomena, moreover, the Chinese gazetteers have always an especial value; and the chronicles of K'iung-chow Fu contain a vast collection of 73 memorabilia under this head. The destructive force of typhoons in the southern portion of the China seas is one of the most familiar facts in meteorology, but the liability of Hainan to suffer from earthquakes is not so generally known. Catastrophes of this nature, however, are recorded in the gazetteer as of frequent occurrence. The first earthquake of which mention is made is stated as having taken place in 1523, when the district of Lo-hwei is said to have been disturbed for days by tremblings of the soil, accompanied by a noise as of peals of thunder, causing great consternation among the inhabitants. In the following year shocks were felt simultaneously at Tan-chow, Hwei-t'ung, and Lo-hwei (the axis of the disburbance crossing the island, therefore, in the direction of N. W. to S. E.) The mountain known as the Yeo-t'an Shan subsided vertically in depth to more than 100 feet. This was during the third moon of the year, or about the month of April according to our present reckoning; and in the autumn the most appalling and destructive typhoon on record up to that time burst over the island.

In 1526 an earthquake again occurred at Tan-chow. In 1605 the whole island was visited with shocks lasting several days and entailing a loss of several thousand lives. Gulfs opened and closed,

and numbers of dwellings were thrown down. In 1652, Ch'êng-mai, in the N.W. angle of the island; experienced a shock; and in 1677, 1681, and 1684, the capital city was similarly disturbed. During the winter of 1684 the extraordinary phenomenon of a fall of snow took place, leading to the destruction through cold of the greater part of the cocoa-nut trees with which the shores of the island were there, as now, densely over-grown. In 1702 another earthquake was felt at K'iung-chow; and in 1704 a shock occurred at Wên-ch'ang, some little distance further to the S.E. In 1725 the centre of disturbance appears to have shifted to the extreme south of the island, Yai-chow being the sufferer in this year; and in 1742 typhoons are again found associated with an earthquake in the work of destruction. In the seventh moon of this year three typhoons passed over the island, doing an enormous amount of damage; and in the eleventh moon an earthquake made itself felt. During the last hundred years to which the chronicle extends, a great number of shocks are recorded, but the greater number may be passed over as undeserving special mention. To come down to the record of calamities within living memory, we find that in 1816 Yai-chow was again the scene of an earthquake, and in 1817 was visited by a disastrous typhoon. In the following year a terrific typhoon was experienced throughout the island, attended as usual by fearful inundations, which swept away vast numbers of human beings.* The year 1821 was rendered memorable by a pestilence which devastated the districts af K'iung-shan, Wan-chow, and Lo-hwei (on the east coast). This may very possibly have had some connection with the outbreak of cholera which swept along the coast of China in more northerly latitudes at about the same period, previously to the first advance of the disease in the direction of Europe. In 1822 another earthquake took place

* The storm-wave which adds to the destruction wrought by revolving hurricanes is a phenomenon well known to scientific observers, and is referred to in the following terms in Buchan's *Handy Book of Meteorology*, Edinburgh, 1868:—"Owing to the diminished pressure of the air at the centre compared with what prevailed at the outset of the storm [viz. the Bahama hurricane of October, 1866], the difference being fully two inches of mercury, the level of the sea at the centre would be raised about three feet, being sustained at that height by the greater pressure all round." Similarly, in the great typhoon of July, 1862, which swept over Canton and a wide extent of the adjacent country, the sudden rise of the tide at places forty or fifty miles from the sea was estimated at a height of from three to five feet above the ordinary river-level, leading to an immense destruction of life and property.

at Wan-chow, followed in the beginning of 1823 by devastating hail-storms, the stones varying in size, it is related, from a bushel measure to the size of the fist. The melting of these masses of ice caused floods, and the rice-fields were laid under water to an enormous extent. The consequence of this was a widespread famine in the ensuing year; and the disastrous results of this affliction were intensified by an invasion of locusts, which destroyed the small remnants of a crop that had been looked upon as the sole reliance of the people. The corpses of those who perished by starvation lay piled in heaps upon the roads, and an enormous exodus of the population took place toward the mainland.

In 1834 another earthquake shook the districts of K'iung-shan and Wên-ch'ang, with the record of which the dismal category of these phenomena ends.

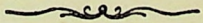
The same methodical compilation which has supplied the means of preparing the above account of remarkable occurrences in Hainan, furnishes also some particulars with reference to the population, revenue, and extent of land in cultivation. It is alleged that the total area of all land subject to taxation, as being held under government title-deeds, and in cultivation either as arable land or garden-ground, amounted in 1840 to two million nine hundred and ninety-eight thousand two hundred and twenty-seven *mow*, which, at the rate of six *mow* to the English acre, according to the usual scale of computation, gives an extent of 499,704½ acres.

The total revenue collected by the Prefect of K'iung-chow Fu at the same period from all sources, such as land tax, commuted capitation tax, salt monopoly, local customs, &c., is stated as amounting to Taels 88,935, *plus* the commuted value of 16,282 *shih* of rice. Calculating this latter source of income according to the rates of levy prevailing elsewhere, the amount yielded would be about Taels 73,269; and the two sources of revenue combined would make a total sum of Taels 162,204, equivalent to about 216,000 dollars. It is, probable, however, that not more than one-third of the amount collected under the head of rice levy would appear in the public accounts, as the bulk of this source of income is, with the tacit sanction of the government, withheld by the district magistrates for the defrayal of the expenses of administration.

The military force constituting the resident garrisons of the thirteen walled cities of the island amounts to a total of 5,370 men, with 130 officers.

The population of Hainan is naturally of a very miscellaneous character by descent, owing its origin to the successive waves of immigration introduced in past ages on the conquest and reconquests of the island, changes of dynasty, involving wholesale banishments from the mainland, and the continual influx of military and commercial settlers from various parts of the Empire. The settlements originally founded under the Han dynasty, subsequently to the annexation of the island in B. C. 110, are stated to have amounted in all to 23,000 families—a large number, but not excessive when viewed with reference to the magnificent scale upon which removals of population were ordered and effected in that age. During the ensuing centuries, immigration took place indiscriminately from various parts of the Empire; and in A. D. 1300 the population was found to amount to 166,257 souls. In 1370 an enumeration took place, giving as its result 68,500 households, and 291,030 souls. In 1617 the population was found to have fallen to 250,524; but a steady increase appears to have continued since the middle of 17th century, and in 1835 the total number of inhabitants was returned by the official census at (in round numbers) 1,350,000 souls. It is necessary to bear in mind, however, that all Chinese statistics, even where not intentionally fallacious, are exceedingly loose and generally untrustworthy; more especially, owing to causes upon which it is not needful to expatiate here, in relation to questions of population and revenue.

In the above pages, the history and gradual development of Hainan have been traced in accordance with the information to be gathered from Chinese sources or from contemporary experience. The existing condition of the island has during the last few years been investigated on the spot by one of Her Majesty's Consuls (Mr. Robert Swinhoe); and as regards the future prospects of this tropical nook, it remains for coming years to lift the veil of uncertainty, and to decide whether so rich and productive but neglected an expanse of territory is to continue in its present state of abannonment and decay or to become a valuable contributor to the world's wealth by means of the admission of European enterprize and commercial relations.



ARTICLE II.

THE ABORIGINES OF HAINAN.*

By ROBERT SWINHOE,
F.R.G.S., F.Z.S.,
H. B. M.'s Consul at Ningpo.

"THE central country (of Hainan)," observes Du Halde, "is inhabited by a free people who have not yet been conquered, and who do not recognise the authority of the mandarins. Obliged to abandon to the Chinese their plains and their fields they have retreated into the mountains in the centre of the island, where they are under cover from all insult on the part of their aggressors."

"These islanders now scarcely ever appear except when caprice or the recollection of their former liberty impels them to make an irruption into the neighbouring Chinese villages. They have sometimes attempted to surprise the latter, but they are so badly disciplined, and have so little courage that fifty Chinese, although bad soldiers enough, can put to flight a thousand of them; it is enough for the Chinese to show themselves to put them to rout.

"There are however some of these islanders, who, more docile, have rendered themselves tributary to the Chinese and are allowed to occupy entire villages in the plains holding no communication with their brethren of the mountains.

"Many others serve the Chinese, tend their flocks, till their fields, and are subject to the common statute labour ordered by the governors of the different places. They may be seen scattered throughout the country on the east and north of the island. Generally speaking they are very deformed, of a very small stature and of a reddish colour.

"The men and women wear their hair pressed through a ring on the forehead, and on it a small hat of straw or rattan, whence hang two strings which they tie under the chin.

* Read before the Society on 25th March, 1872.

"Their clothing consists of a bit of cotton-cloth, black or deep blue, which covers them from the waist to the knees; the women are clothed with a kind of chemisette of the same staff, and are further distinguished by blue rays which they make with indigo from the eyes down the face. Both sexes wear earrings of gold and of silver made in form of a pear, and very well wrought.

"Their arms are the bow and arrow, which they do not use with much address, and a kind of cutlass which they carry in a small pannier attached behind them to the waist. This is the only instrument which serves them to do their carpentering work and to cut the wood and the bush when they traverse the forests."

The men and women here described are of course the more docile islanders tributary to the Chinese, and it will be found that the note of their appearance and their dress agrees very well with what we observed at Lingshuy and Yulinkan, and will in a general way probably apply to all the Le of the island, but in our short acquaintance with them we noticed that each of the four tribes we came across had peculiarities of their own not only in dress, but also in personal appearance and speech. The Le encountered at Taiping in the mountains of the interior, who call themselves La, are a short, sturdy, light-coloured race wearing the hair in a knob on the crown and in a knot behind, the whole turbaned with a cloth, their dress consisting simply of a front and a hind apron of blue or black cotton cloth, the two colours usually worn, though they sometimes have jackets of unbleached white fastened to the waist by a string and reaching to the knees; the two aprons overlap on the left hip, but expose the right to avoid interfering with the drawing of the bowstring in the hunt. All their other accessories of dress are borrowed from the Chinese. In their easy apron costume they agree with the inhabitants of the southern end of Formosa.

The Seao Le of Lingshuy and Yulinkan are smaller and darker than the former, do the hair in a similar way, and also cover it with a turban-cloth, but their aprons are broader, overlapping on both hips and are usually banded and not whole-coloured. All of them wore behind the basket containing a knife, and some of the better-off people that we met at Yulinkan had the pear-shaped silver earrings.

The K'lai of Nychow were large, big-boned, dark men much more like Singapore Malays, and dressed their hair differently. Their costume was of the simplest, consisting merely of a rag between the legs like that indulged in by the coolies in India.

Of the Lao of Tanchow we only saw one individual, and he was a tall, lightish coloured, effeminate looking man, but his mode of dressing the hair was after the fashion in vogue at Nychow.

The women of all the tribes, we were told, tattoo their faces when married, part their hair in the middle, and arrange it in a large knot behind, or wear it loose down the back. They dress like the Formosan women with a short Malay "sarang" or cloth extending from the waist to the knees, or lower, and well overlapping towards one side; over their shoulders they wear a kind of jacket buttoning in front and reaching to the waist, in style like that the Chinese country-women wear, and probably borrowed from them.

We have not sufficient material to treat further on the relative differences of the various tribes of Le, but enough has been said to show that on very slight acquaintance such characters can easily be detected, and the few notes that we shall be able to add on their language will prove that that also varies. But it will be seen that the variations can only be considered dialectic, and not greater than what ordinarily prevails among a people of the same race scattered over a mountainous country. In Formosa on the contrary contiguous tribes have distinct languages requiring the medium of an interpreter, which seems to indicate either distinct races of men, or great lapse of time between the periods of colonisation of the same race, isolation having had sufficient season to work a thorough change.

I remarked the shy expression and apparent timidity of the Le people we came across, betraying a desire to pass unnoticed or to escape observation. This would seem to agree with what Du Halde says of their want of courage in facing the Chinese soldiers. At Lingshuy the Chinese made a "bogie" of us and the Le ran away frightened while their bullies hooted after them; and the mountaineers at Lingmun trembled before the mandarin. How superior in this respect are the well-formed inhabitants of the hills of Formosa! It cannot then be from fear of the ugly Le that the Chinese have not overrun the island. It is of the pestilential atmosphere of the jungly regions. The Chinese are usually considered ubiquitous in their nature; they scramble into Russian Tartary and face the severest cold; they deluge the Straits and work bare-backed in the hottest sun; but one place seems to baulk them and that in their own possessions; they cannot stand before the malaria of the jungly mountains of Hainan. So far Providence seems to have provided for the

protection of the Malay race in this large island, and the usurpers notwithstanding their long occupation still leave the richest portions of the country to the enjoyment of the earlier occupants, and have themselves to resort to emigration to provide for their surplus population.

A legend on the origin of the Le was related to me by a mandarin in Hainan which agrees with what Mr. Taintor has given in his report.* It was as follows: an egg was deposited by the clouds on the highest range of mountains, which produced a beautiful woman who for long was the sole occupant of the island. At length a solitary Cochin-Chinese wandered to the island, and meeting this then somewhat ancient sylph a union was contracted, and they became the parents of a numerous progeny, the ancestors of the present Le. She was hailed as the Le-moo or Mother of the Le, and the mountain range, whence she sprang into existence, still bears her name. Another story was that the egg hatched a dog which a Princess from Cochin-China fell in love with and wedded with similar result.

The Chinese vaguely divide the Le of Hainan, as they do the Fan of Formosa, into Seng and Shuh, or Raw and Ripe, the former word referring to the independent tribes and the latter to those that bear their yoke. But amongst the latter are also included the different parties of *Meao* that have from time to time emigrated from Kwangse and western Kwangtung and taken possession of some of the lower hills. These people are closely connected with the native Le, have a somewhat similar language, are good cultivators of the land, and seem by temporisation to fraternise well with both natives and Chinese. In the neighbourhood of the *Seng Le* they observe the customs of the Seng Le, and in the neighbourhood of the Chinese settlers they adopt Chinese habits.† They are analogous to the Pepolang of the lower hills of Formosa, who appear to be a different people to the inhabitants of the mountains, but maintain their position by a similar habit of temporising. I met a Meao at Lingmun, and shall have more to say of them anon; at present let us confine our attention to the Le. The Le that I met in the market at Lingmun were of the independent tribes and the Chinese called them Seng Le. Those met at Lingshuy and Yulinkan were called Seao Le. At Nychow the

* Report on Trade at the Treaty Ports, 1867, Shanghai, p. 16.

† The Aborigines of Hainan. E. C. Bowra. N. & Q., vol. I, p. 84.

natives were often referred to as the Shuh Le, but they differed in no respect from the wild tribes of their neighbourhood except that their headmen acknowledged a kind of responsibility to the Chinese authorities which enabled the people of their tribe to seek labour in the Chinese towns; their dress, manner and customs were those of their ancestors and of their independent brethren with whom they were in close relationship, and from whom they sought and gained assistance in their struggle against Chinese oppression. The term Shuh Le strictly applies to those tribes that have entirely submitted to the Chinese by shaving and adopting the queue, and, as Du Halde states, hold no communication with the wild tribes. This term further, by some confused notion, quite Chinese, that all barbarians are the same and to be classed under one designation, is extended to the Meao settlers. The village that I visited near Lingmun was composed of Shuh Le properly so-called. Like the Shuh Fan of Formosa the men are compelled to shave and dress as other Chinese subjects; the women can dress as they please. When both sexes throw aside their native costume and adopt Chinese dress and customs, they become what the Chinese vauntingly call *lang* or *jin*, the word they apply to themselves, and which we might translate "true men."

I will now give what information I have been able to gather from Chinese sources concerning the Le. In a work picked up at Peking entitled "Pictures of People tributary to China" published by order of the Emperor in the 16th year of the Reign Kienlung, and containing representations of peoples of many of the States of Europe including England, (the Englishman is drawn in the dress of the George period with a grog bottle in his hand) in the 4th part are figured a Le man and a Le woman, and on the pages facing the sketches the following account is given. "These people were called Le (radical *jin*=man, phonetic Le=Ch: mile) in the How Han dynasty, but as hill-ranges are ordinarily termed Le (the character at present used), and these people live among such, the second Le has been wrongly substituted for the first. They are scattered about in the Kiungchow Prefecture and are found in all the caves of the five-fingered mountains (the highest peak in Hainan). They are of a fierce and perverse disposition and constantly fall out among themselves and kill one another. From the Tang to the present dynasty they have been inconstant as to their independence or submission. In the 38th year of Kanghe the general Tang Kwang-yao marched against them and

subdued them into submission, thus establishing tranquillity. In the 7th year of Yungching all the Le from the different caves desired to enter the Empire and learn to become good subjects. The males twist the hair into a knot in front, and bind the head with red cloth, hanging copper rings from their ears. They wear short coats reaching to the knees, and simply screen the lower body with a flap of cloth before and another behind. They live by the chase, the plough, and wood-cutting.

"The Le females twist the hair into a knot behind, covering their heads with a blue kerchief. On marrying they prick with a needle on their faces patterns of butterflies, moths, flowers, and grasses. They wear embroidered *kepei* (frocks) and bind round them flowered *keëtung*. The latter is like a Chinese petticoat, but is stitched together all round and reaches just below the knees.

"Their custom is not to cry when their parents die, but to swallow raw meat, their mode of expressing great grief."

I have a pictorial map of Hainan marking the chief towns and places in the island, and illustrating with small painted drawings all over its surface the botany, zoology, and avocations of the natives. The latter are shewn by small groups of figures in apt attitudes, and a few lines by the side of each explains its meaning. A translation of these is worth introducing.

1. "Chinese Hainan contains altogether 400 rivers, and 13 districts extending to the mountains. The mountains the gracious Emperor allows the Le to occupy."

2. "The Le people delight in practising with the spear at over a hundred paces distance. They use it for taking birds and beasts. In throwing it they do not fall short of the mark. Their bows are made of hard wood with the bowstring of bamboo. Their arrows are tipped with iron heads and have no feather. Each December they take the bow and go out in numbers to the chase; nine out of every ten of their shots tell."

3. "The Le in fishing are not acquainted with the net, the basket, the seine, or other devices. They shoot fish with wooden bow and arrow. To preserve these, salt is a great necessity amongst them, and this, Chinese pedlars supply making cent. per cent. profit out of it."

4. "Among the Le seed is not sown until the rains come. When sufficient rain has fallen they let loose thair cattle in herds to trample the water and soil into thick mud, on which they scatter their grain. They gather in season, and it may be said their crops are exceedingly good."

5. "When the paddy is ripe they gather it, but they do not know the right way. Taking the stalks together with the hand they pluck them up, tie into sheaves, and carry home. Amongst the paddy there is a fragrant kind with grains large and firm, which when boiled scents the whole house. Though the border Chinese eat it, it is not in favour owing to its tendency to breed fever and ague."

6. "The Le have no stone mortars among them; they pound their rice in wooden ones instead. Three or four men pound in the same mortar."

7. "The houses of the Le are long and high and in form like a boat; doors open on the right and left. In the middle they have two stories. They live in the upper story ascending by a ladder; in the lower room they keep their pigs."

8. "The Le do not understand the art of divination. If they have a stroke of good or bad luck their mode is to kill a fowl and learn by examining its feet the sorrow or happiness to come."

9. "The Le people cannot read and write and do not understand communicating by letter; but they notch an arrow to convey an idea, and the recipient of the arrow understands the idea conveyed."

10. "The Le ladies are not versed in the art of spinning and wearing the silk of the mulberry worm. Their country only produces a kind of cotton-tree which flowers in spring and ripens in summer. The Le ladies gather the seeds and take out the cotton, and with the hand and foot twist it into thread. They dye the thread blue and weave it into cloth from which the *kepei* is made. This is worn like the Chinese *kao-ke* (jacket)."

11. "The Le give no feasts or entertainments except in the 6th and 12th moons of the year, and on occasions of weddings, when they slay a cock and lead forth the whole village. When all have eaten and drunk they beat drums and bells for amusement the remainder of the day."

12. "In the fine evenings of spring the young men and maidens of 16 and 17 sing and play with each other, and make love. They make their own matches, the fathers and mothers not interfering in the choice; but when all is fixed the parents arrange the marriage-presents, and unite the lovers according to Le rites."

13. "After the exchange of betrothal presents comes the marriage. The bridegroom follows the middle-man to the bride's door. Her parents order her to cover her head and unloosen her

dress and go out to him. The bridegroom takes the bride on his back and carries her to his house. Both the rich and the poor give *kepei* and wine as dowries."

14. "Cattle are most esteemed as gifts of betrothal, but wine, *kepei*, and other things help to make up. The bridegroom's family present the face-pattern drawn like insects or plants, and a copy of this is tattooed on the face of the young lady. An embroidered face on a lady shows that she is either a wife or a fiancée, and is therefore bound to be true to the lord of her choice."

15. "The Le are of a violent temper, but of a straightforward disposition. Men of the same tribe, if put out by a word, seize spears or arrows and rush at one another, but their ladies step between and by a soothing speech separate the combatants."

To complete as far as within my reach this Chinese sketch of the manners and customs of the Le, I will extract a few notices from Mr. Bowra's translation from the Kiungshan Heen Gazetteer (op. cit.)

"The accomplishment of revenge is a sacred custom, and for the murder of a father, grandfather, or friend, vengeance will be sought for several generations.

"Their houses are built of knitted grass in the form of an inverted basin; people living above and cattle and pigs below. Their garments consist of a cotton coverlid with a hole in the centre and without any sleeves; this is put on over the head, and allowed to fall down in front and behind." "On their heads they wear wraps of embroidered cloth, and carry six-cornered hats made of rattan."

"A log of wood is hollowed out for a coffin, and at the time of the funeral a person leads the way and throws an egg upon the ground; the place where the egg falls unbroken is considered as of good omen."

Of the religious practices of the Le I can find no Chinese record. Some Chinese in Hainan told me that the Le feared the evil spirits and tried to propitiate them, others said they had no temples or idols and judged from that that they had no fear of heaven. They certainly have not the head-worshipping system of the Formosans with protecting Priestesses, but probably sacrifice to the evil-powers as do the Meao that have settled among them, and with whom in many of their habits they seem intimately connected.

I have already written what little I learnt of the Meao in Hainan from the individual I met at Lingmun. The mandarins called

them Meao Le and said that they were mostly modern arrivals from the Meao strongholds in the provinces of Kwangse and Kweichow, but that parties of them had been encouraged to cross and settle in Hainan from the earliest times to act as buffers between the Chinese and the mountaineers. Mr. Bowra's translation (op. cit.) seems to confirm this, and to suggest that the Le of Hainan and the so-called Meao of the continent are the same race. "The Shuh Le," it says, "are all originally settlers from the departments of (here follow names of places on the continent where the Meao are known to exist), and the names Wang and Foo are of frequent occurrence. The ancestors of these people attracted by the fertility of the land, conquered it and settled there. Villages and settlements sprang up, and the first settler became the head of the village, except in the case of several entering at the same time, when the strongest became leader.

"On the death of the father the son succeeds, and on the death of the husband the widow becomes master.

"There are some settlements which pay taxes and render service to the state, and there are others which pay taxes but render no service.

"Both by disposition and by custom these Le are fierce and intractable. Regardless of relationship or consanguinity a single word will cause them to seize bow and spear and to engage in fight; but on interference of their wives the affair is dropped. They have no positions of honour in sitting down. When sick they sacrifice oxen to the evil spirits, and on burial of a corpse they sacrifice cattle and invite their friends as if to a feast. In the spring time they observe a great festival when men and women from adjoining settlements attire themselves gaily, and hand in hand and shoulder to shoulder stroll about together and sing songs in turn. This they call acting. Many are married at this period; the parents not having any power of objection. In marriage no avoidance of similarity of name is observed." These customs are very similar to those said to prevail among the mountain Le, and if equally true of the Meao, would certainly indicate identity of race. The mode of dancing however is precisely that in practice among the Pepo of Formosa. A broken circle is formed by a line of men and women, the men occupying one half, the women the other; the hands of each are crossed in front and the left hand clasped in the right hand of the person on the right, and the right hand in the left of the one on the other

side. The men lead the song and the women follow, and as they sing the circle advances two steps contracting towards the centre and then retires two steps expanding. A man stands in the middle with a bowl of wine and supplies each of the merry-makers in turn, and the mirth increases in consequence until it gets very boisterous. On moonlight nights in spring the *Shuh Fan* or Pepo continue this game till the small hours of the morning. But we have heard of no emigration of mountain tribes from China to Formosa; indeed most people are under the impression that Formosa has been peopled from the Philippines, and the *R* abounding language of the Pepo and other tribes of Formosans shows no approach to that of the Le. The similarity in such practices may simply be an accidental coincidence. But of the consanguinity of the Le with the Meao, language adds evidence, as I shall now attempt to show.

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* *List of words and sentences of the language spoken by the Lakia or Central Le, obtained from an old woman of a family lately settled near the Chinese at Lingmun.*

NUMERALS.

1	E van†	13	La poo tsoo
2	Tow van	14	La poon t'so
3	Tsoo van	15	La poon pĭh
4	T'so	16	La poon tum
5	Pah	17	La poon t'o
6	Tūm	18	La poon ho
7	T'o	19	La poon fŏŭt
8	Ho	20	Tow poom
9	Fan	21	Tow poonü
10	La poom	100	Lao van
11	La poo noo	1000	Long een
12	La poo clau		

Head	Foo-oo
Hand	Tam-o
Mouth	Pam
Eye	Oo-cha
Foot	K'ok
Nose	K'at
Father	Bah

* Read the native words with English pronunciation.
† Van=Mandarin "Ko" (ordinary numerative).

Mother	Pee
Elder brother	E-yong
Younger brother	Ho-ong
Elder sisters	K'ao
Younger sisters	Hoo-ong
Son	Tabo man
Daughter	Tabo paik'o
Woman	Pai-k'o
Man	Ha-ao
Man's house	Hao-po plung ao
Night	Ts'ap
Moon	Len-nān
Stars	Tap-lao
Morning	Len
Sun	Ts'a van
Sky	Lai-fa
Evening	Ko-fan
Earth	Fan
Grass	Kan
Water	Nam
Fire	Fei
Bird	Tat
Knife	Klew-ka
I	Hoon-hao. Ho
You	E-mow
He	Ye
She	Pūn
Eat rice	K'an ka
Drink water	O nam
Smoke tobacco	O ja
Pipe	Tâo ja
How old are you?	Mow-poo tălă-hoë po-né
Sixty years	Tum-fo tai
Have you eaten rice or no?	Mow-poo k'an-ka kălă chan
One bow	E vare vat
Two arrows	Tow p'oon teëk
To shoot with the bow	Chow
A tree	E-t'oo ŭn sai
A Sambur deer	E-lang lawy
Two Muntjac deer	Tow-lang lai
A bear	E-lang mooy
A leopard	E choo-ŭn kătăk hoöm

Have you a father?	Bah moo-doo chau-an
I have	Doo ok tsao
I have no father	Bah vay-hay
You come here	Pĕhiny vo mü
This is good	Pĕhiny chin moo-ĕn
This is better	Pĕhiny chin kĕho clen
This is best	Pĕhiny clen
I see you well	Ho tanmow clen
I see him now	Vatney ho lai-mow
I saw him yesterday	Pailao ho laimow
I will see him to-morrow	Paiho ho laimow
This	Paihow
That	Pai-ney
Here	Kaihow
This is mine	Kaihow
Whose is this?	Kai-ao la
When did you come?	No poon-an ka poon-an
One year	E po
Two months	Tow nëān
One day	Vat ney
Two days	Tow-van ney
One tree	E-t'oo-ën sai
Many	Tai
Few	To
Bad	Tay-tuy
Good looking	Clĕn-lai
How far from here to there?	Hĕnah lai tao kwan
What is your name?	Mo p'ay ng moo
Good friends	Clen-mo ao-ong
To die	(Ao)* ts'ooy
No	Wy
Yes	Man
Yes or no?	Man kălă wy
Where did you come from?	Mow-hoon la poon

From these few words we find that like in Chinese the letter *R* is wanting as an initial consonant. In Japanese and in the Formosan languages on the contrary it plays a prominent part. The words are for the most part monosyllabic, and each class of nouns seems to have its special numerative as one bow, *e vare vat* one deer *e-lang lawy*—the *vare* and the *lang* being special numeratives, the one for a class of objects comprising such articles as bows, the other for animals classed with the deer. Both this and the monosyllabic character of the language are strong features in the Chinese language, and would show that the Le language is one of the Chinese family of languages.

* English=Mankind.

In the list that follows I have placed side by side words obtained from the four different tribes of Le that we came across in Hainan. It will be seen that they differ, but only dialectically, and are doubtless merely off-shoots of the same language. The first row was taken down from the mouth of a wild Le at Lingmun (central Hainan), the second from a Seao Le at Yulinkan, the third from a K'lai at Nychow, the fourth from one of the Lao-kwâng tribe at Hoitow.

Comparative table of words of four dialects of the language of the Le of Hainan.

Words.	Lakia of Lingmun.	Lai of Yulinkan.	K'lai of Nychow.	Laokwang at Hoitow.
1	E (van)*	Kü (kö)*	C'hih	C'hih (hom)*
2	Tow	Do	Tao	Tao
3	Tsoo	Soo	Foo	Foo
4	Ts'o	Sao	Shao	Sao
5	Pah	Ma	Pa	Pa
6	Tum	Nom	Tum	Tom
7	T'o	Sï-too	Tow	T'o
8	Ho	Doo	Gow	Gow
9	Fan	Fow	Fai	Fan
10	La poom	Poo-üt	Foo-üt	Foo-üt
11	La poon ü	La poo ko	Lo foot c'hih	La poo c'hih
17	La poon t'o	La poo too	Lo foot tow	La poo t'o
20	Tow-poom	Do-poot	Tao-foo-üt	Tao-foot
Head	Foo-oo	Dao	Wa-la-koo	Gao
Hand	Tam-o	Zeong	Gee-ng	Jeong
Foot	K'ok	K'ok	K'ook	T'et
Mouth	Pam	Mom	Tsun-pam	Pom
Eye	Oo-cha	Sah	Tsun-shah	Seng shah
Nose	K'at	K'ut	K'at	K'at
Man	Ha-ao	Ao	Wa^{n}ao(chun)†	Ao (chun)†
Father	Bah	P'ah	P'ah	T'ai-ya
Mother	Pee	May	Pai	Pai-ya
Woman	Pai-k'o	P'a-man	P'a-man	Pa-k'ao
Two men	Tow-van ha-ao	Dow-kö ao	Taochunwa^{n}ao	Tao chun ao
Two muntjac deer	Tow lang lai	Do min lai	Tao lang lawy	Tao lang lawy
Two sambur deer	Tow lang lawy	Do min dawy	Tao lang dooy	Tao lang dawy
Two birds	Tow lang tat	Do long tat	Tao lang tat	Tao lang p'at
One tree	E too ën sai	Kü ting sai	C'hih tun chai	C'hih poon shai
Fire	Fei	Fei	Fei	Fei
To smoke tobacco	O ja	Loo joo	Low jia	Lao ya
To eat rice	K'an ka	Luk booy	Low t'a-mayak	Lao t'ah
To drink water	O nam	Hao nom	Ong nam	Lao nam
Sun	Ts'a-van	Doo-ong	Tcheo-wan	Sa-van
Grass	Kan	Ng'-ng	Kan	Kan

* Ordinary numerative like "Ko" in Mandarin.

† The numerative applied to men.

This short comparative list shows that the different dialects of the Le vary a good deal, but not so much as some of the dialects of China differ from one another, and not sufficiently to render the one tribe perfectly unintelligible to the other as in Formosa. The four specimens offered were taken from tribes dwelling widely apart from one another, in fact four points could scarcely have been better chosen to ascertain the amount of divergence the language undergoes, and in all probability we would have found the tribes intermediate to any of our two assimilating the peculiarities of each. This goes against the Chinese statement of the *shuh* (or subject) Le being derived from Meao settlers from the continent, unless we believe that the *seng* (or wild) Le were derived in the same way and at no greatly anterior time. Meao settlers do exist in Hainan, but they are recognised as the Meao Le, and as will be seen from the list I now give, of some words gathered from the individual I met in Lingmun compared with words of the same meaning of the Lakia or central Le, the variation between the two indicates cognate languages rather than dialects of the same language.

	Lakia.	*Meao.*
1	E (van)	It (nom)
2	Tow	Ne
3	Ts'oo	Poă
4	Ts'o	Pai
5	Pah	Pah
6	Tum	Koo
7	T'o	Seay
8	Ho	Yet
9	Fan	Dua
10	La poom	Tche-ŭp
11	La poon ü	Tche-ŭp-it
12	La poo chan	Tchap-neai
13	La poo ts'oo	Tchap-fan
20	Tow-poom	Ne-tcheup
100	Lao-van	It pay
1000	Long een	It dew
Head	Foo-oo	Hantĕ bokong
Hand	Fuh-tseang	P'o-ah
Mouth	Pam	Zuy
Eye	Boo-cha	Moey
Foot	K'ok	To-ao
Eat rice	K'an ka	Ne nang
Man	Ha-ao	Mee-ĕn

	Lakia.	*Meao.*
I	Va-o	Vee-ĕn
Woman	P'ai-k'o	Meên-ao
Man's house	Hao-po plungao	Meen ay pao

The numerals one, two, and ten in the Meao sound very Chinese like, but the native gave them with the others as he counted over his fingers; and the word for 100 is positively Chinese.

I sent a copy of my words of the Le language to the Revd. Joseph Edkins at Peking, and he has very kindly favoured me with the following notes:

"The tribes called Laos in our maps are by the Chinese styled Lo. This name is included in the common appellation given to Siam, by the Chinese Siam-lo. The kings of Siam call themselves rulers of the Siamese and Laos as the Birmese Emperors address their proclamations to the Mons and Talaings. The Chinese accordingly style Birmah Mien-tien.

"Among the aborigines of the province of Kweichow there is a tribe called Kolo or Lolo, a name which is probably the same with the title Le or Lakia of the Hainan aborigines, and also with the word Laos in Siam. In the third century of our era a follower of the celebrated Choo Ko-liang is said to have been appointed prince of the Lo-tien (Note.—This is the *tien* of the name Mien-tien, Birmah), and the present Lolo claim to be descended from this ancient tribe. They sit on the ground to eat without mat or tables, and they have deep eyes and long bodies. They are also described as possessing black faces, white teeth, crooked noses, plaited hair, remarkable beards, and a writing like the Mongol.

"In a vocabulary of Meao-tsze words taken by a Chinese from natives of this and other tribes in Kweichow province and published in the *Hing-e-foo-che* I find some resemblances to words in Mr. Swinhoe's lists recently taken by himself from the aborigines in Hainan.

Nos.	*Hainan.*	*Kweichow.*
1	Van	Lan
2	Too	Sung
3	Soo. Foo	Sa. Pan. Pilo
4	Sao	Si. Sang
5	Pah	Ha. Pilo
6	Nom	Junai
7	Sitoo	Sanai. Hi. Holo
8	Ho	Ho
9	Fan	Kulen
10	Lapoon	Silen

Among parts of the body may be noticed.

Words.	*Hainan.*	*Kweichow.*
Head	Walaku. Gau	Lehkau. Luka. Kiao
Ears	Tsunsha	Tsin e
Nose	K'at	Keh
Mouth	Pom	Pan
Foot	K'ok	Kie

Sôme other similarities also occur.

Words.	*Hainan.*	*Kweichow.*
Eat or smoke	O. Hao. Lao	Hao. Nao-nao. Na-kai
Heaven	Lai-fa	Li-pen. Lun-men. Leh-wa
Sun	Ts'a van	Wan. Mo-c'ha
Moon	Len-nan	Lung lun. T'un. Lun
Stars	Ta plao	Nai-le. Noo. Lao. Le
Father	P'ah. Bah	Pa
Mother	Mee	Mai
Younger brother	Ho-ong	Keu. Ni kai
Elder sister	Ngo	K'ao
Woman	P'ai-ko	Hai-nien
Daughter	Ta-bo p'ai ko	Tai-po. To
I	Ho. Hoon-hau. Va	Nau. Wai. Ku. Kwa
Thou	Mow	Moo
He she	E. Pun	Men
House	Plung-ao	Lan. Leh-keh. Nung-pa

One word common in the Hainan vocabulary is Nam=Water. This is also in extensive use in Siam, as in the name of the large river running by Bangkok the Menam or "great water." This word does not occur in the Kweichow list, indicating that the Li dialect of Hainan occupies a midway position between the aboriginal dialects of Siam and those of the interior of China.

"That at least half the words in the brief Hainan vocabulary now for the first time collected, should be found to resemble words in a Chinese list of aboriginal words taken necessarily in a very imperfect manner, proves sufficiently that the languages are one. At some further time we shall probably find that they are connected by the Meao-tsze dialects of the province of Kwangse."

ARTICLE III.

NARRATIVE OF AN EXPLORING VISIT TO HAINAN.*

By ROBERT SWINHOE, Esq., F.R.G.S., F.Z.S.

H. B. M. Consul at Ningpo.

PART I.

VOYAGE TO HAINAN, NAOCHOW ISLAND, HOIHOW, KIUNGCHOW CITY, ROMAN CATHOLIC MISSION, TRIP TO THE MOUNTAINS, ABORIGINES, TINGGAN CITY.

ON the 29th January I embarked with my native servants on board H. M.'s gun-boat *Algerine*, Lieutenant and commander Domvile. The cruise was not to exceed two and a half months. We left Hongkong on the day of our embarcation, and on the 31st put into Tsapo the harbour of the island called Hailingshan in order to procure a pilot. This island is in the Yangkiang district of the Shaoking prefecture and has been well surveyed. The harbour of Tsapo besides being a fishing station is used as a shelter for junks on the west coast trade. The village is of moderate extent and at a fort near to it is stationed a Sinkwan (or small naval officer) to keep the peace and to collect harbour dues. We visited him and he took us on board of a war junk anchored amongst several merchant junks off the village. This junk was one of a fleet of five under the command of commander Le who was subordinate to the *Chintai*, or Commodore of Shaoking prefecture. The fleet cruised about from Naochow island (south) to Kwangyang (north) for the suppression of piracy. The commander was away at the district city for the new year, but with the help of his secretary, who treated us with the greatest courtesy, we succeeded in getting a pilot to take us as far as Naochow. The guns at the fort were large and looked better than usual, but many of their carriages were old and on one side. The sampans or boats were somewhat egg-shaped and sculled by women, looking much like those of Macao.

* Read before the Society on May 13th, 1872.

There were many fishing junks in the harbour, their sails cut as in the Canton sea-going junks, but they had blunted sterns. Tsapo is a pretty harbour, the hills being covered with grass with occasional occurrence of clumps of trees and brushwood. The rock is granite but abounding in unusually large flakes of mica.

In the evening we were anchored under the island called Ty-chookchow in the Tienpe district. Starting at daylight the next day (1st February) we passed Shuytung. There is a bluff rock below it called Amk'engshan which affords a good landmark. There were many fishing-boats off this place, both large and small; the small kind were like Amoy sampans with single square mat sail, but their sterns were cut off straight and they were rowed with a stern scull. Off Kwanchowshan fishing-boats of another pattern appeared. The hill which affords a beacon to the entrance of this bay is half hidden by a sand hill range in front. We entered the Naochow straits and the pilot put us on a sand bank, which untoward accident was so far fortunate as to give me the whole of the next day (February 2nd) to explore the island.

As you enter the straits Naochow island presents a black and white appearance from the promiscuous mixture of rock and sand, and shows a range of cocoanut trees along a hill at its north-east point. This is the first of the cocoanut that one sees on this coasting route. We wandered over the southern end of the island and saw no cocoanuts, except a solitary tree or two alongside the fort near Naochow town. Along the western coast of the island small rounded boulders of volcanic rock lie scattered about the sand, but further inland similar-sized rocks of a fine bluish-grey granite occur. The soil is reddish-brown clay yielding to sand in many places and becomes very clammy after rain. To prepare this clayey soil for cultivation the natives work in sand. The island consists of low undulating land, a great deal of which is allowed to lie waste. The depressed patches where water is available are converted into rice fields, and we observed the young rice in nurseries ready for planting out. Sugar cane was in full growth, and a tall species of cotton plant four to five feet high with pods bursting and exposing the cotton contained within. Sweet potatoes were the chief cultivation. The houses of the natives were built of fragments of stone with plaster between and were thatched. Little groups of them forming hamlets were ensconced in trees and occurred at long distances apart. Tolerably good cart roads led from one to the other. The carts were small and of rude

structure dragged by an ox on which the driver rode. The "yellow cow" of China was comparatively scarce, its place being taken by a large-humped animal like the Indian zebu. The dogs were like those at Canton, and fowls, ducks, and pigeons were common about the hamlets. The trees that sheltered the villages were banyans, bamboos, tamarinds, pride of India (Melia azedarach), and several handsome species of figs of large and umbrageous growth. In the south-west end of the island buried among trees stands the chief town of Naochow under the control of a Toosze or military captain. He treated us very civilly, and sent off two pilots both provided with certificates from British naval officers and others who had used their services from Naochow to Hoihow and had found the men trustworthy. The natives, both men and women, dress much as the Canton peasantry, They speak a dialect which seems to be a mixture of the Swatow and Canton dialects and differs from that spoken in north Hainan. Naochow town is not large and much scattered; it has a poor market. It is about half a mile inland from the landing beach near the fort which is merely an open strand with no jetties. Naochow and Kwangchowshan are included in the Woochuen district of Kaochow prefecture, and are not as their geographical position would indicate part of the prefecture of Luichow. The civil mandarin stationed in Naochow is a Seunkeen or police magistrate; the military mandarins a Toosze, a Tseentsung, and three Patsung (serjeant). The population of Naochow is stated at 20,000, but I should judge one half of that nearer the mark. A little black sugar is exported and a little of the Luhtow or small green bean. Rice, cotton, and sweet potatoes are grown for home consumption; and for the same purpose fish are caught and salted. The people appear in tolerable condition. No dues are said to be charged for the use of the harbour. Three small pirates visited the anchorage in November of the year preceding that of our visit and under the guns of the fort robbed a junk of $1,000. The natives declared that no mammals of any size are found in their island, and we saw none. Coming within the influence of the north-east monsoon most birds that wind their way down the coast of China extend their journey to Naochow. Among these the common crane was most conspicuous; it ranged also into north Hainan. In the same way on our return we found many of China's summer visitants scattered about the island on their passage back to their breeding quarters.

The following remarks on the passage through the Naochow straits have been kindly afforded me by Lieutenant Domvile: "The Naochow passage is incorrectly laid down in the admiralty chart as there is a bank with only six feet water running off the island itself, as also the bank along the centre. I never examined the passage to the north-west of the bank, but the pilot did not appear to know that there was another channel beside the one we went by, which is much more central than that laid down in the chart with a depth of seven fathoms all the way through, deepening to the fathoms by the fort at the point. The least water was off the north end, but never less than four fathoms. The best anchorage is off the town on the south end of the island, not too close to the fort, as the water is deep. The bar marked on the chart as dry at low water is always dry. The anchorage is only exposed to southerly winds, when vessels might easily anchor in the channel. Wood and water can be obtained here. The fishermen are the best pilots for Naochow; but to take ships forward to Hainan there is a regular staff of pilots, most of them holding good certificates."

Lieutenant Domvile continues, "it would be impossible to give any safe directions for going through the 'Thunder Sands' from Naochow to Hainan as the pilots are continually altering course by the soundings, and there is no land in sight for a great part of the way to obtain bearings by. The pilot we had appeared trustworthy and could give his own directions in English. The distance is about 52 miles, and there are several anchorages (in the open water between reefs where junks put into when the weather threatens and the waves run high). The least water we got inside the sands was two and a half fathoms, which we carried for some time. The coast of Hainan, when you first sight it, is very low and sandy with fishing-villages here and there, and a reef about three miles from the land which you follow for some way keeping it about 800 yards off on your starboard hand. The first prominent object you see is a pagoda hill over Poochin (not marked on the chart) about 450 feet high."

We anchored in the principal port of Hainan in the afternoon of the 3rd February, 1868. It is simply called Hoihow (court dialect Haikow) or sea port, being in fact the outlet to the capital city Kiungchowfoo situate further inland. Lieutenant Domvile remarks that "it is a large straggling bay about three miles deep running very shallow towards its head, and open from north-east to north-west by west. The usual anchorage is off the town

of Hoihow on the east side of the bay in two and a half fathoms. The town is situated at the mouth of a very small river, which is nearly dry at low water. It is three miles from the anchorage and is very difficult to get up to except at high water, as the passage is intricate and very shallow. When the tides are high good sized junks can haul up nearly to the town, but the greater part of them load at the anchorage. The land about Hoihow is low and sandy with a few hillocks in the back ground. The most conspicuous objects seen from the anchorage are a tall pagoda to the right of and just outside Hoihow, the highest peak of the hummocks marked on the chart Marron, and a pyramidal pillar or rock a short distance from the entrance of Jin-me point the west boundary of the bay."

I will here quote what Du Halde (Hist. de la Chine) remarks upon the port: "it is to the north of this island that nearly all the junks from Canton resort. The port is formed by a somewhat broad river, the entrance to which is defended by two small fortresses; vessels otherwise constructed than those of the Chinese would have trouble to enter it; it has only from ten to twelve feet water; commerce attracts thither all the merchants of the island, who have only agents in the other quarters. The capital is about two leagues from this port and is only separated from it by a great plain covered with many fine Chinese sepulchres, among which is seen a cross raised over the tomb of an Italian Jesuit, the first missionary who had entered that island."

Mr. D. B. Robertson, H. M. Consul, and Mr. W. F. Mayers, Vice-consul at Canton had kindly procured for me letters of introduction from the Vice-roy of the two Kwang (the provinces of Kwangtung and Kwangse) to the Taotai, Chintai, and Prefect of Hainan. These we took ashore on the day of our arrival, and handed to the Tsanfoo, or naval commandant of Hoihow for transmission to Kiungchowfoo the chief city of the island, and at the same time requested him to provide us with the means of conveyance for visiting the city next day. Ponies were provided and on the 4th we rode to the city and called upon the three chief functionaries who received us affably. The Chintai (commodore and general) said that he was always pleased to see a gun-boat down as it scared the pirates from the neighbourhood, which he was not able to do himself as he had no means of equipping war-junks. He only possessed one junk, and she was not seaworthy. He told us that only lately three small junks had

been defying them and had beaten off three merchant junks that the commandant at Hoihow had commissioned and sent out against them. He was very anxious that the gun-boat should go out in search for these pirates, which were reported to be not far off, and wished to send the commandant in company in command of three hired junks. Lieutenant Domvile at once agreed on the cruise. The Taotai expressed himself extremely pleased to see us and promised to do all in his power to assist me in my enquiries and researches. He said that he was anxious to see the port open in accordance with the treaty, as the trade of the place was dull and required the foreign element to give it an impetus, especially in the shape of steamers. That we were constantly sending down expeditions of enquiry into the trade of the place, but that as yet nothing had resulted from them. He referred, I presume, to the two expeditions which the foreign customs had sent to Hainan. The Taotai hoped that my investigation would settle the question as to opening the port. He added that he would be happy to provide me with quarters in the city while the gun-boat was away in pursuit of pirates.

On the 6th at 10 A. M. our Cowloon mandarin came off with the Tsanfoo's deputy. The Tsanfoo's junks were lying abreast of us becalmed and the Tsanfoo came on board the gun-boat and took breakfast with us. He was a tall portly individual of gentlemanly manners, and tried to be friendly. Before noon he returned to his flag junk. A light breeze sprang up and the junks were soon in the offing. The gun-boat began to weigh, and I got into a native boat with my Chinese servants and a few traps and made for the shore. There was not much wind and the boat was a long time reaching the town up the small shallow river with an antiquated fort at each side near its entrance. We drew up near the steps of the Kungho hong, the master of which a Cantonese had received instructions from the Taotai to give me accommodation and any assistance I required. These hongs that line the river or more properly creek have all their backs to it, their fronts being on the main street, most of them having private steps to the water, and their names painted conspicuously over their back doors. The master of the Kungho appeared of a sulky nature and did not seem to appreciate the honour of entertaining a British official. He came however and conversed with me for a long time giving me what information I needed and sent those of his partners and assistants that could speak the court dialect to talk with me. But

there was little cordiality between us. Gun-boat officers had visited him on former occasions, and having been recommended by one of these when leaving Hongkong to visit his establishment I had applied to the Taotai to direct the Kungho hong to receive me on my landing. The merchants in Hoihow pretty generally feared to have anything to do with an official personage lest the mandarins might make it a plea for a fine. I had letters of introduction from a British merchant at Hongkong to two Chinese firms in Hoihow, but on sending to present the letters the bearer was told that the head partners of both were away and that no one was left who was worthy to do the proper honours to so distinguished a visitor. My Chinese servants were more fortunate in their friendships. Chinese like the Scotch are clannish, and the Amoy men soon found a hong conducted by their fellow provincials, where they at once met a welcome. The master invited me round and I spent a pleasant evening among them. All spoke the Amoy dialect, with which from long stay in Amoy I was tolerably conversant, and three of the partners could speak mandarin. It was a gala night and lighted paper lamps were hanging in front of each house in the main street through which I passed. The inside of the large temple facing the main landing place on the river was illuminated with glass chandeliers, and was crouded with people, and fireworks were banging and cracking on all sides.

The next morning (27th February) a pony and two chairs were sent and I removed to the city and took up my quarters in an ancestral temple placed at my disposal by the Taotai. The distance from Hoihow to the city of Kiungchowfoo is about 3 miles along a hard and tolerably good road, which runs through gently undulating barren country covered with round grave mounds like those in North-China, which at a distance look like ant-hills. Many of them date from the Ming dynasty, the better class with an erect rectangular slab inscribed with characters on its face, and with small stone censer and vases arranged in line in front varying in number. Some of the oldest Ming graves were of stone shaped like large coffins on legs with the corners of their tops prolonged and recurved. A few low antiquated stone *Pailow* or memorial arches, are seen in different parts of the road, and about halfway an old building is passed under with several of the *Pailow* arranged within. The barren grave-covered tract is composed of a reddish marine deposit scantily covered with grass; but near Hoihow, and extending east and west of it, the ground is depressed

and water being consequently available rice was flourishing; and as you approached the capital plots of land were hedged in and turned into kitchen-gardens in which with the help of night soil the ordinary vegetables of the south of China were being cultivated. The traffic between the city and Hoihow is carried on to some extent by means of coolies with the shoulder bamboo, but the greater part of it is done in wheel barrows pushed by a man behind who supports the weight of the handles by a strap across his shoulders. The wheel of the barrow is forward and caged over, the cage expanding behind and yielding a seat at the insertion of the long handles; below the insertion of each handle is a prop on which the barrow stands when at rest. The burden is placed on the seat in rear of the wheel. Chairs and ponies are used but the barrow recommends itself on account of its cheapness, and the majority of all classes male and female patronise it as a mode of conveyance. They sit facing the wheel and with the back to the driver or propeller, sometimes cross-legged, but often astraddle with a leg on each side, the foot being inserted into a rope stirrup which is suspended by the side of each wheel. Two or three little girls dressed in bright colours might often be seen riding one behind the other, their legs dangling on either side. Ladies sit cross-legged, generally with huge straw hats on, the sides curled down to their ears forming a cylinder through which they can see, but can scarcely be seen. The usual head dress for the ladies is a black napkin covering the head and drawn together behind with the two ends hanging down the back. Their faces are exposed, but they carry palm-leaf fans and when a stranger passes coyishly dip behind them. Some of the fair faces we saw a Chinaman would call pretty, and they were undoubtedly good specimens of the Chinese type of beauty of the "willow pattern," but their charms were disgraced by the fashionable white-powder decoration. I must confess I did not myself apreciate travelling in the barrow. It was too slow, and the seat being so near the ground insufferably hot. Fine large banyan-like fig trees give occasional shade on the road; leafless trees with long seed-pods hanging downwards looked peculiar to our eyes; but notably the strangest sight to a visitor from China was the cocoanut tree which reared its lofty head in every direction. And when the city wall appeared with the cocoanuts towering above it, it was difficult to associate the impression with things Chinese.

A charming city must Kiungchowfoo be to the eyes of native literati; its mandarin residences, its temples and examination halls are all complete and not too much decayed; its wall is in good order; the merchant is not there, and it seems abandoned to official life and sloth. The main streets of the city are tolerably broad and the houses well built but rather low. The wall is about thirty feet high crenellated along the top and about two miles in circumference. The city is truly small, but very compact and well stocked with buildings, though empty spaces and cultivated ground do occur within its walls chiefly at the north-east corner. The wall is strengthened internally by a grassy embankment which gives a good promenade. Outside the remains of a fosse can be traced, but it is not easy to follow out, as it is much cut up and in places converted into vegetable gardens. Near the west gate is the busiest part of the town, and there in the main street live the dealers in carved cocoanut ware, such as teapots, cups, bowls, &c., and in carved scented wood. These toys are usually mounted with spelter, look very tasty, and are much admired and esteemed by the Chinese. They are often seen in the houses of the wealthier natives of the island and find a sale in the Canton market. They constitute the one article for which Kiungchowfoo is celebrated, and afford employment to a large number of hands. Beyond the west gate is a large suburb equal in extent to nearly one half of the city itself. It is enclosed by a low semicircular wall reaching from the south-west corner to the north-west corner of the city wall; the supplemental wall being pierced with three gates. The traffic to Hoihow passes through this suburb, the road leading through the west gate of the city and continuing through the north gate of the suburb wall, or as it is called the small north gate. The chief daily market is held in this suburb outside the city west gate. Inside the east gate a daily market is also held for the accommodation of the people in that part of the town. The north gate exists only in name. It is blocked up and a temple built on the wall above where it once opened. I could not learn when it was closed, but I was told that it was done to keep out the demons who were in the habit of entering the city through that gate in the form of men and purchasing articles with coin which on their departure turned to paper. The gate was blocked up at the clamour of the people, and the demons have not since appeared. Beyond the north wall is the large parade ground, and a group of temples notably the Lung Wang Miao or

"Temple of the Dragon King" built near the sight of a spring whence the best drinking-water is procured. A high and conspicuous pagoda called the Hea Yang T'a or "Summer Sun Pagoda" stands about half a mile from the south-east corner of the city wall, and a lower one called the Shi T'a or "Stone Pagoda" appears about a mile to the west of the south gate. The Saddle Hill or Marron of the chart (Magnan ling) to the north-west of Hoihow (which according to Mr. T. Sampson of Canton who ascended it is an extinct volcano), and stated to be 20 miles from the city, and two or three low hills to the south-west and south-south-west are the only other points in view along the nearly level plain. A river from the Hoihow harbour passes north of the city at a distance of one and a half miles, from which a small stream issues running close by the east gate and yielding water to cultivate the fields in the neighbourhood and consequently off the eastern and southern walls rice again appears in small tracts, and relieves the monotony of the grave-covered barrenness beyond.

Monseigneur Guillemin, French Bishop at Canton, had favoured me with a letter of introduction to a Roman Catholic Missionary in Hainan. The village wherein he resided called Lingshanshe Fooao I found to be ten miles distant from the city. I mentioned my desire to visit him to the Taotai, and the latter at once provided me with a corporal to guide me to the place. The village lay to the south-east of the city on the other side of the river, and consisted of a small group of farms embedded in bamboo. Lingshanshe itself about two miles nearer to the city is a large straggling market-town and contains a fine temple which the Kiungshan Magistrate assured me was six hundred years old. I found the Reverend Michel Chagot in a small one-roomed cottage on the side of a farm. He was preparing a larger room attached to the farm-house for a chapel. He had a few converts gathered round him in the village and was getting together a school of female children. The little orphans that he had collected together read Chinese before me and I heard them reciting responses in the chapel. The Christians were scattered about the country at long distances apart, the Priest told me, and were now much diminished in numbers. His district was the western half of the north of the island, while the eastern half was under the control of a second French missionary. The two met only once every three months. The Roman Catholic Mission to Hainan dates so far back as A. D. 1630, when a Portuguese Jesuit of the name

Benoit de Mathos established a church in Kiungchow city, where he died in 1651, and was buried in a piece of ground about two miles from the city which he had obtained for a Christian cemetery. He was succeeded by other Jesuits, Portuguese, French, Italian, and German. The tomb of the only German is of the latest date 1686. M. Chagot is positive that the Jesuit Missionaries resided and had a church inside the capital, and declares that during the persecution this church was converted into a temple of longevity which still stands, and in which the authorities assemble to make obeisance on the birth days of the imperial family. There was in the city another place of worship known by the name of the Temple of the Cross, but this had also been devoted to heathen purposes. In the old cemetery one hundred and thirteen graves bear the mark of Christian tombs, but the ground has been neglected, many of the tombstones removed and broken, and two of the four boundary stones carried away. After the suppression of the Jesuits the Christians were for a long time deprived of missionaries. Towards the end of the eighteenth century the Bishop of Macao sent some Chinese priests. In 1849 these priests were replaced by French missionaries, the first of whom was so badly beaten by the people that he died of his wounds. M. Chagot had been trying in vain to procure from the Taotai permission to wall in and keep in order the cemetery. He longed to have the port opened to foreign commerce in the hope that it would lead to his establishing in the city. I stayed the night with the worthy priest, and partook of his humble fare. Humble it was indeed, and great must be the faith that impels a man to desert the comforts of civilised life for such a state of wretchedness!

My time was spent in the city in paying and receiving official visits, and in rambling about within its walls and its environs until the 14th of February when the gun-boat not having returned from her cruise after pirates I thought it well to make the best of my time and penetrate into the country. The Taotai very kindly detailed a junior military officer to accompany me, and at noon we started for Shuy-wei-sze said to be the great place of barter between the independent Le mountaineers and the dealers in connection with Hoihow. The Taotai desired to pay the expenses of the journey, but this of course I did not allow. Chairs and coolies had to be engaged for the whole time and taken with us, though some part of the journey was to be made in boats. From the south gate and eastwards in half an hour we reached the

embarking-place on the river, and packed into a long and broad flat-bottomed boat covered with semicircular moveable mats, and propelled by means of sails and poles. The river which debouches into the harbour was at this dry season of no great breadth, though judging from the expanse of sand on either side in many of its reaches it must swell during the midsummer rains to quite a broad stream. No boats come up it from the harbour, and I was told that such was impracticable. It is only used for communication with the interior by means of these flat-bottomed boats that can drag over the rapids, one of which is encountered immediately on leaving the city landing-place. The country through which the river flows as far as the district city of Tinggan is of little interest. The reddish gravelly earth scantily covered with grass and sprinkled with tomb-mounds is the prevailing feature; small villages shaded with bamboos, banyans, and cocoanuts, appear at long distances apart, with more or less cultivation of dry rice and vegetables around them. Wet rice fields are not so abundant as the neighbourhood of a river would ensure at Canton, but the land in many places is much higher than the water level, and it would require many water-wheels and aqueducts to convey the water for irrigation. The mandarins complained of the indolence and constitutional weakness of the people, and these might account for the poor display of agriculture. In some places however we came across weirs which forced the water under the play of wind-moved water-wheels, and the cultivation, though twenty to thirty feet above the level of the river, looked fresh and promising and the rice was several inches high. The land traversed consisted of a coarse gravel of marine deposit (a block of coral occurs on the bank of this river some 12 miles from its mouth) and is no doubt very sterile; no rain had fallen they told me, since October; and the face of the country looked burnt up. But when Amoy men can make the granite detritus, which constitutes their soil, smile like a garden, we must believe that it is not the poorness of land but the want of energy that impedes cultivation in Hainan. About ten miles up the river the banks get hilly and more trees appear, with a few small villages engaged in the manufacture of earthen jars. After much meandering in a southerly direction the river brings us to a pretty tree-shadowed landing-place, where we disembark and after a quarter of an hour's chair-travel find ourselves in Kewchow seventeen miles from Kiungchow city. This fair-sized market town is the halting

place of the dealers from the bartering stations of the interior, and we passed between it and the landing-place many buffalo-drawn carts laden with rice, cotton, deerhorns, and skins and hides of different animals. Large quantities of earthen jars were piled in the yards of the town. Leaving Kewchow we kept to the westward of south along a large waste grassy plain undulating gently, and patched with groups of grave mounds. We passed to the left of a large pagoda called Pang Kao T'a, and after a journey of three miles put up in the evening of the 15th at a small halt-place called Pangkaowan in the Tinggan district. We had up to this been travelling in the Kiungshan district, the chief city of which is Kiungchowfoo or the capital of Hainan. We started early (February 16th) southwards passing to the right of the solitary round-backed hill about eight hundred feet high which is visible from the walls of Kiungchow city. The hill from our present view appeared conical. It is called by the natives Langhuyt' sooy. In the afternoon we halted at Lung-fa-he, a large market-town seven miles southward of Pangkaowan. We continued along a poor country, sandy, gravelly, slightly undulatory and little cultivated. The hills began to peer in the distance. Some of the houses in the hamlets had blocks of slate in their walls. A curious botanical phenomenon here came under observation, a group of pine trees was standing beside a clump of cocoanuts! A strange zoological phenomenon was also noted, a pair of magpies had built their nest in a cocoanut tree! At 3.14 P.M. we crossed the river which here runs north and south, our course being to westward of south, and at 4.35 we entered a valley between the outermost hills, or spurs running westwards from the mountains, and soon reached the halting-place of Potsai, where we stopped for the night. These resting-places, or Tang, occur on the main road about every five miles; one soldier is stationed at each, instead of five the proper guard. I crossed some farms to the range of hills opposite, and climbed to the top about 200 feet. The country we had traversed had sunk in level, and then gradually risen. The conical hill was not visible, and there were no other recognisable landmarks. Our valley seemed to extend to the southward a long way, opening out as it went along. Mountains appeared in the distance, and the country began to get interesting. In Potsai there were only a few houses, so we passed a quiet night. We started (February 17th) at 7 A.M. for Shuyweisze distant eleven miles in a westerly direction. The valley rapidly rising

was grassy patched with scrub and with but little cultivation. A few acres on the hill were burnt clear and planted with tobacco. At 20 to 11 A.M. the hills closed in, our course being westward over them. At ¼ to 12 we descended to a valley partly under wet rice. At 2.20 P.M. we passed over a grassy hill with black boulders of granite peeping through its surface. The villages here abound with woods of lofty trees chiefly of the Fig group and Liquidambar formosana, Hance. At ¼ to 3 we arrived at the mandarin station of Shuyweisze, locally called Tunchang. The Taotai had forwarded word that I was to be expected, and I was consequently received with a salute and every other courtesy, and conducted to the chief temple which stands outside the town, where I was at once visited by the military and civil authorities, presented with provisions, and provided with lodging. The civil mandarin at Tunchang is a Seunkeen or Police Magistrate, the present incumbent being a native of Tchenanfoo in Shantung province near Tientsin, and not speaking a word of the local dialect found the place very dull, having only his secretary and the Tsungyay (the military authority) to converse with. The Seunkeens hold their appointments for three years; the Tsungyays are changed every year. Poleao a place some miles further within the mountains is the proper bartering station bordering the Le territory, but it was found so malarious and unhealthy that in the reign of Keenlung the mandarins were allowed to move out and fix their offices in this healthier position. In Tunchang a market is held every other day, but the Le do not come to it. Its well-wooded neighbourhood affords excellent opportunity for studying the natural history of the country without the obstruction of jungle and inexcessible hills. The people have much of the Le blood in their veins, are small and ugly, with cramped faces, heads flat behind abounding in bumps, and broad nostrils; and their women are no beauties. Shuyweisze is in the Kiungshan district, and as the mandarins there did not encourage my travelling into the mountains to make the acquaintance of the Le, I determined to proceed further south to T'aipingsze in the Tinggan district, where the Seunkeen, whom I had met at Kiungchowfoo, promised me greater facilities. I accordingly started at 10 A.M. on the 19th February and crossed the river winding westwardly, which here forms the boundary between the two districts of Kiungshan and Tinggan. We passed coolies carrying out rattans and manis skins. Rice cultivation was more extended,

the rice being a small red kind yielding two crops a year. At our second resting-place the small river-stream appeared again winding a little west of south-west, our course being a little east of south. At 1.30 P.M. the fine large trees about and between villages formed quite a forest. At 2 P.M. reached Nanleu the mandarin station of T'aipingsze seven miles only from Tunchang. It was market day, and the long street, that I was carried down to the temple prepared for me at its further end, was thronged with people. I was saluted as before and received with all politeness by the Seunkeen and the Tsungyay. This Seunkeen was full of information and very communicative, but I was warned not to believe implicitly all he said. As in Shuyweisze so here the mandarins were at first compelled to reside at the bartering town well within the hills, but were allowed to withdraw on account of the changk'e or malaria of the mountains, which is so injurious to Chinese life in Hainan. The original Taipingsze was at Lingmun, it was then moved out to Fungmoo and finally to Nanleu; the first still continued to be the bartering station, and no Le found their way to the two latter. The forests were more extensive at Nanleu than at Tunchang and the opportunities of studying the natural productions of the country much greater. The Tsungyay was very attentive, pursuing me in my excursions with tea and refreshments, and I endeavoured to make the best of the occasion.

At 11.20 A.M. on the 21st February we started for Lingmun travelling a little south of south-west and reached Fungmoo a market town five miles distant, consisting of a long street of shops selling medicines, toilet nicknacks, paper, prepared food, fuel and rice. The tea drunk here was infused from fried barley. At 10 to 2 P.M. we continued, our course being more southerly, and in an hour we reached the resting-place Pihtowteen where we halted ten minutes before commencing to ascend a mountain range cleared of jungle but patched here and there with scrub and clumps of trees. It was hard work for the chair-bearers and porters. The path led pretty steeply over the west corner of the barrier chain to the height of about 800 feet, and then down into a large partly cultivated amphitheatre among the mountains, in which the bartering town of Lingmun (gate of the mountains) was situated. The chain we crossed closed the large broad gradually rising valley in which we had been travelling since entering the hills. The town of Lingmun consists of one wide street about 150 yards

was grassy patched with scrub and with but little cultivation. A few acres on the hill were burnt clear and planted with tobacco. At 20 to 11 A.M. the hills closed in, our course being westward over them. At ¼ to 12 we descended to a valley partly under wet rice. At 2.20 P.M. we passed over a grassy hill with black boulders of granite peeping through its surface. The villages here abound with woods of lofty trees chiefly of the Fig group and Liquidambar formosana, Hance. At ¼ to 3 we arrived at the mandarin station of Shuyweisze, locally called Tunchang. The Taotai had forwarded word that I was to be expected, and I was consequently received with a salute and every other courtesy, and conducted to the chief temple which stands outside the town, where I was at once visited by the military and civil authorities, presented with provisions, and provided with lodging. The civil mandarin at Tunchang is a Seunkeen or Police Magistrate, the present incumbent being a native of Tchenanfoo in Shantung province near Tientsin, and not speaking a word of the local dialect found the place very dull, having only his secretary and the Tsungyay (the military authority) to converse with. The Seunkeens hold their appointments for three years; the Tsungyays re changed every year. Poleao a place some miles further within the mountains is the proper bartering station bordering he Le territory, but it was found so malarious and unhealthy that in the reign of Keenlung the mandarins were allowed to move out and fix their offices in this healthier position. In Tunchang a market is held every other day, but the Le do not come to it. Its well-wooded neighbourhood affords excellent opportunity for studying the natural history of the country without the obstruction of jungle and inexcessible hills. The people have much of the Le blood in their veins, are small and ugly, with cramped faces, heads flat behind abounding in bumps, and broad nostrils; and their women are no beauties. Shuyweisze is in the Kiungshan district, and as the mandarins there did not encourage my travelling into the mountains to make the acquaintance of the Le, I determined to proceed further south to T'aipingsze in the Tinggan district, where the Seunkeen, whom I had met at Kiungchowfoo, promised me greater facilities. I accordingly started at 10 A.M. on the 19th February and crossed the river winding westwardly, which here forms the boundary between the two districts of Kiungshan and Tinggan. We passed coolies carrying out rattans and manis skins. Rice cultivation was more extended,

the rice being a small red kind yielding two crops a year. At our second resting-place the small river-stream appeared again winding a little west of south-west, our course being a little east of south. At 1.30 P.M. the fine large trees about and between villages formed quite a forest. At 2 P.M. reached Nanleu the mandarin station of T'aipingsze seven miles only from Tunchang. It was market day, and the long street, that I was carried down to the temple prepared for me at its further end, was thronged with people. I was saluted as before and received with all politeness by the Seunkeen and the Tsungyay. This Seunkeen was full of information and very communicative, but I was warned not to believe implicitly all he said. As in Shuyweisze so here the mandarins were at first compelled to reside at the bartering town well within the hills, but were allowed to withdraw on account of the changk'e or malaria of the mountains, which is so injurious to Chinese life in Hainan. The original Taipingsze was at Lingmun, it was then moved out to Fungmoo and finally to Nanleu; the first still continued to be the bartering station, and no Le found their way to the two latter. The forests were more extensive at Nanleu than at Tunchang and the opportunities of studying the natural productions of the country much greater. The Tsungyay was very attentive, pursuing me in my excursions with tea and refreshments, and I endeavoured to make the best of the occasion.

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long with low-roofed shops on either side, and broad covered stalls for three quarters of its length towards its further end, where a fine temple closes the street and divides its termination into two small exits with barred gates one either side; at the end we entered there is also a gate. From the middle of the main street on the left side another street with shops runs at right angles; this ends also in a gate with bars. To the grand temple they carried me through the crowd assembled in the market. The Tsungyay from Nanleu, who has also the control of Fungmoo and this place, was here to receive me. It was market day and there were many Le in the place; the soldiers to my surprise dragged in three of these and soon after a Meao-tsze for my inspection. The Le were greatly alarmed and begged us to spare their lives. The Meao, who was dressed as a Chinaman and might very well have passed for one, was bolder. All the Le had the hair of the head drawn up and twisted into a knot on the crown tied round with white tape at its base. The straggling hairs at the back of the head were caught and twisted into a small round knot behind. Over this coiffure they wound a turban cloth. One was dressed in Chinese clothes, the other two had Chinese jackets with the front and hind aprons peculiar to their costume. Two of them were flat featured and rather fair, one having the eyes slightly oblique; the third was bronze in complexion and had a prominent nose. Their cheek-bones were not peculiarly high, and I have seen among the Chinese faces very like theirs. They wore a frightened uneasy look, and wanted to kowtow saying that they had come to market to buy and sell and were good men. One sat down in the mandarin's seat and when reproved replied in broken Chinese that he was a coarse man and did not know what was right. After taking down a few words of their dialect and of that of the Meao we dismissed them all with a present of cash.

The hills about Lingmun are clothed with little else than grass and difficult to get on owing to the deep ditches at their feet which the colonists employ for cultivation. The woods are all removed for fear of giving shelter to the hostile Le, but the ranges on the south of the amphitheatre show bushes and the mountains beyond arecovered with timber and fine vegetation. My desire of course was to visit a Le chief, but to do this required too much time, and it could not be done without an interpreter. The mandarins declined to accompany me, as since the troubles at Nychow some six months ago they were greatly afraid of the Le; and they put the

people against assisting me. I had therefore to content myself with spending a day at a village of a Le family who had submitted to the Chinese authority. We ascended the hills in the east corner and followed a path winding somewhat to the southward. I conjectured the range about 1,200 feet above the valley. From this height we got a fine view of the high peaks further south. The lofty mountain range seemed to run north and south, the highest peak I should say not exceeding 7,000 feet. It showed no snow. To the west the range is lower and more broken. Two high peaks were conspicuous, the northern and southern; the one bearing N. 82° W., the other S. 4° 30′ W. Lingmun is in a raised plain undulating and surrounded by hills. To the north-west and south-west only small hills occur, the plain gradually rolling up into hills. In the distance to the south-west no high mountains are visible, and there seem no natural obstacles to having a road in that direction across the island. The Chinese as long ago as the Sung dynasty looked upon the cutting of a cross-road through Hainan as the easiest way to subjugate the natives and they deputed for this purpose a man well acquainted with the Le, but he lost his life at their hands in the attempt. The hills we traversed were very lovely, green checquered by lines of trees crossing one another like a park at home in a hilly county. The path ran up hill and down dale till rising into the bosom of a hill we found the Le village with its cultivation around. The women were planting out young rice in some small wet fields, and had on the small *sarang* or Malay petticoat, but before they presented themselves they donned the Chinese nether garment. The men were shaved and dressed like north China labourers. They were all very dirty and seemed very poor.

The best shops at Lingmun were the stationers, druggists and tobacconists. Iron and copper-smiths drove a good trade in making knives and domestic implements, earrings and other ornaments for the Le. Agents for Hoihow exporters of Le produce had also their residences there. They collect what the Le bring out in driblets for sale and barter, and when sufficient is got together to make a parcel they forward the same to Hoihow. With the Le merchants, for the Le appear to have superior men who come out well dressed like Chinese country-gentlemen, they keep accounts, and settle by payment in kind or cash as required. To the poorer Le they pay cash at once, and these expend it at the central stalls on the Chinese goods, which on every market day are laid out

temptingly before them, such as salt, iron-pans, crockery, domestic utensils of different kinds, hatchets and knives, blue and white cotton-cloth, combs, buttons, earrings, hair ornaments, &c. The sale of gunpowder and firearms is naturally forbidden, but arrow and spear-heads they are allowed to purchase for the chase. The Chinese procure from them young horns and sinews of the three species of deer found on the island (Cervus eldi, C. hippelaphus, and C. vaginalis); skins of two of the species (that of the spotted deer—C. eldi—being thin and worthless), hides of buffaloes and cattle, skins of the scaly anteater (manis) for the sake of the scales, skins of several small animals; rattans, timber, fire-wood, and betelnut. The Le grow dry rice for their own use, as also tobacco. The cultivation of tobacco that we saw on our road up, the mandarin assured me, was only this year's first attempt on the part of the Chinese in that neighbourhood. The hides are taken to Hoihow where in the southern suburb of the town the hair is planed off and they are dressed for export. Some of the leather, chiefly that from buffalo hides, is manufactured into very tolerable boxes, which are exported to various parts of the coast. The Le also collect and bring out a coarse kind of tea called *Teen-cha* (celestial tea) which is retailed at about two shillings a pound. It looks like the dried leaves of a wild camellia, and has an unpleasant earthy taste when infused. They bring out also the bones of the animals they slaughter to sell as manure. Chinese often escape justice by fleeing to the mountains and getting themselves adopted into Le families.

The Meao-tsze or Meao-le are descendants of some aborigines of Kwangse province, who some centuries ago crossed over to this island. They inhabit in some numbers the lower hills of these parts, are shaved and wear the queue in submission to the Chinese. They talk among themselves their native language, but in the market an indifferent Chinese. They are successful farmers growing the best white rice, and pasturing large herds of cattle. Some of the mandarins insisted that they were simply Chinese settlers from Kwangse, but their language betrays them, and they are not backward to confess their origin.

The Le pay no taxes, and their trade seems not to be taxed. Those however that live in the hills under the wings of the Chinese pay like the Chinese squatters a farthing a year on every areca palm. This tax is a light substitute for the ground rent levied on the plains and in the villages.

It was hard to wrest ourself away from a place so full of interest, but I had to bear in mind that the gun-boat would be waiting for me at Hoihow and her commander anxious to fulfil the voyage within the limited two and a half months. Accordingly at noon on the 24th February we left Lingmun, and steered as direct as the road would permit for the district city of Tinggan. We reached Nanleu at 5.30 P.M. and spent the night there. On the road thither we had passed coolies bringing out loads of ducks' eggs preserved in red clay considered a great delicacy by the Chinese, also packages of the large spathes of the areca palm used for packing sugar, &c. At Nanleu white or albino buffaloes with pink eyes are particularly common. Brindled cattle were often seen in the large herds that many of the farms possessed; the cattle are small and apparently a cross between the little yellow cow of South-China and the zebu or humped breed of India. Cattle sold in the market for slaughter pay a tax of nine pence a head; buffaloes are not taxed. The civil mandarin receives the taxes at Nanleu; the military at Fungmoo and Lingmun. Chinese laws forbid the killing of cattle; the squeeze is a douceur for allowing the infraction of the laws. The flesh of the slaughtered is sold in the market, and as an animal is rarely killed until worthless for agricultural purposes, the beef of the country is not of the best kind. The want of rain is much felt, rice was at a shilling a pound, more than double its usual price, and under instructions from the Taotai the mandarins were supplicating for rain from the 2nd to the 7th of the moon, and the slaughter of all flesh was for that time prohibited. Since October scarce any rain had fallen. Market is held at Lingmun, Fungmoo, and Nanleu on the same alternate days. The people in the country are poor, but seem pretty comfortable. They have no large landed proprietors or capitalists as in Formosa. The mandarin assured me that a man possessing from five to eight hundred pounds was in his village considered a wealthy man.

We left Nanleu on the 27th February at 12.45 P.M. and travelling northwards reached Tunchang by sundown. I put up in a house in the town in preference to the temple and was begged by the mandarin (Seunkeen) to delay my departure until I could fix the *Fungshuy* of a residence he was about to rent for his yamun. The former yamun or office was blown down in a typhoon twenty years ago and still lay in ruins, the mandarins having since had to reside in private houses. The *Fungshuy* or "wind and water" of a site implies a healthy position with a good prospect, protected

by certain charms such as particular trees, quaintly shaped rocks and so forth against the evil influence of demons. Chinese geomancers provided with a compass work out with great parade the "fungshuy" of a place, and the poor Seunkeen having spied out my travelling compass insisted that I was an adept at geomancy, and emplored me to help him out of his difficulties.

We left at 8.30 A.M. and proceeding northwards passed after an hour's travel the market town of Shanfoo. Coolies were met carrying out deer's sinews and waterproof coats made of the small leaves of the caryota palm. Little cakes of black sugar were selling at the scantily-provided refreshment-stalls at less than a farthing a piece, sugar-cane at the tenth of a farthing per stick of one and a half foot length, and a cup of water with a few salt-soaked small wild berries of a species of *Muya (anglo-sinice, Arbutus)* for the fifth of a farthing. Next to tea there are few things so refreshing to a heated traveller as sweetened water with a slight mixture of acid, and the jaded coolies know how to appreciate it. But the great refreshment of the road, the cool jelly strained under water from the seeds of the ogio fig, which yields such a treat to the wayfarer in Formosa, was unknown in Hainan. These however are mere snacks on the road taken at the short halts, followed by a few whiffs of tobacco. At the long halts the coolies fill themselves with rice washed down with barley tea, and most of them before resuming their toil take a few draughts of comfort from the opium pipe. At a push they walk and carry well, but they have neither the strength nor the endurance of the coolies at Canton, who are I think without exception the best porters in China.

We continued a little eastward of north and at 3.25 reached the town of Sinhing. This is a moderately sized market town in the Kiungshan district and reckoned about eight miles from Tunchang. At 7 A.M. on the 29th February we left Sinhing for Tinggan city distant nine miles. From fine clear sunny weather with a thermometer ranging between 70° and 80° we suddenly dropped into a damp drizzling atmosphere the thermometer falling to 62°. At 9 A.M. the last of the hills were passed. It was blowing a north-easter and the wind was so cold that the coolies did their utmost to push along, while I lay damp and chilled in my chair. The country-people were about in their waterproof coats, some sitting on buffaloes with the waterproof expanded to shelter both man and beast; buffaloes by themselves were also passed covered with waterproof. We made only one short halt in the plain, then

hurrying northwards arrived at the city of Tinggan at 2 P.M., proceeding along the sandy shore of the river and entering from the river bank by the west gate. I was carried direct to the Hien magistrate's residence, and invited in. The Hien, a native of Hoonan province, whom I had met before at the capital, was very kind, insisted on seeing me in his reception hall wet and dirty as I was, and provided me with a room adjoining that of his secretary. In the evening he came to the secretary's room with other mandarins and guests, and the company enjoyed themselves in smoking opium, chatting, and drawing on fans.

The next morning opened with the same style of disagreeable weather. I took a stroll with the secretary and some others on the city wall and about the town. The wall is about twenty feet high and much dilapidated. The gates are small with low arches, and there is plenty of empty space within the walls. A market is held in the centre of the town every other day. The city has four gates and the wall is said to be 6,000 paces in circumference. The Confucian temple is the finest building but it is old and wants repair, as do all their public buildings. The Tsungyay, the chief military authority in the place lived in a private house. The secretary said with a smile that the city was simply a fair-sized village with a wall round it; and except for some of the temples and public buildings it might easily be taken for such. The mandarin seemed on very friendly terms with his employés. He said he regretted that he could not ask me to dine with him, but while the supplication for rain lasted the yamên was supposed to be on vegetable diet. He procured a boat for me, made it comfortable with boards and matting inside, and insisted on paying my passage to the capital. I protested against it in vain; the reply was that the boatmen had already received their fare. The boat dropped down to the front of the north gate, as our course was northwards. The river winds past the north and west gates, and must reach the walls of the city when full from floods. The north gate is very low and dark below, the road under its archways inclining downwards towards the river. The Tsungyay of Taipingsze had escorted me to Tinggan and insisted upon continuing with me to the capital, of course for selfish reasons. He wanted me to speak a good word for him to the Chintai at Kiungchow. He was the brother of a well-to-do shop-keeper in the city, who had purchased him his year of office for the sum of £60. He wanted continuance in it for another year, and sought to be raised from the ninth to the

sixth rank. Before leaving Hainan I did bring him to the notice of the chief authorities, and they promised to give him some return for his great attention to me.

The rain poured without mercy, so drawing to the mat-covers of the boat we saw little more of the country until we moored next day at 11.30 A.M. at the city landing-place, whence I reached my quarters soon after noon.

End of Part I.

PART II.

CIRCUMNAVIGATE HAINAN, POOCHIN HARBOUR, CHINLAN RIVER, LINGSHUY, YULINKAN BAY, NYCHOW CITY, PAKLAI, HOITOW, HEONGPOO, HAOSUY, HUNGPAI.

THE gun-boat had been back some days, and was at anchor in Hoihow harbour. Her cruise had been unsuccessful, and since her return the weather had been very wet and squally, while we were having it so fine among the hills. During my absence the Urhfoo or Subprefect of Pihsha (locally Backsha) in the Luichow prefecture had been to pay his respects to the Taotai, and had been quartered in the front rooms of the temple allotted to me. Lieutenant Domvile, Capt. Holroyd and I again visited the three chief authorities, and the Taotai invited us to a luncheon at which the Chintai and Prefect were also present; the most relishable article at the feast was hot milk seasoned with almonds. The Tsanfoo or Captain of Hoihow commissioned a junior naval officer to proceed with us on our cruise round the island, and having engaged the services of a good pilot we were ready for sea on the 4th March. Before embarking a few complimentary presents passed between myself and the authorities.

We left Hoihow harbour at 5.15 P.M., and anchored outside the bar of the Poochin river at 8.30 the same evening. On the navigation from Hoihow to Poochin I quote from Lieut. Domvile: "proceeding along the coast from Hoihow to the eastward after passing the village of Packsha (the eastern boundary of Hoihow bay) the land forms a large and deep bay with the mouth of a shallow river at the head nearly lost in the sands. The pagoda at Poochin is in sight from a short distance outside Hoihow. The land does not run due east as the chart shows, but bends slightly to the southward; the ship's course after clearing Hoihow being E. S. E. for ten miles and afterwards E. $\frac{1}{2}$ S. The distance from Hoihow to Poochin is shorter than given on the chart, being from the anchorage at Hoihow between 20 and 21 miles by the ship's run. The soundings deepen towards the north-east of Hoihow

harbour, the lead giving 5 and 6 fathoms and occasionally 7 fathoms when abreast of Packsha and about half a mile off shore. Then for about half the distance to Poochin the depth is very regular at 5 and 6 fathoms. As Poochin is approached, they lessen to 4½ and 4 fathoms, the latter being the depth at the anchorage. Numerous fishing-stakes are set up on the sands along the coast, which necessitate a careful lookout and quick steering to avoid. Off the mouth of the river it runs very shallow in places and the lead must be carefully watched. From the anchorage Poochin point bore N.E., the left entrance to the river S.E. about 1½ miles. The appearance of the entrance is a well defined gap cut out of the low land gradually increasing in height towards Poochin point. The pagoda is on the highest point just inside the land about 450 feet high. We only remained at Poochin 13 hours so had not time to sound the bar thoroughly, but in the cutter and gig we took two lines of soundings, and the least water obtained was five feet at about half ebb. The pilot informed us that the ship could cross it at certain tides, and said that the deepest water was over towards the north bank; inside there is a capital anchorage in 3 or 4 fathoms." Poochin is in the Wênchang district and about twenty miles by land from the capital. The town is situated on the north bank of the river near its mouth, and is simply a large fishing village. A Police Magistrate or Seunkeen and a Sinkwan (naval officer) have the control of it. Its small harbour is resorted to by trading junks in place of the exposed anchorage at Hoihow during the dangerous typhoon weather in summer. The fishing junks of the place, as of several of the neighbouring ports, pursue the large whale of the China seas (Balænoptera Swinhoii, J. E. Gray) when it visits their waters in the early spring. Its flesh is eaten, its fat is boiled into oil, and its bones used for manure.

At 1 P.M. (April 5th) we weighed and leaving Poochin "kept in two or three fathoms about ½ miles off the land round Ingpow when the soundings quickly deepened to 7 fathoms. There are several reefs of rocks close to the point, the most dangerous of which are above the water about three cables from shore in a line with Poochin pagoda E.S.E. We steered N.E. by E. which took us to Hainan Head distant about 3 miles, keeping about 1½ miles from the land. Hainan Head or Capsinmoon is a sandy point about 200 feet high with a reef of rocks running N.E. for 1½ miles, nearly the whole of which are from two to four feet above water. The pilot passed close to, leaving them on our right hand, and the

'chowchow" was tremendous. It would be very unsafe for any vessel that does not answer her helm quickly to attempt the passage. From the anxiety displayed by the pilot to keep close to the rocks I conclude that this must be a small channel between the land and the sand-banks to the northward. What they call Mucklantow is the highest land above the point, sloping down to Capsinmoon. Before rounding we had 9 to 10 fathoms, close to the rocks 5 fathoms, and afterwards 7 to 8 fathoms about two miles from the end. The two islands marked Fankyen on the chart are not in existence, and the Taya islands must be much further to the east than laid down on the chart as they were not to be seen from our mast-head. The coast is a series of white sand-hills, and Poochin pagoda is plainly to be seen over them. Outside a long reef extends about 7 miles off the land for 20 miles in a southerly direction. There is a village called Sachow about 9 miles from Hainan Head with a little cultivation about it. The land from Hainan Head runs S.E. 16 miles ending in a point with a double hill called Moofo, which at first we mistook for Toncon, there being no mountain on this point marked on the chart. It was difficult to estimate the height, as we anchored late and weighed very early, but it must be from 800 to 1000 feet high. Between Hainan Head and Moofo there are several patches of sand-banks from half a mile to a mile off shore, and off Moofo it runs very shallow to two miles off. We anchored in $3\frac{1}{2}$ fathoms with hard sand bottom."

Leaving Moofo at daylight on March 6th "we steered a little to the eastward to get an offing, and then altering course under direction of the pilot we averaged S.S.E. until abreast of Toncon distant 20 miles at 11 A.M. Toncon is a small range of hills the highest of which was clouded over in passing. The point is very bluff and there is deep water close to. There is a shelter to be found in the N.E. monsoon under the bluff. From Toncon to Chinlan the course is S.W. $\frac{1}{2}$ W. eleven miles. The appearance of the river from the sea is quite tropical, a low sandy beach with forests of cocoanuts extending almost to the water's edge, and a bar breaking across. In making the entrance the pilot stood in, but on shoaling the soundings the course was altered so frequently it gave no opportunity for noting any good course for going in. He appeared however to keep about 400 yards from the south reef and the least water was $2\frac{1}{4}$ fathoms. On closing we passed close to the point of the north bank, and after the first bend kept a

midchannel course, the soundings deepening to 5 fathoms inside." On our way down we saw some large whales.

The Chinlan river, also in the Wênchang district, affords "one of the most beautiful and safe harbours on the coast for vessels that are able to cross the bar. The anchorage is about a mile and a half from the entrance. The weather was so bad that we could not sound the bar." The district city of Wênchang hien stands on the north bank of the main branch of the river ten miles from the anchorage, but we were not able to visit it on account of the continuance of rain, and because the *hien* or magistrate of the district was busy with military examinations.

This city is said to be sixty miles distant from Hoihow *viâ* Tinggan city and the Kiungchow river; and by a branch of the Chinlan river the Poochin river can be approached to within seven miles. The abundant forests of cocoanuts with intervening mangrove salt swamps reminded me forcibly of the vicinities of Galle and Colombo in Ceylon, and indeed the cocoanut is the chief wealth of this district. In no other part of the island was it seen in such abundance, and this is curious when we consider that this district is in the north-east corner of the island and exposed to the full force of the winter monsoon. There were in harbour a good many small junks both trading and fishing; also one or two large junks from Macao that had brought rice, and were shipping pigs. The chief articles exported are cocoanut fibre and bark, and shoes and soles of same, China grass and grass-cloth. The fishing-junks are small and flat-sided with square sterns, are painted black, and have no eyes on the sides of their stems as most Chinese junks have. They are engaged sometimes in whale-catching, and are to be met with on all parts of the Hainan coast as carrying coasters. "The Tinggan district has no sea, and the Wênchang district has no Le" says a native verse which was quoted to me by the Taotai of Hainan, meaning of course that Tinggan hien was an inland district not bordering the sea, and that Wênchang hien not extending to the mountains did not possess any of the wild tribes. "The natives of Wênchang are all Chinese," he added, "and are largely given to emigration to Cochin-China and the Straits, where they find labour for some years, and then return home with their savings." I had before noticed at Singapore that many of the servants employed by Europeans there were Hainan men. Some that served in the chief hotel of the place spoke very tolerable English, and showed a good deal of intelligence. The emigrants

go abroad in junk loads every winter monsoon from the Chinlan river, and others return in the same manner by the summer monsoon. During the latter season the pirates accumulate and watch for the return junks. Few but the prosperous return, so that if the pirate is successful in his capture he is sure to make a good prize. The pirates thus grow rich and bold, and when the season slackens in Hainan they often venture up to the neighbourhood of Hongkong and even dare to attack foreign ships. To check these "monsters of the deep" our naval authorities at Hongkong frequently send gun-boats to scour the west coast, and this, as I have stated before, was a part of the mission of the *Algerine*. The Sinkwan, or naval officer, of the port of Chinlan called on us on our arrival, and made himself useful in supplying the wants of the ship.

April the 8th dawned with a fair wind which we could not afford to lose, so we weighed at 8 A.M. My head Chinese servant, a native of Anhwuy province, did not come off and we had to leave him behind. He was a great opium smoker and that morning appears to have indulged to excess under the hope that on account of the inclemency of the weather we would not leave so soon. He could easily walk across the island to the capital where he had friends, and whither he knew we would again go, so as his services were not much needed and as a punishment to him we left him behind and steamed away. "The character of the coast remains much the same for the first ten miles, but after that the vegetation becomes less and the land hilly with very high ranges in the back ground. There are several anchorages on the coast, generally protected from the north and east, but exposed to the south-east. At Kechih about 32 miles from Chinlan there is a pagoda which makes a good land-mark coming down the coast. The course averages about S.S.W. keeping about 4 miles from the land, with no soundings at ten fathoms. About 40 miles from Chinlan there is a small river leading to the city of Wanchow the capital of the Wan district, with two remarkable rocks at the entrance, but there is not sufficient water on the bar and the anchorage is unsafe. We stopped off Tyfar island intending to anchor for the night, but the water was so deep and there was so little shelter that we proceeded to Tychow.

"Tychow has the appearance of two islands connected by a low sandy beach, the southeast extremity bearing the highest hill about 500 feet." It is covered with coarse grass on its exposed parts,

with patches of brushwood in its ravines, and with blocks of blackened granite peering here and there. This and Tyfar together with the small islands round to the southward of Hainan are said to yield birds' nests of a very superior quality, surpassing all others in flavour, but scarce. The Chinese Gazetteer of the Kiungshan district (Hainan) declares that they are built by a species of "swallow" the size of a dove! We looked out in vain for this species of swift. The nests are collected in the autumn when the birds have deserted them. The pilot said that it was necessary to dive to get into many of the caves which the birds enter from small holes above. "The anchorage is off the west side of the sandy beach which joins the two parts of the island. We anchored in $8\frac{1}{4}$ fathoms about one mile from it, the water gradually shoaling towards it."

Below Tychow island the character of the mainland changes to a series of high ranges of mountains covered with vegetation. In passing inside of Nankin island (9th March) we sighted a suspicious looking junk close in shore, which as we advanced made for a small lagoon about a mile east of Nankin island, into which she was helped over the rocky bar by the surf. Her crew discharged two big guns and tumbled them overboard, and themselves made for the shore, where they could be seen squatting behind rocks watching proceedings. The Cowloon Commissioner and the Deputy for Hoihow were united as to the junk being a pirate, so the gun-boat anchored and after firing a few shots at her sent some men and set her on fire. The boats were nearly swamped in crossing the bar. When they were recalled numbers of fishing boats appeared from various parts of the long beach and swarmed to the pillage of the junk, but she had no cargo and the fire had not left much of her spars or rigging worth saving. These fishermen were a barbarous looking lot, many of them perfectly naked. Their boats were constructed very like the Japanese boats at Nagasaki. The land to the south of us was steep and mountainous covered with wood, and on the north ran the low sandy spit whence the fishermen appeared. On leaving this anchorage we steered to Tienfung rock passing between it and the mainland. The whole of this part of the coast from the French survey seems correctly laid down in the chart. There is a lagoon called Howtowwan about 5 miles W.S.W. of Saddle island, but it being too shallow we proceeded on to the anchorage off Lingshuy bar. While off Lingshuy just before dark the pilot pointed to a large junk to

seaward which was tacking about in a suspicious manner. The gun-boat gave chase and ran close to her. The Cowloon Commissioner hailed her and insisted on her putting down her sail, and when this was not done he begged that the gun-boat should fire into her. Of course his request was not complied with, and no offensive measures taken. The master of the junk dropped a boat and came alongside in her bringing his papers. He exhibited a register from Wênchang and a clearance dated the previous day from Lingshuy. He was bound with a cargo of white sugar and rattans for Tungping on the coast of Kwangtung province. There was no further doubt as to the honesty of his voyage, and after lecturing the Commissioner for his precipitancy the Commander apologised to the junk master for the inconvenience caused him, and we put back and entered Lingshuy.

We spent March the 10th and 11th at Lingshuy. "The anchorage off the bar is much exposed, and there is not sufficient water for junks of any size to cross it. There is a reef of rocks off the S.E. extreme of the bay supposed to correspond with the three detached rocks laid down on the chart. They appear to be all above water. We anchored in 5 fathoms with the south extreme of the land E.S.E. and the entrance to the lagoon N. by W., the former being distant about one mile and the latter two. The lagoon is of an oval form running N.E. and S.W. It is very shallow and filled with coral and sand banks. The passage through it to the village is very intricate. A small river runs into it. There is a good watering-place on the point close to the anchorage." The anchorage seems constantly exposed to a swell from the sea, and the sea breaks in rolling surf over the small channel through the sand which leads into the chief port of the Lingshuy district. On the south bank of the lagoon about a mile from the entrance stands a small thatched village with a few junks anchored off it controlled by a Sinkwan. This anchorage is called the Sintsunkeang, or new village anchorage, and further up occurs a second junk anchorage with another small village called Tungtsekeang, or tar and paint anchorage. At the head of the lagoon about 4 miles from the entrance is found the landing village for the district city known as Seao-chai. The south side of the lagoon consists mainly of a raised sand-bank, but on a somewhat lower level cultivated fields intervene between it and the distant hills. Cocoanut trees occur in greater or less number about all the hamlets that sprinkle the valley of the lagoon. A little palm-swift (a new

species) and tiny sun-birds (also new to science) were here the most noticeable birds. The former dashing about with rapid flight over the tops of the tall palms, and the latter twittering on the tops of bushes displaying to advantage in the sunlight their gaudy metallic hues. On the sands a large long-tailed lizard could not but attract the attention of the most unobservant. It was dark olive-coloured covered with white spots, and its red costal skin hung loose and was capable of expansion between its fore and hind legs. With these false wings it would skim along the sands when disturbed, and on reaching its hole stop short at the mouth, take a glance around, and in an instant pop below. On the north side behind the strand and a village with a little cultivation around, a series of wild bush-clad hills succeed and extend to the anchorage. These abound with jungle-fowl, francolin, small deer, and other game. We found a grave-mound strewn with cock's feathers, which must have served the jungle birds for strutting on; and at sundown the cover resounded with the cries of the francolin, the grunt of the muntjac deer, and the noises of various wild animals. Parts of the lagoon were choked with corals of different kinds, and in the shallows near the shore the water shewed numbers of a plant-like object of a flesh-colour resembling somewhat in form the horse-tail weed *(equisetum)* and about a foot high, conjuring up a fancy of a miniature submarine pine-forest. At a touch each stalk absorbed its leaves and sunk into the sand. The effect was curious, and like a fairy whimsey worthy of Gulliver, to see the Lilliputian forest disappear before our Brobdignagian legs as we waded to the shore. What looked like a plant was really an animal protruded from its tube hidden in the sand. Unfortunately we did not collect specimens, thinking that we should find them in the other harbours we were about to visit, but they never came again under our notice.

We pulled up to Seochai about noon of the 11th and walked to the city of Lingshuy hien. The road lay first across a plain of fine coral sand, and then through fields of sweet potatoes traversed by two small streams. Rice fields in well advanced state occurred near the suburbs. Outside the city at the foot of a hill we noticed two curious temples, the handsomest and quaintest one being dedicated to Confucius. The main street of the town and part of the outside road to it are paved. Within the walls the aspect is that of a deserted village. We called on the magistrate—Lingshuy Hien—an intelligent Kiangse man, who had been some time in Canton and was well acquainted with foreigners. He com-

plained of the miserable dulness of the place, and the want of society; said his three years were up, and that he longed for his relief. He told me that the sugar, the main produce of the place, was grown among the Le hills by Chinese farmers who employed the Le as labourers, and that there were seventeen sugar farms. That the Le were more independent since the Nychow and Wanchow outbreaks, and did not come forward so readily to work as they used to do. The Le in this district are distinguished by the Chinese as the Seao-le. They submitted at an early date to the Chinese rule, but were allowed to retain their own peculiar coiffure. The benefits of the public schools were extended to them and two Sewtsaiship (degree of B. A.) set apart for their most worthy scholars. But they do not seem to have appreciated Chinese education, and no member of the tribe has ever won a degree. The mandarin assured me that nearly every one smoked opium, even the Le, to ward off the deadly malaria that prevails amongst these hills. The importation of opium was irregular, and it was being retailed at three half-pence an ounce. The mandarin himself snuffed and was suffering great inconvenience for the want of it. Most of the necessaries of life were brought from the adjoining districts, but Lingshuy produces the best white rice in the island. No tobacco is cultivated there. The Le bring out fuel, timber, and a few skins. They could not be induced to bring deers' horns. We rambled through the north gate to the market street outside in the suburbs. This was the market for the Le. It consists of a fine long street with great display of Manchester and other longcloths, and nicknacks of all kinds such as the Le delight in. The duty-farmer lives in this street, but he has an agent at Seochai on the harbour. A few very dirty Seao-le, male and female, were making their purchases. They are smaller and darker than the Le at Taipingsze in the interior. Their rags are broader and banded, their heads turbaned, and each carries a large wood-cutter's knife in a basket fastened behind by a girdle round the waist. Their women were very ugly and frowsy, and dressed in a skirt reaching a little below the knee. They always made off when they saw us, the Chinese hooting after them. The mandarin receives the market and street dues as part of his emoluments, but he complained greatly of the poverty of the place. He was not in good terms with the merchant who held the monopoly of trade duties. The military authority was away on circuit among the hills, so we did not meet him. The long market street

ends on a bank, below which runs a small river that enters the country further southward on the coast at a place called Paoting. Cocoanuts lined its opposite shore, and beyond towered the jungly hills the home of the Seaole. The view formed a very pretty bit of oriental landscape. We returned at dark in chairs to the boat. The boats that enter the lagoon through the surf are made of planks stitched together with strips of rattan, and are sculled like those we saw near Nankin island above referred to.

When landing at Seochai on our visit to the city we were hailed from a junk. The person calling to us turned out to be a Hainan Chinese that we had picked up at Hongkong with a slight knowledge of English who engaged on an advance of wages being paid to him to serve as our interpreter in Hainan. The proprietor of an opium shop in the colony stood guarantee for his honesty. A day or two after our arrival in Hoihow while out shooting this man asked leave to visit his mother, a very common plea for absenteeism in China, and we let him go. We never saw him again till on this occasion. It was on the hurry of embarking at Hongkong that I was forced to make shift with such a man as the above, for before leaving Amoy I had already procured a tolerably good Hainanese. The latter however was led away by the temptations of the gay native society in our colony, and not having sufficient means to pay for his dissipation he was seized and stripped of his clothes. My other men helped him out of his trouble and to show his regret for the past and as a punishment to himself he chopped off the first finger of his right hand. This act of desperation so frightened my followers that they condemned him as a dangerous character and protested against his forming one of our party. This led me at the last moment to seek for a substitute in Hongkong which resulted in my engaging the other. Fortunately as it turned out we did not feel the want of a special interpreter of Hainanese. The mandarins and their underlings could all speak some sort of court dialect and they for the most part interpreted between us and the people; moreover Hainanese itself has so much in common with the Amoy dialect that by a little attention it was not difficult from one's knowledge of the latter to make out a good deal of what was said.

We left the Lingshuy anchorage at daylight of the 13th March, and three merchant-junks that put back the evening previous having reported that two pirates outside had fired on them, we were on the alert. We came up with the pirates at sea, a large

Macao junk and a smaller Hainan junk. The big junk dropped a boat full of men who pulled as hard as they could for the shore. The gun-boat pursued and took them on board, as well as those that remained in the junks, 44 in all. The big junk had a false register dated in the 7th year of the so-called reign of Taiping (rebel), and it would appear had captured the smaller junk; for the latter had a proper register from the magistrate of the Wên-chang district, and a clearance from the same dated seven months back. As far as we could make out nine of the captives had formed the crew of the smaller junk. We took both the junks in tow and proceeded. This little event unfortunately prevented the gun-boat from visiting Gealing bay, but all the points &c. marked in the chart appeared to Lieutenant Domvile to be quite correctly laid down. "We anchored on the east side of Yulinkan bay. The water is deep, but there was a long swell rolling in from the southward, which did not make it a comfortable anchorage. Fresh water can be procured from a stream close by, also as much wood as is required, the natives being only too ready and willing to fetch them for a few old clothes. There is a beautiful harbour called Eleem in the bend of Yulinkan bay, which we had not time to explore, but I believe the French survey to be correct." This harbour is referred to by Du Halde in the following words: "In the south of the island, where vessels of the (East India) Company have harboured, is found a great bay at the head of which is one of the best ports that can be met with. You anchor in twenty feet of water, and at a pistol range from the shore; six vessels can pass the two monsoons there in the most assured security."

Yulinkan bay is in Nychow, or District of Ny, and is surrounded by mountains covered with gingle inhabited by the Seaole, there being only a few huts with Chinese fishermen remaining at Eleem harbour of what was once a Chinese village; the village was burnt down some years back for its connection with pirates. A few of these fishing people, men and women, came off to us in boats. They appeared to fear the Le, and would not go amongst them without us. It is extraordinary that so fine a harbour and bay should be so completely deserted by the colonists. We found the Le very friendly and got them to guide us up the hills along the narrow paths of the jungle. The cover was simply impenetrable to a European on account of its density and the innumerable species of thorny plants that abounded; but the almost naked Le with his forest-knife in the basket behind glided and crept about with

the facility of a wild animal. There was no cultivation, but stockaded enclosures occurred with traps at each corner shaped like lobster-baskets for the capture of wild pigs. These enclosures may be planted in favourable seasons of the year. We found no native houses, though we frequently came across Le men and women cutting wood. They were of the same swarthy tribe called Seaole that we had met at Lingshuy. I took a few words of their dielect and found them to differ somewhat from those of the Le at Taipingsze. Many of the men had silver thumb-rings and one wore silver pear-shaped earrings. One had a fife on which he played some pretty simple airs.

The pirates were all secured along the fore-deck of the gun-boat, and at dark when food was served out to them their hands were untied to enable them to eat. They wanted water and one of their number was set adrift to supply the others. Quick as thought he was over board swimming vigorously for the land. It was a fine tropical night and the water sparkled at each splash, so we could trace for some distance the sheen of his body as he glided along. A boat was lowered, but in vain; the man escaped.

We sailed at noon on the 14th March having the small junk in tow, and the big junk in charge of the second master in company. "Passing another good harbour on the coast we anchored off West Island at 4 P.M. in three fathoms. It makes a very good roadstead, and the island protects you from the swell we found in nearly every other harbour." The main of Hainan was about three miles off, mountainous, woody, and wild. We had a ramble over the island, and found a few fishing inhabitants who also turned their attention to cultivating the ground. The flat part of the island was grassy with some fields planted with cotton and hedged with bushes and trees. The hilly portion was mostly covered with wood. Among the rock-pools on its seaward side I found some fine live samples of bicho de mar (*Holothuria* sp.) which are collected on different parts of the Hainan coast for the market. The Chinese make a very good soup of this animal properly dried. They form balls half *holothuria* and half pigeon's egg, and of these make the soup; the *holothuria* boils into a substance much like the fat of turtle, and I must confess to my palate affords considerable relish. We had hoped to find about these rocks the birds' nests swift before spoken off, but there were no signs of its appearance. We left at noon of the 15th and arrived at Nychow about 4 P.M. "On leaving West Island we steered for the Great Cape rounding

which Nychow is reached. There is a dangerous rock off the Great Cape not marked on the chart, on which the sea breaks when there is any swell on. It bears S.W. from the Great Cape about 3 to 4 miles. The anchorage at Nychow is quite exposed to all winds between south and west, but there is a good junk anchorage over the bar of the river. The bar has only 7 feet water on it, and with southerly winds must be a very bad one. There was a little wind when we were there and there was generally a good sea on. The best way to go in is to take a course till nearly between the points, to then cross over and hug the right bank, keeping clear of the spit which runs off the point. It is a small and safe junk harbour, but very shallow in several places. The river which passes the city runs into it, but is too shallow for boats to get up." On anchoring we sent the Cowloon Commissioner and the Hoihow Deputy on shore to report our arrival, and to make arrangements for the removal of the prisoners. The next morning (16th March) some junk-men came on board to take the pirates on shore to the guard who had come down from the city for them. The forty-three prisoners were delivered over to them. Lieutenant Domvile, Captain Holroyd and I a little later pulled in through the shallow passage over the surf, and landed at the fort on the left side past the fishing stakes. The fort fired a salute, and a crystal-buttoned mandarin, aide-de-camp to the Heëtai, or General and Brevet-Commodore, of Nychow received us on shore. Ponies were in readiness and we rode to the city distant about five miles. A good part of the road kept the course of the river; Chinese were wading about the water and catching fish with baskets, or stamping about the mud and seizing shell fish with their toes. The two long straggling villages passed after landing were full of Le carrying about country produce in the shape of vegetables, fruit, firewood, &c., and we found large numbers of them in the city in an almost nude state acting as porters. The Heëtai saluted us with guns both on entering and leaving his yamun, and was very polite and kind. He told us that he had received the prisoners and had sent them to the magistrate for preliminary examination, but that the latter had refused to accept them. We called on the Ny Che-chow, or magistrate of Nychow, a very boyish-looking money-bought mandarin, who honoured us with a salute and was otherwise civil, but declined taking the prisoners on the plea that he had no accommodation for them, and that it would be a useless expense to him to send them all the way to the capital where he

would get no merit for it, as they were not captured by himself. He said that he would have to send two men with each prisoner according to regulation, and that his office had not so many men to spare. That he had only had six months of service in Nychow, and had found nothing but expense and ill-luck. No sooner in office than the troubles with the Le broke out. This of course led to a visit from the Taotai and Chintai, and all the expenses accruing to such a visit. And now we had come to saddle him with forty-three vagabonds, who would cost him a fortune before he could get them off his hands. He beseeched us to take them along, and deliver them ourselves to the authorities at Kiungchow. Gun-boats had often caught pirates off the coast before, but they always carried them away with them. We told him that we were on other service besides that of the capture of pirates, and that we simply did our duty in handing them over to the first native authority we came across. He ended by saying that as we had captured the junks off the Lingshuy coast he would take the pirates and forward them by first opportunity to the Lingshuy magistrate. The Heëtai came off next day (17th March) on a visit to the gun-boat, and had the captured junks examined with a view to converting them into men-of-war. He accepted the big junk for that purpose. A Wênchang trader was declared to be the former owner of the small junk, and to him it was delivered. A receipt was given by the authorities at Nychow to the commander of the gun-boat for the pirates delivered, and this on our return to Hongkong was transmitted by the commodore through H. M. Consul at Canton to the Viceroy. At Hoihow we learned that a rumour had reached there that all the prisoners had escaped save one, but that seven of the runaways had been subsequently recaptured by the Heëtai. The Heëtai and the magistrate at Nychow were on bad terms with each other, and this was the reason of all the trouble about the pirates. The Chintai and Taotai at the capital declared that they would bring the mandarins at Nychow to account for their shortcomings in the matter of these pirates, and the Chintai said he would order up the captured junk to serve him as a tender at Hoihow.

The surf on Nychow bar breaks in the calmest weather. In the entrance there is a raised sand bank; behind this on the right hand the trading junks huddle together in a nook. The fort called Pao-ping-tai is about three quarters of a mile higher up on the left bank. Along the sands were arranged, in pairs leaning

one against the other, a number of wedge-shaped flat punts without sides, consisting of a series of thick planks nailed together side by side. The fishing-junks go out crowded with these and drop them one by one on a calm sea to fish from. These punts are also used westwards round the Hainan coast. The boats that cross the surf to the anchorage are decked over, and have a central well for the crew to sit in; they are both sculled and sailed.

The Nychow valley through which the small river runs is about ten miles across, bounded by jungly hills, a few of which were cleared to some extent. The heat was great and the rice-fields dried up and fallow; tobacco was thriving; the sugar-cane not yet planted. Round the villages gardens occurred with sweet potatoes, ground-nuts, and vegetables. As at Lingshuy sugar is here the great staple of trade, and is grown with the assistance of the Le. We entered Nychow city by the sea or west gate, passing on our way a handsome temple, and then through a village-like suburb with several sugar factories. Within the walls the city looks ruinous and deserted, but emerging from the east gate you come at once upon a fine long street of shops in the suburb, where all manner of tempting and coloured goods are exhibited. This part is crowded with Chinese, and much visited by the Le of the adjoining country round. The merchant who farms the duties lives in this busy street and collects his tithes on the trade; but the toll on opium and the port dues are assessed at the landing village by the fort. The city wall has only three open gates, the north gate being blocked up on the model of Kiungchow city.

The Le that frequent Nychow and the villages about live amidst the surrounding jungle, their dwelling places being approached by creeps rather than paths. They call themselves K'lai, and I found that their language differs dialectically from those of the other two tribes already noticed. Both sexes are dark and with their betel-stained lips look very like Malays. They have high cheek bones, bushy eyebrows, and rather sunken horizontal eyes; some are large-boned with big heads. They do not crowd round you curious and inquisitive like the Chinese. All have a nervous and shy expression about the face, and try to avoid notice. The Nychow Le are a good deal darker than the Le of Taipingsze, and dress their hair differently. The knob on the top of the head instead of being a lump of drawn up hair forms a whorl, the back hair being twisted into a tail or two tails and led up to it on

one or both sides of the head, and a pin, usually of monkey bone, mounted with silver, secures the knob. Over the crown a cloth is usually wrapped in turban form. Their native dress seems to be merely a rag descending in front from a string round the waist, and passing between the legs ascending to the waist-string behind; these groin rags vary in width. They rarely wear the front and back aprons worn by the central tribe. You sometimes see them with jackets, but these are of Chinese pattern. The women wear their hair oftenest loose and hanging, but also gathered into a knot behind; the head frequently turbaned. They wear the Chinese jacket and a skirt cloth to the knee. The married women tattoo their faces in double line down either cheek and across the chin, with a row of diamond-shaped or round spots between the lines. The tattoo seems to be badly done and obliterates before the person gets old. The females of these southern Le that we came across were extremely ugly and dirty. Their houses are of thatch without walls, the roof sloping on either side to the ground, and they contain but little furniture. They live together under their own head men or chiefs who are responsible to the Chinese authorities, but their submission is by no means complete, as they have never consented either to shave their heads or to wear trowsers—both marks in the eyes of the Chinese of unpardonable barbarism. In each village a separate building is set aside for the storage of grain and other joint property of the tribe. Marriage is celebrated with rejoicing and the presenting of betelnut, and the husband goes over to the wife's family. They marry but one wife, and are usually strict in the behaviour of one sex towards the other; but on occasions of feasts and merry-making their morality gets relaxed, and improper scenes occur. The dead are buried in coffins made of hollow trunks of trees, and wakes are held over them. The Nychow Le share with the Seaole of the south-east the offer of government education, and many attend the public schools, but not often with success. The Secretary to the General at Nychow, to whom I am indebted for most of the above notes, informed me that some years ago a Nychow Le attained to the degree of Sewtsai or Bachelor of Arts, and held office under the Chinese government. This was the only instance he knew of a successful Le student; the better classes of the Le preferred the wild life of the mountains, and had no taste for literature. A wild berry was shewn me from which the Le infuse

a kind of Tea much used among themselves.* In carrying loads they have adopted the bamboo pole of Chinese porters. I was anxious to visit the interior of Nychow district, but the mandarins recommended me not to do so, as the Le since the outbreak were in the frequent habit of making raids and plundering the Chinese. The outbreak was brought about by a disagreement between the Tsungyay stationed at Logansze and the Le he had a nominal control over. It was an old rule that the Le should contribute labour to keep in repair the mandarin's offices and the town wall. The former Tsungyay had not demanded this labour, but had the work done at his own expense. The new man reverted to the old rule and insisted upon the Le coming forward to work. The Le pleaded that the old rule had been abolished, and that the system in force was to pay for the labour. The Tsungyay led out thirty soldiers to compel them to comply. The soldiers are said to have taken liberties with the Le women, which resulted in the Le blowing horns and calling to their assistance their independent brethren from the mountains. The mandarin and the soldiers were taken prisoners, and the whole of them were massacred. The Taotai and Chintai of Hainan journeyed to Nychow and called on the Le to surrender the murderers. This the latter refused to do, and the high mandarins had to return to the capital without effecting a pacification. The opinion of the mandarins now is that their prestige among the Le will never be reestablished unless the government allow them to move an army against the Le and thoroughly punish them for their presumption and perverseness. In a jungly mountainous country like that at Nychow field operations are not easy and a large number of men must be sacrificed before much can be done against these hardy mountaineers. The malaria too, to which we have before alluded, few Chinese can stand. It affects them with a kind of dropsy, to wit swelling of the belly and limbs, which mostly prove fatal. Some attribute this to the hill water; others insist that the Le poison their water and tea; while others lay the cause to a power that the Le are supposed to possess of working deadly charms. The Le use knives and spears, but their chief weapon is the bow and poisoned arrow. The string of this instrument is usually made of a bamboo strip, and can propel with great force, but the arrow

* These berries appear to be the seed of the Galangal (Alpinia officinarum, Hance) a plant that grows abundantly in the south of Hainan.

is not feathered and cannot fly straight for any distance, consequently their practice in the chase is to creep close to their prey before pulling the string. The wounded animal is followed up until the poison of the arrow-head effects its death or stupefaction.

The Chinese in Nychow city speak a very corrupt kind of mandarin or court dialect, which tradition says was originally taught the people by the poet and statesman Soo Tung-po, who was exiled to Hainan. Those in the surrounding country are from different parts of the Kwangtung coast. The district is very thinly colonised, the Le or their half-caste descendants predominating.

The carts in use at Nychow are much like those of Lingshuy. They are very narrow, little over a yard in width, with movable basket or hurdle sides, and with nearly solid wheels which turn with the axle and make a dreadful creaking.

About 3 miles north-west of the city near the hill range occurs a hot mineral spring. The river which passes Nychow is here reduced to a little stream, and close to it is a small basin just off the road which contains water about a foot in depth and almost too hot to keep your hand in. There was a slightly bitter taste about this water, but it had no sulphurous or other smell, though out of the hot sand at its bottom we picked out a sulphurous-looking pebble. The General's Aide-de-camp that guided us thither told us that a similar spring occurred in another direction from the city.

Monkeys abound in the Nychow jungles, and we saw on one occasion a party of large brown deer. Jungle-fowl, partridges, quail, &c. are also numerous, but the cover is too thick and impenetrable to afford sport. Most of the tropical birds of the interior range down to the sea in this hot and jungly district.

We left Nychow on the 20th March at 5 A.M. under sail with a good southerly breeze for Paklai, 80 miles distant on the west coast. "From Nychow to Paklai a series of sand-banks occur, which vessels of light draught can go inside or outside of. As we were under sail the pilot took us outside. It would be impossible to give any course as the pilot hauled in and out as we shoaled the water. The most dangerous bank is about 35 miles from Nychow, and the pilot did not appear to know it was there till the breakers were seen from the deck. It is about ten miles from the land and where it forms an angle. Nearly all the banks break, and you can generally tell by the colour of the water and gradual shoaling of the soundings when you are on the edge of

them. In fact the pilot appeared to keep in about 5 to 7 fathoms on the edges of the banks. The nature of the land is a flat sandy plain with very high land in the distance. Off the greater part of the land it runs very shoal. Pyramid point is very well named; it runs out low and sandy with a pyramid-shaped rock on its extreme end about 50 feet high, on rounding which you enter the bay. See-ka-sha marked on the chart as a village is really the north point of the bay. The village or small town of Paklai gives the name to the harbour although it is over two miles inland. The anchorage is off a small fishing-village at the head of the bay, the water gradually shoaling up to it. You must look out for a very nasty little reef off the village, which only breaks at low water. By the course we steered the outline of the land laid down on the chart must be incorrect."

We anchored in the evening, and next morning (21st March) pulled round the spit into the small creek, wherein the junks were lying; we landed on the left and walked to the village a few hundred yards off on a sand-mound just above the head of the creek. It consisted of straw huts with narrow lanes between and abounded in pigs, poultry, and filth. The Sinkwan that controlled it had gone to Nychow. This place is called Tuntow-kang, and is two and a third miles distant from Paklai of Peh-le-keai (street of the northern Le) which lies in a south-easterly direction. We walked to this town through a scorching wind blowing from the south over the sand. It consists of a long street and was formerly one of the bartering places of the Le. The Sinkwan was absent so we visited the Kwanpoo or Custom House, and saw the agent of the duty farmer, a pleasant lad who treated us with great civility. He informed me that Paklai was in the Kangên district, though its sea-port Tuntow-kang was in the Changhwa district. Paklai was seventeen miles distant from Kangên city and twenty-three from Changhwa city. Tuntow was a port for both Kangên and Changhwa, but each city has a small shallow port in its neighbourhood as well. There were only shops and small agencies at Paklai, no large hongs; but the very tolerable Hwey-kwan or meeting-hall of the merchants of Nanhai and Shunteh (districts in the Kwangtung province) seemed to show that the better class of traders did occasionally resort to this town. We walked through the street, and crossing a stream continued round to a low range of pyramidal hills, resounding with the notes of the spotted partridge, that runs to the coast. The country was extremely dried

up; a few patches of sweet potatoes were seen, and there were some large herds of cattle and goats. The villages were small, few, and far apart, and the fields divided by hedges with broad cart-roads between. There were trees round and about the villages, especially about the fishing villages near the coast; Tuntowkang being alone an exception. Some handsome specimens of the Tamarind tree occurred; this very graceful tree thrives all over the island, but in this place it showed to advantage; its preserve-like seeds are eaten by the people. Some of the fields were being prepared to plant dry rice. The earth was sandy, and the whole country looked parched and dry. The inland hills, where the Le frequent, seemed to be about eight miles distant.

We left at 5.30 A.M. (March 22nd), and "steered between the sands marked on the chart off See-ka-sha point; they seemed tolerably correct as laid down, but the lead and the eye are the best guides afterwards. We followed the land taking care not to keep too close, as the water shoals in places. The walled city of Changhwa close to Bluff point gives a junk anchorage, but no ship could lie off there with safety. After leaving Bluff point you can safely keep within two miles off the land in about seven fathoms till you reach the mouth of the little harbour of Hoitow." The hill range that ends in Bluff point is clear of wood; sand runs up its face on the seaward side. Large numbers of fishing junks came out of the Changhwa anchorage as we passed. They carry one mast and have the mat main-sail well rounded on the outer edge near the top, as if the gaff and the mainsail were run into one. They carry their heads out of the water and have their stern-peaks whipped round with rope. One net is hauled between two junks, the net of each being used alternately. Rope fenders are hung over the junks sides to prevent injury from collision. As we arrived off Hoitow it began to blow and looked stormy. The fishing junks, some hundreds in number all made for the same port.

The harbour of Hoitow (sea head) is in Tanchow, or the district of Tan, and "is formed by a small river the mouth of which is a kind of lagoon covered at high tide and dry at low, except a little corner formed by a sand-bank which gives the harbour. There are only 2½ fathoms on the bar at low water and you anchor in about the same inside, and moor with a stern anchor. The gun-boat completely filled up the harbour in turning. There is deep water close to the village, or on the west side, and the junks moor

alongside the banks. It is the largest fishing station on the coast." The village situated on the left bank contains a good many straw-thatched huts with walls constructed of coral and bits of volcanic rock, and at its further extremity some more solid houses of brick and tiles. The creek continues to the left along the village, but soon shallows, and becomes a fresh-water stream. Inside the shallower portion of the creek the fishing junks packed themselves and others kept hurrying in till a late hour in the night. The three or four trading junks were moored to the shore inside of the gun-boat.

(March 23rd). The Sinkwan was away, so we called on the master of the Taiseun hong apparently the only large merchant in the place. He had a snug house with a druggist's shop in front on the street, an upper story above with a verandah commanding a good view of the country. The merchant held a small civil appointment under the Chechow (or magistrate) of Tanchow, and before farmed the duties. He said the government sold the monopoly of collecting these yearly for $400, the purchaser having besides to pay to the retiring holder $200, or in all $600. He showed me some specimens of copper ore (green carbonate of copper) which he informed me came from a mine in the Shih-luh shan (stone-green hill) distant about 27 miles east, and behind a small group of low bare hills about 13 miles off which we could see from his window. The mine is surrounded wit jungle and inside the Le territory. This mine I found on m return to Hongkong to be well known to certain Europeans there who once made an ineffectual attempt to get Chinese to work it under the sanction of their government, and to sell to them the ore. Certain Chinese did get the permission of the high authorities at Canton, but objection being made to foreign steamers going to the port to load with the mineral, the scheme was abandoned. The ore has been tested in England and found to be well charged with copper. The merchant further informed me that in the same group of hills lead and iron both occurred, the former containing ten to fifteen per cent. of silver. The silver I had already heard about from a mandarin at the capital, who had been employed to work the mine on account of government; the expenses of working were found to be so great and the return of metal so small that the mine was sealed or closed in the first year of Hienfung (A.D. 1850). The older writers on China speak of gold as being one of the articles brought out for barter by the Le, but I could learn

nothing of its occurrence now. At Taipingsze the gravelly soil was sprinkled with some shining specks which my men mistook for gold, but they turned out to be small fragments of yellow mica. The merchant at Tuntow said that he fully believed from indications he had noticed that coal also lay in the neighbouring hills, but it had not as yet been discovered. The valuable metals and minerals are only found among the hills in the possession of the Le, and in places where the Chinese cannot penetrate without their permission and assistance. The merchant traded largely with them, and kept one in his house as an attendant. He however declined to guide us to the hills without permission from the Tanchow authorities, as he had already suffered so much from his former connection with Europeans in mining operations. To proceed to Tanchow and return was out of the question as we were pressed for time; and to go inland without a guide or person conversant with the peculiar dialect of the colonists here and the language of the Le was also impossible. Cantonese was not understood out of the harbour, and our attendant mandarins spoke between them only Cantonese, Hainanese (or the language of the northern portion of the island) and mandarin; the weather was rainy and stormy, and conveyances difficult if not impossible to procure; so we reluctantly abandoned our desire to visit the different mines. While the mines were worked the two forts on the sands above the village were manned and kept in order, but they had long since been deserted and fallen into disrepair; and now notwithstanding the presence of the gallant Sinkwan, pirates, the merchant assured me, frequently came inside and levied blackmail.

The Le servant in the merchant's house was a fine tall man but with an effeminate cast of countenance and the shy look before noticed. He was much fairer than the Nychow Le, and the list of words he gave me bespoke a language different from the three we had already noted, though evidently only dialectically so, and not a distinct tongue as you find among neighbouring tribes in Formosa. When summoned forward he took a seat on a stool at the feet of his master, and looked foolish and childish. He belonged to a tribe called Laokwang, and though dressed in clothes of a Chinese cut retained the coiffure of his tribe which was similar to that of the Nychow Le. The merchant told us that not many years since the Le set up an Emperor, but that the Emperor exacted so much from his subjects that they rose against him and dethroned him. That now they are organised as before under

chiefs. We had a ramble into the country and found the plain sandy, and not much under cultivation, except with sweet potatoes; many fields lay fallow. Off the harbour in the left bank there is a little inlet wherein the small harbour boats find refuge. These are a good deal like Macao sampans, and are sculled by women who speak Cantonese and wear kerchiefs round their heads.

We sailed on the 24th March about 9 A.M. "Hoitow is only fourteen miles from Flat Point leading into Chappoo bay. The latter is a large open bay with a reef in the centre, which is not marked in the chart. In the north-east corner is a little harbour called Heongpoo formed by reefs, and the least water going in is four fathoms. It is perfectly sheltered from all winds, and is the best harbour for vessels of moderate size that there is on the coast. There is a small sand-bank on the right hand going in. Beyond the harbour is a large lagoon with a fort on each side of the entrance. It is possible to go just inside, but there is no better shelter than off Heongpoo, and the lagoon is full of sand-banks. Heongpoo is only a small fishing village."

On our way to this port the pilot pointed out as pirates three fishing boats stranded on the beach, and the Cowloon commissioner and the captain of Hoihow's deputy requested Lieutenant Domvile to overhaul them. As we approached the crews deserted the boats and took to the shore. The commander of the gun-boat landed with all his available men and gave chase, our two mandarins with him. When the pirates were sighted the young mandarin deputed by the captain of Hoihow turned and ran back to the beach in great fright as hard as he could run. The "commissioner for the suppression of piracy" sent by the Chinese Commodore of Cowloon kept with the party. When we afterwards reported this exhibition of the "white feather" to the authorities at the capital, they made light of it on the score of youth and said that he would grow braver as he grew older. The pirates collected on a mound under a tree and waving flags defied the gun-boat's crew, but a few shots soon dispersed them, and in their hurry to escape they dropped their flags and two French muskets. It was no use attempting to take them prisoners, so the party returned on board after burning the three deserted junks. A small boat containing three men was with the junks. These men declared that they had been ten days in the hands of the pirates and were held to ransom. They were allowed to depart with their boat in peace, and we found them afterwards quietly anchored at Heongpoo.

Heongpoo, or Yangpoo harbour which we reached at 6 P.M. is at the mouth of a large river-like creek. It is in Tanchow, or the district of Tan. The village that gives the name to the harbour is situated on the left near the entrance to the creek, and is controlled by a Sinkwan. It is the head-quarters of a large fishery for red fish *(Chrysophrys major?)* The fishing junks were somewhat like those of Hoitow, but with the head less out of water, their mainsails cut straight, and their stern peaks bent round and meeting upwards but not bound round with rope. To reach Tanchow city it was necessary to go seven miles up the creek to a town called Sinying, and thence by road seven miles southward. We made for the city on the following day at noon, the Sinkwan of the port acting as our guide. Inside the creek there is deep water, but the anchorage outside is preferred by the junks. The smaller junks that belong to the country go up the creek and moor off Sinying. These junks of about forty-eight tons burden much resemble those of Poochin and Chinlan, and are employed on the small coasting trade done from this port. The right shore of the creek (going in) is sandy, the left covered with small boulders and pebbles, mostly of a dark volcanic tufa. There is a dilapidated fort on either side of the creek near its entrance. The Sinkwan said that it was his duty to live near the forts and look after them, but that he had not sufficient men to hold them against the pirates who had threatened to carry away the guns. The guns were therefore removed and the forts allowed to decay. We were obliged to hug the left bank till well up the creek before we struck across, in order to avoid a sand-spit in the centre running out from Sinying. Sinying is a thriving-looking town, most of the houses being tiled, with sides and walls of volcanic rock and coral. It straggled along the creek some way. There were several smaller clusters of houses on the same side of the lagoon, and a few also on the left side. We did not have time to send to the city for conveyances, so had to walk. It was a long, sandy, dreary, uninteresting road to the city, often between hedges, but oftener through open fields. Sweet potatoes, sorghum millet, and melons were growing, and a little vetch and dry rice, but the paddy fields were dried up and fallow. We passed over two small bridges. Many of the cattle were brindled, and the carts broader than they were further south. The country women here have a curious and unbecoming fashion of wearing a strip of unbleached white cotton-cloth across the hair of the forehead and tied behind under a huge knot of

twisted hair looking like a "chignon," stuck through with pins. The white cloth was worn also a good deal by the fisherwomen, one of whom was generally to be seen in each boat in company with the crew. Their earrings were the large brass rings worn throughout Hainan, but with the knob that stands in front of the lobe of the ear conical instead of round. Many of the men wore white frocks. The light straw hats of the women had peaked crowns and broad brims, some with a deep fringe, differing from those worn by the country maids at Nychow and Lingshuy, which were made of softer material and had deep fringes of blue calico. We entered the south gate of the city, outside of which there were no suburbs, and soon reached the Yewpoo's yamen. The Yewpoo, or military captain, had a red button for distinguished services against the Nankin Rebels. He was civil, but not entertaining. We visited also the Chechow, or magistrate, an Amoy man only lately arrived. He knew little of the place himself and called his secretary to tell us something about the trade. The city has four gates, and a fine but worn Confucian temple. Most of the houses look respectable, but there is a poor village-like appearance throughout the town. The sun was setting and we could not get sufficient chairs to accommodate our small party, so we had to hurry on our return walk. The mandarins had given us no refreshment, and we plodded over the heavy sandy road in a very jaded condition, not reaching our boat till late. The people of the city like those of Nychow are said to talk mandarin, the ancestors of both having been taught by Sootungpo. From the jargon they now speak I am afraid they do not do much justice to their worthy master. The mandarins gravely informed me that the villagers spoke the Le language. This was not the case; their language sounded like a dialect of Cantonese, with a frequent use of the initial consonants "d" and "b." We met no Le, the hills having retired to about twenty miles from the coast. The copper mines were said to be about 60 miles from the city and the military mandarin offered to assist us into the country, but the weather was too stormy and our time too limited for such an expedition.

Bad weather prevented us from leaving Heongpoo till the 28th when starting at an early hour we reached Haosuy harbour at 4 P.M.

"On leaving Heongpoo you round Pillar Point so called from a pillar-shaped rock on the west side; there is also an extraordinary rock joined to the mainland by a reef which extends

round it but close to. The next point is called Ping-ma-kok or Double hill, and can be seen for some distance, it is about 800 feet high. After rounding this you are in the bay of Haosuy. The island called in the chart 'sand-island' is continued by an extensive reef which forms a most excellent shelter in 5 fathoms; the entrance inside the reef to the northward is narrow, but the entrance to the southward is open. The village of Haosuy is on the east side of the bay, and there is a small river running. The anchorage off the village is not so good as that inside the reefs as the swell rolls along the coast. There is a remarkable hill on the south-east side of the bay, which would make a good land mark if correctly laid down in the chart; after leaving this the land is quite flat." The so called village of Haosuy is in fact composed of three small villages lying adjacent, the one right in the bight is called Antseuen; the one on the left Sinying; and that on the right Haosuy (head and lips). We landed at Haosuy and learned that the Sinkwan of the port had been withdrawn. We were led to the residence of the collector of the Opium toll. Haosuy harbour is in Linkaohien or district of Linkao, the chief city of which is fifteen miles to the eastward; to reach it one has to pass a mile or so up the river-creek to the town of Panchow, whence a road leads to the city. The harbour held no trading junks and showed no signs of trade. We rambled through Haosuy and out at the back; a few villages with trees about them were scattered beyond; the river ran fast but grew shallow before advancing far; it is said to divide further up, one branch extending towards Linkao city and the other towards the city of Tan. Most of the houses that we saw on the river bank had tile-floored salt-pans with straining mounds for the manufacture of salt. The soil was sandy, growing groundnuts, dry rice, and vetches; many of the fields lay fallow, a few only were ploughed. Blocks of volcanic rock and masses of fine-grained granite were scattered about confusedly; both are used for building; some houses were tiled, others only thatched, and the people seemed in moderate circumstances; their language sounded a good deal like that of the colonists at Heongpoo, and they dressed in a similar way. Their harbour boats are sculled by a stern oar, some being decked for the surf like those at Nychow.

We steamed out of Haosuy bay on the 30th march at 6.20 A.M. and reached Hungpai at 11 A.M. "This little place is about 25 miles further along the coast in a series of shallow bays. It is a small harbour formed by reefs, but runs very shallow inside. It

is a great place for piratical junks and the villagers are of doubtful character. Between Haosuy and Hungpai the water runs very shoal off the points, but the lead will always give you warning in time." Hungpai or Kungpai is in Chengmai-hien, or district of Chengmai; the country here is low with a reddish-brown clayey soil, undulating gently with one or two prominent isolated hills. The right point is rocky with a small fort on it and trees in the distance; the left side sandy and undulating; the creek between full of oyster-covered rocks. Behind the ship to seaward was a low sandy island with a single conspicuous tree upon it; on the left shore there were several small villages with only a very few small fishing boats. The nearest naval authority (Sinkwan) was stationed seven miles away. We landed up the creek on the stones of the left shore and had to wade to land. The villagers spoke quite a peculiar dialect unlike any that we had heard; they were not on friendly terms with one another, following us only to the boundary of their own land. A little cotton was observed growing besides the ordinary sweet potatoes, vetches, groundnuts and so forth, and fields for dry rice were in course of preparation. Our pilot and Chinese attendants kept close to us on shore and would have nothing to do with the natives, as the latter were reported to be thieves and vagabonds. There were no signs of trade among them, and this good harbour seemed thrown away, or rather deserted in favour of pirates and a lawless population.

About twelve miles beyond Hungpai there is another safe anchorage protected from southerly winds called Mahnoo also in the Chengmai district, but beyond again none others occur till you reach Hoihow.

We departed from Hungpai at 6.45 on the 31st March and anchored in Hoihow harbour at 12.15. The coast we passed was sandy with a slightly raised flat country behind.

The mandarins of the capital were glad to see us back and congratulated us on our successful cruise. The Chintai begged me to acquaint the high authorities at Canton with his helpless position as regarded piracy. That not having any men-of-war under his command, he was obliged to charter merchant junks to proceed against the pirates when they annoyed the trade of the harbour, and as these junks took some days to get ready the pirates always got wind of his intentions and kept out of the way for the time. He said that the officials and people of Hainan were under great obligations to the gun-boats from Hongkong, which alone could

cope with the pirates and he was always glad to see them down for a cruise. The Tsanfoo, or captain of the port of Hoihow, who gave us a complimentary breakfast before we sailed, said with a smile and a sly look "you must not tell the grandees at Canton that you breakfasted with the Tsanfoo at Hoihow *on shore*, say it was on board his war junk!"

The servant we left behind at Chinlan came on board, and we prepared to return to Hongkong. We put to sea on the 2nd April but the weather continuing stormy we ran across the straits and anchored under the land of the Luichow peninsula opposite. The country here was of a similar nature to that about Hoihow. The rest of our course back was not far different from the one we took coming. Our fuel getting exhausted and the baffling winds continuing we put in to Macao for coals, and dropped anchor in Hongkong harbour on the 11th April at 7 P.M.

I was particularly anxious to visit Lienchowfoo at the head of the Tonquin gulf to have a look at the land and ascertain its commercial capabilities, and had with me a letter of introduction from the Viceroy at Canton to the prefect of Lienchow, but our time was limited and the weather unfavourable.

I have already related that while I was exploring in the interior the gun-boat was in pursuit of pirates. The chase took the gun-boat into the gulf of Tonquin on which Lieutenant Domvile has favoured me with the following notes: "We paid so hurried a visit to the gulf of Tonquin that it would be impossible to me remarks of any value, but from what the pilot said there appear to be no more dangers than those laid down in the chart except close to the islands on the Cochin-China coast; and the the distances from port to port appear to be out by our run to Backhai (the port of Lienchow city) at the head of the gulf. The islands to the northward of Gowtow are more numerous than laid down in the chart, but occupy about the same space."

Lieutenant Domvile finishes the nautical notes on our cruise, which he most kindly put at my service and most of which I have introduced into this narrative, with the following remarks: "In many cases the courses we made following the land round Hainan would have put us inside the island showing that the coast-line is considerably out. Also between Naochow island and Tienpak the land extends a great deal further to the northward than laid down. In numerous places on the coast of Hainan there are distinguishing features such as high peaks, entrances to rivers, pa-

godas and so forth which would be of great assistance in navigating round the island if correctly laid down in the chart. Some of these have been added to the chart, but the placing of them is of necessity merely approximative, and in no case could the correct height of the hills be determined. At present no vessel, not even a gun-boat, should attempt the voyage round the island without having a pilot on board. The greatest inaccuracy is the drawing of the line of the west coast, which is placed too far to the east and slightly to the southward, the difference being made up by the part of the distance from Haosui to the N.W. point of the island, which is considerably less than the chart shows."

ARTICLE IV.

CHINESE LYRICS.*

By GEORGE CARTER STENT.

FAMILIAR as we may be with some of the Chinese customs, through reading such books as "The Middle Kingdom," or "The Social Life of the Chinese;" those works, valuable as they are, full of strange customs as they may be, fail to give us an adequate idea of the inner, or private life of the Chinese. We are all aware that the Chinese are, as it were, an isolated race, and will not allow the privacy of their homes to be ruthlessly invaded by their own fellow-countrymen and friends, much less by foreigners. How then can we obtain a knowledge of their every-day domestic life? How know anything of the thoughts, sentiments, feelings, affections, actions, and the thousand little nameless nothings that help to make a Chinese home? Who, with all their practical knowledge of China and the Chinese, can venture to affirm they know all this? Chinese are very chary of mentioning anything connected with their homes; these are to us hermetically sealed, and for all we know of their home life, we might just as well be in some other country.

They remind me greatly of a character in Dickens' "Great Expectations;" they are all "*Wemmicks*" in more senses than one; they have their stereotyped stolid business face, and their genial home face. They may be on terms of intimacy with you in business, or otherwise, but they do not take you home to "The Castle," and introduce you to "The Aged," or "Miss Skiffins;" like him they make no mention of such a place, or such parties. We read, or hear, certainly, of love of parents to children, of filial obedience, and of brotherly love; but of the nearer relations we know absolutely nothing. Yet in spite of the Chinese custom of betrothal and marriage without the parties having seen each other; and although foreigners generally labour under the impression that there is no such thing as conjugal affection amongst the Chinese;

* Read before the Society on 5th June, 1871.

that women are mere automatons, obedient to the will or caprices of their husbands, and without any will of their own; I venture to assert that there are among Chinese women, heroines, strong-minded women, blue stockings, sentimental misses, as ever read Byron or Tupper, and above all, good, loving, affectionate wives, the same as there are in our own countries.

Under the "*Wemmick*," or ceremonial crust exhibited to outsiders, even though foreigners pooh-pooh the idea of their having such things, lie feelings deep as any we can possibly possess; the husband loves his wife as ardently as we do ours,—though perhaps in a different way, and not shewn in public, as is too often the case with us, affectionate before the world, but squabbling in private. He thinks there is something sacred in his love for wife, or home, not to be lightly spoken of, or witnessed by everybody. The wife loves her husband too, with a sort of "looking-up-to" affection; she thinks him not only *her* superior, but the superior of any one else. Shakespeare beautifully describes this sort of feeling, and the relations that *should* exist between husband and wife, in the "Taming of the Shrew:" beginning with—

"Thy husband is thy lord, thy life, thy keeper." Act V. Sc. 2.

As we are now situated, the knowledge of Chinese domestic, or home life, is only to be obtained from three sources, novels, theatricals, and songs; novels in particular. In them, foreigners can see Chinese as they really are; see the interior of their homes, have their daily life vividly depicted, even to the minutest detail; hear their endearing expressions, and gain more information of Chinese private life and manners by reading *one* novel, than spending a whole lifetime among them in the way we do. One of our greatest authorities on Chinese matters, when speaking to me on the subject some few years ago, said, "read as many novels as you can; you will get more knowledge of the Chinese from *them*, than you can from any other source. You are not obliged to read the filth; pass all that by, and pick out only the really good." I believe he was right. To obtain pearls, we must extract them from the putrid oysters, and pearls of knowledge must in like manner be extracted from their filthy surroundings. Many gems of poetry are to be met with in novels, for the best Chinese poets are quoted, and chapters are headed by appropriate verses in their novels, as in ours. A short time ago I lent a novel to a friend, who on looking at the first page, exclaimed, "why, here's Shakespeare's 'All the world's a stage!'" And there it was word

for word, in the same language as Shakespeare himself used. I have often met passages conveying the selfsame ideas, and in very similar language to that used by some of our own authors.

The Chinese have their "Joe Miller," their jest books too; abounding with wit and humour that would bear comparison with our own; too broad I admit, in a good many cases, but still a great deal is to be learnt from them. One I read lately, will show at once both the rapacity and the wit of a mandarin. I quote from memory, so I may not perhaps give it in the exact words, but as near as I recollect. "A case was coming off before a magistrate; the plaintiff thinking to influence him in his favour, went to him privately, and delicately bribed him with a present of fifty taels. The defendant also went to the magistrate on a similar errand, but gave him a hundred. When the case came off, the magistrate decided in favour of the defendant; the plaintiff, thinking the magistrate might have forgotten the circumstance of the fifty taels, held up his hand with the five fingers extended, to remind him of it, exclaiming, 'I beg your worship will reconsider the case, and you will find I am in the right.' The worthy magistrate, holding up one hand, replied, 'silence! I have done so, and although I admit you are right to a certain extent, yet the defendant, (here the magistrate held up the other hand, to represent the hundred taels,) is evidently *still more* in the right, and I decide accordingly.'" This in the original is inimitable.

Much may be learnt from theatricals. I do not mean what I should call their spectacular pieces, made up of gorgeous dresses, rant, noise, (miscalled music,) and fighting; but modern farces or comedies; in them you see a good deal of Chinese life and manners, and pick up many a quaint expression, or curious custom. A great play upon words is also often exhibited in them; absurd mistakes occurring through the similarity in the sounds of characters; so that for punning purposes, I think the Chinese language is unequalled. I feel amply rewarded, if after sitting through the din of a heavy historical, or classical piece, I see some scene of everyday life depicted.

I now come to the object of this paper on "Chinese Lyrics," or more properly "Street Songs;" for the songs I shall introduce, I have learnt through hearing them sung in the streets; in fact, I have made quite a collection in that manner. Some I have obtained for the sake of the music, which I have fancied pretty; others, for the (what I have thought) beauty of the language;

others again, for their absurdity. Here I may remark, that foreigners in this case are very like Chinese. How many songs are published nowadays that are downright trash; utterly worthless; but for the fact that some of them have pretty tunes! How many persons play the airs of, or sing, popular songs, when they know the language of them is simply idiotic! Who cares to know that

> "Captain Jenks of the Horse Marines,
> Fed his horse on corn and beans"?

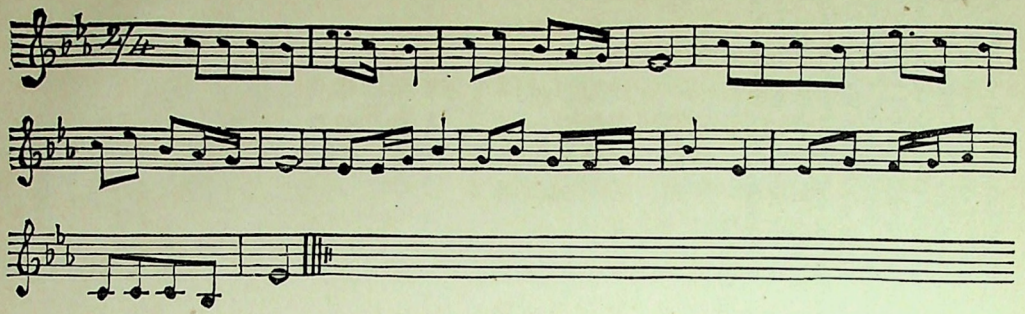
Or that some individual, name unknown, "feels like a morning star!" which he takes care to repeat an alarming number of times, the only drawback to his otherwise blissful state of existence, being the pertinacious attacks of a fly, which he endeavours to dispose of summarily, by using terms at once entreating, reproachful and stern. I quote his own eloquent words, "Shoo! fly, don't bother me!" Yet this kind of song is patronised extensively; but I trust in the majority of cases, *only* for the music, which is really cheerful and pleasant; for it would be shewing a poor taste for poetry, to say one admired the language. So that however simple or absurd any song I introduce may appear, I claim that it possesses equal, if not superior, advantages to some of our own popular songs; for there is something not generally known to foreigners to be learnt from *every* Chinese song; and the music of some is positively pretty, and would compare favourably with some of our own ballad music.

As far as I can ascertain, ballads, and ballad music, first came into use during the *T'ang* dynasty,—that is, from A. D. 620 to 906. We are told, that the Emperor *Ming 'Huang* of that dynasty, thoroughly understood music, and was so passionately fond of it, that he established a school for the instruction of singers and players, and selected several hundred girls, whom he himself taught to sing, in a pear garden. These girls were called "The Emperor's pear garden pupils;" and to this day, players and singers are often called "pear garden pupils."

Songs, or ballads in Chinese, are very similarly arranged to our own; and the mere rhymist would find it an easy matter to string a number of rhymes together, on account of the construction of the language, and the immense number of characters having similar sounds; whether they could write poetry or not is another matter. Making verses is a very common amusement amongst them, and scarcely a novel could be taken up without seeing that

verse-making is described as one of their principal pastimes; some acquiring a great proficiency in it. I shall not venture to give a long dissertation on the music, or metres of the different kinds of songs; in fact, I have not been able to devote so much time to the subject as I could wish, or as it demanded; but I shall at once proceed to illustrate it with the translation of a song called "Wang ta niang," or as we should say "Dame Wang." I have perhaps been free in the translation, and have utterly repudiated the possibility of my being able to put it into English verse. But perhaps you would like to hear the tune first, and as I have no other means of illustrating it, I will endeavour, with your permission, to sing a few verses in Chinese.

WANG TA NIANG. (MADAM WANG)



燕京大學圖書館
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王大娘

紗窓紗窓外呀　隔壁兒响叮噹
姐兒問聲誰呀　隔壁兒王大娘
王大娘進門坐在了高橙上了　一合一合咳
輕易呀不到我這個賤地上了　一合一合咳

掀開芙蓉帳啊　聞見是胭粉香
掀起紅綾被呀　瞧瞧呢二姑娘
二姑娘瘦的不相個人模樣了　一合一合咳

白二姑娘這幾天怎麼樣了呢
唱奴家這幾天哪　延延又纏纏
茶也懶怠用啊　飯也不愛餐
茶飯呀懶餐我可實難用了　一合一合咳

白與你請個醫生來瞧瞧罷
唱奴家不請他呀　奴家也不要他
請個醫生來呀　捻捻又搯搯
捻捻呀搯搯可是奴害怕了　一合一合咳

白與你請個和尙來罷

唱奴家不請他呀　奴家也不要他
請個和尙來呀　乒乒又乓乓
乒乒呀乓乓可是奴害怕了　一合一合咳

白與你請個喇嘛來罷

唱奴家不請他呀　奴家也不要他
請個喇嘛來呀　呸噗又哇喇
呸噗啊哇喇可是奴害怕了　一合一合咳

白與你請個叉魔來罷

唱奴家不請他呀　奴家也不要他
請個叉魔來呀　溪流又嘩喇
溪流哪嘩喇可是奴害怕了　一合一合咳

白這個不要那個不要你這個病是怎麼得的呢

唱三月三月裡呀　三月是淸明
桃樹花兒開呀　楊柳又發靑
王孫阿公子他可遊春景了　一合一合咳

白遊春不遊春與你何干呢
唱他又愛奴家　紅粉是佳人
奴家又愛他呀　年少一書生
我合他說了幾句挑情的話了　一合一合咳
白挑情不挑情不怕你爹媽知道麼
唱奴的爹爹呀　七十有單八
奴的媽媽呀　耳聾眼又花
他們那二人我可全不怕了　一合一合咳
白不怕你哥嫂知道麼
唱奴的哥哥呀　常常不在家
奴的嫂嫂啊　常常住娘家
他們那二人我可全不怕了　一合一合咳
白不怕你姐妹知道麼
唱奴的姐姐呀　和奴不大差
奴的妹妹啊　年少不知斜
咱們那說的都是一樣的話了　一合一合咳

白與你怎麽樣呢
唱尊聲王大娘啊 認你個老乾媽
姐兒忙下跪呀 哀告老乾媽
這件那事兒與我成全了罷了 一合一合咳
白成全不了呢
唱成全那不了可是苦死咱了 一合一合咳

The translation runs thus:—

From the outside of the gauze windows,
Came the sound of a neighbour's tapping.
The girl within, exclaimed, "who is it?"
"'Tis your neighbour, Wang ta niang."
Dame Wang entered the door, and sat down on a high stool. Heigho!

Girl. "You treat me lightly by not coming oftener to my poor place. Heigho!"

D. W. Drew the flower embroidered curtains,
Inhaled the fragrance of the cosmetics,
Turned down the red damask counterpane,
Looked at the girl,
And perceived that she had fallen away to a mere shadow. Heigho!

D. W. (spoken.) "Well, Miss, and how have you been these last few days?"

Girl. (sings.) "For the last few days I have had no energy or life whatever,
With no inclination even for my tea,
And no appetite whatever for my food,
For both tea and food I have felt such repugnance that I have had great difficulty in taking them. Heigho!"

D. W. (spoken.) "Shall I call in a doctor to look at you?"

Girl. (sings.) "I'll not call in one, for I do not want him.
If I were to send for a doctor, he would only be feeling my pulse, and sounding me;
And I am afraid of feeling and sounding. Heigho!"

D. W. (spoken.) "Shall I send for a Buddhist priest for you?"

Girl. (sings.) "I'll not send for *him* either, for I do not want him.
If I invite a Buddhist priest, he will only be jingling and banging;
And I am afraid of jingling and banging. Heigho!"

D. W. (spoken.) "Shall I call in a Lama priest for you?"

Girl. (sings.) "I'll not call *him* either, for I do not want him.
If I send for a Lama, he will only be singing and chaunting;
And I am afraid of singing and chaunting. Heigho!"

D. W. (spoken.) "Shall I call in an exorcist for you?"

Girl. (sings.) "I will not send for *her* either, nor do I want her."
For if I called in an exorcist, she would repeat spells and incantations;
And I am afraid of spells and incantations. Heigho!".

D. W. (spoken.) "You don't want this, and you don't want that; how did you get this sickness of yours?"

Girl. (sings.) "The third month, ah! in the third month,"
At the "pure and bright" period,
When the peach blossoms were opening,
And the willows were bursting forth into green,
I met a young gentleman, who was taking a spring stroll."

D. W. (spoken.) "Spring stroll, or not, what had that to do with you?"

Girl. (sings.) "He loves me, for I am a fair and beautiful girl;"
And *I* love *him* too, for he is young and a student;
And I have spoken a few words of love to him. Heigho."

D. W. (spoken.) "Love, or not love, are you not afraid of your parents knowing it?"

Girl. (sings.) "My father is seventy-eight years of age,
And my mother is deaf,—besides, her eyes are dim;
I am not in the least afraid of either of them. Heigho!"

D. W. (spoken.) "Are you not afraid your elder brother and his wife will know it?"

Girl. (sings.) "My elder brother is seldom at home,
And his wife is constantly at her mother's house;
So I am not at all afraid of those two, either. Heigho!"

D. W. (spoken.) "Are you not afraid of your sisters knowing it?"

Girl. (sings.) "Between my elder sister and myself there is no great difference;
And my younger sister is too young to know anything.
And you and I express the same opinions. Heigho!"

D. W. (spoken.) "And what is it you wish?"

Girl. (sings.) "Oh! my dear Mrs. Wang, I look upon you as my adopted mother," (hastily falls on her knees.)
"On my knees I entreat you to be so in reality, and arrange this affair successfully for me. Heigho!"

D. W. (spoken.) "And if it cannot be completed successfully?"

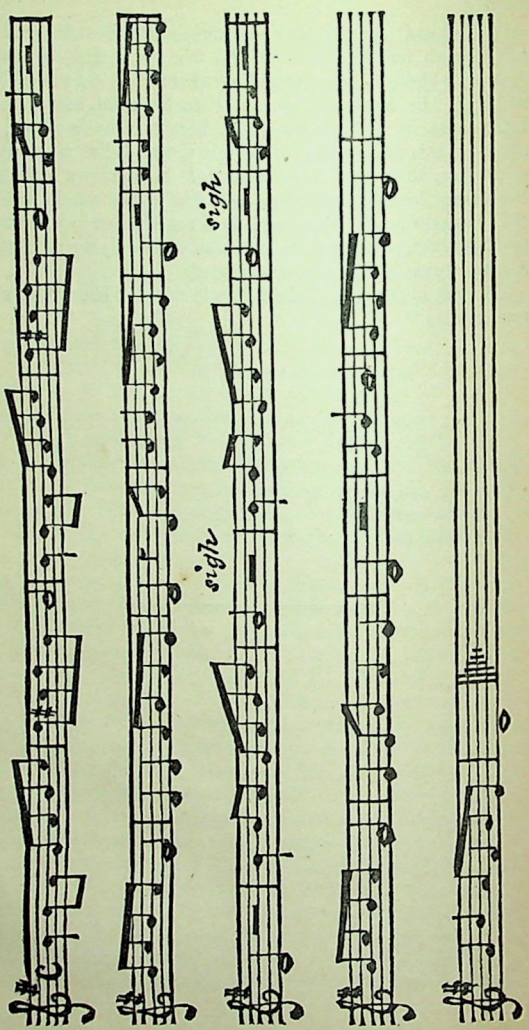
Girl. (sings.) "If it cannot be completed, then I shall die of bitterness. Heigho!"

I fancy some of my hearers saying "what rubbish!" Yes, it is rubbish! And yet there is a great deal to be learnt from this song, puerile as it appears in English, more so than could be learnt from the two "popular songs" I just now quoted: for in this we discover that there is amongst the Chinese as with us, sickly sentimentality, love-sickness in fact; and we learn, moreover, the superstitious remedies suggested. First, the doctor; (I do not include him of course under the head of "superstitious remedies") the young lady knows well that all the doctors in the world, with their pulse-feeling; priests, with their banging of cymbals, &c.; Lamas with their chauntings, and exorcists with their incantations, are useless. She is afraid of all these characters, but, from various causes, she is not in the slightest degree afraid of her own family. Another thing we learn, that there is such a thing as "sweethearting," or love-making amongst them; it may be, indulged in by stealth, a great deal is done in that way in our own countries; but it remains a fact, in spite of father, mother or friends, she meets this young gentleman, and actually tells him

she loves him! And to all appearance too without his even asking her; though for the credit of the fair sex I trust he may have done so, although she omitted mentioning it. At another place she says, "he loves me because I am beautiful, and *I love him*," not because he is handsome, but because "he is young, and a student;" this shows that although young ladies may not study themselves, they like those who do. So here we have mutual love among this ceremonious people, "he loves me and I love him;" and to wind up all, if the girl does not succeed in marrying this young gallant, we have the promise of her dying of bitterness, in other words, dying broken-hearted.

The next illustration I shall give is called "The twelve months many stories."

TWELVE MONTHS.



正月

正月裏是新年　正月裏是新年
丈夫出征去掃邊關　丈夫出征去掃邊關
花燈兒無心點　收拾弓和箭
忙忙不得閒　忙忙不得閒
猛聽得街前鼓鑼聲喧　猛聽得街前鼓鑼聲喧
與兒夫辦行囊　那討工夫去看
衣服做幾件　衣服做幾件
袍子褂子多多絮上棉　袍子褂子多多絮上棉
哏兒中淚汪汪　手內縫針線
離愁萬萬千　離愁萬萬千
平地里風波拆散姻緣　平地里風波拆散姻緣
與兒夫今朝　未知何日見

二月

春分二月中　春分二月中
丈夫出征奴好傷情　丈夫出征奴好傷情
滿斟上一盃酒　且罷行來送
你爲功名　你爲功名
撇奴在家中獨守孤燈　撇奴在家中獨守孤燈
但願你早成功　旗開就得勝
兒夫你是聽　兒夫你是聽
平安書信多多稍幾封　平安書信多多稍幾封
邊關上朔風寒　要你身保重
說罷就登程　說罷就登程
身上雕鞍心內懶行　身上雕鞍心內懶行
走十步九回頭　雨下裏心酸痛

三月

清明三月長　　清明三月長
桃紅柳綠美景春光
我男兒不在家　誰把坟去上
奴自承當　　奴自承當
祖宗的靈牌供在中堂
必須要燒紙錢　免得先人望
心下好悲傷　　心下好悲傷
哭了聲公婆年老爹娘　保佑他身無恙
你孩兒在邊關　回身進綉房
回身進綉房
照了照菱花面貌焦黃
離別了日子不算久　瘦損了姣模樣

四月

立夏四月來　　立夏四月來
不寒不暖正好和諧
似此等好時光　兒夫偏在外
寂寞難挨　　寂寞難挨
低頭看看紅綉花鞋
我兒夫不在家　誰把你來愛
身子瘦如柴　　身子瘦如柴
不茶不飯眉頭兒不開
終日家笑別人　奴家也把相思害
命裏合該　　命裏合該
怕的黃昏月照花台
受凄凉和衣寢　懶解香羅帶

五月

五月裏是端陽　五月裏是端陽
曾記得去年共飲雄黃
只喫的醉醺醺　同看榴花放
今日好凄凉　今日好凄凉
艾葉靈符不曾戴一椿
什甚年什甚節　好像修行的樣
獨自守空房　獨自守空房
和衣睡去夢裏成雙
忽然間醒了來　獨臥在紅羅帳
月照紗窓　月照紗窓
人嫌夜短我恨更長
至黃昏睡不着　又見鷄兒唱

六月

六月裏熱難禁　六月裏熱難禁
丈夫出征好不放心
離別了有半年　不見個音合信
佛前把香焚　佛前把香焚
救苦救難的觀世音
保佑他早回程　奴把經來印
問卜求神　問卜求神
卦裏平安應在行人
討了根上上籤　夫妻還有分
心下沉吟　心下沉吟
打卦求籤都認不的眞
算行人說的不準　到底偏倒運

七月

立秋七月天　立秋七月天
牛郎織女又是一年
到今朝渡銀河　兩下裏重相見
今日團圓　今日團圓
明日清晨各歸一邊
却比做我夫妻　恩愛生拆散
世事不周全　世事不周全
神仙尙有離合悲歡
何況我世間人　豈沒有離別嘆
睡也睡不安　睡也睡不安
眼望天河我自語自言
織女星下天來　同受凄凉怨

八月

八月裏是中秋　八月裏是中秋
賞月的人兒正在高樓
似奴家受孤單　常把眉頭皺
雁過南樓　雁過南樓
金風陣陣冷冷颼颼
我男兒在邊關　吹的他征袍透
悶在心頭　悶在心頭
思想兒夫每日憂愁
鈕扣兒漸漸鬆　幾知我身子瘦
寂寞幾時休　寂寞幾時休
男子漢心腸不似女流
莫不是續新人　戀鮮花忘了舊

九月

重陽九月天　重陽九月天
丈夫出征不見回還
正團圓忽離別　這苦誰輕慣
眼兒望將穿　眼兒望將穿
暑去寒來正好團圓
天又短夜又長　不由人胡思念
想思病懨懨　想思病懨懨
海上仙方不似靈丹
若要病兒好　除非重相見
容顏不似先　容顏不似先
花沒了雨露也要枯乾
何況我女嬋娥　不見了男子漢

十月

十月小陽春　十月小陽春
地冷天寒瑞雪紛紛
我兒夫在邊關　冷熱無人問
山高水又深　山高水又深
我爲你憂愁滅去精神
你若是忘了我的情　自有天不忿
想起了古人　想起了古人
孟姜女尋夫個個知聞
哭長城送寒衣　千里多勞困
將心比自心　將心比自心
今人的心腸不似古人
我若找我兒夫　又恐怕人談論

十一月

十一月來到了　十一月來到了
滴水成氷雪花飄飄
生一個煖爐兒　也當窩家抱
愁殺了女多嬌　愁殺了女多嬌
誰與我鳳友鸞交
火爐煖熏熏　不似窩家妙
何人把門敲　何人把門敲
稍書的人兒叫聲嫂嫂
雙手兒接過來　是封佳音報
拆開封皮瞄　拆開封皮瞄
上寫著賢妻不必心焦
門戶兒要小心　務必年終到

十二月

十二月在眼前　十二月在眼前
昨夜的燈花結采成蓮
喜鵲兒叫喳喳　想必是重相見
門外鬧聲喧　門外鬧聲喧
丈夫回家下馬離鞍
好一個不失信　眞正男子漢
破鏡又重圓　破鏡又重圓
也不是丈夫回轉家園
分明是斬想思　一把龍泉劍
歡娛不可言　歡娛不可言
銷金帳裏同訴心田
常言道遠歸來　更比新婚燕

THE TWELVE MONTHS MANY STORIES.

"TRANSLATION."

First Month.

'Tis the first month of the new year,
My husband is going to the wars;
He goes to sweep the frontiers.
The illuminations are without amusement to me.
I was preparing his bow and arrows, when I suddenly heard the sound of drums, gongs and uproar in the street.
Arranging my husband's baggage, how could I find time to go and look at it?
I have made several garments, and have well quilted the coats and jackets.
The tears flowed plentifully from my eyes as I was sewing.
At parting innumerable sorrows arise, like the tempest arising out of a calm, suddenly to dissever our union.
Oh, my husband, we are to be separated!
When shall we meet again?

Second Month.

'Tis mid-spring; the "*Chunfên*," *
My husband is going to the wars, and I am very sorrowful.
I pour out a full cup of wine, to speed him on his journey.
You go for honour and fame; *I* am left at home to watch the solitary lamp.
I only wish you to soon acquire honour; for when *your* flag is unfurled, you *must* be victorious.
Listen, husband; send me many letters of your welfare.
The north wind is cold on the frontiers, you must take great care of yourself.
When I had made an end of speaking, he mounted into the saddle, and started on his journey.

* Name of the period. Spring equinox, about 20th March.

Yet in his heart he was loth to go!
At every ten steps, he nine times turned his head.
Both our hearts were full of grief and trouble.

Third Month.

'Tis "Pure Brightness,"* the third month,
The peach blossoms are red, the willows are green,
And the appearance of spring is bright and beautiful.
My husband is from home; *who* will visit his ancestor's graves?
This I *ought* to, and *will* do myself.
The "spirit-tablets" of his ancestors are placed in the middle hall.
Paper-money must be burnt to satisfy their expectations.
In the distress of my heart, I cried to my husband's dead aged parents.
"Your son is at the frontiers; oh, protect, and keep all sickness from him!"
I then returned to my chamber.
On looking in the mirror, how pallid my countenance was.
Althouth not separated so *very* long from my husband, yet I have become quite emaciated.

Fourth Month.

'Tis the beginning of summer;† the fourth month is come!
It is neither cold nor hot; this *would* be pleasant for us, this agreeable weather.
Yet my husband is absent; this solitude is hard to bear.
I bend my head to look at my red embroidered shoes.
"My husband is from home; who is to come and admire you?"
My body is fallen away to a shadow.‡
I cannot take either tea or food, and I am always melancholy.§

* About the 5th April.
† About the 5th May.
‡ *Lit.* like split wood.
§ *Lit.* my eyebrows will not open.

'Twas but the other day that I laughed at *others* suffering from love sickness, now *I* am suffering from it also.
Yet 'tis my destiny, and I ought to bear it.
I fear at night when the moon shines on the flower terrace.
I am *so* lonely, and I sleep with my clothes on, for I am indifferent even to untying my silken girdle.

Fifth Month.

'Tis the fifth month,—the "dragon-boat festival."
I remember last year at this time, how my husband and I drank the "*hsiung 'huang*" wine together.
We drank till exhilarated, and then we went together to look at the opening pomegranate blossoms.
But to-day, how very lonely, how solitary!
I never wear a "spirit charm," nor a sprig of the "*ai*" leaf in my hair now.
This year, this festival, how happy is it!
Yet I am a recluse, and must look after empty rooms.
I sleep with my clothes on.
In my dreams my husband is with me, but I suddenly awaken and find only myself within the red silken curtains, and the moon shining on the gauze windows.
Others are annoyed that the nights are too *short*,
I am vexed that they are so *long*.
I cannot sleep till daybreak; till I hear the crowing of the cocks.

Sixth Month.

'Tis the sixth month, and the heat is difficult to bear.
My husband is gone to the wars, and my mind is very uneasy.
We have been separated now half-a-year, and I have not yet received a letter from him.
I have burnt incense before Buddha, and "Kuan Yin," the goddess of mercy, the saviour of those in distress and difficulty.
"Protect him, so that he may soon be on his homeward road!"

I will have Buddhist books printed.
I ask of divination; I entreat the gods, and have the fortune of the wayfarer told.
I draw one of the slips, 'tis a long one; one of good omen.
Husband and wife will again be united.
Yet at the bottom of my heart I thought, "this divining, this drawing of fortune-telling slips, I cannot believe to be true.
The good omen of the wayfarer will not come to pass.
After all it will turn out unfortunate.
He will not return!"

Seventh Month.

'Tis the beginning of autumn;* the seventh month.
'Tis the month that "*Niulang*"† and "*Chihnü*" meet.
This morning they cross the "Silver river,"‡ and this evening they again are united.
To-morrow morning early they will again separate.
They love one another as well as we, and yet they have to separate.
Worldly affairs cannot always be as we should wish.
Even gods and fairies have their separations and unions, their sorrows and joys!
Why then should not I, a mortal, have my sorrows at separation?
I am restless; I cannot sleep.
My eyes look up to "Heaven's River,"§ and I soliloquize:
"*Chihnü!* Star! Come down from heaven, and share my solitude and distress!"

Eighth Month.

'Tis the eighth month, the middle of autumn.
The gazers at the moon are in the upper stories.
So too am I, but I am lonely and solitary!

* About the 7th August.
† See note 6, Vocabulary.
‡ Milky Way.
§ Milky Way.

I am constantly melancholy.*
The wild geese fly southward, and the "Golden wind"† comes in cold fitful gusts.
My husband is at the frontiers.
This wind blows on *him*, and must penetrate through his clothing.
In the depths of my heart I am *so* sad.
I am daily sorrowful when I think of my husband.
I *know* that I am falling away, the buttons tell me so, for my garments get gradually looser.
When shall I be relieved of this solitude?
A man's heart is not like a womans!
Surely he cannot have taken another!
Become infatuated with a fresh flower, and forgotten the old!

Ninth Month.

'Tis "*Chungyang*," the ninth month.
My husband is gone to the wars and not yet returned.
Only just united, and so suddenly to be separated.
Who would easily grow accustomed to this misery?
I look forward with anxiety for his return.
The hot weather is over, and the cold has arrived.
'Twould be really pleasant to be united now.
The days are short, and the nights *so* long.
I cannot avoid thinking of him.
I am incurably lovesick!
Even the sea fairies' antidote "*ling-tan*," cannot cure it.
If I wish to get the better of my sickness, there is no remedy for it, unless I see him again.
My complexion is not the same as formerly.
If the flower has not rain or dew, that also will wither.
And shall not I, a fair young woman, who does not see her husband, do so too?

Tenth Month.

'Tis the tenth month; "*Hsiao-yang-chun*."
Earth and sky are cold, and the snow falls fast and thickly.

* *Lit.* eyebrows constantly frowning.
† Autumn breeze.

My husband is at the frontiers.
There is no one to enquire if *he* is cold or hot.
The mountains are high and the waters are deep that separate us.
I am sorrowful for your sake, and my spirits are diminishing.
If you forget my love, Heaven will be wroth with you!
I remember one of the ancient women, "Mêng-chêng," went to seek her husband.
Every one has heard of it.
How in tears, fatigue and hardship, she struggled over a thousand *li* to the great wall, to take warm clothing to her husband.
Her heart was like *mine*!
But persons' hearts *now* are not the same as the ancients.
If *I* went to seek *my* husband, I am afraid people would only ridicule me.

Eleventh Month.

The eleventh month has arrived.
The dropping water becomes ice, and the snow flakes whirl about in the air.
I light a hand-stove and embrace it instead of my husband.
This melancholy is grievous for a young woman.
Who could be so affectionate to me as my husband?
The hand-stove is warm, but not so warm or affectionate as *he*.
Who is that knocking at the door?
It is the letter carrier; he calls out "madam!"
And I receive in my two hands a welcome letter.
I break open the seal and look.
In it is written. "Worthy wife, do not be unhappy, take care of your domestic affairs, I shall certainly arrive at the end of the year."

Twelfth Month.

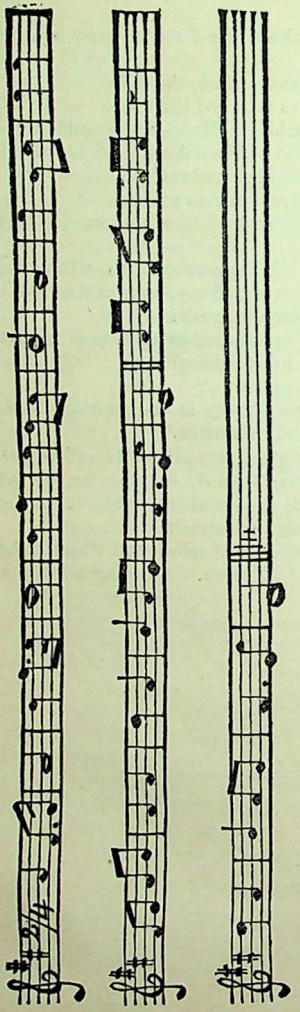
The twelfth month is here.
Last night the lamp-wick formed a beautiful lotus flower.

The magpies chattered; I think I *must* soon see him again.
There is an uproar outside the door.
My husband has returned home!
He quits the saddle! He alights from the horse!
He *is* a good one! He did *not* break his word!
He is a *real*, genuine husband!
The broken mirror is again united.
This is not merely my husband returned to his home from afar.
It is evidently the sharp sword of the "Dragon of the fountain" to cut off my love-sickness.
I am too delighted to speak!
Within the golden embroidered curtains we mutually relate our heart's thoughts.
Well may the common saying be.
"There is more pleasure in one returning from afar, than in a new marriage."

I will refrain from passing any comment on the above lines; I feel it would be superfluous; I think, omitting the few absurd sentences in it, the general tenour of the words, in spite of the rough translation, will speak for themselves.

The next song I shall introduce is called, as I shall translate it, "The Haunts of Pleasure." The air of this song is lively, and I think extremely pretty.

THE HAUNTS OF PLEASURE.



烟花柳巷

烟花呀柳巷　女裙釵呀
臉擦官粉　紫肌花兒開呀
好似仙女來咳咳　噯呀一呼咳呀
扯起攬招牌咳咳
喃怨那爹娘　心太狠那
貪圖那銀錢　牡丹花兒開呀
將奴賣下水來咳咳　噯呀一呼咳呀
身做下賤才咳咳
十三那十四　學彈唱啊
十五十六　月季花兒開呀
立逼着奴開懷咳咳　噯呀一呼咳呀
挑情又學乖咳咳
十七呀十八　去陪酒呀
化拳行令　美人花兒開呀
引客進房來咳咳　噯呀一呼咳呀
奉承有錢財咳咳

三寸呵金蓮

窄牙床上　年少啊青春
但等採花來咳咳　年老的妓女
八情將你待咳咳　八人嫌起來咳咳
贈來呵的銀錢　另眼瞧下來咳咳
贈不來那銀錢
皮鞭兒打下來咳咳　年過呀三十
小臉落下淚來咳咳　八若老了
殘花又重開咳咳
八老落下牌咳咳

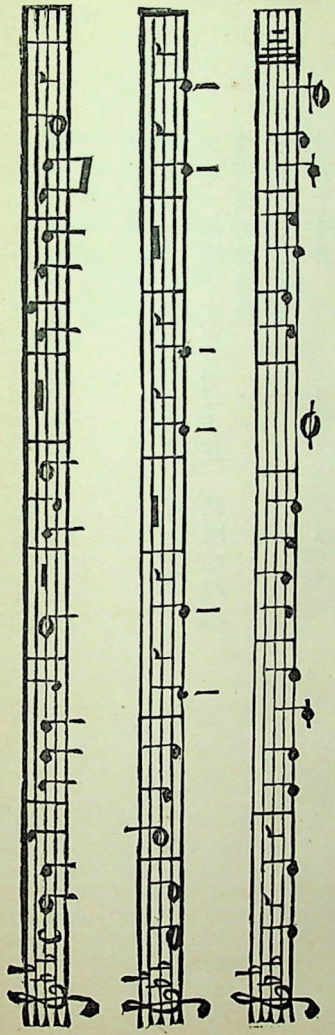
床前跕呀　鴿兒樂呀
水仙花兒開呀　地丁花兒開呀
噯呀一呼咳呀　噯呀一呼咳呀
八人都愛呀　容顏改呀
九月菊花開呀　綉球花兒開呀
噯呀一呼咳呀　噯呀一呼咳呀

奴家呀凉藥　吃的早啊　蒼天哪把奴　從了良啊
吃了凉藥　月季花不開呀　挑個年少　合意的郎啊
兒從何處來咳咳　噯呀一呼咳呀　逃出了烟花巷哼哼　噯呀一呼咳呀
那有小嬰孩咳咳　香烟斷那　土路到天堂哼哼
不能呵生兒　不大見面那
同胞的姊妹　噯呀一呼咳呀
枉在陽世三間咳咳　心太狠那
陽世白走了一番咳咳　落在奴的身那
惱恨哪老天　噯呀一呼咳呀
桃花二字　進綉房啊
怎不落在旁人呀呀　噯呀一呼咳呀
前世無修陰呀呀　會新郎啊
終朝啊每日　携手攬腕
共枕又同床哼哼
同穴合婚帳哼哼

One would not imagine, by the tune that the words of this song related to a very painful subject. There is a pathos and plaintiveness in the language which are very affecting; and most of the ideas are conveyed figuratively. I will not attempt to translate it, for indeed, I feel I could not do justice to it, so I will simply give a general outline of it, leaving others, perhaps, with greater acquirements in the Chinese language than myself, to translate it at some future time. "A girl bemoans her hard fate, and bitterly reproaches her parents for their hard-heartedness and covetousness in selling her when quite a child, to a life of infamy. She, in pathetic language describes her progress step by step in guilt, and the many incidents connected with such a life; flattered and caressed if successful, beaten severely with a whip, if the reverse, till as she touchingly expresses it, 'the tears trickled down my poor little face;' on to old age, with youth and beauty gone, every one looking on her with contempt, no friends or relations to notice her, no son to burn incense for her when she is dead, what has she to hope for? Winding up with a prayer to heaven to protect her, and send some one to take her from that horrible life, enable her to be virtuous, so that she may get on the road to heaven." There is something peculiarly pathetic in this song, and much also to reflect on, for we learn from it that girls are remorselessly sold by their parents to a life of infamy; probably two-thirds of the unfortunate beings we see, being sold in a similar way, very few indeed taking to it by choice. What struck me most when I first heard the song, was the earnest prayer at the end of it. No talk of "*chin-chin-ing* Joss," but a direct prayer to heaven. There is something inexpressibly touching, also, in another part; she almost reproaches heaven for giving her the "peach blossom destiny," when she exclaims, "heaven's heart must have felt resentment against me, or why allow the two characters 'peach blossom' to alight on me? Why not cause them to fall on some other person? Surely, in my former life I could not have cultivated virtue!" To understand this, my hearers must bear in mind, that in Chinese fortune-telling, certain characters are lucky, or unlucky, as the case may be; and the two characters 桃花 "peach blossom," are considered particularly unlucky, for if they fall on a male child, it is believed he well grow up a profligate; if a female, that she will become fallen; so that parents consider it ominous of the future fate of their children, should they be so unfortunate as to have a "peach blossom destiny."

The next song is called "The beautiful Jade Needle." I select it, for I think the air not only pretty, but strikingly curious, and I give it for that only; my hearers can form their own opinion of the words.

THE BEAUTIFUL JADE NEEDLE.



玉美針

青柳兒青清晨早起　丟了玉美針那
情啊　眞那　正正正正正正　噯噯噯噯噯喲
噯噯噯噯噯噯噯
丟了玉美針
誰家的學生喇　拾去了奴的針那
情啊　眞那　正正正正正正　噯噯噯噯噯喲
噯噯噯噯噯噯噯喲
拾去了奴的針
送與了奴家　報答你的恩那
情啊　眞那　正正正正正正　噯噯噯噯噯喲
噯噯噯噯噯噯噯喲
報答你的恩
爹媽若是知道啊　打斷了奴的筋那
情啊　眞那　正正正正正正　噯噯噯噯噯喲
噯噯噯噯噯噯噯喲

打斷了奴的筋　　打不改奴的心那
情啊　眞那　正正正正正正　噯噯噯噯噯喲
噯噯噯噯噯噯噯喲

打不改奴的心　　我也甘心那
就死在黃泉
情啊　眞那　正正正正正正　噯噯噯噯噯喲
噯噯噯噯噯噯噯喲

就死也甘心　　直到如今那
十五歲挑情啊
情啊　眞那　正正正正正正　噯噯噯噯噯喲
噯噯噯噯噯噯噯喲

挑情到如今　　寫了退婚那
婆婆家知道啊
情啊　眞那　正正正正正正　噯噯噯噯噯喲
噯噯噯噯噯噯噯喲

寫了退婚
婆婆家不要啊　另嫁別人那
情啊　眞那　正正正正正正　噯噯噯噯喲
噯噯噯噯噯噯喲
另嫁別人

I give a rough translation of the above with great diffidence, perfectly aware that its literary merits are not of a very high order, and beg to draw the attention of my hearers to "Captain Jenks" and "Shoo, Fly!" while listening to it. It runs thus:—

1

'Twas in the spring when the willows were green,
At the first dawn of the morning,
That I lost a beautiful jade needle.
I did! really I did!
Oh, dear! oh, dear! heigho!

2

I lost a beautiful jade needle.
What young student of the different families
Could have picked up my needle?
(Somebody must have picked it up.)
They must, they must, indeed!
Oh, dear! oh, dear! heigho!

3

Whoever has found my needle,
If you will only return it to me,
I will recompense you for your kindness.
I will, indeed I will!
Oh, dear! oh, dear! heigho!

4

I will recompense you for your kindness,
Though my father and mother if they knew of it,
*Would cut the very flesh from my bones.
They would, indeed they would!
Oh, dear! oh, dear! heigho!

5

They would cut the flesh from my bones,
They might lacerate my flesh,
But they could not change my heart,†
They could not, indeed they could not!
Oh, dear! oh, dear! heigho!

* *Lit.* beat and break my muscles asunder.
† Inclination.

6

They could not change my heart,
For if I were dead, and in my grave,
I should still be willing.
I should, indeed I should,
Oh, dear! oh, dear! heigho!

7

I should still be willing,
I am fifteen years of age,
And till now I have never been in love.
I've not, indeed I've not,
Oh, dear! oh, dear! heigho!

8

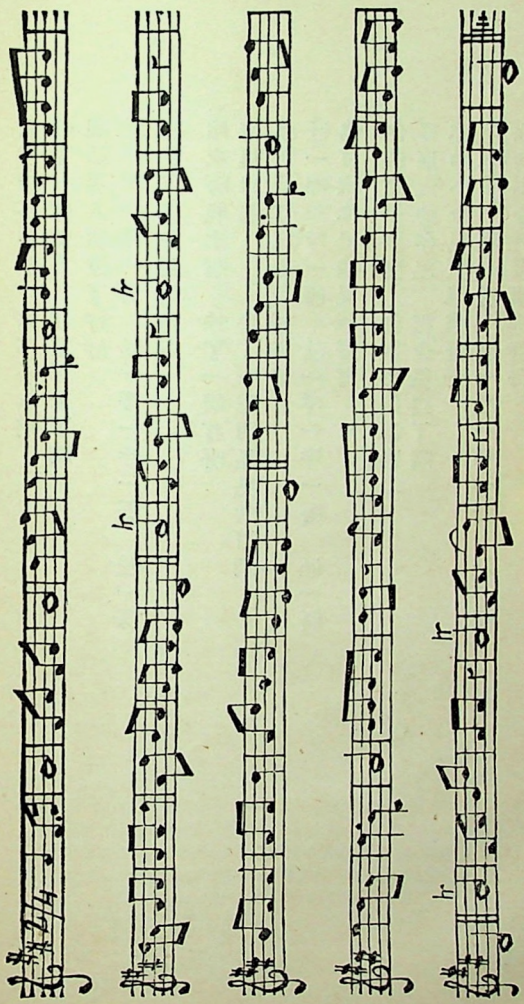
I've never been in love till now,
If my betrothed's family should know of it,
They would write a deed of separation.
They would, indeed they would,
Oh, dear! oh, dear! heigho!

9

They would write a deed of separation,
My betrothed's family would not want me,
And I could marry another person.
I could, indeed I could,
Oh, dear! oh, dear! heigho!

The next, and last, I also select only for the music which is lively and quaint, but I leave my hearers to judge for themselves; it is called "The Dagger."

THE DAGGER.



小刀子

姐在呀房中啊　好不心焦啊
叫了一聲情人　你不必來了啊
我的男人知道了好好
吐一呼一呼一呀　吐一呼一呼一呀　吐一呀
我的男人知道了好好

昨夜呀晚上啊　挨了一頓打呀
清晨早起　磨了一把明晃晃的刀啊
他可找你把殃兒找好好
吐一呼一呼一呀　吐一呼一呼一呀　吐一呀
他可找你把殃兒找好好

你的身子單那　你的氿氣薄啊
多麼大的年紀　把命兒喪了啊
你的小命兒實難逃好好
吐一呼一呼一呀　吐一呼一呼一呀　吐一呀
你的小命兒實難逃好好

情人開言道啊　美人你是聽着啊
那黃操殺人　倒有八百來的萬那
我可不怕那殺人的刀好好
吐一呼一呼一呀　吐一呼一呼一呀　吐一呀
我可不怕那殺人的刀好好
人活呀百歲呀　終須一個死啊
那樹兒老了　葉又焦稍啊
我是一命歸陰曹好好
吐一呼一呼一呀　吐一呼一呼一呀　吐一呀
我是做鬼也風騷好好

In my translation of this I have endeavoured to render it in rhyme so that it would suit the tune, (I am afraid not very successfully;) this also my hearers must take for what it is worth. The translation runs thus.

1

Madam was in her own room all alone,
With her heart very anxious and beating with dread,
She called to her lover in a loud warning tone,
"Pray don't come, my husband is *au fait!*" she said.
* Turr-r-r-iko-iko-i-ya!
Turr-r-r-iko-iko-i-ya!
Turr-i-ya!
"My husband is *au fait!*" she said.

2

I had a good beating last night, ('twas too bad)
This morn, it was just about break of day,
He ground up a bright glittering knife that he had;
He seeks but for vengeance, find you where he may.
Turr-r-r &c.
But for vengeance, find you where he may.

3

Your body is fragile, your strength is but slight;
In years but a youth, (How old can you be?)
Thus to lose your dear life. Is there safety in flight?
Ah, no, 'twould be hard from your sad fate to flee!
Turr-r-r &c.
'Twould be hard from your sad fate to flee!

4

The lover exclaimed, "dearest, did you ne'er hear,
How '*Huang-tsao* of old, in the course of his life,
Slew nearly eight millions of men?" I don't fear,
To encounter the flash of the murderer's knife!
Turr-r-r &c.
The flash of the murderer's knife!

* Imitating the sharpening of a knife on a grindstone.

5

Man may live to a hundred, but at last he *must* die.
The tree becomes old, and its foliage fades.
As 'tis so with them, so also must I,
Return back my life to the region of shades.
Turr-r-r &c.
Be a ghost, but the most bewitching of shades."

I think it highly probable that I have tired the patience of most of my hearers by this time, so I will close with a few remarks. First, as to the object of my reading this paper. One of my motives was that of endeavouring to interest those better informed than myself, in the music and ballads of the Chinese; also, to show, if possible, that out of Chinese "popular songs" a great deal of information was to be gained, as well as some good music. That no matter how silly or trivial the subject might be, to the person desirous of learning Chinese, much knowledge combined with amusement might be attained. Most of my hearers have probably read the "Rag-pickers of Paris." Figuratively we want "rag-pickers," to grope in the gutters of Chinese light literature, for among the refuse and rags how many valuables may be found! And of even the rags themselves the best "cream laid" paper can be made. Let me hope that my small collection of rags may at least have whiled away half-an-hour in the sorting, and perhaps eventually be manufactured into, I will not say "cream laid," but some commoner kind of paper. And that others may be tempted to follow in this "rag-picking," and, by superior skill in their profession, find valuables where I have only been able to gather rags.

ARTICLE V.

THE MYTHICAL ORIGIN OF THE CHOW OR DJOW DYNASTY, AS SET FORTH IN THE SHOO-KING.*

By THOS. W. KINGSMILL.

TO the student of Chinese history the names of Yaou, Shun and Yü ever loom like gigantic spectres on the confines of another world. They have so much humanity about them that we feel loth to depose them from the realm of fact, and give them their station merely amongst the myths of ancient mankind. So distinct do they appear that we almost feel as if we could grasp them in person and assign them their place in Chinese history, and it is only when we seek to define more strictly their operations and place in the current of time, that we find them continually eluding our search. They stand ever before us like the grim giant of the Brocken; and like it we cannot be surprised, that it is only before the strong light of modern philosophic research, that we find them at last dissipated into vast shadows cast by ourselves on the distant clouds of antiquity.

Still however there is much to be learnt from them. They point out to us the first beginnings of Chinese civilisation, and, intensely Aryan as they are in their vigour and vitality, they lead us to the inevitable conclusion that to that race China, as well as Europe and the greater part of Asia, owes her first step in the onward path of civilisation.

If however Yaou, Shun and Yü are in person to be relegated to the world of myth, the works they are fabled to have undertaken still exist to testify that there were intellectual giants in those elder days. They point out that the path of Aryan progress and increasing civilisation spread from that home of the race

* Read before the Society on 7th February, 1872.

in Central Asia whose position and history is still a thing of mystery. The later progress of the conquering race in China falls within the limits of history; the occupation of the two Kwangs and the coast provinces are events of which we have written accounts, clouded indeed with fable but clear and distinct in their main issues.

Dim tradition points out to us the entrance of the Aryans into the Flowery Land from the extreme N. W. of the empire, and both it and the remains of their handiwork show their gradual advance along the Yellow River, till at last, the banks of that river being occupied, we trace them up to, and at last crossing the great Yangtsze (the Kiang *par excellence*).

Had the Chinese been a nation of poets the remembrance of their great ancestors would have found vent in an epic prouder than that of the Greeks themselves, as the Chinese poem would have had for its burden the contest of man with the powers of nature, rather than the struggles of nations anxious for pre-eminence. The Chinese are not a nation of poets, and to myth and fiction they have even been prone to apply the rule and square; they are euhemerists in the truest sense of the word, in their search after prosaic possibility. They long ago arrived at that stage of criticism which led them to view fable as the mere memory of fact, and to endeavour by leaving out the apparently improbable portion of their myths to restore the lost current of history. It is thus that Chinese chronology is made to ascend to long ages before there is any evidence that the Aryan race itself had existence, and compared with which its residence in China is but a thing of yesterday.

This euhemerism has produced in Chinese story an ante-mythic period filled with dreary tales of the reigns of Hwangti, of Shennung and others, from which it is a relief to pass on to the myths of the Hia and Shang, with their quaint tales of the emperors Yaou, Shun and Yü. Even here we notice the same squaring down of tradition and myth. The stories of the Hia, the Shang and the Yin dynasties have been reduced by rule and compass, till in Chinese history they look like the annals of events which occurred yesterday; and it is only when we arrive at the dawn of real history and notice the uncertainty hanging over many of its recorded events, that we can form a just idea of the amount of squaring and invention necessary to have produced the logically perfect records of the early part of the Djow, the Shang, and the Hia dynasties.

The burning of the books in the time of the Tsin, (even if that event be not itself a fable) has aided this process by destroying, in a great measure, all records which would have thrown discredit on the traditions of the earlier dynasties, so that the lists of sovereigns and ministers bear no small resemblance to the pedigrees of ancient families with ourselves; the very completeness of which, sometimes up to the time of the Flood or antecedently thereto, carries their most conclusive disproof.

Looking back then through the so called history of China we find records of sovereigns ruling over the Tienhia ages before that expression had any significance to the Chinese themselves. Yü and his successors, who, if they had any personal existence, were merely the chiefs of a small settlement laboriously extending their fields, won from the plain of the Hwangho, by embankments carried down by degrees from higher to lower levels, are made to appear rulers of a great empire; and it is not till late on in time of the Djow that we really find any tangible limits to the boundaries of the actual empire. The province of Chehkiang claims the resting place of the great chief, a fitting burial place certainly were we to place implicit credence in the legends of the great engineer and statesman. The object is however not to elucidate the myth of the great flood and the labours of the three sovereigns but to draw attention to a still later development of fable.

In a few words history may be said to begin to dawn with the later monarchs of a stock calling themselves the Djow, and alleging their descent from a certain King Wan otherwise the Classic King who ruled over the state of Djow, at that time bearing allegiance to the empire of the Shang under the corrupt Show or Chow the last of the line.

A critical examination of the legend of the rise to power of the Djow will throw some light on the origin of the story which seems to have sprung from one of the solar myths of the ancient Aryan race.

First however it is necessary to point out how much the usually received method of romanising Chinese words has tended to obscure their connection with the root words of the Aryan family, and hitherto in great measure to obstruct their intelligent comparison. Two points in which the Chinese and the other Indo-Chinese languages differ from those of the great Indo-Germanic family have been especially potential in throwing a cloud of uncertainty round this connection, namely the system of tones and the so-

called aspirated consonants. The former seem to have derived the origin from the initial or final letters and at first to have been constant in their application; gradually the elision of finals or initials rendered them merely the echoes of departed sound, and introduced an element of uncertainty in their application which has since had a perpetual tendency to increase, till at the present day their original application is almost entirely clouded under a host of irregularities and exceptions. The so called aspirates are the vicious rendering of the ordinary Aryan surds and sonants, and possibly owe their origin to tradition from pre-existing dialects. They are produced by checks in pronouncing the consonants more sharp and distinct than those of the more polished Aryan tongues. Phonologically compared these checks are found to correspond with the more simple Aryan system; the so-called aspirates and non-aspirates being respectively the surds and sonants of the other.

Other changes may be noticed, but as these generally fall under the rules of what is known as Grimm's law there is the less need in this paper to follow them out in detail. Suffice it therefore to say that the distinction between surd and sonant (or aspirate and non-aspirate) is as constant and unchangeable in Chinese as in the Indo-Germanic group, and that it is as difficult for one to be derived from the other as for a Sanskrit *t* to change into *d*.

Applying this rule to the two languages we find a considerable number of the fundamental roots in the two representative of one another, and by the light thus afforded may make our first attempt to compare the myths of the two nations.

Most ancient in Aryan thought is probably the connection of the bright sky with the Deity, and though the same idea was pre-eminent in the Chinese mind it was impossible to trace any philological connection with the Sanskrit Dyaus and the Chinese Tien. The rule we have enunciated forbids us to derive one from the other, we can however analyse the Sanskrit word and then will be in the better position to trace its Chinese analogue, if such exist. We learn then that the original form of Dyaus was Dyu, associated in Sanskrit, as still in the Indian languages, with the bright clear sky (literally it is said from the idea of springing forth as French *eclater*, to break forth, eventually came to mean to shine). We find the same word and the same idea as sky or day in the Greek Zeus the Latin Ju-piter (Father Dyu) not to speak of the Teutonic Tuisco, and our own Tuesday. In Chinese we have the bright

day as distinguished from the night represented by the analogue of the same word djow 晝 a form which survives in the colloquial to the present day. Nor is this all; in its sense of all extending or arching we find the same word djow in the character 周,* a character chosen to represent the first historic dynasty. Now it is sufficiently remarkable that this word Djow the correlative of the more modern form Tienhia (under the bright sky) should be the name handed down to us as that of the original seat of the Chinese empire. Its king Wan-Wang (the Classic King) by name Chang, the brightness of morning, has by his wife Tai-sze nine sons, the eldest Bek-yi-kuan of whom nothing of importance is heard, the second Wu-wang (the military King) the founder of the empire, but whose name was Fah 發 (literally the sender forth of *light*) the third Sien 鮮 (clear or fresh) the fourth Dan 旦† (the dawn). Of the sons Fah and Dan occupy the most conspicuous place, supported indeed by a relation Shih 奭 (the carnation coloured).

Their father, ruler of Djow, in dying calls the attention of his sons Fah and Dan to the iniquities of Show 受 (the Receiver) or Chow 紂 (both apparently forms of the one word and connected with 臭 chow to stink, the Greek στυγεω, στυξ,) the last of the dynasty of Shang, or as its latter portion is generally called Yin. Curiously 商 Shang, the usual meaning of which is to devise, is also the term applied to that portion of the night immediately before sunrise, while Yin 殷 though ordinarily meaning flourishing or affluent, seems related with 陰 Yin (obscure, opaque) the correlative of Yang 陽 (clear, splendid) in the Chinese scheme of cosmogony. Too much stress may however be laid on mere verbal coincidences in our present state of ignorance of Chinese philological changes.

The line of Shang is however coming to an end and divers portents announce it. Show neglects the five virtues and gives himself up to idleness and irreverence; he cuts himself off from heaven and introduces disunion amongst the people. He cut through the leg bones of those who were wading in the morning, and tore out the heart of the worthy man; he poisoned and caused to sicken the dwellers within the four seas, and gave his confidence to the villanous and bad; he neglected the sacrifices and incurred the displeasure of heaven. More special crimes are that he murders Bak-kan 北干 (the Northern Shield) apparently connected with the Shih Kan 十干 or ten celestial stems, he imprisons 箕 Gedsze

* 周天 djow tien likewise occurs as the zodiac.

† Dan is apparently connected with the Vedic Ahana the Dawn.

(the Sieve constellation) one of the 28 mansions corresponding with part of Capricornus; while Weidsze Ke, the Morning star (微子啟 Ke the little one) withdraws from the court, and flies away in woeful plight with the sacrificial vessel of Shang to meet the coming prince. The affix dsze here usually translated as a title of honour may be compared with the similar appellation of Kung and Wang in the incoming dynasty, and has been possibly added by the euhemerists to square the story.

The end of the Shang rapidly approaches and is announced by an omen, simple enough according to our explanation, but which has hopelessly puzzled the Chinese commentators. On the day of the sacrifice to the Imperial Ancestor a pheasant crows; the herald of the advent of the Djow or daylight. Meanwhile King Wang (the Classic King) before spoken of but whose name was Chang 昌 (the Effulgent, literally the light of the rising sun) was imprisoned by the tyrant Show for protesting against his evil courses. He finally obtains his freedom, but with his freedom he feels that heaven has appointed him to put an end to the corruption of the empire. According to one tradition he himself, according to another his sons Fah (the Putter forth) and Dan (the Morning), assemble their forces in the West, Chang having been appointed by the tyrant Sai-bak or ruler of the West. From the West then he advances eastwards to the great battle and occupies 黎 Li (the land of the Agriculturists or the *Aryans*). It was still farther east however in the land of the herdsmen 牧野 Mukye, that the great contest took place, and engaged in it are the two brothers Dan and Fah, the ever recurring twins of Aryan myth, the Asvins of the Veda and the Dioscuri of classic mythology.

The forces of Djow, the day, were victorious; they crossed the ford of Mang 孟 (the Beginning), at early dawn. Show led forth his hosts like the forest, and assembled them on the plains of the shepherds; they could offer no opposition, but those in front turned their spears on the hindmost, and the red blood flowed higher and higher till it floated about the 杵* Choo or beaters. So once arms were donned, and the empire was greatly settled. Shang was put an end to and the old course restored; Ge (the Sieve) is let out of confinement and a grave mound erected over the dead Bak-kan (the Northern Shield).

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* For 杵 Choo, the beater, we should possibly read 樞 Choo the pole star, the Vedic Akshas.

The new sovereign bowed as he passed the gate of Shang Yung 商容, scattered around the treasures in the Deer tower and distributed 發 (fah) the grain of Gü kiau 鉅橋 thus conferring great gifts throughout the empire. He came from Shang to Fung, stilled the war and attended to the work of peace. He sent his horses to the south of mount Hwa and drove out his cattle to the wilds of the peach woods, showing the empire he had no further use for them as he had soothed the summer regions 撫方夏.

Such is the simple legend of the foundation of the Djow dynasty which I have put down as I found it in Dr. Legge's Shoo King. The proper names I have translated in every case as they are to be found in any good dictionary, many of them remaining to the present day the common appellations of the heavenly bodies.

Solar myths and the contest of the dawn with the powers of darkness undoubtedly underlie much of the mythology or folk-lore of the Aryan races. Eacus King of Egina was himself the son of Zeus, the bright heaven; Zeus the strong rising sun carries off Europa the wide shining dawn, and becomes the parent of Minos King of Crete. Hercules interferes himself in the government of Lacedemon and his descendants, dual, like those of Djow, occupy the throne at a subsequent date.

But if solar myths are thus frequent amongst Aryan tribes, the labours of the mythologists in endeavouring to reduce all ancient legend to the strife of the dawn with the dark night have brought a certain amount of discredit on the fact. It is easy to make a solar story out of many transactions in authentic history. The tale of Cæsar and Pompey has more than once been adduced; and the nursery rhyme of the King and the four-and-twenty blackbirds furnishes a still more complete instance. It is thus necessary to add that it was no preconceived idea of finding a solar myth that led me to search the Shoo King for the records of Djow.

Were the Chinese really to be descended from one of the Aryan tribes whose civilisation has altered the very face of the earth, some trace of the stories of Zeus and the other early Gods and heroes of the race was probably to be found. Yet Chinese cosmogony as interpreted by Chinese historians and Chinese commentators showed no trace of this phase of Aryan culture. Tien and Shang-di and Di (the earth mother) belonged to the later phase represented in the Vedas, when Indra and the Devas had usurped the place of the more ancient deity.

If the identification, which there is no reason to doubt, of Dyu and Djow, the Sanscrit and Chinese forms of the same word the bright daylight sky, be correct, then the story of the Djow dynasty literally read is one of the most perfect of these legends. But we have as yet scarcely arrived at its conclusion. Daylight and Dawn are in many of the myths of the more westerly nations represented as twin brothers with equal powers and attributes, but Chinese ethics would not permit such an interference with the system of subjection of youngers to elders to appear. Fah is therefore the elder brother, and Dan, the dawning, the younger. Dan is the adviser, the prime minister, the general, the *factotum* of the rising empire; his are the horses and chariots and more especially to him is attributed that stumbling block of Chinese tradition the south pointing chariot. Seen as the reflection of a solar myth its meaning becomes apparent and we need for its explanation no more tales of the invention of the mariner's compass. The rising sun gradually climbs the heavens, and as it rises higher and higher its course is more and more directed to the south. Dan however, great as he is, never presumes to occupy his brother's position though evil tongues more than hint at his infidelity. His elder brother becomes ill, the clouds overshadow him and the younger offers himself as a sacrifice in his stead to his great ancestors; his prayer is written on tablets and enclosed in the metal bound coffer. Heaven does not require the sacrifice; the clouds move off and Fah's life is spared. Fah however finally dies. Cheng (the completer) succeeds him and jealous eyes are turned on Dan. He resided in the east for two years longer, till the criminals were taken; he presented the poem of the "Owl" to the King, but this being only partially successful the metal coffer is opened, a great storm of thunder and lightning having convinced the King that something was wrong. In the coffer is found the prayer, and his purity of mind is put beyond question; Heaven sends down rain, the crops beaten down by a furious wind spring up again, the overturned trees are replanted and prosperity marks the year.

There is yet however another aspect in which the story of the Djow has to be reviewed; myth merges in tradition, and while Fah and Dan are none the less solar heroes we are not to be surprised at finding referred to them the dim memories of the past. As hinted above we find Wu Wang in occupation of the Li country, now Li 黎 representing the Chinese people in the

phrase Li-min, and Li 黎 to plough may justly be taken as one and the same word, differentiated merely by the substitution of 牛 *go* or *niu* an ox in the lower part of the latter. We do no violence to philological principles by recognising in the word the old root *ar* of the Aryan tongues. In the occupation then of Li by the Djow we mark the onward progress of Aryan invasion. It does not however stop here, but overflows eastwards into the country of the herdsmen the 牧野 Muk-ye, the wilderness where Turanian tribes drove about their flocks in search of pasture, like the Nomads of Mongolia of the present, and of Manchouria of the last century.

Before its advance the wild tribes disappear, they make a stand indeed and offer battle, but the Mang 孟 the *Rubicon* has been crossed and the superior arts of the invaders tell sorely and surely. It needs no long struggle to decide the mastery; the ruder tribes turn their arms against one another and melt away, as in our own days we have seen the American Indian melt away before the progress of an advancing race.

Myth and tradition here as everywhere else go hand in hand and between the two occurs the debateable land which may belong to either. The old Aryan myth of the struggle of light against darkness, not inaptly fits in with the tradition of the conquest of barbarism by civilisation; and the tales of the sky, of the rising dawn, and the expiring night, afford the basis for the personification of decaying tradition. To quote Max Müller (*Chips from a German Workshop*, vol. II page 172). "Here then we see that mythology does not always create its own heroes, but that it lays hold of real history and coils itself so closely, that it is difficult, nay, almost impossible, to separate the ivy from the oak, the lichen from the granite to which it clings. And here is a lesson which comparative mythologists ought not to neglect. They are naturally bent on explaining everything that can be explained; but they should bear in mind that there may be elements in every mythological riddle which resist etymological analysis, for the simple reason that their origin was not etymological but historical." If there seem to be, as I believe there is, a sharper line of demarcation between Chinese myth and Chinese tradition, than between the myths and legends of other branches of the family, it is to be attributed to the early epoch at which the language became moulded into its present symbolic form. Chang, Fah and Dan would ages ago have suffered as much dialectic degradation as their analogues

in classic history, were it not that in the Shooking we have their symbolic representations as well as their phonetic equivalents. Wu Wang the Martial King and Chow Gung lead us to the confines of tradition, into the realms of which we are taken in the contest between the cultivators and the herdsmen.

Such is the myth of the foundation of the Chinese empire. I have given it in its plain simplicity, laying on one side the many subsidiary stories pointing in the same direction, by which it is surrounded. If I have made it interesting I hope the subject will not be neglected by those with more time and better opportunity, and that a more intelligent system of criticism than blindly following the Chinese commentators will be introduced.

If the origin of the Djow be a myth, that of antecedent dynasties must revert to mere tale. We can readily understand how more horary characters stand for monarchs, and how Chinese astronomy bungled in its calculations of eclipses long past. We may search the national records for traces of traditions of still earlier ages, but we must give up for more intelligible deductions, the long lines of monarchs and dynasties into which the prosaic tendency of Chinese historians and commentators has attempted to turn the cosmogony of a race, from which our own civilisation as theirs derives its origin.

ARTICLE VI.

THE OBLIGATIONS OF CHINA TO EUROPE IN THE MATTER OF PHYSICAL SCIENCE ACKNOWLEDGED BY EMINENT CHINESE;

BEING EXTRACTS FROM THE PREFACE TO TSANG KWO-FAN'S EDITION OF EUCLID WITH BRIEF INTRODUCTORY OBSERVATIONS.*

By Rev. G. E. MOULE.

TSANG KWO-FAN is but recently dead. It is but a few months since he was looked upon both by Chinese and Europeans as the most eminent personage in the Empire out of Peking. His countrymen had a high opinion of his ability and good fortune, particularly after the fall of Nankin, and were not without respect for his character as on the whole an officer of public spirit. By ourselves he was regarded alternately as implacably hostile on principle to the presence of foreigners in China, and as dangerous to the throne itself and only biding his time to re-establish a native dynasty in his own person.

It is not without interest to view him in another character, one in which he has bequeathed some results to his country; namely that of a scientific student, and one who understood in some measure the importance of physical science in the practical concerns of political and private life.

Immediately after his own preface to his edition of Euclid he has reprinted the joint essay of Ricci and his illustrious pupil Seu; and then that of Wylie and his able assistant Le; a care for which the history of the relations of Europe and China will always be indebted to him. But in his own brief account of the occasion of his publication he has said enough of his love for western mathematics, and of his sense of obligations, on his own part and that of his countrymen, to scientific foreigners like Ricci in the past and Wylie in this age, to kindle our interest in that earlier

* Read before the Society on 12th June, 1872.

missionary; in the position he vindicated at the Ming court, by his knowledge and address, for himself and his distinguished companions; and in that eminent and earnest Chinese scholar who stood beside him and his brethren in all the labours and sufferings of many eventful years.

In the midst of the polite conventionalities of a preface, the mutual appreciation of the great Jesuit and his eager and enlightened pupil Seu, recorded—one feels, with but little affectation—by their own pens, is full of deep interest morally and biographically.

Other points of interest are, (1) the Jesuit's intelligent assertion of the value, absolutely and in their applications, of the exact sciences,—his share nevertheless in the lingering belief in astrology,—the importance attached by him to an unceasing effort after improvement in weapons of war, antedating the present eager competition in the perfecting of 'arms of precision,'—his personal relation to Christopher Clavius the early modern commentator on Euclid, eminent also for his labours in connection with the reformed calendar,—and finally his narrative of the circumstances under which, as an imperial guest, he projected, and after long delay with the help of Paul Seu achieved, the translation of the First Six Books.

There is something touchingly noble in his description of the impatience of the Christian Han-lin to make public his new made translation as first steps towards an acquaintance with western lore which might perhaps lead his fellow students to the reception of Christian Doctrine in the sequel; and also of his willingness that the honours of continuing the scientific labour should fall to others if it was so to be. Such a spirit, though in a Jesuit and a man of Keangsoo, would perhaps not have grudged these honours even to a Protestant Missionary and his assistant Le Jin-shuh of Haining (2).

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(1) A century later a beautiful edition of the Principia was brought out by the Jesuits (in Europe)—with the unhappy Colophon that, *however irrefragable Newton's conclusions, they were to be received only so far as they were in harmony with Holy Church.*

(2) I am indebted to Mr. A. Wylie who was so good as to read portions of this paper in my absence, at the Asiatic Society's meeting at Shanghai, not only for valuable information which I have embodied in the notes, but for corrections and elucidations of my rendering of mathematical terms in the text, and for one or two more important corrections.

Translation.

ELEMENTS OF GEOMETRY, IN FIFTEEN BOOKS, A CORRECTED EDITION PRINTED IN THE YAMEN OF TSANG KWO-FAN AT KIN-LING (NANKIN) IN THE SUMMER OF THE IV YEAR OF T'UNG-CHE.

PREFACE.

The first six books of the Elements of Geometry were obtained by Seu Wen-ting from the European Le Ma-tow (Mateo Ricci). At the same time Le Leang-an compiled the (1) Introduction to Astronomy and in the tract on the ratios of regular polygons and polyhedrons contained in circles and spheres respectively, and that on methods of trigonometrical observation, the references to the elements necessarily went beyond the first six books. This occasioned disappointment to students because they could not get access to the complete work.

At last during the reign Heen-fung Li Jin-shuh of (2) Hai-ning in conjunction with the western scholar Wei-lee Ya-leih (Alexander Wylie) continued the translation through the latter nine Books, and revised and corrected the whole. The work was now complete; but it had scarcely been engraved and published by Han Luh-kh'ing of Sung-keang when the blocks were destroyed by the (3) Banditti.

Jin-shuh accompanying me to my camp at (4) Gan-kh'ing showed me the work; and represented that it was one which mathematicians could not dispense with, and if the present opportunity of editing it (*lit.* engraving) were let slip it would again in course of time be lost.

(1) Mr. Wylie informs me that this work consists of nineteen tracts published by the Jesuits, of which seven are religious, the others scientific. One of these latter is the first edition of the Elements of Geometry. Two others are the 圜容較義 and the 測量法義, names which I have explained rather than translated *according to information kindly furnished by Mr. Wylie.* (See Mr. Wylie's Notes on Chinese Literature, pp. 217 and 88).

(2) Near Hangchow in Chekeang. The reign Heen-fung extended from 1850 to 1862.

(3) Taipings.

(4) Capital of Ganhwey or Anhwey.

My official post being now changed to Nankin I directed Jin-shuh to make a new revision of the latter nine books and get them printed.

It then occurred to me that without the first six, beginners (in mathematics) would lack the principles of their science. But since the Rebellion, through the dispersion and destruction of books of all kinds, the "Introduction to Astronomy" is hardly to be met with. And the recent editions published in Kwangtung at the (1) Hai-shan-seen-kwan are so full of errors as to be little worthy of notice. I therefore directed that the first six books likewise should be revised and printed.

Our Chinese Mathematical (2) Work arranged under nine heads founds its terminology throughout on concrete subject matters; treating each by separate method. The student sticking blindly to the track (marked out for him) pursues his search; and after a lifetime spent in practical mathematics knows his rules indeed, but knows nothing of the reason for them. So that mathematics are thought by some an impossible study owing to the wearisome multiplicity (of the rules); (but) simply because they look vaguely at the methods and have not the sense to enquire after principles.

We read in the commentary; (on the "Spring and Autumn" of Confucius, § 13, Hi-kung 15th year) "upon the production of things follows *form*, after *form* comes *multitude*, after *multitude*, *number*." Hence number is a result of form. We consider form, penetrate to its principle, and then devise a method for determining its number. Thus though we have not yet seen the methods perfected by our predecessors we invent methods for ourselves which agree (with those) like tallies; and so we go on to calculate the remote and search into the abstruse, enlarging the ancient methods where they are inadequate and advancing continually *ad infinitum*.

Our *Elements of Geometry* discuss not methods but principles, embracing all that possesses *form;* classed under the heads of

(1) The establishment of the well-known Hong merchant Pun Tin-qua at Canton. He published a collection of works some years since including Euclid and other scientific books with the title 海山仙館叢書 *The Hae-shan-seen-kuan collection.* (I owe this information to Mr. Wylie).

(2) Mr. Wylie tells me that this work, the 九章 is almost the earliest mathematical work known in China; and is so named because nine different branches of mathematics are treated in so many chapters. (Note on Chinese Literature, p. 91).

point, *line*, *surface* and *solid*. That which is traced out by a *point* is a *line*. The meeting of lines gives *surface*. The (1) accumulation of surfaces is *solid*.

Between line and line, surface and surface, solid and solid, there exist, *as to form*, mutual accretion or similarity, and *as to numbers*, their sum and difference, commensurable and incommensurable numbers, rational numbers and surds.

A thorough knowledge of *points*, *lines*, *surfaces* and *solids* applied to the four rules of Arithmetic, is like building your chariot within doors, and bringing it forth to put it on wheels.

Why investigate with servility each concrete object by itself!

Are we then to conclude that the Nine Chapters may be dispensed with? Assuredly not. Let the student thoroughly master his tones and (rhyming) vocables, his *scholia* and commentaries, and he may then read and taste the deep streams of ancient literature. In like manner a clear understanding of the properties of points, lines, surfaces, and solids will enable the student to solve the manifold problems of number.

The rules of Arithmetic are adapted, each to its special purpose. But the Elements of Geometry lay open the original reasons for the arithmetical rules, and present us with results which the rules fail to reach. Develop your knowledge in the one and you will find its use in the other; just as diligence in the studies of childhood finds its reward in (the access it procures to) the universe of books.

(Signed) TSENG KWO-FAN.

(2) IVth year of T'ung-che, Xth month.

ORIGINAL PREFACE (VIZ: OF SEU WEN-TING).

In the days of (3) Th'ang and Yu the regulation of the Calendar by He and Ho, and the duties of the (4) Five Ministers, Sze-kung,

(1) "Here," Mr. Wylie remarks, "the author evidently jumps from the abstract mathematical conception to the concrete; *his aim being to show the relation between form and number in the process of involution*. Hence we are to understand by *point* not a mathematical point but a unit or monad and then all will come straight."

(2) 1865, November-December.

(3) Vide Shoo-king, pp. 18 & 599. Ed. Legge.

(4) *The Five Ministers* were respectively of Wastes, Husbandry, Works, Forests, and Music.

How-tseih, Kung, Yu, and Teen-yoh, all depended upon mensuration and arithmetic.

The (1) six arts of the "Ministers of Chow" included arithmetic amongst them; and the other five could not be applied without mensuration and arithmetic.

Are we to think that (2) Seang and Kh'wang in the invention of Music, or Pan and Mih in that of Implements possessed some extraordinary and marvellous sleight of hand? No, it was merely their refinement in the application of method.

Hence it is said that before the (3) three dynasties they possessed a consummate science of original principles perfected by tradition of masters and the practice of pupils.

But this perished at last in the fires of (4) Tsoo-lung.

From the Han dynasty downwards every one made guesses for himself; like a blind man shooting at a target aiming at random and never hitting. Some relied on their notions of form, like one who would illuminate an elephant with a fire-fly; getting a view of its head but losing sight of its tail.

At the present day even this (pretence at) science is lost, as it could hardly but be lost.

The Elements of Geometry are the foundation of mathematics, whereby the nature of the square and circle, the horizontal and the vertical, can be ascertained; and the uses of the compass and square, the level and the plumb-line, perfectly explained.

Master Ricci from his early years, in the intervals of his studies in moral science, gave his mind to the polite arts. This is a pursuit which belongs to the category of those which (5) are *advanced by the traditions of masters and the experiments of students.* Now (Ricci) had for his master a mathematician of the highest fame named (6) Ting. Hence he is absolutely perfect in his

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(1) "Ministers of Chow" 周官 The *Six Arts*—Ritual, Music, Archery, Pushing the Chariot, Writing and Arithmetic.

(2) Vide Lun-yu, p. 202. Mencius, p. 161, for Seang and Kh'wang. *Pan* name of Kung-shoo. Mencius 161 Qu. whether *Mih* is the heretical philosopher of whom Mencius says so much.

(3) Hia, Shang, Chow.

(4) Tsin Sze Hwang-ti B. C. 243, (vide Sze-kee 36th year of Sze Hwang, B. C. 215).

(5) See above p. 6.

(6) Christopher Clavius, (vid. Ency. Brit. art Euclid). 丁 usually written 釘 a nail, adopted, somewhat fancifully, to represent the latin name *Clavius*, (*quasi* Clavus a nail). Some of the Roman Catholic Missionaries of the present day appear to be guided by the sense rather than sound of their names in turning them into Chinese. E.G. 田=de la Place.

demonstrations. Having long been intimate with me, and, in our occasional conversations, having frequently touched upon this topic, I begged him to turn into Chinese the various works on form and number. I conceived however that until this book (the elements) were translated, we could not discuss the others. And accordingly I assisted him in making a version of the six most important books. When it was finished we went through it again, advancing thus from what was obvious to what was abstruse, and from a state of hesitation to one of certainty.

Meantime I found applications for what had seemed useless, and (gathered that the whole) was the foundation of all the useful arts.

Well may our work be called the (1) Figure-garden of all Form, the Science-ocean of all the Schools.

Although our work is by no means complete, yet compared with other books this is in a reasonably good condition.

I cannot but reflect with amazement that, so unexpectedly, when the Science of the Ancients had been utterly lost already some two thousand years, we should thus have suddenly obtained a means of supplying the lack of the canon and traditions of Th'ang, Yu, and the three dynasties. The advantage to this age is most assuredly great.

With two or three friends of common tastes I have therefore printed and published this Treatise.

The master says; this book is of such service to all the schools as almost to be equivalent to the living presence of He and Ho, Pan and Mih. Small in extent, its great use lies in this that it will give accuracy and precision to the natural genius of students.

My own opinion is that its usefulness will be greater or less according as persons use it.

Like the great wood-cutter Tun Lin, whose proper genius guided him in choosing (trees for) posts or beams, joists or rafters.

However, our master's learning is three fold; its highest division is Morals and Religion, its lowest Natural History and Physics. Of Physics one distinct branch deals with form and number, each point being precise, real, and of the nature of an axiom; ascertained beyond the chance of doubt, and capable by analysis and demonstration of being assured to others.

(1) 萬象之形囿
百家之學海

I have been eager to publish this, a part of the lowest class of the sciences; because I was anxious *first* to bring forward what is easy of belief; so that persons who have read our text and comprehended its meaning, may perceive that our master's erudition is trustworthy and beyond suspicion.

As for what was said above that all the mathematical sciences depend on this (Euclid) for their principles—that could hardly be set forth even summarily in this preface of mine.

Written by (1) Seu Kwang-ch'ee of Wu-sung.

(PREFACE CONTINUED BY RICCI.)

The all-important aim of scholarly study is the (2) Advancement of Knowledge; and that must take its rise from a clear understanding of the principles of nature. But the principles of nature are complex and abstruse, and the human mind is dull and purblind. There is no way of perfecting knowledge except that of starting from what is clear and so successively advancing to what is still undiscovered.

Our (3) remote western country, though of small extent, possesses literary institutions which in respect of the material sciences analytically pursued are superior to those of all other states. And hence books which discuss the principles of things are exceeding numerous and full.

Our students take it as an axiom in their discussions, that only *what can be proved* is of moment, and that mere *opinion* must be rejected. For they agree that the investigation of the principles (of things) begets knowledge; but opinion can but beget opinion after all.

Knowledge implies the absence of doubt; but opinion ever carries along with it (the possibility of) doubt.

(1) The celebrated Paul Seu of Sikawei (Seu-kea-wei) near Shanghai (here called by its classical name Wu-sung), who with his grand-daughter Candida were zealous Christians; and at the same time were much honoured by the Chinese for their good deeds. His conversion seems to have taken place about the time of his admission to the Han-lin. Huc's *Christianisme* contains interesting particulars.

(2) Ta-heo p. 222. Ed. Legge.

(3) 陬 angular, in a corner. Query does he mean Italy? or Europe in general? Michael Angelo and Macchiavelli were dead. Galileo was still living, and not yet condemned for heresy.

The philosophy of the abstract and abstruse, though argued upon correct (principles of) demonstration, can never quite expel doubt. (Since) it is always possible for another (1) method (of discussion) to find a flaw (in yours). It can induce assent; but it cannot breed a faith which entirely excludes the possibility of mistake. Metaphysics.

Only the science of the real and the evident cuts up and disperses every kind of suspicion, and is able to compel a full assent, leaving no opportunity for another method to impugn it. Physics.

The knowledge which results is at once deep and solidly established. In this category mathematics holds the highest place.

Mathematics deals entirely with the *parts* and *limits* of things. The *parts;*—as in the case of things divided, so as to occasion multitude; when (mathematics) will show *how many* they are; the *limits,* in the case of integers, when it demonstrates *how great* they are.

Number and *degree* may be conceived of apart from matter and discussed in the abstract, and then for numbers we have *arithmetic;* and for degree *geometry.* Pure Mathematics.

Or both may be conceived of in connection with matter and then speaking of *number* we have for instance the harmony produced by sounds properly matched, and the science of *music* with its (2) sharps and flats; and speaking of *degree* we have as an example the movements of the visible heavens which mark time, and the sciences of *Astronomy* and *Chronology.* Mixed Mathematics.

These (3) four main branches subdivide into a hundred streams. One measures the magnitude of the universe; as the thickness of the (4) successive superposed heavenly spheres, the distance from the earth of the sun moon and stars, and their comparative magnitudes, the diameter of the earth and distances on its surface; also the heights of mountains and hills, lofty buildings of all kinds, the depth of pits and valleys, the mutual distance of two places, the area and boundaries of fields, cities, and mansions, the solid content of storehouses, piles of goods, and large vessels. Another subdivision computes (5) locality, so as to explain the sequence of the seasons, the varying length of day and night and the hours of Trigonometry and Conics.

(1) Or perhaps *hypothesis.*
(2) 律呂 rather perhaps *notes* and *intervals.*
(3) Namely Arithmetic and Geometry, pure and mixed.
(4) 各重天
(5) Query, the place of the earth in the solar system.

sunrise and sunset, and thus deduce (1) latitude and longitude; (2) the three commencements of the year, the equinoxes and solstices, the (3) days of opening and shutting, the year for the intercalary month, the month for an additional day.

Mechanics and Hydrostatics.

Another subdivision constructs instruments for observing the form of heaven and earth, and the sequence and place in the ecliptic of the (4) Seven Directors; for transmitting, the (5) eight sounds, and marking the passage of time by a self sounding (clock) so as to facilitate the occupations of the people, and (fix the time for) the sacrifice to (6) Shangte. Again another subdivision regulates the arts which work in water, earth, wood, and stone; builds cities, erects towers and stages, palaces and temples, from the roof to the foundation; opens canals, forms reservoirs and builds bridges. And all these not merely studying ornament and beauty, but securing by all means stability, so as to resist the wear and tear of any number of years.

Another constructs machinery to economise power in moving great weights both vertically and horizontally, so as to facilitate the transport of provisions, the supply of water, the draining of marshes, the irrigation of deserts, the (7) raising and lowering of vessels of all sizes.

These various machines either avail themselves of the force of wind, or depend on water power, or work by pulleys, or by (8) dams and valves or rely on a vacuum.

Again another subdivision investigates (9) the optical powers of the eye, so as on a plane diagram with graduates rectangles or

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(1) A very hesitating version of 天地之方位

(2) *The three commencements*, vid: Lun-yu 162 note. Heaven's commencement is said to be in 子 *tsze* (the winter solstice), Earth's in 丑 *mau* (a month later), and Man's in 寅 *yin* (a month later still). *Opening* and *shutting*, perhaps spring and winter.

(3) See above.

(4) The seven directors, probably the Sun, Moon, and five planets, Mercury, Venus, Mars, Jupiter, Saturn. Dr. Legge. Shoo. p. 33.

(5) Query whether the *gamut*; or the sound made by the eight substances Metal, Stone, Silk, Bamboo, Gourd, Earth, Leather, Wood.

(6) Shangte as the name for God was not finally proscribed by Papal ordinance till the 18th century. It is possible that the *Imperial* worship of the idol Shangte is meant.

(7) Query in docking, or by canal-locks.

(8) 關挨 perhaps rather systems of cogwheels.

(9) Qu: Optics or *Perspective*? 目視勢

curves according to the figure of each object, to represent the different properties of distance, obliquity, elevation and the rest; to observe the (1) limits of distant objects, so as to get at their true forms; produce the effect of great size by a small drawing, and of distance by one close to the eye, represent a solid globe by means of circles, depict accurately the unevennesses of surface, and give the lights and shadows in views of buildings.

Another deals with Geography, from the general representation of the earth with its mountains and seas, to the separate maps of the five divisions of the earth and the four seas; every kingdom of each continent, and every island of each sea, with the provinces and departments, all laid down in miniature. The general maps answering to the points of the compass, the separate maps tallying with the general one; and all so proportioned as to avoid mistake and confusion. So that from the (2) *chang*, feet, inches, and tenths (of the map) you may compute any distances whatever by land or sea; learn the great from the small, and distance from what is close at hand; thus proving the charts useful as an itinerary for land and sea without confusion or mistake. Geography.

These are some of the branches which depend *directly* upon the general science of Mathematics.

For the rest whether they are concerned with higher or lower matters all without exception depend on mathematics to establish their principles of working.

For example *the statesman* ought to be thoroughly familiar with the configuration of the frontier, the distance thence to foreign states and the extent of their territory, so as to know how with appropriate (3) ceremony to receive and dismiss their respective envoys; and to be ready for unforeseen chances, lest he be either needlessly apprehensive, or recklessly secure. Statecraft.

If he neglect to estimate the productive powers and rate of consumption of his country, and the (4) receipts and expenditure of money and corn—he will be without *data* for the guidance of his administration.

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(1) Qu: angular measure.
(2) The *chang* is ten Chinese feet.
(3) 議禮賓來往之儀
(4) Produce and expenditure of taxes.

If he knows nothing about (1) astronomy, and trusts to other persons' information, the confusion arising from false methods of computation will be great.

Agriculturists who have no knowledge beforehand of the seasons, will be at a loss when to sow and plant all the various crops; or to guard against the calamities of drought and flood, and thus secure the (2) very root of the commonwealth.

Medicine. The physician who cannot compute the paths of the sun, moon and planets, and their influence on the diseased body will perillously mistake concords for opposites, and applying at random (3) his drugs, and instruments, not only do no good, but, mayhap, inflict great injury. Many a time have we seen, through some trifling disorder, under the misapplication of (otherwise) efficacious drugs, young and hale men pass away before their time; simply because of ignorance of (4) astrology.

Commerce. The merchant who is a bad calculator, will be in the dark as to all questions of barter, interest, rules of partnership, (and the like); and he will either be injuring his partner or be wronged by his partner, either alternative alike intolerable.

War. Now I have no time to set forth all the branches of study that make use of mathematical methods, but *the military art,* the most important to the state, that on which depend our security and our danger, has the most necessary dependence of them all upon this science. Wherefore for the commander of knowledge and courage, it is most necessary to have first studied mathematics. Otherwise though knowledge and valour are present, they will prove of no use. Of course the good general does not give his mind to questions of astronomy or chronology. The good general's anxiety is first about supplies of food and forage for his troops and horses, and the distance and natural features of his lines of march; their (5) dangerous or easy, open or confined (6), healthy or unhealthy character.

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(1) With a view to the Calendar. A hint, perhaps, at the empiricism of both the Chinese and Mahometan astronomers which was afterwards exposed so unsparingly by Verbiest.

(2) Viz: supply of grain.

(3) 藥石針砭 The last two are probes of steel and stone respectively. I do not know 石

(4) 天時 in this connexion must be the influences of the heavenly bodies.

(5) 'Steep and rugged or easy.'

(6) 死生

In the second place he studies the best disposition of his forces, whether the whole host or its divisions. As for instance a circular array to mask numbers, or one with wings (horns) to conceal paucity of force, or one like a crescent moon to surround the enemy, or a wedge shaped one to break and scatter him.

Thirdly he (1) takes careful note of all weapons of offence and defence, thoroughly ascertaining their advantages and effectiveness, and comparative excellence under various circumstances, and ever proceeding in the course of improvement. He is well read in the historical examples of various states, and knows that the invention of a new and ingenious weapon has never failed to carry with it victory in attack, or else security in defence. There is nothing in beating few with many, or weak with strong forces; but to vanquish a numerous and mighty host with a small and weak one is the feat of none but the gifted captain of knowledge.

I have heard that in the West some sixteen hundred years ago, before the general diffusion of (2) Christianity, when the different states were mostly united (under one rule), among them there was a famous captain who, with a few beaten troops matched against a host of tenfold strength, held an insulated and dangerous fort and repulsed all attacks whether by sea or land. And likewise in China the renowned men who, from time to time, (3) like Kung-shu and Mih-tih, 'nine times attacked, nine times repulsed the foe,' performed such deeds by no other secret than their great skill in mathematics.

Hence we may see that the connexion of this science with human affairs is of the greatest and most important nature. And therefore men of spirit, the heroes who have given principles to the world, whether by the practice that goes before or the subsequent (work of) tradition, have never ceased in the world; but have kept adding light and extent (to the science) and making the commentaries on it fuller and fuller.

However about the middle age of antiquity our western schools produced one noted philosopher named Euclid, who in mathematical science far outstripped his predecessors and instructed with unusual luminousness those who were afterwards to enter upon

(1) A hint to the Ming which the Tartar afterwards attended to, when he induced Ricci's successors to cast heavy ordnance to assist him in crushing the remains of the Chinese power.

(2) 天主教

(3) See Mencius p. 161.

those paths. His definitions were very numerous and subtle. Of the works put forth by him during a life time, not a single sentence can be doubted or questioned. But his *elements* are especially solid and trustworthy. What is called the *elements* is the demonstration of mathematical *first principles*. Every one who discourses (on mathematics) must start with these. Hence his successors lauded him with this saying: Euclid in his other books excelled other men; in this book he outdid himself.

Now, after a thorough (1) trial of the book, his method and sequence are altogether surprising.

At the commencement of his propositions he first exhibits *definitions;* then states *axioms* on which the *propositions* depend; and then produces his propositions (2). Each proposition has its *statement*, its *construction*, and its *demonstration*. Every point ascertained becomes the foundation for a succeeding (argument).

In the thirteen books one line of argument runs through five hundred or more propositions: book having a mutual interdependence on book and proposition on proposition. (And the sequence is essential). Nothing could be placed earlier or later than it actually is. There is a close connexion and mutual succession without break to the very end.

It was said above that the (3) exact sciences are very easy and clear. By a gradually accumulating argument they end in developing what is most abstruse. If you look cursorily at one or two of the later propositions, their assertions, difficult as they are of investigation, will also prove hard to believe. But when you take the early proposition as your ground of proof, and at each step (see) the seal of evidence, stage after stage opens out, till the meaning lies plain (4) like the eye-brows, more and more fully explicated, so that you shall at last smile (with pleasure).

During the thousand and odd years since (Euclid) there have not wanted eager and strenuous disputants; but the result of the earnest scrutiny of a whole lifetime has been that (5) they could not cavil at a single word.

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(1) "Taste;" meaning the examination and appreciation of so many ages.

(2) Mr. Wylie renders; "the propositions are accompanied by explanations of theorems, constructions of problems, and scholia."

(3) 實理

(4) I cannot illustrate this metaphor from Chinese classical literature.

(5) This will hardly be maintained now.

As to those who have devoted themselves to the geometry, although of divine perspicacity and favoured by heaven, they have all been obliged to use the Elements as their ladder of ascent.

Until this book is mastered, whoever would take up a position within the (1) circle (of science), as a *learner* he will gain no help for his mind, and yet more as a *teacher* he will lack this (indispensable) help in his discourse.

In our western schools as it has been already said, the ten thousand books, to speak in round numbers, of the hundred sciences which depend on geometry all take this book as a canonical authority, and adduce it as proof whenever they establish a proposition. In using other works it is necessary to quote the name, but in adducing this book one merely says such a proposition of such a book. So that you may see that it is the daily meat and drink of geometricians.

The present age has seen the rise of another famous philosopher, who was Mateo's principal master in mathematical studies. His name is master Clavius; and he has both enlarged and considerably elucidated this science.

(2) In early life when Mateo was travelling in the west, in every renowned state, wherever he met with high and distinguished houses, it was the general talk that, whatever might happen in the future, for all that went before the present age, Master Clavius' achievements in mathematics left him without an equal.

(3) The result of this master's long and accurate studies in Euclid is a collection of expository notes, and additional and continuatory matter amounting to two books. So that in all we have, with the original, fifteen books. Besides, he introduced into each book certain new demonstrations of the same general character. And thus the work is as detailed and complete as possible, a very ford or bridge for future students, leaving absolutely nothing to be desired.

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(1) 道

(2) Clavius' employment in the reform of the calendar, and the controversy to which this led him with distinguished men, would necessarily render him famous among his contemporaries. He was attacked more than once by Scaliger and as often replied.

(3) *His two books* are apparently confounded with the XIV and XV books, which are ascribed to Hypsicles, about A.D. 550. Mr. Wylie says that Ricci in projecting a version of the whole of Euclid probably intended to substitute Clavius' for the ancient books XIV and XV. See preface to Mr. Wylie's edition of Euclid in Chinese.

From Mateo's first arrival in China he observed that whilst there was no lack of confidence on the part either of the students or the text books in geometry, there was nothing, so far as he could see, of the nature of (1) discussions of the principles. But without root or basis it is difficult to build. And thus the best intellects failed both in practice and discourse in demonstrating the *rationale* (of the science). What was correct failed to be clearly proved; and when they were mistaken no one could discriminate (the results) from what was right.

I had at that time already a desire to translate this book and offer it for the use (2) of the scholars and gentles of the day, as a grateful acknowledgement of the courtesy with which they have received me a stranger. But my lack of ability, and the entire difference between the grammars of the east and west (deterred me). In seeking words and expressions (3) (in the one language to represent those of the other) there were ever many deficiencies.

No doubt in *speaking* something may be done with effort; but when you take pen in hand to *write* it becomes a difficulty indeed. From that time onward I often met scholars of spirit who by suggestions or encouragements (moved me to proceed). But I was ever afraid of failure, and of commencing merely to desist. Alas, (said I) this is but a superficial acquaintance with the science that I possess, the discussion of the merest elements of form. Thus did I debate with myself. (But at length) I concluded: It is but the difficulty of the first step; where there's a will the work is done. And so I waited till the present time.

In the year (4) Kang-tsze, Mateo had occasion to go to the capital with presents of homage, and sojourned there. During the winter of (5) Kwei-mau, Seu T'hae-sze Sien-sheng of (6) Keang-soo came (to Peking). The (7) T'hae-sze, naturally a person of fine parts, and long practised in elegant literature, and who, moreover, had for a considerable time been intimate with

(1) Qu: the "Elements" viz: of Euclid.

(2) 當世賢人君子

(3) 相

(4) A.D. 1600-1601 Dr. Williams says he arrived in Peking in January 1601 bringing presents for the Emperor by special permission.

(5) A.D. 1603.

(6) 吳下

(7) One of the names for members of the Han-lin. It is here given in advance, since he did not get that degree till afterwards.

me and my brethren, foreigners (like myself), conceived the idea of sharing the task of translation with me and so rendering easy the production of our book. (1) As for the time he designed to come to it, along with me. In the spring however (qu: 1604) being recommended (for the examinations in) the Southern Palace he was chosen (2) Shoo-ch'ang. But just at the time when he was reading the more abstruse class of Chinese books, I had opportunities of conversation with him, and frequently discussed the high doctrine of the Lord of Heaven putting morality and (3) devotion in the most prominent place. We had no leisure then for this mundane and unspiritual affair. (Viz: of mathematical discourse. But my teacher takes it to mean; "He had no time to think of political affairs." 土苴 being a fine phrase for these, as compared with philosophy).

Last autumn however he interrogated me about our western schools and (4) systems of promotion; to which I made answer by speaking of our natural philosophy, and so spoke of geometry and the like. This led to my mentioning the accuracy of this work, and explaining the difficulty of translating it and the manner of my relinquishing the task a while ago. The Sien-sheng said; "our ancient worthies used to say, 'it were a shame for a scholar to be ignorant of any one thing.' If now this branch of science has been actually lost to us, it amounts to this that our students are all groping in the dark. As I have met with the book; and met too with you, Sir, a person so modest and so liberal, if you please to (5) entrust (the matter) to me, I shall of course think nothing of the labour, and lose no time in going to work. (Else) the loss will lie at the door of our generation."

"Ah me! When I shrank from difficulty it grew as a matter of course. I faced it and it as naturally shrunk into insignificance. We must surely accomplish the task, Sien-sheng." We addressed ourselves to the work. He bade me dictate, and himself took down my sentences with pen and ink. It was considered and reconsidered again, with a view to express the sense of the original in Chinese phrase. Again and again it was revised; three suc-

(1) This whole passage, especially the words 於時以計偕至 is to me very hard. I do not think I have given the sense—(if any sense) correctly.
(2) That is member of the Han-lin, of a certain class.
(3) 昭事 Qu: an ellipsis of 昭事上帝 Shiking. p. 433. Legge.
(4) Qu: 舉業
(5) Namely of giving a classical shape to Ricci's dictations from Euclid.

cessive draughts in all being prepared. The Sien-sheng's zeal forbade my requiting him with slothfulness. In the present spring, the most important and first portion of the work, the first six books, is at length finished.

But (1) the original text of Euclid does not itself transmit to us its (ultimate) idea. Of master Clavius' work we have translated only the preliminary discourse.

The T'hae-sze in his eager zeal wished to complete it. But said I: "let us pause. Put forth this first that persons of like taste with us may prove by practice the usefulness (of the treatise); and then with due deliberation consult for the remainder." The T'hae-sze replied: "be it so. If it be well that this book should be completed; why should it depend only on me." He desisted therefore from the translation, and sent it to be engraved; with the one aim of publishing it for the common advantage; impatient as he was of having it kept a secret even for a day.

When it was ready for printing Mateo made a brief statement of its purport, to place at the commencement; which he knows well to be wanting in elegance, and would shrink from foisting into a connexion with this (2) splendid record of (mathematical) operations. Nevertheless, in however lame a manner he has made some introduction to the main gist of our work, and (recorded) the occasions of the translation, that those who make use of it in time to come may know the intention of its communication to them; and considering the painful efforts (we have made) I hope they may practice (its principles) more and more thoroughly; so as to complete the fair work, and enable all men of instructed mind to pursue heartily the study of the exact sciences, and prove their efficacy in all the manifold divisions of polite study set forth above; thereby attaining merit and offering service to the empire.

So too may Mateo and his brethren, these many years past entertained, though foreigners, with the consideration of ministers of state, repay one tenthousandth part the immensity of the (imperial) grace.

Respectfully written in (3) Tin-wei of Wan-leih by the European Mateo Ricci.

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(12) 己不遺旨 Qu: *rather*. "We have not neglected (fully given) the gist of Euclid's original text."

(13) 述作之林

(14) A. D. 1607, three years before Ricci's death. *Wan-leih* A. D. 1571 to 1619.

ARTICLE VII.

THE LIFE AND WORKS OF HAN YÜ OR HAN WÊN-KUNG.*

By T. WATTERS.

THE period during which the T'ang dynasty ruled in China, extending over nearly three centuries from A. D. 618 to 907, is one of the most interesting in this country's history. Religion, mainly in the form of Buddhism, prevailed then to a greater extent than at any other time before or since. Along with it came Poetry and the Fine Arts, but at the same time moral and intellectual decadence. These statements refer more to the middle and end of the dynasty than to the period of the illustrious sovereigns who adorned its commencement. The martial and political virtues of its founder and the dashing exploits of his immediate successors are for ever famous, but their descendants were generally mean and ignoble—slaves to women, and eunuchs, and monks. Yet the good institutions which the early rulers had devised survived the feebleness and misrule of their posterity, and among them one of the most excellent was that which made mental accomplishments the highway to official employment, thus giving a stimulus to the cultivation of literature. To this must be added the rapid spread of a foreign religion introducing new ideas about man and nature. Hence arose learned ecclesiastics, poets, and essayists who surrounded this dynasty with glory and fame, and among these few have earned more honorable place than the subject of the present memoir, viz:—Han Yü or Han Wên-kung. Yet I would not have thought of writing about him had it not seemed to me that he has been rather overlooked by Western writers on China. Remusat, Pauthier, Julien, Davis, and Williams tell us little or nothing about him, and one of these celebrated sinologues actually calls him Han Yin (though this may be a typographical mistake). In Mr. Wylie's very excellent Notes on Chinese Literature his name

* Read before the Society on April 17th, 1872.

and works are utterly unmentioned, and Mr. Edkins is, so far as I know, the only Western writer who shows an acquaintance with them. Should it be, however, my own ignorance which has led to the above statements I hope it will still be a not useless work to give a brief outline of the life and literary remains of the illustrious individual in question.

Han Yü (韓愈), then, whose style was T'ui-chï (退之), was a scion of an illustrious family. One of his remote ancestors had been honoured by the title of Prince as a reward for the services he had rendered a ruler of the latter Wei dynasty. His father, Chung-ch'ing (仲卿), was in early life Magistrate of the Wu-ch'ang district in Hupeh, and afterwards a high officer at the capital. Han Yü was born in A. D. 768, the sixth year of the reign of Tai-tsung the eighth Emperor of the T'ang dynasty. The place of his birth was Nan-yang in Honan, though he generally described himself as a native of Ch'ang-li (昌黎). This was a city of Yung-ping-foo in Chihli, and as his posthumous title was derived from it, the family may have regarded it as their ancestral home. When only three years of age Yü was left an orphan by the death of his father, but he was immediately taken charge of by his cousin Hui. This last on being officially exiled to the south of the empire took the child with him but died shortly afterwards. The little orphan was, however, taken care of by Hui's widow, who seems to have won his affections by her kind and amiable treatment, and it is recorded that on her death her foster child observed the full period of a year's mourning for her. It is stated that Yü was a precocious boy, having a wonderful memory and facility for learning so that he was able to learn several hundreds of characters in a day. But of his infancy and boyhood the biographer has told us nothing more. We learn from himself that his education was confined to books, and that he was not taught any art or craft by which to earn a subsistence should he fail to obtain official or literary employment.

So he grew up a mere student, and we are informed that he became proficient not only in the ancient classics but also in modern miscellaneous literature. When 24 years old he was fortunate enough to be recommended for examination for the Chin-shï degree which he obtained. The Chin-shï of that time was very different from the literary degree which now bears the name. It corresponded somewhat to the Hsiu-tsai of the present, although the subjects of examination for the former are unlike those with

which the candidates for the latter are required to be acquainted. The Chinese biographer is provokingly reticent respecting the domestic affairs of Yü, and does not tell us when he married or who was his wife. It is not improbable, however, that he was a married man about the time of his examination, as not long afterwards he writes of himself as being a husband and father.

It was the time-honoured custom at this period for the high officers throughout the empire to bring to their sovereign's notice those men in their jurisdictions who were remarkable for the possession of high moral character and intellectual abilities that they might be employed in the administration of government. According to his own testimony Han Yü was eagerly desirous of official life, and was considerably disappointed at not obtaining a recommendation immediately after he obtained his degree. The destined time, however, arrived at last, and he received a subordinate appointment as assistant to an officer corresponding somewhat to a modern Intendant of Circuit or Taotai. Shortly afterwards he gained great distinction by the services he rendered in suppressing a military revolt at Pien-chow, the present K'ai-fêng-foo in Honan, and at that time the Eastern Capital. In a poetical letter to a friend he describes the hardships he endured on the way to this city and his distress about his wife and child who had remained within its enclosures. His success on this occasion obtained for him what he had long coveted, a congenial post at the western capital—Si-an-foo. His enjoyment of this office was not, however, of long duration. In 803 he offended the reigning Emperor, Tê-tsung, by a strongly-worked memorial about an abuse at the palace, and was sent away to Kwang-tung as Magistrate of Yang-shan. Three years afterwards, in the reign of the Emperor Hsien-tsung, we find him back in the capital, and filling a very important and honorable post. He could not, however, keep his place and was again sent away to the provinces. About this time a petty mandarin at a place called Hwa-yin was denounced to the Throne by his superior and consequently deprived of office. A new chief came who coincided with the views of his predecessor and was disposed to take sharp measures with the offender. Han Yü happened to pass through the place at the time, and hearing some rumours about complicity between the old and new chiefs he instantly accused the latter to the Emperor of acting unfairly. An investigation was ordered, the result of which was that the hot-headed Yü was declared to be in the wrong, and he was ac-

cordingly sentenced to degradation. The life of a Chinese mandarin is usually one of ups and downs, and of this the career of the one under notice is an excellent instance. He was soon afterwards again recalled to the capital—Si-an-foo, and appointed to an office in the Criminal Board.

At this time there was a very serious disaffection at Huai-si and other places in the principality of Ts'ai, part of the present Iu-ning-foo in Honan. Han Yü memorialised the Throne on the subject, representing the state of affairs as very critical but not beyond remedy if the Emperor at once adopted decisive measures. A Minister of State who had a different opinion on the subject got angry here-upon, brought a wanton accusation against Han Yü, and had him removed to an inferior office. But shortly afterwards Yü's counsel prevailed, and he assisted so successfully in restoring peace and loyalty in Ts'ai that he was rewarded on his return with the post of Vice-President of the Criminal Board.

We now come to the most important event of his life, and that which has crowned his name with unfading glory. In the year 819 the Emperor Hsien-tsung, a devoted follower of Buddhism, ordered a grand procession to escort a reputed finger-bone of Gautama Buddha from a frontier city to the capital, and after a three-days' stay within the palace to the various Buddhist temples in the city. The pious orthodoxy of the Vice-President was offended, and he sent in an angry and spirited remonstrance called a Memorial respecting the Buddha's Bone. This is a very celebrated document and has been frequently reprinted by iconoclastic Confucianists. It rebukes His Majesty in no gentle terms —shows that Buddhism was the invention of barbarians and of recent importation—and that the Emperors who lived before its introduction into the country enjoyed long lives and reigned many years while those who lived since that event had few and evil years. The Emperor became highly enraged and wanted to have his fiery servant beheaded, but some friends interceded for him and soothed the Imperial anger.

He was, however, dismissed from Court and sent to serve as Prefect at Ch'ao-chow, a city in the East of Kwangtung and now unfortunately a Treaty Port. This reverse humbled Yü considerably and on arriving at his post he wrote a repentant memorial confessing his sin and thanking His Majesty for the matchless generosity which had spared a forfeited life. That was a sad and dreary day for him on which he set off from the capital to cross

the myth-haunted mountains and take up his residence among creatures ranked with spirits and hobgoblins—in a district lying far out of the Imperial Sunshine and cursed with pestilence and plague. After a long and wearisome journey of a month and twenty-five days he reached Ch'ao-chow-foo—even now a city of gamblers and gods, and possessing not a single grace or merit to save it from unqualified execration save only this fact that Han Yü once lived within its precincts.

At the time of his residence here the district was inhabited by ignorant barbarians who had advanced from the savage state only so far as to cultivate the willing fields and rear domestic animals. Among all the people there was only one man of any education with whom the new Prefect could hold intercourse, and this man became his librarian. Strange to relate Yü formed an intimate friendship with a Buddhist monk here, and scandal whispered that he too had joined the crowd and forsaken the old path of Confucianism—a scandal which he indignantly refuted.

When Han Yü arrived at Ch'ao-chow he found the inhabitants suffering from the ravages of a huge brute which haunted the river flowing past their city. This monstrous alligator-like creature had long harassed the district making frequent excursions on shore and carrying off fowl and cattle and sometimes even human beings. Many and various means had been tried to kill or capture the horrid brute but all hitherto in vain. Now the people came to their Prefect, and told him their story, and implored him, as one who had dared the spiritual powers to rid them of the monster that had wrought such dreadful woe. He at once promised to comply with their request and proceeded to make personal investigation. One evening he came to the river's bank and standing close by the water he ordered his attendants to throw a hen and a sheep into the river. When this was done he himself literally read the alligator a lesson—expostulating with the beast on the wickedness of his conduct and his want of respect for the ancient sages and the ruling Emperor—and recommending him to return to the ocean his proper sphere, there to mix with whales and leviathans his proper associates—and threatening him with further and more violent proceedings in case he failed to obey. Great is the power over the abnormal births of nature which that man possesses who can stand upright before the gods nor feel any pulse of fear! Exorcised by the mighty words of the mandarin the monster at last had to own a superior power. In his

despairing rage he made the river seethe and boil and almost dried it up—a fact which satisfactorily accounts for the shallowness of the river to this day—then wriggled his hated length away from Ch'ao-chow-foo for ever.*

Han Yü performed several other useful and benevolent actions at this place, but at the end of eight months he was transferred to Yang-chow in Kiangsi. The Emperor was willing indeed to recall him to the Capital but his enemies at Court prevailed for the time at least. One of the bitterest of these was Hwang-foo who hated the frank honesty of Yü and represented him to the Emperor as a madman. At Yuan-chow also his name is associated with noble deeds, and he abolished an old but evil custom which allowed men and women to pawn themselves and their children to the officials for money, and the latter to confiscate as slaves all who were unredeemed. He even devised a means by which 700 of such slaves were purchased from their owners and restored to their relatives.

Once more he returned to the capital and was appointed Vice-President of the Board of War. On the breaking out of a mutiny, however, at Chêng-chow in Chihli he was sent thither to restore loyalty, and was again successful. He came back triumphant and had new honours heaped on him, being made Vice-President of the Board of Ceremonies, but he could never agree well with his chiefs and so was again transferred. He was fortunate enough, however, to be allowed to remain within the genial influences of the Court until his death which happened in the year 823, in the reign of the Emperor Mu-tsung.

The posthumous title President of the Board of Ceremonies was conferred on him, and he was honoured with the epithet Wên or accomplished, to which the customary Kung, a courteous designation, was appended and hence he is generally known as Han-wên-kung. Long after his death in the year 1084, the 16th of the reign of Shên-tsung of the Sung Dynasty, he was ennobled as Ch'ang-li Po or Earl of Ch'angli, and he is frequently described as Ch'ang-li-hsien-shêng (昌黎先生), the Ch'ang-li gentleman or teacher. There have also been temples erected to his memory in several places. One of these is at Ch'ao-chow-foo on the western slope of the Pen-rest hill which rises gently from the

* According to another account, however, the monster reappeared in the Sung Dynasty and was finally despatched with tridents and spears.

left bank of the river opposite the east side of the city. It contains a large image of Han-wên-kung and small images of two of his disciples, besides the memorial tablets of some of his descendants. Over the door is a board bearing the inscription—In merit not beneath Mencius,—and within the building is another inscribed —In merit not beneath Yü—(the semi-fabulous Emperor who assisted Shun and founded the Hsia Dynasty about B. C. 2200).

Here the quiet rooms, with the shady trees outside, and the purling of the tiny half-hidden brook, and the daily view of the sun setting behind the hills in the distance all invite to gentle musing and solemn contemplation. Hence the temple is used as a literary retreat by young men who devote themselves to study and who are competing for their degrees.

The Taotai of the Circuit also is obliged to repair to it officially once in the spring and once in the autumn every year and do reverence at the shrine of the sage. Within the city walls is his ancestral temple, now utterly neglected—tenanted by bats and overgrown with weeds. Long after Han Yü's death the celebrated poet Tung-p'o was driven by a similar cruel fate to Hui-chow another city in Kwangtung. The inhabitants of Ch'ao-chow requested him to write a eulogy for their former Prefect, and he willingly complied with their request. It was engraved in stone and remains to this day. The ode which he appended ends thus:

"There was no one to play the lyre in heaven and god was deeply distressed—Wishing to continue the singing he sent the sorcerer Yang to summon [Han Yü] from earth. With pied oxen, and sheep, and foul I do him worship offering him wine from my own horn—And lichees bright red and bananas all yellow. That he did not tarry a little I weep and wail, and with fluttering robes and dishevelled hair I go down into the waste of men."

We do not know how many of his children survived Han-wên-kung, but it is evident that at least one son was alive after his father's death. The Hans, as has been stated, were an illustrious family, and, besides those already mentioned, several other members of it became eminent men. Han Yü's father's brothers were officials of considerable standing. His own son was a precocious child and attained to great literary distinction. His nephew, Hsiang-tzŭ, from whom the bridge at Ch'ao-chow-foo derived its name, was also an infantine genius. He grew up to be a clever but eccentric man and finally obtained immortality and divinity, being worshipped as one of the Pa-hsien or Eight Genii. In the

temple near Ch'ao-chow-foo are also, as I have stated, tablets to several descendants of Han Yü who had deserved well of their country as scholars and officials. The Chinese believe to a certain extent in Hereditary Genius, or, according to their saying, that the Dragon produces a dragon and the Phœnix produces a phœnix. A very good example of this transmission of genius is presented by this family, and I believe that the ancestral talents have been inherited to a large extent by some of its very recent representatives.

Of Han-wên-kung's personal appearance and habits we know very little. He seems to have been troubled with sore eyes, and to have had originally a weak constitution which his residence at Ch'ao-chow-foo greatly impaired. He was fond of fishing, and of solitary walks in the country, though he was a man of social habits, and not unwilling to take a glass too much on a festive occasion. His moral character was such as is seldom met with among Chinese officials. In all his constitution there was not a trace of guile or deceit. He possessed in a large measure those qualities which we so much admire, and the absence of which we lament in Orientals—frankness and pluck. Indeed with him these virtues leaned conspicuously to the side of faults, and his boldness of speech and audacity of action brought him into frequent trouble. Whether before the despot on the throne, the arbitrary Gods, a rebellious army, or a revolted city his courage never failed him, when all others were renegades from Confucianism, and running after the fashionable heresy imported from India, Yü remained constant, walking in almost solitary sternness in the old path of orthodoxy.

He was an uncompromising Conservative—in religion, politics, social life and education always a Conservative. He was true and constant in friendship, ever ready to assist those in need of help and never cringing or toadying to those who were socially above him. It is affectionately recorded of him that he got the orphan daughters among his poor relatives married, and we know that he assisted in the education of the boys. Fiery and impulsive, however, he was always getting himself into trouble, and he was evidently fond of having his own way. Modesty and humility were qualities which never set well on him though he could assume them when convinced they were necessary. His learning was profound and extensive, but he wore it all "lightly as a flower;" and from his earliest years he was noted for a sharpness and viva-

city of intellect which never forsook him. As a public servant Han Yü was more distinguished for a dauntless and generous spirit than for a dexterous and long-sighted policy. He was acknowledged to be a man of unswerving integrity and stedfast principle.

Most of the Emperors under whom he served were men of little worth, generally ruled by eunuchs and priests, and inattentive to the great interests of the Empire. Yet he praises them on several occasions and even when reproaching them for shameful crimes. He had to expostulate with one of them, in a memorial, about the retention of large rewards which His Majesty had offered for the arrest of certain banditti. That Government was competent to cure every evil and remedy every defect in the body politic was a firm conviction of Han Yü's. Accordingly on the occasion of a great dearness and scarcity of coin we find him suggesting the following remedial expedients:—that producers and mechanics should be allowed to pay duties and taxes in the articles of their industry instead of in money—that it should be forbidden to any one to use copper in the fabrication of bells, images, and similar objects—that the exchangeable value of the copper coin in circulation at the time should be altered, so that one coin would represent five—and that as supplementary to these the governmen employés receive two-thirds of their pay in the commoditie accumulated in the Revenue Offices and the remaining one-thir in the altered coins. In the year 809 there was a drought which was followed by a famine, and the Emperor, Hsien-tsung, issued an edict ordering the literary examinations at the capital to be deferred, alleging as his reason for doing so that the crowds of competitors filling the city would greatly increase the distress among the residents. Han Yü memorialised the throne against this, and hinted that the course adopted was rather likely to induce further drought. In another public document he warns the rulers of the danger of not keeping the frontiers well defended. The country people, he says, are clever enough to make fences and ditches against wild beasts; and dwellers in cities know to keep high walls and strong bars against burglars. Yet Government does not know to be ready though on its borders are dangerous enemies; and, he adds, to treat matters lightly is the greatest of national misfortunes. Han Yü was too impulsive and outspoken to make a very good official, and he had always enemies at Court who made the most of his errors and bursts of passion. He was

also undoubtedly a rather unpractical man, dreaming of a Utopia and wishing to have the actual world conform to his dream. The glories and virtues which he fondly imagined for the ignominious rulers whom he served were derived from the Emperors of antiquity whose legends he had read in early youth. Hence to us he seems guilty of gross flattery when he ascribes excellences to men who, as he knew to his cost, were utterly devoid of them. In his view, however, the sublime virtues went with the Supreme Decree, and they remained at least latent even in the worst of the T'angs.

I come now to consider Han-wên-kung as an author. His literary remains were collected after his death and published by Li Han, an ardent admirer and devoted desciple. The best and most complete edition of his works, so far as I know, is that which was brought out in 1728 by Ko Chêng-hu (葛正笏) from blocks which had been cut for one of his ancestors. The title of the work, which is in 10 volumes, is Ch'ang-li-hsien-shêng-ch'uan-chi (昌黎先生全集), or The Complete Works of the Ch'ang-li Teacher.* This edition is badly arranged, contains many doubtful or erroneous characters, and is unaccompanied by note or comment. In the introduction, however, much useful information is given respecting the life of the author, the history of his works, and other matters of interest. Han Yü's writings as they appear in this edition consist of poems, miscellaneous essays on ethics and politics, letters, official documents, an account of the reign of Shun-tsung who occupied the throne during the year 805, and a collection of detached compositions on various subjects.

The prose writings of our author are generally more admired than his poetry which was eclipsed by the works of the celebrated poets who imparted to the T'ang dynasty its greatest glory. Yet Tung-p'o says of him that he soared with Li and T'u and rose far above Ch'i and Chī until he vanished from their sight. His essays are to this day considered models of a graceful yet nervous style, abounding in neat and concise phrases, and surprising the reader by its sharpness and suddenness of movement. He yields to few Chinese authors in command of language and in a happy selection of phrases and epithets. To a native *savant* he is also peculiarly charming on account of the hints and allusions to the

* It is from this book that I have derived nearly all the information I possess about Han-wên-kung.

ancient classics which abound in his writings. For his works are not such that he who runs may read and understand them. On the contrary they are composed in terse concise sentences couched in classic language, and never intended for Philistines. Some have accused him of being original in thought and expression but this terrible charge has been successfully repelled by others who assert that he was in both a follower of ancient orthodox tradition.

His poems are divided into two kinds, the antique and the regular. Those of the former class have a considerable license as to the number of syllables in each line and the nature of the rhymes, while those of the latter kind are bound down to the observance of established laws. Many of his odes and poetical epistles are beautiful and interesting, sometimes reminding us of other and dearer singers. A short one addressed to Li Kwan runs thus:—

"In the far north is a caged bird—in the southern ocean a hidden fish—broad waters and lands keep them apart so that they can neither see nor hear each other. One day the winds and clouds bring them together, and they are transmuted and become one creature. So who will speak of length of distance [as separating us]? For [hearts] stirred with emotion are swift as spirits. When twenty-five years of age I sought for a friend—not knowing men I sang sadly in the public places of the western capital, and joined friendship with you. Those who are at one in sentiments and pursuits do not discuss their mutual intellectual disparities. Let us be of good mettle, and never suffer stain or flaw—not as children mourn and whine because we are lowly and poor."

To another friend, Chên Yü, is addressed the following:—"Fallen leaf that cannot rest—broken sedge without a root—they flutter and float for ever apart. We being like these unexpectedly met for an instant—in midnight whispers we spoke together—the cold moon's light broad over head. Who can say the young feel no sorrow at parting? Our tears flowed until they soaked our clothes." Sunrise as observed from a hill at the seaside he speaks of as—"the sunwheel still held in the ocean waves—the fish and dragons leaping in terror, and utterring sad sad wailings—fantastic vapours purple and vermeil beaten out in spiral eddies. The golden duck soars on high and in a trice the world is bright with light."

Han Yü's published letters relate largely to official matters though many refer to private subjects. In style they are seldom if ever

colloquial but generally elegant and flowery. I transcribe a portion of one addressed to Mêng Tung-ye, a mandarin of high standing and good reputation and a very intimate friend of Han Yü. Neither place nor time is mentioned but the contents show that it must have been written about the year 802.

"I have been separated from you, dear Sir, for a long time, and judging from my own heart's thoughts of you I know that you are in anxious suspense about me. Haltered each by his public business we cannot come together. You know, dear Sir, whether I am happy or not being from day to day with men among whom you are never seen. Who is there to listen to me talking? Who to accompany me singing? My talk unlistened to, my song unaccompanied—going my way alone without a kindred spirit, without any one like minded in matters of conscience—you know whether my heart is glad. You, dear Sir, have lofty talents and a subtle genius—living in the world of the present you follow ancient principles—possessing no property you yet serve your parents with clothes and food, nor in any quarter violate filial piety. You are zealous in mental application and unsparing in bodily exertion. Though you are mixed up with an age defiled and defiling your mind goes back after the ancients and follows them. Your spiritual attainments make me quite distressed for myself. In the spring of last year I had the good luck to escape from the troubles of Pien-chow with my life, and having no other place I came here. My chief is an old friend, and pitying my extremity he gave me a residence at Chü-shang in Fu-li (a place in the Fêng-yang Prefecture of Kiangnan). When it came to autumn and I was about to take my leave he detained me on public business, so I have been idly quiet here for nearly a year. I have an idea of trying again to get away this autumn and going to the rivers and lakes in which I delight and of having the good luck to meet you at last. Li Hsi is to marry the daughter of my late early brother some day next month, and he ought to be here any day. Chang Ch'i is observing the period of mourning for his parent at Hochow. His family is very badly off and, as I was afraid you did not know, I have written for the purpose of telling you. I hope you will come and pay me a visit. Though it is a long way from your place to this yet if the whole journey is made by water you can count on arriving speedily. I shall look for you. The spring is now over and the weather is becoming warm. I wish you all domestic prosperity. My eye has become more

painful and I am dreadfully in the dumps, so I do not give you any more particulars. My respects twice over."

A tender air of melancholy breathes over this as over many others of Han Yü's letters leading us to believe that he had few sympathies with the age in which he lived. Though often sad and desponding about himself, however, his letters are always kind and courteous and they frequently give advice and cheerful encouragement to his younger friends.

The Memorial Inscriptions, eulogies on friends and others, and the documents which he prepared for various ceremonial occasions were generally of only local and often of merely current interest. I accordingly pass them over and proceed to give some account of his essays on ethical and other subjects. These have always been greatly admired by Chinese scholars not so much on account of the truths discussed in them as on account of their literary beauties. They do not enter very deeply into the investigation of great principles but rather treat in a sprightly, fanciful manner of what may be called popular philosophy. We may compare some of them with the best of Addison's contributions to the Spectator and some with the charming essays in Friends in Council; and they are as popular with refined Chinese as these are with Englishmen and Americans. In all Chinese books of Elegant Extracts at least one or two of these essays must appear, and the greatest favourits are the two which bear the titles of Yuan-tao (原道) and Yuan-kuei (原鬼) respectively. Here the word yuan has been variously interpreted as meaning the source and history of that which the following word denotes, or as meaning real or original. The former interpretation accords better with the contents of the essays and the latter with the genius of the language. We may perhaps translate it by the expression—an enquiry into the origin of, and Yuan-tao, Yuan-kuei will then mean an enquiry into the origin of the orthodox rule of life and of demons respectively. The former of these essays begins by defining certain ethical terms and explaining how the author's use of these differs from that of Laotzŭ. It then shows how orthodox Confucianism had waned and almost faded away out of the country under the baneful influences of Buddhism and Taoism. It next proceeds to give an account of the origin of civilisation, tracing every advance from savagedom to the action of individual Shêng-jên—the Heroes of Chinese antiquity. The institution of rulers and officers (which was the first step), the expulsion of noxious animals and the set-

tling of men on the central soil, the providing of clothing and food, the construction of houses instead of an unsafe perch in trees or unhealthy hole in the ground, the devising of mechanical implements, the institution of arts, trades, and all branches of culture owe their origin exclusively to the primeval Godlike Men. Had it not been for these the human race would have been long since extinct, for man has no feathery, or woolly, or scaly covering to protect him against cold and heat, nor claws and teeth with which he can struggle for his food. It then inveighs against Buddhism and Taoism which would do away with all that man had inherited, and bring him again near to the brutes. The Law of Life which Han Yü teaches is comprehended in the classic literature and the political and social institutions of the country; it is the Law which Yao transmitted to Shun, Shun to Yü, Yü to T'ang, T'ang to Wên Wang, Wu Wang, and Chow Kung, these to Confucius, and he to Mencius, on whose death the transmission ceased.

The Kuei, that is, demons or evil spirits, were and still are popularly believed in China as in other countries to cause all the misfortunes and sufferings that afflict men. It is against this superstition that Han Yü wrote his essay on demons, and his arguments respecting them are not unworthy of a Western Rationalist of the nineteenth century. I can only pretend to give in the translation of this as of the other writings of our author an approximate rendering of his meaning. It runs thus:—"Is that a demon which screams at a bridge and cannot be seen when you follow it with a light? No, a demon has no sound. Is that a demon which takes its stand in the hall but cannot be seen when you go to inspect it? No, a demon has no visible form. Is that a demon which bumps against me and cannot be caught when I grasp at it? No, how can a demon being destitute of sound and visible form have any force? Well, if a demon be without sound, without form, and without force, I suppose, that after all a demon does not exist? Now there are things possessing form but without sound, such are earth and stone; there are things possessing sound but without form, such are wind and thunder; there are things possessing both form and sound, such are men and beasts; and there are things destitute both of form and sound, such are demons and spirits. Granted—then what of those unnatural phenomena which affect people and things? They are of two kinds, demons and material objects. Now it is the normal condition of demons to be devoid of form and sound. When any one rebels

against heaven, goes counter to the people, or goes wrong in the common affairs of life, he violates the moral and social laws and so produces confusion in the elements of nature. In such cases the demon becomes visible through something possessing form and makes use of that which has sound in order to make retribution by sending down calamity and misfortune—the whole being the work of people themselves—and when its work is over it again returns to its normal condition. What do you call the material objects? Earth, stone, wind, thunder, man, and beasts being made with form and sound, and on the other hand demons and spirits being destitute of sound and form, the material objects of an unnatural kind are those which cannot have and cannot be without form and sound. Hence there is nothing to be depended on as to their emerging and interfering with people. Hence sometimes they visit people and bring misfortune, and sometimes they visit people and bring good fortune; and sometimes they visit people and bring neither misfortune nor blessing—according to the momentary circumstances of the individual visited." Ghosts and demons are thus according to Han-wên-kung the reproaches of a troubled conscience which imagination bodies forth in spectral monsters visible only to the mind's eye, or at the most mere subjective creations having nothing corresponding to them in the actual world. It is not by any demon that pain and misery are brought on man, they are the inevitable consequences of his own misconduct. Han Yü is similarly original in his views respecting the Ch'i-lin, the Peacock or some other *rara avis* of the early Chinese, usually translated by Phœnix. This bird is universally regarded as lucky, but as people know nothing about it, and as it cannot be referred to any species of existing animals, those who see it and do not recognise it rightly regard it as unlucky. It appears properly when a holy man is in power, and if such a man recognise a bird as the Ch'i-lin it is certainly lucky. Again we may say since it is its moral endowments and not its external appearance which makes the Ch'i-lin what it is, if it do not wait for the advent of the holy man it is rightly said to be unlucky.

The Yuan-hui (原毀) or examination of the essential of moral criticism is also a very charming essay, and worthy of being read. Its burden is that we should be rigorous and thorough in criticising ourselves and lenient and slack in criticising others. The leading men of his time, Han Yü says, were not so; on the contrary they exacted saintship in others while content to be themselves like

the multitude. People easily accord greatness to those who are their friends, or who do not interfere with their gains, or of whom they are afraid; and for opposite reasons they will refuse to acknowledge moral superiority in another. In the essay on man he includes under the term man savage tribes, birds, and beasts, just as heaven includes sun and moon and stars. He does not mean by this that a barbarian or a beast is a man. "If I point to a hill and ask if it is a hill, the answer yes is correct." Now a hill includes herbs, trees, birds, and beasts, but if I point to an herb and ask if it is a hill, the answer yes would be incorrect. As heaven is ruler over sun, moon, and stars—as earth is ruler over herds, trees, hills, and streams—so man is the lord of barbarians, birds, and beasts. In his essay on man's moral constitution he makes a threefold division into high, medium, and low moral natures—a division which Chu Hsi disposes of in a very summary manner.*

Another very interesting article is that on the Emperor Yü. Yao chose Shun to be his successor on the throne because Shun was the best of all his officers, and for a similar reason Shun chose Yü. This last, however, appointed his son to succeed him, and the question was, did Yü in this prove himself to be possessed of less illustrious virtue than his predecessors? To this Han-wên-kung replies that he did not. Yao and Shun consulted for the present but Yü was anxious lest in after generations struggles for the throne should arise. The two former sovereigns did great good to the empire, but Yü took deep forethought for its future. When the imperial power goes from father to son the element of uncertainty is removed, and the supposition that the son may turn out bad applies also to election. Neither men of great virtue nor men of great vice are of common occurrence. It was 400 years after Yü that the wicked sovereign Ch'ü (桀) arose, but it was also 400 years after Yü that T'ang (湯) and Yi-yin (伊尹) appeared—T'ang being the founder of the Shang dynasty and Yi-yin his celebrated minister.

I might quote from or refer to many more of these miscellanies, but it is time to conclude. Enough has been given, I hope, to present an outline of what Han-wên-kung did and thought. To me he seems to be a very good type of genuine Confucianists in their excellences and defects. Such as he was 1,000 years ago

* See the 朱子全書 Ch. 五十八

such are the orthodox of China to-day. With them as with him the far off past was a time of transcendent glory and virtue, while the present is low and depraved, and the only hope for the future is to turn back on the past. There is no progress for the Confucianist. Again Han-wên-kung opposed Buddhism because it was a barbarian invention and because it exalted religious ties above human relationships. So now the literati object to Christian converts that they leave the old manners of their native land for those of barbarians—that they part from their parents and friends and make mystic brotherhoods with aliens and strangers. The T'ang philosopher scouted the fables of Buddhism but believed in those of his own country; and the Confucianist who laughs at the tales and fables of Christianity believes all native absurdities and worships the airy phantoms with which he peoples the invisible world. All that is necessary to man for the conduct of life is contained in the ancient classics—receptacles of primeval wisdom —so taught Han-wên-kung and so still believe his representatives in the present. Piety at home is the first step in the way of virtue; this leads to the performance of social duties; and man's crowning perfection is to serve well and faithfully his family, society, and his country. To employ his talents in assisting the administration of government—to live by law and fear shame rather than death —to cull the topmost virtues of the past and rise superior to all the attractive vices of the present are the professed aims of all true followers of Confucius, and few have succeeded in these noble aims to so great an extent as Han-wên-kung.

ARTICLE VIII.

CHINESE LEGENDS.*

By G. C. STENT.

THE legends of all nations will generally be found to be linked to some prominent natural features, or enduring architectural monuments of the countries to which they respectively belong, and it is these legendary associations which give to them their intensest interest.

We, in the west, have, and are proud of having, our old castles, cathedrals, and ruins, not for their intrinsic value, their picturesque beauty, in many cases, or even their age, but from the historical or legendary associations connected with them. These throw an indescribable charm, at once awe-inspiring, mysterious and attractive over old buildings, far more effective than their antiquity. Who, in his boyhood, has not experienced the feeling of unnameable awe, that has taken possession of him when passing an old house that has had the reputation of being haunted; and yet at the same time felt the invincible attraction the house had for him? Again, what crowds assemble to look at a house that has been the scene of some crime; attracted to it, in spite of themselves, by a morbid curiosity, not simply to look at the house for its own sake, but on account of the crime committed there! Who would care to look at the "Tower of London" even, were it not that in old times it has been the scene of many bloody actions, that the very walls speak almost of the deeds done there? Every character engraved on them by the noble and the great, conveys to our minds whole histories of suffering, imprisonment and death, more telling than mere written histories. These are what attract us, and not the antiquity or beauty of the building, for to beauty it can lay no claim. Our glorious old castles and cathedrals were they divested of this attractive legendary charm, would, in spite of their grandeur and

* Read before the Society on June 12th, 1872.

hoary antiquity, be simply old castles and cathedrals,—nothing more; but when to their age or beauty is added the mysterious legends connected with them, they become in our eyes something sacred.

The "Well at Cawnpore" would probably never have been heard of; people of other lands would never have known of its existence, but for the fact that it bears within its bosom some of the victims of an atrocious massacre. *Now*, that well is a monument for future generations to visit with awe and reverence; it is rendered sacred by the history connected with it; it possesses the legendary charm, and ages hence, when the traveller approaches it, it will be with "uncovered head and bated breath," and the feeling that he is standing on holy ground.

This brings me to the subject of this paper: "Chinese Legends." Most foreigners think, that there is no such thing as romance amongst the Chinese, that they are too money-loving and matter-of-fact to allow of such a weakness. But on closer acquaintance they will be found to possess their full share of oriental imaginativeness, delighting in nothing more than in tales of the marvellous, whether true or not; so much so, that one of the commonest professions in China, is that of a 說書的 *shuo shu ti*, or teller of stories; and a looker on can see with what avidity an audience will listen to one of these street "story-tellers;" how they follow him through each phase of some exciting adventure, or thrilling legend; breathless to catch every word, and exhibiting such emotion at any affecting picture of suffering or distress, that one would scarcely imagine the same people could perhaps shortly after pass a similar scene of *real*, living distress and suffering with utter indifference. In fact, the realities that occur daily in China put one in mind of the dark ages of our own countries; there is constantly occurring some scene of blood, cruelty or suffering, that in western countries would soon be woven into volumes of "Romances of Real Life." For instances of this, one has only to take an occasional glance at the "Peking Gazettes;" and when one reflects on the number of cases daily occurring that are *not* officially reported, the idea is suggested "what a splendid field this must be for sensational novels! Here are materials for any number of such books!" Yet all these are lost to the public, simply for want of persons to put them together: could this be done, how greatly would our knowledge of China be enlarged! What an insight into this people's character and history we should possess!

There is scarcely a place in China but possesses *some* legend attached to it; indeed, the country abounds with them. I have often listened with pleasure, to the telling of some old legend, strange in every way to the ear of a foreigner. I propose relating two or three of these from memory, reproducing at least substantially what was told me.

The "Legend of the Bell Tower of Peking."

I beg the audience to bear in mind that "I tell the tale as 'twas told to me," and from memory only; I will not guarantee dates or names, or even vouch for the facts. My Chinese informant related it with evident gusto, and firmly believed it himself; and almost every Pekinese, amongst the lower orders especially, concurs in the same belief.

"*Legend of the Bell Tower.*"

It was in the reign of "*Yung Lo,*" the third monarch of the Ming Dynasty, that Peking first became the capital of China. Till that period the "Son of Heaven" had held his court at Nankin, and Peking had comparatively been of little note. Now, however, on being honoured by the "Sacred Presence," stately buildings arose in all directions, for the accommodation of the Emperor and his courtiers. Clever men from all parts of the empire were attracted to the capital, and, such as possessed talent were sure of lucrative employment. About this time the "Drum Tower" and the "Bell Tower" were built; both of them as "look-out" and "alarm" towers. The "Drum Tower" was furnished with a monster drum, which it still possesses, of such a size, that the thunder of its tones might be heard many "tens of *li*," in fact all over the city, the sound being almost enough to waken the dead.

The "Bell Tower" had been completed some time before attempts were made to cast a bell proportionate to the size of the building. At length *Yung Lo* ordered *Kuan Yu*, a mandarin of the second grade, who was skilled in casting guns, to cast a bell, the sound of which should be heard, on the least alarm, in every part of the city. *Kuan Yu* at once commenced the undertaking. He secured the services of a great number of experienced workmen, and collected immense quantities of material. Months passed in the preparation till at length it was announced to the Emperor that everything was ready for the ceremony of casting. A day

was appointed;—the Emperor, surrounded by a croud of courtiers, and preceded by the court musicians, went to witness it. Now came the exciting moment. At a given signal, and to the crash of music, the melted metal rushed from its confinement into the mould prepared for it. After the ceremony, the Emperor and his court retired, leaving *Kuan Yu* and his subordinates to await the cooling of the metal, which would tell of his failure or success. At length it was announced to be sufficiently cool to detach the mould from it. *Kuan Yu*, in breathless trepidation, hastened to inspect it, but to his mortification and grief, discovered it to be honey-combed in many places, which would render it utterly useless as a bell. The circumstance was reported to the Emperor, who was naturally vexed at the expenditure of so much time, labour and money, with so unsatisfactory a result. However, he ordered *Kuan Yu* to try again. He obeyed, and thinking the failure of the first attempt must have resulted from some oversight or omission on his part, he watched every portion of the proceedings with redoubled care and attention, fully determined that no neglect or remissness should mar the success of this second casting. After months of labour the mould was again prepared, and the metal poured, into it, but again with the same result. *Kuan Yu* was distracted, not only at the loss of his reputation, but at the certain loss of the Emperor's favour. *Yung Lo* when he heard of this *second* failure was very wroth, and at once ordered *Kuan Yu* into his presence, and told him he would give him a third and last trial, and if he did not succeed this time, he would behead him. *Kuan Yu* went home in a despairing state of mind, thinking what crime he, or any of his ancestors might have committed to have caused such a calamity to have befallen him.

Now *Kuan Yu* had an only daughter, about sixteen years of age, and having no sons, the whole of his love was centred in this girl, for he had hopes of perpetuating his name through her marriage with some deserving young nobleman. And truly she was worthy of being loved:—"almond-shaped eyes, like the autumn waves, which sparkling and dancing in the sun, seem to leap up in very joy and wantonness to kiss the fragrant reeds that grew upon the rivers' banks; yet of such limpid transparency, that one's form could be seen in their liquid depths as if reflected in a mirror. These were surrounded by long silken lashes,—now drooping in coy modesty, anon rising in youthful gaiety, and disclosing the laughing eyes but just before concealed beneath them. Eyebrows

like the willow leaf; cheeks of snowy whiteness, yet tinged with the gentlest colouring of the rose; teeth like pearls of the finest water, were seen peeping from between half open lips, so luscious and juicy that they resembled two cherries;—hair of the jettiest blackness and of the silkiest texture. Her form was such as poets love to describe and painters limn; there was grace and ease in every movement; she appeared to glide rather than walk, so light was she of foot. Add to her other charms that she was skilful in verse-making, excellent in embroidery, and unequalled in the execution of her household duties, and we have but a faint description of *Ko-ai*, the beautiful daughter of *Kuan Yu*."

Well might the father be proud of and love his beauteous child, —and she returned it with all the ardour of her affectionate nature; often cheering him with her innocent gaiety when he returned from his daily avocations wearied or vexed. Seeing him now return with despair depicted in his countenance, she tenderly enquired the cause, and not without hope of being the means of alleviating it. When her father told her of his failures, and of the Emperor's threat, she exclaimed, "Oh, my father, be comforted! Heaven will not always be thus unrelenting. Are we not told that 'out of evil cometh good;' these two failures will but enhance the glory of your eventual success, for success *this* time *must* crown your efforts. I am only a girl, and cannot assist you but with my prayers; these I will daily and hourly offer up for your success; and the prayers of a daughter for a loved parent *must* be heard.' Somewhat soothed by the endearments of *Ko-ai*, he again devoted himself to his task with redoubled energy. *Ko-ai* in the meanwhile constantly praying for her father in his absence, and ministering to his wants when he returned. One day it struck her that she would go to a celebrated astrologer to ascertain the cause of these repeated failures, and what means could be taken to prevent a recurrence of them. From him she learned that the next casting would also be a failure if the blood of a maiden were not mixed with the ingredients. She returned home full of horror at this information, yet inwardly resolving to immolate herself rather than her father should fail. The day for the casting at length came, and *Ko-ai* requested her father to allow her to go to witness the ceremony and "to exult in his success" as she laughingly said. *Kuan Yu* gave his consent, and accompanied by several followers she went, taking up a position near the mould.

Everything was prepared as before:—an immense concourse

assembled to witness the third and final casting, which was to result in either honour, or degradation and death for *Kuan Yu*. A dead silence prevailed through the vast assemblage as the melted metal once more rushed to its destination; this was broken by a shriek, and a cry "for my father!" and *Ko-ai* was seen to throw herself headlong into the seething, hissing metal. One of her followers attempted to seize her while in the act of plunging into the boiling fluid, but succeeded only in *grasping one of her shoes, which came off in his hand.* The father was frantic, and had to be kept by force from following her example;—he was taken home a raving maniac. The prediction of the astrologer was verified, for, on uncovering the bell after it had cooled, it was found to be perfect, but not a vestige of *Ko-ai* was to be seen; the blood of a maiden had indeed been fused with the ingredients. After a time the bell was suspended by order of the Emperor, and expectation was at its height to hear it rung for the first time. The Emperor himself was present. The bell was struck, and far and near was heard the deep tone of its sonorous boom. This indeed was a triumph! Here was a bell surpassing in size and sound any other that had ever been cast! But,—and the surrounding multitudes were horror-struck as they listened,—the heavy boom of the bell was followed by a low wailing sound like the cry of a human female voice in dreadful agony, distinctly saying the word "*hsieh*" (shoe). To this day, the bell each time it is rung, after every boom appears to say the word "*hsieh*," and people when they hear it, shudder and say, "*there's poor Ko-ai's voice calling for her shoe.*"

I am well aware that the "eminently practical man" of the "Bounderby" or "Gradgrind" species, would pooh, pooh, a tale like this, and proceed at once to prove by lines and angles that such a thing could not possibly occur; and could probably do so to his own satisfaction. But divest our own legends of their colouring, leave but the skeleton facts of many historical events which we now religiously believe in and venerate, and our belief would become indifference or scepticism, our veneration, disgust. There are times and places when too much "practical knowledge," greatly as we respect knowledge, in the abstract, becomes insufferable boredom, and we are surfeited with it; we do not wish our aerial castles to be rudely demolished by the practical hammer of "matter of fact." The most delightful reminiscences of our short lives are those connected with our childhood. These become grounded in our very nature, and even now, old as we are, prac-

tical as we may be, there must be times, when, wearied with our worldly pursuits, we live our childhood over again in our heart's most sacred memories, and reverently think of those

"Who taught us how to read and spell,
And would some pretty story tell."

We should not like the charm of those associations to be broken! We should not like to see our children miniature "practical men and women." We "are but children of a larger growth," certainly but children in everything that appertains to a knowledge of the Chinese; and as such, we should have some little amusement blended with our instruction, as the two lines just quoted imply. The study of Chinese might be made infinitely more attractive by the introduction of tales or legends, and as the student progressed in knowledge of the language, songs, novels, &c., no matter how absurd or trivial the subject may be, or even if they are not all "founded on fact." As I asserted some months ago before this Society, "more knowledge of the Chinese can be obtained from such sources than from any other." I have since been much gratified to find that my opinions have been indorsed practically by several gentlemen in Shanghai.

The next illustration I shall give—which I also received verbally from a Chinese in Peking—is called

"The Legend of the Cursed Temple."

The reign of 崇禎 *Ch'ung Chên* the last Monarch of the Ming dynasty was much troubled both by internal broils, and by wars; for while he was constantly attacked by the Tartar hordes from without, though generally beaten back by the celebrated general 吳三桂 *Wu San Kuei*, the country was perpetually in a state of anarchy and confusion, being over-run by bands of marauding rebels; indeed, so bold did they become, that they assembled under a chief named 李自成 *Li Tzŭ Ch'êng*, and actually marched on to the capital with the avowed intention of placing this rebel chief on the "Dragon Throne." *Ch'ung Chên* on the reception of this startling news,—with no one that he could trust to in an emergency like this,—(for *Wu San Kuei*, the only one he could have depended on was absent on an expedition against the Tartars), was at his wit's end. The insurgents were daily making nearer advances to Peking, in fact they were almost in sight of its walls, and at any moment might arrive. Rebellion seemed rife in the

city itself. If he went out boldly to attack the rebels himself, he was uncertain whether his own troops might not go over to them, or deliver him into their hands; if he stayed in the city, the people would naturally impute it to pusillanimity, and probably open the gates to the rebels.

In this strait, he resolved to go to the "*San Kuan Miao*," an imperial temple situated near the *Chao Yang Mên*, and entreat the gods as to what he should do under such dire circumstances, and decide his fate by "drawing the slip," fully determining to abide by the result of this fortune-telling process;—thus, if he drew a long slip, this would be a good omen, and imply unqualified success, and he would boldly march out to meet the rebels, confident of victory; if a middle length one, implying partial success only, he would remain quietly in the palace, and passively await whatever might happen; but, if he should unfortunately draw a short one, which would denote utter ruin, he would take his own life rather than suffer death at the hands of the rebels. Firmly resolved on these several points, he proceeded to the temple, accompanied by the high officers of his court. In the presence of them all the sacrifices were offered up, and the incense burnt, previous to drawing the slip on which hung the destiny of an empire, while he himself remained on his knees in prayer. At the conclusion of the sacrificial ceremony the tube containing the bamboo fortune-telling sticks was placed in his hand by one of the priests. His courtiers and the attendant priests stood around in breathless suspense, watching him as he swayed the tube to and fro; at length one falls to the ground; there is a dead silence as it is raised by a priest and handed to the Emperor. *It is a short one!* Dismay falls on every one present, no one daring to break the painful, horrible silence. After a pause, the Emperor with a cry of mingled rage and despair dashed the slip on the ground, exclaiming, "May this temple built by my ancestors evermore be accursed! Henceforward may every suppliant be denied what he entreats, as *I* have been! Those that come in sorrow, may that sorrow be doubled; in happiness, may that happiness be changed to misery; in hope, may they meet despair; in health, sickness; in the pride of life and strength, death! I, "*Ch'ung Chên*," the last of the Mings, curse it!"

Without another word he retired, followed by his courtiers,—proceeded at once to the palace, and went straight to the apartments of the Empress. The next morning he and his Empress

were found suspended from a tree on "Prospect Hill." "In their death they were not divided." The scenes that followed; how the rebels took possession of the city and were driven out again by the Chinese general, assisted by the Tartars; how the Tartars finally succeeded in establishing the present dynasty are all matters of history. The words used by the Emperor at the temple were prophetic,—he *was* the last of the Mings. The tree, on which the monarch of a mighty empire closed his career, and brought the Ming dynasty to an end, was ordered to be surrounded with chains; it still exists, and is *still* in chains. Upwards of two hundred years have passed since that time, yet the temple is standing as of old, but the halls that at one time were crowded with worshippers, are now silent, no one ever venturing to worship there; it is the resort of the fox and the bat, and people at night pass it shudderingly.—

"It is the cursed temple!"

I shall make no remarks on the above beyond stating that I have often seen the temple, and know it to be as I have described; as for the remainder, where history breaks off and fiction commences, I leave it to others.

The next illustration I shall give is of a more recent date. Some years ago, when walking near the race-course at Tientsin, I called the attention of a Chinese friend who was with me, to the neatness of a plot of ground used as a family burial place. "Ah!" he exclaimed, "that is the burial ground of the *Chang* family; it did not originally belong to them, and came into their hands through a rather singular circumstance, being no other than that one of their members '*stole a burial*' there." Curious to know how a person could possibly "steal a burial," I begged him to relate the particulars to me, which he did as near as I can remember, in the following words.

"The Stolen Burial."

Some sixty or seventy years ago, one of the ancestors of the *Chang* family died here at Tientsin, leaving his widow, and an only son, a youth about nineteen, the hero of this tale, in very comfortable circumstances. Possessed of competence, youth, the advantages of a liberal education, and good natural qualities, he might have been a comfort and a solace to his mother, but, alas! his good nature and yielding disposition, caused him to be easily

led astray, and, freed from the restraining hand of a father, he plunged with avidity into all the gaieties of the place, and was at length tempted by some of his profligate companions into play. By degrees he became so infatuated with this pursuit, that, in spite of the repeated warnings of his mother, who with tears entreated him to leave off this pernicious habit, he went from bad to worse, till he had squandered the whole of his patrimony. For some time he was enabled to continue this all-absorbing passion for play, by loans from his relatives; this could not last long, for, when they understood to what a state he had brought himself by his recklessness, they, with reproaches to him for his depravity, and undutifulness to his mother, drove him from their doors.

Now, indeed, he began to feel poverty. Day by day, some article of furniture or clothing had to be disposed of to supply the common necessaries of life; but whenever he could scrape together a few cash, he hurried on the final catastrophe, by rushing with it to the gambling house, till finally, he was left with not one solitary article but an old worthless mat, on which lay the body of his dead mother. Dead, through want and sorrow brought on solely by his worthlessness. Frantic with remorse, he went to the different members of his family, begging of them to supply him with funds so that he could at least bury his mother respectably. Amongst them he collected twelve taels, for they were too cautious to advance any very large amount. With this sum in his possession he proceeded homewards; on the way he thought, "In all my gambling transactions I have hitherto lost; I am reduced to beggary, and I have destroyed my mother by it. Why should I not stake this money? Why should not the very *cause* of her death be made the means of enabling me to insure her a funeral worthy of her former station? I *must* win! Heaven will not let me lose, when it is for so good a purpose! I will risk it!" He *did* risk it,—and—*lost!*

Now, what was he to do? Hungry, penniless, with a dead mother, and having just thrown away the means of decently interring her! He sat down by the corpse and bitterly reproached himself. At length he thought, "I must bury my mother at any sacrifice, or I shall be looked upon as an unnatural monster; if I cannot do it otherwise, I will "steal a burial!" (This is often done by poor people who have not the means of purchasing the ground; and if they can only succeed in burying the corpse, the owners of the ground, however much they may deprecate the

circumstance, dare not remove the body). The young man then carefully folded the body of his mother in the old mat,—borrowed a spade from a neighbour, and taking the corpse on his shoulder proceeded to the cemetery. When he arrived there, he placed the body on the ground, and by the light of the moon, selected what he thought a suitable place for the interment, being one raised above the general level. He hastily set to work to dig the grave, trembling meanwhile with fear at the ghastly nature of his employment, and filled with dread lest he should be interrupted in it. When he had completed the grave, he reverently placed the corpse of his mother in it, covered it in, made a neat mound of earth over it, and after a few muttered prayers, hurried to the four bare walls that had once been his home.

The next morning, after pointing out the place to one of his relatives, and leaving him to imagine his mother had been lawfully buried there by the assistance of the twelve taels he had received, he turned his back on his native place. With no fixed intention, so long as he was only going *from* the scene of his disgrace, he wandered southward, subsisting on the way by begging, till he came to Tê-chou, where were docks for the building of junks, and a government timber yard. Here he obtained employment as a labourer; giving general satisfaction by his industry, and liked by his fellows for his pleasant and obliging disposition, but still with the passion for play strong as ever; occasionally stealing and selling wood from the yard to replace his losses. One night he was stealthily proceeding to a place where he had deposite some wood for the purpose of disposing of it in this way, whe he suddenly encountered the official in charge of the works, who asked him what he was doing there at that hour. *Chang* replied, "I thought I heard some one in the yard, and fearing it might be thieves, I came out to see." The mandarin, attracted by his appearance and manner, and pleased to see such apparent care in a labourer, appointed him at once as one of the overseers. From this time he gradually broke off his gambling habits, and sedulously devoting himself to his duties, daily grew in favour both with his employer, and those over whom he was appointed.

A year or two after this, the province was infested by bands of rebels, and the government employés were enrolled as volunteers, and went out with the regular troops against them; *Chang* holding a small rank amongst the mounted volunteers. One day, the army had halted for rest and refreshment, and *Chang* and some

of his companions were just sitting down to a hot dinner, when the alarm was given that the rebels were approaching. In a moment, everything was confusion and uproar; horses being saddled, men rushing for their weapons, and shouting in all directions. *Chang* knowing by experience that good dinners were not always readily to be procured in these times, hastily strapped the vessel containing his portion of the hot mess on the croup of the horse, and at once mounted. The remainder quickly got together, and advanced in the direction of the rebels, blowing horns and beating gongs. The rebels were seen at some distance, brandishing their weapons, when suddenly the horse ridden by *Chang*, feeling something unusually hot trickling down his croup, the lid of the pannikin having partially opened, dashed to the front, and galloped towards them furiously, in spite of all *Chang's* efforts to prevent it. Seeing nothing but death before him, he determined to make the best of it, and sell his life as dearly as possible; so he drew his sword, and frantically waving it over his head, commenced shouting with all his might. His own party seeing him so boldly, as they thought, charging the enemy alone, hastily followed. The rebels at once turned and fled, with *Chang*, though much against his will, by this time in the midst of them, cutting and slashing at random in his desperation; which was imputed both by the rebels and his own party to reckless bravery. The rebels were utterly routed.

The general after the affair was over, enquired who the individual was who had displayed so much gallantry, exclaiming, "Where is that noble hero, who alone and unaided rushed into the thickest of the enemy, scattering death and destruction wherever he went? Bring him to me, that I may reward him as he deserves!" *Chang* was led into the presence of the general, highly complimented on his bravery, and made a "blue-button" on the spot. He received the praises and honour bestowed on him with great modesty, naturally suppressing the fact that he owed the credit of bravery to his hot dinner and the fright of his horse. From this moment, his fortune was made. The general in writing an account of the affair to Peking, described his valour in glowing terms,—giving him the entire credit of the victory. The Emperor confirmed the honour conferred on him. His reputation for bravery spread far and wide, and he was constantly being sent on different expeditions; the *prestige* attached to his name doing much to assist in the many victories he afterwards obtained.

Success seemed to follow him everywhere, and he rapidly rose to the highest rank. In the mean time he did not forget the circumstances attending the "Stolen Burial," but caused the plot of ground to be bought that contained the body of his mother. He also married and had numerous children. At his death a temple was ordered to be built and dedicated to his memory; it stands now as a monument to his bravery; and his descendants at this time are amongst the most influential in Tientsin; but while they take pride in relating the glorious deeds of their ancestor, they invariably omit the *entire* particulars of his "first charge," and the history of "The Stolen Burial."

ARTICLE IX.

THE ANTIQUITIES OF CAMBODIA.*

By J. THOMPSON, F.R.G.S.

CAMBODIA as we find it at present is a small kingdom of eastern Asia through which the Mekong river flows, periodically flooding and fertilising the land, as the Nile does Egypt. It is confined on the north by Laos, and a number of petty, half-savage States. On the east and south-east by Cochin China. On the west by Siam, falling in the south into the gulf of Siam, where a growing trade is carried on by Chinese settlers at the port of Camput. It is only within the last ten years, through the intervention of France that the country regained its independence, and is now under the joint protection of France and Siam. This brief outline will convey some idea of the present geographical limits of the country. The chief object of this paper is to attempt to throw some light on the early history of Cambodia, or at least to creat an interest in its ruined cities, of which one of our best authorities on eastern architecture says. †"Since the exhumation of the buried cities of Assyria by Mons. Botta and Mr. Layard nothing has occurred so startling or which has thrown so much light on eastern art as the discovery of the ruined cities of Cambodia." Although something has been done by the few foreigners who have explored those ruined cities, much remains yet to be done by extended scientific exploration and by a translation of the inscriptions which are found in different parts of the ruins, and which probably contain the only history this building race left behind them. It would be interesting to know something definite regarding a people who have left us such monuments of their art, civilisation and vast resources. It would appear from the notices in the Chinese histories that the Cambodians at an early period were a warlike race,

* Read before the Society on January 11th, 1872.

† Fergusson's History of Architecture. Vol. II, p. 71 et seq.

and that they annexed many surrounding kingdoms. They were then noted for their commerce, their great wealth, and their arts. It would seem that they had become effeminate at a later time. Rejoicing in their wealth and luxury, they had forgotten, or neglected the art of war, and had been swept from the land by some rude, but hardy invader who had done his worst to wipe out the memory of the conquered race, whose great buildings, though battered and disfigured by the rude implements of war, defied him to unbuild them. Many of these buildings are still in good preservation although they have been neglected and deserted for centuries, until the forest has grown up around them and stately trees have grown from their roofs and walls, and the halls of Princes have become the haunts of wild animals. It would be difficult to recognise in the present inhabitants of the country the descendants of the ancient Cambodians—difficult to concieve how it is possible that a people who knew better than any other race of eastern Asia how to construct stone buildings on the most enduring principles, and with an elegance of design approaching to the classic examples of Greece or Rome, could have so utterly lost all knowledge of their early arts as to be unable to construct anything more enduring than their huts of bamboo and palmleaves as we find them in their scattered settlements in the forests of Cambodia at the present day.

The ancient stone buildings of Cambodia are found far beyond the present limits of the country. They have been found in Korat, the northern extremity of Siam, high up on the banks of the Mekong river, and south beyond the great lake Tale Sap. Nakon Thom, the ancient capital, is situated in the province of Siam-rap, fifteen miles north of the lake. This province appears in ancient times to have been the centre of the Empire, as it contains the principal buildings. Nakon Wat, the temple of the capital, is five miles north of the city. It is the finest, and evidently the most recent work of the ancient Cambodians, as there are some parts of the building unfinished,—some parts of the ornament where the sculptor seems to have been arrested at his work, where one sees the rough mark of the chisel on some graceful scroll which he never returned to finish. There is one pavilion within the enclosure of Nakon Wat which reveals the ancient mode of building. There are a number of unfinished pillars in the interior which are perfectly fitted to the blocks of stone of the roof and flooring, whilst the shafts are rough and shapeless, excepting in one place where

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I found a pillar half finished. The capital had been cut, and the shaft half hewn down to its proper form when the work had to be abandoned. There are other and older examples in the city which show that the buildings were first erected, and afterwards ornamented by the sculptor.

A brief description of Nakon Wat will convey some idea of the magnificent scale on which the Cambodians constructed their buildings. Following the narrow path through the forest, passing over blocks of sculptured stones, we at length ascended four broad flights of steps leading to an elevated stone platform, and guarded on either side by a colossal stone lion sculptured out of a monolith. The terrace had the form of a cross, having three similar approaches with its main stem stretching away eastward towards the temple, and crossing a moat 230 yards wide which surrounds the outer building. I can hardly conceive of anything more startling than the first sight of this great temple, after a month's journey through the forests and jungles of Siam. Ascending the cruciform terrace we had the building in full view, more imposing in its proportions than the great pyramid, rising in a series of sculptured galleries and terminating in a group of central towers. A few solitary birds winged their flight from the terrace as we passed along towards the western gate. We halted for a moment to admire the solid masonry of the stone walls that retain the moat,* puzzled to imagine by what mechanical appliances the huge blocks were transported and adjusted in position.

The moat encloses a square space measuring over three fourths of a mile on each side. Within there is a wall built in the finished style that characterises the structure throughout. At each of the four angles there is a tower, and pavilion, and in the centre of each side of the wall there are long open galleries having screens of classic looking square pillars. In these galleries there are gateways conducting by inner stone causeways to the temple. Passing through the western gate which is guarded by two seven-headed snakes, sculptured in stone, we traversed the inner causeway, and ascending an elevated and highly ornamented cruciform terrace entered the porch of Nakon Wat. Of the actual appearance of this temple, the classic proportions of its pillars, and beauty of its

* The stones must have been brought a distance of 60 miles over the plain, from the Lychie mountains, where we found abundance of freestone and traces of ancient quoins.

ornament, some notion may be formed by an inspection of the photographs, although even with their aid one must still form but an imperfect impression of the extent and design of the building. To photograph the bas-reliefs in the lower galleries alone would have occupied me six months at least. One of the constantly recurring ornaments of these buildings is a seven-headed snake similar to those seen above the ancient arch at the village of Kew-yung-kwan in the Nankow pass. Mr. Fergusson considers that the hydra-headed snake affords evidence that the ancient Cambodians who built the temple were snake worshippers. The general opinion of authorities in China is opposed to this view, and for this reason:—Had the temples been built for snake worship the snake god would have had the place of honour in the innermost shrine, in place of holding the subordinate positic . of guardian at the temple gate. *"In China the Buddhists place the popular Hindoo divinities in a very humble position. They are made to act as keepers of the door to Buddha and his disciples." †A Chinese Ambassador who was sent on a mission to Cambodia in the year 1295—the year in which Marco Polo left for Europe—found it stated in one of the common traditions of the country that in ancient times the great prophetess of Chinla had taken the form of a nine-headed serpent and dwelt in the golden tower of the palace, showing that if at an early period the serpent had been an object of worship, it at that time only existed in the traditions of the people, and as an ornament to their temples, occupying a similar position to that of the Hindoo divinities in the Buddhist temples of China.

My visit to Cambodia in the year 1866 was productive of nothing beyond a series of photographs of its antiquities; a ground plan of Nakon Wat; and a malignant attack of jungle fever brought on by exposure to the excessive heat and miasma of the forests. Among the fanciful traditions narrated to me by the natives of the country regarding the mysterious creation of the great building, one in which they appeared to have great faith states that the walled cities and stone edifices were built by a race of giants, who first moulded them in clay, afterwards pouring over them some subtle fluid which transformed them into stone. It is a common belief among the natives whom I frequently found burrowing in

* The Religious Condition of the Chinese. Edkins, p. 11.

† "Chinla Tung-too-ke" by Chow Ta Kwan.

the mounds within the city, that vast stores of treasure were concealed among the ruins. One of the natives, with something of the ancient business spirit of the nation, sold me a piece of pottery which he professed to have dug from a mound in the city, but I afterwards discovered that the curio was a Chinese importation bought at the nearest village.

Regarding the true history of the race some information might be gathered from the ancient inscriptions which are cut on many of the buildings. I succeeded in taking rubbings of them, but failed both in Siam and England in obtaining translations, as the characters are quite unknown. Some days ago Mr. Wylie showed me a Chinese vocabulary of the Papih language. I believe I recognise in the Papih the same characters as those of the Cambodian inscriptions. The people who used that language were the Laos of Chengmai which at one time formed part of Cambodia.* As late as the year 1644 the Papih was taught at the Hanlin college of Peking. Unfortunately I cannot at present compare the Papih with the ancient Cambodian, as the rubbings I obtained, are in England. I am indebted to the Rev. Mr. Edkins and Mr. Wylie for translations from the histories of the early Chinese dynasties of reliable accounts of ancient Cambodia. I afterwards found that a number of these had been published by A. Remusat in 1829.†

The Chinese appear to have had no knowledge of that part of Asia occupied by Cambodia and Cochin China before the year 140 B.C. It is noticed in the "Teen-hia-kwo-le-ping-shoo" by Kwo Ting-lin. When Linquan was first known Cochin China went under the name of the Seang region, which probably included Cambodia, as there is no separate mention made of it. About 56 and 57 B.C. Cochin China was under Chinese rule, two governors were appointed who taught the natives agriculture and how to make caps and shoes, and contract marriages, showing that the people of Cochin China were at that time in a savage state, probably living much in the condition of the present mountain tribes of Formosa, where the women select their partners and divorce them at pleasure. What follows is a very early notice of women asserting their rights. Whether it was that they objected to be interfered with in their social relations by the introduction of the

* Memoirs concernant les Chinois. Vol. 14, p. 5.

† Nouveaux Melanges Asiatiques.

novelty of marriage amongst them; that they preferred their old system of natural selection to the complicated ceremony of the Chinese; or that the Amazon insurrection was raised on purely political grounds, is not recorded. It is simply stated that two women named Ching Tsih and Ching Urh raised a rebellion which was quelled by Ma Yuen. Sometime between A.D. 196 and 220 the name of the Seang region was changed to Keanon Chow and remained unaltered during the former five dynasties which terminated about the year A.D. 618.

It is mentioned in the history of the Tsin dynasty, A.D. 265 to 419, that the people of Foonan (which afterwards became part of Cambodia) were noted for agriculture, and for freedom from robbery. Sculpture is also referred to as an art in which they excelled. They had at that time books, writing and treasuries. It is stated in another account that the King of Foonan was Gotama, a Brahmin and native of India. The mode by which he obtained the throne was as follows. He stated that a spirit appeared to him telling him that he ought to be King of Foonan. Coming to the country of Banban the people of Foonan sent messengers to meet him, and to crown him King. From this time the national institutions were altered and conformed to those of India. *According to the Siamese Annals, this would be about the time when Buddhism was introduced into Cambodia. As there were no great buildings in India before the Buddhist era, it is probable that none of the Cambodian buildings were erected before the middle of the fifth century, the time when Buddhism is said to have been brought to the country.

In the book first quoted it is said that Chinla had also the name Kampoge. It was also known as Kimei (it is still called Kimer or Kimeia by the natives). It originally belonged to Foonan. It first sent ambassadors to China during the Sin dynasty, A.D. 616. At an early period Foonan was governed by a Queen who married a man from the Keaon country who succeeded in partially civilizing the people, having taught them to wear clothing. He was followed by a Hindoo priest who taught the people Divine worship.

About A.D. 650 Chinla annexed many surrounding kingdoms. It was afterwards divided into the Land Chinla and the Water

* Buddhism introduced into Cambodia A.D. 422. "Travels in Indo-China Cambodia et Laos." Mouhot, Vol. I, p. 66.

Chinla. It was again reunited when it conquered and exterminated Tsiampa. The capital city of Chinla, or Cambodia, was at that time 20 li in circumference.* If the ancient *li* was the same as that in modern use this measurement would not agree with that of the ruined city of Nakon Thom,† which is reported to have been the ancient capital; otherwise the discription given by the Chinese eye witness corresponds in most respects with the city as I found it in 1866. Its great stone wall, moat and bridge, the stone tower above the gateway, ornamented with colossal heads of Buddha sculptured in stone, and the stone tank which he describes in the heart of the city are so accurately noted as to leave little doubt that Nakon Thom was the city visited by the author when the country was in a flourishing condition. The city had 20,000 houses. There were thirty other cities each having several thousand houses. Some interesting details are given regarding the manners and customs of the people. They bound up their hair into a knot on the top of the head. They were of an active and robust temperament. They practiced cremation just as in Siam at present, burning the bodies of the dead on a pile of aromatic wood, the poor who were unable to procure fuel for the ceremony casting out their dead to be devoured by savage beasts in the obscure retreats of the mountains.

It is said that when a new King ascended the throne, hi brothers were mutilated, one having his finger cut off, another hi nose &c. This was instituted to disqualify them for holding office, and thus to prevent corruption by having men placed in office who could advance no better claim than their being related to the King. It is also noticed that in one of the great temples, guarded by a thousand soldiers, they had periodical sacrifices of human beings. About this time the King of Cambodia was a Kshatriya, a Hindoo of the military caste. Under the wise rule of his ancestors the country had gained strength having brought many Kingdoms into subjection. These extracts point to the period of the Hindoo Kings as being that in which Cambodia enjoyed its greatest prosperity. They also account for the Hindoo element in the sculptures of the ancient buildings. They do not show however, how the Cambodians obtained the original ideas embodied in the designs of their buildings; neither do they account for the

* See History of the Seu Dynasty.
† It is 20 miles in circuit.

knowledge of European art shown in their finely formed square pillars which are to be found in no part of India, and which resemble so closely in proportion pillars of the Roman Doric order. In one of the native traditions the presence is mentioned of white men in the country at an early period, together with the name of Rome. It is not impossible that some knowledge of Roman, or Greek, art may have found its way into Cambodia before the 5th century. In the history of the second Han dynasty two Ambassadors are reported to have visited China, one in the year 166 A.D. and the other about a century later, in 265. This is however a question which I cannot venture upon, though it is one which is well worthy of investigation. Taken in connection with the antiquities of Cambodia it affords a rich field for research. The great trade of the ancient Cambodians is noticed by the Chinese writers, and the princely manner in which the merchants lived, and of their employing ships with sails, the great wealth of the country, the golden tower of the Kings' palace, the golden bridge, and of the people it is even admitted by the Chinese Ambassador of the thirteenth century that they were comparatively civilised.

ARTICLE X.

QUELQUES RENSEIGNEMENTS SUR L'HISTOIRE NATURELLE DE LA CHINE SEPTENTRIONALE ET OCCIDENTALE.

PAR LE R. PÈRE ARMAND DAVID,
Missionaire Lazariste.

Lettre à M. —— à Shanghaï.

PÉKIN, 12 *Août*, 1872.

MONSIEUR,

J'AI laissé passer bien longtemps depuis que je vous ai promis de vous donner quelques renseignements sur l'histoire naturelle du nord et de l'ouest de la Chine. Mon respectable confrère et votre ami, M. Aymeri, dans chacune de ses lettres ne cesse de me rappeler cette promesse que je différais toujours de remplir soit à cause d'occupations plus pressantes, soit parceque j'aurais voulu en attendant recevoir d'Europe les exemplaires de plusieurs petites publications qui y ont été faites sur mes recherches et sur mes voyages malheureusement, je n'ai rien eu jusqu'aujourd'hui; et je regrette surtout de me trouver privé de mes volumineuses notes concernant mon dernier voyage au Setchuan et au Thibet oriental, que j'ai laissées en France.

Néanmoins, comme je me prépare à repartir prochainement pour l'intérieur de l'Empire, je me fais auparavant un devoir de réunir ici quelques souvenirs. Et vous, Monsieur, qui aimez les sciences naturelles, vous trouverez peut-être intérêt à vérifier si ce que j'écris aujourd'hui, à la hâte et d'après mes observations personnelles, amplifie, confirme, ou contredit les connaissances que vous avez sur les productions de l'Extrême-Orient.

Je vous dirai d'abord que, arrivé en Chine en 1862, j'ai séjourné pendant plusieurs années à Pékin; ce qui m'a fourni l'occasion d'acquérir une certaine connaissance de la Faune et de la Flore de la grande province du *Tchély*. Ensuite, je suis allé passer six

mois dans la Mongolie orientale, près de *Jéhol;* et de plus, environ un an dans les pays du *Toumet*, des *Ortos*, de l'*Ourato*, et de *Mao-mingan*, en faisant dans toutes ces régions des collections de Zoologie, de Botanique et de Géologie: je les ai envoyées, pour la plupart, en Europe. Plus tard, j'ai consacré deux ans entiers à l'exploration du *Kiangsi*, du *Setchuan* et des principautés des *Man-ze;* et c'est à la suite de cette longue et fatigante excursion que je suis allé en France, pour y rétablir ma santé.

Après ces préambules, entamons enfin notre matière.

1° Géologie.

Après les travaux spéciaux de MM. Pumpelly et Von Richtofen, il est superflu de m'étendre sur ce sujet. Mais, comme il m'a été donné de pouvoir m'avancer en Mongolie plus à l'ouest que le premier de ces géologues, et au Setchuan plus que le second, je dirai brièvement, à propos des charbons minéraux, qu'il se trouve dans ces régions plusieurs dépôts de houille, dont ces voyageurs n'ont pas pu personnellement vérifier l'existence. Je dois citer en particulier l'excellente houille bitumineuse, très-pure de pyrites, qu'on exploite au milieu des monts Ourato, non loin de la petite ville de *Sartchy* et du *Hoangho* dans la localité nommée *Shekouen* et *Méy-yao*.

Au Setchuan, comme on sait, on extrait le charbon d'un grand nombre de points; mais les meilleures houilles se rencontrent seulement vers la méridienne de *Tchentou*, soit au nord, soit au sud de cette grande, belle et industrieuse ville. On exploite aussi quelques mines peu importantes dans les montagnes qui sont plus à l'ouest; mais je n'ai point entendu parler de houille dans les pays des peuples *Man-ze*, où les forêts fournissent un combustible plus commode.

Ici peut-être, Monsieur, vous me demanderez sans aller plus loin, quel est ce pays des *Man-ze*, dont j'ai parlé et je parlerai plusieurs fois, et dont fait partie la principauté de *Moupin* qui m'a fourni mes principales nouveautés zoologiques et botaniques?

Si du coin où se touchent les trois provinces du *Shensi*, du *Kansou* et du *Setchuan*, vous tirez, sur une carte, une ligne un peu courbe qui passe à l'ouest de *Longanfou* et de *Tchentou*, (à une petite distance), et s'avance au sud jusqu'à *Souy-fou* et à l'angle septentrional du *Yunnan*, vous trouverez là une série de rivières et de montagnes qui forment la véritable frontière naturelle

de l'ouest du Setchuan Chinois, quoique les cartes étendent cette province bien plus loin. Passé cette ligne à peu près longitudinale, vous avez une région toute différente de celle qu'on connait en deçà. Là abondent les grandes montagnes entrecoupées par de profondes vallées où coulent des rivières torrentielles, et qui sont encore souvent boisées sur leurs flancs. C'est parmi elles qu'ont abrité leur indépendance les Aborigènes, plus ou moins barbares, que leurs voisins du Céleste-Empire gratifient des noms de *Man-ze* et de *Si-fan*. Ils occupent tout ce pays compris entre la Chine proprement dite et le Thibet, depuis le grand coude méridional du *Yangtzekiang* jusqu'au *Kokonor*, et ils ne permettent aux Chinois de pénétrer que dans quelques-unes de leurs principautés les plus rapprochées, comme dans celle de *Moupin* où j'ai demeuré neuf mois.

C'est le régime féodal qui est en vigueur parmi ces montagnards; ils sont partagés, me dit-on, en plus de quatre-vingts petits états. Le Boudhisme des lamas est la religion professée par la plupart d'entr'eux. Leurs langues, plus thibétaines que chinoises, diffèrent considérablement d'un état à l'autre, et offriront aux linguistes un sujet très-intéressant d'études.

Les *Man-ze* que j'ai vus sont assez bien faits et robustes. Ils ne portent pas la queue à la chinoise, et ils s'habillent en grossiers tissus de laine qu'ils fabriquent eux-mêmes. Les hommes ont une chemise à collet, et les femmes des robes coupées à la ceinture; deux formes, inconnues en Chine, qui rappellent les modes européennes. Les maisons, bâties en pierres, ont aussi d'ordinaire un ou deux étages au-dessus du rez-de-chaussée; celui-ci est toujours occupé par le bétail, qui forme leur principale ressource.

Les animaux que les *Man-ze* nourrissent sont: le *cheval*, le *yak* à cornes et celui sans cornes, deux variétés de *vaches* (dont l'une donne beaucoup de lait), le *mouton*, dont les longues cornes s'étendent en spires horizontales; et la *chèvre*, dont une variété porte quatre cornes. Je n'ai jamais vu d'âne dans ce pays; et le porc, le chien, le chat et la poule qu'on y élève, ne diffèrent point de ceux qu'on trouve dans le reste de la Chine. Les céréales cultivées consistent en froment, maïs et sarrazin, selon les districts. Les idées de métempsycose que les Boudhistes professent n'ont pas assez d'efficacité pour les empêcher de tuer les animaux, et le gros gibier qui abonde dans leurs bois.

Les cartes chinoises indiquent tout autour des frontières occidentales du Setchuan les plus hautes montagnes de leur Empire:

on les désigne du nom générique du *Suê-shan* (montagne neigeuse); mais personne jusqu'aujourd'hui n'avait été à même de vérifier la hauteur de ces pics. A *Moupin*, j'ai gravi moi-même, le baromètre à la main, le point le plus culminant de la Principauté, qui a environ quinze mille pieds d'altitude, et de là, j'ai aperçu, au nord et au sud-ouest, de grands massifs montueux dont les sommets principaux peuvent se comparer aux hauteurs himalayennes.

Le calcaire dévonien, des grès et de puissants conglomérats se rapportant sans doute à la formation carbonifère, des porphyres verdâtres, des masses amphibolitiques et granitiques, des schistes chloriteux et des phyllades siluriennes, alternent et s'entrecoupent dans ces âpres montagnes, qui paraissent désordonnément entassées les unes sur les autres. J'ai trouvé, à douze et quinze mille pieds, des crêtes aigües composées de schistes très-friables.

Mais ce qu'il y a de surprenant, c'est que à cette élévation, dans la principale montagne de *Moupin (Hong-shan-tin)*, il n'y a point de neige en hiver, (parceque les nuages se déchargent plus bas, dans la région des forêts); tandisqu'il y neige, souvent en plein été. Comme il est facile de le deviner, le climat de ces régions élevées est rude et désagréable; l'hiver est long, et pendant toute l'année il y a des pluies et des brouillards très-fréquents.

En fait des mines métalliques exploitées dans ce centre-ouest de la Chine, je dirai que, outre l'or qu'on recueille dans les sables de presque toutes les rivières dans la saison des basses eaux c'est-à-dire en hiver, j'ai vu qu'on a utilisé à Moupin le cuivre sulfuré et carbonaté; et, un peu plus au nord, une galène dont on obtient du plomb et de l'argent. Les meilleurs minerais de fer abondent surtout dans l'arrondissement de *Longanfou*, sur les limites des pays des *Si-fan*. On m'a montré aussi des spécimens de minerai de cuivre et de mercure, provenant des montagnes qui longent, au sud, le Fleuve-Bleu.

En deça des grandes montagnes des *Man-ze*, la majeure partie du Setchuan consiste en collines d'égale hauteur, traversées çà-et-là, par de petites chaines où les strates soulevées montrent souvent à nu les roches carbonifères. Les couches de ces collines conservent leur position primitive horizontale; ce sont les seuls agents atmosphériques qui ont creusé les innombrables vallées d'érosion. Il est donc évident que le *statu quo* de cette partie de la Chine remonte à une haute antiquité. On sait que c'est en perçant patiemment ces strates de grès jaunâtre ou rougeâtre, que les Chinois obtiennent de l'eau salée, du pétrole, ou du gaz; et cela, un peu par toute la province.

Je ne veux pas laisser l'article Géologie ou Géographie, sans dire un mot sur cette terre meuble jaunâtre qui recouvre le nord-ouest de la Chine et une partie de la Mongolie. Cette formation intrigue beaucoup les géologues, dont quelques-uns voient en elle le *Diluvium* jaune ou *loess*, et d'autres le résultat d'un lent travail chimique et même organique. Il est de fait que, en Chine et en Mongolie, les épaisses masses de cette terre s'observent bien plus haut que le *loess* en Europe, et jusqu'à l'altitude de six mille pieds! C'est encore un fait que les fossiles des mammifères quaternaires s'y rencontrent un peu partout; et moi-même j'y ai ramassé plusieurs fois, tant en Chine qu'en Mongolie des restes de l'*Elephas primogenius*, du *Rhinoceros thicorhinus*, de l'*Equus caballus*, du *Bos primogenius*, et de deux ou trois cerfs inconnus. Mais jamais je n'ai eu la chance d'y trouver de coquilles et d'autres productions aquatiques. Il est vrai que les preuves négatives ne suffisent pas pour conclure; mais ici, l'ensemble des faits parait être contraire à la supposition d'une formation aqueuse.

Je fais pourtant une exception pour le bassin du *Hoang-ho* supérieur et voisinages. Les Européens qui font le voyage de Pékin à *Kouy-hoa-tching* sont frappés, même sans être naturalistes, du grand développement des *roches pyrogènes* qu'on aperçoit sur toute la route. L'éruption de ces basaltes suppose de grandes révolutions terrestres; et l'on peut facilement penser que dans les temps anciens le cours du Fleuve-jaune et celui d'autres rivières ont été obstrués et changés plusieurs fois. Alors leurs eaux ont dû se répandre et former des séries de grands lacs, jusque dans les hautes plaines de la Mongolie. Ces masses liquides n'auront cessé d'exister que quand le limon du fleuve aura comblé les concavités, ou que les eaux se seront ouvert un passage au travers des montagnes anciennes et nouvelles. Il y a énormément de probabilité que les choses se sont passées de la sorte (au moins dans le nord-ouest de la Chine et dans la voisine Mongolie) à l'époque où les *mammouths* et les rhinocéros foisonnaient dans l'Asie centrale.

D'un autre côté, le *Diluvium*, ou *loess*, n'est jamais stratifié; les coquilles fossiles, comme je l'ai dit, y manquent; et la formation ou l'accumulation de ce terrain semble se continuer encore et se rallier aux causes actuelles. Pour moi, je crois que, dans tous les cas, on ne doit pas omettre de ranger dans le nombre des causes productrices de certains dépôts de notre *loess*, les grands vents qui règnent en Mongolie pendant les deux tiers de l'année: la terre des hauts plateaux n'y est protégée que par une rare et maigre

végétation. Les geologues doivent donc se bien garder de ne point confondre les formations récentes avec les anciens dépôts.

Je note ici que, dans la partie supérieure du *loess* de Mongolie, j'ai obtenu plusieurs *silex* travaillés en couteaux et en pointes de flèches; mais, rien n'autorise à faire croire que ces objets remontent jusqu'aux temps prehistoriques, quoique les habitants du lieu n'en sachent rien dire maintenant. À mon avis, l'existence de ces pierres ouvrées s'explique par l'abondance des agates et des autres pierres dures qui se rencontrent près des roches basaltiques de cette région; et d'un autre côté, par la rareté du fer dans un pays qui manque du combustible nécessaire pour le fondre, et où la population (mongole) a horreur du travail de la terre.

2° Botanique.

Il ne m'est pas possible de m'étendre sur ce sujet autant que vous le désirez sans doute, vous, Monsieur, qui aimez avant tout l'attrayante science de Flore; et cela, pour la bonne raison que mes herbiers n'ont point encore été suffisamment étudiés: c'est un long travail que je réserve pour plus tard. Vous vous contenterez donc de mes notions un peu vagues souvent.

Vous savez déjà que les espèces végétales ne sont pas très-nombreuses dans le nord de l'Empire chinois. Mes fréquentes herborisations dans la plaine et dans les montagnes, ainsi que dans la Mongolie orientale, ne m'ont fourni en tout qu'environ quinze cents espèces de *Phanérogames;* et je crois que les recherches ultérieures augmenteront ce nombre de peu. Mais les montagnes du Setchuan occidental sont plus riches, surtout en végétaux ligneux.

Je parlerai de ces deux régions, bien différentes sous tous les rapports, en passant en revue les principales familles végétales, sous le point de vue de leur distribution géographique et de leurs rapports avec la flore européenne.

Cryptogames Cellulaires.—J'ai été toujours frappé de la rareté relative des champignons qui croissent en Chine. Il est vrai aussi que je m'y suis occupé d'histoire naturelle pendant une période de sécheresse, (qui parait finie depuis deux ans). On trouve cependant, toute l'année, à acheter à Pékin beaucoup de petite champignons séchés, appartenant au groupe des *Agaricus*, et qui nous viennent de la Mongolie. À Tientsin aussi se vend souvent, à l'état frais, une autre espèce de bon champignon qui croît dans les plaines sablonneuses.

J'ai rencontré dans nos montagnes, et surtout au Setchuan, un beau *Clavaria* comestible, et un de ces étranges *Chlatres* rouges, en forme de réseau arrondi, ressemblant beaucoup au *Chlatrus ruber* d'Italie.

Un autre curieux petit champignon est ce *Sphoria*, qui croît sur la tête des chenilles et des larves de cigale, et que la médecine chinoise emploie sous le nom de *tsao-tchong* (herbe-ver): c'est dans le centre-ouest que j'ai vu chercher le *tsao-tchong*.

Tout le monde connait le *Nostoc edule*, cette *Ulvacée* gélatineuse que les chinois mettent dans toutes leurs sauces de choix, et que l'on voit apparaitre sur les chemins, comme par enchantement, après les journées pluvieuses: le *mou-eul-tho* (ou oreille de bois) du commerce vient sourtout du *Yunnan* où on le récolte sur les troncs de chêne pourris, ou coupés et étendus *ad hoc*.

Jusqu'aujourd'hui je n'ai guère eu l'occasion d'étudier les productions végétales de notre mer septentrionale. D'ailleurs, les *Algues* y paraissent peu nombreuses, (huit ou dix espèces!) et appartiennent surtout aux genres *Chondrus*, *Sargassum*, *Corallina*.

Cryptogames Vasculaires.—J'ai récolté dans le nord de la Chine et en Mongolie une quinzaine d'espèces de fougères, parmi lesquelles l'Européen revoit avec plaisir plusieurs formes de son pays: *Pteris aquilina*, *Osmunda regalis*, *Adianthum Capillus-Veneris*. On a tenté de séparer de cette dernière espèce, sous le nom d'*Ad. Capillus-Junonis*, une variété à folioles arrondies, qu'on trouve dans le voisinage de Pékin. Le *Pteris argyrea*, l'*Asplenium hallii*, des *Struthiopteris*, des *Nephobolus*, des *Nephrodium*, des *Aspidium*, etc., se trouvent en médiocre quantité dans nos montagnes; tandis que celles du Setchuan occidental abondent de fougères variées, dont les espèces m'ont paru devoir dépasser le nombre de cinquante.

Notre nord ne fournit que trois *Lycopodiacées*, appartenant au genre *Selaginella*. Les mousses aussi y sont peu nombreuses; tandis que, naturellement, elles abondent vers le Thibet oriental, dont le climat plus humide favorise leur multiplication.

Phanérogames.—Cette esquisse de botanique chinoise deviendrait longue outre-mesure si je devais traiter en détail de chacune des familles de ces végétaux. J'en parlerai donc brièvement, en sautant les moins importantes, et je dirai que, en fait de *Monocotylédones* aquatiques, un *Caulinia* analogue à l'espèce océanienne, est abondamment rejetée par les flots sur la plage de Takou; que nos canaux d'eau douce nourrissent le *Potamogeton crispus* et d'autres ressemblant à ceux d'Europe, le *Sagittaria sagittofolia*,

le *Butomus umbellatus*, l'*Alisma plantago*, (tous végétaux communs en occident); de même que l'*Acorus calamus*, le *Lemnagibba*, le *Phragmites vulgaris*, le *Typha intermedia*, le *Cyperus osculentus*, etc.

Sur la terre sèche, les *Aroïdées* sont ici très-rares: deux espèces, appartenant au genre *Arisoma*. Dans le Thibet oriental et au Setchuan, cette famille est bien représentée par de grandes et belles espèces, qui ne sont point encore étudiées.

Au sujet de la riche classe des *Graminées*, je note que l'Extrême-Orient me parait en nourrir beaucoup moins que notre Occident. En omettant les espèces cultivées, que tout le monde connait, je dirai que dans les limites du Setchuan et du Thibet, les bambous sauvages, et ceux qui sont artificiellement plantés, montent jusqu'auprès de la région des neiges perpétuelles; tandisqu'à Pékin nous n'en avons que deux pauvres espèces qui végètent à force de soin, dans les lieux abrités. Pour la première fois en Chine, j'ai trouvé au Setchuan un véritable *roseau*, ressemblant à notre *Arundo donax;* il y est abondant. Dans la même province on cultive communement deux espéces distinctes de cannes à sucre, dont la plus rustique et la plus répandue est mince et longue comme un Sorgho. Quant au *Sarghum saccharatum*, il n'y est jamais employé pour faire le sucre. Et les Européens doivent bien savoir que la fameuse eau-de-vie chinoise n'est point obtenue de la tige de cette plante, (comme en Amérique) mais bien de sa graine fermentée.

Je note aussi ici que le *Coix lacryma* entre dans le nombre des céréales alimentaires, cultivées dans les terrains humides.

Le Setchuan et les vallées du Thibet oriental nourrissent en quantité le *Chamorops* à chanvre; et j'ai retrouvé ce bel arbre jusqu'au milieu de montagnes passablement froides, au Kokonor oriental c'est d'ailleurs le seul palmier que j'aie vu au nord du Yangtzé, dont je pense qu'il ne dépasse pas le bassin.

La splendide famille des *Liliacées*, ne peut pas être passée si rapidement:

Nos montagnes du nord ne fournissent que trois lis, les trois à fleurs rouges-tigrées: *Lilium tigrinum*, *L. tenuifolium*, et un autre qui diffère de ce dernier par les feuilles plus larges, moins nombreuses, et par la fleur: je l'ai nommé provisoirement *L. Jeholense*, du nom du lieu où je l'ai observé pour la première fois. Les regions du centre-ouest nourrissent quatre ou cinq autre lis. Mais nulle part je n'y ai vu de *Tulipa*, de *Muscari*, d'*Asphodelus*, et d'autres liliacées si communes en Europe. J'ai récolté un *Fritillaria* dans

nos plus hautes montagnes, et deux autres dans celles de Moupin. La racine de l'un de ces derniers, qui a la fleur jaune, est très-recherchée pour la médecine chinoise, sous le nom de *Pé-mou;* cette plante ne croît que vers dix mille pieds d'altitude. Notre *Convallaria majalis*, et des *Polygonatum* de quatre espèces, ressemblent extrêmement à ceux d'Europe; de même que plusieurs de nos *Allium*, par exemple l'*A. victoriale*, dont l'ognon et les feuilles sont comestibles. Un *Veratrum* à fleurs noires est assez commun dans nos plus hautes prairies ainsqu'à Moupin, à côté de plusieurs *Gentiana* à fleurs bleues; et dans nos vallées incultes abondent le *Dioscorea alata*, le *Paris multifolia*, trois espèces d'*Asperges* (dont une se mange communément), les *Hemerocallis flava et fulva*, plusieurs *Smilax*, un *Gagea* à fleurs jaunes.

Les *Iris* rencontrés par moi dans le nord sont au nombre de cinq espèces; ils sont peu remarquables, et plus ou moins analogues à l'*I. graminea*. Le centre et l'ouest en donnent plusieurs plus beaux, dont un ressemble beaucoup à l'*Iris germanica*. Les *Pardanthus* du sud ne se voient pas au nord, et ni même à Moupin. Nulle part je n'ai trouvé de *Narcissus*, bien qu'on voit communément le *N. tazetta* dans les maisons chinoises.

Les parties de la Chine que je connais ne m'ont fourni qu'un assez petit nombre d'*orchidées*, parmi lesquelles je dois citer trois *Cypripedium* qui ont l'ait assez distingué.

Dicotylédones.—Je commence l'examen de ce grand groupe par faire observer que nulle part, dans mes nombreux voyages, je n'ai rencontré le *Cycas revoluta* à l'état sauvage: celle belle plante qu'on voit aussi souvent cultivée par les chinois, est sans doute originaire du Japon.

Conifères.—Je ne connais en Chine que trois *Pinus:* le *P. Bungeana*, bel arbre à écorce lisse et blanche, qu'on rencontre fréquemment autour de Pékin, mais que personne ne connait à l'état sauvage; le *P. longifolia*, ou *Sinensis*, répandu dans tout l'Empire; et un troisième qui ressemble au *P. maritima*, propre aux montagnes intérieures. Notre *Larix*, que j'ai retrouvé jusqu'au Kiangsi (mais point au Setchuan et à Moupin), me parait différer peu ou point du *L. europæa*. Le seul *Abies* du nord est un arbre mediocre qui végète aussi en Mongolie, mais qui prospère particulièrement en Mantchourie. J'ai rencontré quatre autres espèces de *Sapins* à Moupin et au Kokonor. Ces deux regions nourrissent encore, outre le *Cunninghamia* et le *Cephalotaxus* connus, deux autres beaux et très-grands conifères qui ressemblent à des *Sequoia;* et

un superbe *Cryptomeria?* qui a l'aspect d'un vrai *Aracauria*. Le *Juniperus* si commun autour des sépultures de Pékin, est remplacé dans l'Ourato par une autre espèce analogue au *J. oxycedrus*. Je ne dois pas oublier de noter aussi que le *Salisburia* ou *Jinko* résiste bien à nos rigoureux hivers, et que l'*Ephedra monostachya* abonde dans les plus nues de nos montagnes voisines de la Mongolie, et partout dans cette contrée.

Quercinées.—À ma connaissance, le nord nourrit le *Quercus sinensis*, le *Q. obovata*, et un ou deux autres chênes à petits glands et à feuilles ordinaires. Le Setchuan occidental en contient plusieurs autres, dont un à écorce *Subéreuse*. Le *Castanea vulgaris?* est répandu un peu partout, tandisque le genre *Fagus* manque totalement à l'Extrême-Orient. Mais j'y ai trouvé plusieurs *Carpinus* ou *Ostrya*, et un *Corylopsis* curieux qui couvre toutes nos montagnes moyennes du nord. Deux véritables *Corylus* se rencontrent aussi dans nos rares forêts, et on en vend les fruits à Pékin; le Coudrier de Moupin forme un grand arbre pyramidal, de quinze mêtres de hauteur; mais ses noisettes ne sont pas belles en proportion. Le genre *Betula*, qui est représenté par trois espèces dans nos montagnes, a été retrouvé par moi, à mon grand étonnement dans les bois les plus élevés du Thibet oriental, en compagnie des *Saules marceaux*, et d'autres arbres tout-à-fait nouveaux pour moi.

Autrefois j'ai dit dans mes lettres que le genre *Alnus* n'est pas connu en Chine, c'était une assertion négative. Dans mon voyage au Setchuan j'ai trouvé une grande et belle espèce de ce genre, qui abonde jusqu'au Thibet et probablement plus loin: j'en ai donné le signalement dans mon journal de voyage que j'ai laissé au Muséum de Paris.

À propos des *Salicinées*, dont les espèces sont assez nombreuses et répandues partout, je dirai seulement que le *S. babilonica*, ou Saule-pleureur, si vulgaire dans toute la Chine, me parait ici aussi une plante introduite: nulle part je ne l'ai observé à l'état sauvage.

Sur quatre espèces de *Populus* du nord de la Chine, la plus grande et la plus belle croît dans la plaine de Pékin. Au Setchuan, les alentours de la ville de *Longanfou* m'ont offert un très-joli *peuplier* pyramidal, dont les rameaux sont fastigiés, plus encore que dans le *P. italica*.

En fait d'*ulmacées*, notre contrée nourrit trois espèces d'*ormeaux*, et plusieurs *Planera*. Le noyer ordinaire s'y trouve aussi partout, sauvage ou cultivé; quelques endroits de la province de Pékin fournissent des noix qui sont naturellement dépourvues de coque.

Un arbre qu'on trouve aussi partout est le *Celtis* de Chine, ainsique le *Murier*, dont il y a deux espèces, sans compter le *Broussonetia papyrifera*. A Moupin j'ai rencontré un arbre extraordinaire à inflorescence très-étrange, que je rapportais au genre *Morus:* il parait qu'il constitue un genre tout nouveau, et M. Baillon vient de le décrire sous le nom de *Davidia thibetana*.

Dans cette même région j'ai trouvé plusieurs *Ficus* indigènes; l'un rampe sur le sol, comme le lierre, et fructifie sous terre. Le magnifique *Ficus nitida*, qu'on vois près de toutes les pagodes du Setchuan, me parait y être une plante exotique.

Je passe rapidement sur les *Aristolochia*, dont j'ai vu quatre espèces en Chine; sur les *Thymélées*, dont le *Wikströmia* abonde sur nos collines sèches, et plusieurs *Daphne* à Moupin; sur les *Euphorbia* dont je connais une dizaine d'espèces chinoises. Le *Croton sebiferum* ne parait pas remonter plus au nord que le bassin du Fleuve-bleu; (de même que l'*Eleococca verrucosa*, dont les fruits vénéneux donnent le *tong-you* des chinois).

Dans les jardins de Pékin, les *Acalypha* remplacent nos *Mercurialis* d'Europe; et dans les montagnes, les *Phyllanthus* tiennent la place de nos bruyères. Les *Buxus*, inconnus au nord, sont représentées par deux espèces au Setchuan.

De même nous n'avons à Pékin aucun *Laurus*, tandis que le sud et l'ouest de la Chine en abondent. J'ai constaté que le *bois-de-rose* du Setchuan provient d'un autre arbre que le *Laurus camphora*, quoique du même genre, et qui y est devenu très-rare. J'ai vu aussi et admiré, dans la plaine de Tchentou, le célèbre *Nan-mou*, ou *Lan-mou*, faussement appelé Cèdre de Chine: c'est un véritable et magnifique laurier, dont le tronc s'élève tout droit jusqu'à une grande hauteur. Cet arbre affectionne les terres alluviales reposant sur un lit de cailloux. On sait que c'est avec le bois de *Nan-mou* que sont faites ces énormes colonnes que les voyageurs admirent dans la principale sépulture des Ming, à une journée de Pékin.

À propos des *Polygonées*, je noterai que le *Rheum palmatum*, abonde sur les grandes montagnes de Moupin et du Kokonor: c'est la rhubarbe la plus estimée des chinois. Les montagnes de Pékin et la Mongolie, en nourrissent une autre espèce, à feuilles entières, aux racines de laquelle les Russes paraissent donner la préférence. Les *Polygonum fagopyrum*, *tataricum*, et un troisième, ne sont pas seulement cultivés en Mongolie et au nord de la Chine, mais encore au Setchuan et au Thibet.

Un botaniste ne se rassasierait jamais de parler et d'entendre parler de plantes; mais, je dois me limiter; et je saute à pieds joints plusieurs familles végétales, qui auraient pourtant leur intérêt.....!

Notre nord nourrit trois espèces de lilas *(Syringa)* à l'état indigène: ce genre manque au sud. Nous avons encore deux *Ligustrum*, propres à nos montagnes, tandis que le sud possède à son tour le *L. lucidum*, etc. Le genre *Fraxinus* a deux espèces à Pékin, et une au Setchuan. On sait que c'est sur ce *frêne* et sur le *troëne* qu'on y élève l'insecte qui produit la cire blanche dite *paé-la*.

Les *Primula*, nombreux à Moupin (mais sans jamais offrir la couleur jaune) ne présentent à Pékin qu'une petite espèce à fleurs rouge-ponceau, qui vit sur les plus hautes montagnes, à côté du *Polemonium coruleum*, du *Pyrola rotundifolia*, du *Geranium phoum*, etc.; mais nous avons en abondance l'*Androsace saxifragifolia*, des *Cortusa*.

On sait que la Chine ne possède aucun *Erica;* mais, en échange, les *Rhododendron* y foisonnent, surtout à Moupin. Au nord nous n'avons que le *Rh. dauricum*, et une autre espèce à fleurs blanches; mais les hautes montagnes du Setchuan occidental m'en ont fourni au moins *une quinzaine*, les unes plus belles que les autres, (sans compter les variétés nombreuses). L'une de ces espèces, que j'ai nommée pour cette raison, *Rh. rotundifolium*, est remarquable par ses feuilles rondes, forme étrange pour ce genre. Deux autres splendides espèces croissent jusqu'à la taille de nos grands pommiers, ayant un tronc d'un pied et deux de diametre. Dans les plus grandes montagnes, ce sont les arbres qui montent le plus haut, et jusqu'à la limite de la végétation ligneuse.

Les *Araliacées* représentées dans le nord par deux espèces (le *lierre* n'y figure pas), le sont plus richement au Setchuan. J'y en ai vu une grande variété de formes, depuis les *Hedera* rampants jusqu'aux grands *Aralia* couverts d'épines.

Les *Cornus*, dont le Tchély donne une humble espèce, assez semblable au *C. sanguinea*, sont aussi plus remarquables et plus nombreux dans les vallées du centre-ouest.

Renonculacées.—Les plantes de cette famille sont comparativement bien moins abondantes en Chine qu'en Europe, du moins les espèces herbacées. Ainsi, je n'ai rencontré ici que sept à huit espèces de vrais *Ranunculus*: le *R. sceleratus* est l'un des plus communs et ne diffère pas de la plante européenne. Deux seuls

Anemone, ou trois, ont été récoltés par moi dans les hautes montagnes du Tchély et de la Mongolie; mais le Setchuan oriental en possède trois autres grandes espèces qui lui sont propres, ainsi qu'un *Helleborus* à fleurs blanches, qui est excessivement abondant dans les vallées humides. Les plaines du pays de *Ortos* possèdent un *Ficaria* à fleurs odorantes et à feuilles lobées. Tout le monde connait les *Pæonia* de Chine; nulle part je n'ai rencontré le *Moutan* à l'état sauvage, mais nos hautes vallées nourrissent en quantité deux *Pivoines* à fleurs blanches, roses ou rouges, et odorantes aussi. Le *Trollius chinensis* est aussi abondante dans les mêmes lieux, surtout dans les prairies élevées, et porte des fleurs bien plus grandes que l'espèce d'Europe. Deux *Delphinium* à grandes fleurs bleues, et un autre à fleurs plus modestes, ont été aussi rencontrés par moi, tant au nord qu'au sud-ouest. Un *Aconitum*, analogue au *Napellus*, en autre remarquable par ses longues tiges volubiles, et plusieurs autres encore, vivent communément sur les hauteurs. Bien que le *Nelumbium speciosum* couvre nos lacs et nos étangs du nord, (où cette plante si belle prospère très-bien, grâce à la chaleur de notre long été) en compagnie de l'*Euryale ferox*, aux immenses feuilles épineuses flottant sur l'eau, nulle part je n'y rencontré, à l'état sauvage et spontané, d'autre *Nymphoacée* qu'un tout petit *Nuphar* à fleurs jaunes.

Les *Renonculacées* arborescentes sont représentées dans le nord par six ou sept espèces de *Clematis*, toutes propres à l'Extrême-Orient; et dans le sud-ouest par un plus grand nombre d'autres espèces. Un *Clematis* des montagnes de Pékin, à larges feuilles de *Dahlia*, et à fleurs bleues odorantes, a été distinct du *Cl. Mongolica* par M. Decaisne, et décrit sous le nom de *Cl. Davidi*. Nous avons encore deux espèces d'*Atragene;* celle que j'ai récoltée dans l'Ourato occidental *Atr. floribunda* est remarquable par ses grandes fleurs pourpres, naturellement doubles. Un *Cimicifuga* colossal se trouve dans les vallées les plus froides. Et l'*Aquilegia sibirica* commun dans nos montagnes, est remplacé en Mongolie par une curieuse espèce à fleurs vertes, *Aq. viridiflora*.

Dans les hautes montagnes du Setchuan et de Moupin, j'ai récolté trois espèces de *Magnolia* à fleurs blanches, qui deviennent de grands arbres. Ces belles plantes me semblent différer des autres *Magnolia* connus de Chine, et deviennent de plus en plus rares, parceque les herboristes chinois en recherchent l'écorce, comme un des leurs plus précieux médicaments.

Je ne connais que deux *Berberis* du nord de la Chine, mais Moupin m'en a montré plusieurs autres différant des notres, donc un porte des fleurs d'un noir pourpre.

Une *lardizabalée* grimpante, à blanches fleurs odorantes, représente dans les montagnes de Mongolie une famille de plantes américaines.

Papaveracées.—Je crois qu'aucun vrai *Papaver* n'est indigène des parties de la Chine que je connais, quoique le *P. somniferum* ne soit que trop cultivé des chinois. Mais j'ai récolté sur nos plus hautes montagnes du nord l'élégant *Meconopsis cambrica;* et à Moupin, deux autres grandes espèces du même genre, hérissées de poils, qui donnent des fleurs d'un lilas tendre. Trois espèces d'*Hypecoum* sont peu répandues, excepté une à jolies fleurs jaunes et odorantes, qu'on rencontre en quantité dans les terrains sablonneux du nord, où elle remplace nos *Glaucium.* Je n'ai trouvé que rarement le *Chelidonium majus,* et cela dans les montagnes de l'Ourato, mais jamais à Pékin.

Fumariées.—Aucun vrai *Fumaria* n'existe en Chine, à ma connaissance; ils y sont remplacés par plusieurs *Corydalis* à fleurs jaunes ou violettes, et par l'élégant *Dielytra spectabilis.* Et à propos de cette dernière plante, je ferai observer ici, que notre Extrême-Orient et l'Amerique septentrionale offrent aux botanistes, (plus qu'aux zoologistes) bien des points de ressemblance de grande signification. Ainsi, le *Dielytra spectabilis* a son représentant dans le *D. formosa* d'Amerique. De même nos *Pavia,* nos *Cercis,* nos *Catalpa,* nos *Magnolia,* nos *Bignonia,* nos *Diervilla,* notre *Sambucus adnata,* notre *Nelumbium speciosum,* etc., ont leurs analogues et leurs plus proches parents sur le nouveau Continent et non point en Occident.....

Crucifères.—Pour cette famille si abondante en Europe, je dirai seulement qu'elle l'est beaucoup moins en Chine. Quelques espèces européennes y sont cultivés communément comme les *Cheiranthus cheiri* et *incanus,* ainsi que le *Chou* au Setchuan, et les *Brassica napus* et *rapa.* Je ne saurais dire si les *Moutardes,* qu'on sème communément pour l'huile, sont indigènes ou non.

Voici, au sujet des crucifères à graine oléagineuse, un fait qui mérite d'être cité. Quand on brûle ou que l'on coupe les forêts vierges des grandes montagnes de Moupin, il parait qu'il nait spontanément sur cette terre une grande abondance de moutarde à huile, dont on récolte avidement la graine. On se demande d'où vient cette semence? Ce n'est point du voisinage: il n'y en a pas.

Il n'en croissait point non plus évidemment sous ces sombres bois. Il faut donc admettre que la graine a été portée par les seuls éléments (on ne sait quand ni comment), ou qu'elle a été déposée sur ce sol, avant l'existence de ces forêts dites primitives, et qu'elle s'y est conservée pendant une longue série de siècles. Quelle vitalité dans ces germes des crucifères!

Violariées.—Quoique les pays accessibles aux Européens ne leur offrent guère que le *Viola patriniana*, si répandu partout du sud au nord, je crois pouvoir avancer que les violettes sont tout aussi nombreuses en Chine qu'en Europe, et qu'elles diffèrent toutes des nôtres, excepté peut-être la petite espèce jaune des Alpes. Nos montagnes, et surtout celles du Setchuan, en nourrissent un bon nombre de variétés, parmi lesquelles il y en a une qui est aussi parfumée que le *V. odora* de nos pays.

Je ne connais pas de *Résédacées* en Chine; et mes *Polygalées* de ce pays ne montent qu'à quatre espèces. Trois *Helianthemum* particuliers forment des buissons touffus sur les rochers de nos montagnes élevées; mais plus bas, on ne rencontre aucune de ces gracieuses plantes à fleurs si caduques qui abondent sur les collines pierreuses de l'Europe méridionale.

Le cosmopolite *Parnassia palustris* se trouve aussi au nord de la Chine; mais sur les bords du Fleuve-bleu j'en ai rencontré une autre très-jolie espèce dont les pétales sont terminés par de longs cils.

Notre riche famille des *Caryophyllées* me paraît assez mesquinement représentée ici. Il y a quatre ou six œillets en tout, parmi lesquels le *Dianthus dentosus* est le plus commun; le plus remarquable croît dans les prairies élevées, avec des tiges de deux et trois pieds de haut, et des fleurs roses terminées aussi par de longs cils filamenteux. Une plante du même aspect, mais plus solide, foisonne sur les collines de Kiou-kiang. Je ne me rappelle pas que le Setchuan occidental m'ait offert aucune espèce de *Dianthus*, à l'état sauvage. Il y a quelques *Silene*, dont un assez semblable au *S. inflata;* et dans les montagnes de l'ouest de Pékin croît un très-beau *Lychnis*, à grandes fleurs d'un rouge-orange. En général, toutes les *Caryophillées* chinoises diffèrent spécifiquement de celles d'Europe.

Abrégeons-nous, et laissons de côté les herbes moins importantes. Le *Kölrenteria paniculata* est propre à la partie septentrionale de la Chine, ainsique l'*Ailantus glandulosa* et le *Xanthoceras sorbifolium:* c'est seulement dans les montagnes de l'Ourato que j'ai

vu ce dernier à l'état sauvage. Le *Cedrela sinensis* (qu'on confond souvent avec l'Ailante) se cultive autant au nord qu'au sud pour ses aromatiques bourgeons à odeur de cuisine, que les Chinois mangent comme une friandise.

Outre ces arbres, nous avons dans le nord l'*Acer tataricum* et un autre *érable* propre à l'Ourato; le centre-ouest en offre plusieurs du même genre, et le Kiangi, un remarquable par ses feuilles d'*ormeau*. Le *Pavia*, qui est le marronnier de la Chine, n'est que rarement cultivé à Pékin; plus au sud il est commun dans la région où croîssent aussi le *Melia azederach*, le *Fortunea sinensis*, le *Liquidambar*, etc. Les *Xanthoxylon*, nombreux dans le centre, ne sont représentés à Pékin que par le *Xanthoxylon bungei*, ou *poivrier rouge*.

Notre nord ne connait aucune *Ternstromiacée* et dans l'ouest et le centre de la Chine je n'ai jamais rencontré le *thé* à l'état sauvage. Mais, outre les deux variétés bien connues sous les noms de thé vert et thé noir, j'y en ai vu une troisième, qu'on apelle *thé blanc*: c'est un arbrisseau plus grand, avec des feuilles plus aiguës et blanches en dessous. Cette espèce est plus rustique mais moins prisée comme goût.

Aucune *Aurantiacée* ne croît non plus spontanément plus haut que le bassin du Fleuve-bleu; mais, en échange, nous avons plusieurs *Cissus*, *Ampelopsis* et *Vitis*: le *V. amurensis*, à grappes noires mangeables, est fort abondant dans nos montagnes intérieures.

De même les *Sterculia* et les *Pawlonia* ne dépassent point la région susdite; mais nous avons dans nos bois les sympathiques *tilleuls* aux suaves fleurs (trois espèces), le *Grewia parviflora*. Le *Corchorus* du Japon croît en quantité à Moupin, à côté des *Jasmins*, des *Forsithia*, etc.

Les *Tamarix* de deux espèces, me semblent se retrouver identiques au nord et au sud, tandis que les *Philadelphus* et les *Deutzia* appartiennent plus particulièrement à notre nord. De même, les lieux frais et ombragés de nos montagnes abritent des *Begonia*, en guise de *Saxifraga*. Et ce dernier genre est à peine représenté ici, tandis que les régions pluvieuses de Moupin en nourrissent plusieurs espèces, appartenant la plupart à des types inconnus en Europe, ayant des fleurs jaunes, etc. Pourtant j'en ai rencontré une grande espèce à fleurs roses, qui ressemble beaucoup au *S. crassifolia* que j'ai vu cultivé en Europe. Quant au *Sax. sarmen-*

tosa, je l'ai trouvé abondant par toute la Chine centrale et occidentale.

Moupin m'a offert encore quatre ou cinq espèces de *Ribes*, non comestibles; tandis que nos montagnes et la Mongolie en nourrissent trois, bonnes à manger (y compris l'espèce à gros fruits verts, analogue à notre *Maquereau*). Passons aux *Rosacées*. Un *Pirus*, deux *Malus*, un *Sorbus*, plusieurs *Amelanchier* et *Cotoneaster*, et deux *Cratogus*, sont les seuls arbres *pomacés* que les bois du nord m'aient fournis, à l'état sauvage. Je n'en ai point trouvé dans les régions du centre-ouest, à l'exception des *Cratogus*, et peut-être d'un *Pirus*.

Nos montagnes nous offrent deux jolis *Rosa*, à fleurs rouges et odorantes; celles de Mongolie un autre *rosier* à fleurs jaunes, qui y est très-abondant, à Moupin j'ai vu beaucoup d'autres *Rosa*, dont la plupart me paraissent se retrouver au Tchékiang.

Pour les *Amygdalées*, nous avons dans notre nord le *Cerasus padus*; un petit *Prunus* à excellents fruits rouges, et quelques *Amygdalus* insignifiants. Point de véritable *Amandier* analogue à celui d'Europe. Les genres *Armeniaca* et *Persica* croîssent si abondamment et si spontanément dans toutes nos montagnes, que je suis porté à croire que cet Extrême-Orient est leur véritable patrie d'origine.

Nulle part je n'ai trouvé en Chine de *prunier* ressemblant à ceux d'Europe, à l'état sauvage; pas même à Moupin, où la seule *Amygdalée* spontanée rencontrée par moi est un grand cerisier à médiocres fruits rouges.

En dehors d'un framboisier à bons fruits rouges, qui croît dans nos vallées les plus fraiches, nous n'avons au nord qu'un autre petit *Rubus* rampant. Mais, des ronces de toute sorte abondent entre le Setchuan et le Thibet. Là, dans les montagnes moyennes, croît aussi en quantité une bonne fraise rouge, à forme allongée. Je ne saurais dire si ce *Fragaria* est le même que celui qui vit à *Si-wan*, en Mongolie.

Outre un *Spiroa* herbacé, analogue à l'*Aruncus*, nos montagnes en contiennent six autres espèces, ligneuses, à fleurs blanches. Ce genre m'a paru moins bien représenté au sud.

Les arbres de la famille des *Légumineuses* sont beaucoup plus nombreux en Chine qu'en Europe. Notre *Acacia julibrizin* y est répandu du sud au nord, et je l'ai retrouvé spontané jusque dans les vallées rétirées de Moupin. Au contraire le beau *Sophora* de Pékin ne s'étend pas jusqu'au sud, et dans les hauts plateaux de

Mongolie, un autre *Sophora* de petite taille, herbacé, à blanches fleurs odorantes, couvre partout les sables, en compagnie des *Iris* blancs, du *Glycyrhiza echinata*, de deux ou trois *Caragana*, et de deux curieuses espèces de *liserons*, épineux et non volubiles.

Dans nos collines, les *Genista*, les *Ulex*, les *Cytisus*, les *Anthyllis*, les *Ononis* d'Europe, sont remplacés par les *Indigofera*, les *Lespedeza*, les *Desmodium*, les *Caragana*, les *Gledisthia*. Je n'ai pas trouvé à l'état sauvage, au Setchuan la *Glycine* qui abonde tant au Tchékiang.

En fait de *Sumacs*, nous avons au nord: le *Rhus Cotinus*, le *Rh. Semialata*, rare, et un autre *Rhus*, analogue au *Coriaria*. Le *Sumac* dont j'ai vu au Setchuan extraire le vernis, ou *tchy*, est un arbre d'une dizaine de mètres de hauteur.

Dans la partie orientale de cette même province, j'ai admiré à *Kouy-fou*, un grand et magnifique *Pistacia*, genre inconnu ici, au nord.

Enfin, pour en finir avec les arbres chinois, j'ajouterai que les *Ilex*, qui nous manquent à Pékin, abondent au centre-ouest. Les *Evonymus* et les *Celastrus*, se retrouvent partout, de même que les *Rhamnus*; cependant notre nord est plus riche que le sud en espèces de ce dernier genre. De même aussi, le *Zizyphus vulgaris* qui couvre et empeste toutes nos collines, manque absolument au Setchuan et au Thibet, où se trouvent, à leur place, des *Paliurus*, aux aiguillons non moins terribles.

Je mets fin à cette énumération de plantes, si longue déjà et pourtant bien incomplète, en ajoutant que la pauvre Flore de la haute Mongolie est surtout caractérisée par le grand nombre de ses *Artemisia*, de ses *Astragalus*, de ses *Aster*, de ses *Chenopodium*, de ses *Salsolées*, de ses *Statice*, (outre les plantes déjà indiquées plus haut). Il faut citer aussi le gracieux *Caryopteris mongolica*, petit arbuste aux fleurs bleues et odorantes, les *Linum* de plusieurs espèces, les *Plantago*, l'ortie à feuilles de chanvre, etc.

Dans les montagnes, là comme au Tchély, les végétaux ont l'air tout européen: on y voit le *Sambus racemosa*, plusieurs *Xylosteum* et *Lonicera*, des *Viburnum*, le *Vitex incisa*, un *Thymus* aromatique, plusieurs *Geranium*, quatre ou cinq *Valeriana* et *Patrinia*, des *Campanula*, des *Scabiosa*, des *Synanthérées* fort nombreuses, etc.

Dans notre plaine, le bord de tous les chemins nous offre le *Sambucus Williamsi*, le *Calystegium acetosifolium*, le *Portulaca olitoria*, le *Rehmannia glutinosa*, le *Tournefortia arguzia*, le *Taraxacum vulgaire*, l'*Euphorbia Pekinensis*, les *Polygonum aviculare*

pensilvanicum, et d'autres; mais point de *Trifolium*, point de *Verbena*, point d'*Oxalis*. De leur côté, des *Cynanchum* de plusieurs espèces, le *Houblon* japonais, le *Rubia sinensis*, le *Tribulus terrestris*, le *Xanthium strumarium*, etc., embarrassent partout plus ou moins les pieds des passants.

Quant au *facies* général de la flore du Setchuan occidental, elle offre, même sur les montagnes, un aspect tout particulier et les plantes que j'y ai indiquées ne forment qu'une fraction des richesses végétales de cette intéressante contrée. Il restera donc là beaucoup à faire pour un botaniste de bonne volonté.

Zoologie.

Mollusques.—En dehors d'un petit *Helix* qui abonde à Pékin, les mollusques terrestres sont extrêmement rares dans la Chine septentrionale et la Mongolie. Je n'y en ai réuni qu'une dizaine d'espèces en tout, y compris un petit *Limax* grisâtre. Quelques Helix fossiles se trouvent aussi dans le *loess*.

Le Setchuan et Moupin ne sont guère mieux partagés en animaux de cette classe. J'en ai rapporté une autre dizaine d'espèces, différant toutes de celles du nord, parmi lesquelles figurent les genres *Clausilia* et *Bulimus*, inconnus dans le nord. Dans cette même région est très-développé un calcaire bleuâtre, qui est comme pétri de débris de Coquilles Marines: je pense que cette roche est antérieure à la formation carbonifère. On m'a indiqué encore des couches fossilifères dans la partie orientale de cette même province du Setchuan.

Moi-même, en voyageant le long du Yangtzé, j'ai recueilli des *Bivalves* silicifiées, qui semblent appartenir aux terrains dévoniens.

Crustacés.—Toutes nos eaux, jusqu'aux ruisseaux des montagnes, nourrissent en abondance une petite crevette, que les Chinois mangent avec délice, sèche et rance. Le crabe ordinaire du pays (*Telphusa sinensis*) vit dans les fleuves du nord, du sud, et de la Mongolie. Les eaux de la Chine n'offrent point d'écrevisse; mais des Coréens et des Missionnaires qui ont longtemps vécu en Corée, m'ont assuré que' dans les montagnes de ce royaume si peu connu, il y en a une, qu'ils mangent communément, et qui diffère de l'*Astacus* d'Europe par une forme plus effilée. (Pour les crustacés marins, je dois dire comme pour les algues: je n'ai pas encore eu l'occasion de m'en occuper).

Insectes.—Dans une vaste contrée qui n'a pas encore été beaucoup explorée il est naturel qu'il existe bien des insectes intéressants et non décrits. Cependant je dois avouer que je m'attendais à en trouver en Chine beaucoup plus d'espèces nouvelles, surtout dans les genres remarquables; ma déception a été particulièrement grande au Setchuan occidental, qui ne m'a fourni relativement que peu de nouveautés entomologiques.

Dans les Coléoptères, le nord de la Chine et la voisine Mongolie, m'ont donné une dizaine d'espèces de *Cicindela;* et Moupin, cinq autres, avec deux *Collyris* en outre. Pour les carabiques, on devrait s'attendre à trouver des *Damaster*, sur notre continent: et pourtant, pas du tout! Ces beaux coléoptères, à forme de *Blaps*, paraissent exclusivement propres au Japon, où chacune des trois grandes îles possède son espèce particulière.

À Pékin nous avons les *Calosoma lugens* et *sinense*, le beau *Carabus smaragdinus*, (proche parent du *Cœlestis* du Tchékiang); le *C. vinculatus*, le *C. kluberi;* l'*Eupachys Brandtii*, très-abondant sous les pierres de la ville. À Moupin, j'ai trouvé le *Calosoma thibetanum* et le *Carabus modestus* (deux insectes nouveaux), et le grand *Carabus pustulifer*, autre nouveauté remarquable, dont la Chine orientale a l'analogue dans le *C. Lafossei*.

Les *Brachinus* que j'ai rencontrés montent à trois ou quatre espèces: la grande forme, à élytres testacées et marquées de noir, est la plus répandue.

Les *Lamellicornes* m'ont offert une moisson plus abondante. Le nord de l'Empire m'a donné trois espèces de cerfs-volants (y compris le *Lucanus suboneus*), et le centre-ouest quatre ou cinq autres. J'ai pris, tant à Moupin qu'à Pékin, un grand *Melolontha*, ressemblant à notre *fullo*, qui a reçu le nom de *Gracilicornis:* cet insecte parait rare par tous ces pays, de même en général que les autres *Melolontha* de grande taille. Parmi ceux-ci il y a aussi des nouveautés, comme le *M. cuprescens*, etc. Les *Cetonia*, et genres voisins, sont assez nombreux; et à Moupin j'ai rencontré en petit nombre deux jolies Goliathides: *Dicranocephalus Adamsi*, et *Neophodimus Auzonxii*. Un étrange et nouveau bousier du même pays est l'*Enotrupes sinensis*.

Les *Longicornes* ou *Cerambycides* sont peut-être les coléoptères les plus nombreux, relativement, que j'ai rencontrés en Chine, tant au nord qu'au sud.

Parmi les espèces nouvelles de ce groupe je cite: *Collichroma cyanicornis*, *Mesosa stictica*, *Pachyta tuberculicornis*, *Strangalia dichroa*, *Str. arcifera*, *Str. zonifera*, *Str. thibetana*, etc.

Passons aux Lépidoptères, en sautant sur les autres classes d'insectes qui intéressent moins le commun des hommes.

Le nord ne nourrit que trois *Papilio: Maackii, Xuthus,* et le *Machaon* d'Europe; un *Thaïs,* le *Sericinus Telamon* offrant une variété à ailes glacées en dessous, est répandu par toutes les vallées où croissent les *Aristolochia*; un *Parnassius,* qu'on prendrait pour l'*Apollo,* fréquente les hautes montagnes de Pékin et de Mongolie. Les *Pieris daplidice, napi* et *rapo,* avec deux *Leucophasia,* se voient ici communément, ainsi que les *Leuconoa cratogi* et *cratogioïdes:* mais, point d'*Anthocharis* au nord. Nous avons encore les *Rhodocera Rhamni* et *Aspasia,* différant peu de notre *Citron* de France; je n'ai pris que deux fois le *Colias aurora* en Mongolie; mais la Chine présente deux autres *Colias* fort abondants

En été, un beau *Nymphalien,* l'*Antiope assimilis,* est fort commun partout, sur le tronc des arbres, et une autre espèce de même genre, fréquente la cime des montagnes boisées. Le genre *Argynnis* m'a donné à Pékin huit espèces (dont trois européennes: *Adippe, Laodice, Daphne*); une, fort curieuse, sans taches nacrées, se rapproche des *Melitoa,* et a reçu de M. Lucas le nom d'*Arg. leopardina.*

Dans le genre *Vanessa,* Pékin et son voisinage possedent le *V. Antiopa,* le *V. Yo,* le *V. polychloros?* le *V. cashmiriensis* ressemblant à l'urtice), le *V. cardui,* le *V. Callirrhoe* (ressemblant à l'Atalanta), le *V. C. aureum* et un autre voisin du *Robert-le-diable.* Le sud-ouest possède bien d'autres vanesses encore.

Nos montagnes septentrionales sont assez riches en espèces des genres *Neptis* et *Limenitis*; de même qu'en *Lyconites,* dont plusieurs sont nouvelles. Nous n'avons ici qu'une seule *Argc,* et une dizaine de *Satyrus,* dont aucune ne se retrouve en Europe. Les Hespériens sont représentés par au moins autant d'espèces de petite et moyenne taille. Un *Syntomis,* un *Thyris (Vitrina?),* trois ou quatre *Procris* et autant de *Sesia,* remplacent ici les *Zoygona,* qui font défaut à l'Extrême-Orient. Dans les *Sphingiens,* les *Macroglossa stellatarum* et *Bombyliformis?* se retrouvent à Pékin; de même que l'*Acherontia Atropos,* et les *Deilephila convolvuli* et *Pinastri.* Mais quatre ou cinq autres Sphinx lui sont particuliers.

À propos des Lépidoptères noctures, je noterai seulement que le nord de la Chine parait relativement pauvre en espèces; mais que, depuis deux ans que des pluies plus fréquentes ont donné à la végétation une vigueur inaccoutumée, nous y voyons aussi beau-

coup plus de papillons de nuit et de jour qu'auparavant. Je note aussi que c'est au milieu des sauvages montagnes de l'Ourato que mon compagnon de voyages M. L. Chevrier, a rencontré le véritable ver-à-soie du murier, dans son état primitif et parfaitement sauvage.

Au Setchuan occidental, la Faune entomologique contient beaucoup plus de Lépidoptères remarquables. Le genre *Papilio* m'y a fourni les espèces suivantes: *Heliacon, Paris, Bianor, Arcturus, Pammon, Protenor, Chloanthus, Glycerion, Xuthus, Machaon, Hercules,* et *Horatius.* Ces deux derniers sont nouveaux. Les *Thaïs* véritables y manquent aussi, et sont représentés par un très-joli papillon, nouveau aussi, pour lequel ou a créé un genre nouveau: *Armandia thaïtina,* Bl. Il y a plusieurs autres nouveautés encore, comme le *Vanessa prorsoïdes,* analogue à la *Carte-géographique* d'occident, et présentant comme celui-ci les deux formes de printemps et d'été; les *Thecla saphir* et *betuloïdes;* les *Rhodocera almintha* et *alvinda,* etc. J'ai récolté encore dans ces régions les *Argynnis Childrenæ* et *Nyphe,* les *Adolias Franciæ* et *Daola,* le *Charaxes Dolon,* etc. Le seul genre *Satyrus* m'y a donné une trentaine d'espèces, dont aucune ne se retrouve en Europe, ni même à Pékin.

En quittant les Insectes, je fais observer un fait curieux: c'est que ces régions du centre-ouest paraissent ne pas connaitre le Scorpion; mais les *Scolopendra* y foisonnent. Et ce sont ces insectes et un autre *Myriapode,* à forme de *Cloporte,* (un *Glomeris*), que les chasseurs y emploient pour empoisonner la panthère. Je n'ai point non plus rencontré là le *Telyphona,* cette grande et hideuse *Arachnide* à forme de scorpion qui abonde au Tchékiang central.

Animaux Vertébrés.

Amphibiens.—Le nord de la Chine ne possède point de *Salamandre;* mais j'en ai trouvé au Setchuan deux espèces, qui sont nouvelles, et une troisième au Tchékiang tout dernièrement, pour laquelle j'ai proposé le nom de *Triton (Cynops) Orientalis.* L'espèce de Moupin a cela de particulier que l'on ne peut la rapporter qu'à un genre américain: je l'ai fait connaitre sous le nom de *Desmodactylus Pinchonii,* du nom de Monseigneur Pinchon qui me l'avait signalée le premier et qui m'a rendu de grands services pendant mon voyage au Setchuan occidental. La troisième espèce

est un *Sieboldia*, analogue à la grand Salamandre du Japon, sur laquelle M. E. Blanchard, de l'Institut, a lu un travail à l'Académie des Sciences, en l'appelant *Sieboldia Davidiana*.

Les *Amphibiens raniformes* sont à Pékin au nombre de cinq ou six, parmi lesquels figure l'*Hoplobatrachus Davidi*, A. Dum., qui vit aussi au Japon.

Le Setchuan occidental, pour les *Anoures*, ne m'a donné de particulier, outre la *Reinette (Dendrhyla sinensis)* que deux fort jolies *Polypedates*, pour l'une desquelles j'ai proposé le nom de *P. Dugritei*, en souvenir de ce digne missionnaire qui m'a donné l'hospitalité à Moupin. Les grenouilles que j'avais récoltées au Kiangsi montaient à sept espèces.

Poissons.—Les eaux douces de Pékin et de Mongolie m'ont fourni une vingtaine d'espèces de poissons: *Ophicephalus argus*, *Silurus xanthosteus*, *Philipnus cinctus* (n. sp.), *Gasterosteus sinensis* (n. sp.), *Polyacanthus opercularis*, *Cobitis pavonaceus*, *Symbranchus marmoratus*, *Monopterus javanicus;* et d'autres *Cobitis*, *Gobio*, *Leuciscus*, *Anguilla*.

Les rivières et les ruisseaux du Setchuan m'ont donné plusieurs des poissons de Pékin, et de plus: le *Nemacheilus nudus*, Bl., le *Misgurnus spilurus*, Guich., l'*Hemiculter leucisculus*, Bl., le *Saurogobio Dumerili*, Bl., et plusieurs autres non encore décrits. Le plus remarquable de ces derniers est un *Siluroïde*, de nouveau genre, que les habitants de Moupin nomment *Che-pa-zze*. Je n'ai jamais vu de *Salmonide* en Chine, quoique les auteurs en indiquent un à Pékin.

Reptiles.—Les espèces que j'ai rencontrées au nord de la Chin sont: *Platydactilus japonicus*, *Eremias variabilis*, *Phrynocephalus caudivolvulus;* *Trigonocephalus Blomhoffii*, *Elaphis Dione*, *Zamenis cataphoronotus*, *Tropidonotus lateralis*, *Amphiesma tigrinum*. Cela fait trois *lacertiens* et cinq serpents seulement.

Au Setchuan occidental aussi, les reptiles sont peu nombreux; j'en ai rapporté huit serpents et deux *Lézards (Lyriocephalus margaritaceus* et *Plestiodon quinquelineatum)*. Les serpents ont donné un genre nouveau et quatre espèces nouvelles. Parmi ces dernières, j'ai donné le signalement d'un beau *Coryphodon*, de grande taille, que j'ai voulu dédier à M. Arnal *(Cor. Arnali)*: c'est ce missionnaire qui a fourni à M. Dabry presque tous les oiseaux nouveaux qu'il a envoyés en Europe. Déjà, mon excursion du Kiangsi m'avait donné une quinzaine de reptiles différents, parmi lesquels un autre *Coryphodon* et un *Elapoïdes* constituent des

espèces nouvelles. La vipère de Mongolie *(Trig. Blomhoffii)* s'y trouve en abondance dans la ville même de Kiou-kiang, de même que le *Gecko* du nord. Les autres lézards sont: *Plestiodon pulchrum, Tachydromus sex-lineatus, Lygosoma Quoyi.* Et en fait de serpents déjà connus, il y a: *Elaphis virgatus El. conspicillatus, Amphiesma tigrinum, Lycodon rufuzonatus, Tropidonotus lateralis, Bumgarus semifasciatus, Naja tripudians,* etc.

En fait de Tortues, je ne connais à Pékin que le *Gymnopus perocellatus,* qui vit aussi au sud-ouest, avec l'*Emys sinensis.* Nulle part je n'ai vu dans le Yangtzé, la monstrueuse tortue carnassière que j'ai rencontrée une fois dans le fleuve de Hantcheoufou, au Tchekiang. M. Swinhoe m'a dit que cet animal serait une espèce indienne, *Chitra indica.*

Oiseaux.—Je regrette que les trop grandes proportions que prend ce travail m'empêchent de m'étendre autant que je voudrais sur les oiseaux et les mammifères du nord de la Chine, depuis le Fleuve-bleu jusqu'à la Mongolie orientale.

Dans un rapport que j'addressais au Museum de Paris en 1866, j'énumerais 295 espèces d'oiseaux observés ici par moi, jusqu'à cette époque. Nécessairement il y avait dans ce catalogue provisoire des lacunes et des fautes de détermination. Depuis, mes voyages ultérieurs, prolongés jusqu'au Fleuve-bleu et au Thibet oriental, m'ont fait connaitre bien d'autres espèces; et au commencement de cette année 1872, les nouvelles archives du Muséum ont publié mon nouveau catalogue des oiseaux du nord de l'Empire Chinois, (où aussi je constate déjà quelques inexactitudes). Cette liste comprend 470 *espèces;* sur ce nombre, un peu plus d'un quart sont des espèces européennes; 160 *espèces* n'avaient pas encore été signalées par les ornithologistes comme faisant partie de la faune chinoise, et 55 *espèces* ont été présentées et décrites comme tout-à-fait nouvelles.

De ces dernières, le nord m'a fourni: *Cygnus Davidi,* Sw., *Passer Ouratensis,* A. D., *Carpodacus Davidianus,* M. Edw., *Carpodacus mongolensis* (A. D. in letteris 1865), *Parus Pekinensis,* A. D., *Orites Ouratensis,* A. D., *Sitta villosa,* J. V., *Oropneuste Armandi,* M. Edw., *Rhopophilus pekinensis,* Sw., *Pterorhinus Davidi,* Sw.

Les espèces nouvelles d'oiseaux que j'ai rapportées du centre-ouest sont: *Picus Desmursii,* J. V., *Picoïdes funebris,* J. V., *Picus flavirostris,* A. D. (obs.), *Sitta sinensis,* J. V., *Siphia Hodgsonii,* J. V., *Merula Gouldii,* J. V., *Turdus auritus,* J. V., *Trochalopteron*

formosum, J.V., *Tr. Ellioti*, J.V., *Tr. Blythii*, J.V., *Yanthocincla Arthemisiæ*, A.D., *Yanth. maxima*, J.V., *Yanth. lunulata*,, J.V., *Pterorhinus lanceolatus*, J.V., *Calliope pectardens*, A.D. (obs.), *Pnoepyga troglodytoïdes*, J.V., *Lusciniopsis brevipennis*, J.V., *Arundinax Davidi*, J.V., *Phyllopneuste trinotaria*, A.D., *Oropneuste acanthizoides*, J.V., *Or. affinis*, J.V., *Minla Jerdoni*, J.V., *Siva ruficapilla*, J.V., *S. Cinereiceps*, J.V., *S. striaticollis*, J.V., *Proparus Swinhoei*, J.V., *Mecistura fuliginosa*, J.V., *Allotrius pallidus*, A.D., *Alcippe cinerea*, A.D., *Alc. pocilotis*, J.V., *Accentor multistriatus*, A.D., *Yuhina diademata*, J.V., *Paradoxornis guttaticollis*, A.D., *Cholornis paradoxa*, J.V., *Suthora Alphonsiana*, J.V., *Sut. conspicillata*, A.D., *Sut. gularis*, J.V., *Carpodacus trifasciatus*, J.V., *Carp. vinaceus*, J.V., *Carp. Edwardsii*, J.V., *Carp. verreauxii*, A.D., *Carp. grandis*, A.D., *Tetraophasis obscurus*, J.V., *Crossoptilon corulescens*, A.D.

Il faut dire quelque chose sur l'*habitat* des magnifiques phasianides, dont la Chine offre une si riche collection.

Nos montagnes du nord possèdent les *Phasianus reevesii*, Gr. et *torquatus*, Pall., le *Crossoptilon mantchuricum*, Sw. et le *Pucrasia xanthospila*, Gr. Au Setchuan, le *faisan doré* abonde dans les montagnes du nord, de même qu'au sud du Yangtzekiang; le *Phasianus Amherstio* remplace ce dernier dans les régions boisées et élevées du pays des *Man-ze*. Le *faisan sans collier*, que M Swinhoe a nommé *Ph. decollatus*, et que j'avais auparavant signalé au Muséum de Paris où il fut désigné sous le nom de *Ph. ambiguus*, J.V. remplace le faisan à collier dans toutes les provinces de l'ouest. Le *faisan vénéré* se retrouve aussi au Setchuan, de même que l'*Eulophe* de Pékin. Mon nouveau et magnifique *Crossoptilon corulescens* (qui peut-être est le même oiseau que Pallas avait nommé *Phasianus auritus*, et que personne n'avait rencontré depuis ce grand naturaliste) vit dans les grandes montagnes boisées du Kokonor et voisinage; tandis que le *Cross. Drouyni* au plumage argenté, n'a été rencontré par moi que dans les *pays barbares* plus rapprochés du Thibet. Le resplendissant *Lophophorus L'huysii*, J.V., habite les plus grandes hauteurs; et moi-même j'ai tué ce superbe gallinacé entre douze et quinze mille pieds d'altitude, au-dessus de la région des bois, dans ces humides prairies où il vit surtout de racines succulentes. Le *Tetraophasis obscurus*, J.V., et l'*Ithaginis Geoffroyi*, J.V., ne quittent pas les grandes forêts les plus solitaires et élevées. Le *Ceriornis Temminckii*, ou Tragopan rouge, est abondant dans toutes les

montagnes boisées, dont il affectionne la lisière: ce bel oiseau, aussi bon qu'il est bien orné, porte chez les Chinois beaucoup de noms: *poule qui vomit la soie, poule cornue, poule étoilée*, etc. Quant au rare *Tragopan de Cabot*, je ne sais pas encore quel coin de la Chine récèle ce mystérieux oiseau; nulle part, non plus, je n'ai rencontré le faisan argenté au sud-ouest. Monseigneur Chauveau, qui réside à Ta-tsien-lou, indique dans ses lettres quelques autres faisans.....Jusqu'à preuve du contraire, j'incline à penser que la Chine occidentale et le Thibet oriental ne nourrissent que les espèces que je viens de nommer: la différence des noms populaires n'indique pas toujours des espèces diverses.

Dans une visite que, en Avril dernier, j'ai fait à M. Swinhoe, Consul d'Angleterre à Ningpo, cet ornithologiste si distingué m'a montré deux phasianides nouveaux qu'il venait de recevoir des montagnes du Tchékiang. Il les a nommés: *Phasianus Ellioti*, et *Pucrasia Darwini*. Comment deux gallinacés si remarquables sont-ils restés inconnus dans un pays tant fréquenté des Européens?

Mammifères.—Mon journal du voyage de 1866, comptait, dans le nord de la Chine, soixante espèces de mammifères, plus ou moins bien nommés; y compris les animaux domestiques. Je dois dire ici, de même que pour les oiseaux, que mes recherches ulterieures, et surtout mon excursion au Setchuan occidental, ont à peu près doublé ce nombre. Et il y en a une *cinquantaine* qui constituent des espèces nouvelles pour la science.

À cause de l'importance de ces animaux, je vais inscrire ici les noms de tous les mammifères *sauvages* que je connais dans la partie de la Chine qui est au nord du Yangtzekiang, avec les noms des lieux où je les ai rencontrés.

Quadrumanes—

1 Macacus tcheliensis, A. M. Edw. (Tchély au Tong-lin).
2 Macacus thibetanus, A. M. Edw. (Moupin).
3 Macacus lasiotis, Gr. (Setchuan).
4 Macacus *hoanghoou*, A. D. (Setchuan Sept.)
5 Rhinopithecus Roxellana, A. M. Edw. (Moupin, Kokonor).

Cheiroptères—

6 Vespertilio Davidi, Peters (Pékin au Si-shan).
7 Vesperus scrotinus, Schr. (Pékin).
8-12 (et cinq autres chauves-souris, encore à l'étude).

Carnassiers—

13 Felis tigris, L. (Pékin, Mongolie, Moupin).
14 Felis pardus, L. (Pékin, Mongolie, Setchuan).
15 Felis irbis, Pall. (Mongolie, Mantchourie).
16 Felis macrocelis, Temm. (Moupin).
17 Felis nigra, A. M. Edw. (Mantchourie).
18 Felis Chinensis, Gr. (Setchuan).
19 Felis tristis, A. M. Edw. (Tchély?).
20 Felis microtis, A. M. Edw., (Pékin, au Si-shan).
21 Felis scripta, A. M. Edw. (Moupin).
22 Felis manul, Pall. (Mongolie).
23 Canis lupus, L. (partout, rare à Moupin).
24 Canis rutilus, Pall. (Si-wan).
25 Canis vulpes, L. (*passim*).
26 Canis *houly* — ? (renard grisâtre de Moupin).
27 Canis corsac, Pall. (Suenhoafou, Mongolie).
28 Canis procyonoides, Temm. (Tchély oriental).
29 Ursus thibetanus, Cuv. (Moupin, Setchuan).
30 Ursus piscator, Puch.? (Tchély).
31 Ailuropus melanolencus, A. D. (Moupin et Kokonor).
32 Ailurus fulgens, Gr. (Moupin).
33 Meles leptorhinchus, A. M. Edw. (Tchély).
34 Meles (arctonyx) leucolomus, A. M. Edw. (Tchély).
35 Meles (arctonyx) obscurus, A. M. Edw. (Setchuan occ.)
36 Helictis moschata, Gr. (Setchuan).
37 Paguna larvata, Gr. (Setchuan, Moupin).
38 Paguna — ? rayé. (Tatsienlou) (vu).
39 Viverra zivetta, L. (Moupin, Setchuan).
40 Lutra sinensis, Gr. (Moupin).
41 Lutra — sp? (Tientsin).
42 Martes flavigula, Bodd. (Moupin, Setchuan).
43 Martes foina, L. (Tchély).
44 Martes vulgaris, Var. *coreanus* (Leao-tong).
45 Putorius sibiricus, Pall. (Mongolie, Tchély).
46 Putorius Fontanieri, A. M. Edw. (Tchély).
47 Putorius Davidi, A.M.Edw. (bassin du Yangtzekiang centra l)
48 Putorius astutus, A.M.Edw. (trés-haute montagne de Moupin).
49 Putorius moupinensis, A. M. Edw. (Setchuan, Moupin).

Insectivores—

50 Erinaceus dealbatus, Sw. (Pékin).

51 Nectogale elegans, A. M. Edw. (Moupin, ruisseaux).
52 Anourosorex squamipes, A. M. Edw. (Moupin, Setchuan).
53 Scaptochirus moschatus, A. M. Edw. (Tchély, Mongolie).
54 Talpa longirostris, A. M. Edw. (Setchuan, Moupin).
55 Urotrichus thibetanus, A. M. Edw. (Moupin).
56 Genre nouveau — ? (Kokonor).
57 Sorex — ? (Moupin).
58 Sorex — ? (Setchuan).

Rongeurs—

59 Hystrix subcristata? Sw. (Setchuan).
60 Arctomys robustus, A. M. Edw. (Moupin et Kokonor).
61 Rhizomys vestitus, A. M. Edw. (Setchuan septentrional).
62 Siphneus psilurus, A. M. Edw. (Tchély).
63 Siphneus Fontanieri, A. M. Edw. (*Si-wan*, en Mongolie).
64 Siphneus Armandi, A. M. Edw. (*Si-in-ze*, en Mongolie).
65 Lepus tolaï, Pall. (Mongolie, tout le Tchély).
66 Lepus sinensis, L. (Setchuan, très-rare à Moupin).
67 Lepus variabilis, L. (Mongolie orientale).
68 Lagomys thibetanus, A. M. Edw. (Moupin).
69 Dipus annulatus, A. M. Edw. (Mongolie, Tchély).
70 Gerbillus psammophilus, A. M. Edw. (Mongolie, Tchély).
71 Gerbillus unguiculatus, A. M. Edw. (Mongolie, Tchély).
72 Spermolegus mongolicus, A. M. Edw. (Mongolie, Tchély).
73 Pteromys alborufus, A. M. Edw. (Moupin).
74 Pteromys melanopterus, A. M. Edw. (Moupin, Setchuan).
75 Pteromys Xanthipes, A. M. Edw. (Tchély septentrional).
76 Pteromys cinereus, A. D. (Kokonor).
77 Sciurus vulgaris, L. *var. nigra*, (Tchély et Mantchourie).
78 Sciurus Pernyi, A. M. Edw. (Moupin).
79 Sciurus Davidi, A. M. Edw. (montagnes de Pékin).
80 Sciurus Mac-lellandi, Horsf? (Moupin Kokonor).
81 Sciurus (Tamia) striatus, Pall. (Mongolie, Tchély).
82 Cricetulus griseus, A. M. Edw. (Tchély).
83 Cricetulus obscurus, A. M. Edw. (Mongolie).
84 Cricetulus longicaudatus, A.M.Edw. (Sartchy en Mongolie).
85 Arvicola mandarinus, A. M. Edw. (Mongolie).
86 Arvicola thibetanus, A. M. Edw. (tout noir, à Moupin).
87 Mus humiliatus, A. M. Edw. (Pékin).
88 Mus plumbeus, A. M. Edw. (Suenhoafou et Mongolie).
89 Mus musculus, L. (Pékin).

90 Mus minutus? Pallas (Pékin).
91 Mus flavipectus, A. M. Edw. (bassin du Yangtzé).
92 Mus decumanus, L. (Yangtzé).
93 Mus ouangthomo, A. M. Edw. (Yangtzé).
94 Mus griseipectus, A. M. Edw. (Moupin).
95 Mus Confucianus, A. M. Edw. (Moupin, Setchuan).
96 Mus Chevrieri, A. M. Edw. (Moupin).
97 Mus pygmæus, A. M. Edw. (Moupin).

Edentés—

98 Manis Dalmanni, Sund? (Setchuan septentrional).

Pachydermes—

99 Sus aper, L. (Tchély).
100 Sus moupinensis, A. M. Edw. (Moupin).
101 Equus hemionus, Pall. (Mongolie).

Ruminants—

102 Budorcas taxicolor, Hodgs. (Moupin, Kokonor).
103 Antilope gutturosa, Pall. (Mongolie).
104 Antilope (nemorhedus) Edwarsii, A.D. (Moupin, Setchuan).
105 Antilope (nemorhedus) griseus, A.M.Edw. (Moupin, Kokonor)
106 Antilope (nemorhedus) caudatus A. M. Edw. (Pékin).
107 Ovis argali, Pall. (Mongolie).
108 Ovis naghor? Hodgs. (Moupin et Kokonor).
109 Moschus moschiferus, L. *var.* 1ª *sibiricus* (Tchély occidental).
2ª *chrysogaster* (Moupin).
3ª *bucogaster* (Setchuan).

Nota.—M. Swinhoe a fait dernièrement connaître un cervide à forme de *Musc*, qui vit dans les îlots du bas Yangtzekiang, sous le nom d'*Hydropotes inermis:* c'est l'animal qu'on vend sur le marché de Shanghaï. D'exacts renseignements m'indiquent en Corée un animal de ce curieux genre, qui doit apparemment constituer une seconde espèce, et qui naturellement porterait le nom d'*Hydropotes coreanus.*

110 Cervulus lacrymans, A. M. Edw. (Moupin, Setchuan).
111 Cervulus (Elaphodus) cephalophus, A. M. Edw. (Moupin).
112 Cervus pygargus, Pall. (Tchély).
113 Cervus Xanthopygus, A. M. Edw. (Tchély, Mongolie).
114 Cervus mantchuricus, Sw. (Mantchourie).

115 Cervus mandarinus, A. M. Edw. (Pékin, au Haé-zze, Mantchourie).
116 Cervus affinis? (Moupin, Thibet).
117 Cervus hippelaphus? (Moupin).
118 Elaphurus Davidianus, Milne-Edw. (Pékin, au Haé-zze).

Cette simple nomenclature vant plus, pour les naturalistes, que tous mes raisonnements. Seulement j'ajouterai que, parmi ces mammifères, ceux qui forment mes nouveautés les plus remarquables sont: *Ailuropus melanoleucus*, sorte d'ours noir et blanc, qui réunit les caractères les plus particuliers, et qui habite les forêts les plus élevées; *Rhinopithecus Roxellana*, singe robuste, à face verte et au nez retroussé, ayant une longue queue et portant sur le dos de très-longs poils bruns et dorés: il vit, avec le *Macaque thibétain*, dans les froides montagnes des pays *Man-ze*. Je cite encore les Insectivores *Nectogale elegans*, et *Anourosorex squamipes*, de Moupin, comme constituant deux autres genres nouveaux fort curieux. Dans les cervides, l'*Elaphodus cephalophus* et le déjà célèbre *Elaphurus Davidianus*, forment deux sous-genres intéressants. L'existence dans l'Empire chinois du *Budorcas*, ce bœuf sauvage à chaufrein arqué et à queue très-courte, mérite encore l'attention des naturalistes: peut-être mon animal doit-il faire une espèce distincte du *Budorcas* de l'Himalaya? C'est encore un fait notable que la présence de *trois* nouvelles espèces de *Siphneus*, sorte de gros *rats-taupes*, aux ongles longs et robustes, dans un espace resserré du nord de la Chine: auparavant on ne connaissait de ce genre qu'une seule espèce, propre à la Sibérie, découverte par Pallas.

Je mets ici fin à cet aperçu sur l'histoire naturelle du nord de la Chine et du centre-ouest. Vous m'aviez demandé, mon cher et estimé Monsieur ——, un écrit d'une quarantaine de pages: les voilà, je crois, à peu près! Je vous avonerai que, depuis huit ou dix jours, j'ai consacré tout mon temps libre à l'écrire et à le transcrire d'une manière lisible. Mais, je serai suffisamment récompensé de ma peine si ce petit travail peut vous être agréable, à vous et à ceux de vos amis qui prennent intérêt aux sciences d'observation.

ARTICLE XI.

CHINESE USE OF SHAD IN CONSUMPTION AND IODINE PLANTS IN SCROFULA.*

By D. J. MACGOWAN, Esq., M. D.

HOW mankind in widely separated portions of the globe were led to independent and identical discoveries in materia medica,—to learn that certain non-alimentary substances should be adopted to cure certain maladies, is a question which medical philosophy has hitherto failed to elucidate. Waiving the discussion of this interesting subject, this brief note is restricted to the presentation of two facts which the inquiry has elicited.

Two of the most important additions that have been recently made to our materia medica were derived from "folk lore;' coastlanders of the Baltic discovered the efficacy of cod-liver oi in strumous complaints, and mountaineers of regions adjacent to the Mediterranean discovered the efficacy of burnt sponge in goitre, and analogous discoveries were made in remote times by the Chinese. We learn from Chinese medical writings that shad, particularly shad oil, is efficacious in the treatment of consumption, and that seaweed is serviceable in goitre.

Besides shad, several other oleaginous fish are considered as peculiarly adapted to consumptive patients. The barbel is commended in that disease, fattenning the patient and imparting glossiness to the skin. The bream is useful in emaciation. The gurnard is extolled as useful in phthisis. The eel is also named as useful in that malady. Anthelmintic properties (one of the qualities of cod-liver oil) are attributed to the eel, and the mullet, which is styled the precursor of the shad.

* Read before the Society June 12th, 1872.

The shad of China appears to be identical with the *clupea* of the American Coast. In Canton colloquial it is called the 三鰳 *sam-lai*, and is known to foreigners by that name. In this part of China it is called the 鰣魚 *sz'-ng, shi-yü* or periodical fish. It enters the Yangtze and adjacent waters in May and is in season for about 16 weeks. According to the *Puntsau* it ascends to the upper Yangtze, and what is remarkable, this wholesome and luscious fish is there called pestilence fish from its deleterious properties. On the Potomac, shad which are caught high up that river are esteemed better than those that are taken below the falls. It has been supposed that only the most vigorous and therefore the most luscious are able to make that ascent. Perhaps their long journey up the Yangtze renders them enfeebled and diseased.

The *Puntsau* says shad should neither be boiled, stewed nor fried, its flavor and nutricious qualities being best preserved by steaming, which is recommended to be done with savory vegetables. The inconvenience of the bones is lessened by cooking the fish in transverse slices. The shad caught earliest in the season command fabulous prices, and high officials are supposed to have the first claim for the luxury on each recurring season. It is named an article of tribute to the Emperor.

Besides its use in consumption there is a long list of maladies, similar to those in which we administer cod-liver oil, for which it is commended by the *Puntsau*. Doubtless the alterative or stimulant properties which the Chinese have found to exist in shad are due to its oleaginous portion. Probably on analyzing, it would be found to contain gaduin, or a closely analogous substance, and most of the twenty-three substances which De Jongh enumerates as composing *oleum morrhuae*.

As the Chinese found shad to be useful in the same class of diseases in which we employ cod-liver oil, so they have discovered that various fuci are efficacious in goitre, glandular swellings of a scrofulous character, and cutaneous eruptions. Those seaweeds which are known to be richest in iodine are most valued. Whole cargoes of *Laminaria*, chiefly *L. digitati* are frequently imported from Japan into this port for consumption in the interior. There is a popular belief in those regions where mineral coal is employed for fuel, that seaweed is indispensable as a corrective against the fumes of coal fires.

ARTICLE XII.

ON THE "MUTTON WINE" OF THE MONGOLS AND ANALOGOUS PEPARATIONS OF THE CHINESE.*

By Dr. MACGOWAN.

CHINESE medical writers make little distinction between their Materia Medica and Materia Alimentaria. The *Puntsau* ascribes therapeutic properties to all articles that are used as food. Nearly all portions of animals, the human frame included, are supposed to be efficacious in the treatment of disease. In their preparation they are for the most part subjected merely to ordinary culinary treatment. The exceptions consist of animal substances which are macerated in fermented or distilled liquors. To these they apply the term *chiu*, commonly rendered wine by sinologues. Hence we find in the *Puntsau*, mutton wine, dog wine, deer wine, deer horn wine, tiger bone wine, black snake wine, flowery snake wine, *hi* snake wine and tortoise wine.

Alcohol is designated in the *Puntsau* as Ah-lih-kih, which indicates the Arabian origin in China of the art of distillation. is seldom used as a pharmaceutic menstruum, their distilled *chi* being employed as a solvent for articles used as medicines.

These animalized liquors, if that term be allowable, are for the most part extemporaneously prepared, a few only are to be had in apothecary shops ready made; such are several kinds of snake wines. Snake wines are used in palsy. In Kwangsi the fermenting agent is a species of wild grass. The snake thus employed appears to be peculiar to the mountains of that province. To assure purchasers that the article is genuine, a strip of the skin of the animal is fastened to the top of the containing vessel. This wine is in high esteem as an anthelmintic, and an antidote to malaria. Wuhu on the Yangtsze produces a snake wine which is in high repute. An adder wine is used in paralysis and insanity. There is a long edible snake, spoken of as found in Kiangsi, which being dried and smoked is pared off in thin slices, like smoked beef and is found a convenient condiment by travellers.

* Read before the Society March 23rd, 1872.

The wine in which tortoise has been macerated is described as useful in chronic bronchitis. Cases of ten and twenty years standing have, says the *Puntsau*, yielded to this remedy.

Dog wine is described as very heating and stimulating.

The officinal mutton wine of the Pharmacopœia is in fact made of goat's flesh; the goat and sheep being often confounded, the latter animal does not appear to have been known to the ancient Chinese.

Various species of sheep are described in the *Puntsau*, or Chinese Pharmacopœia, that are not recommended for macerating in wine. Among these is the great tailed sheep of the Kwanlun mountains, the caudal extremities of which are stated to weigh thirty pounds, rendering locomotion difficult. It is added that these adipose tumors require to be removed annually, else the animal will die. Their tails are cut open, the fat cut out, when the edges are brought together by a suture.

Sheep and goat wines are directed to be prepared in the following manner:—Take ten catties of soaked rice, seven catties of goat or sheep flesh, fourteen onions, one Shantung cabbage and a catty of almond kernels. Mix them well together, and let the mixture stand and brew without malt for ten days, at the end of which time a small quantity of liquor is produced; it is a sweet and unctuous liquor, or mutton wine.

This is the formula adopted in the preparation of all the animal liquors above named.

Mutton or goat wine is a great restorer of the constitution, it strengthens the stomach, the kidneys and testes.

Having many years ago met with a jar of mutton wine which its owner, a Mongolian mandarin, greatly prized, I instituted inquiries respecting its mode of preparation and uses among the nomads of the North, but without success until a few months ago, when the Rev. J. Gilmour, in response to a request that I made him, courteously undertook the investigation of the matter, and was at the pains to have the article, a specimen of which I lay before you, prepared under his own supervision.

"The following were the ingredients:—1 sheep, 40 catties of cow's milk whiskey, 1 pint of skim milk, soured and curdled, 8 ounces of brown sugar, 4 ounces of honey, 4 ounces of fruit of dimocarpus, 1 catty of raisins, and a half a dozen drugs weighing in all about one catty. The sheep must be two years old, neither more nor less, a male, castrated.

Plant necessary for distillation.—1 large pot (cast iron), 1 wooden* half-barrel opened at bottom, 1 smaller pot (cast iron), 1 earthenware jar, felt belts, cow dung, fire.

Process.—Set the *boorher* on the large pot, calk the joining first with paper, then daub the outside with cow dung and ashes. Make the *boorher* air-tight by plastering it all over outside with cow dung.

Pour in the wine, add half the raisins (*i. e.* 8 oz.) cut or crushed, half the black sugar, the pint of airik, and the bones of the sheep's legs from the knee downwards after breaking them open.

From the other bones strip all the fat and most of the flesh, leaving them fleshy. Hang them head and all inside the *boorher* high enough to be beyond the reach of the whisky, and low enough to be out of reach of the pot above. Break up the medicines into small pieces (do not pound them) and put them into the earthenware pot. Into that pot put also the honey, white sugar, dragon's eye and the remaining half of the black sugar and raisins. Suspend the earthenware pot in the centre of the *boorher*, put on the pot above, make the joining air-tight by paper, cloth and felt bands. Apply fire to the great pot. When the upper pot feels warm to the touch, fill it with cold water and stir it. When the water becomes too hot to touch, ladle it out and fill up with cold water. When this second potful of water becomes too hot for the hand, slacken the fire, take off the upper pot, and the earthenware pot will be seen full of a dirty brown liquor boiling furiously. Take out the earthenware pot, pour off the liquid, replace the earthenware pot, replace the upper pot, fill with cold water. When this potful of water becomes hot, the whole thing is over. The earthenware pot is again about half filled, pour it off and let it cool. When reasonably cold put it up in jars and close them with the membrane of ox or sheep bladders.

Remarks.—The great bulk of the flesh of the sheep is not used, nor any of the fat. All the marrow bones are broken open. The skull is not broken open nor the toungue extracted from the head. At the end of the process the mutton on the bones is cooked, but tastes badly. The *hoieu nood* (dragon's eye) which was put in black comes out white. The quantity of cow's milk wine in the

* This is about 2 feet high (English): tapers. At the bottom it is large enough to sit on the rim of the big pot; at the top it is small enough to let the small pot sit in it without falling through. It is called *Boorher*.

pot is not much diminished, but the strength is gone and what remains is good for throwing away only.

Time of making.—It should not be made before the seventh or eighth Chinese month. This was made on the 12th of the 9th month. It should not be used before the 11th or 12th Chinese month. None but aged people should drink it. It may be taken daily in one, two or three small Chinese wine cupfuls till finished. The first winter the patient uses it, not more than 2 or 3 catties should be drunk. If found to agree with the patient and if taken a second winter a catty more may be taken. If taken a third winter another catty may be added, *i. e.*—First winter $2\frac{1}{2}$, second $3\frac{1}{2}$, third $4\frac{1}{2}$ catties. If kept till spring, it becomes useless if not dangerous. Many people use it (I am told), but few take it more than one winter. Its use is (seemingly) to repair any manifestation of weakness arising from old age.

Case.—My teacher (Mahabul) when 50 years old was afflicted with a shaking of the head from right to left. He drank 2 or 3 catties of mutton wine in the dead of winter, recovered and is now all right.*"

The liquor thus prepared, has, you will observe, a very strong odour of mutton, it is sweetish and unctuous. Specific gravity 0.98873. Alcohol per cent. 9.14.

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* Translation of a Mongolian prescription drawn up by the Lama who furnished the medicines.

"*Jadae haeshae*, good for inside and outside HEE (colic?). *Wangluk, Neeshing*, Ramnee,—these three are strengthening. *Ga*, good for the stomach. Honey 4 oz. White sugar 1 oz. Dragon's eye 4 oz. Black sugar 8 oz. Raisins 1 catty.

"Take the mutton from the bones, leaving a little on them; break all the marrow bones and distil. Too much mutton spoils the taste and the nature of the wine. Too much fat won't do. If the proportion of drugs be larger than this it won't agree. Indeed this *Bawry Daruss* at first must be taken in small quantities. After having taken it in small quantities during one winter, should it agree (with the patient), it may be taken another winter. It won't do at all in the hot season."

[*Inside* HEE is wind ascending and descending, evidently colic; what outside *hee* is I can't discover. It fixes on the skin! After pursuing my teacher over the verge of his knowledge, the old man admitted he had never seen *outside hee*, though he had often suffered from *inside hee*.]

ARTICLE XIII.

RETROSPECT OF EVENTS IN CHINA, &c. DURING THE YEARS 1871 AND 1872.

1871

IN happy contrast to the record of the preceding year the retrospect of 1871 presents no event of conspicuous importance to China, either in her internal or external relations. The agitation against foreigners in general, and missionaries in particular which culminated so tragically in June 1870 reappeared in a mild form at various places, and continued to smoulder during 1871, but without leading to violence or outbreak. Symptoms of disquiet in the country have not been wanting, but this may be presumed to be a chronic state of affairs, only brought more prominently to the notice of foreigners of late by the extended means of observation available to them. From Newchwang and Swatow lawless acts have been reported, and insurrection was threatened in Honan; but the most formidable rising against the constituted authorities was probably that noticed by Mr. White, Commissioner of Customs at Ningpo, which occurred on the borders of Chekiang and Anhwei provinces, and in which were implicated 10,000 disbanded braves to whom grants of land had been given in the districts depopulated by the Taiping Rebellion. This disturbance was put down without difficulty.

The success of the Imperial Arms in quelling the Mahomedan insurrection in Kansuh and in subjugating the Miautze in Kweichow have been uninterrupted if not brilliant; and the authority of the government has been asserted with effect among the turbulent tribes of Kwangtung and Fokien. In the revolted province of Yunnan, however, no progress seems to have been made by either belligerent. The occupation by the Russians of the town and fortress of Kuldja in Chinese Turkestan definitively cuts off an extensive region from allegiance to the Emperor of China.

The recovery of the central and eastern parts of China from the effects of the Taiping devastations has progressed satisfactorily during the year, and improvement is to be noted in the condition of the agricultural, industrial, and to some extent also of the commercial classes throughout the country, except in districts that have been overtaken by natural calamity. Unhappily the exceptions under this head are of great magnitude. Inundations on a small scale have been reported in Liautung and in Kwangtung; but in the province of Chihli extensive tracts have been laid permanently under water, the means of drainage being wholly insufficient to draw off the body of water that has escaped from the canals and rivers and overflowed the plain. Mr. Commissioner Hannen of Tientsin reports 45 rainy days in the months of July, August and September and adds that "it never rained in anything but the steadiest and most determined downpour," resulting in the bursting of the embankments of the Grand Canal, the Yung-ting-ho, Si-ho, and other rivers. In the Tientsin "Foo" 200 villages with a population estimated at 80,000 were reported to be flooded in October; and there were three other Foos within the area of the inundated country, viz: Pao-ting (the provincial capital) Shun-tien (Peking) and Ho-chien. The extent of country more or less under water is estimated by Mr. Hannen at 1,000 *li* from north to south, and 600 *li* from east to west. It would be impossible to obtain any accurate idea of the destruction of life and the means of living by these vast inundations, but unquestionably the sufferings of the people have been most severe.

In the south of China a scarcity, amounting to famine, was felt towards the close of the year, but thanks to the telegraph, the large available fleet of ocean going steamers in the Chinese waters, efficient commercial machinery generally, and an enlightened policy on the part of the Chinese government which permits the exportation of grain from one province to another, the demands of Kwangtung were promptly supplied.

The gratuitous distribution of Mulberry trees among the people of Kiangsu with a view to the extension of sericiculture in the province has attracted honorable notice to the late Taoutae of Chinkiang (Shên); and among the other improvements of the year must be ranked the increase in Tea cultivation in the island of Formosa where the article now takes rank as a constituent of the export trade.

The traffic in Chinese Coolies has continued to flourish at Macao, and two deplorable casualties have resulted from it this year—one the murder of the Captain and crew of the French ship *Nouvelle Penelope* by the coolies who constituted her cargo, the other the burning of the *Dolores Ugarte* close to Hongkong, which was attributed to the emigrants on board of her.

Rapid advances have continued to be made by the Chinese government in the creation of coast defences. The arming of the Taku forts with the most powerful modern artillery has especially attracted the attention of foreigners; and the growth of an efficient native-built and native-manned and officered steam navy has excited much admiration. The arsenals at Shanghai, Nankin and Foochow have been kept going with unflagging zeal, and have now been brought to a high pitch of efficiency both in the casting of heavy guns and in the construction of ships with all their engines and equipment.

In her foreign relations China achieved a decided diplomatic success in the official reception by the President of the French Republic of His Excellency Chung-How, who was despatched to France on a special mission in connexion with the Tientsin Massacre. In view of the so-called "Audience Question" which looms over foreign relations with the Chinese Court and constitutes the coming diplomatic "difficulty" at Peking it was expected in some quarters that advantage would be taken by the French government of the Mission of Chung-How to obtain a proper reception of the French Minister at Peking as a condition of granting the like privilege to the Chinese Envoy at Versailles. M. Thiers however received Chung-How unconditionally, leaving the Ministers in China to fight the audience question on its own merits and on their own resources.

A Treaty of Peace and Commerce was signed, at Tientsin, between Prince Date representing the Mikado of Japan and Li Hung-chang representing the Emperor of China, in October 1871.

H. E. Tsêng Kwo-fan, Vice-Roy of the Liang Kiang, visited Shanghae on 29th November.

Telegraphic communication between Shanghae and Hongkong was established on April 18th, and the line from Hongkong to Singapore was opened on June 3rd thus completing the communication between China and the Western World. The lines have worked with fair success during the year, and the coast cables to Hongkong and Nagasaki have been extensively made use of by Chinese merchants.

In accordance with a programme originating with the Consul-General in Shanghae in 1868, an American Naval Expedition was despatched to Corea in the summer of this year under the direction of the Hon. F. F. Low, U. S. Minister in China, and under the immediate command of Admiral Rodgers. The object of the expedition was to enquire into the fate of the crew of the schooner *General Sherman*, which vessel was destroyed in Corea in 1866, and to take advantage of the opportunity to conclude a Treaty of Commerce with the Corean government, or if that were found impracticable, to obtain a Treaty for the protection of vessels and their crews cast on the Corean shores by stress of weather. The Coreans however resisted the approach of the Americans, and after capturing several batteries and a strongly garrisoned citadel in front of the town of Kang-hoa, Admiral Rodgers found his forces inadequate to follow up these successes, and the squadron shortly afterwards withdrew from Corea without having achieved any of the results hoped for. A haughty defiance was the only reply vouchsafed by the Regent of Corea alike to the friendly overtures of Mr. Low, and the ruder appeals of the Admiral.

1872

Notwithstanding the efforts of the authorities to mitigate the sufferings of the population, great distress existed during the winter of 1871-72 in the flooded districts of Chihli. His Excellency Li-hung-chang, Vice-Roy and Governor-General of the province early in the year drew the attention of the Supreme government to the fact that the breaches in the embankments of the canals and rivers were due to the misappropriation of the funds annually set apart for their conservation; and almost simultaneously an Imperial Edict appeared ordering a tablet to be placed in the temple of Ta-wang at Tientsin in honour of the River-God who, during the floods, had been worshipped in the form of a snake, and by whose timely interposition the deluge was stayed. The breaches in the embankments had been repaired under the supervision of the Vice-Roy, at a cost estimated by himself at 295,000 taels. On the 12th August Li reported the completion of the works, and submitted a detailed account of what had been done, with the amount of money expended. At the same time Li,

by way of assuring their Majesties that a period of agricultural prosperity was to follow the recent floods, forwarded a Memorial reporting the discovery in more than one district in the province of double-headed wheat stalks, a phenomenon of happy augury. Unfortunately, however, for the success of Li-hung-chang's congratulations this Memorial had scarcely appeared in the Gazette, when the newly repaired embankments of the Yung-ting-ho, the Peiho and the Imperial Canal again gave way, and before the waters which flooded the plains in 1871 had been drawn off, the country was once more submerged. Out of the 144 hsien in the province of Chihli we learn from the interesting reports of Mr. Commissioner Hannen that the population of 57 were sufficiently impoverished by these fresh floods to warrant the remission of taxes in their favour; and the country in the vicinity of Tientsin is described as presenting the aspect of a sea, traversed by sailing boats. On this disastrous state of things being revealed Li-hung-chang was assailed with caustic reproaches by one of the Censors, Pe-pau-dsze, and the Emperor ordered the names of the Mandarins recommended by Li to be struck off the list for promotion. Up to the end of 1872 the waters still cover the land, and over a larger tract of country than in the preceding year.

It has been noted that the four seasons never pass without the occurrence of famine either in one part of China or another. In the present year the most urgent complaint under this head comes from the fertile and prosperous province of Szechuen. Owing, we are told, to a dry summer, a wet autumn and a continuous downpour of rain in the succeeding spring, the scarcity of food was so severely felt that the Vice-Roy of that province solicited the Imperial sanction to a remission of Li-kin taxes to the amount of 200,000 taels. A cry of distress comes likewise from Yunnan, the eastern and southern portions of which province claim to be still under Imperial rule. The sinews of war have failed in that quarter, for the Li-kin tax produces nothing, trade being extinct, and "the roads overgrown with thorns;" and the army of Yunnan has had to depend on contributions from more prosperous provinces. These contributions, however, by reason of the remoteness of the region to be supplied have failed to reach the theatre of war. One of the Censors therefore urges on the Imperial government, as a means of replenishing the exhausted military chest of Yunnan, the re-opening of the Copper mines and Salt pits in the province. The arrears of remittances due to Yunnan by other provinces

would, he submits, be the legitimate source whence to obtain the capital required to commence the works. Kwangtung alone, according to his account, owes 500,000 taels, half of which would be sufficient to set the mining works agoing. Besides supplying funds for carrying on the war against the Mahomedan insurgents, other important advantages would flow from the re-opening of the Copper mines, which are thus classified by the Censor. "The people of Yunnan are chiefly dependent on the mines for a livelihood, so that when these were closed one-half of the miners were driven by want to join the rebels. If the mines were re-opened, the miners would return to their work, and the enemy would be unable to stir up disaffection among them. Secondly, the resuscitation of the copper trade would give such an impulse to business generally that merchants and settlers would be induced to emigrate from other parts. Yunnan is so thinly populated that an influx of settlers is greatly needed. Thirdly, the government would have an abundant supply of copper for the mint. The supply has been so inadequate of late that the currency has become both debased and insufficient."—*N.-C. Herald.*

The annals of the year have not been free from the usual outbreaks of banditti and disaffected people, in various parts of the country. Rebellion simmers in Honan: a conspiracy at Soochow caused some alarm to the authorities in the early summer and "bread-riots" have occurred in some places. But the successes of the Imperial arms against the Mahomedans in the North-west and the Miautze in Kweichow have been well marked, and have again raised the prestige of the government. From the interesting reports of that distinguished explorer Baron von Richthofen, published in Shanghai in March 1872, we learn that the desultory struggle which had been kept up in Shensi from 1861 till 1870 with varying results, but in which the Imperialists were latterly being driven back was brought suddenly to a close in the spring of 1870 by the reported approach of Li-hung-chang with an army of foreign-drilled and armed troops from Wuchang. The Mahomedan rebels without waiting to exchange a shot with the new levies evacuated the provincial capital Si-gnan-fu and retreated precipitately into Kansuh, where they by last accounts occupied two strongholds Ho-chau and Lan-chau; but were being followed up by Tso-kung-pau, Governor-General of Shensi and Kansuh, and by a portion of Li's disciplined troops under the command of Tsau-chu-men.

In Kweichow the Miautze, except a few thousand occupying the inaccessible parts of the mountains, have been subdued by the forces under Tso-tao-wa, and it must be added that the Imperial officers have, as their manner is, stained their victory with treachery and with most revolting cruelties practiced on their vanquished enemies, whose crime was a gallant but unequal struggle for their independence. The latest news received from Kweichow is from a foreigner employed on General Tso's staff, and is dated Sin-chen, 9th November 1872. It reports the capitulation of the Mahomedans who held that city, and it is satisfactory to know that in this instance the honors of war were accorded to the garrison. This is said to be the last Mahomedan stronghold remaining in Kweichow, Sun-ye-foo having been surrendered in June.

The port of Kiungchow in the island of Hainan was visited by Mr. Hart, Inspector-General of Customs, about the beginning of June with a view to its being opened to foreign trade and residence under the Treaty of Tientsin. Mr. Hart was accompanied by a number of native officials, and by Mr. Henderson, Engineer-in-chief of the Customs' service, Mr. H. O. Brown, Commissioner, and Mr. Brenan of the British Consular service.

Much discussion has taken place in Shanghai on the contraction of the river channel and repeated applications have been made to the Chinese government to have the "Bar" near Woosung dredged so as to admit of the free ingress and egress of the large steamers which now perform the long sea voyages to and from the port.

Several useful additions have been made to the Chinese Steam fleet during the year, and on the 24th May the first frigate was launched from the Kaou-chang-meaou building yard. She is 263 feet long, extreme, carries 26 40-pounder rifled guns on broadside battery, with 2 90-pounder Krupp pivot guns; and has a nominal horse-power of 400. This vessel is to be followed by another of similar dimensions. The exertions of the high authorities to place the country in a state of defence against invasion by sea continue unabated. Roads for artillery have been constructed by the Vice-Roy of Chihli between Tientsin and Taku; and the ingenuity of Dr. Macartney at Nankin has placed the Chinese in possession of that formidable weapon for river defence, the torpedo.

The various independent squadrons, under the control of Vice-Roys, and belonging to the Customs' service, have since November been placed under the new dragon flag.

The "Chinese Mercantile Steam Navigation Company" has been formed under official auspices for coast service, with a special view to carrying the Tribute Rice to Tientsin. The Company has commenced its operations by purchasing some old steamers from foreigners, but some new vessels are shortly to be added.

Baron von Richthofen completed the last of his interesting journeys in the interior of China in the spring of this year. Starting from Peking in October 1871 he made a short excursion into the southern portion of Mongolia: then southwards through the province of Shansi to Tung-kwan, the celebrated fortress situated at the great bend of the Hwang-ho. Thence he travelled to Si-gnan-fu, and through Shensi to Szechuen, intending to penetrate to Yunnan. The latter part of the programme had, however, to be abandoned; and the traveller returned to Shanghai in May, taking his final departure for Europe in October. The report of this last journey published by the Shanghai Chamber of Commerce is replete with interest and is full of important information.

Since the establishment of a kindred society in Yokohama, to say nothing of the periodical press which is there conducted with conspicuous ability, the less need is felt for this society to embrace in its retrospect events which transpire in the Japanese islands. Yet the progress of the government and people of Japan in adopting European precedents in politics, finance, religion, manners and social ethics, is too remarkable to be passed over without some notice. Within a year we have heard of several astounding changes in that country which have been effected in the most orderly manner. The persecution of Christians which was referred to in the last number of this Journal, has ceased and the victims have been reinstated. On the other hand the Buddhist religion has been disestablished if not proscribed, and the temporalities of the sect converted to the secular use of the government.

Nothing seems to be too great or too small for the Japanese Reformers; and we find prostitution and female slavery, fashions in dress, furnishing of houses, down to so apparently trivial a matter as expectoration in the streets, all summarily dealt with in the Edicts of the Mikado; and the Calendar has been assimilated to that in use among Western nations.

The Railway between Yedo and Yokohama was opened to the public by the Mikado on the 13th November and has since been working successfully.

The land lines of telegraph connecting Nagasaki and Yedo, and the open ports of Japan with the general sub-marine system of the world have been completed some time, but have not yet been opened for general use.

An International Exhibition was opened at Kioto in May last, which attracted many visitors, who were generally charmed with the kindly reception they met with, and with the natural attractions of the city and its environs.

Not the least note-worthy of the occurrences of the year is the attitude assumed by the Japanese government in regard to the traffic in emigrants to South America. A Coolie ship, the *Maria Luz* under Peruvian colours, and bound from Macao to Callao, put into Yokohama from stress of weather. Peru having no treaty with Japan, the government of the Mikado, prompted doubtless by their foreign advisers, assumed their full territorial rights according to the law of nations, and ordered an investigation into the terms of the contracts under which the Coolies were held to service. These contracts being pronounced invalid alike by the laws of Japan, of China and the Law of Nations, the Coolies were set at liberty by the Japanese Court; and were shortly afterwards forwarded to Shanghai and thence to their homes in Kwangtung One of the most gratifying features in this case was the new-born interest evinced by Chinese government officials in the fate of their countrymen abroad. The bold initiative of the Japanese authorities seems to have stirred the energies of the Vice-Roy of the two Kwang at whose instance a trusty officer, Chên of the Shanghai Mixed Court, was despatched to Yokohama to watch over the liberated Coolies and to provide a passage for them to China. A precedent has thus been established which may not be unfruitful of good in the future.

The obituary of the year includes the name of the "Great Vice-Roy," Tsêng-kwo-fan, who died on the 12th March at Nankin, at the age of 65, mourned sincerely by the government to which he had rendered long and distinguished services, and by the people whom he ruled and whose affections he had won in an unusual degree. Tsêng-kwo-fan's political views were doubtless of that type which is known as "anti-foreign," but no foreigner will grudge his tribute of respect to the memory of an eminent soldier, statesman and scholar who had the good fortune to earn the gratitude of his own countrymen.

A Chinese Educational Mission to the United States has elicited some interest among foreigners, but little definitely is known of the real designs of its promoters. The "Mission" is composed of some 30 pupils under the charge of Chun-lan-pin, a native of Canton and an Under Secretary of the Board of Punishment. It left Shanghai in August for San Francisco.

The Emperor of China having attained his majority was married at Peking on October 16th to Ah-lu-te, daughter of Chung-chi, a lecturer in the academy of Han-lin and now raised to the dignity of Duke.

METEOROLOGICAL OBSERVATIONS FOR 1872.

Early in 1872 a Meteorological Committee was formed, and from the 1st of April observations have been taken under their superintendence which are being continued. We now publish them from 1st April to 31st December.

The barometer used was a Fortin's Standard of five-tenths of an inch bore, placed about 15 feet above the sea level. The maximum and minimum thermometers were hung in an open verandah facing the south, but protected by bamboo blinds from reflection of the sun's rays.

April.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	30.21	57	62	45	116	56	52	
2	.48	56	53	44	110	50	44	
3	.46	51	53	43	90	47	42	.03
4	.30	54½	56	43	97	50	48	.14
5	.30	56	57	53	82	53	52	.09
6	.16	57	72	55	120	58	57½	
7	29.99	63	80	54	134	70½	67	
8	30.02	70	80	59	134	72½	68	.03
9	29.92	75	83	64	135	77	72	.08
10	.78	75	82	64	137	77	72½	.72
11	30.10	67	61	57	82	57	55	.02
12	.11	62	61	53	83	56	54½	.30
13	.00	61	60	53	71	57½	57	.61
14	.33	59	55	54	104	54	52	.02
15	.47	59	58	45	122	53	49	
16	.43	60	58½	43	122	55	49	
17	.39	59	63	49	127	58	52	
18	.27	60	65	52	110	61	57	
19	.08	61	64	58	94	61	60	.15
20	.01	63	68	60	87	64	63	.60
21	29.90	66	69	63	123	67	65	1.20
22	.96	66	70	60	118	65	63	
23	.94	65	64	59	112	61½	60½	
24	.92	65	64	60	97½	63	61	.05
25	30.02	63	64	59	116	60	58½	
26	.14	65	67	56	130	64	61	.05
27	.01	66	70	58	125	66	62½	
28	29.89	67	70	64	123	69	66	
29	30.03	62	60	55	88	57	55½	.20
30	.02	62	66	55	122	58	55	.06

May.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	30.11	66	72	56	109	66	65	
2	.24	63	63	53	95	61	55	
3	.02	60	63	54	108	57	54	.21
4	.15	63	68	56	117	63	60	.05
5	.16	64	69	54	134	66	62	
6	.13	65	73	53	138½	73	68	
7	.05	71	81	54	138	73½	69	
8	29.93	73	79	61	137	78	68	
9	.93	71	74	64½	123	69	66	
10	30.10	70	72	64½	127	69	65	
11	.08	66	68	59	115	60	62	
12	.07	68	70	60½	124	64½	63	.39
13	.08	67	71½	58	126	65½	58½	
14	.10	69	73	61	124½	70½	62½	
15	.00	73	77	63	142	72½	66	
16	29.86	72	78	68	138	70	67	.13
17	.98	73	83	63	134	72	65	
18	.98	70	79	63	132	70	62	
19	30.15	71	73	61	135	71	60	
20	.07	68	68	62	91	66	60	
21	.04	69	72	63	140½	67½	62	
22	.11	71	72	58	140	69	61	
23	.09	70	75	61	127	68	62	
24	.07	74	77	64	138	75	68	
25	.06	71	74	67	118	70	68	
26	.04	70	70	66	124	68	65	
27	.01	74	79	65	136	74½	68	
28	29.77	74	80	69	129	72	71	.56
29	.98	73	76	65	137	70	64	.52
30	30.03	70	73	63	133	67	61	.03
31	.05	69	68	60	118	65	60	.33

JUNE.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	29.95	68	68	61	93	65	63	.16
2	.94	68	70	63	99	67½	65	
3	30.00	69	72	65	101	69	67	.03
4	.05	70	71	65	87	68	66	
5	.01	70	72	65	119	67½	66	
6	29.95	71	83½	64	136	71½	68	
7	.95	72	76	64	125	72½	69	
8	.78	73	78	69	131	73	72	.35
9	.97	72	78	67	135	71½	67	
10	.94	72	76	66	105	70	68	
11	30.00	76	79	65	135	75	69	
12	.09	76	79	66	137	76	69	
13	.14	74	76	65½	137½	72	66	
14	.08	77	81½	67	136	76	70	
15	29.97	76	80	74	130	75½	74	.10
16	.97	74	75	68	132	74	70	
17	30.00	75	80	66	141	73	69	
18	.01	78	81	67	144	77	68	
19	29.87	73	72	64	82	69	68	2.32
20	.88	71	69	66½	88	68	66	1.59
21	.88	71	70½	66	89	68½	68	.20
22	.81	71	70	68	87	69	68	.69
23	.94	71	72	66	125	68½	64½	.63
24	30.02	73	77	64	136	72½	68½	
25	.02	72	76	66½	135	70	67	
26	.04	73	73	64½	131	71	64½	
27	30.00	69	69	64½	81	65	63	.26
28	29.91	70	71	63½	86	68½	67½	1.23
29	.88	71	74½	63½	106	71	69½	.35
30	.93	73	76	71	104	74	72	.02

JULY.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	29.94	75	79	70	129	75	74	
2	.94	81	88	70	141	81	79	
3	.91	85	93	77	148	88	79	
4	.89	87	93	79	146	90	78	
5	.85	88	93	79	147	90	78	
6	.77	87	93	80	146	89	78	
7	.72	86	93	80	139	90	78	
8	.70	86	94	81	147	87	77	
9	.75	86	89	78	146	84	80	1.12
10	.87	86	90	80	146	85	80	
11	.89	87	94	79	143	87	81	
12	.85	89	95	80	146	90	81	
13	.82	87	95	81	147	82	79	
14	.85	90	95	84	148	91	81	
15	.89	90	96	83	148	89	81	
16	.85	88	94	80	147	87	77	
17	.82	88	93	81	144	88	78	
18	.79	89	92	81	145	90	81	
19	.92	87	90	81	145	86	81	
20	.99	86	89	79	139	85	81	.30
21	.90	86	89	79	152	86	81	
22	.89	85	89	75	143	85	79	.13
23	.90	81	85	73	137	79	75	1.30
24	.85	82	85	76	121	81	76	
25	.80	84	88	78	142	85	75	
26	.81	85	91	79	150	85	80	
27	.82	84	88	78	136	83	78	
28	.75	84	84	79	126	83	79	
29	.77	83	87	78	144	82	78	.08
30	.75	84	87	78	144	83	78	.10
31	.66	85	88	78	146	84	79	

August.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	29.51	82	86	77	139	81	78	.10
2	.67	83	88	77	148	82	78	.15
3	.76	84	87	78	145	83	78	
4	.80	83	85	78	142	81	76	
5	.84	82	85	73	146	81	71	
6	.85	81	84	73	139	81	71	
7	.83	79	84	76	125	78	77	.62
8	.90	83	86	76	127	82	78	.65
9	.86	83	88	78	144	83	79	
10	.72	84	80	75	107	78	76	1.24
11	.84	83	87	75	146	83	79	.99
12	.86	84	89	78	141	85	80	
13	.81	83	89	80	129	83	80	.08
14	.69	85	91	81	141	86	79	
15	.66	81	88	80	111	80	78	.05
16	.69	82	84	81	103	81	78	.35
17	.87	82	84	75	110	81	78	2.03
18	.87	82	84	78	115	82	79	3.40
19	.94	83	86	73	147	84	79	
20	30.01	85	88	78	*	83	77	
21	29.98	85	88	77		85	79	
22	.99	85	88	77		85	78	
23	.94	84	86	76		84	76	
24	.88	82	80	75		82	76	
25	.89	81	81	73		81	76	
26	.94	80	82	76		81	75	.01
27	.84	82	83	77		81	80	.20
28	.83	81	83	76		80	77	
29	.89	80	83	75		80	75	.31
30	.98	79	81	72		79	73	
31	.95	78	78	74		77	71	

* The black bulb Thermometer was this day broken by an accident.

SEPTEMBER.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	29.85	76	81	70		73	69	
2	30.04	80	83	70		80	70	
3	.13	80	84	71		80	71	
4	.15	80	83	72		80	71	
5	.05	81	85	71		82	75	
6	.02	84	88	74		84	77	
7	.02	83	86	74		83	75	
8	29.97	82	89	76		86	77	
9	30.01	78	80	75		76	74	.06
10	.24	75	78	70		74	65	
11	.25	77	78	65		77	65	
12	.21	77	80	67		77	66	
13	.18	78	80	69		77	69	
14	.14	77	81	67		75	69	
15	.11	75	80	67		76	70	
16	.08	77	81	68		76	70	
17	.07	76	81	66		76	68	
18	.09	75	79	65		76	65	
19	.12	77	81	68		77	68	
20	.12	76	80	67		75	67	
21	.13	76	80	67		76	68	
22	.14	76	80	67		76	68	
23	.18	76	80	66		78	68	
24	.20	74	79	66		75	67	
25	.25	75	79	68		75	68	
26	.22	75	81	69		74	69	
27	.15	75	80	68		74	68	
28	.11	74	76	68		74	66	
29	.11	73	74	68		70	67	
30	.12	72	76	64		72	62	.16

October.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	30.15	69	78	63		68	61	
2	.17	73	76	62		73	62	
3	.20	72	75	60		71	63	
4	.17	73	78	63		73	63	
5	.15	69	71	64		67	63	
6	.22	70	75	65		70	65	
7	.27	70	74	56		68	59	
8	.23	72	74	60		67	59	
9	.20	71	76	58		70	52	
10	.23	69	74	59		68	60	
11	.30	70	74	55		70	61	
12	.30	73	72	60		73	63	
13	.26	70	79	65		71	65	
14	.24	74	77	66		75	68	
15	.14	74	83	68		74	73	.08
16	.13	77	79	73		77	73	
17	.13	79	85	70		81	73	
18	.10	76	75	72		74	72	
19	.28	66	67	59		61	58	.14
20	.32	65	69	55		66	60	
21	.35	67	67	59		66	62	
22	.35	65	68	59		64	61	
23	.41	64	67	58		62	60	.06
24	.39	66	68	61		66	61	
25	.38	65	66	62		62	61	
26	.35	65	72	55		65	60	.12
27	.22	65	73	58		68	60	
28	.14	68	70	62		69	63	
29	.28	64	67	60		61	59	.27
30	.43	63	62	51		58	52	
31	.43	62	66	51		60	55	

NOVEMBER.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	30.32	63	68	57		63	59	
2	.19	68	69	60		67	63	
3	.40	63	71	54		63	57	
4	.42	64	72	52		63	58	
5	.37	64	70	52		63	57	
6	.31	64	72	53		65	59	
7	.31	65	75	56		66	60	
8	.25	68	76	59		71	65	
9	.30	70	68	64		67	63	
10	.64	58	55	45		51	46	
11	.42	56	51	47		50	45	
12	.45	55	58	40		51	44	
13	.47	54	60	38		52	45	
14	.38	56	65	40		58	51	
15	.32	57	66	50		56	51	
16	.34	57	65	46		57	50	
17	.52	55	60	41		45	47	
18	.42	57	64	42		57	50	
19	.38	58	68	48		58	54	
20	.36	63	72	55		67	60	
21	.32	67	69	59		69	64	
22	.16	65	62	60		60	58	
23	.32	58	56	47		51	47	.51
24	.46	55	58	41		51	46	
25	.59	49	51	30		41	37	
26	.62	51	55	34		47	43	
27	.47	52	57	41		52	49	
28	.34	53	52	42		49	46	.15
29	.31	54	60	39		52	47	
30	.32	54	61	41		53	47	

DECEMBER.

Day of month.	Barometer.		Thermometer in shade.		Maximum in sun's rays.	Hygrometer 9.30 A. M.		Rain previous 24 hours inches
	9.30 A. M.	Atta. Ther.	Max.	Min.		Dry bulb.	Wet bulb.	
		°	°	°	°	°	°	
1	30.29	55	63	46		57	52	
2	.34	56	62	47		57	52	
3	.20	56	67	47		57	51	
4	.32	58	65	44		58	51	
5	.28	57	59	51		59	57	
6	.32	56	59	50		51	49	.57
7	.37	56	58	43		54	50	
8	.26	55	61	51		55	50	
9	.30	56	63	45		53	50	
10	.20	57	65	50		57	53	
11	.39	58	57	47		52	48	
12	.35	55	57	40		51	45	
13	.32	55	57	49		53	50	
14	.44	56	53	46		50	44	
15	.43	50	47	36		43	37	
16	.38	50	52	34		43	39	
17	.64	48	46	29		38	32	
18	.49	51	52	28		42	37	
19	.30	49	59	39		49	45	
20	.40	51	58	38		51	47	
21	.27	53	57	42		51	48	
22	.18	51	60	37		48	46	
23	.30	50	58	36		43	42	
24	.30	53	62	43		54	50	
25	.36	55	63	48		58	53	
26	.42	55	55	51		53	50	
27	.28	54	57	49		50	49	.08
28	.05	56	67	49		56	53	
29	.41	53	49	37		42	38	
30	.22	49	53	37		45	42	
31	.19	53	60	40		51	48	

ERRATA.

Page	7,	line	9,	for *totoise-shell*,	read, *tortoise-shell.*
„	19,	„	5,	„ *parmanently*,	read, *permanently.*
„	21,	„	7,	„ *there*,	read, *then.*
„	44,	„	10,	„ *the fathoms*,	read, *ten fathoms.*
„	49,	„	22,	„ *efford*,	read, *afford.*
„	56,	„	4,	„ *one*,	read, *on.*
„	72,	„	4,	„ *Seaole*,	read, *Seao-le.*
„	73,	„	29,	„ *gingle*,	read, *jungle.*
„	73,	„	29,	„ *Seaole*,	read, *Seao-le.*
„	74,	„	7,	„ *Seaole*,	read, *Seao-le.*
„	74,	„	8,	„ *dielect*,	read, *dialect.*
„	76,	„	10,	„ *beseeched*,	read, *besought.*
„	78,	„	31,	„ *Seaole*,	read, *Seao-le.*
„	140,	„	2,	„ *the origin*,	read, *their origin.*
„	153,	„	5,	„ *were*,	read, *was.*
„	171,	„	27,	„ *foul*,	read, *fowl.*
„	175,	„	37,	„ *utterring*,	read, *uttering.*
„	176,	„	33,	„ *early brother*,	read, *elder brother.*
„	177,	„	24,	„ *favourits*,	read, *favourites.*
„	203,	„	6,	„ *discription*,	read, *description.*
„	248,	„	39,	„ *November*,	read, *October.*

ARTICLE I.

THE HUNG LOU MÈNG 紅樓夢:

COMMONLY CALLED

THE DREAM OF THE RED CHAMBER.*

BY

HERBERT A. GILES, *President.*

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

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

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

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

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* Read before the Society 16th April 1885.

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

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

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

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

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

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

Beauty and anguish walking hand in hand
The downward slope to death—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lose me not, forget me not,
Eternal life shall be thy lot.

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

Let not this token wander from thy side

and on the other —

And youth perennial shall with thee abide.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The hours and days speed apace, full of arduous effort to those within, of anxiety to those without. At last the great gates are thrown wide open, and the vast crowd of worn-out weary students bursts forth, to meet the equally vast crowd of eager, expectant friends. In the crush that ensues, Pao-yü and his nephew lose sight of each other, and the nephew reaches home first. There, the feast of welcome is already spread and the wine-kettles are put to the fire. So every now and again somebody runs out to see if Pao-yü is not yet in sight. But the time passes and he comes not. Fears as to his personal safety begin to be aroused, and messengers are sent out in all directions. Pao-yü is nowhere to be found. The night comes, and goes. The next day, and the next day; and still no Pao-yü. He has disappeared without leaving behind him the faintest clue to his whereabouts. Meanwhile, the list of successful candidates is published, and Pao-yü's name stands seventh on the list. His nephew has the 130th place. What a triumph for the family, and what rapture would have been theirs, but for the mysterious absence of Pao-yü.

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

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

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

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