# JOURNAL OF THE

# NORTH-CHINA BRANCH

OF THE

# ROYAL ASIATIC SOCIETY

## VOLUME XLVI—1915

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ROYAL ASIATIC SOCIETY CHINA
SHANGHAI
上海
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## BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY.

1. Every paper which it is proposed to communicate to the Society shall be forwarded to the Hon. Secretary for the approval of the Council.

2. When the Council shall have accepted a paper, they shall decide whether it shall be read before the Society and published in the Journal, or read only and not published, or published only and not read. The Council's decision shall in each case be communicated to the author after the meeting.

3. The Council may permit a paper written by a non-member to be read and, if approved, published.

4. In the absence of the author, a paper may be read by any member of the Society appointed by the Chairman or nominated by the author.

5. No paper read before the Society shall be published elsewhere than in the Journal, without the permission of the Council, or unless the Council decide against publishing it in the Journal.

6. All communications intended for publication by the Society shall be clearly written, on one side of the paper only, with proper references, and in all respects in fit condition for being at once placed in the printers' hands.

7. The authors of papers and contributors to the Journal are solely responsible for the facts stated and opinions expressed in their communications.

8. In order to insure a correct report, the Council request that each paper be accompanied by a short abstract for newspaper publication.

9. The author of any paper which the Council has decided to publish will be presented with twenty-five copies : and he shall be permitted to have extra copies printed on making application to the Hon. Secretary at the time of forwarding the paper, and on paying the cost of such copies.

*Applications for Membership, stating the Name (in full), Nationality, Profession and Address of Applicants, should be forwarded to* "The Secretary, North-China Branch of the Royal Asiatic Society, Shanghai." There is no qualification for Membership other than acceptance of an applicant's name by the Council. *Remittances of Subscription for Membership (*$5 *per annum, which entitles the Member to a complete annual set of the Journal for the year in which payment is made) should be addressed to* "The Treasurer, North-China Branch of the Royal Asiatic Society, Shanghai." A Member may acquire "Life Membership" by payment of a composition fee of $50.

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

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

It is requested that Subscriptions be sent to the Treasurer at the beginning of each year.

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



[*see page 117*]

ROYAL ASIATIC SOCIETY CHINA
SHANGHAI
上海

# JOURNAL

OF THE

# NORTH-CHINA BRANCH

OF THE

# ROYAL ASIATIC SOCIETY

## FOR THE YEAR 1915

VOL. XLVI.

SHANGHAI:
KELLY & WALSH, LIMITED.

## OFFICERS FOR 1915-16

| | |
|---|---|
| *President* | Sir E. H. Fraser, K.C.M.G. |
| *Vice-Presidents* | A. Stanley, M.D. |
| | Rev. Timothy Richard, D. Litt. |
| *Curator of Museum* | A. Stanley, M.D. |
| *Librarian* | Mrs. F. Ayscough. |
| *Honorary Treasurer* | R. R. Hynd, Esq. |
| *Editor of Journal* | S. Couling, M.A. |
| *Councillors* | H.E. V. Grosse, |
| | F. E. Hinckley, Ph.D. |
| | Gaston Kahn, Esq. |
| | W. E. Leveson, M.A. |
| | Rev. F. L. Hawks Pott, D.D. |
| *Secretary* | Samuel Couling, M.A. |

# PROCEEDINGS

## ANNUAL GENERAL MEETING

The Annual Meeting of the Royal Asiatic Society was held in the Society'sRoom at Museum Road, June 10, 1915, Sir Everard Fraser, K.C.M.G., presiding.

The President opened the meeting with a brief address in the course of which he referred to the troublous times they were passing through, saying in conclusion that the membership of the society had shown a slight increase, and expressing the conviction that prosperous times might be looked forward to.

The Reports of Officers were then read as follows :—

### The Honorary Librarian's Report.

I have the honour to present my eighth annual report as Librarian of this branch of the Royal Asiatic Society.

The Council at the last annual meeting having authorized the expenditure on books of a larger sum of money than has been possible heretofore, it was decided to devote especial attention and money to certain definite subjects so that the collections of books in the library on these subjects might be representative. In this connexion it may be well to state the librarian will be very grateful for any suggestions in regard to additions to the library. If students of especial subjects will state their requirements, these will if possible be met. While it is impossible, at present, for us to possess exhaustive collections of books on all subjects connected with the Far East, it is our aim to possess collections that are reasonably representative on as great a number of these subjects as possible.

Acting upon the advice of Sir Charles Eliot various additions have been made to the shelves where stand the books on Buddhism.

Numismatics being but poorly represented we have ordered the Glover Collection of Chinese Coins, and the British Museum Catalogue of the same. In the department of Natural History, and especially ornithology, we have been fortunate enough to secure a series of papers by Mr. Swinhoe and also a number of volumes of the *Ibis* which contain papers by Mr. Styan. We were however entirely unsuccessful in our attempt to procure *Les Oiseaux de la Chine* by Père David. If any member of the Society possesses information that would aid us in the obtaining of this work we shall be deeply grateful for the same.

The lacunae in the proceedings and transactions of the Zoological Society since the date in 1861 when our exchange, which is still current, began, have been supplied by purchase, the Society kindly granting us Member's rates, while the lacunae in the publications of the Anthropological Society we were fortunate enough to procure by an exchange of Journals.

The conditions in Europe have naturally affected the supply of the publications of the various learned Societies. Those from the European continent have entirely ceased, and only those from England, America and the Far East have come to hand.

These same conditions probably account for the fact that the library, which is of course one highly specialized in scope, has not been used as much as usual this winter. The attention and thought of the world have been so intensely concentrated that interest in the Far East has naturally flagged. The regulation by which members who live away from Shanghai may yet, through the medium of the registered post, enjoy the privileges of the Society, is proving popular, and some of our volumes are widely travelled. Any member who desires that books shall be sent to him has but to communicate with the Librarian and forward a small sum of money, which will be used for postage.

At the request of the Editor of the *Echo de Chine* a short account of the library and its work was written for the *Numéro de Noël des Alliés* of that publication. As the compilation of

this account necessitated a certain amount of research and constituted therefore a short history of the library, it was decided that with the consent of the Editor of the *Echo de Chine* it should appear in our forthcoming Journal.

Gifts to the library have not been numerous, the most important being a descriptive Catalogue of the Chinese, Korean and Japanese potteries exhibited under the auspices of the Japan Society in New York, March 2-21, 1914. This is accompanied by a set of most beautiful photographs which assist to a vivid realization of the importance of the exhibition.

Routine work has continued as usual, and the staff who have performed their work faithfully and well remain unchanged.

F. AYSCOUGH.

## Editor's Report.

The editing of the Journal has been more difficult this year than last; everyone seems too busy at such a time as this and I have not been able to get enough material. The Journal may possibly have a smaller number of pages than Members have been taught to expect, but perhaps when there is less time for writing there is also less for reading; we must hope to make up next year. Meanwhile I think the articles printed will all be found interesting and valuable.

I have to thank very heartily those Members and others who have contributed material, whether papers or reviews of books.

The volume will be published some time in July.

S. COULING.

## The Honorary Treasurer's Report.

The Secretary read this Report in Mr. Hynd's absence, as follows:—

## NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY
## IN ACCOUNT WITH THE HON. TREASURER OF THE SOCIETY.

*Cash Account—June 1st, 1914, to May 31st, 1915.*

| RECEIPTS. | | $ | cts. |
|---|---|---|---|
| Balance at Credit, May 31st, 1914 ... ... ... | | 1,509 | 95 |
| Fees of Members : | | | |
| Annual ... ... ... ... | $1,951.03 | | |
| Life ... ... ... ... | 300.00 | | |
| | | 2,251 | 03 |
| Municipal Grants : | | | |
| International ... ... ... | $1,375.59 | | |
| French ... ... ... ... | 138.31 | | |
| | | 1,513 | 90 |
| Interest on Bank Balances ... ... ... ... | | 26 | 01 |
| Rent for Hall ... ... ... ... ... ... | | 13 | 34 |
| Compensation from C.P.O. for lost Journal ... | | 6 | 00 |
| Received per Library ... ... ... ... | | 1 | 00 |
| Total $ | | 5,321 | 23 |

| EXPENDITURE. | $ | cts. |
|---|---|---|
| Museum ... ... ... ... ... ... | 261 | 50 |
| Library ... ... ... ... ... ... | 364 | 53 |
| Journal ... ... ... ... ... ... | 478 | 50 |
| Salaries and Wages ... ... ... ... | 708 | 00 |
| Stationery ... ... ... ... ... ... | 48 | 34 |
| Postage ... ... ... ... ... ... | 34 | 18 |
| Public Meetings ... ... ... ... ... | 91 | 35 |
| Building Maintenance (Light, Heat, Water) ... | 139 | 78 |
| Taxes (including part of previous year) ... | 301 | 04 |
| Insurance ... ... ... ... ... ... | 46 | 61 |
| Interest on Recreation Fund Loan ... ... | 34 | 72 |
| Sundries ... ... ... ... ... ... | 56 | 72 |
| Balance at Credit, May 31st, 1915 ... ... | 2,755 | 96 |
| Total $ | 5,321 | 23 |

SHANGHAI, June 4, *1915*.

ROYAL ASIATIC SOCIETY, NORTH CHINA BRANCH,

*Signed :* R. R. HYND,
*Hon. Treasurer.*

Audited and found correct,
*Signed :* A. FERGUSSON.

## The Honorary Curator's Report.

I have the honour to present my tenth Annual Report as Honorary Curator of the Shanghai Museum.

The cases holding the natural history specimens have been carefully examined and maintained in an insect-proof condition so that no loss or destruction of specimens has been noted.

The condition of the roof, which was adversely reported on last year, continued to deteriorate and so seriously endangered the natural history specimens that representations were made which resulted in the covering with corrugated iron of the waterproof felt by which the old Chinese tiled roof had been replaced some two years ago. This has proved water-tight and should remain so for some years, although painting of the surface is now indicated so as to preserve the protective zinc surface.

Through no large donation has been received during the year the following list shows a useful general acquisition of specimens presented, lent or purchased.

An interesting collection of some 30 species of crustaceans from the Fokien coast were sent to the British Museum for identification, with results which will prove of benefit to the Museum.

Donations of reptiles and amphibia are especially requested. They can conveniently be sent in a biscuit tin through the parcels post, just wrapped in a cloth moistened with strong alcohol provided the specimens have been in 50 % to 75 % alcohol for two months previously. A good way is to keep a wide-mouthed pickle bottle half full of strong alcohol or *samshu*. Throw any specimens that may be met with into the bottle and at the end of the year send them to the Museum in the manner above described.

## ACQUISITIONS TO THE MUSEUM.

| 1914 | | | |
|---|---|---|---|
| June 30 | J. A. W. Loureiro, Esq. | Skin of Paradise Bird | Presented |
| Do. | W. R. Kahler, Esq. | Bottle gourd (Japanese) | Do. |
| | | Carved wood lion and tiger | Do. |
| | | Two blackwood stands | Do. |
| | | Two pa-kua charms | Do. |
| | | Female toilet requisites | Do. |
| | | Pair of bamboo root divining blocks and bundle of numbered divining sticks with corresponding answer papers | Do. |
| | | Piece of meteoric iron from a lump brought from Ningpo coast to Shanghai as ballast | Do. |
| | | Geomancer's compass | Do. |
| | | Chinese tea-caddy of lead | Do. |
| | | Chinese almanac | Do. |
| | | Leg irons from a prison in South Saghalien | Do. |
| | | Tiger-head charm from roof of a pagoda | Do. |
| | | Two iron charms | Do. |
| | | Picture of the progress of a soul, used by Taoist priests at funerals | Do. |
| | | Picture of the Kitchen God, which is burnt at the New Year | Do. |
| | | 2 vols. Family Bible 1820 with apocrypha and Books of Tacitus 1622 (handed over to librarian) | Do. |
| | | Printing block of an imperial edict | Do. |
| Do. | R. C. Turner, Esq. | Ancistrodon blomhoffii (juv.) from Shanghai garden | Do. |
| July 8 | H. Tiefenbacher, Esq. | Lycodon rufozonatus from Shanghai garden | Do. |
| 10 | C. H. Godfrey, Esq. | Part of a Foochow pole pile 10′ below surface in ground water Kiangse Road for 39 years | Do. |
| Aug. 13 | Rev. D. E. Dannenberg | 4 Kuling frogs | Do. |

| | | | |
|---|---|---|---|
| Aug. 13 | W. W. Lindsay, Esq. per Prof. Gist Gee | 2 Coluber tæniurus, 3 Pseudoxenodon macrops Trimeresurus gramineus, Ablabes major, Tachydromus septentrionalis, Molge pyrrhogaster, Achalinus spinalis, Trirhinopholis styani, Amblycephalus sp. from Kuling | Presented Part purchased |
| | Rev. J. Huston Edgar | 2 Boophilus australis from Tibet border | Presented |
| | J. S. Smith, Esq. | Rock with Trilobites in Cambrian strata from Shantung | Do. |
| | | 3 fossils | Lent |
| | P. L. Byrne, Esq. | Sciurus griseipectus from Bingoo | |
| | P. J. Bahr, Esq. | 1 Jacana egg | Presented |
| | | 7 old bronze arrow heads | Do. |
| Nov. 14 | Dr. S. E. Peill | 4 Rana esculenta, Bufo vulgaris, Gecko japonica | Do. |
| Dec. 2 | Rev. J. Huston Edgar | 8 prehistoric stone implements | Lent |
| | | Oxysulphate of iron from cliff face, Yangtse Gorges | Presented |
| 12 | Rev. J. E. Walker | Fluorspar from Kwang-tsi, Fokien | Do. |
| 28 | Walter Schärff, Esq. | Buteo plenipes (common buzzard) from near Shanghai | Do. |
| 1915 | | | |
| Jan. 1 | H. French Ridley, Esq. | 42 lepidoptera from Koko Nor | Do. |
| 1 | Mrs. N. P. Andersen | Skin of Pacrasia darwini from Mokanshan | Do. |
| 10 | J. E. Denham, Esq. | Map of Peking | Do. |
| 14 | J. Ajadian, Esq. | Oreocincla varia from Kiangwan | Do. |
| 20 | P. H. Cole, Esq. | Woodcutter bees; bamboo and lead cable bored by ditto | Do. |
| 29 | W. V. Drummond, Esq. | Viverra malaccensis from Shanghai garden | Do. |
| Jan. 30 | Dr. Stanley | Merula hortulorum (grey-backed ouzel) from Shanghai Cathedral close | Do. |
| Feb. 23 | J. Mackie, Esq. | Tachydromus septentrionalis from Wênchow | Do. |
| 24 | Dr. C. E. Bousfield | Trimeresurus gramineus and Tropidonotus piscator from near Swatow | Do. |

| | | |
|---|---|---|
| Mar. 13 C. H. Godfrey, Esq. | Charts of borings made at Hangchow, Nanking, Nganking, etc. (transferred to Librarian) | Presented |
| 25 Dr. E. T. Shields | 3 carved climbing sticks from Mt. Omei | Do. |
| 30 Dr. E. T. Shields | Cryptobranchus maximus, Coluber tæniurus, 3 Gecko Japonica, 2 bats and insects from Yaochow, Sze. | Do. |
| 12 Dr. E. B. Kelly | 5 Gecko japonica and Japalura yunnanensis from Chungchow, Sze. | Do. |
| April 26 W. Schärff, Esq. | 1 coot, 1 grebe | Do. |
| May 3 P. Veit, Esq. | Hedgehog from Soochow | Do. |
| May 10 Chinese Collector | 60 reptiles etc. from Fokien | Purchased |

ARTHUR STANLEY.

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## The Honorary Secretary's Report.

The year has been a year of healthy activity for the Society if not a year of growth ; we have suffered to some extent, but not much, from the upheaval in Europe.

From our officers we have lost Col. C. D. Bruce, Vice-President, on his departure for Europe ; and from the Council, Prof. C. du Bois Reymond, who resigned in August. Thirty-nine new members have been elected, namely, E. P. Graham Barrow, Miss H. C. Bowser, H. M. Cook, Mme. Coursier, R. Davidson, J. J. L. Duyvendak, E. Erslev, H. E. Gibson, J. Gilliam, P. M. Gladki, Rev. Dr. Goucher, F. Grove, E. Manico Gull, Mrs. F. E. Hodges, Rev. J. Hutson, Th. J. H. de J. de Jong, O. Karlbeck, D. H. Kulp, T. Leslie, Miss A. Macbeth, Dr. N. Macleod, G. R. Martin, Rev. A. J. McFarlane, E. K. Morrow, Dr. Mary F. Newell, W. M. Palmer, M. F. Perkins, V. A. Petersen, Dr. Margaret H. Polk, F. E. Pousty, C. W. Rankin, F. Alan Robinson, Hon. T. Sammons, J. A. Smallbones, A. de C. Sowerby, W. F. Tyler, Mrs. V. Vizenzinovitch, Rev. H. W. White, Dr. Julia N. Wood.

By resignation we have lost twenty members, a few for political reasons, others because of removal from China, and a few perhaps because of the urgent demand on them for subscriptions over-due. I would call attention to the fact that all these are honourable resignations, all dues having been paid. The names are :—

O. von Alemann, E. Backhouse, H. B. Barton, H. Betz, J. R. Brazier, H. A. Cornaby, H. L. Dennys, O. M. Green, Miss Kelley, Dr. Kurz, Ku Hung-ming, L. J. Moffett, G. K. Nuttall, H. W. Pilcher, A. Ross, W. Rössler, J. F. Seaman, O. Selke, C. Simpson, and H. E. Sly.

We have also lost eight members by death.

This would leave us with a net gain of eleven but, unfortunately, the Council has had to consider a number of names which were useless on our books, the owners showing no intention of paying subscriptions sometimes three years in arrear. Allowance is always made for Members who may be away on furlough or travelling, or whose addresses may not be known to us ; but in other cases where there is no hope of active membership being renewed it seems better to rule out the names as defaulters. This year eleven names have been thus removed.

After one or two other corrections in our printed list this leaves 460 Members on our roll, an increase of three for the year.

Of these I regret to say about 100 have not yet paid the subscription which became due last January, and the Council feels that in the distribution of the Journal this fact must be taken into account in future more than in the past.

I call attention to a new method by which members having a Bank account in Shanghai may save much trouble to themselves and to the Society. A form has been printed which asks the Bank to pay the subscription each year as it falls due till further notice is given, charging the amount to the Member's account. The Society is saved the trouble of making perhaps repeated applications and the Members are spared the annoyance of remitting the small sum due if they will use this form.

The finances of the Society, as appears from the Honorary Treasurer's Report, are satisfactory. The balance in hand is as usual larger than it should be through some accounts against the Society remaining unpaid. It should be borne in mind that besides paying current expenses the Society also invests some of its money in books which remain in our valuable library and in the Journal which remains on sale in future years.

The Council has decided to use part of our balance to begin a Life-Membership Reserve Fund. We have on our books over forty members who now pay nothing towards the annual expenses. This is because their Life Membership fees have gone into the general funds of the year when they were paid. It is now decided that these fees should be kept as a Reserve Fund, only the interest being used so long as the member's name is on our roll.

Owing to the difficulties of the year only five meetings of the Society have been held, but these were of great interest and were all well attended and much appreciated both by Members and by the public. They were as follows :—

November 5, 1914.—Dr. Timothy Richard on "Some aspects of Buddhist Art," illustrated by paintings.

November 27, 1914.—Dr. G. A. Dorsey: "An Ethnological View of the relative value of Cultures."

January 19, 1915.—C. B. Maybon, Esq., a Lantern Lecture under the auspices of the *Alliance française*: "A Trip to the Ruins of Angkor."

March 15, 1915.—W. F. Tyler, Esq., "On a monster Meteorite which fell into the sea near Video Island, Chusan Archipelago, on February 13, 1915."[1]

May 13, 1915.—The Hon. Secretary (from material supplied), "Chinese Pagodas," illustrated by models of pagodas lent by the Siccawei Fathers.[2]

The Council proposes to publish in the Autumn an important work, Sir James H. Stewart Lockhart's collection of Chinese coins.

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[1] See page 102.

[2] See page 45.

It will be of great value to all who collect or wish to collect or study such coins, and a good sale is expected especially among Members of the Society, to whom the work will be sold at a lower price than to the public.

The Journal for 1865 (Vol. II N.S.) which has long been out of print has been reprinted and will be on sale by Kelly & Walsh, Ltd., in July.

### Approval of Reports.

On the motion of Dr. Hopkyn Rees, seconded by Dr. Lacy, the reports and accounts were passed.

### Election of Officers.

On the motion of Mr. C. D. MaGrath, seconded by Rev. E. Morgan, the following officials were elected for the year 1915-1916:

President, Sir E. H. Fraser, K.C.M.G.: Vice-Presidents, A. Stanley, M.D.: Rev. Timothy Richard, D. LITT.; Curator of Museum, A. Stanley, M.D.; Librarian, Mrs. F. Ayscough; Hon. Treasurer, R. R. Hynd, Esq.; Editor of Journal, S. Couling, M.A.; Councillors, H.E. V. Grosse, F. E. Hinckley, PH.D., Gaston Kahn, Esq., W. E. Leveson, M.A. and Rev. F. L. Hawks Pott, D.D.; Secretary, Samuel Couling, M.A.

The meeting closed with a hearty vote of thanks to the officers of the Society for their valuable services during the year.

# PUTOSHAN.

## A DRAUGHT AT THE WELL-SPRINGS OF CHINESE BUDDHIST ART.

By ARTHUR STANLEY,

*Curator of the Shanghai Museum*

It has taken over a thousand years to bring the island of Putoshan to its present state of hallowed grace. Originally chosen for its fine natural features, it has, in an atmosphere inspired by devotion to the Buddhist religion, become one of the most entrancing spots in China. Situate on the outer edge of a group of enchanted islands, which outrival those of the Inland Sea, it is exposed to the powerful breaking force of the open Pacific which wears the rocky margin into fairy forms and reduces its great blocks of granite into boulders, pebbles and the ultimate golden sand. The inner, that is to say the western side, is sheltered and washed by the Sea of Water Lilies, an imaginative designation due to the comparatively shallow water being often broken into white foaming curling waves: the Chinese seeing Water Lilies where we should fancy Sea Horses. Putoshan has been abundantly gifted by nature, while from the Buddhist priests she has received the loving care of human hands. The association of religion with natural beauty in the East is one of those subtle symbioses which might be expected from the continent which has been the mother of all the great religions of the world. There can be little doubt that a better insight into the works of the Great Architect can be thus obtained and a broader moral outlook on mankind. Even cloddish superstition acquires a poetic touch among the ocean waves, the huge rocks and the green flower-covered hills. The pilgrim to this Sacred Islet leaves the care and bickering and scraping of his everyday life and gets a glimpse of heaven which may give him comfort through years of subsequent daily drudgery. Here the jaded spirit may find temporary solace; or the soul which is lost through immersion in a sea of materialism may again find itself among these silent hills and golden beaches. Ruskin says the mountains are our schools and cathedrals. The Chinese seek the divine mountains as an essential part of their philosophy which has ever been closely in touch with nature. This tranquil

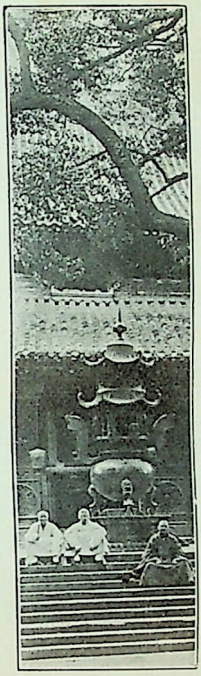
mountain islet rising like Aphrodite from the depths of the ocean and purified by the ceaseless wash of its waves has had a very real influence on Chinese thought and art. After a thousand years it remains to-day the most intimate, animated and popular of China's sacred places. Putoshan to the Buddhist is a great natural altar or cathedral whose canopy is heaven to which incense from censers and flowers ever ascends. The music of the waves and the winds, of the bells and the wild birds, wells up; all things animate and inanimate give homage to the patron saint Kuan-yin, best beloved of the Bodhisattwas—the Pusa of the sea.

Putoshan, lying at 30° N. latitude and 120° 25′ E. longitude, is one of the outermost of the Chusan Group consisting of more than a hundred islands off the north-eastern coast of Chekiang province in Mid-China. It lies two miles to the east of Chusan, the main island of the group. Putoshan is nearly four miles long and has a deeply indented and delightfully varied margin. Great granite rocks mostly cleaving into rectangular blocks come through the ground here and there. The island is a lively green, the vegetation wonderfully varied and the flowers innumerable and fragrant. It is one of the few parts of China free from disagreeable smells. Nature is unfettered though assisted by the hand of man, the monks being landscape gardeners of considerable taste. There is only sufficient agricultural land for the needs of the monks so that it is more verdant than the neighbouring islands.

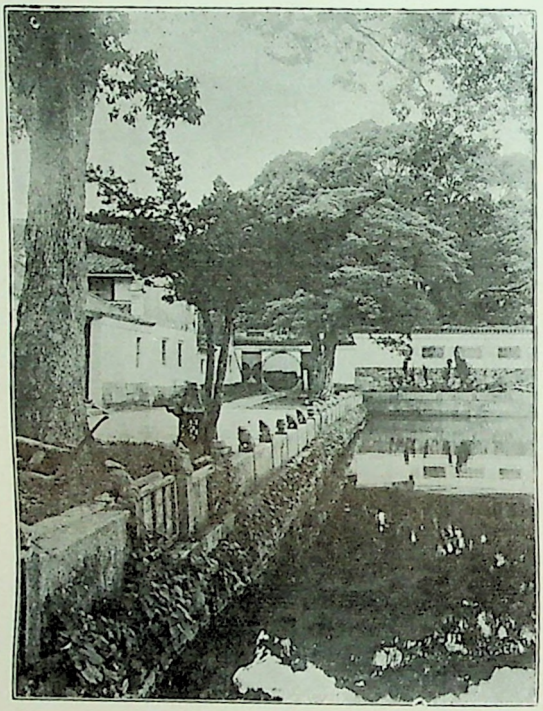
It is not difficult to discover the reason for the subtle charm of the island of Puto. To be completely beautiful an island should disclose beauty as a whole and charm in its details. Approaching from the sea the whole contour grips you as a beautiful thing fully realised. After landing it matters little which way you turn, for you are sure to strike a track which will afford enough pleasant surprises to lure you on and make you forget the time. Whether basking on a rock like a lizard in the sun or walking along beaches where bathing is a sheer delight or listening to bird voices in the mountain recesses, the charm of the island holds you fast. There is no need for switchbacks, wiggle-waggles or side shows here, any more than for the gun or golf bag among your luggage. But the essential thing to bring to this delectable spot is imagination; without this invaluable possession the charm of Putoshan will be largely lost.

## ACCESS.

Putoshan is some eighty miles from Ningpo, whence it is reached in about eight hours in small steamers plying almost daily. Leaving Shanghai about 5 p.m. one comes to Ningpo early next morning. The small steamers for Putoshan depart from a little further up the Ningpo Bund at about 9 a.m. reaching the



Before the great hall of the Monastery of Universal Salvation. Brass incense burner made in Kang-Hsi period from a Ming design.



In the garden of the Monastery of the Meditation Grove of the Great Rock.

island at about 5 p.m. by way of Chinhai at the mouth of the Ningpo river, Tinghai the capital of Chusan Island, and Sinkamên a fishing port also of Chusan Island. On the return journey the boat usually leaves Putoshan about 4 p.m., staying at Sinkamên over night and reaching Ningpo about 2 p.m. the following day, in time to join the boat for Shanghai which leaves about 4 p.m. As the small boats cater only for Chinese traffic it is as well to bring some biscuits and cocoa both going and coming, together with a camp bed so as to sleep on the upper deck while staying the night at Sinkamên. The latter is a place having an ancient and fish-like smell, being the centre of the fishing trade. Fare Shanghai to Ningpo $15 return ; from Ningpo to Putoshan $1.50 single. It is better not to take a cabin on these small boats.

## BEACH AND SEA.

The island is dedicated to Kuan-yin, the Pusa of the sea, who is believed to protect sailors, among innumerable other acts of mercy. The combination of the rugged with the verdant is the keynote to Putoshan. The western side of the island is washed by the tailings of the great Yangtsze and Ch'ientang estuaries, so that the water is slightly yellow and there is a slow but extensive deposition of alluvium. The eastern side is exposed to the open Pacific and the water generally clear and blue with bold rocks and perfect stretches of hard sandy beach. The sands are described by a Chinese poet as resembling powdered gold and soft as moss to walk upon. Even a gentle swell from the Pacific may result in breakers of twenty feet high which make bathing a splendid struggle. The beaches have a reputation for dangerous currents which carry bathers out to sea. What really happens is that the beach shelves rather steeply so that the breakers wash back strongly which gives the swimmer the idea that he is being carried out. The poor swimmer should be cautious among the big breakers but for the strong swimmer they should carry no danger but rather recall the lines of Swinburne :

'I will go back to the great sweet mother
Mother and lover of men, the sea.
I will go down to her, I and none other

* * * * *

O fair white mother in days long past
Born without sister, born without brother
Set free my soul as thy soul is free.'

## HILLS.

The waterworn hills of eternal granite are a never failing source of inspiration. Pilgrim pathways lead up to their summits—pathways often cut out of the solid rock and kept in excellent

repair ; dangerous places and steep ascents being carefully railed. The infinite patience and labour required for the making of the thousands of granite steps which traverse the ascents show how important a place these mountain solitudes take in the Buddhist cosmos.

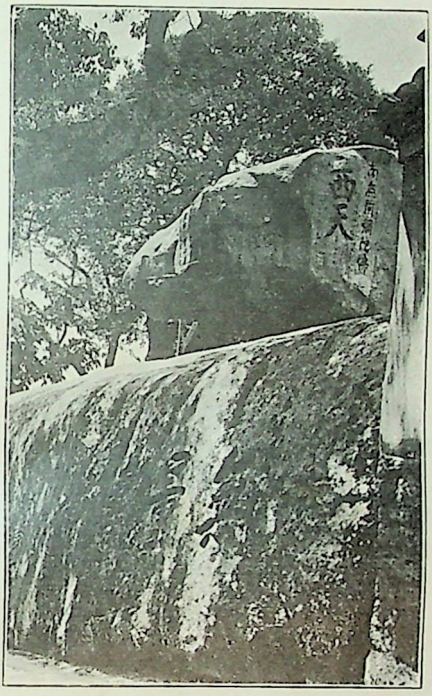
Some beautiful impressions were got among these hills. It was evening and the sun was setting. The soft music of the Monastery bell trembled from peak to peak. The still air was broken by the occasional cry of a sea-bird. Down in a lonely cleft between two rocky summits a monk could be seen on a sheltered grassy bank making his last offering before retiring for the night to his sleeping mat which lay near. A thin vertical pillar of incense smoke went up until it wavered and finally melted into the thin air of night. The murmur of the monk's angelus came up like a voice from the very bosom of nature. Here, indeed, was one seeking retreat from the world and getting very closely in touch with the spiritual shades of nature. In such an environment this simple act of worship seemed vibrant with true religious feeling. It was easy then to understand how the divine mountains have helped to mould Chinese poetry and pictorial art.

In the light of the setting sun, when the rest of the scene is enshrouded in the pearly twilight associated with these sea-girt islands, the clear lines of the dark rocks on the hilltops lit as it were with the light of other worlds and the gem-like green of the intervening banks rising from the ever deepening opalescent garment produces an effect which is mystic and wonderful recalling Keats'

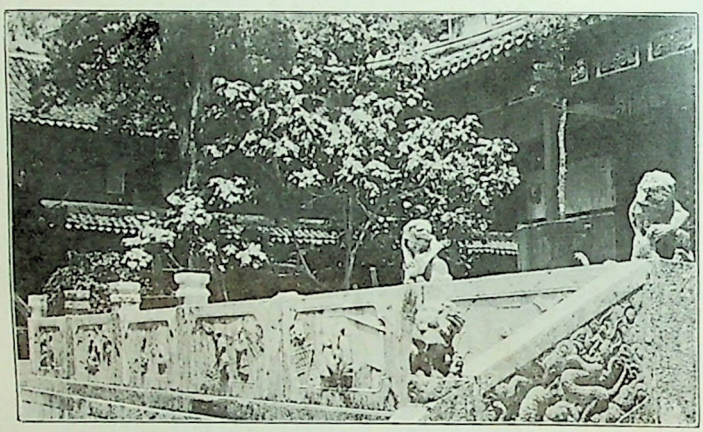
> 'Sweet night in an island enchanted.
> And skiffs that were freighted with dreams.'

## ROCKS AND CAVES.

Concerning the geology of Putoshan, the rock of the island, granite and the products of its metamorphosis and disintegration, shows it to be part of that great granite outburst, one of the main features in the geology of Eastern China, which extends together with porphyry all down the coast from Ningpo to Hong Kong, as described by von Richthofen in 1869. The granite resembles that of that lower Yangtsze but is coarser than that of Soochow. No fossils were seen on the island. The rugged granite boulders cleave mostly into rectangular shapes. The golden sand is produced by the breaking down of the granite, the rich colour being derived from its laminated mica. The so-called Ningpo stone, green and red, found in the neigbourhood appears to be a quartz breccia of volcanic origin, the sedimented eruptive broken fragments conglomerated and bound together in a matrix of sandstone. Von Richthofen describes the Chusan Islands as



The Holy Rock of Putoshan, the most sacred spot on the island after the Chao-yin Cave. Ch'an na – deep religious meditation – is practised by the monks at the top of the rock where they may sometimes be seen in silent reverie.



Sculptured Balustrade at Monastery of the Rain of the Law. Kang-Hsi period.
The subject is the mainfestations of filial piety.

almost exclusively composed of quartzose porphyry and its volcanic tufas and the development of porphyry between Ningpo and Hong Kong as the most extensive in the world.

The wave hewn caves of the island lend themselves to religious mysticism but appear to have a reputation for sanctity which they scarcely deserve. All have been produced by that facility towards vertical cleavage which granite especially possesses. The Fan-yin (Buddhist Echo) cave is the finest, a vertical cleft into the rock some sixty feet high near the eastern promontory of the island. A little temple is wedged into the cleft about half way down, approachable from above by steps cut in the rock. It has an iron grille to restrain suicidal ecstacy. Down below, the waves surge into the depths of the cleft in whose inmost recesses the true believer may see Buddha. Incense is always burning in this Shrine of the Sea Spray and at frequent intervals the resident priest chants a liturgy. It is a place for awe-inspired contemplation which has been chosen with a view to impressing pilgrims through natural phenomena with mystic wonder.

Near the Ch'ao-yin (Tidal Echo) cave, not far from the landing stage at the south-east end of the island, there is a rock on which vigils are kept by faithful anchorites day and night, a sleeping mat being usually found lying on the edge of the cleft. This cave has a perforation in the roof called Heaven's Window through which a shaft of light may aid the illusion of Buddha when it strikes athwart the surging wave below. This cave worship appears to be a development of the mystery which caves usually have for the human mind.

Nearly every rock which is at all prominent has inscriptions deeply cut, especially the Pant'o or Holy Rock at the south-east of the island. Some of these inscriptions have been translated thus :

'I take my refuge in Buddha.
This is the place where the great teacher expounded the law.
The holy rock which guards the state.
The world's most famous rock.
The shore of true wisdom.
The golden thread which leads to the path of knowledge.
The sun of wisdom rises in the east.
Embark on the ship of good wishes.
China has its sages.
Revisited in old age.
Cross to the other shore (to Nirvana).
May all things ultimately become one with Buddha.
To set apart an island for the worship of Kuan-yin is in keeping with history. Here Kuan-yin may best teach her doctrine of mercy and a multitude of pilgrims will come in fine weather and receive benefit.'

These great rocks are places for the practice of deep religious meditation (Ch'an-na) and are often surrounded with trees and called Meditation Groves. Many figures of Kuan-yin and other Pusas are cut in the rocks, but they are as a rule of inconspicuous artistic merit. Associated with rock masses are sacred springs and pools from which the faithful carry away holy water reputed to have curative value.

## TREES AND FLOWERS.

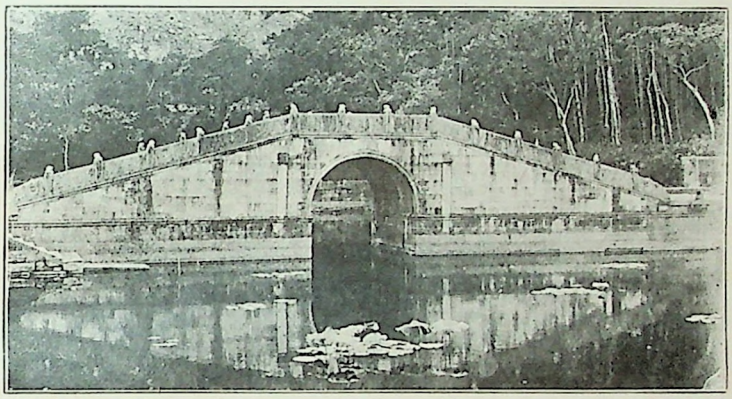
Many of the finest trees on the island have been planted by the monks. There are splendid camphor trees—one with a trunk seven feet in diameter—thuja orientalis, the so-called Tree of Life, hoary with age and of great beauty, wut'ung (sterculia platanifolia), cypress, chestnut, evergreen oak, sophora, catalpa kœmpferi, ash, maple, soap tree, cleyera japonica, michelia fuscata, laurel, plum, peach and ficus pomata among many others. The lovely gingko biloba or maidenhair tree (Chinese peh-k'o) is abundant near the temples: this is a remarkable survival of a single species from an ancient family dating back almost to the coal measures, which is now found only in China and Japan; and there only when planted by man, mostly by Buddhist priests.

There is a variety of tea for which the island is noted and which the monks often bestow as a parting gift to pilgrims. There are many varieties of wild rose, including a white rambler. The fragrant 'little white flower' for which the island has been famous for over a thousand years is the gardenia florida growing close to the ground and beginning to flower early in June.

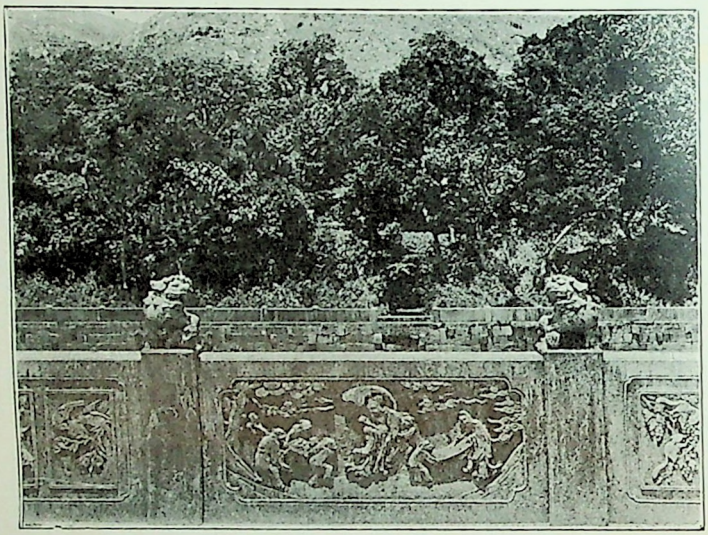
The rocks are covered with all manner of beautiful lichens and mosses, so that many a rock is itself a picture. The lichens grow so luxuriantly in the humid atmosphere that they even creep up the stems of other plants. The rock being covered with a spongy undergrowth which holds the frequent gentle rains and mists explains the fresh and palpitating green of this delectable islet. The Chusan islanders have a saying that the rains of the locality are like the tears of a petulant woman—quick to fall, slow to cease.

## ANIMAL LIFE.

Animal life is abundant on Putoshan because it is free from molestation by the monks and the rest of the people as one of the tenets of the Buddhist faith. The reptiles were especially observed and were seen in order of abundance as follows: eumeces sinensis, tachydromus septentrionalis, naia naia atra, emys sinensis, coluber phyllophis, zaocys dhumnades. The Black Chinese Cobra was particularly common; about half a dozen could be found almost any sunny day in June near the rice fields full of succulent edible



The bridge over the lotus lake leading to the Monastery of the Rain of the Law.



Marble sculpture in high relief.
The central panel of the bridge leading to the Monastery of the Rain of the Law.

frogs (rana esculenta) which accounted for the fat and sleek condition of the reptile. The cobras were from four to five feet long. They appear to be of a mild disposition and on sight slither quietly away. If you get in their way they blow out their necks into a flat hood in the way peculiar to cobras. The priests say that they never bite or do anyone any harm; but as the priests are interested in encouraging visitors it is probable that they may minimise the danger of these venomous reptiles. The Chinese Cobra is a thick shiny black or dark brown snake with about thirteen transverse pale yellow narrow bands, one of which round the neck, the part which swells out laterally when they are cross, expands at the sides into two rings—the so-called spectacle mark common to most species of cobra. No other poisonous reptile was found except the cobra; but it is quite possible that they exist under such ideal conditions for reptile life. The amphibia noted were bufo vulgaris, rana esculenta and rana limnocharis.

As there are an unusual number of trees (for China) birds are plentiful. Among the rocks the white-necked crow (corvus torquatus) is abundant either alone or in twos and threes; the oriental raven (corvus macrorhynchus) is found solitary. The busy lark fills the empyrean with song. The common kingfisher was seen, an occasional snipe, and duck in solitary couples (June.) As would be expected in a place where flowers are so plentiful, butterflies and bees abound. An interesting creature observed during bathing was a crustacean able to skim along the surface of the water for some distance; in size and appearance it resembled a shrimp. The dogs of Puto are no better than the average mangy, snarling, cowardly cur one sees all over China.

## THE EARLY HISTORY OF THE ISLAND.

Of the four sacred hills of Buddhist China, Omishan, Wutaishan, Chinhuashan and Putoshan, the last has the shortest religious history, that is to say, from the Tang dynasty, but enjoys the greatest popularity and prosperity, and may be considered the chief sanctuary of Buddhism in China.

Perhaps the first historical record is that one, Mei-fu, a prominent statesman and Confucian scholar, sought the seclusion of Putoshan towards the end of the Han dynasty in A.D. 6. His name still lives in the small hill of Mei-shan in the south of the island and in Mei-fu's well and temple.

In the Tang dynasty Putoshan began to acquire sanctity. The patron Pusa was always Kuan-yin, the All Compassionate who hears the cries of the people, the Captain of the Ship of Salvation. At this early period Putoshan was known as Hsiao-pai-hua-shan, the Island of the Little White Flower.

The island was released from taxation in the Yuan dynasty ; from which dynasty also the Pagoda of the Prince Imperial, near the Southern Monastery, dates.

The monasteries date back more than a thousand years. During this time they have had their troubles, especially from pirates attracted by their wealth. From early in the Ming dynasty for 150 years the religious history of the island was a blank page owing to the depredations of Japanese pirates, the Eastern Dwarfs as they were called. They also had trouble with the local fisher-folk in these early times but the priests got the ear of the Ming Emperor Wan Li in the beginning of the seventeenth century and obtained an autograph letter from him which established their prior claim to the island without interference. This letter was cut in stone and preserved as a precious relic in proof of imperial favour. In substance the inscription is an follows :

> "In the 34th year of my reign (A.D. 1607), the people being at peace, at the request of my mother I opened a private subscription for the purpose of repairing the great monastery at Putoshan, which was destroyed by fire, and send an officer to direct the good work."

Early in the reign of Kang Hsi, that is to say, in A.D. 1665, the Red Haired men are reported to have pillaged the island and removed everything of value. These were probably the Dutch who had been at this time driven out of Formosa by Koxinga, the Chinese Pirate King. Six years later the government called all the monks to the mainland and the island was abandoned for seventeen years. It was after the country had been restored to tranquility that the Emperor Kang Hsi turned his attention to the island. This cultured monarch restored the monasteries in magnificent style, sending imperial yellow tiles from the roofs of the ruined Ming Palace at Nanking. These tiles still form the roofs of the two big temples. Kang Hsi's autograph letter cut on a magnificent monolith of marble rests under a pavilion over against the Southern Monastery. It is pitiful to have to record recent malicious destruction of some of the marble carving at the base of the monolith due to Chinese vandals with an ultra-modern spirit. There is also a general air of decay in the buildings and surroundings quite unlike the condition of the temples themselves, showing that the monks have an outlook only wide enough to see the main chance under present quasi-republican conditions. The inscription may be paraphrased as follows :

> "In the earlier years of my reign, owing to the turbulent state of the country, pirates from the Outer Seas destroyed the temples. But after quelling the insurrection in Formosa the seas were freed from such vermin so that the priests were able to come back and repair the destruction. I have furnished from my own purse the wherewithal to rebuild the religious



Gilded wooden draped figure of Kuan-yin, the original male Pusa, at the Monastery of the Rain of the Law.



Kwan-ti, the God of War; one of the Protectors of Buddhism; but derived from the Taoists.

houses and have sent an official to direct the operations. I did this for my mother's sake and to promote the happiness of my people. I have been reared in the classics and know little of the wonderful subtleties of Buddhist doctrines. But the sages say that heaven has a kind and merciful disposition towards all things and the teaching of Buddha has the same aim. I trust that Kuan-yin will send merciful clouds, gentle rain, sweet dew and balmy winds at the proper season so that the country may have peace and prosperity and the people live long and happily. This is my earnest desire which I wish to have graven in stone so that future generations also may read."

In A.D. 1733 further restoration was effected by the Emperor Yung Chêng and later Ch'ien Lung also identified himself with the fortunes of the monks of Putoshan.

## THE RELIGIOUS SIGNIFICANCE OF PUTOSHAN.

There are more than a hundred monasteries, temples and hermitages, but the Monastery of Universal Salvation and the Monastery of the Rain of the Law, known as the Southern and Northern Monasteries respectively, overshadow all other religious houses in Putoshan. The former is near the landing stage while the latter is some two miles further on lying in a secluded hollow at the foot of Buddha's Peak and close to the Golden Sands.

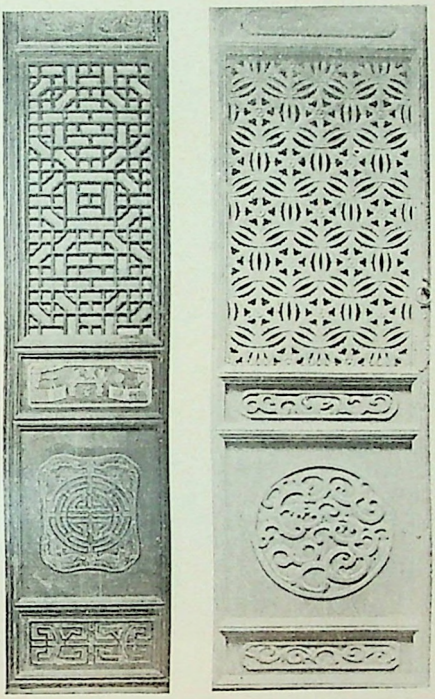
The sect of Buddhism followed on the island is the Ch'an or Contemplative School founded and brought to China by Bodhidharma, called Tamo by the Chinese, in A.D. 520. The prayer-book used is the Ch'an-mên-jih-sung, which includes prayers for daily recitation by both priests and laymen, prayers for saints' days, burial services, ordination, for spiritual ancestors, for fair weather and for rain, for deliverance from plague or famine, for divine guidance of rulers and magistrates and for those in danger on the sea among many others ; together with much moral exhortation.

In Putoshan it is comparatively easy to get into touch with the main tenets and purpose of Buddhism and to understand why this religion has succeeded in acquiring a greater number of adherents in the Far East than any other. Buddha has infinite pity as well as infinite wisdom and ever seeks to make mankind one brotherhood. The Buddha and those nearest, the Pusas, are represented either as human beings or incarnations of ideas, combining wisdom and mercy in their acts and teaching. The early Buddhists surrounded death with an atmosphere of spiritual distinction and called it Nirvana ; death finally becoming merged in a spiritual condition of absolute peace. From its original Indian home Buddhist teaching has become modified for those unable to comprehend the original subtle metaphysics ; so that to the Northern

Buddhists of Thibet, China and Japan, Nirvana became an additional Western Heaven ruled by a new Buddha—Omito. All forms of Buddhism, however, appear to be characterised by a spirit of tolerance and charity.

The patron Pusa of Putoshan is Kuan-yin who takes precedence of other divinities, filling the place usually occupied by Sakyamuni in other parts of China. Kuan-yin takes the form first of an angelic youth, one of the Pusas who refused Nirvana and Buddhahood until the salvation of mankind is accomplished; subsequently a woman, the mother of pity. In most of the temples Pu-hsien and Wên-shu, the patron Pusas of Omishan and Wut'aishan respectively, are worshipped by the side of Kuan-yin. Pusa is the Chinese abbreviated form of the Sanskrit Bodhisattwa, the condition nearest to Buddhahood; the penultimate transmigration before absorption into the Universal Spirit; godlike and yet still in touch with the earth and therefore capable of helping the people. On the 19th day of the second moon, which is the birthday of Kuan-yin, pilgrims come to the island and great services are held; including ordination, for which there are from one to three hundred candidates each year. The monks are not required to take perpetual vows but promise to be chaste and vegetarian besides requirements of a sound moral code. The reputation of the Monasteries of Putoshan, where there are over a thousand monks, is high, due to its isolation from the demoralising influence of great cities.

The monasteries are a refuge for the unhappy, for those who have failed in the rough and tumble of life, as well as for those who feel they are called to the priesthood. The renunciation of the world and the absorbing occupations of a religious life in retreat becomes to many a pleasant dream state. Moreover, it provides a home, quiet uneventful life and congenial work. They have no financial troubles, for they depend on a common fund, the result of endowment and the gifts of the charitable. There are many who would temporarily exchange the rack and rattle of a life of tooth and nail competition for the serene and subtle charm of the monastic cloister on this gracious island. The social character of the worship is another aspect which appeals. No matter how perfunctorily performed or allowed to degenerate into monotonous routine the doctrine of the Karma (moral necessity) makes each invocation, mass and ceremony, each gift, good wish, genuflection and incense burning a source of general benefit through the working of the law of moral cause and effect. Dharma (the law) requires that the heart be pure and calm and the mind clear and bright. The monks are expected to conduct themselves with gravity, to read the sutra (testament), to chant the authorised invocations and prayers, and to frequently perform the required adorations to the rhythmic beating on the wooden fish, drum and



Temple doors with designs of Kang-Hsi and Chien-Lung periods.



Gilded wooden figure of Wei-t'o, the Defender of the Faith, at Monastery of Universal Salvation; and a carved black-wood altar table of Kang-Hsi period.

bell, so as to promote contemplation of holy things. The greater part of the worship is praise and invocation.

The Ch'an doctrine of Contemplation appears to have drawn much from the teachings of Lao-tsŭ seeing that meditation on the beauties of nature was one of its fundamentals in its realization of the better self. By supplementing the study of man with that of the rest of nature as exemplified in mountain mist and wave-worn rock, it drew nearer to a true appreciation of the proper relation of man with the universe. In this connection it may also be recorded that Buddhism has no theory of the creation of the world but wisely leaves it to science. The followers of the Contemplative School believe that Nature can teach more of the way man ought to live than all the sages. This nature worship at Putoshan is an all-important adjunct to the authorised Buddhist scriptures and canons, and appears rather to be an invigorating discipline than a gratification of the senses.

Though the sculptured and gilded figures of the Pusas and other divinities are perhaps more beautiful in Putoshan than in any other part of China it would be an error to consider these images as the most essential part of the religion. The solemn design and arrangements of the temple and the figures are mainly symbolical. Tamo, who carried the famous Patra or Almsbowl, the Holy Grail of Buddhism, and who was the founder of this Contemplative School, said 'You will not find Buddha in images or books : look into your own heart.' This same meaning seems also to be reflected in the recent lines of Ella Wilcox :

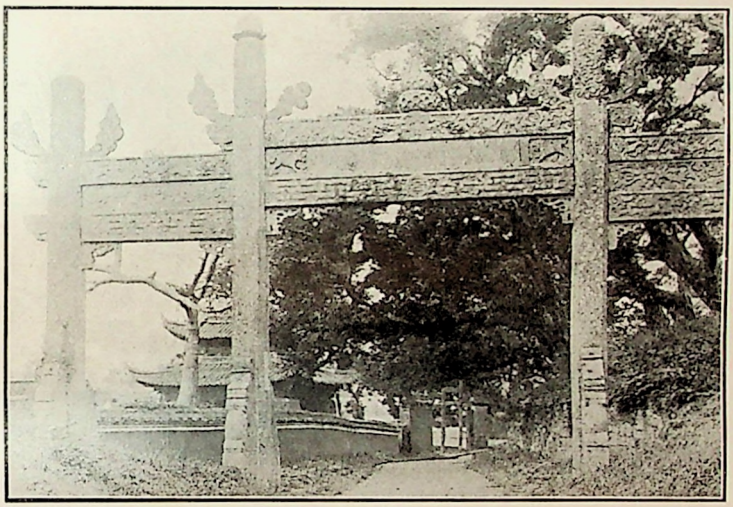
'So many Gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all this sad world needs.'

## CHINESE BUDDHIST ART AT PUTOSHAN.

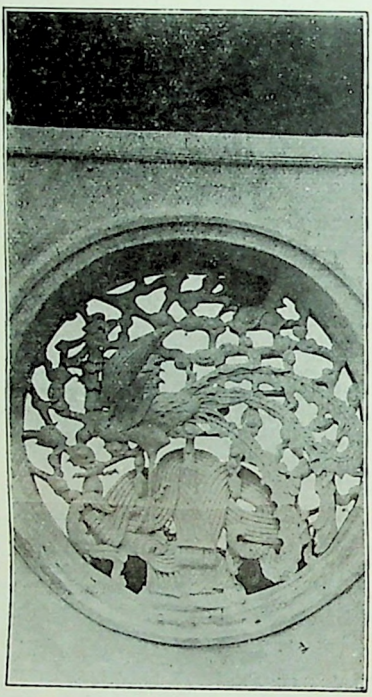
There is no art at Putoshan which is not essentially Buddhist or subservient to that religion—here, therefore, is a pure source at which to seek knowledge.

The religious buildings are placed so as to take full advantage of natural features. The approach to them is generally paved with large stone slabs, often chiselled at the rhythmic geometrical centre in a design of lotus or other symbolic pattern. Well made granite steps assist the pilgrim where he has to climb. Avenues of splendid camphor trees entice him along the broad and beautiful path which leads the Buddhist to salvation. About midway between the landing stage and the Monastery of Universal Salvation is a square low arch, presumably of the Yung Cheng period, open to the four quarters, with inscriptions on the beams welcoming the wayfarer from north and south. It is provided with seats

so that pilgrims may rest after climbing the steep ascent on each side. This arch is placed with consummate skill. To the south it frames a perfect picture of rocky promontory and beyond it the enchanted islands of the Chusan group ; to the north of Buddha's Peak, the Golden Beach and the imperial yellow roof of the Monastery of Universal Salvation with its background of rock-piled hill. Further down the path through a carved stone triple arch (pailou) of the Kang Hsi period one enters the precincts of the Monastery. Magnificent camphor and gingko trees afford a fine base line for the approach by a causeway and a bridge across a lotus lake. In front of the monastery building is a spacious paved courtyard with thuja and wut'ung trees. A series of steps leads up to a balustraded terrace on which the doors open. The first building, forming the main entrance, is the Imperial Pavilion, containing monoliths incised with writings of certain of the Ming and Ch'ing emperors, excepting that of Kang Hsi which has a pavilion of its own before one crosses the lotus lake. Now comes a courtyard, flanked by the bell and drum towers, across which is the Hall of the Four Kings of Heaven who are the guardians of the faith in the four quarters of the Universe, the Kings that rule on the Slope. Though impressive and constantly met with at the entrance to Buddhist temples, these great fierce figures are not held to be divinities but spirit Kings of pre-Buddhist Hindu origin. They should stand at the four quarters of a temple but are usually placed two and two on each side of the main entrance for the sake of convenience. Their purpose is symbolical, namely, to impress the worshipper as he enters with the idea of protection by celestial beings. Here also is Mi-lei Fo, the Buddha of the Future, who after 5,000 years will open a new era ; he is always seen contemplating the hereafter with a happy smile so as to inspire confidence. Behind the Hall of the Four Kings is another spacious courtyard with splendid camphor, gingko and thuja trees, flanked by pavilions containing the eighteen Lohan. These disciples of the higher rank by their expression of intelligence and pleasure symbolise the great benefit received from the teachings of Buddha. Their purpose is to prepare the mind of the worshipper before entering into the presence of the greater ones. In the centre of the courtyard is a brass incense burner about fifteen feet high—fine work of the Kang Hsi period following a Ming model. In front of this are wide granite steps which lead to a terrace balustrated with granite pillars surmounted by finials of the Buddhist lion and a lotus motive, between which are great panels of granite carved with a series of pictures in high relief illustrating forms of filial piety. On this terrace are huge candlesticks, water bowls and flower jars of bronze, while in the centre is a splendid incense burner of Ming model surmounted with a double pagoda roof. Thuja and wut'ung trees are planted at either end of this



Granite memorial arch of the Kiang-Hsi period at the Monastery of Universal Salvation. Through the arch is the Hall of the tablet of Kang-Hsi. The avenue of camphor trees leads to the Yuan Pagoda of the Prince Imperial.



Perforated stone carving in the main outer wall of one of the smaller monasteries just above the Chao-yin Cave. The design is the mythical phœnix and the flaming ball (Pao-chü). Through the fenestrations of the original a charming picture of the Chusan Islands was seen.

terrace. One now approaches the chief sanctuary—the Shrine of Kuan-yin. On entering on the right is a superbly carved gilded wooden figure in magnificent dimensions of Wei-t'o who is entrusted with the special duty of protecting temples—a Defender of the Faith. In front of Wei-t'o is an extremely fine carved black-wood table, the Wu-shi-hiang-pan or five-vessel-incense-stand for incense burner, two candle-sticks and two flower jars to be found in the front of all Buddhist altars. This table is a fine example of a well-balanced design of an elaborate dragon pattern presumably of the Kang Hsi period. Behind Wei-t'o is the bell and an enclosure for the priests. Entering on the left is a corresponding splendidly carved wooden figure of Kuan-ti, the God of War, also a protector of Monasteries, but borrowed from the Taoists. It is a virile figure of magnificent pose holding a spear. Behind him is the drum and an enclosure for the priests. Along each lateral wall are sixteen figures representing metamorphoses of Kuan-yin. On the high altar the central figure is Kuan-yin, a colossal gilded carved wooden figure of the original male Pusa, whose virile face beams down in golden glory with benignant wisdom. Below the central figure of Kuan-yin are three other metamorphoses of the Pusa including the popular female figure of the so-called Goddess of Mercy, while at the side of these is a recumbent figure of the Pusa carved in marble and of Burmese origin.

After becoming accustomed to the type, the grandeur and symbolism of infinite wisdom and freedom from worldly emotion of these sculptures becomes apparent and they are accepted as great works of art. To the causal observer these 'josses look all alike'; but after a short period of study it is seen that they have as much individuality as is to be found in the Chinese people themselves after living amongst them for some time.

Behind the main sanctuary is the largest court, flanked by various monastic offices, abbot's quarters, guest chambers and the refectory. The centre of the open space is occupied by the Hall of the Law. The lower floor holds the figure of Sakyamuni Buddha supported by the Pusas P'u-hsien and Wên-hsu. The upper floor is a library—a place of retirement and study for the monks. The residential quarters are austere and with few embellishments. They communicate with a number of minor religious houses for the accommodation of pilgrims and visiting priests; in fact, the Monastery is surrounded by a honeycomb of cloisters for the accommodation of visitors seeking spiritual and physical rest. But the shrines and pavilions of the temple are resplendent with all that the architect and decorator can produce. The wood carver and the sculptor have been given the fullest play for their talents. The massive roof with the wonderful bracketing, the imperial yellow tiles (derived from the Ming Palace at

Nanking) and the decorated and well balanced gable ends produce a glorious effect of harmony in line and colour with strength which completely satisfies the æsthetic sense. This monastery building represents a complete restoration in the time of Kang Hsi of that previously destroyed by pillage and fire.

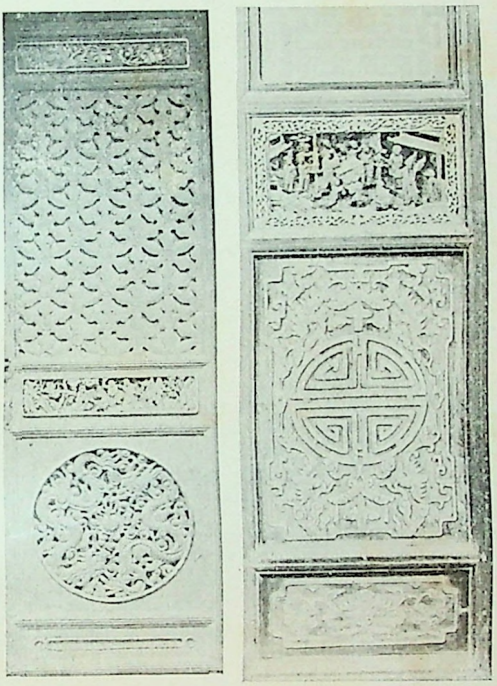
## Architecture.

Regarding the architecture of the religious houses in Putoshan the leading motive is an intimate harmony with nature. The buildings are invariably adapted to their environment. There is no jarring note. The massive roof of the main pavilion of the temple resting on plain round pillars formed of complete tree trunks has the effect of strength, grace and simplicity. The beauty of the more important building is enhanced by the sculptured balustrades which cover the foundations. The roof, however, as in most Chinese buildings, is the main feature. It is moulded entirely in wood, the tiles, plaster-work and earthenware decorations being in the nature of protective scales. The magnificent sweep of the roof is essentially of the spirit of the trees. The weight of the massive roof is distributed by an elaborate system of beautiful and intricate bracketing forming a sort of cornice characteristic of Chinese architecture which produces a fine effect of ponderous projection. The bracketing is as a rule highly decorated and ornamented with rich and harmonious colour. The gable end of the roof especially produces a picturesque effect and lends itself to the introduction of symmetrical curved designs. The horizontal beams are ornamented with repeated geometrical designs in colours, chiefly green, blue, white and gold, in wave and floral forms.

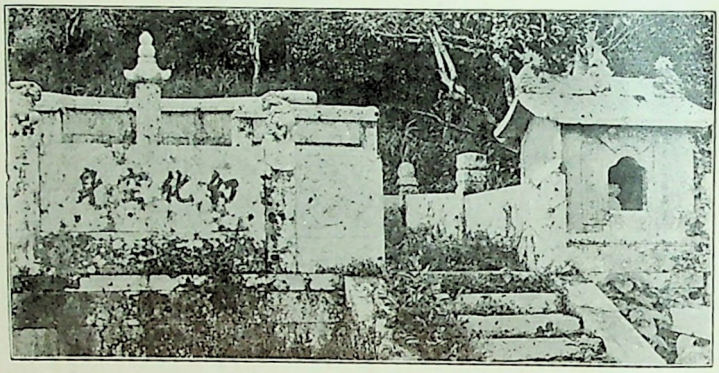
In its worship of great stones Putoshan has relations with the early morning of architecture in Europe. Some of the rock sculptures, though not so markedly at Putoshan as at Lung-mên and Tatung-fu, are wonderfully true and sweet, retaining the dew of art's morning. Architecture has been defined as building touched with emotion. In Putoshan architecture shows that mystic quality which touches the depths of feeling and opens the gates of wonder at its subtle beauty; while the decorative design conforms with that recorded by Ruskin in his 'Seven Lamps' in being developed mainly from natural forms.

## Sculpture.

There are many remarkable examples of sculpture at Putoshan. As regards rock sculpture there is nothing to compare with the wonders of Lung-mên and Tatung-fu. Practically every rock of importance is covered with deeply inscribed writing.



Temple doors with designs of Kang-Hsi and Chien-Lung periods.



The Abbot's Grave close to the summit of Buddha's Peak.
Translation of Inscription : 'The body is but an empty shell.'

There are many quaint figures of Kuan-yin cut in the round and gaudily coloured, evidently the work of the island people. At the two larger monasteries, however, there are evidences of the best talent in the empire during the Yuan, Ming and the earlier part of the Ch'ing dynasties.

The Pagoda of the Prince Imperial, lying close to the Southern Monastery, is the earliest of these evidences of art of a most refined type. The pagoda is in ruins but the sculptured figures remain after 550 years in marvellous preservation owing to their inaccessibility raised as they are on a four-sided terrace well above the spectator. At each of the four corners are splendid posed figures of the four Kings of Heaven with faces of an unusual and intellectual type. Above, on the four sided terrace are figures of the Lohan and half relief sculptures of Kuan-yin and other Pusas. These are all fine work in limestone from the Tahu district near Soochow. The face of Kuan-yin is of most noble type, signifying ineffable wisdom and repose.

The triple archway in stone (pailou) which leads to the Pagoda is of Ming model but probably executed during the Kang Hsi period when the Monastery was restored. It is a very beautiful piece of sculptured symmetry—simple and dignified and at the same time light, lasting and charming. The relief decoration is a delightful fret combined with the dragon, phœnix and the mundane egg.

There are two remarkable bridges at the large Monasteries. That at the Monastery of Universal Salvation appears to be of about the same date as the Pagoda (Yuan) and by constant use has been shorn of much of its pristine beauty. The bridge over the lotus lake at the Monastery of the Rain of the Law is in perfect condition and would appear to have been erected in the Kang Hsi period and recently restored. From the point of view of sculpture the balustrade on either side is quite remarkable. It is formed of a series of pillars surmounted by a Buddhist lion and supporting panels of fine grey limestone on which are represented in high relief scenes and symbolical natural history studies. The familiar combination of the squirrels and grapes, wild duck among reeds, birds and pomegranates, peacocks and peonies, deer under trees, buffaloes and fowls and chrysanthemums are rendered with supreme effect; but perhaps the most striking of all the panels represents two goats fighting which is instinct with living art. At the two main monasteries there are terraced balustrades with carvings, in one case a series of high relief sculptures illustrating the manifestations of filial piety; but all sculptures of conspicuous merit.

Apart from the two main monasteries and in the most out of the way places sculpture of a high type may be found; fenestrated screens chiselled out of fine limestone and usually framing

some exquisite landscape; pavements cut in some beautiful natural design; corbellings decorated with dragons and heads of ogres; stones for the support of wooden pillars formed in pattern of the lotus flower; finials of lion heads, gourd and pomegranate; and copings with an infinity of graceful curves do not exhaust a tithe of the decorative sculptural details that could be described.

## Wood Carving and Lattice Work.

The temples at Putoshan have in the past given fine scope for the artist in wood. The best wood-work appears to date back to the days of Kang Hsi and Ch'ien Lung; and of this there is a considerable quantity. The space below the roof bracketing at the front and back of the temple pavilions is usually filled with beautiful lattice work in a great variety of fretted designs. The frequent lacquered inscription tablets are often monumental in design and decorated with reticence. The interior roof decoration is mostly dependent on huge joists and beams for the effect of massive beauty; but in the cloister coffered ceilings of marvellous intricacy and broad balance may be seen.

Lattice work forms a characteristic feature of Chinese decorative woodwork and the examples to be found at Putoshan are as fine, if not finer, than any to be seen in China. The proportion of the panels, usually about three wide to ten long, is in itself such as to lend distinction to any form of decoration placed within it. This will be specially seen in the door panels among the illustrations. An exquisite series of fretted panels was noticed founded on a hexagonal motive which might have been suggested by snow crystals. The character of the work and resemblance to that at the Temple of Heaven and the Winter Palace in Peking confirm the opinion that these lattices were designed in the Kang Hsi period and that the originals at least date back to the time when that cultured monarch restored the Monasteries at Putoshan. A glance at the illustrations will make it apparent that these doors represent decorative art of a quite unusual excellence. The fretted designs almost invariably show the beauty of pure line and are so original in conception as to stamp them with the mark of consummate genius. And, used as they are to fill an open space, their charm consists not only in the pattern of the woodwork itself but in the effect of light passing through the open spaces, producing in the case of the remarkable hexagonal designs an inimitable star effect. The same remarks cannot, however, be made of the modern renovations which are almost without exception, trivial and commonplace.

There are to be seen on the altars of many of the temples carved and gilded panels picturing mythical and historic characters combined with landscape elements which represent dramatic

scenes of remarkable power. This pictorial carving is characteristically Chinese, conventionalised in a pleasing manner and never realistic enough to be vulgar. There can be no doubt that these heroes of mythical and romantic history have been a real source of inspiration to artists.

The figures of the Buddhas, Pusas, Lohans and lesser ones in the Buddhist pantheon as exemplified at Putoshan are well worthy of careful study from the point of view of pure art. These figures are mostly cut out of big blocks of camphor wood and finally gilded and lacquered. The essentially Buddhistic figures so often express wisdom and repose as their main attribute that a general impression of monotony is bound to assert itself. The more these figures are studied, however, the more sublime they seem and their individuality becomes apparent. On the other hand the figures of those outside the pale of the Buddhist pantheon, such as Wei-t'o, Kuan-ti and the Kings of Heaven are at once appreciated as works showing the utmost vigour and physical force. The images of Kuan-yin beam down with divine pity while those of the other Pusas express a tender meditation as compared with the conception of ruthless power which surrounds the Kings of Heaven and the formidable figures of the Lord Protectors Wei-t'o and Kuan-ti. The Pusas represent the divine power of the intellect and moral force while the others show the dynamic and passion of the elemental energies of the material universe in fealty to Buddha, signifying the conquest of nature by the spiritual forces of passionless love and wisdom. The beauties of nature and art are thus consecrated to the service of the detached and immaculate spiritual soul. To appreciate the greatness of Buddhist art an acquaintance with the mental attitude and philosophic idealism on which its outward manifestations are based is essential. Buddhist art expresses an ideal of contemplation, ecstatic vision and spiritual repose. These effulgent colossal figures of the Pusas at Putoshan often show consummate art which impels the beholder into an ideal atmosphere somewhat nearer to the essential centre of the world soul.

### Art Metal and Textile Work.

The art metal work at Putoshan does not afford opportunity for much favourable comment. Each temple has the usual complement of bells, gongs, incense burners, flower jars and bowls for offerings on the altar. The bells are in no way remarkable for beauty of tone or design. The huge brass incense burners in the two big monasteries are, however, fine works of art of the Kang Hsi or Ch'ien Lung period.

The altars afford opportunity for large hangings usually decorated with the conventional dragon pattern in gold thread

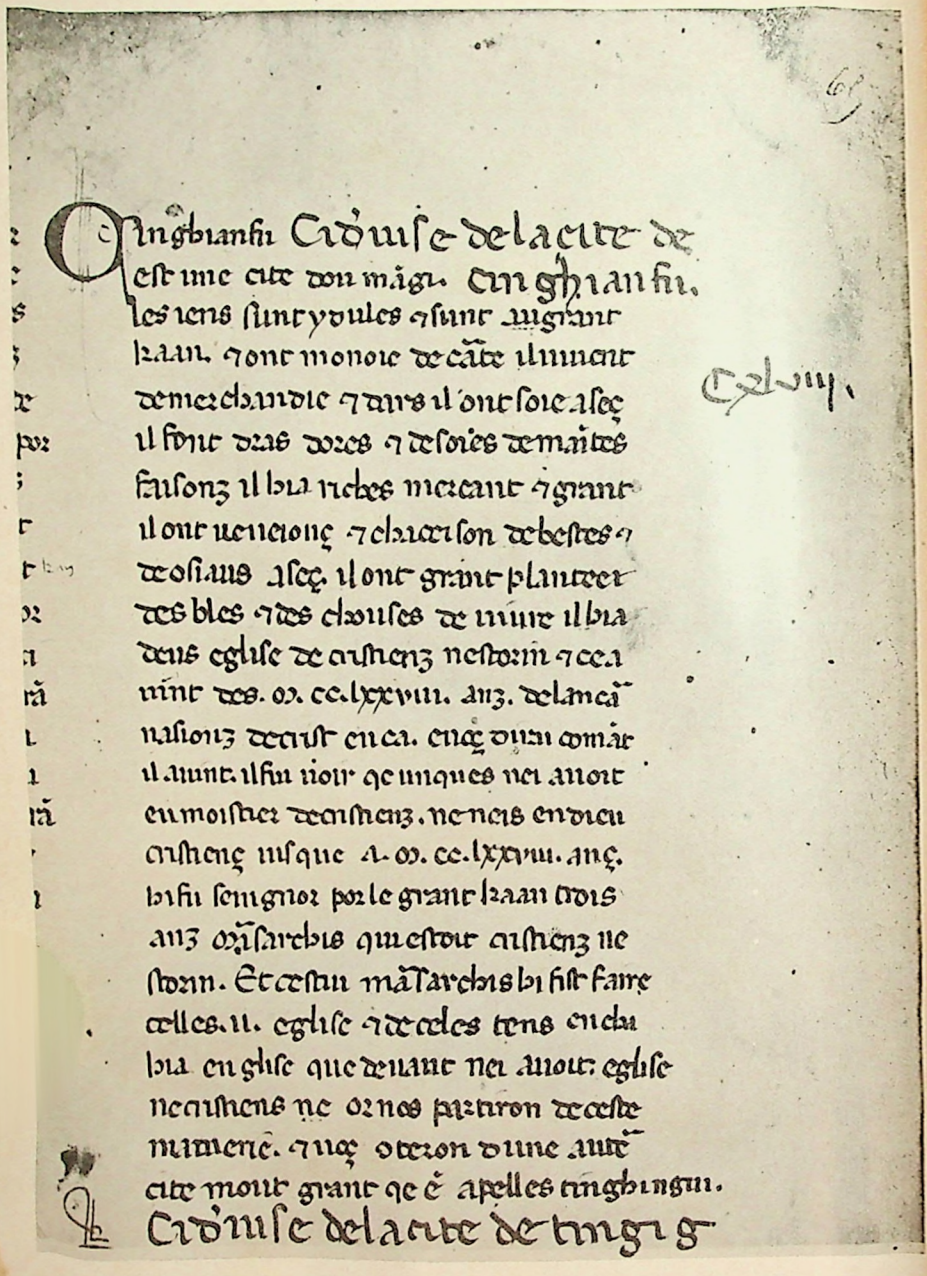
couched down on silk. Heavy tapestry of dragon and cloud design in blue on an ochre ground were seen hanging over the entrance to the great Hall of Kuan-yin. There were also a few silk pile carpets of a similar design. The vestments of the priests were in no way remarkable, being of a sombre red and yellow with decadent decoration for the most part.

## Music.

Living actually in a temple one soon gets in touch with the ritual employed and the many musical and rhythmic forms which enter into Buddhist worship.

There appears to be an extraordinary number of different musical forms of service not only for solo but for part-singing and ensemble where boys' voices mingle sweetly with the deeper booming voices of the priests. The latter have tenor and bass parts crudely harmonised in fifths as a rule, the boys' voices being maintained at an octave higher. Rhythm appears to be of more importance than melody; fugue and canon forms abound and the counterpoint is sometimes most complicated. The accuracy and precision with which the different parts are combined and repeated seem to the casual observer little short of marvellous and must require infinite practice to produce the perfection of rhythm and note obtained.

While yet the wut'ung tree in the temple court is wrapped in the mystery of moonlight with the first glimmering of dawn soon after four on a May morning, one is awakened by a low and plaintive beating upon the wooden fish followed by a few strokes upon the small bell; after which the priest sings a liturgy almost of a bird-like character, as it seems in the thin air of the early morning. The impression conveyed is that of a bird ruffling its feathers and gradually bursting into its morning song with an abandonment at first laden with the weight of sleep. Then begins a rhythmic beating on the small bell. The chant takes on a questioning character as one would address the sun before it appears above the margin of the sea. The effect gradually becomes symphonic by the addition of other voices and other instruments until the full effect of morning is produced—when it all ends suddenly by a compelling stroke on the large gong. The effect upon the sleepy sojourner in the temple is that the Buddha never sleeps but guards his flock through the silent watches of the night bringing fresh life wherewith to renew each coming day.



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MARCO POLO chap. cxlviii.

DESCRIPTION OF THE CITY OF CINGHIANFU

from

MS. français No. 1116, in the Bibliothèque Nationale at Paris, part of fol. 65r°, col. 2.

(Photograph by kind permission of M. H. OMONT)

# NOTICES OF CHRISTIANITY IN CHINA. EXTRACTED FROM MARCO POLO.

By Rev. A. C. MOULE.

[*I have to thank Mr. John Murray for leave to print* Sir H. Yule's *version of the extracts from* Ramusio's *text as well as such phrases and sentences of that version as may chance to remain unaltered in the other extracts.*—*A.C.M.*]

The following extracts, made originally from Colonel Yule's translation[1], have been modified so as to form a fairly exact version of the old French text which Colonel Yule called the *Geographic Text* (or G. T.). This French text is represented by a single MS. which is kept at the Bibliothèque Nationale (MSS. Français No. 1116, formerly No. 7367) and is the truest representation we have of Marco Polo's actual words.[2] The language of this MS. is rough and ungrammatical French with a certain admixture of Italian words and forms. There exist also copies of the work written in Marco's life time in Latin and in Italian, both showing signs of being derived from the French; and later appear MSS. in true French with considerable changes and curtailments. One of these has the interesting note, which Colonel Yule translated on p. 69 of his Introduction, stating that it was a copy of "the first copy of his said Book after he had made the same," which first copy Marco Polo had himself given in 1307 to Thibault de Cepoy to be carried by him to "the noble country of France." The reasons given by Colonel Yule on p. 92 do not seem to us conclusive for the rejection of the very interesting suggestion that the MS. No. 1116 is itself the actual volume presented by Marco to Thibault de Cepoy. Next in interest to

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[1] *The Book of Ser Marco Polo*, translated and edited by Col. Sir H. Yule: third edition, revised by H. Cordier, 2 vols. John Murray, 1903.

[2] This MS. is a quarto volume, measuring 0m32 × 0m22, containing 112 leaves, parchment, written with double columns in a hand of the early 14th century. It was printed by the Société de Géographie in *Recueil de Voyages et de Mémoires*, tome I, Paris, 1824, where it occupies pp. 1-288; and by Dr. A. Steiner in facsimile at Karlsruhe, 1902.

these old MSS. is the printed text of Ramusio which appeared in Vol. II. of *Navigationi e Viaggi* in 1559. The text differs considerably from that of the MSS. and Colonel Yule writes: "whilst some of the changes or interpolations seem to carry us further from the truth, others contain facts of Asiatic nature or history, as well as of Polo's own experiences, which it is extremely difficult to ascribe to any hand but the Traveller's own." (Vol. I. p. 97.) A few of these interpolations will be found below enclosed in square brackets. Marsden's English version (1818) was based on Ramusio; Pauthier's French text (1865) on the improved French MSS. which he regarded as having Marco's own *imprimatur*. Colonel Yule (1871, 1875, 1903) translated Pauthier's text with some modifications from the *Geographic Text* (as printed in 1824) and some additions from Ramusio.

The two brothers, or Mr. Nicolo and Mr. Maffeo, were Marco's father and uncle respectively. They had left Constantinople for the East in 1260[1] and returned to Acre as the Khan's envoys to the Pope in April, 1269. Marco Polo was born in 1254, and reached the Khan's court with Nicolo and Maffeo on their second journey in May, 1275. They returned by sea, sailing from Zaitun in January 1292, and reaching Hormuz in the winter of 1293-94, and Venice in 1295 or 1296. Marco was taken prisoner by the Genoese in 1298, and it was then that the story of his travels was written down by his fellow-prisoner Rustician of Pisa. The prisoners were released early in August, 1299. Marco Polo died at Venice in 1324 or 1325.

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"VI. And when Mr. Nicolo and Mr. Maffeo were come to the great lord, he received them with honour and with great joy and hospitality, and showed much pleasure at their coming, asking them about many things. First about the Emperors, how they maintained their dignity and administered justice in their dominions; and how they went forth to battle and all about them. And then he asked them about the kings and princes and other potentates.

"VII. And afterwards he asked them about my lord the Pope, and about all the doings of the Roman Church, and all the customs of the Latins. And Mr. Nicolo and Mr. Maffeo told him all the truth of each particular with order and good sense, like sensible men as they were, who knew the language of the Tartars well.

"VIII. And when the great lord, whose name was Kubilai Khan, lord of all the Tartars on the earth, and of all the provinces and kingdoms and territories of that vast quarter of the world,

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[1] No. 1116 (ed. 1824, p. 2) reads 1250; and 1260 for 1269 just below.

had heard all the ways of the Latins, as the two brothers had well and openly told him, he was greatly pleased. He said to himself that he would send an embassy to the Pope. And then he desired the two brothers to go on this mission along with one of his Barons. They replied that they would execute all his commands as those of their sovereign lord. . . . After this the great lord caused letters from himself to be indited in the Turkish tongue to send to the Pope, and committed them to the two brothers and to his baron, and charged them with what he wished them to say for him to the Pope. And know that the contents of the letter . . . were to this purport: He sent to say to the Pope that he must send him as many as an hundred persons of the Christian faith, intelligent men, acquainted also with the seven Arts,[1] and well qualified to enter into controversy, and clearly to prove to the idolaters and other kinds of folk that all else and all the idols which they keep in their houses and worship are works of the devil; and well able to show by argument that the law of Christ is better than theirs. Again the great lord charged the two brothers to bring him some oil of the lamp which burns on the Sepulchre of God at Jerusalem. . . .

"IX. When the great lord had charged the two brothers and his baron with all his commission to the Pope, he caused to be given to them a tablet of gold, on which was inscribed that the three ambassadors should be supplied with all the provision which they should require, in all the countries through which they should pass,—with horses and men to escort them from one land to another. And when Mr. Nicolo and Mr. Maffeo and the other envoy had made all needful preparations, they took their leave of the great lord and mounted on horseback and set out. When they had ridden I know not how far, the Tartar baron who was going with the two brothers fell sick and was unable to proceed further, and halted at a certain city. And when Mr. Nicolo and Mr. Maffeo saw that he was sick they left him, and proceeded on their way. And I assure you that whithersoever they went they were honourably provided with whatever they chose to command. And what shall I tell you about it? They rode on their journey until they arrived at Laias,[2] a journey which occupied them, I assure you, for three years. And this came about because they could not always proceed by reason of bad weather, and snow, and swollen rivers.

"X. And they departed from Laias and came to Acre, and arrived there in the month of April in the year MCCLXIX,[3] of

[1] The seven liberal Arts were Rhetoric, Logic, and Grammar; Arithmetic, Astronomy, Music and Geometry (H. Yule).

[2] Ayas, the principal port of Cilician Armenia, on the Gulf of Scanderoon (H. Yule).

[3] No. 1116 (ed. 1824, p. 7) reads 1260.

the incarnation of Jesus Christ, and learned that the Pope was dead. And when Nicolo and Mr. Maffeo found that the Pope, who was named [Clement V.], was dead, they went to a certain wise Churchman who was legate for the Church of Rome in the whole kingdom of Egypt. He was a man of great authority, by name Teald[1] of Piacenza. They told him of the mission on which the great lord of the Tartars had sent them to the Pope. And when the legate heard the two brothers' story, he was greatly surprized, and deemed the thing to be of great honour and advantage to Christendom. He said to the two brothers: Sirs, said he, you see that the Pope is dead, wherefore you will best have patience until a Pope be made. And when a Pope is made, you will be able to execute your charge. The two brothers, seeing well enough that what the legate said was just, said that while the Pope was a-making they would like to go to Venice and visit their homes. And then they departed from Acre and went to Negropont, and from Negropont they departed in a ship and sailed until they arrived (at Venice). Mr. Nicolo found that his wife was dead, and that she had left behind her a son of fifteen[2] years of age, whose name was Marco; and it was that Marco of whom this book tells. Mr. Nicolo and Mr. Maffeo abode at Venice two years more, waiting until a Pope should be made.

"XI. And when the two brothers had tarried as long as you have heard, and saw that never a Pope was made, they said that their return to the great Khan must be put off no longer. Then they left Venice, taking Mark his son with them, and went straight to Acre, where they found the legate of whom I have told you above. They had a good deal of talk with him concerning this matter, and asked his permission to go to Jerusalem to get some oil from the lamp of Christ, for which the great Khan had asked them. The legate gave them leave to go. Then the two brothers left Acre and went to Jerusalem and got some of the oil from the lamp of the Sepulchre of Christ. They returned to the legate at Acre, and said to him: Sir, since we see no sign of a Pope's being made, we wish to return to the great lord, for we have tarried too long. And my lord the legate, who was the greatest lord in all the Roman Church, said to them: Since it is your wish to go back to the great lord, I am well content. Then he wrote letters and a message to send to the great Khan, bearing testimony that Mr. Nicolo and Mr. Maffeo had come to accomplish their mission, but that as there was no Pope they had been unable to do so.

"XII. When the two brothers had received the legate's letters, they left Acre and set forth to return to the great lord.

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[1] Tedaldo, or Theobald (H. Yule).

[2] No. 1116 (ed. 1824, p. 7) reads "un filz de douze anz."

They got as far as Laias; and no sooner were they come there, than that legate was elected Pope, and was called Gregory of Piacenza. The two brothers were very glad of it; and then presently there came to Laias a messenger from the legate who was elected Pope to Mr. Nicolo and Mr. Maffeo desiring them, if they had not gone, to return to him. The two brothers rejoiced greatly at this, and said that they would do so gladly. And what shall I tell you about it? The king of Armenia caused a galley to be got ready for the two brothers, and despatched them with honour to the legate.

"XIII. And when they were come to Acre, they went to the Pope and paid their very humble respects to him. The Pope received them with great honour, and gave them his blessing. Then the Pope gave Mr. Nicolo and Mr. Maffeo two Friars Preachers, who were quite the most learned to be found in all that Province. One was called Brother Nicholas of Vicenza, and the other Brother William of Tripoli.[1] He gave them credentials and letters and his message with which he wished to charge the great Khan [and gave them authority to ordain priests and Bishops, and to bestow every kind of absolution, as if given by himself in proper person; sending by them also many fine vessels of crystal as presents to the great Khan]. And when Mr. Nicolo and Mr. Maffeo and the two Friars Preachers had taken the credentials, letters and messages of the Pope, they received his benediction. Then they all set out, and with them Marco the son of Mr. Nicolo. They all went straight to Laias. And when they were come there, Bendocquedar, the Sultan of Babylon[2], invaded Armenia with a great host, and ravaged the country; and these envoys ran a peril of being slain. And when the two Preaching Friars saw this they were greatly afraid to go further. Then they said that go they never would. They made over to Mr. Nicolo and Mr. Maffeo all their credentials and documents, and took their leave of them, and departed with the Master of the Temple.

"XIV. And Mr. Nicolo and Mr. Maffeo and Marco the son of Nicolo set forth and rode on, winter and summer, till they came at length to the great Khan who was then at a city which was called Clemeinfu.[3] . . .

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1 William of the Dominican convent at Acre, where he seems to have been as early as 1250, was born at Tripoli in Syria about the year 1220, and is known as the author of *De statu Saracenorum post Ludovici Regis de Syria reditum*. (H. Yule).

2 Cairo. (H. Yule).

3 Col. YULE reads Kemenfu. The place was 開平府 K'ai-p'ing-fu or 上都 Shang-tu (Coleridge's *Xanadu*), north of the Great Wall. Nothing remains of this summer capital founded by Kubilai but its fast disappearing ruins; *cf. The Geographical Journal* Feb. 1874, p. 156; and Feb. 1907, pp. 183, 184.

"XV. And what shall I tell you about it? When Mr. Nicolo and Mr. Maffeo and Marco arrived at that great city, they went to the chief palace, where they found the great Khan attended by a large company of barons. So they bent the knee before him, and paid their respects to him with all possible reverence. . . . Then they presented the credentials and letters which the Pope had sent them, which pleased him right well; and next they produced the holy oil, and at that he was very glad, and set great store thereby. The great Khan, when he spied Marco, who was then a young gallant, asked who he was. Sir, said Mr. Nicolo, he is my son and your liegeman. Welcome is he, quoth the great Khan. And why should I make you a long story? Know of a truth that very great was the rejoicing and festivity which the great Khan and all his court made at the arrival of these envoys; and they met with much attention and honour from everybody. They abode at the court, and were honoured above the other barons." [1]

"LVII (LVIII). And when you have ridden these thirty days through the desert, as I have told you, you come to a city called Sachiu, which belongs to the great Khan. The province is called Tangut. They are all idolaters, though it is true that there are also Nestorian Christians, and moreover Saracens. The idolaters have a language to themselves. The city is between north-east and east. . . ." [2]

"LIX (LX). Chingintalas is also a province at the verge of the desert, lying between north-west and north. It has an extent of sixteen days journey, and belongs to the great Khan. There are numerous towns and villages. There are three different races of people in it, namely idolaters, those who worship Mohammed, and Nestorian Christians. . . ." [3]

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1 *Recueil de Voyages et de Mémoires*, tome I, pp. 4-11, *The Book of Ser Marco Polo*, 1903, vol. I, pp. 11-26.

2 *Recueil, etc.*, p. 54, *Marco Polo*, vol. I, p. 203. Sachiu is 沙州 Sha-chou or 燉煌 Tun-huang, near the present 敦煌縣 Tun-huang hsien in the extreme north-west of Kansu. It has for ages been of great importance as a frontier post on the high road to central Asia, and has acquired a new interest from the discovery there in 1900 of a great hoard of ancient manuscripts. See *B.E.F.E.-O.*, VIII, pp. 501-529; and cf. *Palladius* and *Bretschneider*, *Journal N.C.B.R.A.S*, 1876, pp. 4, 182. Tangut is 唐兀 T'ang-wu or 河西 Ho-hsi (Coshi), the kingdom of the 西夏 Hsi-hsia, occupying a great part of the modern Kansu. It was taken by the Hsi-hsia in the years 1031-1035 (some parts many years earlier), and conquered by Chingis in the year 1226. cf. *Yüan Shih*; c. I. fol. 9v°.

3 *Recueil, etc.*, p. 57, *Marco Polo*, vol. I, p. 212. Col. YULE thought that this chapter formed part of a digression from Marco Polo's narrative, but PALLADIUS (*Journal N.C.B.R.A.S.* 1876, p. 7.) is prepared to

"LX (LXI). When one leaves this province, of which I have told you, he goes ten days between east and north-east. And in all this way there is no human dwelling, or next to none, and there is nothing to make mention of in our book. And at the end of the ten days one finds a province which is called Sukchur, in which there are numerous towns and villages, and the chief city is called Sukchu. There are Christians and idolaters; they are subject to the great Khan; and the great general province in which this province is and the two of which I have told you above, is called Tangut. . . ." [1]

"LXI (LXII). Campichu is a city which is in Tangut itself; and it is a very great and noble city. And it is the capital and rules the whole province of Tangut. The people are idolaters; and there are some of those who worship Mohammed, and there are also Christians, and they have three large and beautiful Churches in this city. The idolaters have many monasteries and abbeys after their fashion. . . ." [2]

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identify Chingintalas with the country round lake 赤斤 Ch'ih-chin where a tribe of Mongols was found established about a century after Marco Polo's visit. The lake lies between the 嘉峪關 Chia-yü kuan and the town of 安西 An-hsi. In the 廣輿圖 *Kuang-yü-t'u* 赤斤 Ch'ih-chin is marked on two of the maps as between 肅州 Su-chou and 玉門關 Yü-mên-kuan. In the 廣輿形勝 *Kuang-yü-hsing-shêng*, vol. IV, 赤斤蒙古 Ch'ih-chin Mêng-ku comes between 亦力把力 I-li-pa-li and 土魯番 T'u-lu-fan in the list of foreign tribes—cf. *Ming Shih*, c. II. fol. 7v°.

1 *Recueil, etc.*, pp. 58, 59, *Marco Polo*, vol. I, p. 217. Sukchur and Sukchu (Suctuir and Suctin in the *Recueil*)—the difference though found in several MSS. being probably accidental—are respectively the circuit (路 *lu*) and city of 肅州 Su-chou in Kansu. The distance between Shachou (the "province of which I have told you," according to YULE) and Su-chou appears to be about 250 miles, though it is given as 1500 *li* in the *Yüan Shih*, c. LX. fol. 12v°. When Marco Polo passed along this road Sha-chou was subordinate to Su-chou, but owing to the difficulty of communication it was made an independent *lu* in 1280. For the form Sukchu see PELLIOT, *Kao-tch'ang Qoco, etc.*, in *Journal Asiatique*, 1912, pp. 591-593.

2 *Recueil, etc.*, p. 59, *Marco Polo*, vol., I, p. 219. Campichu is 甘州 Kan-chou. The circuit of 甘肅 Kan-su was formed in 1264, and the name changed to Kan-chou in 1271. The district had also been known in the past as 張掖羣 Chang-i chün, and a river was still called Chang-i. The province, afterwards called 甘肅等處 Kan-su têng ch'u, had been formed in 1261 with the capital at 中興 Chung-hsing or 寧夏 Ning-hsia, but was technically in abeyance from 1273 to 1281. Kan-chou was made capital of the province in 1286. It had been captured by the Hsi-hsia early in the Sung dynasty and was called by them 鎮夷郡 Chên-i chün, cf. *Yüan Shih* c. LX, fol. 12r°, c. XCI, fol. 1, 2. For the existence of at least one Christian Monastery at Kan-chou, cf. *Yüan Shih*, c. XXXVIII, fol. 5v°. 至元元年...三月...丙申中書省臣言甘肅甘州路十字寺奉安世祖皇帝母別吉太后於內—"On 7 April, 1335, the Metropolitan Ministers said, The Empress Dowager Pieh-chi, the mother of the Emperor Shih Tsu, was reverently laid within the Monastery of the Cross in the circuit of Kanchou in Kan-su."

"LXVI (LXVII). Now the story goes that when Prester John became aware that Chingis with his host was marching against him, he went forth to meet him with all his forces. . . . . The two vast hosts were pitched on that plain of Tenduc in such manner as you have heard. And one day Chingis Khan summoned before him his astrologers who were Christians and Saracens, and desired them to let him know who would gain the battle between him and Prester John. The astrologers inquired by their arts. The Saracens were unable to give him a true answer about it, but the Christians showed him it manifestly. For they had a cane before him, and split it lengthwise in half; and then they placed one (half) on one side and the other on the other side, and no one held them. Then they named one part of the cane Chingis Khan, and the other cane Prester John, and said to Chingis Khan: Sir, now watch these canes, and see that this is your name and the other is named Prester John; and when we have made our enchantments he whose cane shall get above the other shall win the battle. Chingis Khan said that he would fain see that, and told the astrologers to show him as soon as they could. And then the Christian astrologers took the Psalter and read certain Psalms, and made their enchantments, and then the cane on which was the name of Chingis Khan, without anyone touching it, advanced to the other and got on the top of Prester John's; and this was seen by all those who were there. And when Chingis Khan saw this he was greatly delighted at it, and because he found the Christians in the right, he ever afterwards did great honour to the Christians, and held them to be men of truth and trustworthy. . . ."[1]

"LXXI (LXXII). And when one leaves this Campichu of which I have told you, he goes for five days where there are many spirits which are often heard speaking in the night. And at the end of those five days towards the east, he finds a kingdom called Erguiul, belonging to the Great Khan. And it is in the great province of Tangut which contains several kingdoms. The people consist of Nestorian Christians, and idolaters, and worshippers of Mohammed. There are plenty of cities, and the capital city is Erguiul. And you can travel in a south-easterly direction from this city to go to the countries of Cathay; and on that road to the south-east you come to a city which is called Sinju, and there are many towns and cities, and it belongs to Tangut itself and is subject to the great Khan. The people are idolaters, and worshippers of Mohammed, and some Christians.

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1 *Recueil, etc.*, pp. 64, 65, *Marco Polo*, vol. I, pp. 241, 242. Marco Polo seems to be wrong in placing this battle in Tenduc, the land of Prester John's supposed descendant King George.

There are also wild oxen which are as large as elephants and are very beautiful to look at . . ."[1]

"LXXII (LXXIII). And when one leaves Erguiul and goes eastward for eight days, he finds a province which is called Egrigaia, where there are numerous cities and villages,—and belonging to Tangut. The capital city is called Calachan. The people are idolaters; and there are three churches of the Nestorian Christians. They are subject to the great Tartar . . ."[2]

"LXXIII (LXXIV). Tenduc is a province towards the east which contains numerous towns and villages. They are subject to the great Khan, for the descendants of Prester John are subject to the great Khan. The capital city is named Tenduc. And one

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[1] *Recueil, etc.*, p. 72, *Marco Polo*, vol. I, p. 274. Erguiul, or Erichew, as it is in the Mongol text of the 元朝秘史 *Yüan-ch'ao-pi-shih* (PALLADIUS, *N.C.B.R.A.S*, 1876, p. 18), was called in Chinese 永昌路 Yung-ch'ang lu, and is now 凉州府 Liang-chou fu. The "plenty of cities" do not appear in the *Yüan Shih* (c. LX, fol. 12r°) where only one subordinate administration (西凉州 Hsi-liang chou) is named. The spirits talking at night are not described in the Chinese histories, but the 鳴沙山 Ming-sha Shan or *Sounding sand hills* three or four miles south of 瓜州 Kua-chou, further to the west, were well known for the sounds like thunder heard there in the winter and summer, cf. *Hsin Wu-Tai Shih*, c. LXXIV, fol. 5r°.; and a similar phenomenon may have given its name to 鳴沙州 Ming-sha chou to the north-east. Cf. especially *Tun-huang lu* by L. Giles, *J.R.A.S.*, July 1914, pp. 710-712, 726. Sinju is generally identified with the modern 西寧州 Hsi-ning chou. It should however be noticed that the south-easterly road to Cathay does not run through Hsi-ning which lies west of south from Liang-chou, and that Hsi-ning was at that time a *chou* of the lowest grade (下, with population of less than 6,000 families) with no subordinate cities under its jurisdiction. At a considerable distance, but yet answering to Marco Polo's description—on the high road and to the south-east was 秦州 Ch'in chou, still so called, a *chou* of the second grade (中) with six subordinate administrations until the year 1270 when the number was reduced to three. Ch'in-chou was not then in the province of Kan-su, but in that of 陝西四川 Shêu-si-ssŭ-ch'uan. Neither Hsi-ning nor Ch'in seem to have been in Tangut, cf. *Sung Shih*, c. LXXXVII, ff. 5v°, 10v°., *Yüan Shih*, c. LX, ff. 4r°, 13r°., *Chin Shih*, c. XXVI, fol. 6r°.

[2] *Recueil, etc.*, p. 74, *Marco Polo*, vol. I, p. 281. Egrigaia is 中興 Chung-hsing, then the capital of the region. The name was changed to 寧夏 Ning-hsia in 1288. The form Erigaia is found in the Mongol text of the *Yüan-ch'ao-pi-shih* and "even now the Eleuts of Alashan call Ning-hia—*Yargai*." "Marco Polo, when describing the Tangut kingdom apparently spoke of a state of things already past in his time, but preserved in popular memory. Under the name of Calachan he probably means the summer residence of the Tangut kings, which was sixty *li* from Ning-hia at the foot of the Alashan mountains . . . The last Tangut kings made this place their permanent residence . . . The Chinese name of this residence was 賀蘭山離宮 Ho-lan-shan Li-kung;" and in Mongol it was called Alashai nuntuh, Halahachar or Halachar (PALLADIUS, *N.C.B.R.A.S.* 1876, pp. 18-20.) Rashid ed Din is said to call it Kalajan (*Marco Polo*, vol. II, p. 282), and to give *Eyirkai* as the Tangut and *Eyirkaya* as the Mongol form of Egrigaia (CHABOT, *Hist. de Mar Jabalaha*, p. 21, n.) The Chinese form 應吉里城 Ying-chi-li-ch'êng is also found, cf. BRETSCHNEIDER, *Journal N.C.B.R.A.S.*, 1876, p. 303, *Yüan Shih*, c. CLXXX, fol. 1r°., cf. c. LX. fol. 13r° 應里州.

of the lineage of Prester John is king of this province, and still is Prester John: his name is George. He holds the land for the great Khan, but not all which Prester John held, but some part of it. But I tell you that the great Khans have always given one of their daughters or of their relatives to the reigning kings who are of the lineage of Prester John . . . The rule is in the hands of Christians as I have told you; but there are plenty of idolaters and men who worship Mohammed. There is a class of people who are called Argon, which is as much as to say in French *Guasmul*, that is to say that they are sprung from two classes of the lineage of these Argon of Tenduc and of these "reduc" and of those who worship Mohammed.[1] They are finer men than the rest in the province and more clever and better merchants. And you must know that in this province was the chief seat of Prester John when he ruled the Tartars and all those provinces and kingdoms round about, and his descendants still dwell there, and this George whom I have named to you is of the lineage of Prester John, as I have told you in the story, and is the sixth lord since Prester John; and this is the place which we call . . . Gog and Magog, but they call it Ung and Mungul. And in each of these provinces was a (distinct) race of men; in Ung were the Gog, and in Mungul dwelt the Tartars. And when one rides through this province seven days eastward towards Cathay, he finds many cities and villages where there are people who worship Mohammed, and idolaters, and Nestorian Christians also. . . . There is a city which is called Sindachu . . ."[2]

"LXXVIII (LXXIX) . . . And you must know that Naian was a baptized Christian, and in this battle he had the Cross of Christ on his banner; and why should I make you a long

[1] Ce est a dire quil sunt né del deus generasions de la lengnee des celz Argon Tenduc, et des celz reduc, et des celz que aorent Maomet.

[2] *Recueil, etc*, pp. 74, 75, *Marco Polo*, vol. I, pp. 284, 285. It seems to be generally agreed that Tenduc represents the Chinese 天德 T'ien-tê and that the country is that through which the northern reach of the Yellow River flows, but the identification of the town has given commentators considerable trouble. Odoric calls it Tozan; the biographer of Mar Jabalaha, Koshang which may be a slip for Toshang; and M. PELLIOT suggests that the town was 東勝州 Tung-shêng chou. W. W. ROCKHILL had, on quite different grounds, concluded that Togto (Tou-ch'êng) was meant. *Explorations in Mongolia and Tibet*, Smithsonian Report, 1862, p. 659. Cf. *Cathay, etc.*, 1913, vol. II, pp. 245, 246; *Histoire de Mar Jabalaha III*, pp. 18, 19; *Marco Polo*, vol. I, p. 286; *Chin Shih*, c. XXIV, fol. 6r°; *Liao Shih*, c. XLI, fol. 3r°; *Yüan Shih*, c. LVIII, fol. 15r°. For the existence of Christians in 1276 in 西京 Hsi-ching (i.e. 大同 Ta-t'ung), in which circuit Tung-shêng was, cf. *Yüan Shih*, c. IX, fol. 4v°.

Much that Marco Polo and other Western medieval writers tell us about King George, except his descent from Prester John, is confirmed by the *Yüan Shih*, c. CXVIII, etc.—cf. *J.R.A.S.*, July, 1914, p. 548.

Sindachu is probably 宣德州 Hsüan-tê chou, now 宣化府 Hsüan-hua fu, which in Marco Polo's day was officially called 順寧府 Shun-ning fu,—cf. *Chin Shih*, c. XXIV, fol. 7r°; *Yüan Shih*, c. LVIII, fol. 3v°.

story ? . . . When Naian and his men saw that they could hold out no longer, they took to flight ; but this availed them nothing, for Naian was taken and all his barons and all his men returned to the great Khan with their arms.

"LXXIX (LXXX) . . . And after the great Khan had done this and won this battle, the different kinds of people who were there, Saracens, idolaters and Jews, and many other folk that believed not in God, did gibe at the Cross that Naian had borne on his standard, and said to the Christians who were there : See how the Cross of God has helped Naian who was a Christian ! They made such great jeering and mockery about it that it reached the great Khan. And when the great Khan heard it, he rebuked those who had mocked before them ; then called many Christians who were there and began to comfort them and said : if the Cross of your God has rendered no help to Naian, it has done right well ; because it is good it ought not to do what is not good and right. Nayan was a disloyal traitor who attacked his master, and therefore well deserved that which has befallen him ; and the Cross of your God did well if it gave him no help against the right, because it is a good thing and ought not to do anything but right. The Christians answered the great Khan : Most mighty lord, said they, you speak the truth, for the Cross cannot do evil or be disloyal as did Naian who was a traitor and disloyal to his master, and he has received just that which he deserved. Such were the words which passed between the great Khan and the Christians concerning the Cross which Naian had borne on his standard."[1]

"LXXX (LXXXI). And when the great Khan had defeated Naian in the way you have heard, then he went back to the capital city of Khanbalig, and abode there [till March, in which our Easter occurs ; and learning that it was one of our chief festivals, he summoned all the Christians, and bade them bring with them the Book of the Four Gospels. This he caused to be incensed many times with great ceremony, kissing it himself most devoutly, and desiring all the barons and lords who were present to do the same. And he does the like at the chief feasts of the Saracens, Jews and Idolaters. On being asked why, he said : There are four Prophets worshipped and revered by all the world. The Christians say their God is Jesus Christ ; the Saracens,

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[1] *Récueil, etc.*, pp. 84-86, *Marco Polo*, vol. I, pp. 339, 343, 344. Naian, who was Kubilai's cousin, made a rebellion in 1287. The lands which he held under the great Khan appear to have been Corea and Mongolia. The statement that he was a Christian seems to be corroboated, as M. PELLIOT tells me, by an inscription which POZDNÉEV found in Mongolia. It is dated 1287 and states that Naian did not hold the Buddhist faith. Cf. POZDNÉEV, *Mongoliya*, vol. II, p. 328.

Mohammed; the Jews, Moses; the Idolaters, Sogomon Borcan,[1] who was the first god among the idols; and I worship and pay respect to all four, and pray that he among them who is greatest in heaven in very truth may aid me. But the great Khan let it be seen well enough that he held the Christian Faith to be the truest and best—for, as he says, it commands nothing that is not perfectly good and holy. But he will not allow the Christians to carry the cross before them, because on it was scourged and put to death a person so great and exalted as Christ.

"Some one may say: Since he holds the Christian faith to be best, why does he not attach himself to it, and become a Christian? Well, this is the reason that he gave to Messer Nicolo and Messer Maffeo, when he sent them as his envoys to the Pope, and when they sometimes took occasion to speak to him about the faith of Christ. He said: How would you have me to become a Christian? You see that the Christians of these parts are so ignorant that they achieve nothing and can achieve nothing, whilst you see the Idolaters can do anything they please, insomuch that when I sit at table the cups from the middle of the hall come to me full of wine or other liquor without being touched by anybody, and I drink from them. They control storms, causing them to pass in whatever direction they please, and do many other marvels; whilst, as you know, their idols speak, and give them predictions on whatever subjects they choose. But if I were to turn to the faith of Christ and become a Christian, then my barons and others who are not converted would say: What has moved you to be baptized and to take up the faith of Christ? What powers or miracles have you witnessed on His part? (You know that the Idolaters here say that their wonders are performed by the sanctity and power of their idols.) Well, I should not know what answer to make; so they would only be confirmed in their errors, and the Idolaters, who are adepts at such surprising arts, would easily compass my death. But now you shall go to your Pope, and pray him on my part to send hither an hundred men skilled in your law, who shall be capable of rebuking the practices of the Idolaters to their faces, and of telling them that they too know how to do such things but will not, because they are done by the help of the devil and other evil spirits, and shall so control the Idolaters that they shall have no power to perform such things in their presence. When we shall witness this we will denounce the Idolaters and their religion, and then I will receive baptism; and when I shall have been baptized, then all my barons and chiefs shall be baptized also, and their followers shall do the like, and thus in the end there will be more Christians here than exist in your part of the world!

[1] Sakyamuni Burkhan (H. YULE).

"And if the Pope, as was said in the beginning of this book, had sent men fit to preach our religion, the great Khan would have turned Christian ; for it is an undoubted fact that he greatly desired to do so.]"[1]

"LXXXVI (LXXXVII). And you must know that all the Tartars keep festival on their birthdays. And the great Khan was born on the twenty-eighth day of the moon in the month of September.[2] And on that day is held the greatest festival excepting that which they hold on New Year's Day,[3] as I shall tell you hereafter. . . .

"LXXXVII (LXXXVIII). . . . And on this day the idolaters, and all the Christians, and all the Saracens, and every description of people, make great praying and great
to the idols and to their gods that they may save their lord, and grant him long life and happiness and health. . . ."[4]

"XCIV (XCV). . . . And you must know that no persons who die are buried in the city, but if they are idolaters they are carried to the place where the corpses must be burnt, which is outside all the suburbs. And if it be of one belonging to a religion, the custom of which is to bury, such as the Christian, the Saracen, or what not, it is also carried out beyond the suburbs to a distant place assigned for the purpose. . . ."[5]

"[ . . . So Vanchu and Chenchu, having come to this conclusion, proceeded to communicate it to the chief people among the Cathayans, and then by common consent sent word to their friends in many other cities that they had determined on such a day, at the signal given by a beacon, to massacre all the men with beards, and that the other cities should stand ready to do the like on seeing signal fires. The reason why they spoke of massacring the bearded men was that the Cathayans naturally have no beard, whilst beards are worn by the Tartars, Saracens and Christians. And you should know that all the Cathayans detested the Great Khan's rule because he set over them governors

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[1] *Marco Polo*, vol. I, pp. 348, 349. Only the beginning of the first sentence is in *Recueil de Voyages et de Mémoires*, p. 86, where the chapter ends quite differently. Ramusio's interpolation (in square brackets) is not found in the old MSS.

[2] Kubilai was born on the 28th day of the eighth moon (23 September), 1215. Cf. *Yüan Shih*, c. IV, fol. 1r°.

[3] Or : "is held a greater festival than they hold on New Year's Day,"—fait le greingnor feste qu'il font le chief de l'an.

[4] *Recueil, etc.*, pp. 95,96, *Marco Polo*, vol. I, pp. 386-388.

[5] *Recueil, etc.*, p. 106, where the second sentence is much shorter and makes no mention of Christians or Saracens ; *Marco Polo*, vol. I, p. 414. The city is Khanbalig or Peking, where the rule is still in force. Two or three old graves are however to be seen in the barbican of one of the gates of Peking. The rule is strictly enforced in some other large cities in China but is by no means universal.

who were Tartars, or still more frequently Saracens, and these they could not endure, for they were treated by them just like slaves. You see the Great Khan had not succeeded to the dominion of Cathay by hereditary right, but held it by conquest; and thus having no confidence in the natives, he put all authority into the hands of Tartars, Saracens, or Christians, who were attached to his household and devoted to his service, and were foreigners in Cathay. . . . ]"[1]

"CXVII (CXVIII). When one has passed this river then he finds and enters the province of Carajan, which is so large that it includes seven kingdoms. . . . At the end of these five days (westwards from the river) one then finds the capital city and that which is chief in the kingdom, which is called Yachi and is very great and noble. There are numerous merchants and craftsmen. They are of several kinds, for there are those that worship Mohammed, and idolaters, and Christians who are Nestorian. . . . "[2]

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[1] *Marco Polo*, vol. I, p. 418. This extract is from the Ramusian chapter *Concerning the oppressions of Achmath the Bailo and the plot that was formed against him.* Vanchu and Chenchu were the ringleaders of the plot. The assassination of Achmath by the Chiliarch (千戶 Ch'ien-hu) 王著 Wang Chu and his accomplices 高和尙 the monk Kao and 張易 Chang I, on 27 or 28 April 1282, is described in the *Yüan Shih*, very briefly c. XII, fol. 1v°, and in detail very similar to Marco Polo's story in the biography of Achmath (阿合馬 A-ho-ma) c. CCV, fol. 3 v°. Kubilai who was at Chagannor was informed at once and despatched among others 孛羅 Po-lo to investigate the matter at Peking. Wang Chu was captured on 29 April, Po-lo is said to have reached Peking on the 30th, and the conspirators were executed on 1 May. The identification of Po-lo with Marco Polo who was on the spot when all this happened proved too tempting to DE MAILLA, who is quoted to that effect without question by Col. YULE (vol. I, p. 422). It is perhaps possible that Vanchu and Chenchu represent 萬戶 Wan-hu "a commander of 10,000" and 千戶 Ch'ien-hu "a commander of a thousand," respectively. In this case Vanchu would correspond to the mock prince (僞太子) who was brought from his horse by the "Captain of the standing garrison of the city" (留守司達魯花赤) amid an indiscriminate shower of arrows, and Chenchu would be Wang chu the originator of the plot.

With regard to the position of Christians in the Empire Rashid ed Din says that the members of the Imperial Council (Tsai-hsiang) were "taken from the nations of the Tajiks, Cathayans, Ighurs, and Arkaun [Christians]." Cf. *Marco Polo*, vol. I, p. 432.

[2] *Recueil, etc.*, pp. 131, 132, *Marco Polo*, vol. II, pp. 64, 66. Carajan (哈剌章 Ha-la-chang. Cf. *Yüan Shih*, cc. VIII, fol. 7r°, XXXV, fol. 5v°, etc.) is Yünnan; the river, Brius, is the 金沙江 Chin-sha chiang; Yachi (押赤 Ya-ch'ih) is the city of Yünnan. The presence of Moslems and Christians in that remote region may very probably have been due to the influence of the great Moslem Seyyid Edjell Omar and the keen Christian Mar Sargis (cf. A. VISSIÈRE, *Etudes Sino-Mahométanes*, 1re Sér., and p. 40 below) respectively. The Seyyid Edjell is thought by some to have been the chief founder of the present Moslem population of West China. Cf. *Recherches sur les Musulmans Chinois*, p. 435. The 元典章 *Yüan Tien-chang* c. XXIV, fol. 13r°, mentions both Christians and Moslems as in Yünnan in the year 1295.

"CXXX (CXXXI). Cacanfu is a great and noble city of Cathay, and is towards the south. The people are idolaters and burn their dead. They are subject to the great Khan and have paper money. They live by trade and handicrafts, for they have plenty of silk: . . . [There are also certain Christians at this place, who have a Church.] . . . "[1]

"CXLIII (CXLIV). When one leaves Tiju, he goes to the south-east one day through a very beautiful country where there are numerous villages and houses, and then he finds a noble city and great which is called Yanju. And you must know that it is so great and so powerful that it has under its dominion twenty-seven cities great and good and of great trade. In this city one of the twelve barons of the great Khan has his seat, for it has been chosen to be one of twelve *Sings*.[2] They are idolaters. Their money is of paper, and they are subject to the great Khan. And Mr. Marco Polo himself, he of whom this book speaks, governed this city for three years. They live by trade and handicrafts, for they make there armour for knights and men at arms in very great quantity; for I tell you in all truth that in this city and its neighbourhood a large number of troops are stationed for its protection. There is nothing else to mention. . . . "[3]

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[1] *Recueil, etc.*, p. 149, *Marco Polo*, vol. II, p. 132. Cacanfu is identified with 河間府 Ho-chien fu. Cf. *Yüan Shih*, c. LVIII, fol. 9v°.

[2] *Recueil, etc.*, reads *sajes*.

[3] *Recueil, etc.*, p. 160, *Marco Polo*, vol. II, pp. 153, 154. Tijuis perhaps 泰州 T'ai chou in Kiangsu, which is however east and not northwest of Yanju. Yanju is certainly 揚州 Yang-chou of the Grand Canal. Colonel YULE thought that Marco Polo was governor of at most the circuit (路 *lu*) of Yang-chou, and that probably between the years 1282 and 1287. He only claims to have been governor of the city.

The Empire was divided thus: Metropolitan Province (中書省 *Chung-shu-shêng*), 1; Provinces (行中書省 *Hsing-chung-shu-shêng*), 11; Circuits (路 *Lu*), 185; Prefectures (府 *Fu*), 33; Sub-prefectures (州 *Chou*), 359; Districts (縣 *Hsien*), 1127; besides some other divisions. And there were also a large number of groups of *lu* called 道 *Tao*. The total number of *cities* in the Empire may have been about 1450. Yang-chou *lu* seems to have comprised twelve cities, but the city was also the capital of 淮東道 Huai-tung *tao* which included twenty-eight cities, that is, precisely Yang-chou itself and "twenty-seven cities great and good." In the constant changes of the administrative divisions which were necessary while the country was being subdued, this region was called a Province (江淮等處行中書省) in 1276, changed to 揚州路總管府 Yang-chou-lu tsung-kuan-fu in 1277, to 淮東道宣慰司 Huai-tung-tao hsüan-wei-ssŭ in 1278, to a Province (直隸行省) again in 1282, to Huai-tung tao again in 1284, to a Province again in 1285, to Huai-tung tao on 6 March, 1289, and, perhaps finally, in 1291. It is not improbable that the Province of 1282 and 1285 had the same extent as the Tao.

The twelve Provinces of the Empire given above must not be taken too hastily to confirm Marco Polo's figure, as several of the Provinces enumerated in the *Yüan Shih* were only created after he had left China. But the alterations were at first so frequent that there may have been

"CXLVIII (CXLIX). Chinghianfu is a city of Manzi. The people are idolaters and are subject to the great Khan; and have paper money. They live by trade and handicrafts. They have plenty of silk. They make cloth of gold and silks of many fashions. There are rich merchants and great. They have plenty of venison and of game both beasts and birds. There are two Churches of Nestorian Christians; and this happened there in the year MCCLXXVIII of the incarnation of Christ; and I will tell you how it happened. It was true that never had there been there monastery of Christians nor Church of the Christian God until in the year MCCLXXVIII. Mar Sargis, who was a Nestorian Christian, was governor there for the great Khan three years. And this Mar Sargis had these two Churches made there, and from that time to this there are Churches while before was no Church there nor Christians. Now we will leave this matter and will tell you of another city exceeding great, which is called Tinghingiu."[1]

"CXLIX (CL). When one leaves the city of Chinghianfu he goes three days towards the south-east always finding numerous

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twelve Provinces also at an earlier date.

With regard to Marco Polo's supposed confusion of the twelve Barons and twelve *Sings*, it should be remembered that the Metropolitan and Provincial administrations were all alike called *Chung-shu-shêng* or, commonly, *Shêng*; that the offices used by them were also called *Shêng*,—the capital city of each Provincial administration being probably a *Shêng* as well ("for they call Khanzai a *Shing*"); and that, in spite of Rashid ed Din, a 丞相 *Ch'êng-hsiang* was at the head of each provincial administration. It seems that at first the *Ch'êng-hsiang* at the metropolis were responsible each for the affairs of such a region, but that later regular provincial administrations were formed, the staff bearing the same titles (丞相 *Ch'êng-hsiang*, 平章政事 *P'ing-chang-chêng-shih*, *etc.*,) as those at the metropolis but being of lower rank (品 *p'in*). The eleven or twelve members of the metropolitan staff were called collectively 宰相 Tsai-hsiang and their president (中書令 *Chung-shu-ling*) was generally the heir apparent. Cf. *Marco Polo*, vol. I, pp. 432, 433, *Yüan Shih*, cc. LVIII, LIX, LXXXV, XCI, etc.

For the existence of Christians at Yang-chow at a later date see Odoric in *Cathay, etc.*, 1913, vol. II, p. 210, and the 元典章 *Yüan-tien-chang* c. XXXVI, fol. 36v°-38r°. The latter passage details a dispute which was referred to the central Government in August 1317, in which 奥剌 Ao-la-han the head of the Christian monastery at Yang-chou (揚州也里可温十字寺) was concerned. It states incidentally that Ao-la-han's father had founded the monastery some years before (乃父雖有建寺之名年已久矣). I owe this reference to M. Pelliot.

[1] *Recueil, etc.*, p. 165, *Marco Polo*, vol. II, pp. 176, 177. Ching-hian-fu is 鎮江府 Chên-chiang fu (Chinkiang). For this passage, which is one of those in which Marco Polo's accuracy has been most thoroughly confirmed, see *Chinese Recorder*, 1875, pp. 108–113, and 至順鎮江志 *Chih-shun Chên-chiang chih*, c. IX, fol. 8v°–9v°, 12v°, 18r°, 24r°–25r°, c. XIX, fol. 12r°, etc. The Latin MS. 3195 (cf. *Recueil, etc.*, p. 423) has: In ista civitate sunt tres ecclesiæ christianorum nestorinorum. Tinghingiu is the original form of the last name, and not Cinghingiu as printed in the *Recueil*.

cities and villages of great trade and business. They are all idolaters, and subject to the great Khan, and have paper money. And at the end of three days then one finds the city of Chinginju (Tinghingiu) which is very great and noble, and the people are idolaters and are subject to the great Khan. . . . And so I will tell you an evil thing that those of that city did, and how they paid dearly for it. It was so that when the province of Manzi was taken by the troops of the great Khan and Bayan was in command, it happened that this Bayan sent a part of his men who were Alans who were Christians to this city to take it. Now it came to pass that these Alans took it, and entered into the city, and found there such good wine that they drank so much of it that they were all drunken, so that they slept so soundly that they perceived neither good nor ill. And when the men of the city saw that those who had taken it were so transformed that they seemed dead men, they made no delay but immediately in that night slew them all, that never a single one of them escaped. And when Bayan, the commander of the great army, knew that those of this city had slain his men so treacherously, he sent there a large body of his men and took it by storm, and so I tell you quite truly that when they had taken it they slew them with the sword; and in such manner as you have heard were there so many dead men in this city. So we will leave this place and go forward and will tell you of a place called Suju." [1]

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[1] *Recueil, etc.*, pp. 165, 166, *Marco Polo*, vol. II, pp. 178, 179. Though no good explanation of Marco Polo's name has been given yet, there is no doubt that Chinginju or Tinghingiu is 常州 Ch'ang-chou on the Grand Canal. Ch'ang-chou comprised the two District administrations of 晉陵 Chin-ling and 武進 Wu-chin. Cf. *Yüan Shih*, c. LXII, fol. 2v°.

The city had surrendered to the Mongols on 30 March (or 12 April), 1275, but was recaptured by the Sung officers 張彥 Chang Yen and 劉師勇 Liu Shih-yung on 17 June. In October 王良臣 Wang Liang-ch'ên (or 虎臣 Hu-ch'ên), who had given up the city in April and had escaped in June, led a force of 'northern troops' to attack it. Liu Shih-yung and 王安節 Wang An-chieh went out to meet him and defeated him. Next day however he managed to come up to the city walls, when the gates were suddenly opened and the Chinese troops came out to battle. The attacking Mongol forces were slaughtered wholesale, and the survivors fled only to fall into an ambush set by Liu Shih-yung, so that in the end less than half of them escaped. The siege seems to have continued, however, for in November a relief party sent by 文天祥 Wên T'ien-hsiang arrived and was repulsed with great loss by the Mongols on the 15th and 16th. The *Yüan Shih* seems to place this attempted relief during the final assault which began with the arrival of Bayan on 4 December and ended with the capture of the city on the 6th. A great slaughter of the Sung troops followed; Wang An-chieh was captured and beheaded, and Liu fled to Soochow. Native accounts do not mention either the Alans or the wine, but it is recorded that more than one Alan officer with his men followed Bayan on this expedition against the Sung, and elsewhere one or two Alan officers were murdered in the same treacherous way, cf. *Yüan Shih*, c. CXXXII, fol. 1r°, 2v°. While the city held out the country round had suffered indescribable horrors. The people were caught and killed, and their flesh

"CLI (CLII) . . . And again you must know full truly that in this city are 160 *tomans* of fires, that is to say 160 *tomans* of houses, and I tell you that the *toman* is ten thousand and then you must know that there are in all 1,600,000 houses, and amongst them are a great number of rich palaces. There is one church of Nestorian Christians only. . . . . "[1]

"CXCVII (CXCVIII) . . . . . .

Now it was so that in the year MCCLXVI of the incarnation of Christ this King Kaidu with his cousins, of whom one was named Yesudar, assembled a very great force and made an expedition to attack two of the barons of the great Khan who were Kaidu's own kinsmen, but held lands under the great Khan; one was named Tibai or Chiban. They were sons of Chagatai who was a baptized Christian and own brother to the great Khan Kubilai. And what shall I tell you about it? Kaidu with his host engaged those two cousins of his who had also a very great force so that both one party and the other had about a hundred thousand horsemen. They fought together right hardily and many were slain on either side, but in the end King Kaidu conquered and made great havoc of those men. But so you must know that the two brothers who were cousins of King Kaidu escaped unhurt, for they had good horses which carried them swiftly . . . And after that he had won this battle as you have heard he returned to his country, and stayed there two full years in peace. . . . Now it came to pass that at the end of two years King Kaidu assembled a great host, so that they were a vast multitude of horsemen. He knew that at Karakorum was the great Khan's son Nomogan and with him was George the son of the son of Prester John. These two barons had also a vast force of cavalry. And what shall I tell you of it? King Kaidu, when he had

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cooked, and the fat made into balls which were apparently fired into the city out of cannon to make the woodwork of the buildings more inflammable. "Carpini relates," writes Col. YULE, "that the Tartars, when they cast Greek fire into a town, shot with it human fat, for this caused the fire to rage inextinguishably." The quaint diary of one of those who went with the Sung Empress from Hangchow to Khanbalig and Shang-tu has been preserved and testifies to the horrors of this siege; "Early on the 16th (3 March, 1276) the boats reached Ch'ang-chou. The roads were blocked with the ruins of the burnt houses, the canal was filled with the corpses of the slain, and the stench was intolerable. [The corpses were] far more here than anywhere else. We next passed 奔牛鎮 Pên-niu-chên and at night we stopped at 呂城 Lü-ch'êng; heaps of white bones piled up like mountains." cf. 錢塘遺事 *Ch'ien-t'ang-i-shih*, c. VII, fol. 7, c. IX, fol. 3, and *Yüan Shih* c. VIII, ff. 8v°, 10r°, 11v°, c. CXXVII, fol. 4v°. *Marco Polo*, vol. II, pp. 180,181. Suju is 蘇州 Su-chou, then called officially 平江 P'ing-chiang.

[1] *Recueil, etc.*, p. 172, *Marco Polo*, vol. II, p. 192. The city is Kinsay (京師 Ching-shih) or 杭州 Hang-chou. For the one church, which had been built by Mar Sargis, see *Chih-shun Chên-chiang chih*, c. IX, fol. 9r°.

assembled all his men, left his kingdom with all his host and set out; and they rode on their journey without meeting with any adventure worth mentioning until they were come near to Karakorum where were the two barons with their vast hosts. And when these two barons, that is the son of the great Khan and the son of the son of Prester John, knew how that Kaidu was come into their land with so great a host to fight against them, they did not show alarm but showed that they had courage and valour. . . . You must know in all truth that on the third day after the son of the great Khan was come there and the son of Prester John early in the morning each of the parties armed themselves and prepared themselves as best they could. . . . And without doubt King Kaidu showed here great prowess in arms . . . and on the other side the son of the great Khan and the son of the son of Prester John did right well also. . . . At night they rested very gladly for the labour which they had endured that day in this great and deadly battle. And when the morning was come King Kaidu . . . with all his men mounted on horseback and set out to return to their country. And when the son of the great Khan and the nephew of Prester John saw that King Kaidu and all his men were gone, they did not go after them, but let them go free, because they were very weary and very tired. . . . ."[1]

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[1] *Recueil, etc.*, pp. 246–252, *Marco Polo*, vol. II, pp. 459–462. Kaidu, Nomogan and King George (who was of course neither the grandson nor the nephew of Prester John) are familiar figures in Chinese history, but it does not seem as if this particular battle had been certainly identified.

# THE TONE-ACCENTS OF TWO CHINESE DIALECTS.

By Dr. CORNELIUS BEACH BRADLEY.

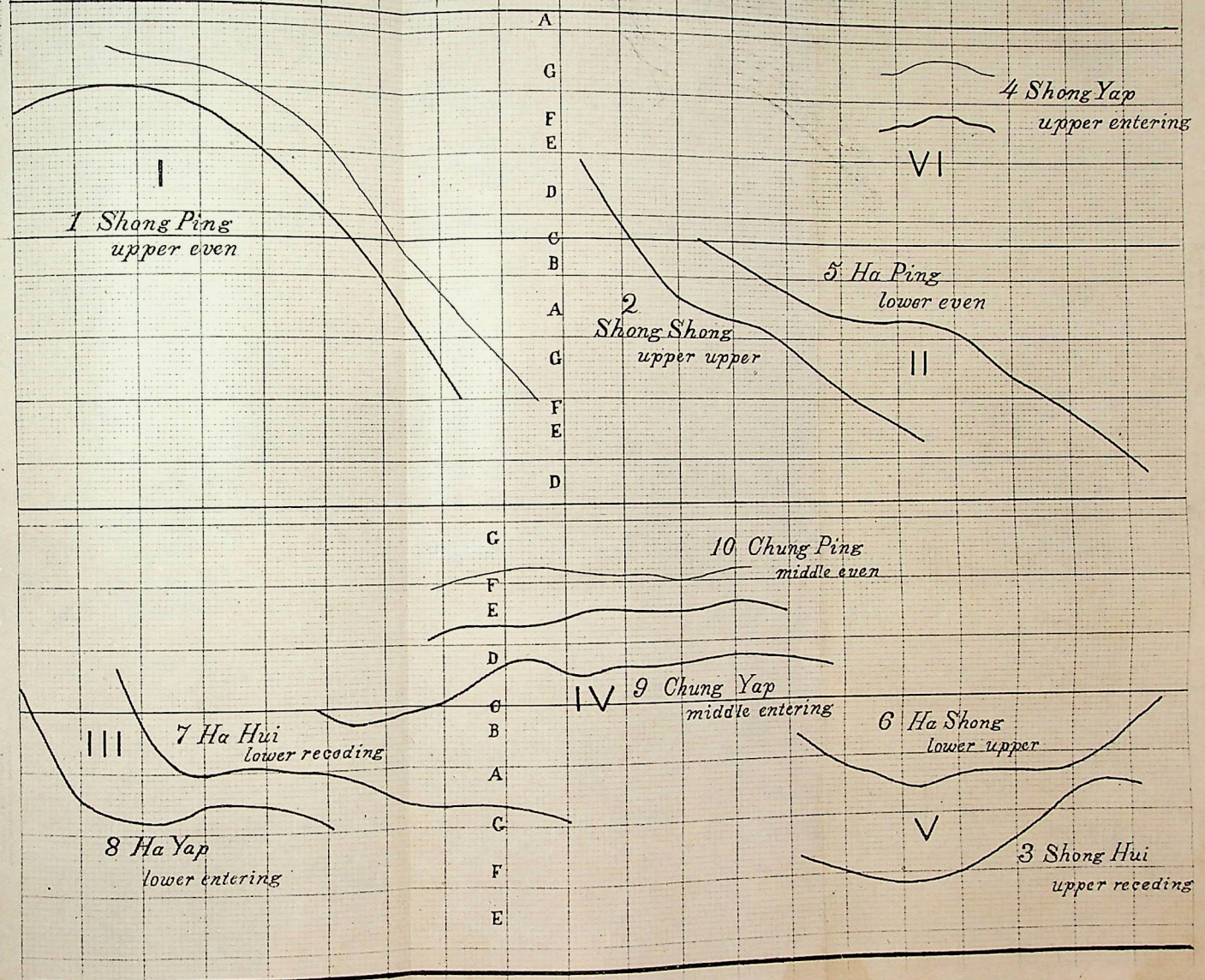
## A—CANTONESE.

The Cantonese words whose "tones" are analyzed on Chart A were spoken by Mr. Sun Yap Shang, a native of Canton and resident there throughout most of his life, until a few years ago he came to Oakland, California, where he is now a well-known teacher of that dialect. Each word was a typical example of one of the ten "tones" of the traditional list. The records were made by the Rousselot apparatus.[1] Of each record the wave-lengths (representing time of vibration) were carefully measured and plotted, forming the curves or patterns of pitch shown on the chart. Each curve is there identified both by the number—in arabic numerals—and by the name assigned to that particular "tone" in the native list. The hair-line curves shown in the chart are plotted from duplicate records taken for control of results. In all these cases the correspondence between duplicate and original turned out to be so surprisingly close as to give assurance both as to the general accuracy of the method and as to consistency of utterance on the part of the speaker.

From the first it seemed doubtful whether under conditions of actual speech such an unusual number of tonal species could be certainly distinguished either in hearing or in utterance. But when once the figures were plotted, and it was possible to make definite comparison of them, the doubt was greatly strengthened. Very few of these figures show any clear-cut distinction of form. Tone 1, to be sure, with its deep curving drop, and Tone 4 with its single short sharp note, are unmistakable. But the other eight seemed at first a mere huddle of featureless shapes all crowded into the narrow compass of mid-voice pitch. Nowhere among them is there a rising glide or a circumflex or a low-pitched level note—all of which are figures of real individuality and character, and by no means uncommon in tonal languages. Nevertheless, after further study certain marked resemblances between members

[1] For much valuable assistance in making these records the writer is indebted to Professor T. T. Waterman of the Department of Anthropology in the University of California.

# A - CANTONESE


A
G
F
E
D
C
B
A
G
F
E
D
I
1 Shong Ping
upper even
2
Shong Shong
upper upper
4 Shong Yap
upper entering
VI
5 Ha Ping
lower even
II
C
F
E
D
10 Chung Ping
middle even
IV
9 Chung Yap
middle entering
III
7 Ha Hui
lower receding
8 Ha Yap
lower entering
6 Ha Shong
lower upper
V
3 Shong Hui
upper receding

of this group of eight began to appear, leading to a rearrangement of them in four groups, each group consisting of two obviously similar figures, constituting apparently a single species or type. This would be a simplification of the scheme very much to be wished, but before accepting it even tentatively certain matters must be considered.

1. In all similar studies so far undertaken, the one abiding feature of these "tones" has proved to be the *general* figure or pattern of movement as regards pitch. Considerable differences in detail are freely allowed, and indeed for the most part pass unnoticed, as may be seen in Chart B, where several examples of the same "tone" uttered consecutively by the same person are plotted side by side.

2. The feature least stable is absolute pitch, that is, definite position on the musical scale. Examples of large variation in this feature may be seen in groups IV and VI on Chart A, and under I in Chart B. That this must be so becomes plain when we recall that in singing each succeeding note takes its place at a measured interval of pitch from its immediate predecessor, so that each note furnishes a definite cue for the pitch of the next one. In singing, therefore, it is possible for a trained voice guided by a trained ear to approximate that interval so nearly that the ear of the listener is entirely satisfied; though even so it can never be mathematically correct. But in speech there are no measured intervals at all, and no constants of pitch to measure from. In tonal languages no vowel takes its cue of pitch from its neighbor, but only from a general sense of the relation of its "tone" to the general scheme of the voice. Under such conditions it is impossible for the organs of speech to strike accurately and maintain consistently, or for the ear to judge with even approximate accuracy, the definite pitch of any vowel in the flow of words. If proof be needed of this statement, one has only to look at the pairs of duplicates shown on the chart—duplicates which, as has already been said, are remarkable for the accuracy of their reproduction. The words in each case were the same, and were uttered in close sequence; yet they differ in pitch sometimes as much as three semitones. "Tone" then, in our sense of the word, is not exactly pitch at all, but rather a patterned change or movement within the field of pitch. If the general pattern or figure remain the same, small differences of absolute pitch do not compel us to assume that we are dealing with different species.

3. Vowel-quantity is a thing strictly observed, I believe, in all languages of the Chinese type. If "tone" be a patterned change or movement of pitch, quantity is time elapsed during the movement. Longer time allowance favors a fuller execution of the pattern. Shorter time compels more or less abridgement. Time—that is, quantity—is the horizontal ordinate of the chart,

while pitch is the vertical one. Long quantity therefore appears as long reach of the figure across the chart. If a given pattern is found in both long and short forms, the long would naturally be accounted the type or species, since it is the more fully characterized, while the short would be the variety.

Turning now to the chart, we observe that in group II No. 5 is a third longer than No. 2; in group III No. 7 is a third longer than No. 8; in group IV No. 9 is half as long again as No. 10. In all these cases the patterns are strikingly similar, save that No. 9 has made use of its longer time to throw in a preliminary flourish. Unless further investigation should invalidate these results, it would seem that these six "tones" of the Cantonese list should be reduced to three species, each having perhaps a short variety.

The case of group V is not so clear. The resemblance between its members is not so compelling, and the quantity affords no clue. It seems altogether unlikely that within so narrow a compass of pitch two distinct species, each with the same pronounced rising vanish, could be successfully maintained. Final determination of the matter could only be accomplished by one who could compare the results of a large series of instrumental records with the reports of a trained ear on the living speech.

4. So far as I know, long quantity "by position" as in Latin and Greek prosody has no place in the Chinese scheme. But in one tongue of the Chinese type—namely the Siamese[1]—there is the interesting case in which a short vowel followed by either of the nasals, *m*, *n*, or *ng*, in syllabic closure, has its tonal function continued in the nasal, so that its "tone" invariably has the full pattern of the long vowels. This comes about through the fact that the nasals are vowel-like—if indeed they be not vowels altogether, as some are ready to claim—and sufficiently sonorous to take full intonation. This feature is emphasized by the fact that the only other syllabic closure ever heard in the Siamese language is that of the unvoiced stops, *p*, *t*, *k*, and the glottal stop which is not recognized in English. That is, all short vowels in closed syllables are either lengthened by continuation into a nasal, or are abruptly chopped off by the guillotine of an unvoiced stop which is not even exploded. That closure does affect tone is shown not only by the amplification of pattern in the case of the nasals, but by the fact that in the other case the vowels are limited to two special "tones," the one a sharp high-pitched note extremely short (identical with Tone 4 of the Cantonese scheme), and the other a very short variety of the "depressed level tone" of long vowels. All this suggests the

[1] Cf. My paper on the Graphic Analysis of the Tone-accents of the Siamese Language, in Journal of the American Oriental Society, vol. xxxi, pp. 287-88.

need of a careful examination of this field in the Chinese dialects also if the theory of their "tones" is ever to be placed on a sure basis.

To sum up this part of the discussion—(1) In the records of the eight traditional "tones" here in question there seem to be but four real patterns or figures of movement, and this fact strongly suggests the reduction of the eight to four. (2) The slight differences of pitch noted within some of the pairs so grouped offer no valid objection to their association under one species, since the differences are no greater than those often found between consecutive utterances of the very same word. (3) The minor differences of figure or pattern which appear are in some cases fully accounted for by demonstrated difference in vowel-quantity, which, as is well known, does often materially modify the tonal pattern. (4) In other cases the observed facts of a kindred speech suggest an examination of the syllables which are listed by the natives as of a given "tone," to ascertain whether they are open or closed; and, if closed, whether the closure is by sonorous consonants which extend the vowel tone, or by stops which abruptly cut it off.

If this tentative combination and reduction is found to be in accord with the facts, the Cantonese scheme of "tones" would be brought into workable dimensions, and the "huddle about the mid-voice pitch" would be greatly relieved. But even so it would not entirely amend the lack of bold and unmistakable distinctions in this group of "tones." The level line of IV indeed is ordinarily an unmistakable figure; but here its neighbors on either side are too nearly like it and like each other to make discrimination between the three seem either very easy or very sure in actual practice. Languages of this type are not only limited to monosyllabic words, but the number of possible monosyllables is in some dialects greatly reduced by allowing very few consonants to take the final place in the syllable. The result is that there are not monosyllables enough to furnish forth the necessary vocabulary unless difference of tone be added to the possible differences of articulate elements alone. One wonders therefore whether, when they were about it, the founders of the Cantonese dialect failed to develope distinctions which really distinguish, or whether the present situation is the result of a sort of tonal decay.

I feel sure that the figures on the chart are truthful representations to the eye of the various movements of pitch in the particular words which were spoken into the receiver of the recording instrument. It is possible, of course, that the speaker's accent was at fault, or that he did not speak words which properly represent the "tones" indicated, neither of which, however, I think could have been so. But, barring this possibility, it seems certain that in three, or perhaps four, instances, a given pattern was duplicated under another name. The evidence is there on the

chart. A much larger series of records, and records of many different voices, must of course be examined before any general conclusion can be reached. But for this particular voice and for this series of records the following summary and reclassification I think will hold. I offer it only as a starting point for further investigation and comparison by those who are more fully equipped and more fortunately placed for the accomplishment of the task.

The Tone-patterns of Cantonese Speech—Description and Reclassification.

I (Tone 1).—A drop of increasing steepness through more than an octave from a level start at high pitch of voice. Long in quantity.

II (Tones 2 and 5).—A straightaway glide from about mid-voice pitch, dropping gradually through less than an octave. Long, with probably a shorter variety.

III (Tones 7 and 8).—A short drop from about mid-voice pitch, merging some three tones below into a level run. Long, with well-marked short variety.

IV (Tones 9 and 10).—A level run at a little above mid-voice pitch. Long, with well-marked short variety. (Identical with the "middle tone" of the Siamese.)

V (Tones 3 and 6).—A preliminary movement of uncertain figure at the depressed level of III, ending with a rising vanish. Possibly meant for the reverse of III.

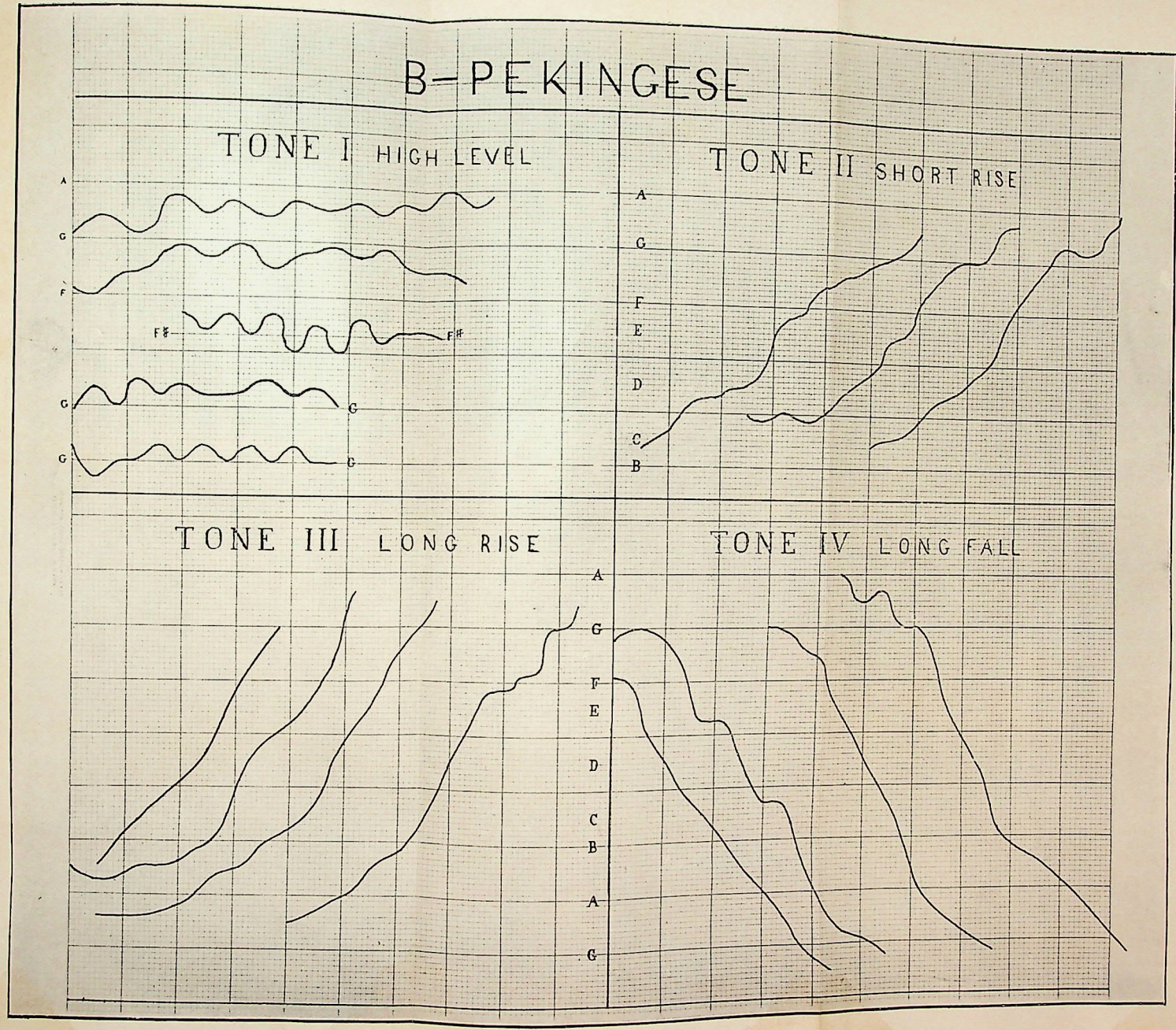
VI (Tone 4).—A high note, extremely short, in which the vowel tone is abruptly cut off by the closure of an unvoiced stop *not exploded*. Identical with the "high abrupt" or "high explosive" of the Siamese.)

## B—PEKINGESE.

The speech here recorded and analyzed is that of Mr. K. S. C. Kiang, Assistant in Chinese in the University of California, brought up from infancy in Peking, and resident there nearly all his life. The purity of his accent is vouched for by Professor John Fryer.

In plotting the results on Chart B, no attempt was made—as was done in the other case—to soften or generalize the minute inaccuracies or eccentricities of execution which seem to be present in every vocal utterance. These are here retained as illustrating the superior delicacy of instrumental analysis as compared with even the trained ear. To the ear the serpentine wanderings of Tone I are absolutely unheard—are all blended into a single level note; and the three glides of Tones II, III, and IV, give not the

# B—PEKINGESE


TONE I HIGH LEVEL
A
G
F
F#
F#
G
G
G
G
TONE II SHORT RISE
A
G
F
E
D
C
B
TONE III LONG RISE
TONE IV LONG FALL
A
G
F
E
D
C
B
A
G

slightest hint of uncertainty in attack or of hesitation in movement such as appears in the chart. For all ordinary purposes, however, the generalized form is no doubt preferable as less confusing, and as presenting more clearly the features which are constant. The small number of tonal patterns found in the Pekingese has permitted the plotting of several examples of each which may serve further to illustrate these points.

The chief features of the Pekingese scheme as here shown are: (1) its simplicity, due to the fewness of its "tones" and to their remarkable consistency of adherence to type; and (2) the high pitch and small compass of voice used in their execution. This last might of course be merely a personal peculiarity of the speaker, but Dr. Fryer is inclined to regard it as a general characteristic of the northern dialect. The only point of doubt which appears is caused by the very close resemblance between Tones II and III, raising the question as to whether they are not really one. This will be considered in the discussion of the individual Tones, to which we now pass.

Tone I is discerned by the ear as a high-pitched level note, near the upper limit of the speaking voice. Instrumental analysis of it, while in general confirming the impression of the ear, discloses a constant wavering or "wobbling" of the voice about a central line of level pitch. This central line seems to be the note which it is intended to strike and hold, but from which in its execution the voice continually sags or wanders, and to which it has to be continually brought back by a series of infinitesimal readjustments in the tension of the vocal chords. As has already been said, the same phenomenon, in the form of hesitation and correction, may be traced in nearly all the other lines plotted on this chart.

Tones II and III may be best considered together. They are both rising glides ranging through the greater part of an octave, and reaching the high level of Tone I. Typically, however, III begins at a point about three semitones lower than II, and ranges upwards through a whole octave; while II begins at about C, and covers only three-fourths of an octave. III, moreover, has usually a short preliminary movement before the rise actually begins. This is understood by the ear—if it notes it at all—as a short level run. This preliminary is commonly absent from II, or is much reduced. Yet II sometimes shows it unmistakably, and III sometimes lacks it altogether. Then III typically stretches over a wider horizontal space on the chart, that is, occupies longer time—a natural result of its double movement and of its longer climb. But it is not so in every case. Indeed, were not the word here spoken known to be of Tone III, the example shown on the extreme left of group III would be taken for an unusually perfect specimen of Tone II.

On none of the lines then which we have been considering can groups II and III be really distinguished. The examples might be so arranged as to form a continuous series. According to all scientific canons they should be considered a single species. Should further examination of vocabulary, syllabication, and current usage discover a division along some such line as vowel-quantity, or syllabic closure, the longer form would naturally be considered the type, while the shorter would be the variety.

Tone IV is simply III reversed. It is a long descending glide, beginning near where III ends, and ending near where III begins. The initial uncertainties, moreover, carry a suggestion of a preliminary run which may or may not be confirmed by further examination.

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*Note*—A few weeks ago, when these studies were already under way the writer learned that a Scandinavian scholar, whose name, however, could not be recalled by his informant, had recently published a study of certain of the Chinese "tones." In the troublous days since then the writer has not been able to get track of the paper, nor to secure any further information regarding it. Under the circumstances it was thought best to complete what was begun and let the results take their chance. Being thus independently obtained, and very likely secured by independent methods and dealing with different material, they should be of some value, if only for corroboration or as a starting point for further investigation.

# CHINESE PAGODAS.[1]

The word Pagoda is of course not Chinese though the attempt has been made to give it a Chinese origin. It probably comes from Persian or Hindustani words which mean "The house of idols." The French is therefore correct when it applies the word not to single towers but to a group of buildings used for idolatrous worship. The English use of the word, however, is so well established that we may retain it without fear of confusion, though it is less correct, since the towers may have no religious connexion.

As far back as their history goes the Chinese have always had a weakness for building lofty towers, but it seems impossible for us now to determine the type of this ancient architecture. In both history and poetry we have many references to the splendours of these buildings, and we have even pictures of some of them, but the origin and genuineness of such representations must remain in doubt.

Such towers were called 臺 *t'ai*, a word used to denote raised terraces from which one gets a distant view, and were chiefly put up by rulers for their own aggrandizement and enjoyment. In fact, to check competition it was made an Imperial prerogative to erect these *t'ai*, and the Ch'in Shih Huangti (B.C. 246) is celebrated for the number of such towers he built in all his imperial palaces. The complete disappearance of all ancient *t'ai* cannot make us disbelieve in their former existence. They were still standing until the Mongol dynasty appeared and forbade the erection of more, and even though none exist to-day it is quite probable there are buildings derived from them though of reduced size—such as the Five Story Pagoda of Canton, the *Ku-lou* 古樓 and *Chung-lou* 鐘樓 of Peking and many others.

The *t'ai* or terraced towers were never popular erections; being reserved for the use of rulers, without any religious character, mere objects of luxury and splendour, they had lasted long enough when in the 3rd or 4th century of our era there appeared another kind of tower which the Chinese—the people themselves—soon became passionately fond of. This new type is the Pagoda such as we see it to-day, a true tower, without terraces, comparatively small in diameter, and found not in capital cities only, but as a popular construction in every Province, near most important towns and on many a hillside too. It seems hardly an

[1] This paper was read before the Society, May 13, 1915. It was prepared by the Hon. Secretary from a French manuscript kindly lent to him by a Jesuit missionary, and was illustrated by a number of carved models of pagodas, executed at the T'ou Sè Wè Orphanage *ateliers* and lent for the purpose by the same Father.

exaggeration to say that most important cities have or have had one, two or three Pagodas within their walls or in their neighbourhood. Peking has a dozen at least, Soochow seven, Canton three, Hangchow four or five, and so on. It is estimated that of the larger size there must be at least 2,000 in the Eighteen Provinces. These buildings have been known to the Chinese as *t'a* 塔 ever since their beginning in the 3rd century, but the term *pao-t'a* 寶塔 (Precious Tower) is more common still, and they are often called 'Precious Pagodas of Thirteen Stories' even when the tower has but 7 or 9 stages.

Among the existing pagodas whose date is early not one is the original construction; they have been rebuilt and repaired, sometimes with an untiring zeal. The Ningpo Pagoda for example dates from A.D. 696; but it was destroyed in 1107; in 1221 it was rased by Imperial orders; it was rebuilt in 1285, but about 1327 it fell into ruin; it was built again 3 years later and repaired in 1411; it was struck by lightning, then thrown down by a hurricane, and was built again. Thus when we look at the fine pagodas in good condition, such as the high tower at Soochow, that in Canton and others, we are looking at buildings which have been repaired and reconstructed. The Hangchow Pagoda, destroyed by rebels in 1862, was almost wholly rebuilt and finished in 1894; the Pagoda at Soochow has been restored completely not more than twelve years ago. We shall hardly find one belonging to the earliest period; perhaps such a mere ruin as the Lei-fêng 雷風 Pagoda of Hangchow may be the original structure: perhaps some in stone or marble, such as the Ch'i-hsia Shan 棲霞山 tower near Nanking (Sui dynasty, 581-617) may show themselves the same in form as when they were first built, without radical alteration from repairs: but these would be very rare exceptions.

It seems that the earliest arose in the 3rd century of our era. Milne[1] gives a long story "from native authorities" about the first pagoda (which may mean first in time or first in importance). It was apparently put up about A.D. 235 to shelter a relic of Buddha. A similar age is given to other towers: as Lung-hua 龍華 near Shanghai, A.D. 247; Soochow, tower of the Southern Gate, A.D. 248; the tower of Hsin-fêng hsien 信豐縣 in Kiangsi, etc. The start was made, and the Sui dynasty produced some (*e.g.* Ch'i-hsia Shan tower); the T'ang dynasty (A.D. 620-907) built many, as the Hua Pagoda 花塔 at Canton, the towers of Chin Chou 錦州, of Ningpo, etc. Under the Sung dynasty pagodas were very popular. The Yüan or Mongol dynasty being anti-Chinese, destroyed some; still there are pagodas of that period. But the movement was most powerful under the Chinese Ming dynasty and was continued under the Manchus.

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1 *Life in China*, p. 467.

How shall we define this kind of monument? "The *t'a*" says Paléologue, "are polygonal towers divided into 5, 7, 9, 11 or sometimes 13 stages." "It is a particular style of edifice," according to Milne, "which rises to the height of several stories, in the form of an narrow obelisk with several faces." Let us say more simply that the Chinese *t'a* is a tower *generally* divided, at least externally, into stages.

Whatever may be the pagodas given as typical by travellers and even by writers qualified to write on China, these towers are of appearance very varied and sometimes widely different styles and shapes.

Square pagodas are quite numerous all over China, and one fails therefore to understand Baber's astonishment at finding some in Ssŭchuan.[1] It was not necessary to go so far west to find them—they are to be seen even in the neighbourhood of Shanghai. One of the finest specimens is certainly that in the town of Sung chiang 松江. In this province also we have those at Ch'ing p'u 清浦 and Kiating. At Suchow in this province again there was built in 1589 in the suburb near the east wall a square tower with no architectural pretensions—a mere pigeon-house; but the city is proud of it. One might also mention the singular pagoda at Poo-too; and others are found at Amoy, at Hsi-an fu in Shensi, at Chêng-ting fu in Chihli; there are several in Yün-nan, one at Hsing-ping hsien in Shensi, at Lin-chin hsien in Shansi, and there is the famous Yen tower 雁塔 of Hsi-an fu.

Of the transition from square to octagon several examples could be given. In these the horizontal section would show four large and four small faces; or if one prefers, it is the square tower with the corners cut off. A beautiful specimen of this class is found in Peking.

Many may be surprised to learn that round pagodas are not unknown, although examples in a large size are rare. Without mentioning the *Kuang t'a* 光塔 of Canton which one would take for a lighthouse and which is only the minaret of a very old mosque, there is the round tower on the S.E. corner of the wall of the Huang ch'êng of Fêng-yang hsien in Anhui.

Hexagonal pagodas are perhaps equally rare; Milne speaks of the T'ien-fêng t'a 天峯塔 of Ningpo and calls it a hexagonal pyramid of 7 stages. Let us mention also the Pao-shu t'a 保叔塔 in Hangchow.

The commonest form is the regular octagon; to quote examples would be to give a list of the more important cities throughout China.

It is necessary however to name another category or rather a type, perhaps unique, which combines several forms. This pagoda

[1] *Journey of Exploration in Western Ssŭchuan*, p. 21.

is found in the Yuen-ming-yuen Summer Palace, a very pretty specimen of architecture in faience. But more remarkable than its rich and delicate ornamentation is its shape ; the base is square, the middle part octagonal and the upper part round. Each of the roofs of glazed tiles has the same shape as the stage to which it belongs. Some consider this modern monument to be full of profound symbolism,[1] but in any case its builder has produced a masterpiece of elegance and grace.

The Liu-ho Pagoda 六和塔 at Hangchow, put up in 971, was originally hexagonal at the base and cylindrical above.

One cannot from the external shape be sure of the internal form of a pagoda. In the greater towers the shape inside and out is generally the same, octagonal or hexagonal, etc. But in a good many one finds the interior section square from top to bottom, with this peculiarity, that the square changes its orientation at every stage. This is not a mere Chinese whim but is made necessary by the style of construction. In some cases the openings, doors or windows, in the outer faces occur alternately and they must correspond to a side of the interior square and not to a corner. This detail may be easily studied at Shê shan (Zocé) 佘山 or Shao-hsiang shan 燒香山 near Shanghai.

Some of the finest pagodas such as that of Soochow are made up of two concentric octagonal towers ; we have in section for the first tower an interior of octagonal form ; the other, more massive, shows at each stage a square chamber, in the gloom of which a gilded idol is throned in a niche.

But there are some peculiarities which are not so easily explained, unless one supposes that the mason wished to simplify his work ; as when the internal polygonal section of the base changes to a square about half way up.[2] In the pagoda which Baber saw being built in Ssŭchuan he noted that the first stage was of solid masonry, the 2nd and 3rd were circular internally, while the higher stories were octagonal inside as the outside was from base to summit.[3]

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1 "The base, four-sided, represents the abode of the four maharajahs, the great guardian Kings of the four quarters, whose figures are seen enthroned here within the open arches. The centre, octagonal, represents the Tushita heaven, with eight celestial gods Indra, Agni and the rest, standing outside as protectors of the eight points of the compass ; this is the paradise of the Bodhisats prior to their final descent to the human world as Buddhas. . . . The upper story, circular in form, represents the highest heaven, in which the Buddhas reside after attaining complete enlightenment." BUSHELL, *Chinese Art*, Vol. I, p. 62.

2 In the Nanking Tower (polygonal, as Mr. Taylor remarked during his visit in 1852) "after the first or ground story, all the others were quadrangular in the inside, instead of conforming to the octagonal exterior." MILNE, *Life in China*, p. 436.

3 *Journey of Exploration, etc.*, p. 20.

We have seen that the *t'a* is generally defined as a tower in stages, and though there are a few exceptions[1] the rule is general. But we must remember that the stages are not necessarily real stories carrying floors inside and balconies outside; one understands by stages a dividing of the tower *externally*, whether by roofs or by cornices—nothing more.

According to Kanghsi's dictionary a *t'a* is divided into 7, 9, 11 or 13 stages. Properly speaking little towers of 3 or 5 stages are not *t'a*,[2] but the people do not regard this learned distinction—neither shall we.

Much the most common number of stages in pagodas is seven; next comes nine, then thirteen, and the rarest number is eleven. Among the last we may mention the Chuang t'a 莊塔 of Chêng-chou fu and the Pagoda of Ting chou, both in Chihli. There were others formerly, for instance, the North Pagoda of Soochow;[3] and according to de Guignes one which he visited at Kao-tang chou in Shantung.[4]

Of 13-storied pagodas Milne did not venture to name a single one, having as he said too little information. One might give a short list, the Liu-ho t'a at Hangchow, the two square pagodas of Yün-nan fu, in Chihli the towers of Lin-kuang ssŭ 臨光寺 Yuan-p'ing hsien, and of Ta-ming fu; in Shensi at Chou-yang hsien, and that of Kuang-ying at Liao-yang chou, etc. Many towers formerly had thirteen stages, perhaps the Yen t'a in Shansi and the Chun-kuang t'a in Soochow.

Thirteen stages is the maximum, never exceeded except by some imaginative writers. Pierre Loti for example in *Les derniers jours de Pekin*[5] speaks without blushing of the pagoda at T'ung-chou in Chihli as "a tower astonishingly high and frail-looking, of very Chinese appearance, with 20 roofs one on top of the other."

The Chinese inexact terminology as to the number of stages in a pagoda is easily explained. When the building is begun there is a good deal of puffing it; one promises quite sincerely perhaps that it shall be of an extraordinary height; especially it is said that there shall be 13 stages. But as the building advances the money available becomes exhausted; at the 7th, the 9th or the 11th stage the funds are at an end; then one stops and finishes off by a roof and a mast, 40 or 50 feet short of the intended height. This is not a mere supposition; such an account is given of the building of the Lei-fêng Pagoda 雷峰塔 at Hangchow.

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1 Such as the Kuang t'a at Canton and some small examples like the Little Tower 小塔 of Lin-chin hsien 臨晉縣 in Shansi.

2 They are called *chui tzŭ* 錐子 or awls.

3 MILNE, *Life in China*, p. 436.

4 Voyages à Peking, Vol. I p. 346.

5 Ch. IV, p. 70.

It has been observed that there is not a single *large* pagoda with an even number of stories. The odd number makes part of the definition in the *Imperial Dictionary ;* and in truth it would be very difficult to name a pagoda of 8, 10 or 12 stages. Perhaps the only one, if one could include it among the greater towers, would be that at Lin-chin hsien in Shansi ; but it is only some 56 feet high. Nevertheless a good many travellers in China write that they have seen pagodas of 8 or 10 stories, and that those who assert the number is always odd are mistaken. An elementary knowledge of Chinese habits would make them less certain ; for the Chinese do not count as we do ; the basement is with them the first stage and our first story is counted by them as the second.

Again it is not always safe to trust to appearances in counting the stages or in estimating the height, since many pagodas have lost at least the topmost story.

Why this odd number ? Milne says "The reason is that the Buddhists consider the odd numbers to be the most religious and propitious." And this perhaps is all the explanation required, and perhaps it is idle to ascribe to the Chinese the profoundly mystical notions which some authors do, such as Bushell and Davis.

The division into stages internally is not essential. To begin with, there are solid pagodas ; then again in many which are hollow, if they are too narrow for mounting or if there is no opening to the outside, interior stages and floors are useless and do not exist. Sometimes there is simply a spiral staircase, steep and narrow, leading right to the top.

In some narrow pagodas the floors are put in at each stage but the staircase is omitted ; an opening however is left in each floor and in case of need one can mount by means of a ladder. In the larger pagodas, such as that was in Nanking, such as those of Soochow and Sung-chiang and many others the stages are marked by a flooring which rests on a confused framework of beams, very curious if not very skilful. One mounts by a staircase both narrow and steep, with small steps hard to climb and harder to descend. The staircase is spiral or zigzag following the internal shape of the pagoda. Sometimes it is said to be in the thickness of the wall itself, as at Lin-ch'ing chou in Shantung and elsewhere. This requires an explanation. These pagodas, like the Pei-ssŭ Pagoda 北寺塔 at Soochow, are made on a special plan : there are really two towers, an inner and an outer, and the staircase is between the two. At Soochow the stairs are easy to climb : at each landing one gets a rest in passing to the other side of the structure to reach the next flight.

It may be remarked that unlike the ancient *t'ai* no *t'a* has an exterior staircase.

Those pagodas which have internal stages have doors at each stage if there are balconies, or otherwise they have windows, giving light and air to the interior.

In octagonal towers there are 4 or 8 of these openings on each stage—if 8, generally four are windows and four are doors. The Liu-ho Pagoda at Hangchow gives itself the luxury of three windows on each face; its heavy style makes necessary this multiplication of openings which look like embrasures for cannon.

If in these octagonal stages there are only four openings for the eight faces they are in some cases made to alternate instead of being one above the other: for instance An ch'ing 安慶, Jung-ch'êng 榮城 in Shantung, Shê-shan (Zocé) 佘山 near Shanghai, Soochow, and the Kuang t'a 光塔. Symmetry is generally retained very strictly, but one is sometimes surprised by an eccentric arrangement of the openings: as at Chung-king, the Hsing-p'ing Pagoda 興平塔 in Shensi, and at Ichang.

In the solid pagodas it goes without saying there is nothing from base to summit but cornices and sculptures. These are found at T'ung-chou, Yuan-p'ing hsien 宛平縣, Ta-ming fu, Liao-yang chou, etc.

Let the pagodas be solid or hollow the stages are always marked externally either by projecting roofs or by cornices.

The so-called classical type has roofs and balconies, as the Nanking Pagoda had, as those of Lung-hua, Soochow, and others all over central China have. From the inside landing one passes by a door onto a balcony which goes all round the pagoda and which has a balustrade generally of wood or sometimes of iron. Milne states that about the year 1850 all visitors used to ascend the Lung-hua pagoda and venture on the balconies. It could not be done now without some risk; these frail structures of wood exposed to all weathers are all destroyed in time.

Above the balconies there project from the walls the roofs, which have the same shape as the stages they cover, polygonal, square or round. The corners curve upwards gracefully and it is at these roof-corners that hang, or used to hang in better days, the little bells. The roofs are of tiles, glazed or not according to the style of the pagoda, and they are supported on a framework of brackets decorated or at least painted in red. These large collarettes dress the towers very coquettishly and make of them very beautiful monuments. But because the material of the roofs and balconies is wood, always wood, the pagodas in good condition are very rare. Unless they are often repaired they become heaps of ruins, and these ruins are very numerous; Soochow has four out of five, Wu-hsi two out of two, Kiang-yin one, the only one, Nanking has none left, and so on.

More solid and resisting are those pagodas which have no balconies to be sheltered and whose roofs are therefore less pro-

jecting—as at Foochow, etc. But how much is lost, how much more common-looking is the style, how much less rich, less dressed so to speak!

And this style is the transition to a type of which Chinese architecture can hardly be very proud; the roof is replaced by a simple cornice of masonry—as at Yün-nan fu, Chêng-ting fu and elsewhere. Poor towers, which can only be of worth by their proportions, apart from decoration.

The reason for adopting this style seems to have been only economy, not poverty of imagination, for where the Chinese have wished to decorate such pagodas they have produced some buildings very rich in style though somewhat heavy in shape. Such are that at T'ung-chou which Ferguson calls "an imposing object of architectural art," and the Lin-kuang ssŭ on the western hills near Peking mentioned by Bushell as "the ordinary pagoda of thirteen stories."

The first stage of such pagodas, built on a massive base, is very high; at Ta-ming fu for example it is nearly half the total height; the other stages are on the contrary very close together. Most of them have thirteen stages,[1] but there are also some quite small ones.[2] Some are simple, with modest decorations and sculpture, but others are rich both by their sculptures and their material; for instance the towers of Yuen-p'ing hsien and Ta-ming fu among large pagodas, Liao-yang and Chêng-ting fu among medium-sized; and Ch'i-hsia shan near Nanking among small ones. The height of the first stage allows full play for sculpture—which is always Buddhistic.

The corniced pagodas, however, of the N.W. Provinces (Honan, Shansi, Shensi and Kansu) deserve special notice. They differ very much in their external appearance from the usual pagodas, their ornamentation consisting in a great variety of cornices. The usual roofs and balconies to each story are entirely absent and their place is taken by rich and strong cornices dividing the tower into stages. If the appearance be less elegant and impressive, yet they may be considered as of great architectural interest. Many are very imposing in effect and of very bold and artistic execution. Their system of surprisingly large projections from the vertical walls surpasses, by far, our best European examples of the kind though the material used is only brick. Closely joined layers of bricks form the roofing of these cornices, and it is remarkable how well this simple and primitive style of roofing has braved the atmospheric influences for centuries, as almost all these cornices seem to be in good preservation. Of the great

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[1] T'ung-chou, Lin-kuang ssŭ, Ta-ming fu, Ching-chou 泾州, Pa-li-chuang 八里莊 Yuan-p'ing hsien, Liao-yang chou, etc.

[2] Jui-kuang t'a 瑞光塔 at Soochow; Chang-tê fu, Honan.

number of such pagodas the following few may be named ;

Honan, Wei-hui fu (two), Yen-ch'in hsien (one), Wu-an hsien (one) ; Shansi, P'u-chou fu (two), Ch'i hsien (two) ; Shensi, Ping chou (one), Hsi-an fu (two), Kao-ling hsien (two) ; Kansu, Hui-ning hsien (one), Lan-chou fu (three), P'ing-liang fu (one).

There are some pagodas which may be called fanciful. The examples at Chefoo and some in Peking, though small, are among the most graceful creations of Chinese art but are distinguished by a greater freedom of style, the architects having dared some novelties and having broken the rules especially with respect to the arrangement of the stages.

For there are rules, if not official and obligatory at least followed by routine and custom. In the towers with balconies and roofs, the height of each stage diminishes as one ascends, and so with doors, windows, etc. One might say from this that the Chinese knew and adopted the rules of perspective. It is better to suppose that practical observation taught them that by this gradual diminution their towers were made to appear more lofty.

In the pagodas with cornices on the contrary the height between two stages after the first always remains the same.

In the fanciful style neither of these rules is observed ; the architect has built his tower as he pleased. The two small pagodas at Peking have only three stories, surmounted with double or triple roofing.

It is to be noticed that in almost all pagodas there is a gradual decrease in the diameter of the whole building from base to summit, giving the form of obelisk or pyramid. Thus the Pei-ssŭ Pagoda at Soochow has a diameter of about 60 feet at the base and only 45 at the last stage. The effect is chiefly produced by the retreat of the wall at each stage. Père Lecomte states that the walls of the Nanking Pagoda were 12 feet thick at the base and only $8\frac{1}{2}$ feet at the summit.

There is another type which differs totally. Baber states that in Ssŭ-chuan he found towers in which the 5th or 6th stage was as large as the base or even larger, giving a slightly convex outline to the erection.[1] This model is not so rare as Baber thought : the famous Tower of Victory at Yün-nan fu was so constructed.

Pagodas are mostly terminated by a roof shaped like a Chinese hat—never or almost never by a terrace,[2] which shows they were not built as observatories or watch towers. The roof is of tiles, ordinary or glazed, rising at the angles in more or less

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1 *Journey of Exploration, etc.*, p. 21.

2 There seems to be a small terrace with railings on the Chang-tê fu Pagoda ; and at Yang-chou fu on the 7th stage there is a half terrace, on which rises a second small tower of 6 stories,—a curious and unique example.

accentuated horns. In the towers which are all of stone, like Ch'i-hsia shan t'a, the roof is of stone cut in imitation of tiles; in some it is of plain masonry as in the square pagodas of Hsi-an fu, Chêng-ting fu and elsewhere. The roof of the Hua t'a 花塔 at Canton is triple; that of the Wu-chang pagoda is double.

The roof is surmounted either by a spire or more simply by a button like that on official hats.

The spire is essentially a mast terminated by a ball or balls of gilded wood or of copper, and surrounded by iron or bronze hoops of different sizes making a graceful ornamentation without taking away from the lightness, and forming a spindle or an open cone. But there are many variations in form, in fact there are no two alike. The height of the mast or spire is sometimes as much as 30 feet. Chains hang in festoons between the mast and the topmost roof corners and on these chains are hung little bells.

The "mandarin's button" termination to the roof is much more simple and much less decorative. It may be of plastered brick-work or of stone, but the simplest way of making the globular termination is to use the large earthenware jars called *kang* 缸; these are varnished or glazed with the desired colour, filled with cement, placed one on another in order of size, with a rod of iron or wood piercing them to keep them in place, and they form little steeples. The styles vary greatly, from the simple, flat button of Kai-fêng fu or the round button of Hing-p'ing tê to the piled up globes of Chêng-ting fu or Hangchow.

As exceptions may be mentioned Yen-chou fu pagoda in Shantung which ends in a trident; that of Lin-chin hsien, Shansi, which has a sort of lightning-conductor difficult to describe, and that at Chin-chou 錦州.

As to the little bells, many pagodas have lost them and many never had them. When they occur they are not only on the chains of the spire but at the corners and sometimes also along the edges of the roofs. The Nanking Pagoda had only 152; the Tower of the T'ien-ning ssŭ at Peking had 3,400. Their music is very feeble and they are not well attuned; the chief interest is in the ingenious method by which they are made to sound in the faintest breeze.

In China as is well known the bells generally do not swing, but only the clapper—as with a ship's bell; or else a mallet is used to strike the bell. The same is the case with the little pagoda bells. The clapper is not spherical but is a cross of metal, the ends of whose arms are very close to the edge of the bell; below this cross there hangs by a metallic thread a light plate of copper; the slightest wind will move this hanging plate and then one of the arms of the cross cannot fail to strike the bell.

It is very difficult to give the exact heights of pagodas; we have only Chinese measurements to go on or else estimates made

by the eye. The latter way gives very various results; thus the Porcelain Tower of Nanking is said in the *Chinese Repository* of 1844 to have been 103 metres high. Lieut. Fitz-James in 1842 gives the height as 261 feet, and Ferguson says 236 feet. Chinese documents are no more exact, and one knows too that Chinese measures vary not only with the locality but also in the different trades. The Porcelain Tower is said by Chinese authorities to have been 329 feet high.

With all reserve the following heights may be given; Ting-chou (Chihli), 360 feet; Nanking, 329 feet; Yuan-p'ing hsien (Chihli), 279 feet; Hangchow, 276 feet; Yuan-pien hsien again (at the T'ien-ning ssŭ 天寧寺), 275 feet; Canton Hua t'a 花塔, 270 feet; An-ch'ing, 240 feet; Chin-chou (Manchuria), 220 feet; Jehol, 213 feet; Yen-chou fu, (Shantung), 185 feet; Chêng-ting fu (Chihli), 180 feet; Kai-fêng fu, 170 feet; Hangchow Lei-fêng t'a 雷峰塔 160 feet; Sung-chiang 松江 159 feet; Ning-po T'ien-fêng t'a 天寧塔 147 feet; Foochow, 138 feet; and, omitting the rest, Lung-hua Pagoda, 120 feet.

The heights in some cases are very bold, but both Chinese and foreigners are apt to exaggerate; the Chinese expression is that the summits are lost in the clouds!

We cannot here discuss in detail the ornamentation of pagodas; sculpture and painting in distemper play a great part in it according to the types. But because of the fame of the Nanking Pagoda it is necessary to say a few words on Porcelain Towers, for the one at Nanking was not as many suppose a unique specimen. As a construction it was not of an uncommon type; and its covering of glazed bricks is found on other towers too. Many travellers have described the Pagoda of Lin-ch'ing chou, Shantung, "built of white bricks except the intervals between the stages which were covered with a kind of glazed tile."[1] There is also the most beautiful little tower of Peking, the Second Bar Pagoda of Canton, and there are others with at least the roofs covered with glazed tiles. For it must be understood that real porcelain is not in question at all; the Nanking Pagoda was built of brick, thick bricks, well baked and laid on edge, and the external faces were glazed in the same manner as the Chinese employ for the tiles and ornaments of imperial palaces and certain temples. The Summer Palace Pagoda of the Yuen-ming-yuen is called by Bushell "a fine example of architectural work in glazed faience in the style of the famous porcelain tower of Nanking."[2] But really they are unlike in size, shape and style, and resemble one another only in their covering of glazed bricks.

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1 Holmes. 2 *Chinese Art*, p. 61.

The glazes of the Summer Palace Pagoda are, continues Bushell, "five in number; . . . the fivefold combination [of colours] is intended to suggest the five jewels of the Buddhist paradise."

Most pagodas are built of bricks of the ordinary size, and covered with plaster; though the basement may be of stone or marble. There are however in China not a few small pagodas in iron. Yen-chou fu in Shantung has a pretty little tower of iron of 9 stages on a pedestal of masonry, the total height being 100 ft. There was another at Chên-kiang (Chinkiang) in this province, of 8 stages without the pedestal. The upper part has disappeared. We are told it was 40 to 50 ft. high and cast in 28 pieces.[1] There are others which must be left unmentioned, besides some made of wood.

In conclusion, what was the purpose of these towers? For though the Chinese have often chosen such beautiful sites for them, they are not erected simply for æsthetic ends—nor have they a useful purpose like our belfries. Their end originally was certainly religious; they were the shelter for Buddhist idols or were gigantic reliquaries. It was indeed at the time when Buddhism entered into China that these pagodas began to be built.[2] Their Buddhistic origin is unquestionable. There is never any sign of connexion with Confucianism or Taoism, but the whole history of these buildings is connected intimately with with Buddhist worship. Nothing prevents our believing the tradition that many were put up to cover sacred relics, but it is much more evident that the first object was to shelter Buddhist idols. At the present day most pagodas have their gilded idols on every floor; "one has reckoned," says Milne, "that in the Pei-ssŭ t'a of Soochow the number of idols must be near five hundred." On the contrary there are some, like the square pagoda of Sung chiang, with no idols, or with none left.

The religious purpose of pagodas has not remained their sole end; there has been a slow change whether due to the zeal of Buddhists having declined, or to the lack of popular interest in so-called relics and to the preference for worshipping their gods on level ground; but the pagodas themselves suited the taste of the Chinese people; they wanted them everywhere and could easily find good reasons for erecting them. They have not been put up for mere pleasure like the ancient *t'ai*, though they are often resorted to for the sake of the view; nor have they ever, except in one case, been built as watch-towers. A pagoda in honour of a

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1 Taylor.

2 The Indian origin of Buddhism makes it quite possible that there is some connexion between the architecture of Indian pagodas and Chinese; but even admitting the filiation it is certain that the type in China has taken on a physiognomy so new as to be a real creation.

great man or in memory of a great event would seem very natural, but the idea has seldom come to the Chinese mind. Some *temples* to which pagodas are attached have been put up by filial piety, and there are at least two towers which profess to commemorate important events ; one is the Second Bar Pagoda, on the Canton river, in memory of a naval victory ; the other is the tower at Yün-nan fu erected by a Chinese general in the Tonquin war in honour of his victories to come ; which all turned out to be defeats !

But that which explains best the astonishing number of pagodas, apart from their religious end, is the Chinese superstition of *fêng-shui*. No one can say clearly why pagodas should bring good fortune, but every one believes they protect the cities or districts in their neighbourhood, that they drive off bad influences and bring happiness and wealth to the people. This belief may be regarded as universal, and is confirmed by many Chinese annals and local legends.

At Peking the Pei t'a is considered as the palladium not only of the city but of the whole country.[1]

The Ink Tower, square with 5 stages, in the eastern part of Soochow, was built in 1589 to improve the *fêng shui* of the neighbourhood—which was not so good as that of the districts near the Chuang Pagodas, and caused nearly all the students thence to fail in their examinations. A geomancer being consulted said "The Chuang Pagodas are the pens, make the ink-slab !" This Ink Tower was thereupon made and daubed black, after which the number of bachelors and doctors in that quarter increased rapidly.

If one says such are mere old time legends, it would be quite easy to bring similar illustrations from quite recent times. For example, the following was circulated in Canton with a view to subscriptions in 1837 ; "the South-east part of the city of Canton has an important influence on the fortunes of the inhabitants. The *t'a* which are there have a salutary effect on the surroundings ; they are the cause of the number of *literati* and of the fruitfulness of the soil. But at present these monuments are in a poor condition. Therefore, to make prosperous times return, it is well for you to repair your pagodas."

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[1] Favier, *Peking*, p. 346.

# THE CH'ING MING FESTIVAL.

By Rev. LEWIS HODOUS.

The Chinese divide the year into twenty-four seasons, called *Chieh-ch'i* 節氣. *Chieh* means a knot, or joint of a plant, etc. *ch'i* means vapor, 'the *aura* of Chinese cosmogony' or breath. The two together mean the breathing of nature in different parts of the year. *Ch'ing-ming* 清明 is the fifth season from the beginning of spring. It comes after the vernal equinox and begins about April 5, and ends at April 20. *Ch'ing* means pure and *ming* means clear. The sun at this time is in Aries. The time corresponds to our Easter.

The day on which the festival is observed comes immediately after the day of eating cold food, *han-shih* 寒食. It is a very ancient festival. It was probably observed as soon as man felt the joy of the spring after the long and cold winter. Huai Nan tzŭ (died 122 B.C.) said: "Fifteen days after the equinox of spring when the handle of the great dipper points to the east, then the pure clear wind comes. The musical note which corresponds to this season is opposed to the *yin* 陰 principle of nature." The time of the festival is the same to-day. The *yang* 陽 of nature, which stands for the life-giving principle, has overcome the principle of darkness and death called *yin*. The powers of darkness and death have been doing their utmost to overcome the sun, but he has fought valiantly, and now after the victory smiles beneficently upon revivified nature.

This victory is shared by man. He turns instinctively to the dear ones who have left him and who are there on the hillside, partakers also of this new birth which is going on all about them. In the *Li Chi* we find the old custom crystallized into a rule. "The Son of Heaven sacrifices a male goat. He breaks the ice and brings it and offers it first at the ancestral temple."[1] It is the time of remembering the dead.

There is offering on this day before the ancestral tablets, either in the small room behind the main reception hall of the house, or in the main reception hall. On a table before the

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1 Legge's translation: "The son of Heaven at this time offers a lamb (to the ruler of cold) and opens the (reservoirs of) ice. Before (using it generally) they offer some in their principal apartment or in the ancestral temple." *Yüeh-ling*, pt. II, p. 15.

cabinet, where the tablets are arranged, is placed an incense burner. On each side of it is a candle and a vase with flowers. Immediately before the incense burner are ten cups of wine. Then come either ten, or eight, or five bowls of different kinds of meat. There is one bowl of dumplings stuffed with peppermint and rice and other vegetables sliced. When all is ready the head of the household takes three small sticks of incense, lights them, holds them before his forehead and then places them reverently into the incense burner. Then he kneels and while kneeling bows three times. The children come up and kneel and bow. Then idol paper is burned in the urn at the foot of the table and fire-crackers are let off. This offering may take place any time during the day.

The burial grounds of the southern Chinese are the hillsides. The hills around Foochow for several miles are crowded with tombs. As some one has said, it is impossible to get out of sight of a Chinese either alive or dead. On the *Ching-ming* day, the head of the family starts out with one or more members of the household for the ancestral tomb. A servant carries an offering similar to the one described above. If the family is poor, then the father, or one of the daughters, carries the baskets with the offering for the dead. The hillsides resound with the voices of the people.

The grave is usually in the form of a large horseshoe or rather that of a capital Omega. At the back and sides there is a ridge made of mortar or solid granite. This keeps the rains from washing over the grave, but, more important, it screens the rifts and breaks in the hills behind the grave from the sight of the dead person. Through these rifts in the hills come the malign influences of *fêng-shui*. Immediately in front of the grave there is an altar. The very poor have simply a small mound, a foot high, above the grave with a stone at the foot.

When the party arrives at the grave they sweep it. The grass and weeds are pulled up, the rough places are smoothed over, and the characters on the tombstone are painted red.

First, an offering is made to the tutelary deity of the ground. This offering is spread to the right of the tombstone. It consists of three dishes of food, three cups of wine, two small candles and three sticks of incense. When all is in readiness the incense and candles are lighted. The head of the house kneels and bows thrice and burns idol-paper.

When the guardian deity of the ground, who is the representative of Earth, has received his offering, then the offering to the dead is spread on the altar or on the ground before the tombstone. The candles and incense are lighted. The head of the family kneels once and bows three times. Those who are with him do the same. A large quantity of idol-paper, and paper with

pictures of clothing is burned and a little of the wine is poured upon the ashes. Fire-crackers are let off.

Sometimes another offering is made near the grave to the restless spirits who are wandering about and who have no one to make offerings to them.

When this has been done sheets of perforated paper representing money, are placed upon different parts of the grave and weighted down with stones to prevent them from flying away. The food is then consumed or packed away into a basket and taken home.

At this time the caretaker of the grave, the original owner of the land on which the grave is made, receives a small gift. The yearly visit to the grave is not only a religious duty, but it is the only way of holding the title to the grave land. It shows to the neighbours that the family is prosperous and that the dead are looked after by filial children. Disputes about grave lands are a great source of litigation. One way of warding off other claimants is to keep the grave in good order.

On the *Ch'ing-ming* day those who have lost relatives during the last year come and weep at the graves. The weeping is usually very loud and may be heard a long distance.

In case the family of the deceased parents has met with death or sickness or other misfortune, and the consultation with the necromancer has revealed that it is due to the bad location of the grave which makes the dead unhappy, the family opens the grave and moves the occupant to a more favorable location. If the coffin is in good condition it is removed. In case it is rotten the bones are carefully taken up and brushed and those belonging together wrapped in paper and deposited in a large urn. This is buried with due ceremony on the new site. Sometimes a small coffin is provided and the bones are laid in it and wrapped in silk baiting.

The people take branches of pine home with them and place them at the door of the house. The pine is an emblem of long life. They have trodden on the green grass which suggests the rebirth of spring and have received its new power into their own bodies. They turn homeward with thoughts of the new life of Spring and with intimations of the life beyond emblemized by the pine branches.

# REMINISCENCES

## OF A

# CHINESE VICEROY'S SECRETARY[1]

**Being the Opinions and Recollections of a Secretary on the Staff of the late Viceroy Chang Chih-tung for over twenty years**

TRANSLATED BY "ARDSHEAL"

[Continued from p. 109 of Journal 1914.]

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## XX.

### CONFUCIANISM AS A GUIDE TO GOVERNMENT.

Confucius said: "When directing the affairs of a great nation, a man must be serious in attention to business and at the same time faithful and punctual in his engagements. He must study economy in the public expenditure and at the same time love the welfare of the people he employs, whose employment by him must be at proper stated times." The philosopher Chu Hsi[2] explains the phrase 'faithful and punctual in his engagements' as meaning, 'trusted by the people,' but in my opinion the meaning is, 'regularity and punctuality' as in the lines of the poem of the T'ang dynasty, "Had I only known that the tide is so punctual, I would have married the ferryman." I remember when Hsü Chih-hsiang impeached Chang Chih-tung, one of the charges contained in his memorial of impeachment was that Chang did not keep regular hours. Li Han-chang,[3] who was appointed to inquire into the matter, reported in his memorial that it had occasionally happened that Chang Chih-tung had continued to deal with official papers until late into the night. Those who want to praise Chang will

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1 As mentioned in the last Journal these chapters are from a work published in 1910, (張文襄公府紀聞) which has been completely translated by 'Ardsheal.' The extracts shew the shrewdness and humour of the Chinese mind and should be interesting to those who cannot read the original work. [Ed.]

2 See Giles' Biographical Dictionary, No. 446. 3 Brother of Li Hung-chang.

say that he worked early and late whilst those who want to abuse him will say that he did not keep regular hours. To work early and late is to be serious in attention to business: to have no fixed hours is to be wanting in punctuality. Now, however serious in attention to business a person may be, if he is wanting in punctuality his labours will be wasted and his efforts vain. The reason why the public administration of affairs in European countries is so efficient is simply because they carry out in practice the saying of Confucius that a man must be serious in attention to business and at the same time faithful and punctual in his engagements. Chao P'u[1] of the Sung dynasty once said: "One half of the sayings of Confucius is sufficient to govern an Empire." I say that the teaching of Confucius about paying serious attention to business and being faithful and punctual in engagements is alone sufficient to secure the prosperity of China. If the officials, high and low, of the present day, were to carry into practice that teaching of Confucius, it would not be necessary for subordinate officials to waste 300 out of 360 days in the year in dangling about the waiting rooms of their superiors.

I remember also when on the death of Liu K'un-i[2] Chang Chih-tung was transferred to act as Viceroy of the two Chiang Provinces, economy had to be studied, so the members of his secretarial staff were ordered to provide their own food: which caused dissatisfaction and grumbling. It happened that the examinations for the third degree were being held that year and one of the themes set was the passage from the *Sayings of Confucius* quoted at the beginning of this essay. I chaffingly said to my colleagues: "Our chief may be said to be one who is serious in attention to business but is not faithful and punctual in his engagements: he studies economy in the public expenditure, but does not love the welfare of the people he employs, nor does he employ them at fixed times! People say our Chief has mastered all the learning of the ancients and moderns, but he does not seem to me to understand thoroughly even one of the passages in the *Sayings of Confucius*, for his treatment of us would tend to show that he has grasped only half its meaning!" My remarks were greeted with loud laughter.

## XXIII.

## NE SUTOR ULTRA CREPIDAM.

Tsêng Kuo-fan[3] in a letter to the Viceroy Liu Ch'ang-yu[4] says: "Since Wang An-shih[5] of the Sung dynasty was reprobated and reviled by all honest and good men for his schemes

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1 See Giles B.D. No. 178. 2 See Giles B.D. No. 1324.
3 See Giles B.D. No. 2021. 4 See Giles B.D. No. 1274. 5 See Giles B.D. No. 2134.

of financial reform, it has become the rule for good men ever since to avoid and shun the reputation of being financiers, holding it to be a sign of nobility of character not to speak of money matters and accounts. But after all, in times of trouble, with an empty treasury and financial distress all round, one can certainly do nothing to improve the state of the country." The view expressed by Yeh Shih[1] that a gentleman of moral education should not contemn financial matters as being entirely unworthy of consideration, is certainly one that must be generally accepted. Whilst in my opinion finance is a matter that must receive attention, in China to-day the so-called consideration of finance is not a real and true consideration but merely a struggle to get rich. And so it has come to pass that such so-called consideration has, during the past decade, only resulted in the enriching of the compradores in foreign employ and of the influential leaders of the various associations for the promotion of trade. Confucius said: "Let the prince be a prince and the minister a minister. Let the father be a father and the son a son." In my opinion two further categories should be added to the saying of Confucius if China wishes to attain a true knowledge of how to deal with finance; These are: "Let the official be an official and the merchant a merchant." For in China to-day in a great majority of cases, officials who are worthless turn and become merchants whilst merchants who are worthless turn and become officials, and this is what has brought the people throughout the Empire to the verge of starvation. The commentary on the *Canon of Changes* says: "When those who govern stint themselves to benefit those whom they govern, that brings peace and contentment, but when those who govern stint those whom they govern to benefit themselves, that brings dissatisfaction and distress." It is only he who grasps the truth of this saying that can understand what true finance really is.

## XXIX.

## AN ARISTOCRAT.

An inquiry into the English nation shows that during the reign of Chên Tsung of the Sung dynasty, the Normans occupied the province of Normandy in the N.W. of France. A revolution having broken out in England, the King of the Normans transported a force across the sea, suppressed the revolution and declared himself King of England. On this the Normans became the aristocracy of the country, the natives of the soil forming the populace. Subsequently members of the populace who were

[1] See Giles B.D. No. 2459.

distinguished for refinement and learning rose from their own class to the middle or educated class. This is the reason why up to the present time the population of England is divided into three classes: the aristocracy: the educated or middle class and the populace. Matthew Arnold, a famous English writer of recent times, has said somewhere that the aristocratic class in England is distinguished by its high spirit and chivalrous character: the middle class by its serious thoughtfulness: and the populace by its ready powers of action.

I should say the Manchus of to-day really constitute the aristocratic class of China. It was through their military prowess that they, like the Normans in England, succeeded in founding the Manchu dynasty, and that is why up to the present day they are still distinguished for a nobility and chivalry of character to which we Chinese must yield the palm. This fact may be illustrated by looking at the condition of those who have received a foreign education abroad during recent years. It is unnecessary to consider those students educated abroad who have not been successful in their careers after their return to China. But of those foreign-educated students who have been successful, there is not a single one who has not amassed a fortune large enough to gratify his taste for costly living and extravagance. The Manchu Lien-fang, formerly Vice-President of the Foreign Office and afterwards promoted to be General at Ching Chow is, however, a signal exception to the general rule. He was for more than ten years on the staff of Li Hung-chang[1] when Viceroy of Chihli and was entrusted with various important missions. But whilst all the other members of the Viceroy's staff who had received a foreign education filled their private purses to overflowing, he alone remains as poor to-day as when he first entered on his official career. Whilst thus affording an example of purity of character and integrity worthy of imitation, he proves himself to be not an unworthy member of the aristocracy to which he belongs.

## XXXII.

## COMPLIMENTARY SPEECHES.

Kuan I-chih once said that the weak point in the character of the public men in China may be summed up in the words:— Love of flattery and desire of gain. Putting aside the question of desire of gain, we find that love of flattery has much increased as compared with former times. Now-a-days, whenever there is a meeting or banquet, there must be a complimentary speech

1 See Giles B.D. No. 1148.

couched in terms of fulsome flattery, which he who makes the speech and he in whose honour it is made calmly regard without misgiving as in no way extraordinary.

In ancient times lying epitaphs used to be written for a man's grave after his death, but the modern custom of Complimentary Speech-making may be regarded as a funeral oration delivered for the benefit of the living.

I remember when Chang Chih-tung was Viceroy at Wu-ch'ang, he took a very active part, after the Boxer troubles in 1900, in promoting the establishment of schools and colleges, and some busy-bodies got up a meeting to celebrate the opening of the schools and colleges; at which were present several hundred people, including the leading provincial officials, the professors and the students. Mr. Liang, Principal of one of the Colleges, had specially composed in honour of the occasion a lengthy complimentary speech, which a certain Mr. Liu, who had been sent to study in Japan, read in a loud and clear voice whilst the large assembly listened in respectful silence. A wag who happened to be present waited until he had finished reading the speech when he repeated immediately afterwards in a loud voice the usual ending of a funeral oration: "May the spirit of the departed rest in peace, Amen!" to the great amusement of those who heard him.

## XXXIII.

## NEW ROADS.

A certain Governor who had received the Emperor's commands to institute reforms in his administration, having heard of the carriage roads in foreign countries which are used for riding and driving, wished to have roads made in the same style. But when he learned that in foreign countries the carriage roads are broad enough to permit riding and driving in the centre whilst there is a pavement on either side for foot passengers, he realised that it would be difficult to open up the streets of his capital in the same way, owing to their narrowness. Subsequently he was informed that carriage roads in the foreign style had already been constructed at Wuch'ang and were declared by the people to be very convenient, so he determined to make a carriage road in the foreign style. When it was finished, he ordered foreign carriages from Shanghai and when he went abroad to pay calls he dispensed with sedan chairs and only used carriages, which he found very comfortable.

One day the son of a Taotai was galloping along the new carriage road when he suddenly ran down an old woman and almost killed her. This much incensed the wayfarers, but the son

of the Taotai pointing his riding whip at them abused them, saying: "The Governor built this road specially for horses and carriages and for that reason called it a carriage road and not a people's road, you stupid fools! How dare you make use of this road meant for the use of horses and carriages? You should consider yourselves very lucky that I don't march you off to the Police Station to be punished. What more have you got to say?" A rustic replied: "If what you say is true, then here in China there is now only a living (literally *road*) for officials and their horses but none for the people."

This incident having subsequently reached the ears of the Governor, he stopped having roads made in the foreign style and ceased using carriages, reverting once more to sedan chairs.

The poem of Wei Ying-wu[1] says:

"I feel ashamed to live in such grandeur whilst I see no
"sign of happiness or contentment among the people."

One may say that such a Governor is really one of the rarest of the rare.

## XXXVI.

## A TRUE CENSOR.

Ssŭ-ma Kuang[2] in discussing the office of Censor once said that a Censor must be free from all desire for riches and honours, must have a high sense of duty and independence of character and must have a thorough grasp of the principles of government before he can be regarded as truly worthy of the office he holds, but that it was hard to find any one person in whom were united these essential qualities.

Ch'ên Huang-chung of the present dynasty in a letter to Wang Tz'ŭ-shan on the subject of Censors said: "Those who hold the office of Censor possess unfettered liberty of speech, but the really important part of their duty is to do something for the enlightenment and moral elevation of their Ruler, to raise the moral tone of public life, and to maintain a high standard in matters of tone and taste."

When the Censor Chiang Ch'un-lin was dismissed recently from office for the denunciation of certain influential persons in high station and promptly resigned the public service, returning to his own home, his fearless independence created a sensation throughout the Empire and he was universally declared to be a True Censor. In my opinion Chiang Ch'un-lin by his bold and fearless denunciation of exalted and influential persons, showed his

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[1] See Giles B.D. No. 2299. [2] See Giles B. D. No. 1756.

sense of duty and independence of character and by his prompt resignation of office shewed his disregard for riches and honours. But the present unhappy direction of public affairs in China, which are going from bad to worse, cannot surely be compared with the condition of affairs in previous dynasties which was entirely due to some bold, unscrupulous traitors who seized the reins of government so that they might exercise, unchecked, their tyrannical sway. For the special features of the unsatisfactory state of things at the present day are that all in authority, both high and low, look upon conduct, however corrupt, dishonourable and shameless, with the utmost complacency and have no policy whatever except the policy of expediency, and whilst their entire want of culture and ideas only serves to emphasize their natural stupidity, the formation of cliques and the embezzlement of money are the only signs of their extraordinary smartness. But though such mean, contemptible creatures, whose sole care is to cling to office, must inevitably bring ruin upon any country, the Censors, even though so worthy as Chiang Ch'un-lin, are never heard to utter a word or enunciate a principle which by helping to enlighten and elevate the character of the Ruler or by raising the moral tone of public life, would make men in the public service reform and depart from their evil ways. All they do is to vehemently assail a few exalted personages, waxing so furious over some trifling matter which merely concerns their private life, that it would almost appear as if they had some old-standing grudge against those whom they assail and were merely giving vent to their long pent-up hatred. Can such a discharge of their duties be regarded as in accordance with that high sense of decency and good taste which one expects from Censors ?

## XXXVIII

## THE CART BEFORE THE HORSE.

Some years ago I went to Shanghai to see a certain Consul who said to me : "Now-a-days whenever the Viceroys and Governors of China do anything they are terrified of the gentry and the students of their Province. What kind of government is this ?" I replied : "Is not this what is called in your country government by the people ?" The Consul replied : "No, this is not government by the people but government in which the coachman is driven by the horses !"

The Canon of History says : "Do not do anything which is contrary to what is right in order to gain popular applause. Do not carry things against the will of the people merely to gratify your own desire." I say that popular feeling should be respected but that to do what is contrary to right in order to gain popular applause is a step that leads to anarchy.

## XXXIX.

### YELLOW JOURNALS.

Chu Chu-t'o,[1] a writer of the present dynasty, in an essay on the Emperor Ch'in Shih Huang says: "When the Chou dynasty was in its decline no wise and good Rulers appeared and the educated class, who had no regular occupation, preached all kinds of wild, pernicious theories with unbridled licence—theories which according to Mencius so corrupted the minds of the people that they became no better than wild beasts. A few decades later, just before the establishment of the Ch'in dynasty, the state of affairs must have become even worse than that of which Mencius had experience. In addition to this, the supporters of the federation of the Six States against the State of Ch'in took perpetual delight in opposing that State, declaring it to be as overbearing as it was violent and as savage and ferocious as it was immoral and unjust, thus heaping upon it every form of vilification and abuse. After the extinction of the Six States, the rulers of Ch'in were just waiting for an opportunity to give vent to their feelings of resentment against these insults which they had patiently endured, and when the *literati* renewed their campaign of abuse, condemning Ch'in for its policy of departing from the practice of antiquity, they gave the rulers of Ch'in just the opportunity they wanted of wreaking their vengeance upon them. On the representation of Li Ssŭ[2] a holocaust was at once made of all the writings of the *literati* and with them the Sacred Books were also committed to the flames. Now Li Ssŭ was a disciple of the philosopher Hsün Ch'ing[3] so must, therefore, have been taught the doctrines of humanity and justice. Is it likely, then, that he could have found any pleasure in the destruction by fire of the Sacred Books? What he deeply abhorred were the evil doctrines of the *literati* and not the teaching of the Sacred Writers, and those whom he wished to bury alive were the preachers of false moral culture and not the supporters of true moral culture. . . . The awful consequences of the pernicious false theories of the *literati* were such that whilst they survived, with their total disregard of the bonds which hold society together, they reduced mankind to the condition of beasts; and when they were suppressed, their suppression involved the burning of the Sacred Books, which were really burnt not by the State of Ch'in, but by the *literati* with their wild pernicious theories."

In my opinion the books burnt by Ch'in Shih Huang Ti have their modern equivalent in the rags of Yellow Journals of the

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[1] See Giles B. D. No. 453.
[2] See Giles B.D. No. 1203.
[3] See Giles B.D. No. 807.

present day, and the *literati* whom that Emperor buried alive have their modern counterpart in the editors of such Journals. Under such circumstances burning and burying are an inevitable necessity.

## XLI.

## EDUCATION.

Yüan Tzŭ-ts'ai[1] in an essay on the educated gentleman says: "The fewer the number of educated gentlemen, the better governed the Empire will be. How can this (apparent paradox) be explained? . . . If the number of gentlemen of education be restricted, it will be easy to train them thoroughly, to make their salaries larger and to employ them in the exact position for which they are suited. But now-a-days the very contrary of this is the case, for not only do those whose abilities scarcely fit them to be either farmer, artisan, or merchant become gentlemen of education, but those whose physical capacity renders them quite unfit for any of these occupations also become gentlemen of education. And though as physically incapable as they are mentally dull, they are filled with wild hopes of rising to the highest position. If their hopes are fulfilled, they occupy such a position without any misgiving, but if they are disappointed in their hopes they are filled with envy and give vent to their spleen by maligning and calumniating those in authority for not having bestowed their patronage on them. Those in authority seeing them behave in this manner are led to believe that there are no men in the Empire really worthy of the title of gentlemen of education, and their contempt for gentlemen of education being thus intensified, the condition of such becomes more than ever desperate. The Empire is not entirely destitute of gentlemen of true culture and education, but men who have the semblance of such and yet are not educated gentlemen in the true sense of that term, are confounded with them, and so it comes to pass that though gentlemen of true culture and education do exist, they are regarded as non-existent."

In my opinion what China is suffering from to-day is not lack of students but lack of students of true culture and education. Of late both the Government and the public have established innumerable schools and colleges, regarding universal education as the panacea of the age. But it passes all comprehension to know what is to become of the host of physically unfit and mentally dull students who are filled with wild hopes of occupying the highest positions. Besides, everyone now wishes to teach but

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[1] See Giles B.D. 2557.

no one wants to learn, so that whilst China must soon be full of educators, there will not be a single educated man in the land—a state of things which it is terrible to contemplate.

## XLII.

## SPECIALISATION.

Some years ago when it was proposed to establish in Peking a School of Instruction in Customs affairs, I happened to meet Tuan Fang[1] at Wuch'ang and discussed the proposal with him, when he said: "The pressing need in China to-day is specialisation, so I am thinking of establishing in the Province of Hupeh a School for special training in *Likin* matters." I replied: "If there is to be such a school for *Likin*, then there should also be a special school for training district magistrates." He answered: "Yes: quite so!" I then looked him straight in the face and said, "Then why not a school for the training of Viceroys and Governors?" on hearing which he burst out laughing.

In my opinion education is of two kinds—the education for gentlemen and the education for professional men. The latter concerns itself with what is technical: the former with truth. In technical education special instruction is indispensable if a mastery of the art or profession studied is to be attained. But the education for gentlemen is not confined to mere technicalities but to teaching them to have such a grasp of universal principles that when their education is finished they can apply them in practice under all circumstances without fail, just as if one were using a knife which, provided it is really sharp, will cut any kind of meat without its being necessary to have a special knife for every variety of meat that has to be cut.

## XLIII.

## DIFFICULTY AN ATTRACTION.

Yüan Tzŭ-ts'ai[2] in the latter part of his life wanted to study Buddhist literature. But as he was continually coming across difficult words and phrases by which he was puzzled and of which he could find no explanation, he applied for enlightenment to those adherents of the Buddhist religion who were versed in the mysteries of Buddhism; and when after great difficulty he had

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[1] He was at this time Governor of the Province of Hupeh.
[2] *See* p. 69 note 1.

obtained an explanation of what he did not understand, he said with a sigh, "Why! what they want to teach with these books is exactly the same as the teaching contained in our Sacred Books; so there is really nothing mysterious or recondite about them. But our scholars are attracted by the books of the Buddhist religion because they find them difficult to understand."

In my opinion the admirers of European civilisation who now take to the New Learning are also for the most part attracted to read the new books got up in foreign style simply because they find them difficult to understand. Take for example the translation of Huxley's Evolution by Dr. Yen Fu, which deals with the doctrine of the Survival of the Fittest. That doctrine is regarded by everyone as an entirely new theory which has never been expounded in China during its history of thousands of years, though as a matter of fact the idea is exactly the same as that expressed in the following passage of the Classic of the *Conduct of Life*:

"The tree that is full of life God fosters and sustains, whilst the tree that is ready to fall He cuts off and destroys."

## XLIV.

## WANT OF INTELLIGIBILITY.

When some years ago Ch'ên Li-ch'iu, better known as Ch'ên Lan-pin,[1] who was Vice-President of a Board, went as Minister to America, there was on his staff a certain Mr. Hsü, who did not know a word of English. One day the Interpreters of the Legation saw him holding before him an English newspaper in which he appeared to be entirely absorbed. They were all surprised and asked him when he had learned English. Hsü replied that he really did not know any English. The Interpreters then said: "If you do not know any English why do you look at the newspaper?" He replied: "As I find that I understand no more of the newspapers when I have read your translations than I do when I read the original in English, I thought the best plan would be after all to read the original myself." This ludicrous story still never fails to evoke a smile.

## XLV.

## LOOKING AT PICTURES.

Two friends were once discussing the sending abroad by China of Princes to investigate and study Constitutional Government, when one of them told the following story:

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1 *See* Giles B. D. No. 251.

Some years ago there was a local Crœsus in Singapore who had amassed a large fortune. Being old and having a daughter of marriageable age but no son, he wished to find a suitable son-in-law to live with him in his family as if he were his own son and thus be a comfort to him in his old age. As he was, to his regret, quite uneducated himself, it was essential that his son-in-law should be as well educated as he was handsome. Now it happened that a fine handsome young man, a native of the Province of Fuhkien whose family was poor, had arrived in Singapore to seek a livelihood and was staying in a business firm, the master of which was a fellow-countryman of his. Whenever the local Crœsus went to the firm, he always saw the handsome young man sitting in an attentive attitude reading a book, and secretly took a fancy to him. On inquiry from the master of the firm, he learned that the young man was a fellow-countryman of his, and wanting someone to act as negotiator for him he entrusted the master with the duty of middleman. The negotiations having been satisfactorily concluded, the handsome young man entered the family of the local Crœsus as his son-in-law. Not long after he had entered the family his father-in-law sent for him and said: "In future you can deal with all my accounts and this will render it unnecessary to employ any longer an accountant for that purpose." The handsome young man blushed and was silent for a long time, but at length said: "I cannot read!" The local Crœsus in astonishment asked: "How was it then that formerly I never saw you without a book in your hand which you were always reading?" The young man replied: "I was not reading but only looking at the pictures."

In the same manner the Princes who have gone abroad to investigate and study Constitutional Government may be said to have gone abroad to look at foreign pictures only!

## XLIX.

## THE RESULT OF POVERTY.

In the *Shih Hua* of Yüan Tzŭ-ts'ai[1] occur the following lines:

> If the mulberry and hemp fill the waste
> To secret night-meetings young maids will not haste.

These are the sentiments of a man with a heart.

The two provinces of Kiangsu and Chehkiang, which have always been famous for the life of gaiety and luxury led by their large and rich population, have certainly never been without

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1 *See* p. 69, note 1.

their frail creatures who sell their charms. But in former years the so-called Soochow singing-girls, whose fame was unequalled throughout the world, were never known to carry on their calling in any province outside their own. But now the case is quite different. There is not a province or port at which the Soochow singing-girl is not to be met. With such a lamentable state of things before our eyes, one is tempted to ask what has the government in China done for the moral and material well-being of the people.

A foreigner once said to me: "How is it that there is so much prostitution in Shanghai?" I replied: "It is not prostitution but destitution."

## LIV.

## NOT A QUESTION OF QUEUES.

In the book entitled *House Boat Days in China* the author mentions the overawing effect on foreigners of the *P'u-tzŭ* or embroidered figures on the official robes of Chinese authorities, his real intention being to show his utter contempt for the Chinese. But 'a wise man does not discard what a man says because of the speaker's character' and though the view of the author that the *P'u-tzŭ* is able to inspire foreigners with awe is only written in jest, it nevertheless contains a great truth. For did not Confucius say: "A wise and good man has to watch over every minute detail connected with his daily life, not only of conduct and bearing, but even in minute details of dress, so as to produce an effect on the public mind which without these influences could only have been produced by fear?"

Further, it is a peculiarity of human nature that if a man meets another who is different from himself and whom it is impossible to fathom, doubt and fear are aroused and a feeling of respect is created, whereas if a man meets another who is so like himself that a glance is sufficient to see through him, no doubt or fear arises and familiarity breeds contempt.

Men now-a-days regard the removal of the queue and change of dress as the most urgent remedies for saving China. In my opinion the saving or losing of China depends on the moral character of its people and not on the style of wearing their hair, and whether the queue is removed or not is a matter of no importance. But I should like to know whether the bearing and demeanour of the worthies of the Foreign Office and of the officials in the Provinces, if they remove their queues and array themselves in short coats with narrow sleeves, high collars and tall hats, is likely in their relations with foreigners to impress them with an awe that inspires respect or with a familiarity that breeds contempt.

## LVI.

## MERE IMITATION.

Confucius said: "To acquire knowledge, and as you go on acquiring it, to put in practice what you have acquired." The philosopher Chu Hsi[1] explains the phrase 'to acquire knowledge' as meaning 'to imitate' but in my opinion the phrase has a much wider meaning and should not be explained by the word 'imitate.' For if the meaning is confined to that sense, it will make students in their pursuit of knowledge mere mechanical imitators instead of their grasping the real reason that underlies it. It will be a case as the proverb says of 'drawing a gourd like a gourd,' merely imitating a pattern.

I remember when about the end of the reign of Ch'ien Lung and the beginning of the reign of Chia Ch'ing the restrictions on trade were removed, there was a certain foreigner whose clothes were worn out, and as at that time there was no foreigner who carried on the business of tailor, he had to call in the services of a Chinese tailor. The foreigner having asked the Chinese tailor if he could make clothes such as foreigners wear, the latter replied that he could do so if he had a pattern. So the foreigner handed his old suit of clothes to the Chinese tailor who took them away with him and returned in a few days with a new suit. On examining it the foreigner found that in cut and build it was quite exact, but that a piece of cloth had been cut out behind and covered with a patch. The foreigner, much surprised, asked for an explanation, when the tailor replied: "I have followed exactly the pattern you gave me."

In what respect does the present craze in China for everything that is new, which leads to mere imitation of foreign methods without any real understanding of what they mean, differ from the action of the tailor?

## LIX.

## TRADE MARKS.

There was once a Taipan of a foreign hong who dealt in arms, and as he had frequent intercourse with Chinese officials, he often entertained the official deputies from the various provinces so as to encourage them to deal with him. At every entertainment, when the meal was over, he produced cigars for his guests to smoke, always using the best and most costly brands, which the Chinese guests threw away before they had half smoked them.

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[1] See p. 61, note 1.

Now the Taipan was as mean as he was cunning, so subsequently when he gave an entertainment he surreptitiously placed cigars of the worst brand in a box which originally contained cigars of the best brand. One day a Taotai who was ordering arms and who prided himself on his intimate acquaintance with foreign affairs, went to dine with the Taipan. After the dinner was over the host produced cigars and gave them to his guests. The Taotai noticing the box in which they were contained, in great elation exclaimed: "Ah! I know this brand! A box costs ten dollars," and then taking one of the cigars, he put it in his mouth and puffing out the smoke in a swaggering, conceited manner said: "I told you it cost ten dollars and the flavour is well worth it," whilst the host suppressed his laughter.

Foreign merchants who sell foreign goods in China set great store by their trade marks, and if any one imitates or forges them they make a point of applying to the authorities to have the culprits punished. For they know that the Chinese pay no attention to the quality of the goods but only look at their trade mark. Confucius said: "There is no one who does not eat and drink. But few there are who really know the taste of what they eat and drink."

## LXI.

## SELF RESPECT.

Chang Erh-ch'i, a writer of the present dynasty, in his work entitled *Kao An Hsien Hua* says: When Chao Hsüan Tsŭ imprisoned Shu-hsiang, Yo Wang-fu wished to intercede for him but Shu Hsiang would not consent to his intercession, for which Shih Lao blamed him. Shu-hsiang then said: "The Minister Ch'i can set me free," which he ultimately did. Admirable as were the knowledge of men and calmness in a critical situation shown by Shu-hsiang, they did not equal the foresight he showed by preserving his honour and independence whereby he was ultimately able to serve the interests of his own native state of Chin. Yo Wang-fu was an immoral man. With such a creature one should not have relations of any kind. How much less then should he be beholden to him for his freedom! Should one become beholden to such a creature and act contrary to his wishes he would be sure to complain, whilst compliance with them would mean loss of honour. When once a moral man is under obligation to an immoral man, his honour and good name are ruined, and such ruin is entirely due to his not having taken sufficient care in the first instance not to place himself under an obligation to such a man. And this was the reason why Shu-hsiang would rather have sacrificed his life than have put himself under an obligation to an

immoral man by accepting a kindness from him. "To have no dealings of any kind with an immoral man" is a warning which should never be forgotten. Liu Tzŭ-hou lost both honour and fame through his connection with the party of Wang Shu-wên—an example which has caused never-ceasing regret throughout the ages. Han Wên Kung[1] says: "Liu Tzŭ-hou[2] in his youth was wanting in self-respect, and thought that his worldly ambitions could be easily and speedily realised, with the result that he was dismissed from office."

Now if a man of character and erudition like Liu Tzŭ-hou, having once lost his self-respect, was unable to find full scope for his abilities and thus be of benefit to his age, is there any hope that those men of the present day who regard bribery and corruption as a sign of ability and who are dead to all sense of shame will be able to retrieve the present situation and prove saviours of their country in its difficulties?

## LXIV.

## LAO TZŬ AND CONFUCIUS.

Confucius once went to the Imperial State of Chou to consult the philosopher Lao Tzŭ who replied to him as follows:—

"The men of whom you speak and their bones are now turned to dust and ashes and only their words remain. Now when the times are favourable, a wise and good man comes forth to take his part in the affairs of the world. But when the times are out of joint, he lives in retirement. I have heard, that just as a prudent merchant carefully conceals his wealth and appears as if he had none, so a truly wise and good man wears simplicity as the mask of his moral perfection. Get rid of your proud spirit and many desires, your affectation and vanity, for they are all of no advantage to you: that is all I have to tell you."

It appears to me that this admonition addressed by Lao Tzŭ to Confucius, who was a divinely gifted man, may be compared with the warning against arrogance given by the great Yü to the Emperor Shun, who was also divinely gifted. And who can say that it was not due to the admonition of Lao Tzŭ that the Sacred Teaching of Confucius became a pure and perfect model for all times?

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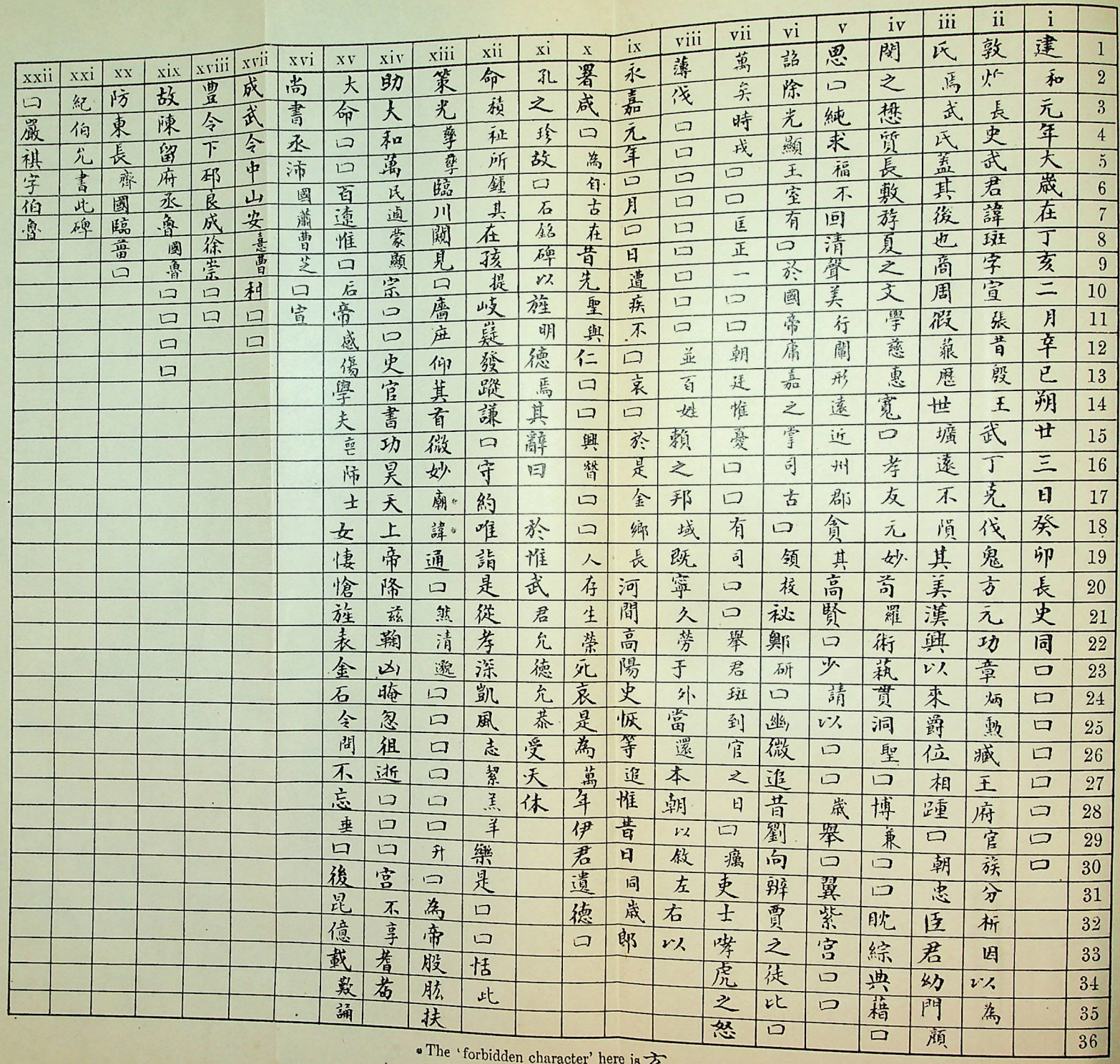
[1] See Giles B.D. No. 632. [2] See Giles B.D. No. 1361.



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| 20 | 長 | 方 | 美 | 苟 | 高 | 校 | 口 | 寧 | 河 | 存 | 武 | 是 | 口 | 降 | 愴 | | | | | | | |
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| 26 | 口 | 臧 | 位 | 聖 | 口 | 微 | 官 | 還 | 等 | 為 | 受 | 志 | 口 | 徂 | 問 | | | | | | | |
| 27 | 口 | 王 | 相 | 口 | 口 | 追 | 之 | 本 | 追 | 萬 | 天 | 絜 | 口 | 逝 | 不 | | | | | | | |
| 28 | 口 | 府 | 踵 | 博 | 歲 | 昔 | 日 | 朝 | 惟 | 年 | 休 | 羔 | 口 | 口 | 忘 | | | | | | | |
| 29 | 口 | 官 | 口 | 兼 | 舉 | 劉 | 口 | 以 | 昔 | 伊 | | 羊 | 口 | 口 | 垂 | | | | | | | |
| 30 | 口 | 族 | 朝 | 口 | 口 | 向 | 癘 | 敘 | 日 | 君 | | 樂 | 升 | 口 | 口 | | | | | | | |
| 31 | | 分 | 忠 | 口 | 翼 | 辨 | 吏 | 左 | 同 | 遺 | | 是 | 口 | 宮 | 後 | | | | | | | |
| 32 | | 析 | 臣 | 眈 | 紫 | 賈 | 士 | 右 | 歲 | 德 | | 口 | 為 | 不 | 昆 | | | | | | | |
| 33 | | 因 | 君 | 綜 | 宮 | 之 | 哮 | 以 | 郎 | 口 | | 口 | 帝 | 享 | 億 | | | | | | | |
| 34 | | 以 | 幼 | 典 | 口 | 徒 | 虎 | | | | | 恬 | 股 | 耆 | 載 | | | | | | | |
| 35 | | 為 | 門 | 藉 | 口 | 比 | 之 | | | | | 此 | 肱 | 耇 | 歎 | | | | | | | |
| 36 | | | 顏 | 口 | | 口 | 怒 | | | | | | 扶 | | 誦 | | | | | | | |

* The 'forbidden character' here is 玄

# THE WU PAN TABLET

## AN AMATEUR STUDY IN CHINESE EPIGRAPHY.

By Rev. G. G. WARREN.

The Journal of last year contained no notice of a valuable work that had been added to the Society's library during the previous twelve months, viz :—Mons. Chavannes' "*Mission Archéologique dans la Chine Septentrionale.*" For the omission I am to blame. The work had been entrusted to me to review. In reading it my eye was caught by a most interesting sentence. There was a passage in an inscription that M. Chavannes was translating which caused him to write "Je ne comprends pas la phrase 庶仰其首" That the greatest living Sinologue should be a man of like limitations with one's ordinary self was consoling. The last thing that could have occurred to me would have been that I should be able to understand a Chinese phrase that had baffled M. Chavannes. But it so happened that just after I had come across the difficulty I had the honour of a visit from one of the two men whom all Hunan holds as the foremost of the scholars of to-day. Mr. Wang Hsien-ch'ien (I-wu) for years held the first place amongst the scholars of the empire, for he was the Principal of the Hanlin Yüan. It at once occurred to me that I could put something in my review that would redeem it from commonplace if I could get the solution of the problem from my visitor ; so I showed him the passage and asked him if he would interpret its meaning. It does much to account for Mons. Chavannes' failure to grapple with the four characters to know that such a scholar as Mr. Wang took some months before he was able to send me the solution. When the answer came my review was too late for inclusion in the 1914 Journal.

The answer took the form of a bulky packet containing, besides a most courteous letter from Mr. Wang, a number of extracts from all the Chinese writers who had referred to the particular tablet in question. I was quite embarrassed when I found the trouble that so aged a gentleman had been put to by my enquiry. I had never before done anything in the way

of reading works in Chinese on epigraphy, and the thought occurred to me that I might at one and the same time make some more adequate acknowledgment of Mr. Wang's kind exertions and also interest others who are as amateur as myself in this special line of Chinese literature, if I translated the documents that I had received. I propose therefore, after detailing the difficulty that Mons. Chavannes had found and the answer that Mr. Wang knew of in Chinese literature on the subject, to first give in English Mons. Chavannes' translation of the tablet with his notes and then translate the extracts from Chinese works—from fourteen writers in all, showing in detail a specimen of the work that the Chinese have done in this particular field. The words with which Mr. Wylie introduces the section on inscriptions—a section in which he reviews 26 separate sets of volumes—in his amazing work, *Notes on Chinese Literature*, will be the best to prepare one for the study of a very minute portion of that work, to wit, the work that has been done on one specified tablet. Mr. Wylie says: "The investigation of inscriptions on ancient stone tablets has long been a favourite study among a portion of the Chinese; and there is no doubt that many of these inscriptions form exceedingly important and interesting documents as contemporary historical records. The interest that attaches to these records and the skill with which the Chinese are able to produce facsimiles from stone tablets, have given rise to a practice among many men of wealth of keeping a series of these impressions in their cabinets. From this practice again has sprung a series of writings descriptive of such collections."

Mr. Wang's letter to me reads as follows:—

"Dear Mr. Warren,

For some months I have not had the pleasure of meeting you. I hear that you spent part of the summer at Kuling; now that autumn has returned, I expect you are back in Changsha. I trust that each day brings its measure of joy to you. I am here in the country where I have the opportunity of reading a good deal. Unfortunately I have been unwell and am neither able to stand or to ride in a chair, so that I have been unable to re-visit Changsha. When I was last there you asked me about a phrase in the Wu Pan Tablet, a copy of the inscription on which you got Mr. Ch'êng to make for me. Although I have let your request go so long unanswered, I have not forgotten it. I have looked over a number of books but unfortunately I have mislaid my copy of the *Chin Shih Ts'ui Pien*, a capital work by Mr. Wang Lan-shêng. I have therefore been obliged to write to some friends in Shanghai asking them to look up all they could find about the tablet and especially to see if there was not a reference to it in the *Chin Shih Ts'ui Pien*, which contains so many extracts from earlier writers.

I enclose with this a copy of the answers that I have received from them. You will see that the two characters which caused the author of whom you told me some difficulty, are explained in this work. The 其 should be written 犄. It stands for "Chi Shan" 犄 山. The 首 is the first character of 首陽. The meaning of the sentence is that Wu Pan's aspirations are compared with the Chi Shan and with Shou-yang. Han writers abound in abbreviations of this sort. I do not know how otherwise the phrase can be explained.

My hand shakes so that my writing is far from clear; but I have felt obliged to write you at least these few lines.

With my best regards,
Yours sincerely,

WANG HSIEN-CH'IEN.

*P.S.* I have another letter from by friend Mr. Wang of Shanghai giving me seven other references to the Wu Pan Tablet that he has found. None of these, however, comment on the particular phrase you asked me about; but I enclose them also as you may be interested in them.

Mr. Wang wishes to know how it is that a French gentleman has got hold of an inscription from a tablet that is to be found in Shantung. Will you please tell me about this so that I may write to Mr. Wang and—as he says—"widen his knowledge of notable things." It really seems as if you Western gentlemen were even more earnest in your researches into Chinese archeology than we ourselves are. I also shall be glad on my own part to know about this French gentleman's interest in the Tablet, so please send me an answer.—W. HS-C.

One of the groups of sculptures with which Mons. Chavannes' work is concerned contains an inscribed tablet that was erected in A.D. 147 to a promising young official cut off in his early prime when he had not only attained to the second rank of office, that of Lieutenant-Governor, but had held such a post on the frontier in a time of war. He was only 25 when he was placed in the office. On his way to court to report what had been done he was suddenly stricken with illness and died. The Tablet contains, as was usual, first a brief biography and then an elegy. In the elegy, the writer (again, as usual) availed himself of various recondite literary and historical allusions so that it became at once an enjoyment to the trained scholar and an enigma to the ordinary passer-by. In this particular elegy a comparison is made which is acknowledged by Chinese writers to be unique, in a sentence consisting of four characters, with the two first of which there is no difficulty,—they simply refer to the aspirations of the deceased. The other two give something with which these are compared. They consist of the first two characters of two names, each being the name of a hill, viz :—Chi (Shan) and Shou(-yang). There is nothing uncommon in this method of referring to two places, indeed "Wu-han" is becoming quite common in even foreign papers as a short method of talking of Wu(-chang), Han(-yang) and Han(-kow). Of course it is easy to see why hills should be selected to symbolise aspirations. The point of selecting these two particular hills, however, has no connexion with their height, which, I presume, is as unknown a quantity to Chinese writers as to foreign readers. Each of these hills is associated with one who fled to them to avoid honour and responsibility for which he did not see himself properly qualified. Herein lies the felicity of the allusion. The fact that this one amongst the ten thousands of elegy writers is the only one to have so joined them adds to the achievement of the writer quite as much as it adds to the difficulty of the reader in seizing the point. One of the two places is unmentioned in the

classical literature of the land, though the legend connected with it is well enough known to find embodiment in those vade-mecums of the foreign student of Chinese, Mayer's *Readers' Manual* and Giles' *Biographical Dictionary*. To crown the difficulties that accumulate on this one of the four characters, it is not written in the ordinary form but in one that has but one parallel forthcoming, and in the parallel the "Chi" refers not to the mountain but to the better known viscount of the same name.

Even after all has been said and written there yet remains one difficulty; what was there in Wu Pan, the hero of the Tablet, that led the writer of the elegy to compare him with the men who fled to the Chi Shan and to Shou-yang? The difficulty will be the more appreciated if the stories of the men are briefly told. Hsü Yu is the name of the man who fled to Chi Shan and the legend of his flight is placed in the third millennium B.C. Although it was not included by Confucius amongst the documents which he admitted into the Shu Ching, the first of the documents which he did include tells us how the old emperor Yao sought diligently to find a suitable successor. Those whom he suggested, one after the other declined with emphasis the honour he sought to lay upon them. Yet none of them showed such a horror of this honour as did Hsü Yu whose legend is only to be found outside the classics. What it was in him that Yao saw and he himself did not we do not know; but so unspeakably and unhearably unsuitable did the proffered honour seem to such a one as himself that he hastened to wash his ears in order to cleanse them from the defilement they had incurred through having had to listen to such a dreadful thing. And as if to show us that Hsü Yu could be out-Hsü-yu-ed the legend goes on to say that when he ran away to the Chi Shan and told his friend Ch'ao Fu, Ch'ao would not let his calves drink of the water of the brook into which the defilement had been washed. Hsü Yu died at Chi Shan and was buried there.

The story of Shou-yang is better known, as Po-i, the hero, is named again and again in both The Analects and Mencius. Po-i and Shu Ch'i were two brothers whose father selected the younger to succeed him as heir to his title and estates. Rather than offend against the rights of an elder brother, Shu Ch'i fled away to a hill called Shou-yang, thinking thus to compel Po-i to do what otherwise he might have been unwilling to do. But Po-i, equally unwilling to offend against a father's wishes fled after Shu Ch'i, and the two brothers died of starvation rather than do what they believed to be wrong.

What there could be in the career of a young man who at twenty-five attained to the office of Lieutenant-Governor and brilliantly performed its duties in a time of danger that showed a likeness to men who fled away rather than occupy posts of honour,

is a difficulty that perhaps Chinese writers of elegies might think no one ought to feel. For it was only in the biography that preceded the elegy that the writer was rigidly held down to the contracted world of fact and wrote the appropriate prose. When he comes to the elegy he gains entrance into the vaster spaces of the might-have-been and writes an appropriate "poem," *i.e.* a creation. Granted that Wu Pan never was confronted with the difficulties that came to Hsü Yu and to Po-i. All that the elegy says is that if he had been, he would have acted as wisely and as well as they did. Who can deny it?

One trifle interests me: the solution of the problem is found in the last paragraph devoted to this monument in the *Chin Shih Ts'ui Pien*. Mons. Chavannes happens to discuss and reject a suggested interpretation of another phrase made in the paragraph that immediately precedes the last. It is interesting to think that he overlooked the words that followed so closely after those that he discussed so ably.

The Chinese text herewith printed[1] is not taken from the Plate to be found at the end of Chavannes' volume (fig. No. 1193). I have copied the text included in the communication I received from Mr. Wang. It was taken from the *Chin Shih Ts'ui Pien*. It seems to give, in differing types, the characters that still exist and those that have been supplied by criticism or conjecture. For easier reference, I have numbered the columns with Roman and the lines with Arabic numerals, so that in the series of extracts given below, whenever a passage in the tablet or even a single character is quoted its position can easily be found. But Prof. Chavannes' introductory note shows that the accuracy of alignment attainable in modern printing was not attained by the actual sculptor of the tablet. The figures must not therefore be pressed. Indeed, the copy itself affords internal evidence that the alignment is inaccurate: xiii, 17, 18, are occupied by two characters that read "Temple Taboo." They stand for the one character 玄. Giles s.v. 4790, explains that 玄 formed part of the personal name of the emperor K'ang-hsi. Until the fall of the Manchu dynasty, therefore, scholars were forbidden to use it as it was written up to that time. A slightly altered form was used. The right form was, of course, used on the tablet; the law-abiding student who copied it did not even give its altered form. All scholars would at once see which particular one of the twenty or thirty taboo characters would fit that particular context.

After the English rendering of Mons. Chavannes' translation and notes, the reader will find chap viii of the *Chin Shih Ts'ui Pien*, the opening sections of which are filled with extracts from six previous writers. Then come the erudite notes of the author

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1 Facing p. 77.

himself. Besides this chapter, seven other writers are quoted as far as their works refer to this tablet. I have ventured to abridge the translation of these seven by omitting things already mentioned in the *Chin Shih Ts'ui Pien*.

Chap. IV of Mons. Chavannes' "Mission Archéologique" Tome I, p. 94.

The Group of Wu Liang Tz'ŭ.

A.—The Funerary Inscriptions.

"The largest group of Han sculptures is to be found some 30 li south of Chiahsiang hsien in the west of Shantung. They are situated at the foot of a hill that is known in book language as the Hill of the Purple Clouds" 紫雲山, but which is popularly called The Hill of the Wu Family 武宅山. This latter name is due to the fact that the funerary chambers that have made the place famous belonged to a family called Wu. Although the buildings no longer exist, the site they occupied is still marked by two pillars which originally formed the entrance to the place of burial.

Through a number of inscriptions that have been preserved we know that the tombs all belong to members of this Wu family who held office in the second century of our era. There are five inscriptions, viz :

1st. The inscription of Wu Pan 武班 dated April 11th, A.D. 147.

2nd. The inscription on the West Pillar dated April 21st, 147. (This is still *in situ*)

3rd. The inscription of Wu K'ai-ming 武開明, who died December 14th, 148.

4th. The inscription of Wu Liang 武梁, who died July 4th, 151.

5th. The inscription of Wu Jung 武榮, who died in 167.

From a study of these monuments the following facts are made out. The two pillars still standing were erected in the year 147 by four brothers in honour of their father and his grandson, the son of the youngest of the four brothers. This grandson was none other than Wu Pan. His tablet was inscribed ten days earlier than the inscription that still exists on the Pillar. Wu K'ai-ming, who is only known to us by his "style," was the father of Wu Pan and the youngest of the four brothers. Wu Liang was the second of the four and was fourteen years older than K'ai-ming. Lastly, Wu Jung was the second son of K'ai-ming and therefore the younger brother of Wu Pan.

The Wu Family claimed to trace their descent from a monarch who reigned in the second millennium B.C. In the second century A.D. several members of the family were holding office. Wu Pan, who died when he was only 25, was already Lieutenant-Governor

of Tun-huang in the extreme west of the empire. His father was the Lieutenant-Governor of Wu, that is to say, he had to reside in Soochow, Kiangsu. Wu Jung had the rank of Lieutenant to the chief of the Inner Palace Guards and so had to reside at Loyang, the capital. Wu Liang alone of the group held no office, preferring the retired life of a student to a career of official honour."

MONS. CHAVANNES' TRANSLATION OF THE WU PAN TABLET, WITH NOTES, RENDERED INTO ENGLISH (p. 96).

*Introductory Note:* The Tablet is still extant. It has been placed in a house which serves as a museum for the sculptured slabs of the Wu Liang Tz'ŭ. It is 111 centimetres high and 62 wide. In accordance with a common custom of the Han days, a double bevel was carved round the upper edge which has been pierced with a big round hole. The stone is so damaged that rubbings taken now-a-days are almost entirely illegible. One can very well see this by looking at the reproduction of it to be found in the last plate but one of my book *La Sculpture sur pierre en Chine* (1893). The Inscription was formerly in a much better state of preservation. That is how it was that Hung Kua (A.D. 1117-1184) was able to give such a legible representation of it in his *Li Shih* (chap. vi, p. 11r°, 12v°). The text of the Inscription will also be found in the *Chin Hsieh Lin Hang* (chap. iv, p. 13r°), in the *Chin Shih Ku Wên* (chap. v. p. 11r°) and in the *Chin Shih Ts'ui Pien* (chap. viii, p. 1r°–v°). In the transcription that I have given in fig. 1193, I have tried to reproduce the original alignment. But the result is imperfect, because the lines on the stone do not always contain the same number of characters, and, moreover, those that remain on the stone do not afford sufficient data to be exact.

(i.)[1] In the first year of Chien-ho, the t'ai-sui being in the signs Ting-hai,[2] the twenty-third day, being the day Kuei-mao of the second month (April 11th, A.D. 147), of which the first day was Hsin-ssŭ,[3]

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1 The Roman numerals enclosed in brackets refer to the columns on the plate giving the Inscription, facing p. 77.

2 We know that by the expression t'ai-sui 太 歲, the Chinese indicate the revolution of the planet Jupiter, equal to twelve of our years (Cf. SSU-MA TS'IEN, Fr. Tr. III, pp. 655-666). This Tablet is one of the oldest in which the cycle is applied to years. (Its earlier application was confined to days.)

3 The method of giving the notation is curious. If the 23rd day of a month is Kuei-mao, it is altogether superfluous to add that its first day is Hsin-ssŭ. Although curious, the same method of a double identification is found in a very large number of monumental inscriptions of which this of Wu Pan is one of the oldest. A text given in SSU-MA TS'IEN (c. lx.) allows us to go still further back than the Wu Tablet, for it shows the same procedure (but without the indication of the number of the order of the day) employed in B. C. 117 in the order for investiture conferred on princes of the imperial family. (Cf. *T'oung Pao* 1896, pp. 108, 109.)

the contemporaries[4] of the Chang-shih[5]

[ ] [ ] [ ] [ ] [ ] [ ] [ ]

(ii.) He was the Chang-shih of Tun-huang,[6] the Honourable Wu, whose personal name was Pan[7] and whose "style" was Hsüan-chang.[8] In bygone days, king Wu-ting[9] of the Yin Dynasty for a period[10] triumphed in the "land of the demons."[11] This fundamental success was well known; the memory of it was retained in the fact that the

(iii) family of dignitaries that sprang from this ancestor drew its name from this deed;[12] the Wu family is doubtless issue (of this king). If we go back[13] to the distant days[14] of the Chou dynasty

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[4] At the end of the inscription we read that this tablet was erected through the care of contemporaries and colleagues 同歲郎署 of Wu Pan. Probably in this first column of the text there was a similar statement. If so, the word following 同 should be 歲. The expression 同歲 is only found on the inscription of Liu Min's Tablet 柳敏, which is dated A.D. 169; the expression in general use is 同年.

[5] The title of Chang-shih 長史 was one given to the Lieutenant 丞 of the Governor 太守 in military commanderships on the frontier. This is formally stated to be so in the Books of the Later Han (chap. xxviii, p. 2r°) 郡當邊戍者丞爲長史. Tun-huang (Sha-chou) where the deceased Wu Pan exercised the functions of chang-shih, is just one of these frontier commands.

[6] Tun-huang (Sha-chou), in the province of Kansu is the name of a commandership instituted in the year 111 B.C.; it was an advanced post that the Chinese held against the Hsiung-nu.

[7] This name was written 班 by many stone sculptors; but the reading 斑 is guaranteed to us by Hung Kua in the *Li Shih* and by Wang Ch'eng in the *Chin Shih Ts'ui Pien*.

[8] It is under this name of Hsüan-chang that Wu Pan is referred to in the inscription on the Pillar. (Cf. p. 102 of Mons. Chavannes' work.)

[9] According to the usual chronology, Wu-ting reigned B.C. 1324-1266; but according to the chronology of the Bamboo Books, from 1274-1216. SSU-MA TS'IEN (Fr. Trans. I, p. 196) identifies this sovereign with the one referred to in the section of the Shu Ching on "Kao Tsung Yung Jih" (Legge p. 264). It is worth noticing that the Bamboo Annals agree with the Tablet in calling Wu-ting "king" and not "emperor."

[10] The reading 久 is that of the *Li Shih*; the *Chih Shih Ts'ui Pien* writes 克 to conquer.

[11] This tradition is to be found in the Bamboo Annals which tell us that in the 34th year of Wu-ting, the armies of the king triumphed in the land of the demons. 三十四年王師克鬼方 (See Legge, Shu, Prolog, p. 136.) The expression "land of demons" occurs also in the Odes (Ta Ya, III, i, 6. Legge p. 509.)

[12] That is to say that the military success (武), which gained for the King his name of Wu-ting (Wu=warrior; ting=cyclical character, probably it was that of the day of the king's birth) also gave to the family of officials who traced their genealogy from the king, the family name of Wu.

[13] According to the best authorities the inscription here gives the reading 商周 which would signify "under the Shang and Chou dynasties." But it would be rather surprising to find a mention of the "Shang" dynasty, seeing that long before the days of Wu-ting its name had been changed to "Yin." I believe that we should read 商 in the place of 商 and consider 商 as the equivalent of 適 which means "to go to, to arrive at"; so that 適周 would mean "to go back to the days of the Chou." This is moreover the reading which is indicated in the *Chin Shih Ku Wên*" (c.v., p. 11 r°.)

[14] 假遐 is the equivalent of 遐遠.

we find this family spreading[15] from generation to generation without losing any of its excellent qualities. Throughout the days of the Han, the members of the family have had positions of dignity and responsibility. They have always been loyal servants of the dynasty.

The honourable (Wu Pan) from his youth (showed)[16] a fine character[17] like that of Yen and

(iv) Min ;[18] when he reached the age of manhood, he displayed intellectual knowledge comparable to that of Yu and Hsia ;[19] he was good and sympathetic ; broad and [ ] ; a good son and a trustworthy, excellent and admirable friend. He had encompassed all branches of study ; he had penetrated into the holy (teachings). Widely he united [ ] [ ], he found pleasure in collecting the canonical writings ;

(v) [ ] thought, [ ] pure ; he sought happiness without returning on his steps, his pure fame and excellent actions were shown forth far and near. The Viceroy and the Governor[20], appreciating the lofty wisdom which he showed in spite of his youth[21] requested that at the age of [ ] [ ][22] he should be recommended as an aide in the Purple Palace[23].

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[15] 城 is the equivalent of 賡

[16] The *Chin Shih Ts'ui Pien* gives here 門 where other copies mark a missing character. The reading does not seem to me satisfactory.

[17] 懋 is the equivalent in sound of 茂.

[18] Yen Hui 顏回, styled Tzŭ-yuan 子淵, and Min Sun 閔損 styled Tzŭ-ch'ien 子騫 were both celebrated disciples of Confucius. (Giles, B.D. 2,465 and 1,533).

[19] Tzŭ-yu 子游 (in the inscription the character is written 斿) is the style of Yen Yen 言偃 ; Tzŭ-hsia 子夏 is the style of Pu Shang 卜商 ; here again we have two of Confucius' disciples. (Giles' B. D. 2,480 and 1667.)

[20] Under the Eastern Han, China was divided into 98 commanderships and kingdoms, the kingdoms 國 numbered 27, the commanderies 郡 71. These commanderies and kingdoms were distributed in twelve provinces 州 (Cf. Hou Han Shu, chap. xxxviii, p. 1 v°). The province was therefore more extensive than the commandery, hence the order of the two words 州 郡.

[21] It is probable that the word missing before the character 少 (v. 23) is the word 幼. In the first year of the period Yang-chia (132 B.C.), an imperial decree had ordered the provincial authorities to recommend for public employment all who having reached or passed the age of forty showed their filial piety and disinterestedness ; but if they should meet with men who had not attained to the age of forty who displayed conspicuous qualities, they were to recommend them without taking the age into account. Wu Pan was one of those thus recommended.

[22] The inscription on the Pillar tells us that Wu Pan's age at this time was 25.

[23] The word which precedes the 翼 (v. 31) was probably 輔. What is the meaning of the phrase that Wu Pan was an aide in the Purple Palace? According to SSU-MA TS'IEN (Fr. Trans. III, p. 340), that part of the heavens that contained the polar star was named the Purple Palace ; it is then the place in the heavens from which all the stars have their movements co-ordinated. By a comparison with the heavens, the imperial palace is made the central principle of government, and Wu Pan obtained office in the central administration.

(vi) [ ] [ ] a decree appointed him. He added lustre to the royal household and (made himself of use to) his country. The Emperor employed him and praised him. He was busy with the ancient [ ], he received and controlled the most secret documents,[24] he investigated them thoroughly, and [ ] the obscure and subtle parts. Going back to the men of old such as Liu Hsiang, Pan (Ku) and Chia (I)[25] and comparing him with them he was [ ]

(vii) ten thousand. At this time the Jung (barbarians) [ ] [ ]; to rectify and correct [ ] [ ]; the imperial court was oppressed with uneasiness; [ ] [ ] the officials; [ ] [ ] recommended the honourable (Wu Pan); from the day on which (Wu) Pan entered on his duties, he stimulated[26] the officers and soldiers to a fury comparable to that of roaring tigers[27];

(viii) attacking close by [ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ] together; the hundred families placed their confidence in him. The territory was pacified, and he himself having laboured for a long time on the outer borders was proposing to return to the court in order to get rewards for his followers according to their merits.

(ix) But in the first year of Yung-chia (A.D. 145), on the [ ] day of the [ ] month, he was taken ill, he did not [ ] unfortunately [ ]. Then the county magistrate of Chin-hsiang[28], Shih K'uei whose native home was Kao-yang[29] in (the province of) Ho-kien and others remembering him who had been their contemporary and their colleague,

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[24] 鄉 is the equivalent of 臭. According to Wang Ch'ang (*Chih Shih Ts'ui Pien*, chap. viii. p. 2 v°) this phrase gives us to understand that Wu Pan was occupied with the secret archives and that his duties were similar to those which from 159 A.D. were devolved upon the Pi-shu-chien 祕書監. I believe this interpretation is a little forced and that it simply refers to the ability with which Wu Pan understood the most difficult of the old texts. This is why a few lines lower he is compared with such *litterateurs* as Liu Hsiang, Pan Ku and Chia I.

[25] Liu Hsiang 劉向 (Giles, B.D. 1300) 80—9 B.C.; Pan Ku 班固 (Giles, B.D. 1600), died A.D. 92; Chia I 賈誼 (Giles, B.D. 321) 200—168 B.C., are well known writers of the Han time. It should be noted that the word 班 is here written 辨, according to the reading of the *Chin Shih Ku Wên* and of the *Chin Shih Ts'ui Pien;* the earlier epigraphists who deciphered this text read 辯; this is the reading found in the *Li Shih* and the *Chin Shieh Lin Lang*; but one can hardly see what meaning it could bear.

[26] I consider that the word 獨 is the equivalent of 勵.

[27] In the Wu Jung inscription we find the expression 哮虎 applied to Wu Jung and his soldiers who threw terror as roaring tigers on the abettors of trouble.

[28] The county of Chin-hsiang has kept its name till our days. It (wa a dependency of the secondary prefecture of Tsi-ning in Shantung.

[29] 25 *li* east of the present sub-prefecture of Kao-yang, Pao-ting, Chihli.

(x) moved [ ] believing that from of old it has been necessary to place in the front rank sanctity and benevolence [ ] [ ] success or destruction [ ] [ ] men preserve it. In life it is glorious; in death, mourned[30]. For ten thousand years the virtue bequeathed by this sage will be a jewel [ ] [ ][31].

(xi) This is the reason for (erecting) a tablet and engraving thereon an elegy in verse to celebrate his brilliant virtue; the text of the elegy is as follows:

"Ah, truly, the honourable Wu—had genuine virtue, and was stirred with real respect. He received from Heaven a great

(xii) destiny;—in himself, he united a multitude of favours from on high. From the age at which he began to walk—'majestic and wise,'[32] 'he gave himself to his goal.'[33]

"Modest and [ ], he kept the rules;—he only followed his duties.

"His filial piety was more profound than that of those who chant the ode 'when the wind is fair'[34] his will more pure than that of the officers 'clothed in the skins of lambs and of sheep.'[35]

"Gladsome is this [ ] [ ]:—satisfying is this [ ] effulgence.

"His constant application might be compared

(xiii) with Confucius' observation when on the bank of the running stream[36];—He was like him who said one could look over the wall of his house.[37]

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30 Cp. Lun yü XIX, 25, sect. 4 其生也榮其死也哀.

31 The whole of this part of the inscription being impaired, I can only give a hypothetical translation.

32 The expression 岐嶷 is drawn from the Odes (Ta Ya, II, 1, Legge p. 468).

33 The expression 發蹤 is taken from SSU-MA TS'IEN (c. liii, p. 2 r°); the word 蹤 is here the equivalent of 縱; this can be seen in the parallel text of the Earlier Han Books; the expression "fa tsung" in this passage of SSU-MA TS'IEN therefore signifies: to free hunting dogs from their leash, to give them free course.

34 The ode from the Shih Ching (Kuo Fêng III, Ode vii, Legge 50) which begins "The genial wind from the south" 凱風自南, is placed in the mouth of seven brothers who in their piety to their mother accused themselves of faults.

35 The 7th ode of the 2nd section of the Kuo Fêng (Legge p. 28) praises the officers whose clothing of lambskins and sheepskins portrayed their virtue 羔羊之皮.

36 孳孳臨川. In the Wu Liang inscription we find the words 臨川不倦 Both of these phrases are explained by the passage in the Lun Yü (ix. 16, Legge p. 86) where it is said: "The Master standing on the bank of a river said This is how it passes away, stopping neither day nor night." 子在川上曰。逝者如斯夫。不舍晝夜. The commentators explain this remark of the Master by saying that the wise man should imitate the incessant flowing of the water and make continuous efforts to attain to perfection.

37 That is to say he was like Tuan-mu T'zŭ (styled Tzŭ-kung), a disciple of Confucius, of whom we read in the Lun Yü (xix, 23 Legge p. 211), "Tzŭ-kung replied, Allow me to make comparison from a house and its surrounding wall 譬之宮牆. My surrounding wall is only the height of a man's shoulders. Anyone can peep over it and see all that is valuable in the house." 窺見室家之好. Probably in the inscription the character that should be supplied in xiii. 9 is 宮.

"[ ] [ ] [ ] [ ][38];—things most subtle and most ingenious, he understood them fully.

"Majestic was his pure countenance; [ ] [ ] [ ] [ ]

"[ ] [ ] to ascend [ ]—(he would have been) to the Emperor as 'arms and legs are (to a man).'[39]

"He helped

"(xiv) to establish universal harmony;—the multitude of the people received benefits.

"He made his ancestors illustrious [ ] [ ];—The official historians told his merits.

"Majestic Heaven, Supreme Ruler, has caused this trouble to come down[40].

"Suddenly,[41] (Wu Pan) was taken away (from the world),—[ ] [ ] [ ] palace.

"He never rejoiced in an old age;—

(xv) supreme destiny [ ] [ ]

"The officials of all grades [ ] [ ];—the sovereign was afflicted.

"His scholars are in mourning for their master;—men and women are plunged into grief.

"He shall be celebrated in metal and on stone—his great renown is imperishable[42].

"Men will transmit [ ] to posterity,—and for a myriad years he shall be praised and regretted."

(xvi) The ts'ao Tzu [ ]-hsuan, shang-shu-ts'eng, from Hsiao[43] in the kingdom of P'ei.

(xvii) The ts'ao Tsung [ ] [ ], country magistrate of Ch'eng-wu,[44] from An-hsi,[45] Tsung (chou).

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38 I do not understand the phrase 庶仰其首 [This is the particular note that has called forth this paper.]

39 The metaphor is taken from the chapter on Yi and Tsih in the Shu (Legge p. 79). Here, as in the inscription of Wu Jung, the complaint is made that premature death had prevented the deceased from attaining to the highest charges of the State.

40 Cp. Odes Hsiao Ya IV. vii, 5 (Legge, p. 212) 昊天不傭降此鞫訩. "Great Heaven, unfavourable to us—is sending down these disorders."

41 晼 is, as Hung Kua tells us in his *Li Shih* (Chap. vi., p. 13, v°) equal to 奄.

42 問 is the equivalent of 聞. We find this phrase used twice in the Odes, Ta Ya I, i and III, 8 (Legge 428 and 555) 令聞不已 "His renown is imperishable.

43 The sub-prefecture of Hsiao 蕭, which was found in the kingdom of P'ei 沛 was to the north-west of the present Siaohsien*, Hsuchow, Kiangsu.

44 The former sub-prefecture of Ch'eng-wu 成武 corresponded to the present sub-prefecture of Ch'eng-wu 城武, Tsaochowfu, Shantung.

45 Thirty li east of the secondary prefecture of Ting, Chihli.

* In the names of modern towns I have given the Chinese Post Office romanisation.

(xviii) Hsü Ts'ung [ ] [ ],[46] the county magistrate of Fêng,[47] from Liang-ts'eng,[48] Hsia-p'ei.

(xix) The former sub-prefect of Ch'en-liu[49] [ ] [ ] [ ] from Lu [ ],[50] in Lu.

(xx) The county magistrate Fang-tung,[51] [ ] [ ] [ ],[52] from Lin-tse[53] in Ts'i.

(xxi), Chi Po-yün wrote this inscription.

(xxii) [ ] Yen-ch'i, styled Po-lou."

The rest of section A in Mons. Chavannes' work is taken up with the translation of the other four monuments of this group.

## B. The Work of Archæologists.*

We will now proceed to examine briefly how the Wu monuments came to be discovered and studied.

First, it is of importance to note that the two pillars that marked the entrance to the burial ground are still standing. Doubtless before Chinese archœologists had had them dug round they were half buried, for this is attested by the steep drop in level with which you get to the foot. Still, they must always have stood out sufficiently to have attracted the attention of any who passed that way.

Ou-yang Hsiu (Giles, B.D. 1592) the author of the *Chi Ku Lu* possessed a copy of the inscription in his collection. He devoted a notice to it on May 10th, 1064, in which while deploring the illegibility of much of the inscription he fixed its date to be that of the first year of Chien-ho, A.D. 147.

Chiao Ming-ch'êng (1081-1129), the author of *Chin Shih Lu* applied himself to the Wu Pan inscription and succeeded in deciphering several phrases that gave the principal facts of Wu's life. He also possessed a copy of the Wu K'ai-ming inscription and we owe to him the fragment that we now have. Lastly he studied the inscription of Wu Liang and quoted some of its phrases.

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46 It would seem as if there should be but one character missing here.

47 Still called Fêng 豐, a sub-prefecture in Hsuchow, Kiangsu.

48 60 li north of the secondary prefecture of P'ei 邳, Hsuchow, Kiangsu.

49 Ch'en-liu was a commandery, the administrative centre of which corresponded to the present sub-prefecture of Chen-liu 陳留, Kaifeng, Honan.

50 Probably "the city of Lu" means the capital of the kingdom of Lu. That town is the modern Kufow 曲阜, Yenchow, Shantung.

51 South-west of Kin-hsiang 金鄉. Tsining, Shantung.

52 It is necessary to supply here two or three characters, and not merely one as Chinese epigraphists do.

53 Still the sub-prefecture of Lintse, Tsingchowfu, Shantung.

* Chavannes, p. 109. I have greatly abbreviated this section, selecting only the parts concerned with the Wu Pan Tablet.

Hung Kua (Giles, B.D. 892), 1117-1184, the greatest Chinese archeologists and author of the *Li Shih*, in his famous work gave for the first time a transcription of the texts of the Wu Pan, Wu Liang and Wu Jung inscriptions.

In 1786, Huang I (styled Hsiao-sung) finding himself in the neighbourhood of Chiahsiang thought he would visit the tombs of which he had read a short description in the county history. He found the pillars were only some three feet above the soil so he got them dug round. He re-discovered the Tablet of Wu Pan. [He also found many of the sculptured tablets to which Mons. Chavannes gives a considerable space in his book.] He took one of the most famous of the sculptures—that which portrays the visit of Confucius to Lao tzŭ, and placed it in the Confucian Temple at Tsining.

In 1787, Wêng Fang-kang wrote an inscription on Huang's visit which was engraven on stone. He also wrote a profound study on the various tablets and inscriptions of this neighbourhood.

In 1796, Yüan Yüan wrote a treatise on the archæology of Shantung which gives a full description of the group.

In 1805, Wang Ch'ang in the *Chin Shih Ts'ui Pien* not only copied what his predecessors had said but added many criticisms of his own.

In Europe, Dr. S. W. Bushell was the first to give any information on the subject, in a paper which he read to the Oriental Congress which met at Berlin in 1881. ("Inscriptions from the tombs of the Wu Family from the Tzŭ-yün Shan (Purple Cloud Hills), 28 li south of the city Chia-hsiang hsien in the province of Shantung"). On December 5th, 1886, Lieutenant Dudley A. Mills was the first European to visit the spot to see the Tablets and he published an account of his journeys in the *Chinese Times* of the 5th, 12th and 19th of January 1889. Mons. Chavannes himself first saw them on January 27th, 1891 and a second time in 1907.

## Chapter VIII of the Chin Shih Ts'ui Pien.

### The Tablet of Wu Pan, Lieutenant-Governor on the Frontier at Tun-huang.

*Note* :—The Tablet and its Headpiece are ten feet high and four and a half wide. There are twenty columns of inscribed matter and each column has about forty characters. The head piece contains nine characters in the "Li" script (which have been translated above.) The tablet is now on the Purple Cloud Mountain in Chiahsiang hsien.

[Here follows the text of the inscription which accompanies this article.]

(A) Extracts from Six Earlier Works.

(1.) From the *Chi Ku Lu*, by Ou-yang Hsiu. [A.D. 1064. Wylie, *Notes on Chinese Literature*, p. 76].

The above inscription from the Han Pan Tablet has so many defaced characters that one cannot make complete sense of the inscription, *e.g.*—you cannot make out the clan name, the native home, the offices he held, the time of death or the place of burial. You can see that his personal name was Pan.

The first characters of the inscription state that "The first year of Chien—, the cycle being Ting-hai." By reference to the Han books we find that during the Eastern Han, from Kuang-wu Ti to Hsien Ti, there were seven periods in which the first character was a "Chien"; viz. Chien-wu, (25-55); Chien-ch'u (76-83); Chien-kuang (125); Chien-k'ang (144); Chien-ho (147-149); Chien-ning (168-171); and Chien-an (196-219). By examining the cycle tables we find that the first year of the Chang-ho period of Chang Ti's reign (A.D. 87) was a Ting-hai year. Sixty years later was the very year that the period Pên-ch'u was changed to Chien-ho. The missing character is therefore certainly a "ho." This shows that the tablet was erected in the year A.D. 147. Inasmuch as there must be some eight or nine characters out of every ten that are lost, we insert the "ho" in our copy of the inscription.

(2) From the *Chih Shih Lu* [by Chao Ming-ch'êng, c. 1100., Wylie, p. 76.]

The above is the Wu Pan Tablet. The *Chih Ku Lu* says . . . (*v. supra*). In the copy of the tablet that we have in our family although there are quite a number of characters that cannot be made out, the general sense is clear.

The title above the inscription states that the tablet is that of Wu Pan, the chang-shih of Tun-huang. Hence we know that the family name is Wu, the official rank that of Lieutenant-Governor on the frontier at Tun-huang. The inscription itself tells us that his personal name was Pan and his style, Hsüan-chang. It also says that the clan name was traced back to Wu-ting of the Yin Dynasty (B.C. 1324-1266) whose brilliant deeds in conquering the Demons' Land were blazoned in the court annals.

This is what we can find out about the surname, personal name and the ancestral circumstances of the deceased. We are also told that he died in the first year of Yung-chia (A.D. 145) so that we know the year and the month [*sic*] of his death.

(3) From the *Li Shih* [by Hung Kua, c. 1180; Wylie, p. 76.]

The above is the tablet of Wu Pan, the chang-shih of Tun-huang. The headpiece is now in Jên-ch'êng, Tsining chou.

Mr. Wu's personal name was Pan, his style, Hsüan-chang. He was the nephew of Wu Liang, an official of the rank of ts'ung-shih. He was the oldest son of Wu K'ai-ming, the Lieutenant-military-governor of Wu, and the brother of Wu Jung a lieutenant in the Imperial Guards. He died in the first year of Yung-chia in Chung Ti's reign, (A.D. 145); the tablet was erected two years later by six of his colleagues. The characters are small and the stone is very much worn. Hence we cannot make out all the offices he held nor his exact age. In the first year of Wei-chung (*i.e.* Huan Ti), K'ai-ming raised a pillar in memory of his brother and at the side carved an inscription in which we read: "Hsüan-chang (*i.e.* Wu Pan) held office in Tsi-yin when he was but 25. The military governor Ts'ao noted his filial piety and his uprightness and therefore recommended him for public employment. He was appointed chang-shih of Tun-huang but he fell ill and died prematurely. The grain did but sprout and blossom; it never came to maturity." The pillar was erected on the day kuei-mou of the second month; the inscription from which this quotation is taken was cut ten days later, on kuei-ts'ou of the third month.

The inscription reads (ix, 17 ff) "Then the country magistrate of Chinsiang, Shih K'uei whose native home was Kao-yang in (the province of) Ho-kien and others remembering their *colleague*." The character *sui* 歲 (*i.e.* the character which is needed to give the sense of "colleague" rather than "contemporary") is not very clear. The reason for supplying it is that a comparison with the Liu Min tablet shows a parallel. The Liu Min tablet reads: "Chien being a *colleague* in the administration of the hsien district erects this tablet in memory of Chao-tai and for friendship's sake." This makes it quite clear that the character to be supplied is a *sui* 歲 and that the reference is to colleagues (and not merely to contemporaries).

In the Han dynasty it was quite a common thing for scholars or subordinates to erect memorial tablets to their superiors. The Wu Pan and the Liu Min are the only two I know which were erected by colleagues.

Good friends are such for life and death and do not change. They do not look on each other as mere travellers do who more or less suspect each other and after they part have no further intercourse. Such men are not to be named on the same day (as men like Wu Pan and Liu Min.)

The following peculiarities in characters are to be noted:—

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| iii | 11 | 徦 | is used for | 遐 | vi | 22 | 鄍 | is used for | 奧 |
| iii | 15 | 壙 | ,, | 曠 | xiv | 24 | 晻 | ,, | 奄 |
| iv | 7 | 斿 | ,, | 游 | xv | 6 | 遼 | ,, | 寮 |

(4) From *The Liang Han Record of Monuments* 兩漢金石記, [not referred to in Wylie. M. Chavannes gives its date as 1786 ; its author as Wêng Fang-kang 翁方綱.]

After the eulogy and list of officers on the Wu Pan Tablet, we read (xxi) "Chi Po-yun wrote this inscription." This is the only Han Tablet that has such an addition. In Ou-Yang's *Chi Ku Lu* the last sentence (xxii) reads : "Yen-ch'i, whose style is Po-lou." There are other books that do not show this sentence. In Hung Kua's *Li Shih* the last line reads "Chi Po-yün wrote this inscription" and then beneath come the words "Yen Ch'i whose style is Po-tsêng." We do not know whether this last character should be a "lou" or a "tsêng."

Although Yen Ch'i's name is the last on the tablet, the inscription says that the writer was Chi Po-yün and not Yen Ch'i. There seems to be something illegible above "Chi Po-yün." It may be that Chi is not the surname ; that may have been given by the missing character. If so, Chi would be the personal name and Po-yün the style. We cannot be sure about this.

Mr. Wu was the eldest son of Wu K'ai-ming, the Lieutenant-Governor of the Wu province. His own office was that of the chang-shih of Tun-huang. Ou-Yang made a mistake in saying that he was a native of Tun-huang.

The two characters 鞠訩 [*sic* : but the inscription printed herewith has 凶 xiv, 22, 23] have the same meaning as 鞠凶. The upper half of the first character is not clear. It seems to have had a bamboo radical at the top. In the Shuo Wên the character is said to mean a "ball" and it is written either with a 革 or a executed. But in the sense of "calamity," it is always written with a 辛, which means "an inexcusable criminal." It is composed of 大 and 羊 which means "a great noise." In Hung's *Li Shih* the character is altered to 鞠 ; but this is perhaps only a misprint.

In xiii, 15, 16 微妙 the *miao* is partly illegible. A minute examination makes it seem to have been written with a 目 instead of a 女. Still as this is not quite certain I prefer to follow Hung's work and write it with a 女.

On the back of the tablet, below the hole, there are three characters "Mr. Wu's Tablet." These were cut later, evidently by some one who noticed that the inscription was getting worn and feared it would not be known whose tablet it was.

(5) From the *Shan T'so Chin Shih Chih* [by Yüan Yüan 1796. Wylie, p. 78].

The superintendent (ssŭ-ma) Huang I by personal inspection of the tablet corrected several of the characters as given in Mr. Hung's (*Li Shih*).

v. 22, 23. There are two characters missing. "Mr. Hung supplies 少力. I think we ought to read 幼 instead of 力. The meaning is that "the (viceroy and the governor) appreciating the

lofty wisdom that he showed, spite of his youth." . . . In the first year of the period Yang-chia of Shun Ti's reign (A.D. 132), imperial orders were sent to the provincial authorities to recommend for promotion only men of filial piety and uprightness (? "graduates") of forty years and upward. If they showed considerable ability and remarkable power—men of the type of Yen Yüan and Tzŭ Ch'i,[1] they were to be recommended without any mention of age. The inscription on the Wu pillar says (already quoted above) . . . This shows the reason for the statement in v, 20-23: "He showed lofty wisdom spite of his youth."

xiv. 24ff. After the words: "Suddenly taken from this world" there is a blank of four characters, the fourth of which is now given as a "kung" (宮) xiv, 31; as "kung" is even tone, it is perhaps the right character. From 32-35 we have "he never rejoiced in old age." The 34th character is generally given as 耆, this is the equivalent of 耆.

xv. 17-20 "Men and women are plunged into grief." The next character is a blank which most copies fill with 旌. Below (23, 24) come 金門; but recent editions give 金石. This would mean "We celebrate him in metal and on stone," and this fits in with the following words "his great renown is imperishable."

After the list of names (cols. xvi, ff.) below the sentence "county magistrate of Fang-tung" (xx) and separated by a considerable space come the words "Yen Ch'i styled Po-lou" [note that in the text as given with this article these words occur in col. xxii].

These corrections are additional to those made by Mr. Huang I.

(6.) From Chu Wên-ts'ao's edition of the "*Li Shih* with corrections."

(The *Li Shih*) gives the sentence in ii, 17-20 thus: 久伐鬼方. According to Mr. Chao's *Chin Shih Lu* it should read 克伐鬼方. Also in ii, 30-33, the *Chin Shih Lu* reads 官族分析 and 官族析分. [This last is purely a question of rhythm. 分 is first tone; 析 is fifth. A deflected tone was needed for the last word.]

[This ends the extracts given by the author of the *Chin Shih Ts'ui Pien*. There follow his own criticisms.]

According to the headpiece of the tablet it is quite clear that it commemorates a gentleman named Wu. When, therefore, the *Chi Ku Lu* calls it a "Han Pan Tablet" and says that he cannot make out the clan name of the deceased, it is quite certain that in Ou-yang's collection of inscriptions not only were there, as he says, a large number of illegible characters, but he cannot have had a copy of the headpiece.

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1 Tzŭ Ch'i was a native of the Ts'i state who was sent to rule a district when he was only 18 and the district greatly benefitted. Liu Hsiang's *Hsin Hsü*, p. 183.

ix, 31, 32. 同歲 is what after ages spoke of as 同年. Amongst the Han tablets we only know of one other which was erected by "colleagues," viz. that of Liu Min. Research tells us that Liu Min was a governor in the first year of Pên-ch'u (A.D. 144), a little later therefore than Wu Pan. There was a similarity in their treatment by their colleagues.

In the last year of Shun Ti (A.D. 144) the Hsiung-nu made trouble, and an official 中郎將 named Ma Shih conquered them. The expressions "roaring tigers" (vii, 33, 34) "attacking close by" (viii, 1, 2), "the territory of the state was pacified" (viii, 17-20) refer to this war.

iii, 9-12 商罔徦藐 [*sic*]. The two last characters are equivalent to 遐邈. The *Shuo Wên* does not give the 遐 character. A tablet on the Hua Shan says 思登徦之道 "Thinking of the journey to the far off" (Cf. Giles, 4204: "A Taoist phrase"). The Yang Tung tablet has 徦邇莫不隕涕. "Those distant and those at hand wept." A tablet to Mr. Yang, the district magistrate of Fan-yang reads 徦邇僉服. "Far and near all respected him." In all these cases the character used is 徦 and has the meaning of 遐. In the *Lieh Tzŭ* (Wylie, p. 217) in the section on Huang Ti we read 而帝登徦. "The Emperor made the long journey." In Chang Chan's commentary (Wylie: "4th cent.") there is a remark that 徦 ought to be 遐. In Han books on religion and music we read of 徦狄合虩 "the gathering place of distant barbarians." Yen Shih-ku (Wylie, 17, 20; Giles, B.D. 2472) in his commentary says that 徦 is the equivalent of 遐. In the Rhyming Dictionary we are told that 邈 should be written 藐. The Yang Tung Tablet has 勳迹藐矣 "His merit was profound." (For the rendering cf. Odes p. 564, with Legge's note). The character here has the same meaning. (Note however that the character given here is 藐 and not 邈. In xiii, 23 we have 邈.)

iii. 15. 壙 is the equivalent of 曠. Mencius says (p. 176) 獸之走壙也 "As wild beasts fly in the wilderness." In the Han Books, in the section on the Empress Li (Giles, B.D. 1125) we read 託沈陰以曠久兮 "Reposing in the depths of Hades this long time." Yen Shih-ku says that 曠 and 曠 are alike.

iv. 7 旃 is the equivalent of 游. In the Stone Classic Annals and also in the Chou Ritual, Ta Tsang chapter we read of 十二旃 "Twelve streamers; in the *Hao Kung Chi* chapter of 9, 7, 6 and 4 "streamers." The characters 游 which we now use for streamers attached to banners and flag, was formerly written 旃, without the "water" radical. The derivation of this character is from 从, which has the meaning of 偃 ("To bend, to desist, to cease" Giles 13117). That is how it is that Confucius' disciple Yen 偃 (Giles, B.D. 2480) has for his style 子游. In the K'ung Piao tablet there occurs the phrase 浮游塵埃之外 "floating above the dusty world." In the Wu Yung tablet, 久旃太學 "He had

wandered long in the pursuit of his higher studies." In the tablet of an official (斥彰長), Mr. T'ien, 乃始游學 "He had just gone from home for his studies." These examples show that the character was used for the journeyings of scholars.

vi, 19-22 領校祕鄉 This last character[1] is interchanged with 奧. In the Tribute of Yü we have the phrase 四隩既宅. "The grounds along the waters were everywhere made habitable." In the Historical Records, Hsia section, we read 四奧既居 a phrase with the same meaning. In the Erh Ya the meaning of the character is said to be "the south-west corner (where the *lares* stood)" 宮西南隅. Lu Tê-min in his *Shih Wên* says that 奧 and 隩 are interchangable. In tablet inscriptions we find the following. The Chiao Min tablet 深明奠隩 "Quite clear in the mysteries of the canon." The Liu Min tablet 隩處藏兮 (note the new variation of the character by the addition of the 140th radical) "Hidden in secret places." In all these places the character stands for 奧. On our tablet the contracted form of the 170th radical (which ordinarily stands on the left side of a character) stands on the right side.

vii, 33. 哮 is used for 虓. In the *Ta Ya* (0. 588) we have 勇如虓虎 "savage as a growling tiger." In the *Fêng Su T'ung* 哮 is used; in the tablets of Fei Fêng-pieh and Wei Ta-hsiang 虓; but here and in the Wu Jung 哮.

xiv, 24. 睘 is used for 奄. It means a "dull day without sunshine"; it is also used for "forthwith." There is a similar usage on the tablet to a Mr. Hsieh, the county magistrate of P'ingyu.

xv, 5, 6 百遼 [There are six different forms in which this word for "the body of officials" is written. They are all found in this paragraph; I am here lettering them for convenience, (a) 遼 (b) 遼 (c) 遼 (d) 遼 (e) 遼 and (f) 寮]. The interchange between (d) and (f) was frequent in Han writings. The following usages are given from tablets: Kao Piao tablet (a) 遼寮感慟 "The whole body of the officials was moved." Yang Tung (a) 百遼歎傷. "The whole body of the officials commiserated with them." A gravestone of a court official named Ching (a) 百遼失氣. "The officials were all wasted with grief." Hsia Kuan tablet (a) 官遼臨哭 "The officials all came to condole." Yang Ming-wên Elegy (e) 百遼咸從 "The officials all copied his example." Li I tablet (c) 顯名遼疇 "His reputation spread among his colleagues."

v, 30-33. [ ]翼紫宮 This signifies the "purple pavilion." In a work on the Ch'un Ch'iu 春秋合誠圖 we read 紫宮太帝室也 "The purple pavilion is the place where the Great Emperor lives."

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[1] This character only occurs in Giles under the list of Surnames (p. 1360) where it is pronounced Yu and toned fourth. It does not occur in the *Commercial Press New Dictionary.*

vi, 19-22. 領校祕鄭 shows that Wu Pan must have performed the duties of a Private Secretary. As an office, private secretaryships were not instituted until the second year of Yen-hsi in Huan Ti's reign (A.D. 159, *i.e.* after Wu Pan's death). But though at this time there was perhaps no such title the work was possibly performed by the officials known as 郎舍人. The post was a most important one as it carried with it secret oversight of matters connected with the palace and brought the holder of it into special connection with the Emperor.

xiii, 11-14 庶仰其首. The 其 is the same as 箕. The Li I tablet reads 其先出自其子之苗 "His forbears were the descendants of Chi Tzŭ." The 140th radical is used for the 118th. 其首 stands therefore for Chi Shan and Shou-yang and a comparison is made between the aspirations of Wu Pan and these hills. So it goes on (15-19) "Majestic was his pure countenance." Such a use of 箕 and 首 is very rare. I do not think I have met it elsewhere.

In addition to this Chapter from the *Chin Shih Ts'ui Pien*, Mr. Wang also forwarded to me the following seven extracts (which I am abridging by omitting anything that has been already translated above).

I.—Extract from a work by Mr. Tu on "*Metals, Herbs, Gems and Corals*" 都氏金薤琳琅.

After quoting from Mr. Ou-Yang's *Chi Ku Lu* and Mr. Chao's *Chin Shih Lu*, Mr. Tu remarks that "Mr. Chao was a later writer than Mr. Ou-Yang, and one would have expected the earlier writer to have had the better copy of the inscription (since these get more and more worn as time goes on), but there was not really much difference in the times of the two writers; both were Sung dynasty men. Perhaps Mr. Chao may have obtained a copy of an older rubbing. We have a copy in our family, which, although it cannot be compared with Mr. Chao's copy, also tells us what he was able to find in correction of Mr. Ou-Yang."

II.—Extract from a work in continuation of the *Chin Shih Lu* 金石錄續補 by Mr. Yeh I-pao of Kun Shan 崑山葉氏奕苞.

This extract deals mostly with the question of the various official ranks of the six donors and of Mr. Wu himself. The author points out that Yen Ch'i (col. xxi) is the only gentleman whose appellation is added, and also the only one whose office is not named. He therefore considers he was a local scholar not in office. He goes on to discuss the meaning of the office that Wu Pan held. "In the days of Ch'in Shih Huang the governor of a 郡 was styled a 郡守. Ching Ti in his second year (B.C. 155) changed the title to that of 太守, Each 郡 had an assistant 丞. From the days of the Tang dynasty, a large division

大州 was called a 府. After that we find 府 used for 郡. In the Two Han, 縣 were established. In the Han, the parts of the country not called 國, were 郡. Hence, the Assistant of the Military Commandant of Ch'en Liu (col. xix) ought to have been styled 郡丞: he is styled 府丞. The Tablet to Wu K'ai-ming, Wu Pan's father, says that he was appointed to the Wu 吳郡 as 府丞. The Kao I Tablet 高頤碑 reads 蜀郡北部府丞.

III.—Extract from the *Ch'ien Yen T'ang* 潛研堂題跋. (Wylie, p. 79).

After the usual reference to Ou-Yang and Chao about the inability to read certain things, the author goes on: Even nowadays, students have not been able to make the inscription out completely. A friend who has recently returned from Shantung, Mr. Ho Yuan-hsi, met me at Wu-mên and gave me a copy of his book on inscriptions. There are several things that are still not certain; there are others that he has helped to clear up. At the side of the Tablet there are three characters "Wu Shih Pei." The characters seem to be about the time of the Six Dynasties. (*i.e.* the six dynasties between the Han and the Sui: A.D. 220–587) Mr. Ou and Mr. Chao had not seen these characters. (The sentences from the Tablet about the Wu ancestors is then quoted). The *Fêng Shu T'ung* of Ying Shao (Wylie, p. 153) suggests that Mr. Wu was a descendant of the Sung Duke Wu (B.C. 765–747) because Han writers generally allege this to be the origin of that family name. But there are other explanations. The Empress Wu Hou 武后 (the usurper) of the T'ang dynasty (A.D. 684) alleged that she was a descendant of a younger son of P'ing Wang of the Chou Dynasty (B.C. 771–720) this son being named Wu. She said this, however, in an attempt to trace the imperial power in her family back to Wên Wang, the founder of the Chou Dynasty, whom she wanted to call "The First Ancestor, the Emperor Wên." At the same time she gave the Temple name of "Jui Tsu T'ang Huang Ti" to Wu the son of P'ing Wang. The *Kuang Yun* (Wylie, p. 10) agrees with Ying Shao, as regards the origin of the family name. Sun Mien 孫愐, also thinks that Wu Hou was merely deceiving the people in what she said and ought not to be accepted as an authority. In the Spring and Autumn Annals for B.C. 720, we read "A son of the Wu family came to ask for a contribution for the king's funeral 武氏子來求賻" (Legge, p. 12). Hence as early as B.C. 720 this was a family name. Books on family names say that Chao Wu (Giles, B.D. 2073) was the ancestor of the Wu's; but the writers of these books have not taken much trouble over their work.

IV.—Extract from the *P'ing Tsin T'u Pei Chi* 平津館讀碑記 (Wylie, p. 79).

The above is the Tablet of Wu Pan; it is to be found on the Tzŭ-yün Hill in the Chia-hsiang hsien. It

was set up in the first year of Chien-ho, the cycle characters of which were Ting-hai. The particular day of the second month on which it was set up was Hsin-ssŭ. Chien-ho was the style of the reign when Huan Ti succeeded to the throne. The 1st day of the year was Hsin-hai. The 1st month was "great" (*i.e.* it had thirty days; "small" months have twenty-nine); therefore the 1st day of the second month was Hsin-ssŭ. The Tablet and the Records therefore agree in this matter. (Then follow extracts from other works that have been already translated above.

Next comes a discussion of official rank;) Su Han-chih and Yin Chueh-lu have a note on ancient affairs in which they say that the Shang Shu Lang 尚書郎 was the office to which men who had filled the office of Ling 令 or Shih 史 were promoted. In the days of "Shih Tsu" (*sic*) 世祖 men of the rank of Hsiao lien 孝廉 were used to fill the rank of Lang 郎. Wu Pan rose from Hsiao lien to Lang. 領校祕書 (*sic*) vi. 19-22 was the Tun-huang Chang-shih. Wu's office corresponds to this.

V.—Extract from the *Wu Shih Hsü Ku* Inscriptions 武氏虛谷金石一跋.

Huang Hsiao-sung gave me a copy of the Wu Tablet. The characters are not all of them clear. I asked Hsiao-sung about this, and he told me that he had recently compared the original with the copy that is given in Hung's book. He makes out that the original has only 312 characters; Hung's copy has 480, a difference of 168.

According to the *Li Shih*, ii 17-20 reads 久伐鬼方, according to Mr. Chao, it should be 克伐鬼方; Mr. Huang's investigation agrees with Mr. Chao. Hung's reading of xv. 33-36 is 萬載歎誦, but it should be 億載. This shows that Hsiao-sung's investigation has been careful and that he has avoided making mistakes. I fancy this Tun-huang official must be an ancestor of our family. If so, it is as if one had not been, and then were restored to life. (There follow sundry critical notes nearly all of which have already come before us.)

VI.—Extract from the *Han Inscriptions with Comments*. 漢碑錄文後題跋 by Ma Chin-shih (Pang Yü) of Yu-tai.

The inscription consists of 20 columns varying from 38 to 40 characters each. They are not of equal length. I have compared Hung's copy with the original, especially in the matter of columns and alignment.

Below the 同 (i, 22) there are several characters which are altogether illegible. In col. ii, the 17th and the 19th and 20th do not seem to me to be 克, and 鬼方. Below . . . [the copy of the extract seems here to have missed a character which the original author must have inserted; probably it is iii, 1 ⿰]

there is a 焉. In col. iv, the 29th character should be 雘 and not 探. Below that there seems to be a 書 needed; but no such character has been cut. In col. v, 3rd space, there is a 純 which Hung has omitted. In col. vi there is a blank after the 21st space; it has been joined on to 鄉研. [In the copy of the Inscription given with this paper no blank is shown between these characters.] In col. vii the top two characters should be 萬矣 and not as in current copies 婁 which cannot be read with 矣. Character 34 is 虎 and not 虗. In col. ix, there should be blanks in spaces 5 and 7.

These matters I have personally verified. This is the only Han Tablet in which I have noticed the writer's name being given.

VII.—Extract from *Collections from Metal and Stone.* 金石聚 by Chang Hui-yung 張氏諱容.

The Wu Pan Tablet including the headpiece is 5 ft. [*sic*] high, and 2 ft. 6 ins. [*sic*] wide. It is on the Tz'ŭ Yün Hill of Chia-hsiang hsien. Both Ou-Yang and Chao give the inscription which consists of Memorial Inscription, 11 cols.; Elegy, 4 cols.; Names of the donors of the Tablet, 5 cols.; in all 20 cols. . . . . (Quotations from the *Chi Ku Lu* and the *Chin Shih Lu*).

The *Li Shih* gives six characters in col. xxi that I cannot make out on the Tablet itself. The five of col. xxii are quite clear. Mr. Tan Hsi-wêng 覃溪翁 says that he could not see them. Perhaps his copy of the Tablet was not rubbed sufficiently far on the left to include this column. Huang Hsiao-sung (see extract VI above) compared the Tablet with the copy to be found in Hung's book.

# ON A LARGE METEORITE[1]

## WHICH FELL IN THE SEA NEAR VIDEO, CHUSAN ARCHIPELAGO, ON THE 13th FEBRUARY, 1915.

By W. F. TYLER.

A realisation of opportunity involves a responsibility in regard to taking advantage of it. Such a realisation was by circumstances imposed on the writer in March last. He was visiting the light-stations in the Chusan Archipelago when he received a report from a foreign light-keeper that a fortnight previously a man-of-war in the neighbourhood had fired a new-fangled aerial torpedo which had nearly hit the light-tower. The projectile was said to have been 20 feet long and 4 feet in diameter, to have been white hot and to have passed so close to the tower that there was serious danger of it being hit. The affair happened in the forenoon of a bright sunny day. A request was made that men-of-war be notified of the danger of practising with these modern projectiles in the neighbourhood of light-stations.

It was obvious that what had been seen was a meteorite, and there were features in the information gathered which pointed to one of large size, which had not been nearer the station than, say, four miles.

That some investigation into this interesting occurrence was desirable seemed plain ; that the means—in the shape of a vessel at the writer's disposal—existed for such an investigation could not be denied ; and so an opportunity was realised and a responsibility accepted.

The acceptance is not a matter that the writer flatters himself about. It has led him not steadily to one conclusion but to conclusions fluctuating between opposed ideas. It led him to a lecture before this Society—a lecture intended to lay conclusive evidence of certain facts before it, but which in effect only stated inconclusive ideas as the result of conflicting evidence ; and finally it has led him, at the request of our Honorary Secretary, to the labour of writing this paper, and to the risk which anyone, who deals with a subject without being fully competent to do so, necessarily incurs.

[1] Most of this paper was read before the Society, March 15th, 1915.

The details of the evidence gathered, the recording of which is the main object of this paper, is given in an appendix. The body of the paper will be occupied with a summary of events and of the evidence gathered, a brief study of certain conflicting peculiarities in it and some general remarks.

It was on the 1st March that the report of Mr. Pipkin, the lightkeeper-in-charge at Steep Island was heard. The event reported by him had occurred at 11.40 a.m. on the 13th February. Mr. Pipkin had previously been a marine in the American navy. That he and his staff should have mistaken a meteorite several miles off for a new-fangled projectile at a short distance is an interesting thing from the standpoint of subjectivity. Some remarks will be made later on the extraordinary defective judgment of the majority of even highly educated persons on the subject of apparent size of distant objects.

Having decided to make an investigation, Video Island, near which it was judged the meteorite had fallen, was visited. The surmise proved correct. The meteorite had been seen by two persons to actually fall into the sea about a mile south of the island. The explosion when the object struck the water is said to have shaken the island, but the details of the evidence here, the most interesting of all that was gathered, must be looked for in the appendix.

Several places were then visited, of which the only one where first hand evidence of seeing the meteorite was obtained was Thornton Island—28 miles W. from Video. Indirectly, however, evidence was obtained of the meteorite having been seen from Hall Island (near Steep Island) and from Sinkeamun (at the S.E. corner of Chusan Island.) These places will be found on the accompanying Plan I which shows all the places visited on the occasion now referred to and on a subsequent investigation.

The evidence from these five places harmonised in general. It appeared to point definitely to the following conclusion :—

That a large meteorite fell in the sea about one mile south of Video. Its course had been about S. 40° E. and thus involved that the meteorite passed over Shanghai or nearly so. The angle of descent appeared to have been about 30°. On the supposition that the trajectory was flat, this would mean a height for the meteorite above Shanghai of 55 miles.

The evidence as to size will be referred to separately. Just now we will deal with the question of the meteorite's track, which is the one that was found later to offer difficulties.

Returning to Shanghai the writer laid his evidence and his conclusions before Fathers Froc and Gauthier of Sicawei Observatory, who concurred generally with the writer's views and urged on him the importance of recording the information gathered. It was in these circumstances that a lecture was offered to this Society.

The advertisement of the lecture then brought to light evidence which conflicted with the conclusions previously formed.

Mrs. W. J. Hawkings, at Shanghai, stated that she saw a meteorite on the same day and at the same time disappear below the horizon. The bearing on which it was said to have disappeared, if correct, was one which made it impossible that the meteorite seen by Mrs. Hawking was identical with the one which fell in the sea near Video. Also she saw it to the eastward with an altitude of only 12°—a condition entirely incompatible with the course of the meteorite as recorded at Steep Island and Video.

Further, on the same day and time Mr. H. P. Wadman, Mr. A. Rose and Mr. A. Bookless saw the meteorite from somewhere in the neighbourhood of Ningpo. At a later date I got certain information of value from Mr. Bookless, but previous to the lecture I had only Mr. Rose's information to the effect that the party believed the meteorite to have come to earth over the adjacent range of hills, and that the idea of searching for it was considered and that the meteorite was not only seen but was heard to "sizzle." In regard to the latter evidence, however, it is to be noted that at the lecture Mr. Rose, realising the great importance of this detail, made the very interesting explanation that possibly his belief that the object had "sizzled" was only based on the fact that it looked as if it ought to!

Again, second hand evidence from a Chinese, whose home was near Ningpo, also pointed to the fact that a meteorite had fallen on the peninsula to the eastward of Ningpo.

On the whole, therefore, at the time of the lecture, there was good reason to suppose that the discord between the first gathered information and the evidence of Mrs. Hawkings might be due to the fact that two meteorites, or rather two portions of the same original meteorite, had been severally viewed and reported on.

In these unsatisfactory circumstances it was, after the lecture, decided first to try and elicit information by advertising and secondly to gather more information by personal enquiry in the neighbourhood of the archipelago. The advertisement elicited nothing—which fact pointed, if anything, to no meteorite having fallen on the mainland near Ningpo. As regards the direct gathering of information, this was entrusted to the writer's colleague, Mr. T. J. Eldridge. He gathered fresh information during a lights' inspection trip in April. The evidence so gathered is incorporated in the appendix. Here it will only be said that this new evidence from eight places pointed to the non-existence of two meteorites at the time concerned, and the whole of the new evidence harmonised in general with the Video meteorite.

This being so it was necessary to again consider Mrs. Hawkings' account with a view to solving the problem presented.

It may be thought that with the harmony displayed by the rest of the evidence, that by Mrs. Hawkings, which was so discordant, should be discarded; but that view I did not take. The account given by that lady and the manner of giving it were of a most convincing character. She was sitting on the verandah of her father's house in Gordon Road. The bearing of where she first saw the meteorite is marked by the bearing of the verandah column from where she sat. The altitude was given in relation to the height of a telephone pole some distance off, the size was given in relation to a certain magpie's nest. The value of the evidence can to a great extent be gauged by the good judgment with which it was thus given. What she observed was immediately written to her husband, who at the time was absent from Shanghai. While the letter has been destroyed, its contents have been confirmed as far as recollection permits.

Yet, if there was only one meteorite in the neighbourhood at 10.40 a.m. on February 13, *i.e.*, the one which fell near Video—and the evidence is now overwhelming in this direction—it is certain that Mrs. Hawkings' evidence is incorrect as to where the meteorite disappeared below the horizon.

The explanation of the discrepancy is considered to be as follows:—

The meteorite was first seen on the S. 70° E. bearing at an altitude estimated at 12°. It passed across the sky at a slight inclination only and eventually became obscured by a house. A continuation of the line of slope generally would have resulted in the meteorite emerging on the south side of the house and going below the horizon near a certain telephone pole. Consequently, viewing the rapid movement of the meteorite across the sky the reappearance of the object on the southern side of the house was anticipated. The fact that it did not so re-appear would not have been thought much of at the time. Four weeks later, however, when questioned on the subject, the recollection tended to be of the anticipation, *i.e.*, that anticipation was recollected as a thing that had actually happened.

And now please mark the fact that the bearing of the corner of the house where the meteorite was occulted is also within a degree of the bearing of the spot where the meteorite struck the sea near Video. That this bearing of S. 42° E. comes within the limits of the house by which the meteorite was occulted must be considered as more than a mere coincidence and as evidence of the general accuracy of Mrs. Hawkings' statements except as regards the reappearance, the false recollection of which has been explained.

Now it has been stated that the slope of the meteorite's track, if continued, would have resulted in the emerging of the object on the south side of the house. This is a surmise only to account for the false recollection. It happens, however, to fit in with the

final conclusion about the meteorite's track which will be described later. Here it will only be noted that according to this conclusion the track of the meteorite across the sky as seen from Shanghai would have been slightly concave to the earth, and, on about a S. 42° E. bearing, *i.e.*, hidden by the house, would have fallen nearly perpendicularly on the horizon.

As regards the evidence of altitude on a S. 70° E. bearing. That which was described corresponds to an altitude of 12°. It is not considered that this can be counted on further than that the altitude was comparatively low. It might have been twice as much or more. The memory about such a matter by one, who at the time attached no particular importance to the subject, cannot be trusted except in a very general manner. No modification of the evidence about altitude that would be justifiable will, on the supposition that the track of the meteorite was in a vertical plane, surmount the difficulty of the discord between that altitude and the direction of flight as observed from Video and Steep Island.

If the meteorite had travelled in a vertical plane and in the direction indicated by the Video and Steep Island observations, which within limits cannot be doubted, it is quite impossible that the meteorite could have been seen at Shanghai at as small an altitude, say, as 30° unless it were very near the earth, *i.e.*, had a very flat trajectory, in which case it is incredible that more information of its visibility to the northward of Shanghai would not have been received.

Apparently the only hypothesis that can make Mrs. Hawkings' evidence—reasonably modified—to harmonise with the facts of the Video meteorite is to suppose that it proceeded on a curved course in azimuth *i.e.*, it did not travel in one vertical plane.

Such a hypothetical track might be a curved one passing near North Saddles, and over Raffles, Balfour Island and Steep Island. So far, however, no information other than that of a negative kind had been obtained among the islands to the northward of Steep Island, but if this track were curved as supposed, and also comparatively low—as indicated by the low altitude as seen from Shanghai—it seemed certain that further enquiries among the islands to the northward would elicit some new evidence.

An opportunity occurring, the writer took a trip in the latter part of June and visited Chesney Island, Side Saddle, East Saddle and Tsusan Island. From each of these places except Side Saddle the meteorite was seen, and the information obtained confirmed the belief that the meteorite had taken a strongly curved track in azimuth.

The details of the new evidence is incorporated in the appendix. Let us now pick out and consider that evidence which is mostly determinative of the meteorite's track in azimuth.

(*a*) It can be considered as certain that the meteorite fell in the sea a mile or two to the southward of Video.

(*b*) It was seen from Video over the Fishermen Group. That is to say, during the latter part of its track it must have been travelling between S.S.E. and S.E.

(*c*) It is certain that it passed some miles to the eastward of Chesney Island.

If the plans be examined it will be seen that conditions (*a*), (*b*) and (*c*) are incompatible with a straight track.

(*d*) At Steep Island the foreign keeper standing in the doorway of a wall which faced W.N.W. said that he saw the meteorite coming from that direction. There was, however a low-lying mist and the islands to the northwestward were obscured. His impression was that the object passed over the tower and that there was danger of the tower being hit. He was standing about 280 feet to the south of the tower. The fact that he believed it to have passed over the tower but not over where he was standing indicates strongly that the meteorite passed to the northward of the island. That he could have seen it approaching from an W. N. W. direction is incompatible with all the foregoing accepted evidence; but standing where he was it is certain that he saw it on a bearing not to the eastward of north.

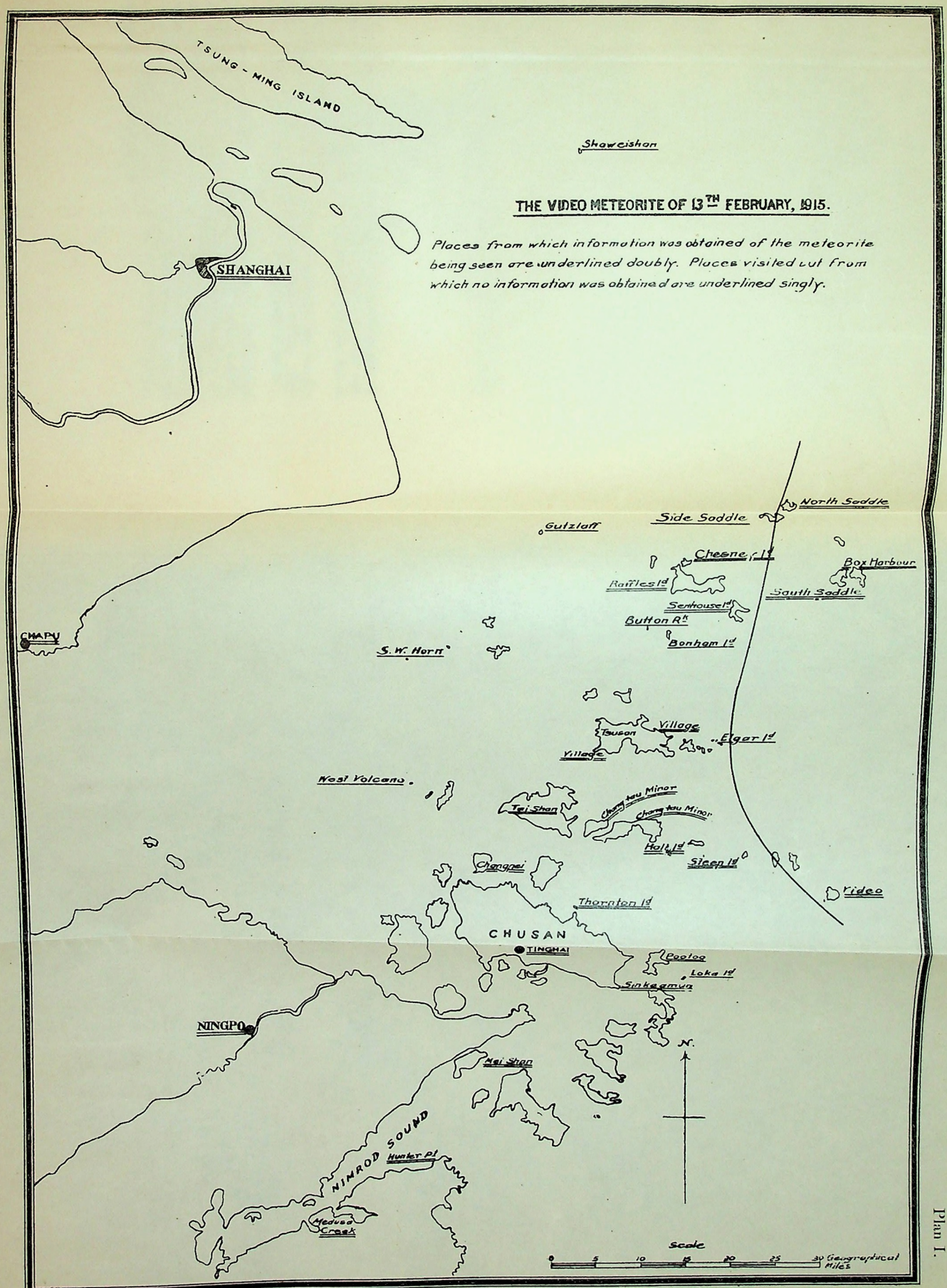
(*e*) At Box Harbour the meteorite was believed to have passed overhead, but considering the height it must then have been—say 20 miles—no reliance is to be placed on the estimated verticality. It would have appeared to be overhead if it had passed 5 miles to the westward.

It cannot be said that from this evidence taken cumulatively we can positively indicate the track of the meteorite, but we can indicate a track which conforms best with that evidence. That track is shown on the accompanying plans.

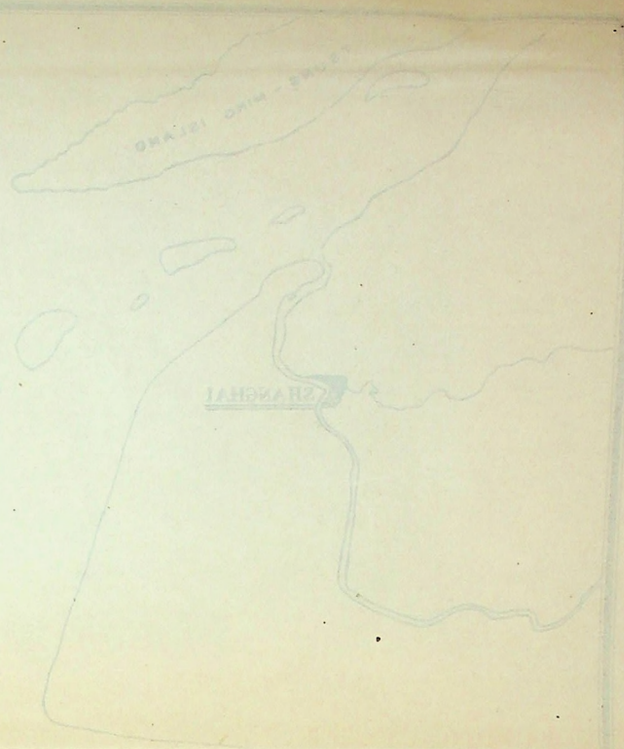
Whether meteorites have ever been recorded as having taken a curved flight in azimuth is not known to the writer. It would appear that a meteorite entering our atmosphere and travelling in it from north to south would in its attempt to maintain its original direction make a slightly curved track relatively to the earth, but the curve would be to the westward and not to the eastward as in this case.

A possible explanation of the curved track of our meteorite seems to be as follows:—

According to the evidence at Video the meteorite was a curved mass. In space the mass would be revolving on some axis and its orbit would be unaffected by its peculiar shape. On experiencing the resistance of the atmosphere the revolving mass of curved form would act like a boomerang and adopt a curved course. There are surmisable reasons why this effect should be particularly noticeable in the lower strata of the atmosphere, but into this it is not proposed to go.


TSUNG-MING ISLAND
Shaweishan
THE VIDEO METEORITE OF 13TH FEBRUARY, 1915.
Places from which information was obtained of the meteorite being seen are underlined doubly. Places visited but from which no information was obtained are underlined singly.
SHANGHAI
CHAPU
S. W. Horn
Gutzlaff
North Saddle
Side Saddle
Cheene Id
Box Harbour
Raffles Id
South Saddle
Senhouse Id
Button Rk
Bonham Id
Tsuson Village
Village
Elger Id
West Volcano
Tei Shan
Hall Id
Steep Id
Video
Changpei
Thornton Id
CHUSAN
TINGHAI
Pootoo
Loka Id
Sinkeangwa
NINGPO
Mei Shan
NIMROD SOUND
Hunter Pt
Medusa Creek
N.
Scale
0 5 10 15 20 25 30 Geographical Miles

Plan I.


SHANGHAI

On Plan II the three dimensional aspect of the meteorite's supposed track is indicated by a series of triangles giving the horizontal distance and the altitude from certain points of observation and the vertical height of the meteorite. This is on the supposition that the track had an inclination of 25°. A comparison between these particulars as taken from the plan and as obtained in evidence is, it is considered, fairly convincing of the approximate accuracy of the track as laid down.

| | Evidence gathered | | From supposed track | |
|---|---|---|---|---|
| | Bearing | Altitude | Bearing | Altitude. |
| Chesney Island | N. N. E. | 60° | N. E. | 55° |
| | S. S. E. | 30° | S. by E. | 30° |
| Box Harbour | Passed overhead | | — | 65° |
| Tsusan | S. E. | 20° | S. E. $\frac{3}{4}$ E. | 21° |
| Shanghai | S. 70° E. | 12° | S. 70° E. | 21° |

It should be noted that evidence as to altitude is only of value when combined with evidence of bearing. In the above cases evidence of both have some degree of reliability, inasmuch as they were indicated by, for example, where the meteorite disappeared being a certain spot on a hill sky line.

At other places the evidence was merely that the meteorite was about half sky high, which must be taken to mean merely that it had an appreciable altitude.

It may be of interest to note what would have been the altitudes for the several places at a distance of 90 miles and on the supposed track. These would have been as follows :—

| | |
|---|---|
| Chapu | 21° |
| Thornton Island | 27° |
| Chang Pai | 27° |
| Medusa Creek | 15° |
| Mei Shan | 20° |

While it cannot be said that these figures are confirmatory of the supposed track, it cannot, it is considered, when we take the indefiniteness of the "half sky line" evidence, be said that this is in any sense condemnatory of it.

It remains to be said that the deduced altitudes are on the supposition that the earth over the area concerned is flat. This supposition introduces no material error for the purpose in hand.

And now as to the matter of size : There are two preliminary considerations to bear in mind. The first is the fact that evidence of apparent size is usually quite unintelligible even when given by educated persons—on which point something will be said later,—and secondly there is the fact that the apparent diameter of a meteorite is as a rule the diameter of its gaseous envelope plus the effect of irradiation, and is conseqently as a rule entirely unindicative of the size of the solid body.

In the case of our meteorite it is considered that, with bright sunlight existing, irradiation could have had no appreciable effect. There is also some reason to believe that at the end of its flight the solid body itself became visible. A summary of the evidence in regard to size is as follows.

The meteorite was seen by several persons whose evidence was recorded as regards its apparent size. It was described by them as being as large as a fish basket, as large as an indicated window, two feet in diameter, etc., which got one no further. When however, they were asked if the object was as big as the full moon they acquiesced at once in this means of indication. At Video they consulted together, argued for ten minutes, and then all agreed that it was larger than the full moon but not as large as two full moons ; as large in fact as a moon and a half. Now by a moon and a half it was not taken to be indicated the diameter and a half of the moon but a body that had the appearance of being half as big again as the moon. There is of course a difference. The moon when full subtends an angle of about 30′, a moon of 50 per cent more "area" would subtend an angle of about 37′. This is taken as their evidence regarding the apparent size of the meteorite. At a distance of 1.3 miles this would indicate a body of 84 feet in diameter.

At Steep Island Mr. Pipkin, believing that the object was distant only 450 feet, estimated its diameter at 5 feet. This means a subtended angle of 38 minutes of arc. Now Mr. Pipkin is an ex-naval man. He has seen 12-inch projectiles in flight, yet believing the object to be some new projectile—he had a possible aerial torpedo in mind—he considered it to be 20 feet long and 5 feet in diameter. At a distance of 6 miles Mr. Pipkin's evidence indicate an object 400 feet in diameter.

On the whole it is considered that the Video evidence—which represents a strong concensus of opinion—can be accepted, and that we can conclude that the mass of fire as seen to fall into the sea was about 80 feet in diameter.

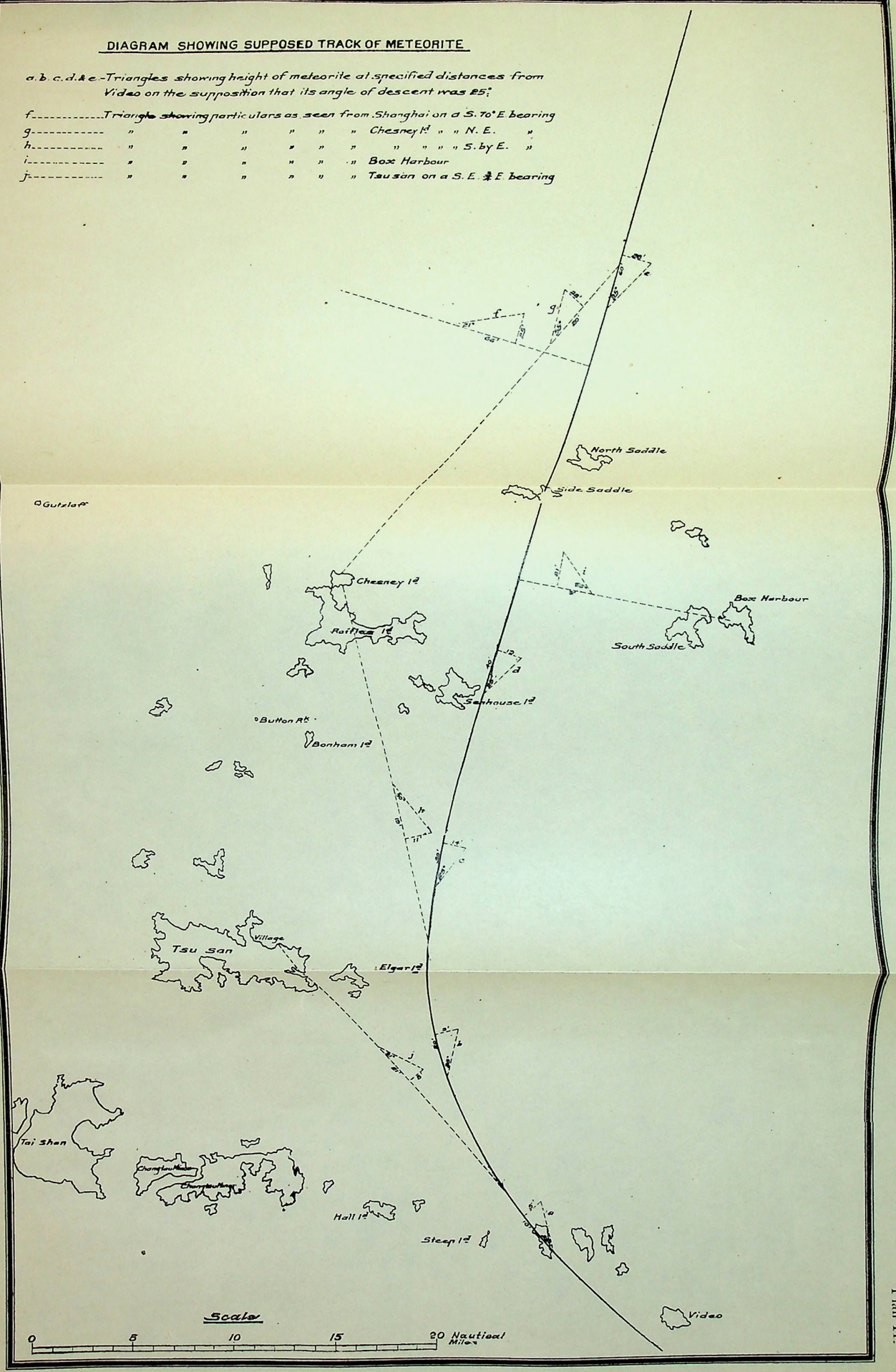
The evidence of size in respect to noise of explosion is impressive, but only in the vaguest manner leads to an indication of size. The explosion at a mile distant shook the massive granite island of Video—or so it was said. One foreign lightkeeper said that Steep Island—10 miles distant—shook. The other foreigner did not confirm this. At the least, however, the explosion was considered as loud as that of an 18-pounder gun when standing close to it, and that is very considerable. The explosion was heard at Thornton Island, 28 miles distant, as a loud explosion ; it was heard at Hunter Point, 52 miles distant, as a sound like thunder. Obviously what gave rise to such a volume of sound was not a small object.

The evidence of the boy at Video about the shape of the

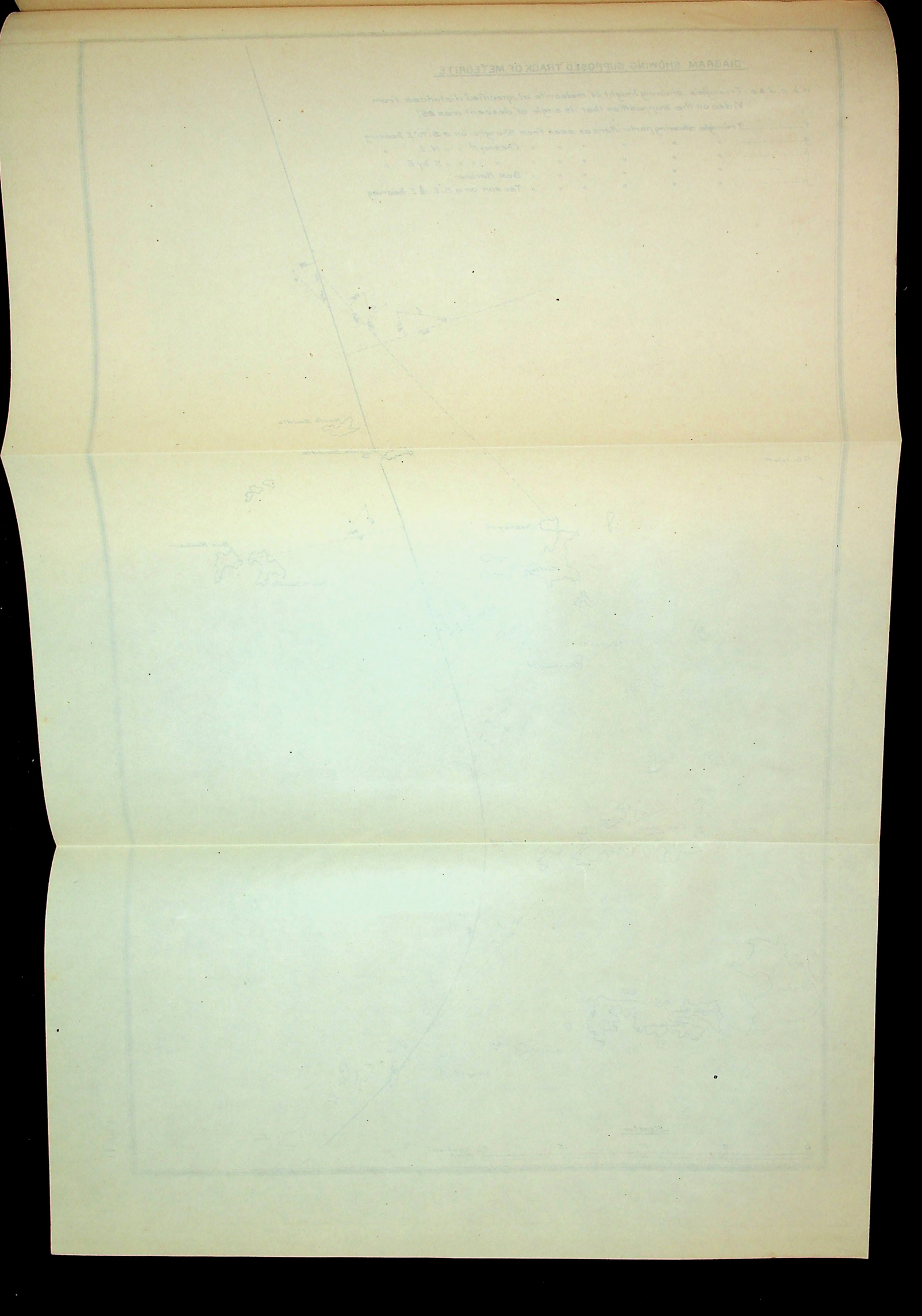
## DIAGRAM SHOWING SUPPOSED TRACK OF METEORITE

a. b. c. d. & e.-Triangles showing height of meteorite at specified distances from Video on the supposition that its angle of descent was 25°.

f.----------Triangle showing particulars as seen from Shanghai on a S. 70° E. bearing
g.---------- " " " " " " Chesney Id " " N. E. "
h.---------- " " " " " " " " " " S. by E. "
i.---------- " " " " " " Box Harbour
j.---------- " " " " " " Tsu san on a S. E. ¾ E. bearing




Plan II.



meteorite before it fell into the water seems to be of special interest. He described the shape as being at first pear shaped but, as it approached the water, the lower and fatter end flattened and the tail drooped. He sketched the latter appearance so :



Now this boy was not affected by what so often detracts from the value of evidence of educated observers, *i.e.*, a tendency to unconsciously mould the evidence to favour some preconceived notion. He told what he saw and thought he saw without any modifying tendency. He was very positive about the drooping of the tail. What could that and the flattened head mean? The alteration in shape, or rather the absence of bilateral symmetry, would indicate that what was seen was to all intents and purposes solid or plastic. An object with an enveloping coat of incandescent gases exceeding several times the diameter of the nucleus could not have a clearly defined drooping tail. Plasticity would explain the flattened head and the drooping tail at the end of its flight. On the other hand that a large mass, which a few seconds before had the coldness of space in its inside, should become plastic throughout seems very improbable.

It seems more probable that the curved shape was the shape of the nucleus, which shape is apparently necessary to explain the curved course in azimuth which the object took. Why then did the object lose its symmetrical pear shape only just before it struck water? The answer to this may be that the speed then fell below the critical speed for the generation of a gaseous envelope.

Now if we assume that the object seen to fall into the sea was the solid meteorite itself with a diameter of, say, 80 feet, it follows that in other parts of its flight, when covered by a thick gaseous envelope, it must have had a materially greater diameter. As has been already said the evidence as to apparent size is very unreliable, but something can perhaps be made of it.

Mrs. Hawkings said the meteorite was the same size as a certain magpie's nest, which the writer found subtended an angle of 12 minutes. According to our conclusion as to the meteorite's track the distance of the meteorite was then 71 miles. This involves a diameter of 1,500 feet when in the neighbourhood of the Saddles.

According to Mr. Pipkin's evidence the meteorite when in the neighbourhood of Steep Island had a diameter of 400 feet, and according to the accepted evidence the diameter at Video was 80 feet.

It is not suggested that any reliance be placed on such figures, but it is proper to face them and examine them.

The following points are noted for consideration :— It seems legitimate to suppose that the meteorite shortly before falling into the sea was possibly seen in its solid form and was about 80 feet in diameter. It is easier to believe this than that a body of, say, 10 feet in diameter, had by falling into the sea created an explosion which was heard as a very loud noise at a distance of over 50 miles.

Allowing that the nucleus had a diameter of 80 feet, the size of the incandescent body when at its maximum would be much greater. The writer has no information regarding the possible relation of size between the nucleus and the gaseous envelope, but he gathers generally that there might be a proportion of one to ten, thus making a diameter of 800 feet for the envelope of this particular meteorite not an impossible one.

On the supposition that the diameter of the incandescent mass while over the Saddles was 1,500 feet, that at Video it was 80 feet and that it decreased in size at even rate, then when in the neighbourhood of Steep Island it would have had a diameter of 230 feet. This statement is made to indicate a possible rapidity of change in size.

However improbable such change of size in the course of a few seconds may appear, we are confronted with the fact that from a large number of places the meteorite was in bright sunlight viewed at distances up to 66 miles or more, and in all cases the object plainly subtended a very substantial angle.

Mrs. Hawkings' evidence in regard to the magpie's nest may perhaps be discounted by 50 per cent. Viewed cumulatively with other evidence as to apparent size there seems no justification for a larger discount, and we still have an incandescent object of 750 feet, *i.e.*, an envelope about ten times the diameter of the supposed nucleus.

There remains the following point for consideration : A meteorite which strikes the earth would apparently previously experience the following conditions :—

It would enter our atmosphere with the immense speed of many miles a second. That speed would be progressively very materially reduced by the resistance of the air.

The actual work expended per second in overcoming the resistance of the air, *i.e.*, that which in due course results in incandescence, would increase up to a certain point—where the increase of friction due to greater density of the air was counteracted by the decrease in speed—and would then decrease. It might so decrease that the meteorite would lose its incandescent gaseous envelope.

Reference has been made in the foregoing to the general unintelligibility of evidence about the size of such an object as the moon or a meteorite, and it was stated that something on this point would be said.

The peculiarity of evidence of this kind is that there is a strong tendency—affecting not less than nine out of ten capable and educated persons—to liken the size of such an object as the moon to that of a dollar, a plate or a Dutch cheese, without realising that the impression in this respect is a subjective one of obscure nature, which there is no possibility of being able to convey to a second person. By a very select number only will it be realised that, in order to give evidence that would have any value physically, it is necessary to give some equivalent of a subtended angle, *e.g.*, to quote a given diameter at a given distance.

In conclusion the writer would explain that he started out in this matter with the intention of gathering and recording information and of pointing out obvious conclusions to which the information pointed. Circumstances, however, have caused the situation to be very different. They have involved him in a matter of some obscurity in a field lying outside the bounds of his competence. He dislikes having been placed in this position but has felt bound to do the best he could in it.

## APPENDIX.

### Evidence Gathered Concerning the Video Meteorite.

*Steep Island:* (10 miles N.W. from Video).

Mr. Pipkin, the Keeper-in-Charge, said that at 10.49 a.m. on the 13th February, with bright sunlight and a clear sky, he saw in the sky a brilliantly lighted object. He first saw it to the W.N.W. and at an altitude of about 45°. It passed, he said, with great rapidity over the island and so close to the tower that he feared it might be hit. It disappeared behind Wood Island—a low lying islet 4½ miles distant—and must have fallen into the sea there. At the time he was following the object with his eyes he saw no smoke, but some seconds afterwards he saw that it had left behind a trail of white woolly smoke like cumulus cloud. The object was brilliant but not dazzlingly bright. It was clearly defined in shape, which was that of an elongated pear with a length about four times the diameter. The big end was in front. It looked like a monster electric light bulb. He considered it to be 20 feet long, 5 feet in diameter and to have been not more

than 450 feet from him. Mr. Pipkin, who had been a marine in the U. S. Navy, believed it to be a projectile fired for practice from a man-of-war—some new kind of aerial torpedo. So sure was he of this that he urged the desirableness of warning men-of-war of the danger of practising with such projectiles in the neighbourhood of lightstations. Mr. Anderson, the assistant lightkeeper, saw the band of smoke only and judged it to be 150 feet above the station.

The period of its visibility was considered to be about 4 seconds. After an interval, which was estimated variously between 30 and 90 seconds, a loud report was heard. The noise was louder than the report of an 18-pounder fog gun when close to it. Mr. Anderson said the island shook; Mr. Pipkin did not notice that.

Several of the Chinese staff also saw the object. One—an intelligent mechanic—said he saw the light and smoke together, and that he could not say where one began and the other ended. The size of the light was equal to two moons.

*Video Island.*—Video Island has a group of fishermen's huts on the north side and on the northwest a large village in a deeply indented valley, running N.W. and S.E. At the north village a "white rainbow" extending from the N.W. and going over Video was seen, and immediately afterwards came an explosion of such violence that it "nearly broke their ears". At the N.W. village many persons saw the meteorite and the smoke. It came from the direction of the Fishermen Islands, *i.e.*, northwesterly, and was first seen at an altitude of about 30°; a cloud was pointed at to indicate this altitude. It passed over the valley and disappeared behind the rampart of surrounding heights.

Two persons, however, saw it fall into the sea. One was a man collecting shell fish on the south shore. Another was a boy who was on the hill top. The boy saw it from its appearance over Fishermen Islands to the time it fell and exploded. The man saw it falling only. The boy said that as it approached it was in shape like a long pear with a round head and a tapering after body, but as it approached the water the forward end became distinctly flat and the tail sagged down. It fell into the sea south of the island at a distance which was not great—perhaps 4 *li*. When it entered the water he could see the sea "boiling," and almost immediately after came a violent explosion which shook the island. The size of the meteorite was said to be larger than a full moon but not as large as two. This description of the size—the idea of the comparison was suggested by the writer—was adhered to by all who saw it.

*Thornton Island.*—(28 miles W. from Video.)

About six men saw the object. One of them interviewed said he saw it first to the northeastward, when it was about half way up the sky. It travelled from west to east in a sloping

direction. After such a time as it takes to drink a cup of tea a loud explosion occurred. No information as to apparent size could be obtained.

*Sinkeamun.*—(27 miles W. from Video).

Object was seen and heard.

*Shanghai.*—On the 13th February at some time between 10.30 and 11 in the forenoon Mrs. W. J. Hawkings was on the verandah of the house of her father, Mr. E. S. Little, in Gordon Road. The verandah faces a little east of south.

Her account of the occurrence was given to the writer personally on this verandah, and the particulars she gave of direction and heights were converted on the spot into bearings and altitudes, etc.

Mrs. Hawkings, who was sitting on the verandah looking out across the country suddenly saw a bright object bearing about S. 70° E. and having an altitude of about 12°. This object moved across the sky in a sloping direction and became obscured by a house close by on a bearing of S. 42° E.

At first Mrs. Hawkings' recollection was that the meteorite emerged again to the westward of the house and went below the horizon in the direction of a certain telephone pole on a bearing of S. 25° E. When, however, she heard that this was entirely incompatible with where the meteorite was known to have fallen, a doubt arose in her mind as to whether the meteorite did emerge to the westward of the house. Her recollection, she thought, might only have been of her anticipation that it would do so.

Her description of the appearance of the object is given in her own words:—

"I cannot say exactly what was the form of the object, but it was 3 to 4 times as long as it was wide at the head. While it gave me the impression of being a single body it yet gave me the impression of, as it were, one large light followed by a series of smaller ones. The light was brilliant but not dazzlingly so. It was not as bright as the sun and I could look at it without anything approaching to discomfort. It had the same whitish yellowish colour as the sun. I saw no trail of smoke behind it. The sky was blue overhead but cloudy below. The clouds were in horizontal streaks and light grey in colour. The object appeared to come out of a cloud and there were clouds behind it for the whole time I saw it. The head, at all events, was quite clearly defined. It was not exactly pear shaped or drop shaped. The head formed a knob, as it were. It is difficult to say how long it was in view, but I think it was for three seconds. As regards size: It was as big as the magpie's nest in that tree. (This subtended an angle of 12 minutes of arc.) The object was very conspicuous. Anyone facing the sky at the time must have

seen it. I was greatly astonished at what I saw and at once wrote a letter to my husband and sent it to him at Foochow. I told my mother about it immediately afterwards."

We have here evidence of a very positive and reliable character. In its broad features it can be taken as unimpeachable, that is, that a meteorite was seen to the south-eastward at comparatively a low altitude. The bearings and altitude concerned and the apparent size should, I consider, be taken as a general indication only.

*Ningpo.*—Mr. A. Bookless, accompanied by Mr. A. Rose and Mr. H. P. Wadman, was on the day and time concerned about 5 miles east of Ningpo. He saw the meteorite to the N. E. and it fell to the horizon in an easterly direction. His sketch shows the angle of fall as seen to be about 30°.

The following was the additional information gathered by Mr. Eldridge in April:—

*Chapu.*—The meteorite was seen by Mr. E. B. C. Hornell when 15 miles due north of Chapu City at about 10.45 a.m. It had an altitude of from 30 to 45 degrees when first seen; he did not note on what bearing he saw the object; it travelled very fast and looked like a huge ball of fire.

*Pootoo.*—Several men interviewed had seen the meteorite from different parts of the island, and all agreed that the meteorite was to the northward of them when first seen; that it was about half sky high; that it was about the size of the moon, perhaps bigger; that it travelled to the eastward towards Video and that after it fell there was a loud report and the windows rattled.

*Medusa Creek.*—The crew of a junk, boarded off Hunter Point, said that they had come from Medusa Creek, from which place the meteorite had been seen to the northward; that it was about half sky high when first seen; that it travelled in an easterly direction and that it was like a ball of fire about the size of the moon.

*Hunter Point.*—(S. E. approach to Nimrod Sound.)

The villagers here had seen the meteorite to the northward of them; it travelled very fast in an easterly direction; it fell in the direction of Video and there was a sound like thunder when it fell.

*Mei Shan.*—(An island on the west side of Gough Pass, North of Nimrod Sound.)

A man on the island, who had seen the meteorite, said that the meteorite was to the northward when he first saw it; that it travelled to the eastward, pointing out the point where he saw it disappear (nearly in line with Video); that it travelled very fast in a slanting direction; when first seen it was half sky high; that it was like a very large bar of fire; after it disappeared there

was a rumbling noise like thunder.

*Ting Hai.*—(Chusan Island).

A man who had seen the meteorite from a hill at the back of Ting Hai said that it was to the northward of him when he had first seen it; that it was about half sky high; that it travelled very fast in an easterly direction; that after it fell there was a rumbling noise.

*Sinkeamun.*—(Chusan Island.)

This place was visited by the ship's steward, who said that the reports he got there were the same as those obtained at Pootoo and Ting Hai.

*Chang Pei.*—(An island off the north side of Chusan Island.)

There had been a report that a meteorite had fallen on this island. A villager on the island who had seen the meteorite said that he first saw it to the northward of him; that it was about half sky high; that it looked like a ball of fire followed by white smoke; that it travelled very fast in an easterly direction; that after it had disappeared there was a noise like thunder; that many others had seen the meteorite as he had done.

The following was the additonal information obtained by the writer in June.

*June 20th.—Chesney Island*, West Village. Three men at this village saw the meteorite. Two were absent fishing; one was interviewed. He indicated the course as he saw it. According to his indication he first it to the N.N.E. and it disappeared over the hill top to the S.S.E. From where he stood the amphitheatre of hills round the village had an altitude of about 30°. According to his indication the altitude of the meteorite on the N.N.E. bearing must have been about 60°.

An explosion—a very loud one—was heard some time after. All the village heard the explosion.

*Side Saddle.*—Visited tidepole station and two villages on the North East Side of the island. No one had seen the meteorite, but all heard the explosion. These villages are cuttle-fish establishments, and only caretakers were present in February.

*Box Harbour (East Saddle).*—Three men interviewed saw the meteorite fall in a due south direction. The position on the hill slope where it disappeared was indicated. It was said to have passed immediately over the island. Considering, however, the height concerned—probably over 20 miles—a good deal of allowance must be made in respect to verticality. One man explained that he had the sun and the meteorite in view at the same time and that the latter was at least as large as the former and was at a lesser altitude.

*Tsusan Island (S.S.W. of Parry Island).*—The village was shut in by hills to the north round by west. One girl saw the

meteorite disappear over the hill to the S. E. This hill had an altitude of about 20°. Two other villagers were visited on Tsusan without result.

*Note.* Since the completion of this paper the following additional evidence was gathered by Commander C. I. Williams, of the Revenue Steamer "Liuhsing."

*North Saddle, Joss Bay.* Two women were interviewed who had seen the meteorite. It was first seen to the northward and passed nearly overhead but a little to the westward.

*South Saddle, S.E. Village.* Many persons saw it. It came from the north and passed nearly overhead but a little to the westward.

*Raffles Island, South Village.* Several persons saw it to the eastward proceeding from north to south. It "had two horns sticking out ahead"!

*Senhouse Island, South Village.* Many persons saw it and it was believed to be a projectile fired by some vessel. It was not seen quite overhead but a little to the eastward.

*Tsusun Island, South Village.* Meteorite not seen, but it was heard.

*Changtau Major, West Village.* Meteorite was seen by many persons to pass from N.W. to S.E. This does not mean that it was seen in the N.W.

*Changtau Minor.* Same evidence as at Changtau Major. It resembled a huge moon with a white cloud behind it.

*Taishan Island, South Village.* Meteorite was seen by many persons to pass from N.W. to S.E. This does not mean that it was seen in the N.W.

It will be seen that this additional evidence is confirmatory of the track as indicated on the plans.

# WILLIAM WOODVILLE ROCKHILL

## 1854-1914

Mr. ROCKHILL addressed the Society at Shanghai May 7, 1914. His subject, the sea trade of China during the Yüan and Ming dynasties, was from a larger subject, the pre-modern relations of China with the western world by the routes along the coasts of India and overland through Turkestan to which he had principally directed his investigations during the later years of his life. He had edited, translated and annotated in collaboration with Professor Friedrich Hirth of Columbia University the nearly contemporaneous work *Chu-fan-chï* of the Chinese Imperial Trade Commissioner at Amoy, Chau Ju-kua, on Chinese and Arab trade in the 12th and 13th centuries. (*Imperial Academy of Sciences*, Petrograd, 1911). This was followed in 1913 by his notes on the relations and trade of China with the Eastern Archipelago and the coasts of the Indian Ocean during the fourteenth century. His continuing research among Chinese sources on these commercial subjects would doubtless have resulted within a few years in an ample and illuminating treatise.

Another main subject of Mr. Rockhill's studies was Tibet. He had a life-long interest in Tibet. His contributions to the *Journal of the Royal Asiatic Society*, London, the *Journal of the North China Branch*, the *Royal Geographical Society*, the *T'oung Pao*, and other scientific periodicals mostly related to Tibet. When he came to China originally, which was in 1884 as Second Secretary of the American Legation, it was with a hope of opportunity further to pursue the studies of the Tibetan language, geography and ethnography which he had commenced while he was a student at the Military School of St. Cyr. He had published at Paris translations into French of the *Prâtimoksha Sutra* (*Le traité d'émancipation*) and *The Life of Buddha*. At Peking he made rapid progress in the Chinese and Tibetan languages and won the esteem and friendship of intelligent and influential Tibetans. In 1891 he wrote the article in the *Royal Asiatic Society Journal*, London, entitled *Tibet, from Chinese Sources*. Resigning his Legation post in 1887 he engaged himself to the *Smithsonian Institution* (now the *National Museum*), Washington, and proceeded under its auspices on a scientific expedition to Tibet. Very little was then known of that secluded

country. The Russian Prjevalsky expedition had reached Lh'asa the previous year, and the two American Rockhill expeditions 1887 and 1891, were accordingly directed into eastern and southern Tibet towards Chamdo and Kokonor, regions fully as difficult to traverse and fully as rich for geographical and ethnographical observation. The accounts of these journeys are contained in *The Land of the Lamas*, 1891, and a *Diary of a Journey in Mongolia and Tibet* and *Notes on the Ethnology of Tibet*, the last two published by the *Smithsonian Institution* in 1894 and 1895 respectively. In 1910 Mr. Rockhill contributed to the *T'oung Pao* an article entitled *The Dalai Lamas of Lhasa and their Relations with the Manchu Emperors of China, 1644-1908*.

It was not, however, as to early commerce of China and as to Tibet that the greatest services were rendered by Mr. Rockhill. He was for thirty years an influential factor in the direction of the foreign relations of the United States especially in relation to China. In 1900 and 1901 he was Special Commissioner and Plenipotentiary of the United States to China and from 1905 to 1909 he was American Minister at Peking. He served in the Department of State at Washington for some twelve years. He was Ambassador to Russia and Ambassador to Turkey. In 1914 he undertook an extended visit to China, including Mongolia, under auspices of the *American Asiatic Association* for observation of political and commercial conditions. In the same year, it is understood, he declined an advisorship to the Chinese Government, but he was prevailed upon to accept a designation as personal adviser to President Yuan Shih-kai, and he was returning to Peking for this purpose when he was stricken with pleurisy and heart-failure at Honolulu on December 8, 1914. The political services of Mr. Rockhill may not in this connection be fully considered, and it is sufficient to say it is well known at Washington that the policy of the "open door" as to China and the notes that secured for it the adherence of all the Powers originated with Mr. Rockhill. It was Mr. Rockhill also who advocated moderation as to the amounts of the Boxer indemnities and who effected the arrangement by which nearly the entire amount of indemnity due to the United States is to be used by China for education of Chinese young men and women at the Tsing-hua College, Peking, thence to continue further education in the United States.

The scholarship and the statesmanship of Mr. Rockhill are both well memorialized in a work wherein, however, he appears only as an archivist, namely, *Conventions and Treaties with or concerning China and Korea*, two volumes containing documents with notes, which is a comprehensive and indispensable work of first authority published by his Government in 1908.

Mr. Rockhill had been a member of the *Royal Asiatic Society, North China Branch*, since 1885 and many years an Honorary Member. There is an excellent notice of Mr. Rockhill in the *Royal Asiatic Society Journal*, London, for April 1915, written by his friend Alfred E. Hippisley, Esquire. Mr. Rockhill had been a member of that Society since 1882.

From one of the last public addresses of Mr. Rockhill the following may be taken as an epitome of his life : " I agree with President Eliot in thinking that the western world ought to stand by China with patience, forbearance and hope while she struggles with her tremendous social, industrial and political problems." And as many of the members of this society were privileged to know personally how deeply Mr. Rockhill loved China, it may be permitted to relate here how it was a wish of his last days that on his grave should be planted white pines of that beautiful variety that grows in the region north and west of Peking.

FRANK E. HINCKLEY.

# REVIEWS OF RECENT BOOKS

**The Gods of Northern Buddhism.** Their History, Iconography and Progressive Evolution through the Northern Buddhist Countries. By ALICE GETTY; with a General Introduction on Buddhism translated from the French of J. DENIKER, Docteur ès Sciences, and with Illustrations from the Collection of HENRY H. GETTY. (Oxford: At the Clarendon Press: 1914), pp. 196, £3.3*s.* net.

The appearance of this admirable work is one of many recent indications that Mahāyāna Buddhism is at last beginning to receive a fair measure of attention from Western scholars. Though it is undoubtedly true that the Mahāyāna as a religious system will never be properly understood by the western mind until its scriptures have been fully and correctly translated and their imagery and symbolism adequately interpreted, there are various subordinate fields of enquiry in which painstaking investigators may already find ample material for constructive work of a sound and useful kind. Miss Alice Getty, the accomplished author of *The Gods of Northern Buddhism*, has chosen as her own field of research the history and iconography of what she describes as the "Mahāyāna Pantheon," and she has given us a work which, within the limits assigned to it, will be found to be of real and permanent value.

It would be hypercritical to make any protest against the employment of the term "pantheon" in connexion with Buddhism; but it may perhaps be suggested that the title of Miss Getty's book is not altogether satisfactory, inasmuch as the application of the term "gods" to the Buddhas and Bodhisattvas of Northern Buddhism is apt to be slightly misleading. This, however, is a matter of no great importance, as Miss Getty's readers are not likely to be unaware that the religious conceptions of different faiths may overlap but seldom coincide, and that the transference of terminology from one faith to another is at best but an imperfect device whereby the ideas of the one may be brought into an intelligible relationship with those of the other.

"To the uninitiated" says Miss Getty in her Preface, "the images of these deities are only of value as works of art, or as grotesque curios, with their various heads and many arms; but to the initiated, apart from their artistic merit, they furnish an inexhaustible fund for study and research." To this study and research Miss Getty has devoted herself with industry and enthusiasm; and her book will be deservedly appreciated not merely by collectors of Buddhist "curios," and by western travellers and "globe-

trotters" who wish to know something about the meaning of the objects they see in Buddhist temples, but also by serious students of the Buddhist religion as it has been developed throughout many past centuries and as it is taught and practised to-day in China, Mongolia, Tibet and Japan.

A cursory glance at the numerous plates and photographic reproductions which this book contains would no doubt tend to corroborate the prevalent western notion that Mahāyāna Buddhism is pre-eminently a religion of idolatry. But a study of the text will speedily show the discriminating reader that this prevalent notion is far from the truth. As Miss Getty is well aware, Buddhist images and pictures are not "idols" in the only legitimate sense of that word—that is to say, they are not ultimate objects of worship and are not regarded as intrinsically holy or divine. Like the images and icons of the Roman Catholic and the Orthodox Eastern Churches, they are symbols which (as experience has proved throughout countless years of human history) are of assistance to the untutored masses and to many of their "betters," in enabling them to withdraw their attention from worldly concerns, to concentrate their thoughts on sacred things, and to raise their souls to the contemplation of, or even to mystical union with, that ultimate "holy of holies" which in its true essence is inexpressible in terms of human art even as it is unutterable in terms of human language. It is no doubt true enough that many ignorant Buddhists, to whom religious symbolism is unintelligible, are apt to regard the images in the temples as something more than mere blocks of stone or wood: but precisely the same criticism could be passed on the religious attitude of the ignorant masses of Spain or Russia towards their miracle-working statues and pictures of the Virgin and the saints. In any case, it is only fair to remember that no iconoclastic Protestant has been more emphatic in the repudiation of idolatry than have been some of the Buddhist writers and preachers of China and Japan—especially those of the Zen or Ch'an (禪) school. Many stories are told by Buddhists in illustration of the principle that an image is not to be regarded as an object of worship. We may recall, for example, the tale of the Chinese monk who on a cold morning wanted a fire to warm himself. Having no supply of fuel ready to his hand, he took an image of Buddha, hacked it in pieces, and used it as firewood. Whether the story is true or not is of no consequence: the point which it is intended to illustrate is sufficiently obvious.

If it's not true where's the point?

Most of Miss Getty's readers may probably be trusted to avoid any misconceptions as to the alleged "idolatry" of Buddhism, but there is another point of view from which Buddhist images may evoke criticisms or complaints of a much more legitimate kind. It is a lamentable but undeniable fact that a great many of these images—especially those associated with the Tantric and similar cults—are to the Western eye repulsive and grotesque. Not only is the Western critic justified in questioning whether such objects can possibly guide wayward souls into the

paths of holy meditation, but he can hardly be blamed if, when he contemplates these monstrous forms, he harbours doubts as to whether the Oriental mind can really be endowed with that delicacy of artistic perception with which it has been credited. The simple explanation of the matter is that art and religion, unfortunately, do not always work together in harmony. In all parts of the world, but especially in the countries which have come under the spiritual sway of India, artistic abominations have often been perpetrated in the sacred name of religion. We know, of course, that when we enter a Buddhist temple and see before us a many-armed and many-eyed monstrosity we are not to assume that the Buddhists really believe their "gods" to possess these horrible shapes. We know that the image is merely intended to give outward expression to those passages in the sacred books which tell us that the all-loving and all-merciful Bodhisattva is ever ready to stretch out a hand to save, ever present to watch over and protect suffering mankind. If on artistic grounds we were to express dissatisfaction with the crude symbolism which frequently offends the eye, a devout Buddhist would perhaps retort that the shape of the image matters little so long as we keep clear and undimmed in our hearts the ideal which it attempts to portray. "Let us look after our ideals" he might say; "the symbols will look after themselves." The art-lover, however, would be tempted to remind him that religion, if it is to make its appropriate appeal to man's many-sided nature, should be associated not only with goodness and truth but also with beauty.

That Art should be the handmaid of Religion seems reasonable enough; but unfortunately Religion has sometimes shown an inclination to treat Art not as her handmaid but as her slave, and in these circumstances it is hardly fair to blame Art for the atrocities which she may have committed at the bidding of an all-powerful and tyrannical mistress. That their relations have often been perfectly harmonious, in the Buddhist East as in the Christian West, is too obvious to need emphasis. We Europeans are at last beginning to realise that the Buddhist art of the T'ang and Sung periods, for example, shows a sincerity of religious feeling, an emotional insight, a depth of spirituality, which the religious art of other ages and other lands has never surpassed and perhaps never equalled: and we have visible and tangible proofs of the fact that religious devotion co-existed with the keenest artistic sensibility and the most exquisite craftsmanship. Buddhist artists may have dismayed us with their grotesque Dharmapālas or Samvaras or eighteen-armed Kuan-yins: but let us not forget that they have also given us the great bodhisattvas of Ta-t'ung and Lung-mên (now, alas, suffering pitiful desecration at the hands of Eastern and Western vandalism), the exquisite drawings of Buddhist saints lately discovered in Chinese Turkestan, and the wonderful bronze Daibutsu of Kamakura. Perhaps "the beauty of holiness" has never been more marvellously illustrated than in the religious art of the Buddhist "ages of faith." Such

considerations as these must serve to console us when we feel disposed to condemn the Buddhists for their frequent lapses from artistic good taste in the fabrication of some of their sacred images.

In matters of detail there is very little to criticise in Miss Getty's book. It contains a General Introduction on Buddhism which has been translated from the French of M. Deniker. It is a useful and instructive essay, though perhaps its treatment of Chinese (as distinct from Tibetan and Mongolian) Buddhism is hardly adequate. The reference, on p. xxxvi, to "the Grand-lama of Peking, head of the Lamaist clergy in China" is rather misleading. It is not quite accurate to say (p. xxvi) that Kanishka's Council "ended in schism between the Buddhists of the south (Ceylon) and those of the north (India)"; or to say that a "new canon" was "drafted" at that Council. It is questionable, too, whether Nāgārjuna can properly be described as "the real founder of Mahāyāna."

On p. xxix occurs the following sentence, "Bodhidharma was made head of all the Buddhist monastics in China, and took up his residence in a famous convent near the present Kiu-kiang on the Yangtze." Both the first and the second statements are inaccurate. Bodhidharma came to be recognized as the Patriarch (祖師) of the Ch'an (禪) school, of which he was the founder, but he exercised no control over "Buddhist monastics" in general. It should be remembered that he was a native of India, that he spent only the last years (probably nine) of his life in China, and that his knowledge of the Chinese language can hardly have been profound. Further, the monastery which is most closely associated with his name is not one of the Kiu-kiang (Lü-shan) group, but the Shao-lin monastery (少林寺) on the southern slope of the Shao-shih mountain, near the ancient Chinese capital Lo-yang (Honan).

On p. xxxiv, it is stated that "till quite lately" the tooth of the Buddha was shown at Kandy in Ceylon. The so-called tooth of Buddha is still enshrined in the Daladawa Maligawa temple in Kandy. Like many of the relics preserved and adored in Christian churches, it is undoubtedly spurious. Of that fact, its size and shape are conclusive evidence. The original relic, which may or may not have been equally spurious, is said to have been destroyed at Goa in 1560 by a Catholic archbishop; though the Kandyans say that the Portuguese ground the tooth into powder and threw the powder into a pond, but that it was miraculously restored and was found next morning floating in the middle of the pond on the petals of a lotus.

In Miss Getty's text there are a few trifling misprints. For example, on p. 41 Kantsu should be Kansu; on p. 68 Kwin-yin should be Kwan-yin or Kuan-yin; on p. 69 (line 18) Chanwang should be Chuang-wang.

Chinese characters are sometimes supplied and are sometimes missing. In a book like this, which is primarily intended for the use of serious students, the Chinese script should always be supplied. It is a pity that it seems

impossible to convince English publishers of this fact, as the present writer has good reason to know.

On p. 69 Edkins and Hackmann are quoted as authorities for the statement that Taoist images are often to be found in Buddhist temples. Surely this is a well-known fact which needs no authoritative corroboration!

On p. 72 we are told of "the Mongolian emperor Kang-hsi in the fourteenth century." The Emperor whose reign-title was K'ang-hsi was a Manchu, and his reign began not in the fourteenth but in the seventeenth century (1662.)

Some erroneous references are made to the bodhisattva Ti-tsang on pp. 90, 92, 93, 137. To describe Ti-tsang as "over-lord of Hell" is misleading. He is the *Conqueror* of hell,—the saviour of the damned. He visits hell to bring succour to those imprisoned there, but he does not dwell there as overlord or as Regent. Similarly, it is inaccurate to refer to Yen-lo-wang (Yama) as "a subordinate under Ti-tsang." On p. 92 the mountain on which Ti-tsang is worshipped is given as Chin-hua-shan. It should be Chiu-hua-shan (九華山).

The Chronological Table at the end of the book might be greatly improved. There are important omissions which could easily be made good. The Bibliography, on the other hand, is fairly representative, if it cannot be described as quite complete.

The illustrations, which are based on the valuable collections of Mr. Henry H. Getty, are copious and excellent. The only mistake which I have noticed in the descriptions of the images occurs in connexion with two of the figures illustrated on Plate xxxiv. The names of Wên-shu and P'u-hsien should be transposed, as the figure on the elephant is P'u-hsien and that on the lion is Wên-shu.

R. F. JOHNSTON.

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**Variétés Sinologiques Nos. 36, 39, 41, 42.—Recherches sur les Superstitions en Chine,** par Le P. HENRI DORÉ, S.J., (Imprimerie de la Mission Catholique. A L'ORPHELINAT DE T'OU-SE-WE, Zi-Ka-Wei.)

These are the most recent additions to that series for which every real student of Chinese matters is so deeply indebted to the Jesuit Fathers.

The four volumes complete "*Recherches sur les Superstitions en Chine*," the first four volumes of which were reviewed in Vol. 44 of this Journal, pp. 179-181, and what was said in review of those numbers will hold amply true for these fresh volumes. The reviewer can only regret that they have appeared so late, and not during those years when he had ample opportunity of examining the subjects treated in these volumes, and desired

to do so, but found little help from any books ; nor was the information to be obtained from the bonzes of any value. Most of the priests knew little of the images and the mural decorations in their own temples, and one had often to depart with only a vivid mental impression gained through the eye, but with the mind still ignorant of the meaning of these things, and the wherefore of all the objects of superstitious culture in which many of the temples were rich and profuse in variety. But no longer need there be any complaint in this respect, for through the patient, arduous, and prolonged researches of M. Doré the students of such things are well supplied with a magnificent Guide Book to the many phases of "Superstitions."

These volumes are very weighty, not so much perhaps by profundity of thought as in leaves and illustrations which form the volumes. The paper is the best art paper, and the lithographs are on heavy paper, so if they give an impression of beauty in the get-up, this very quality adds to their weight. It will be a laborious business to handle them. Though not weighty in thought, they supply a vast treasury of material to the thinker. The philosopher must now come, and from these materials formulate his system of the origins of these things. This Guide Book will supply the general reader too with all that is necessary ; the opportunity is afforded, time only is required and a certain amount of ability in a few directions.

The first of these four volumes is Tome V of "*Première Partie des Recherches*," and supplies the explanations of matter which appeared in the earlier numbers. It is a treatise "*des Talismans chinois.*" These as the author says remain a mystery to foreigners. But it need be so no longer, for M. Doré supplies the principal keys by which to open these mysteries. These talismans are very interesting and important things, at least important to the Chinese mind : they consist of such talismans as "To work Deliverance"; "For a favourable Reincarnation"; "For Erring Souls"; For "Unlocking the Gates of Heaven" ; "For Women in Distress" ; "The victim of Assassination, and many other Unfortunates" ; "People in prison" ; "People Calumniated" ; these are all remembered, none left out : there is a talisman "against fires," and against every other calamity. A man who is "born under an unlucky star" may have the misfortune rectified by a talisman that will "ensure perfect health for the rest of his days." In certain quarters of the West these may still find a place. There is a talisman for such common complaints as asthma, the swelling of rheumatism, and *ad omnia*. Vols. VI–VIII deal with "Le Panthéon chinois." Here we have the Triads ; the gods of Literature ; the Pusas. There is a very interesting chapter dealing with all the figures in the temples, each of which has a significance. An ample history of famous Buddhist Saints is given, and all that is worth knowing about them will be found here. Vols. VI–VIII contain pp. 462 with about 140pp. of illustrations, a rich treasure-house of information on the subjects treated. M.

**Adversaria Sinica,** by H. A. GILES, M.A., LL.D. (Shanghai, Kelly and Walsh, 1914.) pp. 438.

This work has been coming out piecemeal through the last eight years or so; the parts are now bound in a volume with a title-page bearing date 1914. There is a good index, but it is a work which very much needs a Table of Contents. Instead we have following the title page a list of works by the same author and a very short preface.

The preface is pathetic; it points out to a public without the Latin that *Adversaria* has nothing to do with *hostility*, but is Ciceronian for a note-book. Dr. Giles states this to correct 'a wide-spread misunderstanding' but it seems hard to see how such a misunderstanding could ever have arisen in connexion with his writings.

The book is full of miscellaneous wisdom in long articles, short notes, reviews, etc., and almost every interesting subject connected with China seems touched on somewhere. Here and there we get a little of that gentle, kindly girding which perhaps has given rise to the strange misunderstanding already mentioned; Dr. Laufer, Dr. E. H. Parker, Dr. T. Richard and others all catch it. These no doubt all know how they are loved; but perhaps to prevent the public from misunderstanding in years to come, it would be well to say in some future book that the harsh-sounding things said in divers manners and in sundry places about Parker, Hirth, Kingsmill and the rest were half in jest, and that some of these men did know something of Chinese matters and Chinese.

Some of the controversies are old and tiresome, such as that about the authenticity of the *Tao Tê Ching;* other subjects are new and somewhat useless, *e.g.* The taxicab in ancient China, Traces of aviation in ancient China, etc.; but there are many papers of much value to the student, such as Psychic Phenomena in China; Childbirth, Childhood and the Position of Women in China, and others.

Of course one is prepared to find Professor Giles arguing that the Opium question should be left alone because the alcohol habit is worse, that infanticide is not more common in China than in Christendom; and we are indebted to him (p. 282) for a new and of course without the shadow of a doubt *real* reason for foot-binding among Chinese women. Where there is so much cocksureness and so much true and valuable learning it seems unkind to point out two mistakes on two consecutive pages (pp. 387-8); but the Christian Literature Society was not founded by Dr. Griffith John, nor was Rev. E. Morgan the editor of this Journal for 1911, but only co-editor with Dr. Ferguson, as is plainly printed in its proper place in the volume. These are trifling mistakes but both are quite gratuitous, and worst of all they mar the general appearance of infallibility.

The work has a number of interesting pictures and is admirably printed; like all Professor Giles' works it seems indispensable in the library of any serious student of things Chinese. S. C.

**With the Russians in Mongolia.** By H. G. C. PERRY-AYSCOUGH and Captain R. B. OTTER-BARRY. (London, John Lane).

A book published in the early months of last year and entitled "With the Russians in Mongolia" possesses an especial interest at the present time when events in that country point, as the result of the Kiachta Conference, to what appears to be a satisfactory settlement of its position in regard to China. The joint authors embody in the volume and present with commendable lucidity much needed information as to the political conditions in Mongolia and the factors which led up to them in connection with the Russo-Chinese and Mongolian treaties. Mr. Perry-Ayscough travelled from east to west, visiting Urga, Kobdo, and Uliassutai. Captain Otter-Barry, starting from Kalgan, crossed the Gobi Desert, and after spending some time in Urga, journeyed to Siberia by way of the Yero gold-mines and up through Kiachta. Their log-books on the road supply such local colour as should stimulate the traveller to wander along the relatively unknown roads of Mongolia. In political as well as in commercial aspects Mongolia is of greater importance than has been realised, and certain salient remarks in the opening chapters of this book should be well considered.

The preface is by Sir Claude Macdonald, and he writes, in reference to episodes during the Boxer troubles: "The Legations of England and Russia have spread themselves over what was once Chinese Imperial property . . . Much the same thing, though of course on an infinitely larger scale and with a notable difference, is going on in the far north of the Chinese Empire. Russia is rapidly spreading herself over the markets of Outer Mongolia and is pushing China back and out. The notable difference is that whereas, in the little episode I have mentioned, the British and Russian Legations pushed together, *now Russia pushes, and Great Britain would seem only to be looking on.*"

The authors point out that Russia's object is to obtain a dominating influence in Mongolia in order that she may have a buffer state between herself and China. "From a British point of view, one cannot help seeing the danger of any Russian influence in Mongolia. Tibet and Mongolia are very closely allied . . . The dominating influence in either means eventual dominating influence in both these countries." For the sake British interests and British trade in the East, a Consul to represent this country is very badly needed in Urga. Moreover, he would be warmly welcomed by a strong section of Mongols. There is opportunity in Mongolia, it is stated, for business men with a little capital who do not mind roughing it. The Russians consider fifty per cent. a fair profit, and regard themselves as patriots and philanthropists if they make but twenty per cent. There is scope for cattle-raising, horse-breeding, and general trade. Of compensations for "roughing it" there are many. The sport in North Mongolia would appeal to all who can handle a gun, for absence of restrictions is combined with abundance of game both big and small. G.

**Les Chemins de Fer Chinois.** Un Programme pour leur développement. Par A. J. H. CHARIGNON, Ingénieur Civil, Conseiller Technique au Ministère des Communications. Pei-T'ang, Peking, 1914.

Monsieur Charignon has placed at the head of this, undoubtedly one of the most important works which have recently appeared in connection with Chinese affairs, a modest quotation from André Chénier:

" . . . S'y peut-il tellement moissonner
Que les derniers venus n'y trouvent à glaner?"

We should have scarcely thought that this particular field had been so thoroughly harvested already. Mr. Kent's book, published some seven years ago, was mainly historical, and a recent work by a French writer was described in these columns as being for the most part a collection of borrowings from Mr. Kent, and for the rest a series of inaccuracies. But the delicate and momentous question of the development of the railway system of China has now been treated, we think, with an authority and in a bold, creative spirit which are as new as they are opportune. For the present is not a time of after-gleanings, but rather an era when ripe experience combining with the fullness of the times may bring great schemes to fruition.

The plan of the book is simple. It is divided into three chapters, the first of which treats of the railways already constructed and in operation, the second, of those to be made, including lines projected or under construction and those which are part of the author's comprehensive scheme for the entire railway system of China; and the last, of the problems to be studied in putting this scheme into execution. The second chapter forms the main portion of the work, and is perhaps the most interesting part of a fascinating book. But the first contains a valuable survey of the lines at present open to traffic. A detailed account of their growth is purposely omitted, the "*vieilles histoires*" of their early days being stale repetitions of European railway history, and not a profitable study. A short account of each line is given, with particulars of its cost and the "interests" involved in its construction, and a discussion of its working results. Statistical tables show details of various heads of expenditure and receipts in successive years. The concise and up-to-date information supplied in this first chapter make the book of evident value for reference purposes.

M. Charignon states that the total length of the railways working in China at the end of 1913 was just under 10,000 kilometres, and he reckons that the length of lines yet to be made in order to complete the essential framework of his scheme (exclusive of the routes fore-shadowed for Turkestan) is approximately 42,100 kilom., of which 6,600 kilom. belong to lines already allotted to foreign "concessionnaires." When these and the remaining 35,800 are completed, the author reckons that China will possess a system of railways supplying all immediate needs, connecting all leading

centres, and tapping the principal commercial and productive regions; providing also a framework to which branches can be conveniently and economically added as required. To prove the essential economy of his scheme he affirms that it would give China in 1930, 0.9 kilom. of railway for every hundred square kilometres, or 0.11 kilom. to every 1,000 inhabitants, while Japan in 1904 had 1.8 kilom. per 100 square kilom. and 1.6 to to every 1,000 inhabitants (the ratio in the United States and Russia, as evidenced in a table furnished by M. Charignon, is very much higher still). The leading idea of the scheme may be given in the author's words: "Tous les chemins de fer ouverts à l'exploitation ou en cours de construction, qu'ils soient à capitaux nationaux ou étrangers, qu'ils appartiennent à l'Etat chinois, aux Compagnies provinciales ou à certaines Compagnies étrangères, seraient répartis entre un certain nombre de Compagnies qui les utiliseraient pour leurs lignes principales ou secondaires, qui les développeraient dans une zône fixée d'avance pour chacune d'elles."

The advantage of this division into independent systems, each in the hands of a company working and developing its own zone, is clearly and convincingly argued by the author. The general utility of a pre-conceived plan, avoiding the dangers of waste in isolated and haphazard ventures, or a surplus of railways as, according to M. Charignon, occurs in Belgium and the United Kingdom, is evident. A disadvantage which such a scheme would obviate, is well illustrated in the case of the communication soon to be established between Shanghai and Hankow, which will be controlled at different sections of the route by four different administrations, to the obvious inconvenience of all concerned. Another virtue of the scheme is that it promises to simplify the task of the State in connection with the financing of so vast an enterprise.

The central section of M. Charignon's book is devoted to a detailed discussion of the 21 systems comprised in his programme. It is an education in the geography of China to follow him as he deals with each system in turn, explaining the considerations which govern his selection of the main routes and outlining the probable ramifications of each in its future development. One recalls Richthofen's amusing description of an earlier and different scheme, the author of which, having traced a net of utterly impossible "Railroad lines," inserted on his map "a number of large mountain ranges to suit his convenience, good care being taken that none of them should find a railroad in its way." With the advantages of foresight and unity the present programme combines that of flexibility. Many of the minor features mentioned by the author in connexion with his several systems, he admits to be of the nature of tentative indications. To the description of each system is attached a sketch-map, showing the lines proposed, and a forecast is given of the

gauges most likely to be adopted for the various sections, and a computation of the probable expenses. But modifications will naturally suggest themselves as the projects mature, and for this reason continual care is taken to distinguish those lines which are most urgently needed, and, in particular, those necessary lines the most suitable routes for which are least open to doubt.

A few matters likely to be appreciated by members of this Society may be mentioned in conclusion. The production of the book, carried out by the Pei-T'ang Press, is above praise. The preface touches on the thorny question of romanisation and explains why that adopted by the Postal Administration was selected. The Chinese characters are, indeed, constantly given. Those on the numerous and beautifully printed maps are particularly pleasing in form.

Of late a departure seems to have taken place from the days when confined views and a stumbling style were held excusable in books about China and authors who "knew Chinese." It is a notable departure. Recent years have seen books by British travellers, works of erudition and poetic insight, and studies in Chinese art which are an ornament to French literature. And now we have a work on railways by the "Conseiller Technique" to the Chiao T'ung Pu, which commences with a quotation from "le plus doux des poètes français" (and one, we fancy, of the least cultivated). This is delightful, and surely most appropriate in this country where famous soldiers have often been venerated scholars, and men of learning conspicuously successful in practical works,—a phenomenon happily epitomized in a laudatory tablet recently bestowed on H. E. Chang Ch'ien; and we may well feel that it is a fitting as well as a pleasing circumstance that M. Charignon has given his book a distinction and precision of style fully worthy of a *magnum opus* dealing with a great subject.

A. R.

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**Chinese Clay Figures.** Part I, Prolegomena on the History of Defensive Armour. By BERTHOLD LAUFER. Chicago, 1914.

The study of things purely Chinese is passing rapidly into the hands of aliens; they are now the enquirers into the curious and ancient things of China. The late lamented TUAN FANG was a great student of these matters, and an authority on them. And so likewise is Mr. LO CHÊN-YÜ, but he lives in retirement in Japan; others there may be hidden in some corner of this vast land, possessed with this ancient lore and who would be capable of dealing adequately with the volume prepared by Prof. LAUFER. But the Chinese students of such subjects are few.

The reader is somewhat puzzled at first in handling this volume, which bears on the outside the title of Clay Figures and then to find his attention

arrested by the Rhinoceros which occupies a large part of the prolegomena: but he soon understands the apparent discrepancy. Clay figures are clad in armour, and the armour, or at least some of it, is supposed to be made out of the hides of two animals, designated by the words *Hsi* 犀 and *Ssŭ* 兕. Now the author states that the value of the prolegomena depends on getting a clear understanding of the nature of these two old animals. Are they one and the same or different animals? What are they, and do they mean the Rhinoceros? He says "it is imperative to have a clear understanding of what these two animals were in the early antiquity of China." This on the face of it sounds somewhat hopeless,—and risky if the value of the book is staked on the result. "Clear understanding" . . . "early antiquity,"—that is a great problem. Prof. LAUFER has read deeply in the lore of "early antiquity" and it is cheering to see him emerge with such confidence in a "clear understanding." It cannot be said of others that they are quite so cheerful, even after reading his illuminating and learned treatment. We are glad he is not deterred by any fears, nor by the flat contradictions of scholars, nor by his own examinations into the obscure, the uncertain and the vague: these have in no wise arrested his own march through many a labyrinth, but he always arrives at some definite conclusion. It is well to be optimistic.

The occasion for this volume "was the collection in the period 1908-1910 of ancient clay figures in Shensi and Honan." It is a closely printed volume of pp. 315—73=242 *plus* plates. The volume begins with p. 73, possibly because it is published as part of a Series, but a little note to account for this would not have been out of place.[1]

But to return to the two old animals, the *Hsi* and the *Ssŭ*, what were they? BIOT'S translation of the *Chou Li* is first examined, who translates *Hsi* by buffalo, and *Ssŭ* by rhinoceros, and says that in the *Shih Ching* the two characters are not differentiated, where they denote a rhinoceros or wild buffalo. M. BIOT'S prepossessed idea of "the skin of the rhinoceros being very thick," making it "difficult to believe that it could have been sliced, and that the pieces could have been sewed together in order to make cuirasses" seems to interfere with the spirit of exact investigation. The translations of PALLADIUS and COUVREUR are examined, as well as CHAVANNES' sensibly expressed opinion that "*ssŭ niu* and *hsi* appear to be two different species of rhinoceros." DEVÉRIA translates both words by rhinoceros, and BRETSCHNEIDER, "both a naturalist and an eminent sinologue" upholds the opinion "that the rhinoceros, and goblets made from rhinoceros-horn are repeatedly mentioned in the Chinese Classics, and that the latter has been reputed from time immemorial for its anti-poisonous

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1 The Anthropological Series of Field Museum, Vol. XIII No. 1 (pp. 1—72) is Dr. Laufer's "Notes on Turquois in the East." The work under review is Vol. XIII, No. 2. [ED.]

virtues." This really does not help us to a true definition of the words in the Classics, which is the difficulty. Next the opinion of Dr. GILES is examined, who says *Hsi* is a tapir, a rhinoceros, and *Ssŭ*, a "bovine animal, another name for the *Hsi*." This is the modified view adopted in the second edition of his dictionary. He says "the *Hsi niu* is a bovine animal, and "the traditional rhinoceros of foreigners is wholly wrong." In his *Adversaria Sinica* Dr. GILES has amplified the reasons for the modification. He has no doubt of its being a bovine animal. He thinks however there is "hopeless confusion" because a term which meant "a bovine animal was later on wrongly applied to rhinoceros." And so many authorities are consulted and examined in search of what these bovine animals might be. One is surprised by the way to find Dr. GILES quoting the *Shan hai ching*, a book which is only reliable for the strange and untrue. So here we are landed in "hopeless confusion." Prof. LAUFER however is not in despair, but proceeds quite confidently to examine Dr. GILES' views and reasons. He brings numerous authorities to controvert Dr. GILES' reasons, which are one by one rejected. Even his most weighty evidence, "the queer Chinese illustrations of the two animals" fail, for in any case "these sketches pointed out by Dr. GILES . . . can never have been intended for any bovines." These queer animals have due attention paid to them. They seem to indicate the rhinoceros rather than anything else. For "the single horn and the three toes are thoroughly characteristic of the rhinoceros, and of these animals exclusively." "The weak point in Dr. GILES' definition of bovine animal is that it is somewhat generalised and leaves us entirely in the dark as to the difference between the two words *Hsi* and *Ssŭ*." Prof. LAUFER tries to get light out of this darkness and not only calls Chinese authorities to his aid, but examines Roman and Greek antiquities as well. In the course of this examination much valuable information is collected about the habits of wild animals, about agriculture, etc., and in regard to Dr. GILES and the rhinoceros, the conclusion is reached that while Dr. GILES renders the words *Ssŭ* and *Hsi* indiscriminately by "bovine animal" it is manifest that the *Hsi* and *Ssŭ* are two distinct animals, but can by no means be two distinct bovine animals (p. 172.)

There were three kinds of cuirasses, some made of the hide of the two-horned rhinoceros, some from the hide of the single-horned. Therefore the hide of the wild bovine animal must be eliminated since there would be no need of so much ado in hunting for wild bovine animals for cuirasses, when there were domestic cattle from which leather was obtainable. The skin of ox and cow would not be used for sacred and other reasons, and so "the tradition that rhinoceros-skin is a fit material" for cuirasses has been maintained, etc. That in short is the verdict given by Prof. LAUFER.

On the whole we are inclined to think that Dr. GILES is not quite clear in his identity. The *Hsin Tzŭ Tien* gives the following definitions, inclining to the view that *Hsi* is the male, and *Ssŭ* the female of the animal whatever it be, with other structural differences, and it says that the single horn is Indian and the double horn is African. But its definition is only valuable in confirming the idea that the Chinese are not certain of the ancient interpretation. We venture to offer the following quotations from Chinese authorities, even one from the *Shan hai ching*.

犀

(一)獸名較象畧小角生鼻端印度所產者祇一角非洲所產者二角縱列一前一後角堅緻可以製器中國幷用爲藥品其皮最堅厚古人恒用以製甲

兕

獸名犀之雌者頂止一角文理細膩共皮堅厚可以製甲

犀與兕

犀

(爾雅釋獸)犀似豕注云形似水牛猪頭大腹痺脚脚有三蹄黑色三角一在頂上一在額上一在鼻上鼻上者即食角也小而不觸好食棘亦有一角者

(山海經南山經注)犀似水牛

(國語越語注)犀形似豕而大分山犀水犀水犀皮有珠甲山犀則無

(說文)犀南徼外牛一角在鼻一角在頂似豕

抱朴子 犀角一尺以上銜之入水水常爲開

(南越志)海中出離水犀似牛共出有光水爲之開

(述異記)却塵犀海獸也其角辟塵

(陸佃埤雅銘序)犀之美者有光雞見影而驚故曰駭雞

兕

(爾雅釋獸)兕似牛注云一角青色重千斤

(山海經南山經注)兕亦似水牛

(國語晉語注)兕似牛而青善觸人

(儀禮鄉射禮記注)兕獸名似牛一角

(說文)兕似野牛而青

(後漢書馬融傳注)兕似野牛而青色

(論衡是應)合浦兕者水中之獸也善覆人船

(南州異物志)兕角長二尺餘形似馬鞭柄共皮堅可爲鎧甲

(周禮冬官)函人爲甲犀甲七屬兕甲六屬犀甲壽百年兕甲二百年

An examination of these expositions leads us to conclude that the *Hsi* and the *Ssŭ* are two different things. There are 5 points of difference between them.

1. The colour of the *Ssŭ* is *ch'ing* or light blue (cerulean). The colour of the *Hsi* is black.
2. The *Ssŭ* has one horn, but the *Hsi* has more than one.
3. The hide of the *Ssŭ* is extremely tough: that of the *Hsi* less so.
4. The *Hsi* can divide the waters (with its horn); the hide will keep the dust off from the person possessing it, that is, the dust will not settle on it: and further it has anti-poisonous properties. But the hide of the *Ssŭ* was used for armour alone.
5. The *Hsi* is similar to a hog, only larger: but the *Ssŭ* similar to an ox.

Thus it is evident they were two distinct animals. Possibly the *Hsin Tzŭ Tien* in saying one was male and the other female fell into the error from confusing 笫 *tzŭ* with *Ssŭ*. Dr. GILES defines *tzŭ* as the female of certain animals, which is really very vague. The *Pên ts'ao chi chieh* (medical) defines it as 雌 the female of the *Hsi*, which in popular language is called the spotted *Hsi*. The *Erh Ya* again says the *Ssŭ* and the *Tzŭ* have the same sounds *i.e.* same name. And it further states that most likely this and the *Hsi* and the *Ssŭ* are one animal: the ancients spoke of it as *Ssŭ*, and later ages called it *Hsi*: the North called it *Ssŭ* and the South *Hsi*, meaning two different oxen.

Thus taking the weight of opinion it seems there were two distinct animals, but possibly of the same species. Having said so much on this part let us pass on.

Chap. 2 deals with the "defensive armor of the Archaic Period" which was "characterized by the absence of any metal, but was exclusively made of hide," p. 174. "Prior to the time of Ts'in metal armour and metal helmets were not in existence." Given the simple question of hide there is still the difficulty of how the armour was constructed. Prof. LAUFER cannot accept the Chinese interpretations, but his arguments are not conclusive. The Chinese description is technically impossible and beyond our experience, he says. "It is an absurdity to speak of an armour consisting of 7, 6, 5 laminae." But to us the matter does not seem to be quite as impossible as the author assumes. Still it must be recognized that Prof. LAUFER treats the question with much learning and skilfully, and the chapter is a valuable contribution, which will become a standard of reference in all future discussion of the theme. This remark will apply to the next chapter, which treats of the defensive armour of the Han period. This chapter has some excellent illustrations of Han soldiers in armour. Certain advances were made during this great fighting period, the most fundamental change being the great importance attached to cavalry. The old General MA YUAN says "the horse is the fundamental of all military operations." Chap. IV deals with chain mail and ring mail, and then comes the problem of the Plate Armour in Chap. 5 and the conclusion is reached that, "Looking backward at the remarkably wide distribution of plate armor, we cannot fail to recognize in this fact a certain degree of historical coherence. The T'ang epoch denotes only the culminating point in this development. The elegant specimens of the T'ang were preceded by those of coarser and cruder workmanship. There is a great deal of probability in the supposition that such existed, both in China and among the Iranian and Turkish tribes of Central Asia, ages before the T'ang, presumably as early as the era of the Han. Iranians surely were the mediators between the west and the east in this matter. Altogether the impression remains that plate armor, the last offshoots of which we encounter in the farthest north-east corner of Asia and the

farthest north-west of America, took its origin from western Asia." (pp. 290-291.)

Chapters VI and VII deal with the defensive armour of the T'ang period, and with the Horse Armour and clay figures of Horses. The volume closes with some splendid plates of Clay Figures. It is impossible to deal adequately in a short review with this volume. It shows much labour and erudition. Students who are interested in the Rhinoceros, Armour and Clay Figures will find much information in it.

M.

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**Mission Archéologique dans la Chine Septentrionale,** par E. CHAVANNES, Membre de l'Institut.

Ouvrage publié sous les auspices du Ministre de l'Instruction publique et de l'Academie des Inscriptions et Belles-Lettres.

Tome I Première Partie. La Sculpture à l'Epoque des Han. Paris: E. Leroux. 1913.

The two noble volumes of Plates and this first volume of letterpress add fresh laurels to one who has long since won his sinological crown. For many years M. Chavannes has been publishing pictures and descriptions of the wonderful sculptures to be found in northern China. The great work now commenced gives promise not only of including within its scope all that M. Chavannes himself has published, but also all that many collaborators, Chinese as well as foreigners, have had to say on these sculptures. And although it may be hard to find anything on the subject not already written by Chinese writers, much that will be given to the western world in these volumes has hitherto been available only to readers of Chinese.

The present review will be practically confined to the volume of letterpress—little can be *written* about the pictures; they require to be seen to be appreciated.

After a too brief section (23 pages only) devoted to Prolegomena the present volume is given up to five chapters. First comes an account of the Pillars of Tengfeng Ho, (in all cases possible the authorised Post Office spelling is adopted in this review, and not the more correct French sound-symbol to be found in M. Chavannes' pages). Next comes the Chamber of Siao t'ang Hill. The longest chapter in the book (p. 94-220) is devoted to the interesting group of relics connected with the Wu Family. The last chapter of 67 pages contains a rapid review of all other known bas-reliefs of the period in question.

The Prolegomena discusses the evidence that exists, showing that in the Han Dynasty an ancestral hall was occasionally erected actually on the same enclosure as that on which the grave itself was found. This seems to have been a custom unknown in earlier days, and one that was modified in later times by the separation of the hall and the cemetery. Prof. Chavannes

also produces evidence to show that Memorial Halls were occasionally erected to still living heroes, to perpetuate their memory when they had won for themselves a good name, but were being moved by imperial order to some different post. It is conjectured with every probability that the halls to the dead as to the living were reproductions in their main features of the homes of the wealthy classes of that period. A most interesting result of this is the fact that in the halls to the memory of the dead, none of the scenes represent the life beyond the grave. Our author says: "In passing in review the subjects treated most frequently by the sculptors of Shantung one cannot but be struck with the impossibility of explaining any of them as connected with the occupations of the life of another world. With the exception of processions in which the deceased appears re-clothed with the functions he exercised on this earth, one finds nothing in this decoration directly bearing on death; nothing which indicates in any manner the thoughts which were held concerning the destinies of life beyond the tomb. We are led, therefore, to the conclusion that the art is not specifically funereal." In a note the following information is added: "Perhaps some day new discoveries may throw fresh light on this question. In the *Hou Han Shu* (c. xciv, p. 8) we read of one Chao Ch'i, who died A.D. 201, when over ninety. In the tomb which he had prepared for himself he had portrayed himself as host entertaining four visitors at a feast, viz., Ch'i Cha, Tzŭ Ch'an, Yen Ying and Shu Hsiang. [See Giles' B.D. 146]. For each of these figures he had composed a poetical note. It is evident that we have here a conception very different from that which dominates the bas-reliefs hitherto known. In representing himself as surrounded with several eminent men of antiquity it would seem that Chao Ch'i wished to express his desire to hold converse after death with the sages in the Elysian fields."

The scenes chosen by the sculptors are grouped by Prof. Chavannes thus: 1. Mythological representations of the Hsi Wang Mu, surrounded by the solar crow with three legs, lunar hares, the nine-tailed fox, etc. 2. Scenes from the legendary and later history of China: *e.g.* Fu Hsi and Niu Kua (generally both represented as half human and half serpent); Yü of the Flood; the hero founders of the Chou Dynasty, coming on down to scenes in which Confucius appears—one of the most frequent being the meeting of Laotze and Confucius. 3. Scenes illustrative of filial piety, widow fidelity, etc.; and lastly, scenes in the life of the deceased.

Having shown that Pillars were erected to indicate the opening in a boundary wall (the latter being either real or imaginary), we come to the first chapter of the book, the Pillars of T'ai Shih. These two pillars were erected in the year 118 A.D. They stand in front of the celebrated Sung Shan—the "middle" of the five Peaks of Chinese lore. In 695 A.D. the Empress Wu ascended this Peak to perform the Feng sacrifice, whence the present name of the county Teng-feng. The divinity celebrated by the

two pillars is that connected with the Central Peak. Five years later two other pillars were erected to the memory of the Mother of K'ai 開; but in this case "K'ai" represents 啓 K'i, the name of the son of Yü, the hero of the Flood. There is a legend about the birth of this son, K'i. Yü had transformed himself into the shape of a bear; forgetful of this, he called to his wife to bring him something to eat. The wife ran away and when she got to the neighbourhood of the Central Peak, she was transformed into a rock. As a rock, she gave birth to K'i.

There the rock still stands away to the north of Tengfeng hsien. In B.C. 110, the Emperor Wu declared that he had seen it. Little wonder that the "Mother of Ch'i" became a paragon of all womanly virtues and that a temple was erected to her honour. There remain in connexion with the temple the two pillars which were erected in A.D. 123 The most interesting thing in connection with these pillars is an inscription cut in *chuan*—"seal" characters. This and a similar inscription on the next two pillars to be discussed are the oldest specimens of this writing actually extant. Sundry inscriptions of the First Emperor on the T'ai Shan and elsewhere, only remain to us to-day in copies, the originals having disappeared. There is nothing very striking in the inscription itself. Below it is a second in *li* characters that comes from the pen of T'ang-chi Tien, dated 175 A.D. The writer was one of the scholars employed in the first cutting of the extant Classics on stone tablets. This inscription merely records that T'ang-chi Tien came to this spot to pray for rain. A further inscription from the same pen, in the same style, eulogises his father.

A third pair of pillars are known as the Pillars of the Lesser House (Shao Shih). The hill known as Shao Shih is divided from the Central Peak, which is, as we have seen, known as the T'ai Shih, by a valley. They are still within a few miles of the city of Tengfeng. Prof. Chavannes holds that the names of the two hills have come from the two temples and not the reverse. Tradition connects the tutelary deity of this lesser hill, with the sister of the "Mother of Ch'i," named Wu-i. Through an inscription, we are able to date these pillars in the year A.D. 123, *i.e.* the same as the second pair we have considered.

Very little information can be gathered as to the particular meaning, if any, that should be attached to the various sculptures and ornamentations that are to be found on these pillars.

We pass now from Honan to Shantung. In the county of Feicheng, some 60 *li* to its north-west, there is a hill known as the Hsiao-t'ang Hill *i.e.*, the Hill of the Hall of Filial Piety. A series of inscriptions leads us back to the year 129 A.D. as the date for the sculptures that are connected with this Hall. The Hall is itself enclosed in one of the buildings of a Taoist temple—a fact that has had the great advantage of preserving the building, but which entails the slight disadvantage of rendering it all but impossible to get a good photograph of the building. The sides of the

Hall are composed of slabs covered with low relief carvings. The name of Kuo Chu, (Giles, B.D. 1059) one of the 24 heroes of filial piety, is connected with the Hall and with a tomb quite near to it. The legend about Kuo is that at a time when he was very poor the fact that his son was eating so much and his mother could not get sufficient decided him to do away with the son so that the mother might have plenty. He therefore began to dig a grave in which he was going to bury the son alive. Before he had finished the grave he came across an ingot of gold with an inscription in red stating that it was Heaven's gift to him in reward for his piety, and ordering that neither the officials nor anyone else should attempt to deprive him of it. An inscription from the prince of Lung-tung dated A.D. 570 says clearly that the Hall was in memory of Kuo. But the legend makes Kuo a poor man; the decorations of the Hall are in memory of a wealthy man. A full description of these decorations occupies the following pages of M. Chavannes' book.

Keeping still to Shantung but moving to the south-west, we come to the Wu Liang group of sculptures that are found in the county of Kiasiang. Thirty *li* to the south of the city at the foot of a hill known as the Hill of Violet Clouds, were a large group of sculptures. Some of these remain *in situ*; yet others have been taken to places of safety. A series of inscriptions connects the buildings with a scholarly family named Wu. The inscriptions bear dates from A.D. 147 to 167. Four brothers united to publish the praises of their father. Within the series, however, one of the brothers and a nephew had also passed away and they too are commemorated. As long ago as 1881 Dr. S. W. Bushell brought the inscriptions to the notice of the west. In 1886, the inscriptions were seen and described by Lieut. Dudley A. Mills, who gave impressions of them to the British Museum. Two years later, M. Chavannes saw them. Later they were again and again described by other western visitors. Every kind of sculpture summarised by M. Chavannes is to be found in the Wu group: the mythological, the legendary, the historical and the more or less private and domestic scenes all appear on one or other of the stone slabs or pillars. The descriptions of these decorations are the best part of the present volume. The learned author has exhausted the stores of Chinese learning and research to annotate as fully as possible the scenes depicted. Old anecdotes known to every reader of books Chinese are to be found, together with new ones,—I am afraid to say, not to be found in Giles; I must content myself with saying, that I have not yet discovered in the pages of the Biographical Dictionary. For instance, neither Giles nor Watters (in his "Guide to the Confucian Temple") gives the following tale of the greatest of the heroes of Filial Piety, Tsêng Ts'an. "Once when the Tsêngs were living at Fei, there was amongst the people of Lu one who bore the same family name and the same personal name as Tsêng Ts'an. This namesake committed a murder. One came to the mother of our hero and reported to her that

Tsêng Ts'an had murdered a man. She, however, went on with her spinning. A second neighbour repeated the news. Again it had no effect. But when a third time, the statement was repeated to her, her motherly heart gave way, and throwing down her work, she fled out of her back door." One of the sculptures represents "the loving mother throwing away her shuttle on hearing for the third time the calumny." The anecdote connected with the next sculpture is given by Giles (1533, p. 586) in his brief notice of Min Sun. Tale after tale is to be found translated in the pages that follow.

The last chapter is very brief. Of much that it contains, there is a mere register that such and such a sculpture is to be found at such and such a place; or even that it once existed there and has been mentioned by Chinese writers. Even this, however, is a good thing to have at hand for reference.

The work is done so well, that there will be no repetition of it. All who write on the matter of Han sculptures henceforth will be Mons. Chavannes' debtors. We look forward to the future volumes with increased interest after reading this first one.

G. G. W.

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**Chinese Pottery and Porcelain.** An account of the potter's art in China from primitive times to the present day, by R. L. HOBSON, B.A., with forty plates in colour and ninety-six in black and white. Messrs. Cassell & Co., 1915. Edition limited to 1,500 copies.

**Chinese, Corean and Japanese Potteries**; descriptive catalogue of Loan Exhibition of selected examples. The Chinese and Corean authenticated by R. L. HOBSON, B.A., of the British Museum, London, and the Japanese by EDWARD S. MORSE, M.A., of the Museum of Fine Arts, Boston. All exhibited under the auspices of the Japan Society at the Galleries of M. Knoedler & Co., New York, March 2–21, 1914. With illustrations in colour and half-tone, and with a report on early Chinese potteries compiled from original sources by ROSE SICKLER WILLIAMS.

The years 1914 and 1915 have seen the publication of the above two exceedingly important works on the ceramics of the Far East. The scope and purpose of Mr. Hobson's fine work are best explained in the author's own words taken from the Introduction; "In spite of all that has been written in the past on Oriental ceramics, the study is still young, and it will be long before the last word is said on the subject. Still our knowledge is constantly increasing, and remarkable strides have been made in recent years. The first serious work on Chinese porcelain was Julien's translation of the Ching-tê Chên t'ao lu, published in 1856. The work of a scholar who was not an expert, it was inevitably marred by misunderstanding of

the material, and subsequent writers who followed blindly were led into innumerable confusions. The Franks' Catalogue, issued in 1876 was one of the first attempts to classify Oriental wares on some intelligible system; but it was felt that not enough was known at that time to justify a chronological classification of the collection, and the somewhat unscientific method of grouping by colours and processes of decoration, was adopted as a convenient expedient. At the end of the last century Dr. Bushell revolutionized the study of Chinese porcelain in his "Oriental Ceramic Art," a book, unfortunately, difficult to obtain, and by editing Cosmo Monkhouse's excellent "History and Description of Chinese Porcelain." These were followed by the South Kensington Museum Handbook and by the translation and reproduction of the 16th century "Album of Hsiang Yüan-p'ien, and later by the more important translation of the T'ao-shuo." After a hearty acknowledgment of Dr. Bushell's work Mr. Hobson continues; "While Dr. Bushell's contributions have greatly simplified the study of the later Chinese porcelains, little or no account was taken in the older books of the pottery and early wares. The materials necessary for the study of these were wanting in Europe." In the last few years the position has completely changed. The opening up of China and the increased opportunities which Europeans enjoy not only for studying, but for acquiring masterpieces have awakened a new and wide-spread enthusiasm for them.

"The result of all this is, ceramically speaking, is that we are now familiar with the pottery of the Han dynasty; ceramic art of the T'ang period has been unfolded in wholly unexpected splendour; the Sung problems no longer consist in reconciling ambiguous Chinese phrases, but in the classification of actual specimens; the Ming porcelain is seen in clearer perspective, and our already considerable information on the wares of the last dynasty has been revised and supplemented by further studies. So much progress, in fact, has been made, that it was high time to take stock of the present position, and to set out the material which has been collected, not of course, with any thoughts of finality, but to serve as a basis for a further forward move; that is the purpose of the present volumes, in which I have attempted to merely lay before the reader the existing material for studying Chinese ceramics, which he may or may not accept."

Vol. I deals with Pottery and the early wares. Mr. Hobson traces the history of the Potter's art to its earliest sources in a masterly manner; indeed the opening chapters of the book are of enthralling interest, partly perhaps because he here, to a great extent, tills virgin soil. The data in regard to the wonderful potteries designated by the Chinese as Ju, Kuan, and Ko wares, as Lung Ch'üan Yao, Ting Yao, Tz'u Chou, Chün Yao, etc., have hitherto lain, inaccessible to the amateur, in the native literature on ceramics, and to find the whole subject now clearly set forth is indeed a joy.

Mr. Hobson devotes a chapter to the vexed question of "Porcelain and its Beginnings," his own opinion being "that Porcelain in the Chinese sense already existed at the end of the Sung dynasty.'

Vol. II opens with the discussion of the wares which issued from the potteries at Ching-tê Chên under the Mings and carries the history of ceramics to the present day, devoting the last chapter in the book to "Forgeries and Imitations."

The plates are extremely fine, especially the frontispiece to Vol. I which represents the magnificent T'ang figurine at the British Museum, and the work is complete in every detail. An excellent bibliography is included and also a chapter on "marks on pottery and porcelain," while a short summary of the contents of the various famous Museums of the World, should prove useful.

Turning to the Catalogue of the Exhibition held in New York, one is first struck by the perfect taste in which the volume, accompanied by a set of magnificent photographs, is produced, and the committee of the pottery exhibition which consisted of Samuel T. Peters, Charles L. Freer, D. J. R. Ushikubo, Mataichi Miya, Alexander Tison, Howard Mansfield, Lindsay Russell and Eugene Worden, are to be heartily congratulated on their work.

The report on early Chinese pottery, compiled from original sources by Mrs. Williams is of very high interest. Her researches open with the Sung dynasty and her note on the famous Chün Yao is most excellent.

The foreword to the publication, which sets forth in a concise form the intention of the Japan Society in organizing such a note-worthy exhibition, runs as follows; "At the request of the Committee of the Japan Society, when the Society's exhibition of Sung pottery was determined upon, the Asiatic Institute inaugurated investigations in China and Corea, and commissioned Mrs. Rose Sickler Williams, in Peking, to make researches into native and foreign sources and to formulate a report. The object aimed at was to bring together more knowledge of the subject than was contained in any hitherto published consecutive document, to free facts earlier presented from irrevelant material, to add, by researches on the ground, something not previously known to us, and to arrange the whole in a clear form. Chinese books, collections, kiln sites and shards have been examined, and Chinese and foreign works compared. Of the result, as embodied in the accompanying Report, it may be said that what is true in the existing Chinese and foreign works on the subject of Sung dynasty pottery has been found out, and a quantity of what is untrue has been detected. Consideration has been given to the true artistic taste and genuine antiquarian instincts of the Chinese connoisseurs, allowance has been made for what is called the unscientific knowledge of Asiatic authorities, and care has been taken in weighing the evidence of Chinese literature and in accrediting the work of foreign writers." Paradoxical as it may

seem, books such as the above, are of infinitely greater value to the amateur who dwells in the Far East, the home of the products described, where however but few public collections are at his disposal, than they are to his his brother of the West, who, though he may dwell many thousand miles from the fount of Oriental Art, has yet magnificent specimens, fully described, at his very doors.

F. W. A.

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**Catalogue of a Special Exhibition of Chinese Paintings at the Metropolitan Museum of Art in New York.** By J. C. FERGUSON, 1914.

**Catalogue of Chinese Paintings Ancient and Modern.** The property of Mr. LIU SUNG FU; compiled by FLORENCE WHEELOCK AYSCOUGH, 1914.

**Chinese Pictorial Art.** By E. A. STREHLNEEK. Shanghai: Commercial Press, 1914.

Dr. Ferguson gives an illuminating introduction which tends to support the idea that China is the mother of the arts. He distinguishes between pictures which appeal to the art sense and those which are 'known in the records' having historical value in addition to or apart from art value. In modern China there would appear to be a tendency to assess historical value above art value. We understand that this representative collection of 95 pictures and books of pictures which has been acquired by the Museum was collected in China by Dr. Ferguson with the help of Chinese connoisseurs. The English translation given of Hsieh Ho's Six Canons of Chinese Art appears to have been more felicitously expressed by Prof. Giles. The illustrations are nicely reproduced as is usually the case with the work of the best American printers.

Mrs. Ayscough, in her catalogue of Mr. Liu Sung-fu's extensive collection of 358 pictures and albums destined for the Panama Exposition, has relieved the oft-time conventional descriptions by apt quotations from the Chinese poets and other authors.

Mr. Strehlneek's catalogue is the most ambitious of the three and no expense has been spared to make it as good as can be produced in a modern Chinese printing press. While the monochrome reproduction are delicate and restrained, the colour prints are somewhat crude and disappointing. It is difficult to discover the artistic merit of the illustrations facing pp. 126 and 130. But a collection which includes the masterly Kwanyin from a stone rubbing after a picture by the immortal Wu Tao-tze and a number of delightful landscapes can afford to include some examples of the commonplace.

A. S.

**Chinese Forest Trees and Timber Supply.** By NORMAN SHAW. (T. Fisher Unwin, London).

This is not an account of the sources, native and foreign, whence China gets her timber, as the second part of the title might imply but a systematic survey of the Provinces of the country in regard to forest trees and native timber. It is a careful and well arranged compilation which should be interesting to amateurs of gardening and of China. It begins by a detailed account of the Provinces, one by one, in respect of timber, or more often, alas! the lack of it, and ends with an account of the trees, under the categories of Broad-leaved Trees, Conifers, Bamboo and Palm, and Foreign Trees. I should judge the author was rather a compiler than a naturalist. Such mistakes as there are—and I have noticed very few—suggest that the author has not an intimate personal acquaintance with the trees; *e.g.*, he refers several times to Camphor—*Cinnamomum camphora*—as deciduous. In the next edition the author might add an index of the Chinese names of trees; the book would be more useful if the Chinese characters could be printed.

One rises from a perusal of this work with a feeling of positive disgust at the foolish neglect by the Chinese of trees, which is slowly but surely ruining one of the fairest regions in the world. The North-west is gone, and the North is going, as the country traversed by the Nanking-Tientsin Railway from P'u-k'ou to the Shantung border bears witness. Wood is usually planted round graves and is usually cut and sold by a spendthrift son. We can recommend this book to our readers.

F. S. A. B.

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**Some West China Hunting Notes.** By DAY DYE-FU.

This is another valuable contribution to the little-known habits of some of the more interesting species of big game of Western China.

It of course does not pretend to attempt anything so wide as the scope of Mr. H. F. Wallace's "Big Game of Central and Western China" which we reviewed in last year's Journal of this Society. Nevertheless from the point of view of the observer of the habits of the big game of China as well as from the point of view of the sportsman, this little pamphlet arrests attention.

Its descriptions of the appearance and habits of the three animals the author observed and shot, viz: the Serow, Takin and Blue Sheep (*Ovis nahura*), are very complete, and the pictures drawn of the gorgeous scenery of their habitats are well written.

The Blue Sheep is of course the well known Burrhel, considered among Indian shikaris a great prize. There were two or three years ago a few specimens in the London 'Zoo.' It is a particularly attractive-looking, wiry little animal, and we remember, when last at Regent's Park, being

very much impressed (as was apparently the author) with the neatness of its movements and the agility with which it clambered about on a large block of artificial rock provided for it in its enclosure.

Blandford ("Fauna of British India," 1891) says it has bred freely in the Zoo.

He however says nothing about the reason for the Burrhel earning its title of "Blue sheep" and Mr. Day's statement that it "has a distinctly slate-blue color for about nine months of the year" only, may be a fact unknown to naturalists.

There is a description of the destructive effect of modern weapons used in big game hunting; and the instance of a sheep shot through the shoulder which when picked up, was found minus its heart which had been shot clean out and was lying detached from the carcase on the ground, may possibly be explained by the fact that the bullet, in entering the shoulder, had driven one of the shoulder-bones through the body, severing the heart-connections on the way.

Still it is strange to what extent bullets will mushroom out when passing through even a less solid body than a muscular sheep or goat. We remember having a 150 yards shot with a rifle at a flock of bustard sitting in close formation on the foreshore near the Little Beacon in the Yangtsze Estuary. The nickel nose of the bullet had been slightly filed, disclosing the lead inside. The same bullet killed two birds. A small hole the size of the bullet was seen in the side of the nearest bird when picked up. The hole had increased to about double the size where the bullet emerged. It was of the same dimensions of course where the bullet entered the second bird, but where it left the second bird on the far side, the hole made was big enough to put one's fist in, and the bustard was almost too mangled to be worth taking home for the pot.

J. H. T.

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**Experiences with Man-Eating Tigers in China.** By the Rev. H. R. CALDWELL. I, II, III and IV.

We are inclined to think that "The Man Eaters of Tsavo" (Patterson) is perhaps the most thrilling account of lion-hunting which has ever been written. Moreover it is presumably authentic, being vouched for in the Editorial by no less celebrated a Nimrod than Mr. F. C. Selous.

But Mr. Caldwell's experiences of tiger-hunting near Foochow are no less remarkable and thrilling.

One has often heard and read descriptions of tiger-hunting in India, whether the sportsman be seated in a howdah or in a tree, from both of which places of observation he sees his prey without running much risk of attack.

One has also often heard of the method semployed by tiger-hunters in Amoy, which sound far more dangerous. In that district the tiger rests during the day in caves formed by huge boulders leaning against one another in endless confusion in rugged upland country among the mountains. Into these caves the foreign sportsman enters on all fours preceded by a native shikari with a torch. The fact that there is only one exit—that by which the sportsman has entered the cave—makes the exploit sound one attended with great peril, and yet those hunters with whom we have spoken on the subject such as Mr. J. R. Harding (who shot five tigers at Amoy) say that after one's first experience, the danger is really less than one anticipates, as the tiger is completely cowed by the flare of the torch and forms an easy prey.

However that may be, there is no doubt that the exploits of Mr. Caldwell have been of a much more remarkable kind. He pursued his animals on foot, sometimes seemingly unattended, lay in his "cache" on occasions only ten feet from his "kill" which was generally a goat and kids. He is undoubtedly an unerring shot and possessed of a very full measure of indomitable pluck and resource. The descriptions of his hunts after "Bluebeard"—a dark variety (or possibly new species of *Felis*)—are most exciting, and we trust that when he next pursues this formidable animal he will meet with better luck.

We know that tigers' teeth, claws and bones are much prized by the natives for various supposed medical and other properties but we did not realise what anxiety there is on their part to secure the blood of the dead tiger.

We recollect killing a very large boar in the Wuhu district some years ago; the only part of it we required was the skull. The animal was accordingly decapitated and the head boiled for a whole day in a huge cauldron. The head man of the village then asked us if the villagers could have the carcase. Consent being given, fifteen men and women set upon the corpse lying on the temple floor, cut up and carried away first hair, then skin, entrails, blood,—everything, and in a quarter of an hour no trace of the animal was left except the stains on the ground.

For exciting adventures, these little pamphlets from the pen of Mr. Caldwell are difficult to beat.

J. H. T.

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**Chinese Game Mammals.** By T. R. JERNIGAN.

In turning over the pages of this pamphlet after reading Mr. Caldwell's thrilling experiences one feels as one navigating again in smooth waters.

We confess we did not know that there was any probability at all of the extinction of the lion in Asia, though Blandford, we see, writing in 1891, says it is verging on extinction in India.

The description of the double-barreled matchlock used by the Emperor Kien-lung, the barrels of which were octagonal in shape and superimposed one over the other is curious, particularly as superimposed-barreled guns are, we believe, coming into fashion in England.

This pamphlet affords light and pleasant reading as, in fact, could hardly be otherwise expected by those who know Mr. Jernigan's writings.

J. H. T.

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**Winter Birds about Peking.** By G. LANNING.

Our only quarrel with Mr. Lanning is that this pamphlet is all too short. In our review of Mr. Lanning's "Wild life in China" in Vol. XLIII (1912) of this Journal we said "This book is exactly what it is described to be in the sub-title, namely, chats on Chinese birds and beasts as between one nature-lover and another." These remarks can be applied again to the little pamphlet now under review.

His description of the Autumn migration of birds which he witnessed on his way north is written in that delightful style of his with which we are so familar, and is clear proof of his talents as a close observer.

We do not think, as he appears to do, that the reason for his not seeing specimens of the Bustard was due to protective colouring. The Bustard in colouring, it is true, closely resembles the light brown soil of the level fields he frequents, but he is a big bird and stands quite two and a half feet high. He relies for protection rather on his wariness, seldom allowing an intruder who looks suspicious to approach nearer than one hundred yards without taking flight, and choosing for his positions wide expanses of flat ground without any cover at all. It is more than probable that in September and October during Mr. Lanning's visit the Bustard had already migrated further south. The species has generally reached the Shanghai district by November.

We appreciate Mr. Lanning's difficulty in distinguishing between the rook and the crow whether on the ground or in the air. Of course the bills are conclusive when the birds are in the hand. But the raven is a much larger bird than the crow, has a slower flight and its croak cannot be mistaken.

The description of his observation of the circling kites is good reading. There are not many forms of bird-life that indulge in aërial gambols that we are aware of. Perhaps choughs and jackdaws, particularly the former, are more partial to this "bird-play" than others.

J. H. T.

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**Chinese Game Birds.** By T. R. JERNIGAN.

This is a useful contribution to the literature of the Natural History of China and is illustrated with several reproductions of photographs of some of the best known pheasants. J. H. T.

We have also to draw attention to the following pamphlets :

**Household Insects.** By Professor C. R. KELLOG.

**The Battle of Muddy Flat,** (4 April 1854); from which event dates the inception of the Shanghai Volunteer Corps.

**Sericulture** (a translation from the Chinese). By Professor GIST GEE, M.A.

**A Class of Social Outcasts** (a brief study of the Beggars of China). By Professor GIST GEE, M.A.

**List of Plants found in Kiangsu Province.** Compiled by Professor GIST GEE, M.A.

**List of Plants found in Fukien Province.** By J. E. WALKER.

**Mining Laws of the Republic of China.**

All the above articles under review are numbers of a current series written at the instigation of Mr. N. Gist Gee, M.A., Professor of Biology at the University of Soochow. They first appear in the "National Review," a good number are then printed in pamphlet form and are sent to Mr. Gist Gee who distributes them, entirely at his own expense, among a large number of the Schools and Universities of China, hoping thus to arouse an interest in Natural History and allied subjects. It is unnecessary for us to say more than that we hope there will be found many more who will feel drawn to emulate the energy and public-spiritedness of Mr. Gist Gee in thus making available to all the many interesting discoveries in this large and, as yet, little known Republic of China.

J. H. T.

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**Ninety Common Birds of the Lower Yangtze.** By PROF. ALLISON.

**Two Hundred Common Birds of the Yangtse Valley.** By H. A. BAKER, Chuchow.

These booklets come to the R.A.S. from the Kuling Scientific Association. Professing however, no scientific exactitude, they aim to do something whereby a growing number of bird lovers may secure a semi-formal introduction to "a world of new friends." It is our belief that in spite of various shortcomings they should meet with no little success in this very admirable aim. It should be remembered, therefore, that in drawing attention to a few of the inaccuracies our criticism is entirely friendly. We have in mind the man ; and, perhaps, even more the woman ; who, when in the country is eager to become acquainted with feathered friends but is without a care whether they have or have not the Ambiens muscle, or certain tell-tale crinkles in the cranium.

First, then, there are a number of misprints both in the classic nomenclature and in the descriptions. Next, amongst the woodcuts illustrating Professor Allison's lecture, some of which are distinctly good, there are others that are misleading,—that of the water-cock's head, that of the myna (which would have displayed its markings much more clearly if on

the wing), and that of the head of the rook. Then there are a ew comparisons of doubtful value. When we are told of a woodcock, for example, that it is "not so large as the Mongolian Pheasant," and that "when flushed it darts off with a loud 'Peewit,'" we wonder what peculiar variety it was which suggested such facts to the writer.

But beyond a few blemishes of this sort the descriptions do tend in the direction of a more intimate acquaintance between the two great biped groups, and as an illustration of this fact we may mention a little experience of our own only 24 hours old. We then were standing on the top of one of the lower of the Fêng Huang Shan in the early morning. We saw and heard amongst others the following birds in the space of half an hour or so. A babbling of Laughing Thrushes, a single King-fisher, a Chinese Dove, a white-throated Moorhen in full flight (a rare sight on a hill-side), and a few minutes after, the same bird running on the grass, tail up, just like that of a wren in England, the Chinese Cuckoo, Crows of two or three sorts, an Egret, Mynas, Magpies, both the ordinary and the blue-winged varieties, and a Kite.

All these, without exception, are described in the booklets under review, the second of which has a further advantage for the raw beginner, that it classifies birds according to their predominant colour ; black, white, brown, yellow, &c. This to a Lyddeker or a Styan might be as unscientific as it would to a Paxton or a Loudoun to classify flowers according to tints, but the ordinary student, aiming at pleasure rather than technicality, will welcome the short cut to acquaintance, and leave greater exactness for a more convenient season.

One word of warning in conclusion. British readers should carefully remember the difference between the name "Robin," as known in England, and that in the United States and other English-speaking lands. Where the much-loved little brown bird with the red-breast (*Erithacus rubecola*) was not to be found, Americans transferred the name to a thrush of somewhat similar build, and the Australians to various species of *Petroeca*. The name, in the books before us, is used in the American sense.

G. L.

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**On the Trail of the Opium Poppy** ; by Sir Alexander Hosie, M.A., LL.D. F.R.G.S. 2 vols. George Philip and Son, 1914.

In spite of its picturesque title this book is disappointing. Sir A. Hosie was appointed to travel through certain provinces and see to what extent opium-growing had been checked. The business results have been published in Parliamentary papers, and the present work is made up from the traveller's diary, now five years old. To the student of the Opium Question the book

itself is therefore of little value, though a summary of the investigations compressed into an appendix, is of use for reference. But as a book of travel it is distinctly dull. The writer had time to write down everything, and wrote it; what money the coolies wanted for a journey, what they at last accepted, what the landlord said, what goods were met on the road, what trees grew near each village, how a herd of pigs was frightened and how one ran away; how the mule fell down and how it got up again. Lest this seem exaggerated a few extracts may be given.—

"A demand was made for 600 cash per man per day; but this I resisted, offering 500 cash on condition that we should reach Chung-king in a couple of days no matter what the weather. My offer was declined and I went to bed; but at midnght I was roused with the welcome news that my terms were accepted. There is, as a rule, no fixed price in China, and the value of an article or labour is arrived at only after the keenest bargaining." (Vol. I p. 256).

"The fish that came to my table from the Hêng River was full of bones and very insipid. During the day I noticed a bamboo fishing-rod with reel, line, hooks and sinker complete, leaning against a shanty by the roadside and felt very much inclined to borrow the outfit and indulge in a favourite pastime for an hour; but I reflected that my men disliked to dally on the road except for their own pleasure." (Vol. II. p. 33).

"Here I had lunch in the verandah of a house, and, as it chanced, came to the end of a tin of cheese. My servant presented the empty tin to a five-year old son of the house, who came forward immediately with clasped hands and made me his bow of thanks." (Vol. II, p. 108).

When we state that the book is more than half made up of innocencies like these, without a single small adventure, we are hardly severe in adding that it is not an exhilarating work. Some of the botanical information and some of the observations on trade and manufacture might be useful if they were arranged. But the index in every case gives the numbers of pages without any subdivisions; thus, under Poplar one is referred baldly to 53 different pages, Oak is found on 61 pages, and the Poppy on 120, without any indication of locality, etc.

There are two appendices occupying 100 pages. The first is on "The Inception, Organization and Methods of the Anti-opium Crusade in China." This 'crusade' is the Chinese official movement for the suppression of the trade, begun by H. E. T'ang Shao-i in 1906; and this is the valuable part of the book, of great use to all students of the question. The second appendix is a summary of the investigation which is recorded at such length in the two volumes. It is useful for reference perhaps, but the movement has left those times so far behind that the interest of these five-year-old observations is much diminished.

The work has a map and is excellently illustrated.

S. C.

**Finance in China.** By S. R. WAGEL.

One would have thought that all matters of interest relating to this most interesting country had long ere this been entirely exhausted, but apparently this is not so, for, in "Finance in China," by Mr. S. R. Wagel, an entirely new field has been opened up by the author. The subject is one upon which Mr. Wagel is eminently qualified to write, having made it peculiarly his own; and his treatment of it shews an intimacy with the varying circumstances which control the finances of a country in the early stages of economic evolution. Briefly stated, the subject matter has been grouped under the following divisions. 1—China's indebtedness. 2—Trade, local and foreign, as well as the aids to it, such as exchange and banking, money, credit and prices. 3—Industries, manufactures and labour. 4—Finance of the government. 5—Communications.

China's debts are historically treated in the second and the third chapters of the book. The author has succeeded in giving in most interesting form, a connected account of the several foreign loans, including such as were made for the construction of railways. One cannot help detecting the attempt the author has made to eschew the political aspect of the loans as much as possible; but China's history during the past 60 years is so closely interwoven with the history of her foreign loans that it is practically impossible to treat of the one without a reference to the other in order to understand the economic life of the Empire and Republic. The history of the loans is brought down to March, 1914.

The second section deals with the trade of China, and chapters 4 to 9 inclusive are devoted to an exhaustive study of this subject. The chapter on the "Trade of China" gives this history, including the purely internal trade, from ancient times down to the present. Extracts are given from rare books, which help to give an insight into the nature of the progress. The "Finance of Trade" elucidates the complicated manner in which business is conducted in this country. The several stages necessary before a package of piece-goods can reach the actual consumer, passing from the foreign merchant in the ports, through the hands of that merchant's compradore to the middleman, the carrier and thence to the retailer in up-country markets, likewise the inevitable processes before the merchant in the treaty-ports receives the produce from the cultivators in the interior, are minutely explained. The "Progress of Trade" deals with the growth of foreign trade during the past sixty years, and in this chapter are contained statistics taken from the customs as to its growth and volume in the various ports, and the values of the several commodities dealt in, with information concerning customs revenue, shipping, etc. The following chapter deals with the vexed problem of the balance of trade, and incidentally explains the part that China Trade has played in bringing down the value of silver, and how such an event was unavoidable, owing to the nature of the foreign trade of this country.

In the chapter on "Exchange and Banking" the author takes up the thread of the progress of foreign trade in the ports, and carries it on to the foreign buying and selling countries, and explains the part played by the foreign and native banks in connexion with all trade transactions.

The third section comprises chapters 10 and 11. Industries and manufactures are still in an incipient and undeveloped state in this country, and the causes that conspired to bring about such a situation are well explained. Some very interesting lines are given to the discussion of the problem of labour and wages, paying special attention to agricultural labour. The reader is made conversant with the reasons why agriculture is the greatest industry in this country. The facts and figures given on this subject are extremely interesting.

The fourth section deals with the finances of the Government, which from time immemorial have been as unregulated as they could possibly be. The author gives a brief history of taxation, revenue, and expenditure in China, from ancient times down to the budget of 1913, and supplies much useful data. In chapter 13 the sources of revenue are set out, under the several heads of land, salt, likin, etc., and details are given of the progress of the several taxes, the history of land tenure, and possibilities of the future.

The fifth and last section deals with communications, beginning with a short account of the land and water transport. It also gives in brief an account of all the existing railways in China, and closes with a survey of the projects now contemplated. On the whole it may be said that Mr. Wagel has produced a work which should appeal to all students of applied economics in relation to one of the most interesting countries in the world. He has touched upon the various sides of a maze of international intrigue in relation to finance, with the hand of an economist rather than that of a politician, and therefore has made the work under review unique in its line. Few who have any interest in the financial, industrial, and commercial life of China, will fail to find some subject of interest related very closely to this particular line of life and thought. The work is certain to find a ready and increasing circle of readers amongst all who have financial intercourse with China.

H. C. MORRIS.

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**Annual Report on Reforms and Progress in Chosen (Korea) 1912-13.** Compiled by the Government-General of Chosen Keijo (Seoul) 1914.

This highly interesting report has been received from the Japanese Consulate-General. It sets forth in a most exhaustive manner the work that is being accomplished in the land which has heretofore been known as that of "the Morning Calm." The volume is carefully tabulated. XVII chapters bearing such titles as Justice, Finance, Commerce, Agriculture, Sanitation, Education are divided into 212 sub-headings all carefully indexed, and the desired data are therefore found with great ease. The work contains, in addition, an illuminating appendix, being a compilation of speeches made

by the Governor-Generals at the National Central Council at various times; a long list of statistical tables; three excellent maps and a score or more of very fine illustrations from photographs.

The Report must be read to appreciate the strides that have been and are being made in the improvement of the material welfare of the Korean population. Seedling stations have been established for agricultural experiments. Live stock is being improved, roads are being opened in every direction, while sanitation and education are carefully attended to. Not the least of the reforms undertaken is that dealing with afforestation, which is being encouraged by all methods, both scientific and popular, as may be realized from the following account of the annual Arbor Day (p. 178). "With a view to stimulating in the people an interest in, or love of afforestation, the Government-General selecting the anniversary of the demise of the First Emperor of Japan as Arbor-day, has caused, since the annexation, a universal plantation to be carried out on that day, the first time being April 3rd, 1911. The first Arbor-day was held under the auspices of the Governor-General in the Government grounds on the slopes of Nansan, while the Civil-Governor conducted plantations on a mountain in Keijo on the second and third Arbor-days. Arbor-day arouses much interest in the people in general, especially in the school children. While 4,650,000 trees were planted on the first Arbor-day, over 10,160,000 trees were planted on the second Arbor-day, April 3rd, 1912."

F. W. A.

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**The Educational Directory of China, 1915.** (Educational Directory of China Publishing Co.) $2 Mex. Net.

This year's issue is distinctly better than last year's, though there is still much room for improvement. There are four parts, and each is paged separately, each begins with page 1. This unnecessary confusion is worse confounded by the intrusion of whole-page advertisements. In any scholastic work the advertisements should certainly appear all together at the end.

Part II is a Directory of Teachers. There are names of men who might be called professors,—a few; a large number of professionally trained and qualified masters and mistresses; but these appear side by side with names of missionaries who are 'running' a small school and wives who assist in some fashion. This jumble of the real and the unreal can perhaps hardly be helped—such a list cannot be kept as strictly as a Medical Register; but it might be an improvement to remove the large number of Chinese names—no doubt mostly mere assistants—to a separate list.

In spite of faults the work is a very useful one and great credit is due to the compilers whose labours must have been immense. The book should have a large sale in the scholastic world in China.

S. C.

# NOTES AND QUERIES.

**China Monuments Society.**

This Society has issued a good Report this year and continues by its widely scattered literature to make vandalism more and more difficult. The founding of a Government Museum of Antiquities is a splendid result of the Society's activities.

It appears that the membership at the beginning of the year was only 106 and the total income only $506.46. If the membership could be largely increased the Society would be able to do untold good for which future generations of archæologists and art-lovers both Chinese and Western would bless it. The member's subscription is $4.00 mex. per annum, and the Secretary is Mr. F. McCormick, Peking. Any assistance or information which can be given by the Hon. Secretary of the N. C. B. Royal Asiatic Society will be given gladly.

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**N.C.B.R.A.S. New Publication.**

As announced at the Annual Meeting a new work on Chinese Numismatics will shortly be issued by the Society. It consists of carefully engraved reproductions of some 1800 copper coins from the most ancient down to the Republican issues, the collection being the property of Sir James H. Stewart Lockhart K.C.M.G., whose studies in numismatics are well known. There will be an Introduction and a careful description of each coin.

We already have in English La Couperie's Catalogue of Coins in the British Museum, and the Glover Collection—now out of print—described by Sir James Lockhart,—and a few smaller works; but many collectors are deterred from this fascinating pursuit because English books on the subject are few and to consult Chinese works is difficult. The new work will be of great value to such amateurs, though it will appeal also to the most advanced students of the science.

Only a limited edition will be issued, and members of the Society,—who will receive the book at a reduced rate,—are advised to send in their orders early to our publishers, Messrs. Kelly & Walsh, Limited.

**Reprint of Journal.** Several early volumes of the Journal being quite out of print are gradually being reprinted, so that members may complete their sets. New Series Vol. I (1864) was reprinted last year, and Vol. II (1865) has just been reprinted and can be ordered from Messrs. Kelly & Walsh.

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**Errata, etc.** Owing to distance it is often impossible to let authors correct their own proofs, and alterations etc. are often received long after the articles are printed and the type distributed. Readers are requested to note the following ;

Page xvi, Note 1. For page 102, read page 101.

Page 31, Ch. LXXXVII, "make great praying and great . . ."; the word omitted appears in the French text to be "progere," and perhaps 'processions' should stand in the vacant space.

Page 38, line 3, for Dr. Cornelius Beach Bradley read Prof. Cornelius Beach Bradley.

Page 39, last sentence of second paragraph, "One wonders therefore whether"—this sentence has been altered to read "One wonders therefore whether the native scholars who elaborated the presented scheme imagined distinctions which had no real existence, or whether the present fact of the lack of distinctions is the result of a sort of tonal decay or levelling which has obliterated distinctions which once existed."

# BOOKS PRESENTED TO THE LIBRARY.

| | PRESENTED BY |
|---|---|
| Chinese Pictorial Art, with supplement illustrating a few interesting pieces of Bronze, Ceramics and Jade. By E. A. Strehlneek | The author. |
| Österreichische Monatsschrift für der Orient. Nr. 1-12, 1914 | The publisher. |
| Tibet, the country and its Inhabitants. By F. Grenard | The author. |
| La Republique Chinoise, par A. Maybon | „ „ |
| Reconstruction in North Carolina. By J. G. de R. Hamilton | Columbia University. |
| The System of Taxation in China in the Tsing Dynasty, 1644-1911. By S. K. Chen | „ „ |
| The Currency Problem in China. By W. P. Wei | „ „ |
| Chu-fan-chï by Chau Ju-kua (in Chinese) | Hon. W.W. Rockhill. |
| North Manchurian Plague Prevention Service Reports (1911-1913). Edited by Wu Lien-teh | The North Manchuria Plague Prevention Service, Harbin. |
| The Chinese Language and how to learn it. By Sir W. Hillier. Vol. II, 2nd Edition, revised | The publishers, Kelly & Walsh, Ltd. |
| Engineering Society of China, Report and Proceedings 1913-1914 | The Engineering Society of China. |
| River, Lake and Land Conservancy in portions of the provinces of Anhui and Kiangsu, North of the Yangtsze River. By C. D. Jameson | The author. |
| The Origin of the feudal land tenure in Japan. By K. Asakawa | „ „ |
| Finance in China. By S. R. Wagel | „ „ |
| Chinese Currency and Banking. By S. R. Wagel | „ „ |
| Codex B and its allies, a study and an indictment. By H. C. Hoskier | The publisher, Bernard Quaritch. |
| Further notes on Birds of China. By J. D. De La Touche | The author. |
| Catalogue of Chinese Paintings. By F. W. Ayscough | „ „ |
| A Brief History of Early Chinese Philosophy. By D. T. Suzuki | „ „ |
| Household Insects. By C. R. Kellog | Presented by N. Gist Gee. |
| List of Wênchow Butterflies collected during 1910-1913. By C. T. Bowring | „ „ |
| Winter Birds about Peking. By G. Lanning | „ „ |
| Chinese Game Birds. By T. R. Jernigan | „ „ |

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| List of Plants found in Kiangsu Province. By N. G. Gee | Presened by N. Gist Gee. |
| Chinese Game Mammals. By T. R. Jernigan | „ „ |
| Experiences with Man-eating Tigers in China. By H. R. Caldwell | „ „ |
| Some Plants of Fukien Province. By J. E. Walker | „ „ |
| Some Fundamental Ideas of Chinese Culture. By B. Laufer | The author |
| Chinese Clay Figures. Part I. Prolegomena on the History of Defensive Armor. By B. Laufer | „ „ |
| Was Odoric of Pordenone ever in Tibet? By B. Laufer. | „ „ |
| Fur and Feather in North China. By A. de C. Sowerby | „ „ |
| Ninety Common Birds of the Lower Yangtse. By A. Allison | The Kuling Scientific Association. |
| Two Hundred Common Birds of the Lower Yangtse Valley. By H. A. Baker | „ „ |
| Bird Migration. By W. W. Cooke | U. S. Department of Agriculture |
| Bulletin of the Cleveland Museum of Art | The publisher. |
| The Review of Religions, Nos. 1-12, 1914 | „ „ |
| Memoirs of the National Academy of Sciences. Vol. XII, No. 1, 1914 | „ „ |
| Electrical Generating Stations in China. By C. A. M. Smith | The Engineering Society, Hongkong. |
| Reports of Student Christian Movements Oct. 1, 1912—September 30, 1913 | The Shanghai Y. M. C. A. |
| Excursion in Eastern Quebec and the Maritime Provinces. By G. A. Young and others | The Geological Survey of Canada. |
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| The Double-Curve Motive in North-eastern Algonkian Art. By F. G. Speck | ,, |
| Reports from Anthropological Division. (From the Summary Report of the Geological Survey, Canada, for the calendar year 1912) | ,, |
| Annual Report of the Superintendent, U. S. Coast and and Geodetic Survey to the Secretary of Commerce for the fiscal year ended June 30, 1914 | U. S. Coast and Geodetic Survey. |
| U. S. Coast and Geodetic Survey. Special Publication. Nos. 18, 19, 22 | ,, |
| Pallava Architecture. By A. Rea | The Archæological Survey of India. |
| South-Indian Inscriptions, Vol. II. Part IV. By R. B. V. Venkayya | ,, |
| Coorg Inscriptions (Revised edition) By B. L. Rice Epigraphia Carnatica. Vol. I | ,, |
| Antiquities of Chamba State. By J. P. Vogel. Part I—Inscriptions of the Pre-Muhammadan Period | ,, |
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| Catalogue of the Museum of Archaeology at Sārnāth By D. R. Sahni | ,, |
| Archaeological Survey of India Part I Annual Report of Director-General 1905-1911 Part II Annual Report of work in progress 1909-1911 | ,, |
| Annual Report on Reforms and Progress in Chosen (Korea) 1912-13 | Japanese Consulate-General. |
| Educational Directory of China 1915 | The Publishers. |
| Photograph, Graves of British Soldiers formerly in City Wall | J. C. Carter, Esq. |

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National Review.
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Chinese Recorder and Missionary Journal.
China Medical Journal.
L'Orphelinat de T'ou-se-we, Catholic Mission, Zi-ka-wei.
The Observatory, Catholic Mission, Zi-ka-wei.
The Far Eastern Review.

## FAR EAST IN GENERAL.

Chinese Maritime Customs, Inspectorate General, Peking.
Royal Observatory, Hongkong.
The Philippine Journal of Science, Manila.
Asiatic Society of Japan, Tokyo.
Asiatic Society of Bengal, Calcutta.
Bombay Branch of the Royal Asiatic Society, Bombay.
Ceylon Branch of the Royal Asiatic Society, Colombo.
Straits Branch of the Royal Asiatic Society, Singapore.
Siam Society, Bangkok.
Maha Bodhi Society, Calcutta.
Deutschen Gesellschaft für Natur und Völkerkunde, Tokyo.
Revue Indo-Chinoise, Hanoi.
L'École française d'Extrême Orient, Hanoi.
(Sarawak Journal, Borneo).

## AUSTRIA.

Anthropologische Gesellschaft, Vienna.
K. K. Naturhistorisches Hofmuseum, Vienna.
K. K. Zoologisch-Botanische Gesellschaft, Vienna.
K. K. Geologische Reichsanstalt, Vienna.

## NETHERLANDS AND SCANDINAVIA.

Upsala Universitats Arsskrift, Upsala, Sweden.
La Revue Sphinx, Upsala.
Het Koninklijk Institut voor de Taal, Land en volkenkunde van Nederlandsche Indië, S'Gravenhage, Holland.

## ENGLAND.

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## FRANCE.

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Musée Guimet, Paris.

## GERMANY.

Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, Berlin.
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Gesellschaft für Erdkunde zu Berlin,
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Mittheilung des Seminars für Orientalische Sprachen, Kgl. Friedrich Wilhelms Universität, Berlin.
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Ostasiatische Zeitschrift.

## RUSSIA.

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| Forke, Dr. A. ... ... ... | Windscheid Strasse 25, Charlottenburg | 1894 |
| Giles, Prof. Herbert Allen ... | Selwyn Gardens, Cambridge ... | 1880 |
| Hirth, Prof. F. ... ... ... | Columbia University, New York City | 1877 |
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| Morse, H. B., LL.D. ... ... | Arden, Camberley, England ... | 1888 |
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| Putnam, Herbert ... ... | Library of Congress, Washington | 1908 |
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| Sampatrao, H. H. the Prince ... | Gaekwar of Baroda, India ... | 1898 |
| Satow, Rt. Hon. Sir E., G.C.M.G. | Beaumont, Ottery St. Mary, Devon | 1906 |
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| Williams, Prof. F. W. ... ... | 135 Whitney Avenue, New Haven, Connecticut | 1895 |

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| Beebe, Dr. R. C. ... ... | Nanking ... ... ... ... | 1889 |
| Bell, F. Hayley ... ... | 10 Peking Road, Shanghai ... | 1908 |
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| Bergen, Rev. Dr. P. D. ... | | 1903 |

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| Billinghurst, Dr. W. B. ... | 8B Peking Road, Shanghai ... | 1908 |
| Black, S. ... ... ... | G.N. Telegraph Co., Peking ... | 1910 |
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| Bosustow, J. C. ... ... | Municipal Offices, Shanghai ... | 1905 |
| Bourne, F. S. A., C.M.G. ... | British Supreme Court for China, Shanghai | 1885 |
| Bowra, C. A. V. ... ... | Chinese Maritime Customs, Peking | 1897 |
| Bowser, Miss H. C. ... ... | 143 N. Szechuen Road ... ... | 1914 |
| *Box, Rev. Ernest ... ... | Medhurst College, Shanghai ... | 1897 |
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| Brandt, W. R. ... ... ... | 11 Peking Road, Shanghai ... | 1913 |
| Brandt, Mrs. ... ... ... | 19 Medhurst Road, Shanghai ... | 1913 |
| Brazier, Henry W. ... ... | Hongkong and Shanghai Bank, London | 1905 |
| Bredon, Sir Robert E., K.C.M.G. | Peking ... ... ... ... | 1885 |
| Bremner, Mrs. A. S. ... ... | 20 Yates Road, Shanghai ... | 1909 |
| Bristow, H. B. ... ... ... | H. H. Bristow, British Consulate, Hangchow | 1897 |
| Bristow, H. H. ... ... ... | British Consulate, Hangchow ... | 1909 |
| Bristow, J. A. ... ... ... | U.S.A. Consular Service, Shanghai | 1914 |
| Browett, Harold ... ... | 22 Yuenmingyuen Road, Shanghai | 1891 |
| *Brown, Sir J. McLeavy, C.M.G. | Chinese Legation, 59 Portland Place, London, W. | 1865 |
| Brown, Thomas ... ... | La Roque, Sutton, Surrey ... | 1885 |
| Bruce, Col. C. D. ... ... | | 1900 |
| Brune, H. Prideaux ... ... | British Consulate, Shanghai ... | 1914 |
| Burdick, Miss S. M. ... ... | Baptist Mission, West Gate, Shanghai | 1909 |
| Burkill, A. W. ... ... ... | 2 Kiukiang Road, Shanghai ... | 1912 |
| Burklll, Mrs. A. W. ... ... | 2 Kiukiang Road, Shanghai ... | 1912 |
| Buri, Paul von ... ... ... | German Legation, Bangkok, Siam | 1909 |
| Byrne, P. L. ... ... ... | American Trading Co., Shanghai | 1913 |
| Campbell, C. W., C.M.G. ... | Great Hollenden Underriver, Sevenoaks, England | 1890 |
| Carl, Francis A. ... ... | Maritime Customs, Hankow ... | 1906 |
| Carruthers, A. G. H. ... ... | 26 Old Queen St., London, S.W. | 1908 |
| Carter, Lieut. A. F. ... ... | | 1914 |
| Carter, J. C. ... ... ... | Mactavish & Lehmann, Shanghai | 1912 |
| Charnley, J. R. ... ... ... | Chinkiang ... ... ... ... | 1914 |
| Ch'ên Kuo-Ch'uan ... ... | Chinese-Anglo-American Friendship Association, Shanghai... | 1913 |
| Cheshire, F. D. ... ... ... | American Consul-General, Canton | 1906 |
| Christiansen, J. P. ... ... | G.N. Telegraph Co., Shanghai ... | 1913 |

| Name | Address | Year of Election |
|---|---|---|
| Claiborne, Miss Elizabeth ... | 4 Thibet Road, Shanghai ... | 1908 |
| Clark, J. D. ... ... ... | Shanghai Mercury, Shanghai ... | 1895 |
| *Clementi, C. ... ... ... | Govt. Secretary's Office, George Town, British Guiana | 1905 |
| Coales, O. R. ... ... ... | British Consulate, Shanghai ... | 1906 |
| Connell, C. C. ... ... ... | Shanghai Club ... ... ... | 1914 |
| Cook, H. M. ... ... ... | Standard Life Assurance Co., Shanghai | 1915 |
| Couling, S. ... ... ... | 12A Medhurst Road, Shanghai ... | 1894 |
| Coursier, Mme. ... ... ... | 54 Route Doumer, Shanghai ... | 1915 |
| *Cousland, Dr. P. B. ... ... | | 1908 |
| Cox, Dr. S. M. ... ... ... | 39 N. Soochow Road, Shanghai... | 1908 |
| Craig, A. ... ... ... | The University, Manila ... ... | 1914 |
| Crow, C. ... ... ... | | 1913 |
| Cunningham, Rev. R. ... ... | C.I.M. Tatsienlu, Szechuen ... | 1913 |
| *D'Anty, Pierre Bons ... ... | French Consulate, Chungking ... | 1889 |
| *Davidson, R. ... ... ... | *c/o* Mrs. Frew, 66 Leamington Terr. Edinburgh | 1914 |
| Davis, Dr. Noel ... ... | Municipal Offices, Shanghai ... | 1910 |
| Dent, V. ... ... ... | 14 Kiukiang Road, Shanghai ... | 1912 |
| Dodson, Miss S. L. ... ... | St. Mary's Hall, Jessfield, S'hai ... | 1909 |
| Donald, William H. ... ... | Far Eastern Review, Shanghai ... | 1911 |
| Donovan, J. P. ... ... ... | Post Office, Hankow ... ... | 1891 |
| Dorsey, W. Roderick ... ... | U.S.A. Consular Service, Tripoli, Libya, N. Africa ... ... | 1911 |
| Douglas, J. C. E. ... ... | 1A Peking Road, Shanghai ... | 1905 |
| Dowie, Robert G. ... ... | Ellis Kadoorie School, Shanghai | 1906 |
| *Drake, F. E. ... ... ... | Peiyang University, Tientsin ... | 1911 |
| Drake, Noah F. ... ... | Fayetteville, Arkansas ... ... | 1904 |
| *Drew, E. B. ... ... ... | Cambridge, Massachusetts ... | 1882 |
| DuMonceau, Comte L. ... | Banque Belge, Shanghai... ... | 1909 |
| Duyvendak J. J. L. ... ... | Netherlands Legation, Peking ... | 1915 |
| Edgar, Rev. J. H. ... ... | China Inland Mission, Chêngtu | 1910 |
| Edwards, Mrs. Martin ... | | 1912 |
| Eliot, Sir Charles, K.C.M.G. ... | Hongkong University, Hongkong | 1913 |
| Engel, Max M. ... ... ... | 4 Canton Road Shanghai ... | 1911 |
| Erslev, E. ... ... ... | Asiatic Petroleum Co., Shanghai | 1915 |
| Essex Institute, Librarian ... | Salem, Massachusetts ... ... | 1906 |
| Fearn, Mrs. J. B. ... ... | | 1911 |
| Federow, Captain E. ... ... | Shanghai ... ... ... ... | 1914 |
| *Ferguson, Dr. John C. ... | Peking ... ... ... ... | 1896 |
| Ferguson, J. W. H. ... ... | Chinese Maritime Customs, Harbin | 1910 |
| Ferguson, T. T. H. ... ... | Chinese Maritime Customs, Peking | 1900 |
| Fischer, Emil S. ... ... | Tientsin ... ... ... ... | 1894 |
| Fleischer, B. W. ... ... | The Japan Advertiser, Yokohama | 1912 |
| Fowler, J. A. ... ... ... | China Mutual Life Insurance Co. Shanghai | 1913 |
| Fox, Harry H., C.M.G. ... ... | British Consulate General, Chêngtu | 1907 |

| Name | Address | Year of Election |
|---|---|---|
| Fraser, Sir Everard, K.C.M.G.... | British Consul-General, Shanghai | 1907 |
| Fraser, Miss Jean ... ... | Shanghai High School, Avenue Road | 1912 |
| Freer, Charles L. ... ... | Detroit, Michigan... ... ... | 1910 |
| Fry, E. C. ... ... ... | Brynarw, Abergavenny, England | 1912 |
| Fryer, George B. ... ... | Institute for the Chinese Blind, Shanghai | 1901 |
| Fulford, H. E., C.M.G. ... ... | British Consul-General, Tientsin | 1885 |
| Gale, Esson M. ... ... ... | Chinese Salt Rev. Administration Hankow | 1911 |
| Gardner, H. G. ... ... ... | Hongkong & Shanghai Bank, H'kow | 1906 |
| Garner, Dr. Emily ... ... | Margaret Williamson Hospital, West Gate, Shanghai | 1911 |
| *Garritt, Rev. J. C. ... ... | Nanking ... ... ... ... | 1907 |
| Ghisi, E. ... ... ... | Via Carducci 30, Milano, Italy ... | 1893 |
| Gibson, H. E. ... ... ... | 18 N. Soochow Road, Shanghai... | 1915 |
| Gilliam, J. ... ... ... | British Cigarette Factory, Pootung | 1915 |
| Gillis, J. H., Captain ... ... | American Legation, Peking ... | 1911 |
| Gimbel, C., M.Sc. ... ... | Foreign District Inspector of Hwaipei, Hsipa, via Chinkiang | 1914 |
| Gipperich, H. ... ... ... | Tientsin ... ... ... ... | 1909 |
| Gladki, P. M. ... ... ... | C. E. Rly, Control Dept. New Town, Harbin | 1915 |
| Godfrey, C. H. ... ... ... | Municipal Offices, Shanghai ... | 1909 |
| Goffe, H. ... ... ... | H.B.M. Consulate General, Yünnanfu | 1905 |
| Göhring, A. ... ... ... | Arnhold, Karberg & Co., Hankow | 1913 |
| Goodnow, Dr. Frank J. ... | President, Johns Hopkins Univ., Baltimore, U.S.A. | 1914 |
| Goucher Rev. J. F., D.D., L.L.D. | Baltimore ... ... ... ... | 1915 |
| Greaves, J. R. ... ... ... | Butterfield & Swire, Shanghai ... | 1913 |
| *Grodtmann Johans ... ... | 10 Kiangse Road, Shanghai ... | 1898 |
| Grosse, V. ... ... ... | Russian Consul-General, Shanghai | 1912 |
| Grove, F. ... ... ... | Nanking Hunan Rly., Nanking... | 1915 |
| Gull, E. Manico ... ... | North China Herald, Shanghai ... | 1915 |
| *Gunsberg, Baron G. de ... | 32 Avenue Klèber, Paris ... ... | 1908 |
| Gwynne, T. H. ... ... ... | Directorate-Gen. of Posts, Peking | 1913 |
| *Hackmann, H. ... ... ... | | 1903 |
| *Hall, J. C. ... ... ... | British Consul-General, Yokohama | 1888 |
| Hancock, H. T.... ... ... | Standard Oil Co., Shanghai ... | 1914 |
| Handley-Derry, H. F. ... ... | British Consulate, Ichang ... | 1903 |
| Harding, H. I. ... ... ... | British Legation, Peking ... | 1904 |
| Hardy, Dr. W. M. ... ... | Batang, via Tachienlu ... ... | 1912 |
| Harpur, C. ... ... ... | Municipal Offices, Shanghai ... | 1908 |
| Hays, Mrs. John ... ... | 66 Route Doumer, Shanghai ... | 1911 |
| Hayter, H. W. G. ... ... | Oriental Press, 55 Yang King Pang, Shanghai | 1912 |
| Healey, Leonard C. ... ... | Public School for Chinese, S'hai | 1913 |
| Hemeling, Dr. K. ... ... | Chinese Maritime Customs, Wuhu | 1902 |

| Name | Address | Year of Election |
|---|---|---|
| Henke, Dr. Frederick G. Ph.D. | 108 Eighth Avenue, Charles City, Iowa, U.S.A. ... ... ... | 1912 |
| Hers, Joseph ... ... ... | General Secretary, Lunghai Railway, Chengchow | 1907 |
| *Hildebrandt, Adolf ... ... | Oliva, West Preussen, Waldestrasse 7 part | 1907 |
| Hilton-Johnson, Capt. A. H.... | Municipal Offices, Shanghai ... | 1908 |
| Hinckley, F. E., Ph.D. ... | 28 The Bund, Shanghai ... ... | 1907 |
| Hindson, A. E. C. ... ... | 20 Foochow Road, Shanghai ... | 1914 |
| *Hippisley, A. E. ... ... | Hongkong and Shanghai Bank, London | 1876 |
| Hobson, H. E. ... ... ... | St. Michaels, Glastonbury, England | 1868 |
| Hodges Mrs. F. E. ... ... | Ford Lane, Shanghai ... ... | 1915 |
| *Hodous, Rev. L. ... ... | Foochow ... ... ... ... | 1913 |
| Hoettler, A. ... ... ... | 20 Foochow Road, Shanghai ... | 1910 |
| Hogg, E. Jenner ... ... | 10 Peking Road, Shanghai ... | 1908 |
| Houghton, Charles ... ... | 3 Peitaiho Lane, Shanghai ... | 1908 |
| Howell, E. B. ... ... ... | Inspectorate-General of Customs Peking. | 1909 |
| Hudson. Mrs. Alfred ... ... | Ningpo ... ... ... ... | 1909 |
| Hughes, A. J. ... ... ... | China United Assurance Society, Shanghai | 1909 |
| Hummel, R. Ure ... ... | Bisset and Co., Shanghai ... | 1911 |
| Hutson, Rev. J. ... ... | China Inland Mission, Kwanhsien | 1914 |
| Hynd, R. R. ... ... ... | Hongkong and Shanghai Bank, Shanghai | 1913 |
| Ibsen, Th. ... ... ... | Chinese Telegraphs, Shanghai ... | 1913 |
| Imada, T. ... ... ... | Mitsui Bussan Kaisha, Shanghai | 1912 |
| Irvine, Miss Elizabeth ... | 39 Arsenal Road, St. Catherine's Bridge, Shanghai | 1910 |
| Irvine, D. A. ... ... ... | Chungking ... ... ... | 1913 |
| Jackson, Rev. James ... ... | Boone University, Wuchang ... | 1908 |
| Jameson, C. D. ... ... ... | Peking ... ... ... ... | 1911 |
| Jameson, J. N. ... ... ... | 3 Kiukiang Road, Shanghai ... | 1908 |
| Jamieson, J. W. ... ... | British Consul-General, Canton | 1888 |
| Jefferys, Dr. W. Hamilton ... | University Club, 1510 Walnut St ., Philadelphia | 1908 |
| Jenks, Prof. J. W. ... ... | 13 Astor Place, New York ... | 1903 |
| Jernigan, T. R. ... ... ... | 3 Hongkong Road, Shanghai ... | 1906 |
| Jessel, W. ... ... ... | Giesel and Co., Shanghai ... | 1912 |
| Jesus, C. Montalto de ... ... | | 1902 |
| Johnson, N. T. ... ... ... | American Consulate, Shanghai ... | 1912 |
| Johnston, R. F. ... ... | Weihaiwei ... ... ... ... | 1907 |
| Joly, P. B. ... ... ... | Maritime Customs, Moukden ... | 1913 |
| Jones, Edward P. ... ... | H.M.S. Newcastle, c/o Naval Agent, Shanghai | 1910 |
| Jones, Loftus E. P. ... ... | 24 Yuenmingyuen Road, Shanghai | 1908 |
| Jong, Th. de J. de, ... | Ambt—Chin. v. Zaken, c/o Dep.v. Binnenlandsch Bestuur, Batavia, Java | 1914 |

| Name | Address | Year of Election |
|---|---|---|
| Jorgensen. O. ... ... ... | G.N. Telegraph Co., Shanghai ... | 1903 |
| Jöst, A. ... ... ... ... | Sulzer, Rudolf and Co., 8 Peking Road, Shanghai | 1902 |
| Justesen, M. L.... ... ... | G. N. Telegraph Co., Shanghai ... | 1913 |
| Kahn, Gaston ... ... ... | Consul-General for France, S'hai, | 1913 |
| Kano, Dr. N. ... ... ... | Kyoto University, Kyoto ... | 1902 |
| Kanzaki, S. ... ... ... | Mitsui Bussan Kaisha, Shanghai | 1906 |
| Karlbeck, O. ... ... ... | Chuchow, Anhui ... ... ... | 1914 |
| Kemp, G. S. Foster ... ... | Public School for Chinese, S'hai. | 1908 |
| Kent, A. S. ... ... ... | *c/o* Thos. Cook & Son, Ludgate Circus, London, E.C. ... | 1913 |
| *Kern, D. S. .. ... ... | Chungchou, Szechuen ... ... | 1912 |
| Kilner, E. ... ... ... | Municipal Offices, Shanghai ... | 1909 |
| King, Louis M. ... ... ... | British Consulate, Chêngtu ... | 1911 |
| King, Paul H. ... ... ... | | 1886 |
| Kinnear, Henry R. ... ... | Gibb, Livingston and Co., S'hai. | 1907 |
| Kirton, Walter ... ... ... | Peking ... ... ... ... | 1911 |
| Kloevekorn, Dr. ... ... | German Medical School, Shanghai | 1914 |
| Klubien, J. ... ... ... | Chinese Maritime Customs, Canton | 1913 |
| *Kranz, Rev. Paul ... ... | Grünenwald Str, 6. Steglitz, Berlin | 1897 |
| Krapf, Dr. ... ... ... | German Medical School, S'hai ... | 1912 |
| *Krebs, E. ... ... ... | German Legation, Peking ... | 1895 |
| Krill, Joseph ... ... ... | Austro-Hungarian Consulate, Tientsin | 1912 |
| Kring, K. G. ... ... ... | Koolongsu, Amoy ... ... | 1911 |
| Krisel, A. ... ... ... | American Consulate, Shanghai ... | 1914 |
| Kronenberg, F.... ... ... | 106 Bubbling Well Road, Shanghai | 1912 |
| Kronenberg, Mrs. F. ... ... | Do. do. | 1912 |
| Krumling, F. ... ... ... | Shênchowfu, via Changtê, Hunan | 1912 |
| Kurokawa, S. ... ... ... | Nippon Yusen Kaisha, Yokohama | 1911 |
| Ku Hung-ming ... ... ... | Austro-Hungarian Legation, Peking | 1906 |
| Kulp, D. H. ... ... ... | Shanghai Baptist College ... | 1915 |
| Lacy, Rev. Dr. W. H. ... ... | 10 Woosung Road, Shanghai ... | 1909 |
| Landesen, Arthur C. von ... | H. I. R. M's Vice-Consul, Kobe ... | 1909 |
| Langley, Capt. J. ... ... | 3 Thorburn Road, Shanghai ... | 1909 |
| Lanning, George ... ... | 14 Medhurst Road, Shanghai ... | 1908 |
| Latourette, K. S. ... ... | Oregon City, Oregon, U.S.A. ... | 1912 |
| *Laufer, Berthold ... ... | Field Museum of Natural History, Chicago | 1901 |
| *Laver, Capt. H. E. ... ... | 13 Kungping Road, Shanghai ... | 1912 |
| Lawford, L. H.... ... ... | Laneborough, 27A Dale St., Leamington Spa, England | 1913 |
| Lay, W. G. ... ... ... | Commissioner of Customs, Swatow | 1902 |
| Leach, W. A. B. ... ... | Municipal Council Offices, S'hai | 1914 |
| *Leavenworth, Chas. S.... ... | 313 Norton St. Newhaven, Conn., U.S.A. | 1901 |
| Lee, A. W. ... ... ... | Chinese Post Office, Canton ... | 1910 |
| Leslie, T. ... ... ... | 444c Honan Road... ... ... | 1914 |
| Leveson, W. E.... ... ... | Municipal Offices, Shanghai ... | 1905 |
| Liddell, C. Oswald ... ... | Shirenewton Hall, near Chepstow, Monmouthshire | 1908 |

| Name | Address | Year of Election |
|---|---|---|
| Limpricht, Dr. W. ... ... | German Chinese School, Tientsin | 1911 |
| *Lindsay, Dr. A. W. ... ... | Chêngtu, Szechuen ... ... | 1910 |
| *Little, Edward S. ... ... | 12 Kiukiang Road, Shanghai ... | 1910 |
| Lockwood, W. W. ... ... | 2 Barchet Road, Shanghai ... | 1913 |
| Lowder, H. G. ... ... ... | Chinese Maritime Customs, Antung | 1914 |
| Lucas, S. E. ... ... ... | Chartered Bank, Peking ... ... | 1906 |
| Lütgens, Alfred... ... ... | German Consulate, Shanghai ... | 1913 |
| Luthy, Charles ... ... ... | Municipal Offices, Shanghai ... | 1910 |
| *Lyall, Leonard ... ... ... | Chinese Maritime Customs, Peking | 1892 |
| Macbee, Fred C. ... ... | Baptist College, Shanghai ... | 1912 |
| Macbeth, Miss A. ... ... | | 1915 |
| MacDonald, W.... ... ... | Chinese Maritime Customs, S'hai | 1912 |
| MacGillivray, Rev. Dr. Donald | 143 N. Szechuen Road, Shanghai | 1908 |
| MacGregor, D. ... ... ... | Municipal Offices, Shanghai ... | 1913 |
| Mackinnon, J. B. A. ... ... | Municipal Offices, Shanghai ... | 1905 |
| Macleod, Dr. N. ... ... | Avenue Paul Brunat, Shanghai ... | 1915 |
| Macoun, J. H. ... ... ... | 66 Wellington Park, Malone Road, Belfast | 1894 |
| McRae, J. D. ... ... ... | Weihwei fu, Honan ... ... | 1914 |
| MaGrath, C. D.... ... ... | Mustard and Co., Shanghai ... | 1910 |
| MaGrath, Mrs. C. D. ... ... | Do. do. | 1910 |
| Mahnfeldt, R, ... ... ... | 16 The Bund, Shanghai ... ... | 1912 |
| Main, Dr. Duncan ... ... | Hangchow ... ... ... ... | 1900 |
| *Marsh, Dr. E. L. ... ... | 8B Peking Road, Shanghai ... | 1908 |
| Marshall, R. Calder ... ... | 1A Jinkee Road, Shanghai ... | 1908 |
| Marshall, Miss M. C. ... ... | 24 The Bund, Shanghai ... ... | 1912 |
| Martin, G. R. ... ... ... | Peking ... ... ... | 1915 |
| Mayers, Sydney F. ... ... | The British and Chinese Corporation, Limited, Peking | 1907 |
| Maybon, Charles B. ... ... | 247 Avenue Paul Brunat, S'hai | 1911 |
| McEuen, K. J. ... ... ... | Municipal Offices, Shanghai ... | 1908 |
| McFarlane, Rev. A. J.... ... | Griffith John College, Hankow ... | 1915 |
| McInnes, Miss G. ... ... | Municipal Offices, Shanghai ... | 1913 |
| McInnes, Miss L. ... ... | H'kong and S'hai Bank, Shanghai | 1913 |
| McNeill, Mrs. Duncan... ... | Snode Hill, Alton, Hants, England | 1913 |
| Medhurst, Rev. C. Spurgeon ... | 12 West End Lane, Shanghai ... | 1911 |
| Mell, Rudolf ... ... ... | German School for Chinese, Canton | 1911 |
| Mencarini, J. ... ... ... | 13A Nanking Road, 3rd floor, S'hai | 1884 |
| Mengel, E. ... ... ... | Supt. Chinese Telegraphs, Yünnanfu | 1913 |
| Menzies, Rev. J. M. ... ... | Changteho, Honan ... ... | 1914 |
| Merklinghaus, Dr. P. ... ... | H.I.G.M.'s Consul, Changsha ... | 1906 |
| Merrill, H. F. ... ... ... | Customs, Canton ... ... ... | 1910 |
| Merriman, Mrs. W. L. ... ... | 15 Ferry Road, Shanghai ... | 1910 |
| Mesny, H. P. ... ... ... | 20 Museum Road, Shanghai ... | 1911 |
| Mesny, W., General ... ... | Hankow ... ... ... ... | 1914 |
| Michener, C. K. ... ... | | 1913 |
| Millard, T. F. ... ... ... | The China Press, Shanghai ... | 1911 |
| Miskin, Stanley C. ... ... | Asiatic Petroleum Co., Tientsin... | 1913 |
| *Moore, Dr. A. ... ... ... | Municipal Offices, Shanghai ... | 1913 |
| Moore, Rt. Rev. David ... | Indianapolis, Indiana, U.S.A. ... | 1901 |

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|---|---|---|
| Morocma, Y. ... ... ... | Yokohama Specie Bank, Y'hama | 1912 |
| *Morgan, Rev. Evan ... ... | Christian Literature Society, S'hai | 1909 |
| Morris, Dr. H. H. ... ... | St. Luke's Hospital, Shanghai ... | 1914 |
| Morriss, Mrs. Hayley ... ... | 20 Weihaiwei Road, Shanghai ... | 1914 |
| Morrison, Dr. G. E. ... ... | Peking ... ... ... ... | 1897 |
| Morrow, E. K. ... ... ... | Meth-Episcopal Mission, S'hai ... | 1915 |
| *Morse, C. J. ... ... ... | 1825 Asbury Avenue, Evanston, Illinois | 1901 |
| Mortensen, W. ... ... ... | G. N. Tel. Co., Chefoo ... ... | 1913 |
| Moule, Rev. A. C. ... ... | Littlebredy, Dorchester ... ... | 1902 |
| Mowjee, A. M. J. ... ... | Pabaney and Co., Shanghai ... | 1913 |
| Münter, L. S. ... ... ... | G. N. Tel. Co., Peking ... ... | 1910 |
| Newel, Fritz ... ... ... | Daily News, Hankow ... ... | 1913 |
| Newell, Dr. Mary F. ... ... | Margaret Williamson Hospital, West Gate, Shanghai | 1914 |
| *Nielsen Albert ... ... ... | Maritime Customs, Kashing ... | 1894 |
| Nishiyama, T. ... ... ... | Yokohama Specie Bank, Bombay | 1910 |
| Nixon, F. A. ... ... ... | Chinese Postal Service, Peking ... | 1913 |
| Nord, Dr. H. ... ... ... | German Consulate, Hankow ... | 1904 |
| Norman, H. C. ... ... ... | The China Press, Shanghai ... | 1912 |
| Norton, J. R. ... ... ... | St. John's University, Shanghai | 1914 |
| *O'Brien-Butler, P. E. ... ... | British Consulate, Mukden ... | 1886 |
| Ogilvie, Rev. C. L. ... ... | American Pres. Mission, Peking | 1913 |
| *Ohlmer, E. ... ... ... | Tsingtau ... ... ... ... | 1885 |
| *Okamatsu, Dr. Santaro ... | Manchurian Rly. Co., Tairen ... | 1910 |
| Oliver, Dr. A. E. ... ... | Rue d'Autremer, Hankow ... | 1910 |
| Oppe, H S. ... ... ... | 11 Peking Road, Shanghai ... | 1908 |
| Ottewill, H. A. ... ... ... | H. B. M. Consulate, Chinkiang ... | 1913 |
| Ovesen, H. E. ... ... ... | Chinese Telegraphs, Chefoo ... | 1910 |
| Pagh, E. K. ... ... ... | G. N. Tel. Co , Shanghai ... ... | 1908 |
| *Palmer, W. M. ... ... ... | Changchun, Manchuria ... ... | 1914 |
| Parker, Rev. Dr. A. P. ... ... | Anglo-Chinese College, Shanghai | 1901 |
| Patrick, Dr. H. C. ... ... | 5 Hongkong Road, Shanghai ... | 1912 |
| Pearson, C. Dearne ... ... | 69 Kiangse Road, Shanghai ... | 1908 |
| Pearson, G. W. ... ... ... | British Consulate, Wuhu ... | 1908 |
| *Peiyang University, Librarian | Tientsin ... ... ... ... | 1911 |
| Pelliot, Paul ... ... ... | 52 B'd Edgar Quinet, Paris ... | 1901 |
| Perkins, M. F. ... ... ... | American Consulate, Shanghai ... | 1914 |
| Pernitzsch, Dr. Gerhard ... | German Consulate, Shanghai ... | 1910 |
| Perry-Ayscough, H. G. C. ... | 58 Southover, Lewes, Sussex ... | 1913 |
| Petersen, A. ... ... ... | East Asiatic Co., Hankow ... | 1913 |
| Petersen, V, ... ... ... | Chinese Telegraphs, Tientsin ... | 1906 |
| Petersen, V. A. ... ... ... | G. N. Telegraph Co., Shanghai ... | 1915 |
| Phillips, H. ... ... ... | British Consulate, Shanghai ... | 1912 |
| Polk, Dr. Margt. H. ... ... | 1 Young Allen Terrace, Shanghai | 1915 |
| *Plancey, C. Colin de ... ... | Bureau 15 Boîte No. 10, Paris, XVe | 1877 |
| Pott, Rev, Dr. F. L. Hawks ... | St. John's University, Shanghai... | 1913 |

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|---|---|---|
| Pott, W. S. A. ... ... ... | St. John's University, Shanghai ... | 1914 |
| Pousty, F. E. ... ... ... | Ningpo ... ... ... ... | 1915 |
| Pratt, J. T. ... ... ... | British Consulate, Tsinanfu ... | 1909 |
| Prentice, John ... ... ... | 47 Yangtszepoo Road, Shanghai | 1885 |
| Quien, F. C. ... ... ... | Netherlands Harbor Works, S'hai | 1913 |
| Raaschou, T. ... ... ... | Danish Consul-General, Shanghai | 1912 |
| Rankin, C. W. ... ... ... | 18 Quinsan Road, Shanghai ... | 1915 |
| Rappenecker, Dr. K. ... ... | 378 Avenue Paul Brunat, S'hai ... | 1914 |
| Ravens, T. Bülow von .. ... | Chinese Maritime Customs, S'hai | 1903 |
| Rayner, S. ... ... ... | | 1912 |
| Rees, Rev. Dr. W. Hopkyn ... | Christian Literature Soc., S'hai | 1914 |
| Reeves Capt. J. H. ... ... | War Department, Washington ... | 1910 |
| Reid, Rev. Dr. Gilbert... ... | International Institute, Shanghai | 1907 |
| Reis, E. O. ... ... | | 1906 |
| Reifsnyder, Dr. Elizabeth ... | Margaret Williamson Hospital, West Gate, Shanghai | 1913 |
| Reinsch, Dr. Paul ... ... | United States Minister, Peking | 1914 |
| Remer, C. F. ... ... ... | St. John's University, Shanghai | 1913 |
| Richardson, J. W. ... ... | Martime Customs, Peking ... | 1889 |
| Ridge, W. Sheldon ... ... | National Review, Shanghai ... | 1912 |
| Ritchie, W. W. ... ... ... | Postal Commissioner, Hankow ... | 1907 |
| Robinson, F. Alan ... ... | 62 Carter Road, Shanghai ... | 1914 |
| Ros, G. ... ... ... ... | Italian Consulate, Shanghai ... | 1908 |
| Rose, Archibald C.I.E.... ... | British Consulate, Shanghai ... | 1908 |
| Rost, S. ... ... ... ... | Shanghai ... ... ... ... | 1913 |
| Rowe, E. S. B. ... ... ... | Municipal Offices, Shanghai ... | 1907 |
| *Sahara, T. ... ... ... | Shanghai Mercury, Shanghai ... | 1908 |
| Sammons, Hon. T. ... ... | American Consulate-General, S'hai | 1915 |
| Sayer, G. Burton ... ... | North-China Daily News, S'hai... | 1908 |
| Schab, Dr. von ... ... ... | 20 Whangpoo Road, Shanghai ... | 1901 |
| Schaeffer, S. ... ... ... | G. N. Telegraph Co., Shanghai ... | 1913 |
| Schirmer, Kurt... ... ... | German Consulate, Shanghai ... | 1903 |
| Schlettwein, Ulrich ... | German Club, Shanghai ... ... | 1911 |
| Schmidt, K. ... ... ... | Shantung Eisenbahn Gesellschaft, Tsingtau | 1888 |
| Schwabe, E. ... ... ... | Reiss and Co., Shanghai ... ... | 1909 |
| Seigne, J. W. ... ... ... | *c/o* Senior Naval Officer, Shanghai | 1913 |
| Shaw, Norman ... ... ... | Maritime Customs, Shanghai | 1912 |
| Shengle, J. C. ... ... ... | 23 Ferry Road, Shanghai ... | 1905 |
| Shields, Dr. E. T. ... ... | American Baptist Mission, Yachow, Szechuan | 1913 |
| Shipley, J. A. G. ... ... | 18A Quinsan Road, Shanghai ... | 1911 |
| Silsby, Rev. J. A. ... ... | Presbyterian Mission, South Gate, Shanghai | 1911 |
| Simpson, B. Lenox ... ... | Peking ... ... ... ... | 1908 |
| Skottowe, A. B.... ... ... | | 1912 |
| Sly, H. E. ... ... ... | British Consulate, Harbin ... | 1900 |
| Smallbones, J. A. ... ... | M. C. Electricity Department, 66 Szechuen Road, Shanghai | 1915 |

| Name | Address | Year of Election |
|---|---|---|
| Smart, J. D. ... ... ... | Hongkong and Shanghai Bank, Manila | 1910 |
| Smith, A. E. ... ... ... | Mactavish and Lehmann, S'hai | 1913 |
| Smith, J. Langford ... ... | British Consulate, Hangchow ... | 1908 |
| Sowerby A. de C. ... ... | College St., Tientsin ... ... | 1915 |
| *Stanley, Dr. A. ... ... ... | Municipal Offices, Shanghai ... | 1905 |
| St. Croix, F. A. de ... ... | 5 Kiukiang Road, Shanghai ... | 1893 |
| Stephen, Alex. G. ... ... | Hongkong and Shanghai Bank, Shanghai | 1912 |
| Stewart, K. D. ... ... ... | Maitland and Co., Shanghai ... | 1911 |
| Strehlneek, E. A. ... ... | 45 Haskell Road, Shanghai ... | 1912 |
| Streib, U. ... ... ... | Rohde and Co., Shanghai ... | 1914 |
| Strewe, M. Y. ... ... ... | Ostasiatischer Lloyd, Shanghai... | 1913 |
| Swain, R. ... ... ... | Shanghai ... ... ... ... | 1914 |
| Tachibana, M. ... ... ... | Maritime Customs, Tairen ... | 1900 |
| Talbot, R. M. ... ... .. | Maritime Customs, Nanking ... | 1914 |
| Tanner, Paul von ... ... | | 1881 |
| *Taylor, C. D. Brewitt ... ... | Maritime Customs, Foochow ... | 1885 |
| Taylor, F. E. ... ... ... | Customs, Shanghai | 1885 |
| Tenney, Dr. C. D. ... ... | American Legation, Peking ... | 1911 |
| Teesdale, J. H. ... ... ... | 3A Peking Road, Shanghai ... | 1908 |
| Thayer, Judge R. H. ... ... | Nantucket, Mass. U. S. A. ... | 1909 |
| Thomas, J. A. T. ... ... | Mustard and Co., Shanghai ... | 1913 |
| Throop, M. H. ... ... ... | St. John's University, Shanghai | 1913 |
| Ting I-hsien ... ... ... | Chinese Maritime Customs ... | 1890 |
| Toller, W. Stark ... ... | British Consulate, Pakhoi ... | 1912 |
| *Tochterman, Karl ... ... | Customs Statistical Dept., S'hai... | 1902 |
| Touche, J. D. la ... ... | Chinese Maritime Customs, Chinwangtao | 1907 |
| *Trollope, Rt. Rev. Bishop M.N. | Seoul, Korea ... ... ... | 1900 |
| Tucker, G. E. ... ... ... | 5 Peking Road, Shanghai ... | 1911 |
| Tucker, Mrs. G. E. ... ... | Do. | 1911 |
| Twentyman, J. R. ... ... | 24 Yuenmingyuen Road, Shanghai | 1894 |
| Tyler, W. F. ... ... ... | Maritime Customs, Shanghai ... | 1915 |
| Unwin, F. S. ... ... ... | Maritime Customs, Shanghai ... | 1914 |
| Van Corback, T. B. ... ... | *c/o* A. E. Algar, Shanghai ... | 1913 |
| Van Norden, Warner M. ... | 7 West 57th St., New York City | 1910 |
| Verbert, L. ... ... ... | 20 The Bund, Shanghai ... ... | 1913 |
| Vizenzinovitch, Mrs. V. ... | 135A Range Road, Shanghai ... | 1914 |
| *Vouillemont, E. G. ... ... | Luzy, Haute-Marne, France ... | 1888 |
| Wakefield, C. E. S. ... ... | Maritime Customs, Samshui ... | 1912 |
| Wang Chung-hui, Dr. ... ... | 142 B N. Szechuen Road, Shanghai | 1913 |
| Ward, F. Kingdon ... ... | Moulmein, Burma... ... ... | 1910 |
| Warner, Mrs. Murray ... ... | 2590 Green St., San Francisco ... | 1909 |
| Warren, Rev. G. G. ... ... | Wesleyan Mission, Changsha ... | 1909 |
| Washbrook, H. G. ... ... | 6 Shih Ta Jen Hutung, Peking ... | 1908 |
| Watkins, Miss J. ... ... | Soochow ... ... ... ... | 1914 |

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| Name | Address | Year of Election |
|---|---|---|
| Webster, Rev. James ... ... | Changsha, Hunan ... ... | 1911 |
| Weiss, J. ... ... ... | German Consul, Yünnanfu ... | |
| Wheelock, T. R. ... ... | Wheelock and Co.. Shanghai ... | 1914 |
| White, Rev. H. W. ... ... | Yenchow, Kiangsu ... ... | 1915 |
| White, Rt. Rev. Wm. C. ... | Anglican Bishop of Honan, Kaifêng-fu | 1913 |
| Whitewright, A. R. ... ... | *c/o* Rev. J. S. Whitewright, Tsinanfu | 1913 |
| Wilhelm, Rev. Dr. Richard ... | Tsingtau ... ... ... ... | 1910 |
| Wilkinson, E. S. ... ... | North China Insurance Co., S'hai | 1911 |
| Wilkinson, F. E. ... ... | British Consulate, Foochow ... | 1909 |
| Wilkinson, H. P. ... ... | 3 Balfour Buildings, Shanghai ... | 1909 |
| Wilson, A. Sidney ... ... | 36 Peking Road, Shanghai ... | 1908 |
| Wilson, Rev. J. Wallace ... | London Mission, Hankow ... | 1901 |
| Wilton, E. C. ... ... ... | British Legation, Peking ... | 1900 |
| Witt, Miss E. N. ... ... | Hongkong and Shanghai Bank, Peking | 1912 |
| Wood, A. G. ... ... ... | Gibb, Livingston & Co., Shanghai | 1879 |
| Wood, Dr. Julia N. ... ... | Margaret Williamson Hospital, West Gate, Shanghai | 1914 |
| Woodhead, H. G. W. ... ... | Peking ... ... ... ... | 1906 |
| Wu Lien-teh, Dr. ... ... | Customs Buildings, Harbin ... | 1913 |
| Wu Ting-fang, Dr. ... ... | 3 Gordon Road, Shanghai ... | 1913 |
| Wurmb, Baron O. G. von ... | Royal Automobile Club, Pall Mall, London | 1911 |
| Yetts, Dr. W. Perceval ... | Junior United Service Club, London | 1909 |
| Young, R. C. ... ... ... | Municipal Offices, Shanghai ... | 1912 |
| Young, Rev. R.... ... ... | Am. Mission, Chihchow-fu, *via* Tatung | 1913 |

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