JOURNAL OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

VOLUME XLV—1914

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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.

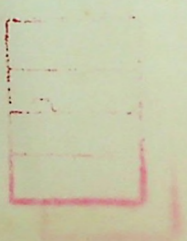
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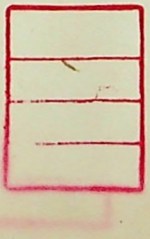
Applications for Membership, stating the Name (in full), Nationality, Profession and Address of Applicants, should be forwarded to "The Secretary, North-China Branch of the Royal Asiatic Society, Shanghai." There is no qualification for Membership other than acceptance of an applicant's name by the Council. *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.

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.

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.



ROYAL ASIATIC SOCIETY CHINA
SHANGHAI
上海

JOURNAL

OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

FOR THE YEAR 1914

VOL. XLV.

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PROCEEDINGS

ANNUAL GENERAL MEETING

The annual meeting of the North-China Branch of the Royal Asiatic Society was held June 25th, 1914, at 5 Museum Road.

Sir Everard Fraser, K.C.M.G., presided, and after commenting upon the satisfactory position in which the Society now found itself, stated that the Council had adopted a member's suggestion that they should encourage the formation in Peking, where many active members resided, of a special section of the Society. It would not entail any expense and members would be able to meet there and discuss matters of interest, and these discussions might be productive of interesting papers for the "Journal." The Council therefore proposed to authorize Dr. Ferguson to organize such a circle, if convenient and practicable. It was hoped this system might be extended to other parts of China later on.

The Honorary Librarian's Report.

In Mrs. Ayscough's absence this Report was read by the Secretary.

The Library has for the past year shared the fate of those happy countries "which have no history." I can therefore in my seventh annual report but state that routine work has progressed: that the resident members and public have availed themselves to the full of their privileges; and that the non-resident members, who may now make use of the library by paying the registered postage on the books they require, are discovering the advantages of this system. The finances of the Society being in a more stable condition, it is hoped that the coming year may see greater additions to the stock of books than has been possible heretofore.

A collection of photographs has been commenced under the able guidance of Mr. Mennie, and members are requested to bear this collection in mind when they are so fortunate as to obtain photographs of an interesting nature, and to contribute copies of the same to the album.

The staff remains unchanged. Mrs. MaGrath, who so ably undertook my duties last summer, has kindly consented to do the same during my proposed absence this year; for this she earns the grateful thanks of all members of the Council and of the Society.

F. Ayscough.

The Editor of Journal's Report.

The "Journal" of the Society should contain matter of interest to sinologues and students of Far Eastern subjects; but it must also be made of value to a more numerous class of members, who while interested in things Chinese have not the leisure to pursue any special study in them. It must cater for readers as well as for scholars. The Editor hopes that in the forthcoming volume all will find something worthy of their attention. It must, however, be remembered that while the student and scholar may contribute as a labour of love the results of his research, there are various periodicals now where more popular matter can be given to the public more quickly than in our annual issue, and where it is, moreover, paid for. This will, perhaps, make the editor's work more difficult in future.

In the volume now nearly ready there will be found a larger number and greater variety of articles than usual, and it is further embellished with a good number of illustrations.

The editor expresses his thanks to all members and others who have assisted, whether by contributing articles or by writing reviews.

S. Couling.

The Honorary Treasurer's Report.

The Secretary read this report in Mr. Hynd's absence.

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

Cash Account—June 1st, 1913, to May 31st, 1914.

RECEIPTS.			$	cts.	EXPENDITURE.		$	cts.
Balance at Credit May 31st, 1913			509	95	Museum		77	40
Fees of Members:					Library		483	74
Annual	1,962.99				Journal		715	98
Life	200.00				Salaries and Wages		899	86
		2,162	99		Stationery		66	27
Municipal Grants:					Postage		66	93
International	1,353.75				Public Meetings and Exhibitions		179	72
French	135.13				Building Maintenance			
		1,488	88		(Light, Heat, Water)		175	30
Interest on Bank Balances		13	58		Building Repairs and Improvements		136	00
Rent of Hall to May 31st		135	05		Apparatus		6	00
Sales of Duplicates, Discards, &c.					Taxes (part of year)		118	27
Account Museum	201.25				Insurance		46	16
Account Library	49.80				Interest on Recreation Fund Loan		33	97
Account Gas-fittings	15.00				China Monuments Society			
		266	05		(Bishop White's account)		10	00
					Sundries		50	95
					Balance to credit May 31st, 1914		1,509	95
Total $		4,576	50		Total $		4,576	50

SHANGHAI, *June 8th, 1914.*

ROYAL ASIATIC SOCIETY, NORTH CHINA BRANCH,
Signed: R. R. HYND,
Hon. Treasurer.

Audited and found correct,
Signed: J. FERGUSSON.

The Honorary Curator's Report.

I have the honour to present my ninth annual report as Honorary Curator of the Shanghai Museum.

With the exception of the roof, the waterproof felting of which continues to give much trouble, the building has been maintained in good condition. The floor of the west room which has been unduly mobile for some years was made quite steady and able to support safely the weight of the crowd of Chinese who throng the building during holiday time.

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.

Considerable further addition has been made to the collection of Chinese reptiles. This collection now numbers 670 named specimens, representing 72 species. A record of the collection of Chinese reptiles will be found in the coming number of the Journal of the Society. A collection of Chinese amphibia has been made which at present numbers 130 named specimens. A demonstration lecture was given on Chinese amphibia with the object of stimulating an interest in the Museum, especially in this interesting order of animal life, and to enlist the co-operation of the increasing number of nature lovers in China. Donations of reptiles and amphibia are especially requested. They can conveniently be sent in a biscuit tin through the parcel post, just wrapped in a cloth moistened with strong alcohol, provided the specimens have been in 50 per cent. to 75 per cent. alcohol for two months previously. The best way is to keep a wide-mouthed pickle bottle half full of strong alcohol and throw the specimens that you meet with during your walks into the bottle and at the end of the year send them to the Museum in a biscuit tin in the manner just described.

The running expenses of the Museum have been kept low so as to provide a fund for future purchases. Through fortunate

sales of duplicates, the receipts have, for the first time in the history of the Museum, exceeded the expenditure.

The most important acquisition during the year has been a very fine collection of butterflies from the Wenchow district, presented by C. Talbot Bowring, Esq.

Captain H. E. Laver presented an instructive series of sections showing the construction of the Chinese composite bow, and a thumb ring.

Mr. W. R. Kahler presented an interesting miscellaneous collection consisting of the rhizome of Rheum palmatum, a stone axe head, various iron and bamboo fish hooks used in the Tahu Lake, soap tree pods, fossil plants, conglomerate rock, a Taoist Wand and a specimen of Edelweiss from Mount Omi.

A small collection of Fukien crustacea and 56 bird skins, containing 5 species new to the Museum, were acquired by purchase from the Museum collector.

Birds have been presented by Mr. A. Bookless, Mrs. N. P. Andersen, Mr. P. L. Byrne, Mr. G. Purton and Mr. C. Hill.

Reptiles have been presented by Drs. Gray, Bryan, Leggate, Hutcheson, Houghton, Lee, Preston Maxwell, Davidson, Ida Kahn, J. R. Cox, Hemingway and J. A. R. Smith, Rev. J. E. Walker, Miss Barclay, Mrs. N. P. Anderson, Mr. G. Evans and Mr. C. Talbot Bowring.

Amphibia have been presented by the Rev. D. E. Dannenberg and Prof. Gist Gee.

Mr. H. A. Thompson presented an inscribed brick from the now demolished Shanghai City Wall.

Rev. Dr. G. H. Bondfield has placed on loan a fine deer's head from Urga.

Mr. P. N. Yang has presented a grey mongoose caught in Yangtszepoo.

Messrs. Benbow Rowe and A. C. Clear have kindly sent insects.

From this list it will be seen that the Museum has many friends and to them the best thanks of the Society are due.

ARTHUR STANLEY.

The Honorary Secretary's Report.

The Society may look back on the year as one of healthy activity and progress. The Council has met eight times for the transaction of business. In the middle of the year it lost the assistance of the Hon. A. P. Wilder, much to its regret, on his departure from China.

Eight meetings for members have been held at which the following lectures were delivered ; October 3—Every-day experiences in Tibet, by Dr. A. L. Shelton ; October 8—Ancient Chinese Paintings, by Dr. J. C. Ferguson ; November 13—Some Chinese Animals, by Dr. A. Stanley ; December 4—The Land of Deep Corrosions, by Rev. J. H. Edgar ; February 20—The Oracle-Bones from Honan, by the Hon. Secretary ; April 8—A Visit to Mongolia, by Mr. E. Manico Gull ; May 7—The Sea Trade of China during the Yüan and Ming dynasties, by Hon. W. W. Rockhill ; June 25—Chinese Wood Carving, by Dr. A. Stanley.

Several of these lectures were illustrated by exhibitions of examples—the lecture by Dr. Ferguson being accompanied by a superb collection of Chinese paintings.

By the kindness of Mr. W. Jessel a three days' exhibition of his collection of Chinese paintings was given from January 9th to 11th, the admission being free. A short explanatory lecture was given by Mr. Jessel on the first day. All the lectures and exhibitions were well attended, and were appreciated not only by the members, but also by the public.

Fifty-eight new members were elected during the year, their names being :—

E. Mengel, L. Hodous, S. Schaeffer, J. P. Christiansen, A. Moore, P. B. Joly, N. P. Bendixsen, M. L. Justesen, Th. Ibsen, J. A. T. Thomas, A. E. Smith, O. Jorgensen, A. Bollerup-Sorensen, A. Petersen, A .S. Kent, H. Barton, A. R. Whitewright, M. Y. Strewe, H. Verbert, C. Remer, J. R. Greaves, D. A. Irvine, H. A. Ottewill, W. Mortensen, J. H. Charnley, H. H. Morris, H. T. Hancock, C. Gimbel, T. R. Wheelock, A. E. C. Hindson,

H. W. Pilcher, Miss J. Watkins, H. A. Cornaby, U. Streib, J. D. MacRae, Mrs. Hayley Morriss, J. R. Norton, Carter, W. S. A. Pott, H. G. Lowder, W. A. B. Leach, R. Y. Abraham, H. P. Brune, A. Craig, Kloevekorn, W. Hopkyn Rees, A. Krisel, Feodoroff, F. S. Unwin, K. Rappenecker, J. M. Menzies, R. M. Talbot, H. C. Adams, F. T. Goodnow, J. A. Bristow, P. S. Reinsch, C. H. Blake, W. Mesny.

Thirteen members have resigned in the course of the year.

J. Valentin, A. P. Wilder, F. Schjoth, H. E. Middleton, H. D. Gröne, E. Pugh, A. W. S. Wingate, F. H. Gamburg, G. H. Gowland, H. B. Stewart, H. Eitaki, M. Konnowski, L. W. Schüler.

Two members' names have been removed on the announcement of their deaths. The list of members has been made more correct by the ruling out of twenty-seven names because the owners neither paid their dues nor, in most cases, even answered the letters addressed to them on the subject. Most of them owed to the Society four or five years' subscriptions; some were members who, having been elected, received the "Journal" but never paid even their first year's subscription.

This makes the present total number of members 458, which is a net increase of 18 for the year.

In the interests of the Society the Secretary would beg all members to remit their dues early in the year to the Hon. Treasurer. At the present date out of 390 annual subscribers 110 have not yet paid for the current year. Second and third applications mean extra work, extra expense and sometimes extra annoyance. Members must not be surprised if the rule with regard to the distribution of the "Journal" to those whose subscriptions are in arrears is more strictly observed in future.

The Council has made arrangements for reprinting certain volumes of the "Journal" which have long been out of print, and Vol. I. New Series, 1864, has already been reprinted and will be on sale at Messrs. Kelly & Walsh, Ld., in a few weeks.

The finances of the Society, as will be seen from the Hon. Treasurer's report, are in a satisfactory state, though the balance in hand is somewhat swollen by the accidental non-payment of some accounts which should have been included in the year.

Very few repairs have been done to our building in the year, and it is probable that there will have to be a larger expenditure before long. The electric light has been installed on the upper floor.

The Hon. Secretary would call attention to the great value and usefulness of the library. The funds do not permit the purchase of many works which ought to be on our shelves, and it would seem to be a case in which an appeal may be made to the generosity of members and well-wishers, who might easily enrich the library by the presentation of appropriate works, both old and new.

S. COULING.

Approval of Reports.

On the proposal of Sir Everard Fraser, seconded by Dr. J. C. Ferguson, the reports and statement of accounts were adopted.

Election of Officers.

It was proposed by Dr. W. Hopkyn Rees, and agreed, that the following be elected officers of the Society for the ensuing year:

President, Sir E. D. H. Fraser, K.C.M.G.; Vice-Presidents, Col. C. D. Bruce and Dr. Stanley; Curator of Museum, Dr. Stanley; Librarian, Mrs. F. Ayscough; Acting Librarian, Mrs. C. D. MaGrath; Hon. Treasurer, Mr. R. R. Hynd; Editor of Journal, S. Couling, M.A; Councillors, Prof. Dr. C. du Bois-Reymond, Dr. F. E. Hinckley, M. Gaston Kahn, Mr. W. E. Leveson, M.A., Dr. J. C. Ferguson, Dr. T. Richard and Dr. F. L. Hawks Pott; Secretary, S. 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.



BAMBOOS AT NIGHT IN SPRING—
YUN TAO-YEN 雲道人 EARLY MING—15TH CENTURY
[Collection Jessel, Shanghai.]

ON THE SOURCES OF CHINESE TAOISM

By RICHARD WILHELM, Dr. Theol.

I.

One of the most interesting and most difficult problems of the religious and philosophic history of China is the origin of Taoism. The popular division of the Three Religions holds good, if we give only a superficial look at them. We have three religious heroes worshipped by them respectively: Confucius, Laotzŭ and Buddha. We have different temples: the official "Temples" 廟, the Taoist "Kuan" 觀, and the Buddhist "Ssŭ" 寺. We have different religious persons: the Officials, the Tao-shih and the Ho-sêng. Yet if we look closer, there is something about Taoism which makes it exceedingly difficult to distinguish it from the other two organizations, the State religion of Confucianism and the Church religion of Buddhism—at least if we regard the matter from a religious point of view. If we look at the ancient Taoism, there is no organization at all, nothing which could be described as a religious body. The religious and metaphysical convictions are very much the same as the Confucian metaphysics. The difference between the ancient Confucianism and the ancient Taoism seems to be mainly social and moral—not religious. Modern Taoism on the other hand has certainly a kind of religious organization, especially so far as it is concentrated in monasteries; but, strange to say, this organization is entirely borrowed from the Buddhistic Church. So the verdict seems quite inevitable: Taoism so far as it is original is no religion, so far as it is a religion it is not original.

Still there remains something in Taoism which is insoluble by this reasoning. The ancient Taoism, though on the same religious basis as the so-called Confucianism, is something more than a mere sect of the *literati*. The modern Taoism, though with the same organization as Buddhism, is yet something more than a Buddhist sect. Moreover, there is a connecting link between the old and the new Taoism. The decay of Taoism is not so great—at least down to the Manchu dynasty, under which it was very much neglected, —as European writers generally assume, some of whom go so far as to distinguish between the old genuine Taoism and the modern degenerated "Taoshihism."

If, therefore, we are to ask for the origin of Taoism, the safest way will be, first by a comparison of old Taoism with Confucianism and then by a comparison of modern Taoism with Buddhism, to find out the non-Taoistic elements in Taoism. After this we have to proceed to look for the peculiar elements of ancient and modern Taoism, which are common to them both. So we may try to find a way which leads us to some glimpses of the possible origin of Taoism.

Taoism is not founded by Lao-Tzŭ, neither was Confucianism founded by Confucius. Both of them, Lao-Tzŭ and Confucius, have their footing on Chinese antiquity. From that antiquity the foundations of the religious life of China have come down, and neither of these two Chinese heroes ever thought about setting those foundations aside. The religious teachings common to early Taoism and Confucianism can be traced in the scriptures of the *literati* as well as in the Taoist works.

There was One supreme God acknowledged as the supreme Ruler and Judge of men. He was generally called *Ti* or *Shang Ti*. He was a personal Being, for prayers are offered to him by the princes. Lao-Tzŭ in the Tao-Tê-Ching does not think of denying this Being, though he proceeds to the idea that the immanent World-Reason, Tao, might perhaps be prior even to the personal God. But even about this idea there is no contradictory feeling between the *literati* and the Taoists. In the same way as Lao-Tzŭ thinks the Tao to be anterior to the personal God, Confucianism prefers the more general term Heaven (天 *t'ien*) to the term God (帝 *ti*), while the term "*Tao*" is used in the Doctrine of the Mean[1] very much in Lao-Tzŭ's sense. It is true, however, that "*Tao*" is generally a more definite conception with the *literati*. *Tao* is for them rather identical with the Path *(Tao)* of the ancient Kings than with the Sense *(Tao)* of the Universe. But there is no irreconcilable discrepancy in the two conceptions. Even the Taoistic ideal of non-action is praised very highly by Confucius. A further point of coincidence is the notion of Heaven 天 as the source of providence and moral order, the invisible world *vis-a-vis* the Earth 地, as the visible world. It deserves, however, some notice, that the character for *t'ien* Heaven in its ancient form seems to have represented also a personal god (cf. the Indian Dyaus). This personal conception is still of some influence in many expressions, which seem to require the translation "God" for instance "the Servant of God" (*t'ien li*) in Mêng Tzŭ, or, a still more striking example in Chuang-Tzŭ Book XI, 4, where the personified Yün Chiang calls the likewise personified Hung Mêng "T'ien"—God. The later Taoism therefore uses the term *t'ien tsun*—freely for the Indian Dewa arya. By and by the

[1] D.M. XII, 2.

personal conception of *T'ien* got lost by the connection of the idea with the sky. In the Shih-Ching for instance there is a strange mixture of both of these ideas, when the Heaven is spoken of as high or blue, and yet is prayed to as a personal being.

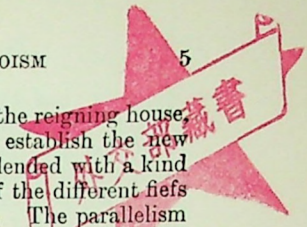
There is also common to the two "religions" the belief in a number of gods (神 *Shên*), superintendents of the heavenly bodies, of natural objects and of all phenomena. Besides these *Shên* there exists a multitude of spirits (*Kuei*) both good and evil. With regard to the gods and spirits the same religious development seems to have taken place in China as elsewhere. The more original word of the two is *Kuei* 鬼 = spirit, demon. It has from the beginning an ideographic character of its own. Just as in the demonic conceptions of other nations, the *Kuei* seems to have been in its first instance the departed spirit of man (cf. the etymology of *Kuei* "spirit" from *Kuei* "to go back" sc. to the earth, which is found in Lieh-Tsŭ I, 4). These demons had in the Totemistic age—which has left its traces in China perhaps more distinctly than others—were not yet a distinct personality. Most of them were something to be dreaded. And there may have been, existing from very old times, some spells and talismans (*ya shêng* 壓勝) by whose power the noxious influences of the spirits could be put down and their blessings could be got. It deserves mention that in ancient China during her Totemistic age there was a very close connection between the demons as departed spirits and the totemistic animals. Amongst the totemistic animals the serpent-dragon had in ancient time a most prominent place. The old oracle bones recently found in Honan call the priest of the oracle, "serpent-father." Just as in other nations, these totemistic animals had some kind of relation to the demons of the clouds. That seems to be the reason why the dragon is found as well on earth as amongst the clouds. Perhaps the serpent-like lightning was the *tertium comparationis*. In later times, when the gods had come into existence, the serpent or dragon became an emblem of the gods,—at least of some of them (cf. the dark warrior *hsüan wu* 玄武 with serpent and tortoise, and the expression in Lieh-Tzŭ "the serpent-holding gods.") We find here also a very similar development to that of the *nagas* in India. Besides these snakes there were the (white) tiger, the (red) bird, the tortoise, the toad and perhaps from other regions the *kilin*, which seems to have been a kind of okapi (cf. the ancient pictures of it on Han stones as they are reproduced for instance in Chin Shih So 金石索), the phœnix (perhaps some connection with the red bird), in later times, the bat, the fox and a great number of other animals, which are to some extent even now regarded as taboo. Not animals only were thus connected with totemistic conception, but also plants and stones. The very extensive use of plant ornaments with symbolic ideas (cf. peach, willow, fir, bamboo, pomegranate

and many others) and the special liking for stones, especially if they have "the shape of clouds," are, as it seems to me, still existing remnants of these old totemistic ideas.

This totemistic age is, as said above, the common basis of Taoism and Confucianism. The exorcism, divination, faith in omens, dreams, etc., things which, in other parts of the world, also are connected with the totemistic age, are to be found as well in Confucianism as in Taoism. Now the totemistic age is an age of magic. Man tries to get into his hands magic forces which make him master of the demons so that their forces may be at his disposal. In this respect, as in many others, Taoism has been—strange to say—more conservative than Confucianism.

In fact the main difference between Confucianism and ancient Taoism lies here. While the development of civilization has brought about in China the Heroic age, in which Man came into the centre, Taoism represents a reactionary movement. It tries to keep Man back mid Nature. Confucianism, on the contrary, takes up history and its teachings in order to establish the true ideal of Humanity. So the difference between Confucianism and Taoism is not so much a difference of religious creeds as an instance of different stages of the same religion. They may be compared with the Roman Catholic and the Protestant churches, which also stand on the basis of a common religious creed. Confucianism is the representative of culture, Taoism of nature. From this point of view all differences between them are easily understood.

The totemistic era has for its corresponding form of society the organization of clans. The family as well as the State are of lesser importance. There is no centralization of government known and to a certain extent the individual has an independent position. On the other hand Man is not yet much differentiated from surrounding nature. Only the magi, who possess the arcana for mastering the forces of nature, have a more prominent position. This seems to have been the state of China during the ancient times. The Heroic age seems to have set in with the Chou Dynasty. There must have been distinct changes in the whole structure of Society. The famous marriage law of the Chou, which forbade the *connubium* to persons of the same surname, had the effect of bringing the different clans together, of establishing the patriarchate instead of the rule of the clans, of giving weight to the institution of the family; not, however, of the single family so much as of the collective family, in which different generations were living together under a common head. This state of society found its moral and religious expression in the establishing of filial piety as the root of humanity and in the institution of ancestral worship. Hand in hand with these remarkable changes came feudalism as a principle for the State, together with the centralization of government.



The feudal princes were partly relatives of the reigning house, partly men of merit, heroes who were helping to establish the new order. So feudalism and the family cult were blended with a kind of hero worship, as very naturally the founders of the different fiefs were objects of a religious cult to their posterity. The parallelism between the hero and the god (in China called *shên* 神) is very distinctly marked. In China more than anywhere else the human element has the foremost place in the formation of the ideas of gods. In Confucianism we find the seven divine heroes: Yao, Shun, Yü, T'ang, Wên-Wang, Wu-Wang, Chou Kung, in the most prominent places. On some of them even the title *Ti*, Supreme Ruler or God (with capital letter) is bestowed. And though there was in the beginning a difference between the heavenly gods (*t'ien shên* 天 神), the human souls (*jên kuei* 人 鬼), and the terrestrial demons (*ti chih* 地 祇) yet Man became so much the model, that even the positions of the heavenly and earthly gods became nothing more than offices for men of merit, who after death were promoted to such divine posts.

Man as the centre of moral and religion is the pivot of Confucian doctrine. That is the main reason for the thorough anthropomorphism of the Confucian gods, as well as for the historical veil uniformly spread over the whole Confucian mythology. So there is some reason in the legend that in the beginning of the Chou Dynasty the majority of Chinese gods had been assigned to their offices (cf. *Fêng Shên Yen Yi* 封 神 演 義).

The prevalence of sober human rationality is a peculiarity of the Chinese type of the Heroic age and it was brought about by Confucius. The imaginative power of the human mind was cut down and the human feelings, having not been allowed to take part in the process of reasoning, were set free in the arts, especially music, poetry, rites, the specific subjective arts.

Now the difference between Confucianism and Taoism consists in their respective relation to the principles of the totemistic and heroic ages. The civilization of the heroic age, it is true, was in a state of utter decay. Still, Confucius had a positive relation to the heroic age and therefore to civilization, history, rites, and the settled order of human society, while keeping aloof from the obscure forces of nature with a reserved respect for them (cf. Anaects XVI, 29). Of course he saw the faults of that civilization. But he thought it possible to reform it without giving up the foundations. So he became the great reformer of China. Lao-Tzŭ, on the contrary, despised all the accomplishments of civilization. He thought the whole root was rotten. There was nothing better than to give up the whole of human civilization—all the meddling and making—and go back to the state of nature and of non-action. Still, while reactionary in its depth, yet there seems something more independent in him than in Confucius

since he had thrown away the means of efficiency in the existing world. There was much freedom in the lofty world of thoughts and feelings, but this freedom was bought at the price of renouncing the world of reality. Therefore though Lao-Tzŭ in that famous interview with Confucius (which never took place, being only an extract of several parables of Chuang-Tzŭ made up by Ssu-Ma Ch'ien) seems to be more advanced and independent than the scrupulous and formal Confucius, yet Confucius had the future, being in close connection with reality, while Taoism was the more reactionary system, unable to bear real fruits.

In Taoism Man fell back into Nature. The striking-out of the whole of civilization, the going-back to nature has something in common with Rousseau and Tolstoi. It is the despair of a dying world. Though the idea of simple human society which the Tao-Tê-Ching gives in its 80th chapter has a bucolic charm of its own, it is in fact nothing more than unhistoric anarchism of a negative form. The naturalism of the Tao-Tê-Ching is mitigated because the principle of nature (*tao* 道) is the highest reason, and as such in fact identical with the highest moral qualities of man (*tê* 德). The affinity of the human Ego (*Tê*) with the Universal Reason (*Tao*) opens a way to different consequences which we shall consider below. There is one thing more, worthy to be pointed out as a consequence of the Taoistic naturalism: the liking for anonymity. While Confucianism stands in the full light of history, Taoism has a penchant for a personal hiding. Of course! for Man has no higher aim than to be one with Nature, to dive into her depths and sink his little life with its little troubles in that huge ocean of peace.

It is no mere chance that, while Confucius looks for his ideals in Chinese history, the ideal heroes of Taoism are pre-Chinese, far beyond any definite history: Fu Hsi, Shên Nung, Fuang Ti, Nü Wa, Hua Hsü and all the like mythical beings. The Tao-Tê-Ching speaks of the masters of old, who understood so well to hide themselves that nobody can find their traces.[1] Who are those masters? Are they Chinese? Are they Indians? It is but in keeping that Lao-Tzŭ should have succeeded in hiding *himself* also from the light of history so well, that nobody knows whether he wrote the Tao-Tê-Ching, or where he went to die; his whole existence even has become doubtful to some European investigators, who have found out that he is nothing more than an empty name for "the philosophers of old" (lao tzŭ)! I am sure he would smile with great satisfaction on hearing of these researches. Lao-Tzŭ was not the only representative of Taoism in his time. In the Confucian Analects we meet quite a number of wise men, such as the madman of Ch'u and others in Book 18, whose very names

[1] Tao-Tê-Ching, chap. 14.

have escaped posterity. In Lieh-Tzŭ we learn that Lieh Yü Kou's master was Hu Kiu Tzŭ Lin or Lao Shang. This master cannot be identified with Lao-Tzŭ and yet there is nothing more known about him, than that he was the master of Lieh-Tzŭ, who is also pretty much unknown. The anonymity of the book which bears Lieh-Tzŭ's name—and which was certainly not written by him—is a proof of our thesis. That book seems to be a collection of miscellaneous Taoistic doctrines which were transmitted between the period of Lao-Tzŭ and of Chuang-Tzŭ. Besides Lieh Yü Kou, there are also his elder friend Po Hun Wu Jên, Yang Chu, the strange "master Ch'i of the southern suburb," the unknown neighbor of Lieh-Tzŭ, and many others. But not only do the prominent masters of Taoism make their appearance in the book. There are Saints and Slanderers, hidden wise men and *bonvivants*, philosophers in the ranks of disciples, sharp-tongued sophists under the thrones of princes, peasants, women and children, beggars and equilibrists, down even to the "horse doctor," presenting themselves and consciously or unconsciously imparting the wisdom they have to dispense. This crowded and very mixed-up society and the not less mixed-up ideas of the book are a very instructive instance of the anonymity of early Taoism, which makes it so difficult to trace its origin back into Chinese antiquity.

II.

There were three possible consequences of the naturalistic principles of ancient Taoism. Either the power of outer Nature re-absorbs the little human soul, man becomes the prey of his instincts, sinks down to inactive drifting on the ocean of passion, without real joy, without real grief, only with disdain awaiting the end. This is naturalistic and sensualistic Pessimism. Or the individual seeks the inner freedom, becomes one with the Inmost Principles of the All, gets through the depths of his own heart down to the sources of bliss and rest: this is the way of Mysticism. Or the man tries to grasp the forces of life and death, to master the arcana of the Universe in order to become immortal and almighty: this is the way of Magic.

Each one of these ways has been trodden by one or the other of the adepts of Taoism. The sensualistic was the way of Yang Chu. The motto which Sören Klerkegaard puts at the head of the papers of the æsthetic in his "Enten-Eller,"

> Grandeur, savoir, renommée,
> Amitié, plaisir et bien,
> Tout n'est que vent, que fumée:
> Pour mieux dire, tout n'est rien,"—

could be put at the head of Yang Chu's ideas as well. Offspring of a decadent time, he draws out of the naturalistic Taoism a

kind of demonic pessimism. He does not acknowledge any moral boundaries. For him the highest wisdom is to let himself go in wild license and at the same time stand by as spectator and look at the events, which life and death bring about. It is the decay of a whole age which glooms in this bold and wild pessimism. But he had *esprit*, so he adorned these deadly morals. He might have led the Chinese nation to ruin, because many of the minor spirits were only too ready to accept these very convenient principles. But that Confucianist Mencius, that busy travelling preacher and moralist, stigmatised him definitely as a black sheep, and so the public morality was saved once more.

The second consequence of Taoism is Mysticism. Mysticism in the proper sense of the word is something other than the emotional religion to which this name is sometimes given. It is a well developed method for evacuating the Ego of every distinct idea, a kind of trance brought about by a regular training of mind-concentration. In the Raja Yoga of India we find this mysticism very distinctly displayed. Just the same identification of the individual Ego with the world-Ego is found also in Taoism. Perhaps some traces of this hypnotic mysticism can be found even in the Tao-Tê-Ching ; at least there are some expressions which are understood in this way by the Taoists themselves. Express descriptions of this mystic trance we find in Chuang-Tzŭ in some place where he speaks of the body becoming like dry wood and the heart like dead ashes. This mysticism is the passive way of widening the self-individuality and reaching union with the universe. As this is a mere spiritual and interior process the body becomes as it seems perfectly lifeless, while the spirit travels through the universe at its own inclination. In Lieh-Tzŭ we have several instances of this spiritual travelling. Not only can Lieh-Tzŭ himself walk with the wind, not knowing whether he is driving the wind or the wind is driving him ; a story of the King Mu of Chou 周穆王 is given at the beginning of Book III when the king with a magician travels through several heavens and ages during an instantaneous nap between two dishes of a meal. It is quite easily understood, that these states of trances, when described to exoteric people, were taken as real stories which happened in the same plane of existence as the daily life. Many of the Taoistic fairy tales in later times have without any doubt this misunderstanding for their source.

While this mystic trance is a passive union of the individual with the world soul, there is a more active method possible which is the third form of Taoism. It is the magic art. The devotee of magic is far from delivering up himself to the unspeakable influences of Nature, either in body, as the sensualist, or in soul, as the mystic. On the contrary : he tries to get the forces of the Universe at his disposal so as to uplift his own Self and get the

power of conquering space and time. This is the way of the "genii" (*hsien*) 仙. There are many methods of realizing this end. Drugs of immortality may be prepared, such as the Chin Tan, 金丹 the Taoistic elixir of life, or philosophic stone, which can prolong life and change mean metals into gold. There are ways of gymnastics, breath-exercise, spells and talismans and every other description of shamanic performance. This way of magic also was trodden by some of the adepts of Taoism. Chuang-Tzŭ of course is far from being the subject of such gross deceptions. He makes a laughing stock of those queer saints "who behave like bears and birds in their gymnastic strife for immortality." It must be kept in mind that Chuang-Tzŭ had a good portion of sound Confucian education, and a literary refinement which gave such fascinating charm to his productions that down to this day even the most orthodox Confucianist must acknowledge the sparkling beauty of his style.

But it is only natural that in the rude ages, which followed the great cataclysm of the old Chinese civilization, just these very primitive magic arts should get multitudes of believing adherents. Especially the princes who wanted to extend their power not only over the earthly Universe but also over the world yonder, became the ready prey of clever sorcerers. The famous Ts'in Shih Huang Ti as well as the Emperor Han Wu Ti are remarkable instances of this era of alchemy, which was repeated in Christian Europe so many centuries later. This kind of Taoism is connected with the mythical names of Wei Po Yang[1] and Ch'ih Sung Tzŭ, and found a literary expression in the book which the king of Huai Nan, Liu An, made his court *literati* write down in his name. That book, called Huai Nan Tzŭ, is on the dividing line of the old and new Taoism. The magic Taoism was to some extent anticipated in that dark and abstruse Yin Fu Ching, 陰符經, the time of which is very difficult to fix. It had a great number of followers in after ages down to the present time. The Eight Immortals, however, who are at present the foremost types of this kind of magic Taoism, did not—at any rate as a band of eight—come into existence before the Yüan dynasty. It is very strange that the Indian philosophy has produced very similar systems. The materialistic Pessimism of Yang Chu can be found in the doctrine of Cārrāka. The Mysticism is to be found in the Vedanta philosophy and the Magic in the Yoga exercises, and there are other parallels.

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[1] cp. the story of the Shen Hsien Chuan related in Mayers' Chinese Readers, Manual No. 113, about Ch'ih Sung Tzŭ, the name of a rain-priest under Shen Nung who afterwards joined the Si Wang Mu in her grotto and came back to earth as Huang Ch'u P'ing in the fourth century. Also Mayers No. 839, 214.

III.

Taoism in its beginning had no organization. There were hermits living in the mountains or near the sea who tried to reach the state of immortals. Chuang-Tzŭ already mentions their order. It is very likely that the similarity of aim gave them a basis for living together in a kind of free community. Such a common life was suggested by the wandering teachers, who took with them scores of pupils all through the Empire. There were—last not least—the hidden saints who lived their daily life in lowly positions without letting their wisdom shine through the surface of their simple lives. In consequence of the strife for magic arts during the Han dynasty the fairy mountains in the East—the Lao, Shêng and Pênglai Shan—became asylums of the would-be genii. But the monastic life in its proper form does not seem to have existed before the entrance of Buddhism. There is reason to believe that Buddhist influence goes farther back than is generally admitted. But it exercised most of its influence in the southern part of China. In the North Taoism took its place and adapted itself to the new conditions.

The monastery rules of Taoism are entirely Buddhistic. There are Taoistic Sutras existing from the time of the "six Dynasties"[1] downwards, but to a large extent they seem to be Buddhist Sutras, for instance, the Yü Huang Shang Ti in one of his former incarnations has been Sakyamuni. In the same Sutra, the Ta Shêng (Mahayana) doctrine is recommended as the true religion. The end of another of these Sutras has even the foreign sounds kept in a kind of transcription which gives no sense at all in its Chinese form.

No less are the gods of Taoism relatives to the Buddhist ones. We can find the Indian original of far the most of the Taoist gods: for instance Yü Huang is Indra (note the number 33 which is given as the number of the gods under their rule respectively); T'ien Hou, Queen of Heaven is Maritchi; the Tou Mu worshipped for instance at T'aishan is also Maritchi, identified also with Tchundi. It would lead too far for our purpose to identify all the Taoist gods with their Indian originals. In the Fêng Shên Yen Yi for instance the majority of these different gods are to be recognized as having an Indian origin.

How much Taoism and Buddhism have in common, we may infer from the Hsi Yu Chi, 西游記 in which Lao-Tzŭ and Kuan Yin-Avalokiteshvara are seen conversing as very good friends. It is quite the same world in which they live. There are some

[1] Of the Sutras found in Tun Huang, the greater part are Buddhist, but there are some Taoist texts amongst them.

differences[1] between Buddhists and Taoists of course. But they are not very deep reaching. We may find Taoist temples with Buddhist monks in charge, and *vice versa*, without the religious feelings of the monks or of the people being hurt in the least.

Now the question arises: how was it possible that Taoism could accept so much from Buddhism without losing itself? If we go back to ancient Taoism we find that it represents a stage of development prior to the national and historic age of heroes which set in with the Chou dynasty. Moreover, we have seen that the development of Taoism has strange parallels in India. Now there exists a tradition, that the Buddhisatwas of Buddhism, such as Wên Shu, (Mandsusri), Kuan Yin, (Avalokiteshvara), Pu Hien, (Samantabhadra), were originally Taoistic *T'ien Tsuns* (*Deva Arya*). Now it is true that these and many other Buddhisatwas before entering Buddhism were Brahmanic gods. So the suggestion lies near that Taoism and prebuddhist Brahmanism may have something in common. It seems that many Brahmanic gods have found their way into Taoism even more easily than into Buddhism. Even the central notions of Taoism, *Tao* and *Tê* have an analogue in Brahma and Atman.

So we venture the suggestion, that the affinity of Buddhism and Taoism may have for its reason certain Brahmanic influences on Taoism. These Brahmanic influences of the Vedic literature may perhaps even be traced back as far as the Tao-Tê-Ching. That would give at the same time a reason why Taoism in its ancient form could not succeed against Confucianism. Confucianism was more fitted for the advanced time of the heroic age than the reactionary doctrines of Taoism, which represented an older, prenational period of thought.

Whether these similarities of Taoism and the prebuddhist Indian religion are only fortuitous parallels, such as may be found in the development of spiritual life at every time and in every nation, or whether they point to a direct foreign influence even on ancient Taoism, is a question which needs more careful investigation before it can be decided. The only point to which we call attention is the fact that while Buddhist influences have been at work in shaping modern Taoism, yet its affinity to Buddhist forces has deeper reasons.

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[1] The Taoist is allowed to drink wine, the Buddhist is not. There is a little story of the three religious heroes Confucius, Laotzŭ and Buddha meet. Laotzŭ of course wants to have wine, Buddha refuses. Confucius in his acknowledged wisdom gets out of the dilemna pretty nicely: "If I do not drink wine I shall become a Buddha; if I do, I shall become an Immortal. Well, if there is wine at hand, I will drink; if there is none, I will not." This story is very characteristic of the difference between the three religions.

However that may be, we are now able to state as the main source of Taoism the prehistoric, totemistic age of Chinese civilization, and we have found that ancient Taoism was a reactionary movement, which, in despair of the possibility of reorganizing the rotten civilization of the time, tried to go back to the very root out of which the social structure of the Chou dynasty had developed itself. The second source of modern Taoism is undoubtedly the Buddhistic Church-organization. And a third source *may* be found in nonbuddhistic Indian influences during an earlier or later period of Taoist history.

"INK REMAINS," by AN I-CHOU[1]

JOHN C. FERGUSON, Ph.D.

The title of this book impresses a foreign reader as peculiar, but it has a most familiar sound in his own language to a native of China. Chinese speak of ink in phrases where we say pen. The power of the pen would be written by Chinese as the power of ink. Literary product is the product of ink—not of the pen. The title of An's book refers to the writings and paintings which came under his observation. These were the product of ink,—the ink of literary men. The copy of the book owned by me is in four volumes, two of which are devoted to records of writings—*shu*,[2] and two to paintings—*hua*.[3] The association of writing and painting is taken for granted in the classification of *shu* and *hua* as common products of ink. In this association which is met with in all books on painting in the Chinese language we see at once that painting is linked with writing, *i.e.* calligraphy, and not, as in Europe, with sculpture or architecture. This distinction is fundamental in the study of the pictorial art of China. Only confusion and disappointment can come to one who approaches this study from the same view-point as he uses for understanding the productions of European artists. In China he must always remember that painting is the work of cultivated men of literary instincts, and not of men trained in Schools of Painting. Student, writer, poet, painter is the usual order in which a great painter rises to eminence in China. A few good students never become expert calligraphists. Chu Hsi[4] is one instance of this. Some great writers have never been able to compose good poetry, and other poets have never painted, but when all of these qualities were combined in one man, as in Chao Meng-fu[5] or Tung Ch'i-ch'ang,[6] he becomes an ideal for all time. The poet and painter are men who, in addition to being students and calligraphists, have imagination and inspiration. They are not of a separate

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[1] 安儀周著墨緣彙觀墨蹟

[2] 書 [3] 畫 [4] 朱熹 [5] 趙孟頫 [6] 董其昌

class from other literary men, but they have talents above their fellows. The ink used for writing poems is the same as that for sketching the mist on the hill-tops, and is not different from that used in ordinary writing. Ink Remains, therefore, are literary remains; only it must be kept in mind that the word "literary" must be widened in its meaning so as to include calligraphy and painting.

The author of this book was a Corean who became very wealthy as a salt merchant in Tientsin, and who had received a careful education in Chinese literature in his youth. He was a close friend and protegé of Ming Chu[1] during the reign of the Emperor Kang Hsi. His property attracted too much official notice and it was confiscated. His valuable collection of manuscripts and paintings was scattered. It is said that many of them were afterwards collected by Shên Tê-chien[2] (1673-1770) on behalf of the Emperor Ch'ien Lung to whose sons Shên was tutor. His seal "I Chou" is one of the most prized among collectors as a certificate of the genuineness of a painting. Copies of this book are rare. It was reprinted by the late Tuan Fang[3] during his retirement in Peking before the Revolution, but a series of accidents overtook this worthy enterprise. The blocks were destroyed after only a few copies had been printed. These copies were removed by the owner to Wuchang for safe keeping, but only in time to be destroyed in the firing of that city in 1911. As far as I know, the only copies in existence of this issue are those which the generous Tuan Fang distributed among a few of us, his friends; other written copies exist but they are rare. It is one of the acknowledged authorities among Chinese connoisseurs and is highly prized. Tuan Fang told me that he placed it first among all his books of reference on pictorial art. I have made extensive use of it myself, and can testify to the carefulness of its record in the case of paintings which I have seen and which are mentioned in this book.

I am passing over the first two volumes for the present. They refer solely to writings. I am giving a translation of the Introduction and of the List of Paintings. It is not easy to be certain in every instance that I have caught the governing idea of the name of each painting, for often the meaning of the painter is obscure, or does not disclose itself fully in the inscription. However, this translation may serve to show the breadth of the range of subjects chosen by Chinese artists, and of the height to which their fancy runs. Culture, elegance, grace, deilcacy—these seem characteristic of the entire list. The bent of the literary mind of China surely has no better reflection than in the paintings of its artists.

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[1] 明珠 [2] 沈德潛 [3] 端方

INTRODUCTION.

The origin of paintings is very remote. Among the pictures that have been preserved to the present time, although none go back to the time of Tsao Pu-hsing[1] or Wei Hsieh,[2] yet specimens of the Eastern Tsin, Sui, Tang and the Five Dynasties may be seen. Among these are Buddhistic and Taoist pictures, pictures of historical events,[4] of human figures,[5] of measured distances,[6] of flowers,[7] of birds[8] and of animals.[9] These show the genius of their authors according to their different styles.

From the time of General Li (Li Ssu-hsun)[10] and Minister Wang (Wang Wei)[11] of the Tang Dynasty there arose the Southern and Northern Schools.[12] The brilliance of the Northern School shone brightest in the works of Ching Hao.[13] Kwan Tung[14] and Tung Yuan,[15] but these great geniuses followed the model of the Minister, painting in a free natural style which was replete with literary instinct. In the Cheng Ho period much attention was paid to linear drawing, and it continued down to the time of the two Chaos,[16] Ma Yuan,[17] Hsia Kwei[18] and Li T'ang,[19] who all painted landscapes in the style of General Li. In their painting of human figures, flowers, dwellings, birds and animals, insects and fish, they showed the best use of their abilities. They introduced new ideas which succeeded for a time but were found to be in reality a perversion of earlier canons. At this time Mi Yuan-chang[20] and Chiang Kuan-tao[21] were the only ones who followed the style of Tung Yuan and Chü Jan,[22] and they were succeeded by Yang Pu-chih[23] and Chao Tzŭ-ku.[24]

In the Yuan Dynasty, Chao Meng-fu[25] came forward as a man of great natural talents and profound scholarship. He was a careful student of literature. Not only in penmanship did he follow close upon the best models of the Han, Wei, Tsin and Tang Dynasties, but also in pictorial art he drove out the formalism of the academicians. He followed Tang in the painting of Buddhistic and Taoist scenes and of human figures; Han Kan[26] was his model in the painting of horses; and in landscape he patterned after the style of Tung Yuan. He caught the real spirit of his masters and excelled in the painting of flowers, rocks and bamboos, and of small scenes. Chao may be called the united perfection of painting and calligraphy. Others, such as Kao Fang-shan,[27]

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[1] 曹弗興 [2] 衛協 [3] 道釋 [4] 故實 [5] 人物 [6] 界畫 [7] 花卉
[8] 鳥 [9] 獸 [10] 李將軍思訓 [11] 王右丞維 [12] 南北二宗 [13] 荆浩
[14] 關仝 [15] 董元 [16] 趙伯駒 and 趙伯驌 [17] 馬遠 [18] 夏珪
[19] 李唐 [20] 米元章 [21] 江貫道 [22] 巨然 [23] 楊補之 [24] 趙子固
[25] 趙孟頫 [26] 韓幹 [27] 高克恭

Hwang Tsu-chiu, Wang, Wu, Ni[1] and the renowned artists of the later Yuan period, were distinguished for the high standard of their artistic attainments. Each had his own individual style, but as a class they were pupils of Tung Yuan, and their works are properly placed in a rank next to the highest.

Coming to the Ming period, this same style was followed by Hsü Yu-wên,[2] Wang Mêng-tuan,[3] Liu Wan-ang,[4] Shen Shih-tien,[5] and Wên Chêng-chung.[6] These artists handed down the early traditions. In the last years of this period Tung Chi-chang brought about a revival of the natural delicacy and beauty of the conventional school, and he would not sanction slip-shod methods of work. It was due to him that the classic traditions were handed down to Wang Fên-ch'ang[7] of the Ching Dynasty. Wang, who lived at T'ai-ts'ang,[8] was a refined admirer of the products of the brush. He had a rich collection and was a careful critic. After him came the two masters, Wang Yuan-chao[9] and Wang Shih-ku,[10] so that in the Wu district there arose the name of "The Three Wangs." To these men belong the credit of preserving to our day the traditions of Ni, Hwang, Tung and Chü.

In the painting of human figures, of birds and animals, and of measured pictures, there have been few artists since Wang Ku-yun,[11] Chang Shu-hou,[12] Wang Jo-shui[13] and Jên Yueh-shan[14] of the Yuan Dynasty, and there was danger of the traditions dying out, but it was preserved by Chiu Shih-fu,[15] who became famous in the Wu district. In landscapes, human figures, flowers and trees, birds and animals, he copied from early masters with great diligence, and caught some of their spirit. He was an artist of great ability, but in reality he found it difficult to reproduce ancient models.

I have not the ability or strength to describe the influence of one generation upon another. My account of pictorial art is finished, and I have added these few words as a preface in the hope that fellow-students may gather from them some useful suggestions.

List of Pictures.

TSIN DYNASTY.

The Admonitions of a Female Historian, by Ku Kai-chih.[16]

SUI DYNASTY.

A Springtime Ramble, by Chên Tzŭ-chu.[17]

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[1] 黃公望　王蒙　吳鎮　倪瓚
[2] 徐幼文　[3] 王孟端　[4] 劉完庵　[5] 沈周石田　[6] 文徵仲
[7] 王奉常　[8] 太倉　[9] 王圓照　[10] 王石谷　[11] 王振鵬孤雲　[12] 張叔厚
[13] 王淵著水　[14] 任月山　[15] 仇英實父
[16] 晉—顧愷之雪盡女史箴卷　[17] 隋—展子虔遊春卷圖

TANG DYNASTY.

A River Sail and a Tower, by Li Ssu-hsun.[1]
The Fighting Oxen, by Tai Sung.[2]
A copy of "Watching the Goose" of the Six Dynasties.[3]

FIVE DYNASTIES.

Fishing, by Lu Kuang.[4]
Wintry Hills, by Kuan Tung.[5]
The Torpid Dragon Emerging in a Storm, by Tung Yuan.[6]
The Hsiao Hsiang River ,, ,, [7]
The First Snow, by Chao Kan.[8]

NORTHERN SUNG.

Studying Inscriptions, by Li Ch'eng[9]
Forest in Winter by Fan Kuan.[10]
Wintry Hills, ,, ,, [11]
Autumnal Hills, by Hsü Tao-ning.[12]
Light on the Hills, by Yen Kuei.[13]
Looking down the Valley, ,, ,, [14]
The Dark Valley, by Kuo Hsi.[15]
Autumnal Hills, by Sung Ti.[16]
Wind-blown Bamboos, by Wen Tung-hsiu.[17]
The Drunken Priests, by Li Kung-liu.[18]
A Dream Journey, by Wang Shen.[19]
Fog on the River, ,, ,, [20]
Snow Scene, by Chü Jan.[21]
A Flowery Glen, ,, ,,

SOUTHERN SUNG.

A copy of a Snow Scene. by Mi Fei.[22]
Snow on the Hsiao Hsiang River, ,, ,, [23]
An Ink Sketch of Clouds and Hills, ,, ,, [24]
A Boat on the River, by Chao Pai-chü.[25]
A Pine Forest, by Chao Pai-su.[26]
Beating Clothes, by Mou I.[27]
An Ink Sketch of Flowers, by Chao Meng-chien.[28]

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[1]唐—李思訓江帆樓閣圖 [2]戴嵩鬬牛圖 [3]唐人摹六朝人觀鵝圖
[4]五代—陸滉捕魚圖 [5]關仝寒山行旅圖 [6]董元風雨出蛰龍圖
[7]瀟湘圖卷 [8]趙幹江行初雪圖卷 [9]北宋—李成讀碑窠石圖·
[10]范寬雪景寒林圖 [11]雪山行旅圖 [12]許道寧嵐鎖秋峯圖
[13]燕貴匡廬清曉圖卷 [14]溪山樓觀圖 [15]郭熙幽谷圖
[16]宋迪秋山圖卷 [17]文同秀石風竹圖 [18]李公麟醉僧圖卷
[19]王詵夢遊瀟山圖卷 [20]煙江疊嶂圖卷 [21]舜巨然雪圖 溪山蘭若圖
[22]南宋—米友仁大姚村妹家所作雲山圖卷 [23]瀟湘白雲圖卷
[24]雲山墨戲圖卷 [25]趙伯駒江天客舫圖 [26]趙伯驌萬松金闕圖卷
[27]李益搗衣圖卷 [28]趙孟堅墨蘭圖卷

CHIN DYNASTY.

Pines in a Snow-storm, by Li Shen.[1]

YUAN DYNASTY.

Waiting for the Ferry, by Chien Hsuan.[2]
Pear Blossoms, „ „ „ [3]
Jasmine Blossoms, „ „ „ [4]
Twin Pines, „ Chao Mêng-fu.[5]
Shakymuni, „ „ „ [6]
Seven Scholars in a Bamboo Grove, „ „ „ [7]
The Beauty of the Clouds, „ Kao K'o-kung[8]
Four Clear Things, „ Li K'an.[9]
A Dry Tree, „ Li Ssu-hsing.[10]
Rain in the Valley, „ Hwang Kung-wang.[11]
Eighteen Worthies, „ Ts'ao Chih-pai.[12]
The Solitary Angler, „ Wu Chên.[13]
The Four Friends „ „ „ [14]
Bamboo Ink Sketches, „ „ „ [15]
A River Anchorage, „ „ „ [16]
Bamboos on a River-bank, „ „ „ [17]
Bamboo Ink Sketches, „ K'o Chiu-ssu.[18]
A Goose among Willows, „ Wang Yüan.[19]
Copy of Hwang Ch'üan's "Birds and Bamboos," „ „ „ [20]
Nine Sonnets, „ Chang Wu.[21]
A Winter Storm, „ Tang Ti.[22]
A Mountain Pavilion, „ Chu Teh-yün.[23]
Winter Bamboos, „ Ku An.[24]
Autumn Hues, by Ni Chan.[25]
Mountain Views from a River Bank, „ „ „ [26]
Bamboos and Rocks, „ „ „ [27]
A Deserted Grove after Rain, „ „ „ [28]
Wooded Ravines, „ „ „ [29]
Bamboo Branches, „ „ „ [30]
A Thatched Hut, „ „ „ [31]

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[1] 金—李山風雪松杉圖卷 [2] 元—錢選秋江待渡圖卷 [3] 梨花圖卷
[4] 來禽梔子圖卷 [5] 趙孟頫雙松平遠圖卷 [6] 釋迦牟尼佛像
[7] 竹林七賢圖卷 [8] 高克恭雲橫秀嶺圖 [9] 李衍竹梧閑石四清圖卷
[10] 李士行古木叢篁圖 [11] 黃公望溪山雨意圖卷 [12] 曹知白十八公圖卷
[13] 吳鎮釣隱圖 [14] 梅松竹蕙四友圖卷 [15] 墨竹卷 [16] 江雨泊舟圖
[17] 墨竹坡石圖 [18] 柯九思清閟閣墨竹圖 [19] 王淵柳荷鴛鴦圖
[20] 摹黃筌竹雀圖 [21] 張遜九歌圖卷 [22] 唐棣朔風飄雪圖
[23] 朱德潤秀野軒圖卷 [24] 顧安歲寒竹石圖 [25] 倪瓚秋林山色圖
[26] 江岸望山圖 [27] 梧竹秀石圖 [28] 設色雨後空林圖 [29] 虞山林壑圖
[30] 竹枝圖卷 [31] 清閟草堂卷圖

YUAN DYNASTY—*Continued.*

A Hermit's Lodge,	by Wang Mêng.[1]
A Retreat in the Clouds,	,, ,, ,, [2]
Trees and Boulders,	,, ,, ,, [3]
A Summer Day in the Hills,	,, ,, ,, [4]
An Ink Sketch of Mountain Plum Trees,	,, Wang Mien-tseng.[5]
A Deep Fountain,	,, Chên Ju-yen.[6]
Speeding a Guest,	,, Chao Yuan.[7]
The Mynah,	,, Chang Chung-chi.[8]
Poetry and Painting,	,, the Buddhist priest Pên Ch'ên. [9]
After a Spring Thunderstorm,	by the Taoist priest Tsou Fu. [10]

MING DYNASTY.

Clouds and Pines,	by Hsuan Tsung[11]
Listening to the Harp,	,, Wang Fu.[12]
Bamboos and Rocks,	,, ,, ,, [13]
The Dear Pavilion,	,, Liu Yü.[14]
The Lü Shan,	,, Shen Chou[15]
A Profitable Meeting,	,, ,, ,, [16]
Chrysanthemums in a Valley,	,, ,, ,, [17]
A Parting,	,, ,, ,, [18]
The Tung Shan,	,, T'ang Yin[19]
The Scholar at a River Bank,	,, ,, ,, [20]
A Snow Scene,	,, ,, ,, [21]
An Old Tree by a Fountain,	,, ,, ,, [22]
A Beautiful Maiden,	,, ,, ,, [23]
Palace Courtezans,	,, ,, ,, [24]
A Long Day in the Quiet Mountains, (Album)	,, ,, ,, [25]
Yuan An Sleeping in the Snow	,, Wên Chêng-ming[26]
A Mountain Retreat,	,, ,, ,, ,, [27]
A River Among Hills,	,, ,, ,, ,, [28]
Album Views,	,, ,, ,, ,, [29]

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[1] 王蒙青弁隱居圖 [2] 雲林小隱圖卷 [3] 竹樹水石圖 [4] 夏日山居圖
[5] 王冕贈雲峰上人墨梅圖 [6] 陸汝言百丈泉圖 [7] 趙原晴川送客圖
[8] 張中鶴鴻圖卷 [9] 釋本誠詩畫合卷 [10] 道鄒復雷春消息圖
[11] 明一宣宗松雲荷雀圖 [12] 王紱齋宿聽琴圖 [13] 秀石晴竹圖
[14] 劉鉦清白軒圖原闕 [15] 沈周廬山高圖原闕 [16] 親知良晤圖原闕
[17] 盆菊幽賞圖卷原闕 [18] 春江送別圖卷原闕 [19] 唐寅桐山圖卷 [20] 松坡高士圖
[21] 琢雲圖卷 [22] 高泉古樹圖 [23] 女兒嬌圖 [24] 孟蜀宮妓圖 [25] 山靜日長圖册
[26] 文徵明袁安臥雪圖 [27] 眞賞齋圖卷 [28] 江山初霽圖卷 [29] 畫册

MING DYNASTY – *Continued.*

A Fairy Fountain in a Crystal Glen, by Chiu Ying [1]
A Fountain by Peach Trees, " " " [2]
Waiting for the Ferry, " " " [3]
A Meeting in a Bamboo Grove, " " " [4]
A Flute-playing Fisherman, " " " [5]
Kwan-yin in a Cave, " " " [6]
An Album of Measured Pictures, and Human Figures after the Model of Sung Dynasty Artists, " " " [7]
An Album of Flowers and Fruit, and of Birds after the model of Sung Dynasty Artists, " " " [8]
Narcissus, " Wang Ku-chiang [9]
A Monastery, " Wên Pai-jên [10]
An Autumn Journey, " " " " [11]
The Five Lakes, " Lu Chih [12]
Living in a Pine Glen, " " " [13]
The Fairy Retreat, " Hsiang Shêng-wo [14]
A Snow Scene, " Tung Chi-ch'ang [15]
Autumn Hills, " " " " [16]
A Thatched Hut, " " " " [17]
Copy of a Landscape of Ni Chan, " " " " [18]
A Mountain Dwelling, " " " " [19]
Copy of a Landscape of Yang Shên, " " " " [20]
An Album of Landscapes, " " " " [21]
" " " " " " " " [22]
An Album of Calligraphy and Paintings, " " " " [23]
An Album of Calligraphy and Paintings, " " " " [24]

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[1] 仇英玉洞仙源圖 [2] 桃源仙境圖 [3] 秋江待渡圖 [4] 竹院逢僧圖
[5] 滄浪漁笛圖 [6] 空洞觀音圖 [7] 臨宋人山水界畫人物畫冊
[8] 臨宋人花果翎毛畫册 [9] 王穀祥水仙花圖 [10] 文伯仁江山蕭寺圖
[11] 秋山遊覽圖卷 [12] 陸治爲王湖畫卷 [13] 松窗明居圖
[14] 項聖謨松濤散仙圖卷 [15] 董其昌陽山雪霽圖卷 [16] 秋山圖 [17] 婉孌草堂圖
[18] 仿雲林山水圖 [19] 山居圖 [20] 仿楊昇沒骨山水圖 [21] 山水高册
[22] 山水方册 [23] 書畫小册 [24] 書畫雙鑒小册

THE COLLECTION OF CHINESE REPTILES IN THE SHANGHAI MUSEUM

By Arthur Stanley, M.D., Lond.

Curator of the Shanghai Museum.

Captain Wall (P.Z.S. Lond. 1903 p. 85) records that he found about fifty specimens in the Shanghai Museum which were for the most part old, and concerning which there was practically no information regarding their habitat. The formation of the present collection dates from the year 1905. The number of new specimens has increased each succeeding year so that at the present time the collection may be considered fairly representative of China. Though specimens have been received from most of the provinces, the lower part of the Yangtse valley, Chekiang and Fokien are best represented. West China is, however, practically unrepresented.

NUMERICAL COMPARISON OF SPECIES OF REPTILES.

	Known.	Known in China.	In Museum.
Crocodiles	19	2	2
Tortoises	200	17	6
Lizards	1820	45	16
Snakes	1400	106	48
	3439	170	72

As most of the tortoises are limited to South China they are poorly represented in the Museum collection. The Trionychidæ and Chelonidæ are fairly well represented and a short time ago a specimen of the unique Big-headed Tortoise was collected in Fokien.

The lizards are rather poorly represented. Seeing that those recorded from China form only some 2½% of the lizards of the world, it would appear as if there were a considerable number of Chinese lizards still undiscovered.

The snakes may be held to be well represented, nearly half of those recorded for China being now in the Museum, namely 48 species. Among the Proteroglypha the Elapinæ are well represented, but there are big gaps among the Hydrophinæ. The Pit Vipers are almost complete and form an interesting series. A Coronella and an Amblycephalus, apparently new species, recently collected, remain at present undescribed.

The following species in the Museum appear not to have been previously recorded from the mainland of China, namely, Coluber climacophorus and Trimeresurus monticola.

The species in the Museum found in Shanghai and its immediate neighbourhood are, in the order of abundance, Gecko japonicus, Coluber tæniurus, Lycodon rufozonatus, Eumeces sinensis, Zaocys dhumnades and Ancistrodon blomhoffii ; the last named being the only poisonous reptile.

Upwards of 600 specimens, representing 71 species of reptiles, have been acquired during the past eight years. The most fertile source has been the mountain district, elevation 3,000 to 6,000 feet, in North-west Fokien, first discovered by the late Père David as a collecting ground (P. Z. S. Lond. 1898 p. 769). The Museum has a permanent collector who works this district, which is situate in the region where the faunæ and floræ of the Oriental and Palæarctic regions freely intermingle, so that both southern and northern species are obtainable in remarkable abundance, not only as regards reptiles but also amphibia, birds and mammals.

I have to acknowledge the invaluable help given by Mr. G. A. Boulenger, F.R.S., of the British Museum, and the kindness of many friends in China who have sent specimens to the Museum, especially Mr. C. Talbot Bowring, Rev. E. Thompson, Mr. La Touche, the late Captain N. P. Anderson, Dr. Preston Maxwell, Dr. H. Bryan, Dr. Houghton, Dr. Mabel Hannington, Miss Barclay and Dr. Leggate.

EXPLANATORY INDEX OF SPECIES IN THE SHANGHAI MUSEUM.

ORDER EMYDOSAURIA (CROCODILES).

Alligator

1 **sinensis**, *Fauvel*. The Chinese Alligator.
Specimens in the Museum from Wuhu. The first intimation of its existence in the Yangtse river was made by Swinhoe in 1870, but it was not till nine years later that

Fauvel, a former Curator of the Shanghai Museum, described it as A. sinensis in this Journal in 1879, pp. 1-36. According to Boulenger it is a near ally of A. mississippiensis. Appears to be found only in the lower Yangtse river and its affluents. The Chinese Alligator is a torpid creature and appears to be on the way to extinction : it is the last living reminder of the former periarctic distribution of the Order. The Chinese Alligator buries itself in the mud through the winter as a protection against the cold. The specimens in the Museum were procured by digging them out of the mud. Length of the largest, 5′ 8″.

Crocodilus, *Laur.*

2 **porosus**, *Schn.* The Estuarine Crocodile.

Though found in South China the specimen in the Museum came from North Australia.

ORDER CHELONIA (TORTOISES AND TURTLES).

FAMILY TRIONYCHIDÆ (soft-shelled tortoises).

Trionyx, *Geoff.*

3 **sinensis**, *Wiegm.* The Chinese Soft-shelled Tortoise.

The numerous Museum specimens are from Shanghai, Soochow and Foochow. It is found in the south of China and at least as far north as the Yangtse river. Common in the Shanghai markets and used for making 'Terrapin' soup.

4 **maachii**, *Brandt.*

The specimen was caught in the Shanghai Creek and measures 20″ across. It is found in the north of China, its occurrence in Shanghai not being previously recorded.

FAMILY TESTUDINIDÆ (true tortoises).

Emys, *Cuv.*

5 **sinensis**, *Gray.* The Chinese Pond Tortoise.

Numerous specimens from Shanghai, Hangchow, Soochow and Fokien. Is found throughout South China and at least as far north as the Yangtse river.

FAMILY PLATYSTERNIDÆ (big-headed tortoises).

Platysternum, *Gray.*

6 **megacephalum**, *Gray.* The Big-headed Tortoise.

Specimen from Fokien. The only existing species of this remarkable family. Found in South China. It is distinguished by its large head and long tail.

FAMILY CHELONIA (turtles).

Thalassochelys, *Fitz.*

7 **caretta**, *L.* The Indian Loggerhead.

China Seas.

Chelone, *Brongm.*

8 **mydas**, *L.* The Green or Edible Turtle.

China Seas.

ORDER SQUAMATA (SCALY REPTILES).

SUBORDER LACERTILIA (LIZARDS).

FAMILY VARANIDÆ (water lizards).

Hydrosaurus, *Wagl.*

9 **salvator**, *Laur.* The Water Monitor.

The species and provenance of the very fine specimen 4′ 6″ long are both doubtful; but it is probable that it came from southernmost China, reaching Shanghai in a menagerie.

FAMILY LACERTIDÆ.

Tachydromus, *Daud.*

10 **septentrionalis**, *Gthr.*

The numerous specimens of this lizard with the very long sapphire tail come from Chinkiang, Hangchow, Wenchow and Fokien.

Eremias, *Wieg.*

11 **argus**, *Peters.*

The specimens were collected in the Nantao Pass, north of Peking, where it is very common; also from Chinwangtao.

FAMILY SCINCIDÆ (skinks).

Eumeces, *Wiegm.*

12 sinensis, *Gray.* The Chinese Skink.

The numerous specimens in the Museum collection are from Shanghai, Chinkiang, Hangchow, T'aichowfu, Fokien, and Lammock Island.

13 elegans, *Blgr.*

The specimens are from practically the same places as the previous species, which it closely resembles.

FAMILY GECKONIDÆ (geckos).

Gecko, *Gray.*

14 japonicus, *D. & B.*

The numerous specimens are from Shanghai, where it is a common wall lizard, Chinkiang, Hangchow, Wenchow and Fokien.

15 verticillatus, *Laur.*

From southernmost China.

Lygosoma, *Gray.*

16 laterale, *Say.*

Numerous specimens from Chinkiang, Hangchow, Shaweishan Island and Fokien.

FAMILY AGAMIDÆ

Calotes, *Cuv.*

17 versicolor

Acanthosaura, *Gray.*

18 lamnidentata, *Blgr.*

Specimens from Fokien. Previously only known from Pegu, Tenasserim and Karin Hills (Boulenger P. Z. S. 1899, p. 160).

Liolepis, *Cuv.*

19 reevesii, *Gray.*

Two beautiful specimens from the Island of Hainan.

Ezernia

20 depressa

There are six specimens of this Australian lizard in the Museum, which is often met with in China and may be brought from Australia by ships.

FAMILY ANGUIDÆ (slow worms).

Ophisaurus, *Daud.*

21 **harti**, *Blgr.* The Chinese Slow-worm.
Several specimens from Fokien having beautiful pale blue dorsal markings on a grey ground. They have a curious groove along each side of the body. First described from same locality by Boulenger (P. Z. S. 1899 p. 160).

SUBORDER OPHIDIA (SNAKES).

FAMILY TYPHLOPIDÆ (blind snakes).

Typhlops, *D. & B.*

22 **braminus**, *Daud.*
Several specimens from Fokien.

FAMILY BOIDÆ (rock snakes).

Python, *Daud.*

23 **reticulatus**, *Schneid.*
Specimens from Fokien. Largest, a skin measuring 20 feet.

FAMILY COLUBRIDÆ.

SERIES AGLYPHA (NO POISON FANGS).

SUBFAMILY COLUBRINÆ.

Calamaria, *Boie.*

24 **septentrionalis**, *Blgr.*
10 specimens from Wuhu, Weichow and Fokien.

Lycondon, *Boie.*

25 **rufozonatus**, *Cantor.*
Very numerous specimens from Shanghai, where it is a common field snake, Soochow, Wusieh, Kiukiang, Tatung, Anhui, Szechuen, Fokien, Ningpo, Tsinanfu and Peking. The last named locality shows a northern extension of the usual distribution. The Chinese commonly consider this snake poisonous without, of course, any reason: on the contrary, it is of a very mild disposition.

26 **setpentrionalis**, *Gthr.*

Specimens from Fokien.

Ablabes, *D. & B.*

27 **major**, *Gthr.*

Numerous specimens from Yangtse valley, Chekiang and Fokien.

Coronella.

28 **sp. n. ?**

A single specimen from Fokien.

Simotes, *D. & B.*

29 **violaceus**, *Cantor.*

Specimens from Hainan and Fokien.

30 **cyclurus**, *Cantor.*

Specimens from Chinkiang, Wenchow, Nanchang and Fokien.

31 **vaillanti**, *Sauvage.*

Specimens from Yungchun and Ningteh in Fokien.

Zamenis, *Wagl.*

32 **Korros**, *Schleg.*

Numerous specimens from T'aichowfu, Fokien and Hainan.

33 **mucosus**, *L.*

Numerous specimens from T'aichowfu, Wenchow and Fokien.

34 **spinalis**, *Peters.*

From Chinwangtao and Peking.

Zaocys, *Cope.*

35 **dhumnades**, *Cantor.*

Numerous specimens from Shanghai, where it is a common grass snake, Hangchow, Sianfu and Fokien. A very active snake. The Chinese eat it readily.

Coluber, *L.*

36 **taeniurus**, *Cope.*

The commonest snake in Shanghai, where it is frequently found under the ground floor of Chinese houses, feeding on rats. Has a wide range from Manchuria to Siam and a regular Himalaya-Chinese distribution. Specimens also from Soochow, Hangchow, Chinkiang, Anhui and Fokien. A spinal tooth has been observed.

37 **rufodorsatus**, *Swinhoe.*

Very common in the creeks around Quinsan. Specimens also from Fokien, Chekiang, Kiangsu, Shaweishan Island and Shanhaikwan. Found practically all over China.

38 **mandarinus**, *Cantor.*

Specimens from Kashing, Ningpo and Fokien.
A beautifully marked reptile limited to China.

39 **dione**, *Pall.*

Numerous specimens from Quinsan, Chinkiang, Honan, Shantung, Peking and Chinwangtao. Widely distributed throughout the north of Asia.

40 **schrenkii**, *Blgr.*

Four specimens from Manchuria, near Sungari river.

41 **climacophorus**, *Boie.*

Two specimens from Fokien. Previously held to be limited to Japan.

42 **phyllophis**, *Blgr.*

Peculiar to China. Numerous specimens in Museum from Hangchow, T'aipingfu, T'aichowfu, Kingchowfu, Wenchow, Kuatun, i.e. from the provinces of Chekiang, Fokien and Hupeh.

43 **porphyraceus**, *Cantor.*

Four specimens from T'aipingfu, Chekiang and Fokien.

Tropidonotus, *Kuhl.*

44 **annularis**, *Hall.*

Numerous specimens from Kiangsu, Chekiang and Fokien. Appears to be limited to S. E. China and Formosa.

45 **piscator**, *Boie.*

Widely distributed throughout South Eastern Asia. Numerous specimens from Chekiang and Fokien.

46 **tigrinus**, *Boie.*

A northern species. Very numerous specimens from Manchuria, Chihli, Shanse, Kiangsu, Chekiang and Fokien.

47 **subminiatus**, *Schleg.*

Specimens from Fokien and Island of Hainan.

48 **stolatus**, *L.*

Found throughout South-eastern Asia. Museum has specimens from Fokien only.

49 **craspedogaster**, *Blgr.*

Specimens from T'aichowfu, Chekiang and Fokien. First described from Fokien by Boulenger, P.Z.S. 1899, p. 163.

Macropisthodon

50 **rudis**

Specimens from North-eastern Fokien. Has a Himalaya-Chinese distribution. A dilatable neck like the Cobra.

Trirhinopholis

51 **styani**, *Blgr.*

Specimens from Fokien, where it was first discovered, and Mokanshan (Chekiang). Boulenger P.Z.S. 1899 pp. 164.

Achalinus, *Peters.*

52 **rufescens**, *Blgr.*

Specimens from Fokien.

53 **spinalis**, *Peters.*

Specimens from T'aichowfu, Chekiang.

Pseudoxenodon, *Blgr.*

54 **macrops**, *Blyth.*

Specimens from Fokien.

SERIES OPISTHOGLYPHA

(POISON-FANGS BEHIND: HARMLESS TO MAN).

SUBFAMILY DIPSADINÆ.

Dipsas, *Boie.*

55 **multimaculata**, *Schleg.*

Specimens from Island of Hainan. A common snake in the south of China.

Chrysopelea, *Boie.*

56 **ornata**, *Shaw.* The Ornate Tree Snake.

Specimens from Fokien.

Psammodynastes, *Gthr.*

57 **pulverulentes**, *Boie.* The Desert Snake.

Specimen from the Island of Hainan and North and South Fokien.

SUBFAMILY HOMALOPSINÆ (oriental fresh-water snakes).

Hypsirhina, *Wagl.*

58 **plumbea**, *Boie.*
Specimens from Fokien.

59 **sinensis**, *Gray.*
Numerous specimens from Fokien.

SERIES PROTEROGLYPHA

(POISON FANGS IN FRONT: DEADLY)

SUBFAMILY ELAPINÆ (terrestrial).

Callophis, *Gray.*

60 **macclellandii**, *Reinh.*
Specimens from Fokien.

Bungarus, *Daud.*

61 **semifasciatus**, *Kuhl.*
South China.

62 **candidus**, *Blgr.*
Museum specimens from Chekiang and Fokien.

Naia, *Laur.*

63 **naia atra**, *Cantor.* The Black or Chinese Cobra.
Numerous specimens from T'aichowfu, Wenchow, Chekiang; Kuatun and Ningteh in Fokien; and Lammock Island.

SUBFAMILY HYDROPHINÆ (sea snakes).

Hydrus, *Schneid.*

64 **platurus**, *L.*
A single specimen from Pratas Island.

Disteira, *Lacep.*

65 **cyanocincta**, *Daud.*
A single specimen from Foochow.

66 **melanocephala**, *Gray.*
A single specimen from Wenchow.

FAMILY AMBLYCEPHALIDÆ (blunt-headed snakes).

Amblycephalus.

67 **sp. n.** ?

Three specimens from Fokien.

FAMILY VIPERIDÆ.

SUBFAMILY CROTALINÆ (pit-vipers).

Ancistrodon, *Beauv.*

68 **blomhoffii,** *Boie.*

The only poisonous snake in the Shanghai district. Very numerous specimens also from Soochow, Hangchow, Wusieh, Chinkiang and Tatung in Anhui. A species widely distributed through northern Asia.

69 **Acutus.** Chinese 'Oo-woo shay' or five pace snake, owing to reputed rapidly fatal effects of its bite. On the other hand Styan says it is considered by the Chinese as of gentle disposition and freely handled by them. The enormous poison-fangs and the large size of the snake appear to confirm the former opinion. It is also said to pursue man and to be feared more than a leopard. Six specimens from Fokien. Length of largest 6′.

Trimeresurus, *Lacep.*

70 **gramineus,** *Shaw.* The Bamboo Viper.

Numerous specimens from Chekiang, Fokien and Island of Hainan. A southern species. Often found among bamboo and dreaded because it is said to strike while hanging by its tail from a branch.

71 **mucrosquamatus,** *Cantor.*

A specimen in the Museum from Fokien. Fatal Cases resulting from bite of this snake and T. gramineus have been recorded by Dr. Preston Maxwell, China Medical Journal, July 1912, p. 244.

72 **monticola,** *Günth.*

Three specimens from Chekiang and Fokien. Not previously found in China.

THROUGH THE LAND OF DEEP CORROSIONS[1]

FROM BATANG TO MENKONG

By Rev. J. HUSTON EDGAR, F.R.G.S.

As to my title, "The Land of Deep Corrosions," the Tibetans have such a name for their own land; but it may be applied in a special sense to that region between China and India where three great rivers of the world, the Yangtzŭ, the Mekong and the Salwin "flow through closely contiguous valleys between systems of meridional ranges" which project as spurs from the Tibetan plateau. A glance at a good map will show that these rivers run parallel for about eight degrees of latitude. The Yangtzŭ finally turns east, and leaves its companions to reach the southern oceans at widely different points. Strangely enough, to the west of the Salwin another river, the Brahmaputra, is deflected in a manner somewhat similar to the Yangtzŭ, but to the south-west, leaving to the east a stupendous bluff from which another of the world's large rivers, the Irawadi, has its springs. These great circling spurs seem to lose their continuity about 26° and 28° N. lat., but if there is any truth in the assertion that the Yangtzŭ at one time went south-east from Likiang to the sea by way of the Mekong or Red River; and if the altitudes of these three rivers really decrease from east to west, it is interesting to speculate on the surprises that nature may yet have in store for races living in these latitudes. And many are anxious to learn something of the terrestial or celestial commotions which produced diversities as extraordinary as the similarities.

The basins of these three rivers present remarkable contrasts. The eastward course of the Yangtzŭ, running for hundreds of miles at the base of a system of smaller corrosions, implies a basin of exceptional magnitude. The writer, who had been from Shanghai to the Ning Ching Shan and across country from Songpan to Batang, had never in these journeys actually left its tributaries. But a year later he was to cross the forty miles which represents the basin of the Mekong in only 15 hours actual

[1]Read before the Society Dec. 4, 1913.

travelling. The Salwin is, probably, never so contracted, yet there may be many points where the Mekong and Brahmaputra snows are less than 100 miles apart. The Yangtzŭ in other respects also, is quite unlike the Mekong and the Salwin. Near Batang the former flows serenely through a relatively open valley with moderately sloping hills on each side. The Mekong, however, flows through dismal, sunbaked gorges with the velocity of a gigantic mill-race. In this respect the Salwin resembles the Mekong. As regards length and volume the prize again goes to the Yangtzŭ. But while the lengths of the other two may be about equal, the Salwin seems much greater in volume than the Mekong, although the rapidity of the latter may make this inferiority only apparent. As to altitude, it is probable that the beds increase in altitude as we go East, and 6,056, 7,300, 7,800 feet respectively for the three rivers is suggested as a possible comparison.

A passing glance now at the popular and local names applied to these rivers. The principal river, called by us the Yangtzŭ, is the Kinsha of the Chinese, and the Drïch'u of the Tibetans. The Chinese name is probably an ornate but wretched adaptation of the Tibetan name,—Yak or Yak-milk river. The second river is the Lantsang of the Chinese, the Dach'u of the Tibetans, and the Mekong of Europeans. This latter name, although unknown to the Chinese, has a respectable antiquity, for Camöens seems to have heard of it as the Mecom; and in Indo-China, Shan names of somewhat similar sound seem to be well-known. But this evidence in no way invalidates my own theory that Mad-Kams, or Lower Kam river, is the true meaning. This, however, presupposes a geographical error which will be mentioned later. The Tibetan name of the Salwin is Gyamoongch'u or simply Nguch'u: the Nu or Lu of the Chinese being another clumsy adaptation of the Tibetan name. But strange to say, among the common people of Ts'arung, the Salwin is known as the Menk'ang, Mekong and even Mehang: a fact which seems to hint that for some reason the Salwin, the true Madk'am, became geographically extinct, and the more eastern river inherited its name and glory. Of course such palpable confusion may have arisen in any age from Europeans, Chinese or Tibetans speculating too freely about the southern trend of these rivers. But even at the present moment geographers seem to be speculating just as freely and quite as absurdly about another river the Drayul or Wich'u. The Wich'u apparently rises in the mountains of Bomi, and finally enters the Salwin by a most extraordinary piece of wriggling, just above Menkong. Now although the upper portion of this river must have been well-known to Des Godins 50 years ago, present day map-makers seem to vie with each other in adding to the misinformation regarding

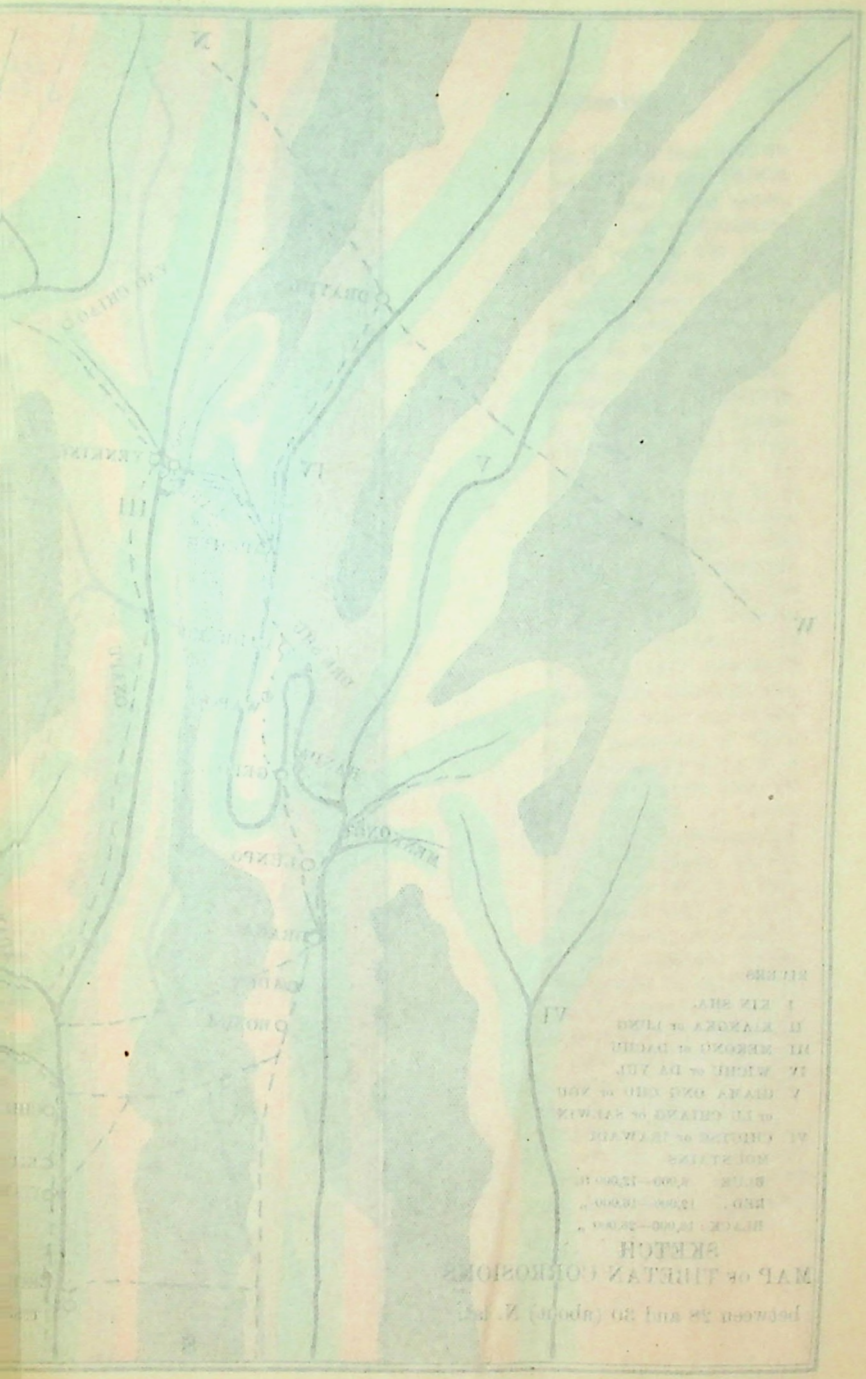
it. Some ignore it altogether or delete it from older maps; others make it the head waters of the Salwin; and some force it into the Mekong at various points. One otherwise clever map shows a theoretical river flowing straight into the Salwin, while another makes it cut the Salwin at right angles, and after negotiating the Great Divide at the ₘBondela, enter the Mekong in the vicinity of Yenching. All doubt, however, has been set aside by the French traveller Bacot, who in a careful, but unpublished map, gives the correct course of the Wich'u from Pehtu to the Salwin.

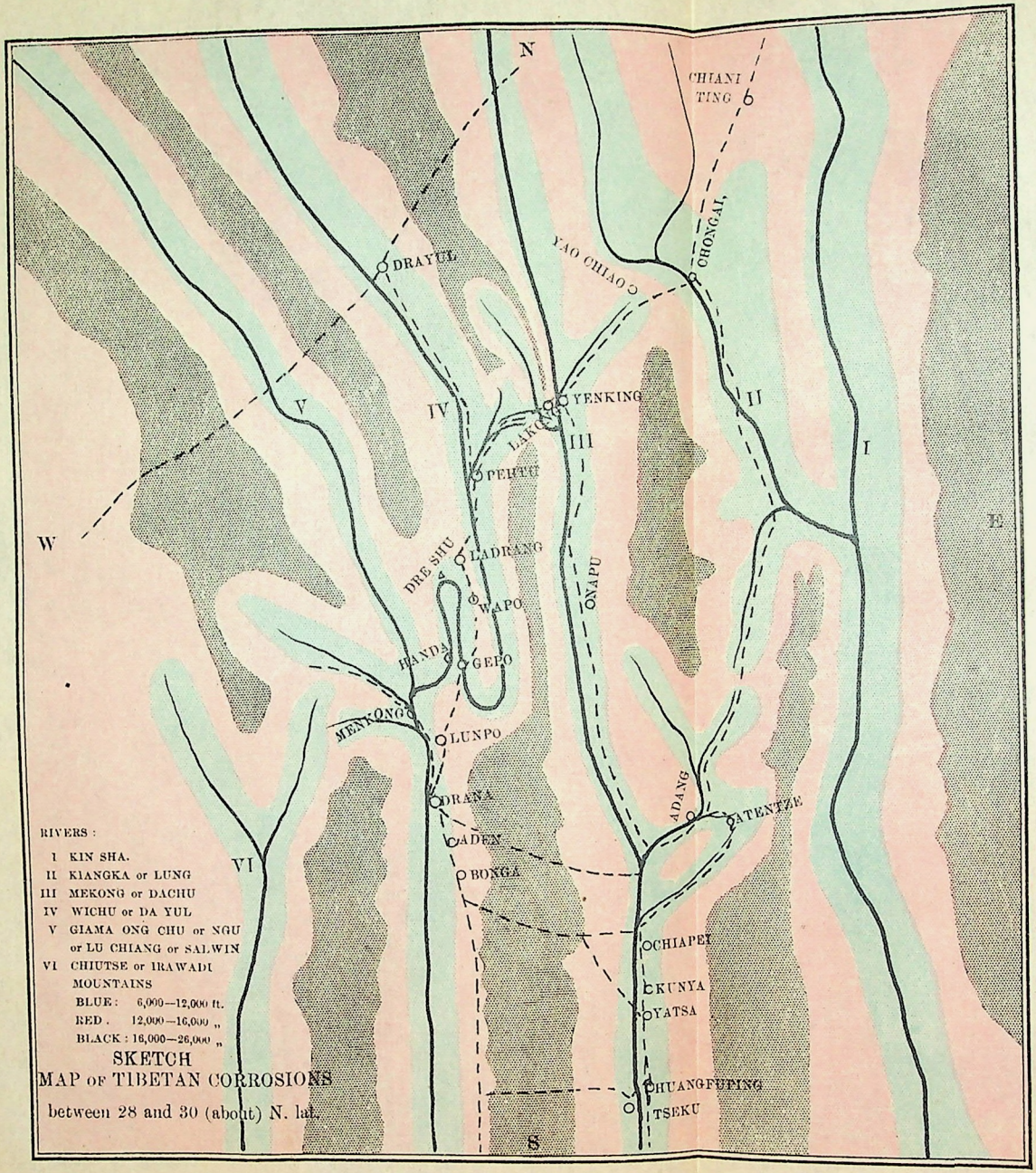
The writer went from Batang to Menkong in June 1911. On the way to Yenching we circled through Ranten in the Dalai's territory, but rejoined the main road some hours later. On the 9th we stood on the Ch'ala, 14,894 feet, where the feeders of the Yangtzŭ and Mekong enter their respective basins. Beyond us at no great distance were the stupendous barriers which form the Divide between the Indian and Pacific Oceans, and over which we must shortly find a path. We arrived at Yenching[1] the same day and taking the full responsibility on our own shoulders directed our caravan down a ravine, 1,500 feet deep, through which the turbulent Mekong has blustered and bellowed for ages. At a Salt Barrier probably about halfway down the ravine our carriers caused us some trouble by going on strike, but in due time all our baggage and animals were on a small platform close to the plaited bamboo ropes which spanned the boisterous waters of the Mekong. We knew that the feat of crossing these sagging ropes might easily baffle us at the very beginning. For not only were we unaccustomed to this mode of crossing rivers, but it was hard to forget that just here some years ago Major Davis and party found angry Tibetans, who not only threatened their lives, but by cutting the ropes at the right moment left them quite helpless. They eventually got across, but we had neither the "saddles" nor the experience to imitate them. Never in my life did defeat seem so easy; and never before, perhaps, were five men, four horses, eight loads, and one dog so absolutely at the mercy of certain Tibetan bridgemen who were preparing their meal in a cave on the other side of the river. But the possibilities of defeat did not interfere with the desire to get over; so we hailed the caretakers, and two weird unkempt creatures swung across to us with the alacrity of slaves and the abandon of monkeys! In a short time they were aware of our plans, and after the usual bargaining the matter was settled. But we had yet to cross; and the thought was not a pleasant one. A rope bridge is probably the worst way possible of crossing rivers. These "bridges" are simple, inexpensive, and perfectly adequate for most of the requirements

[1]The Salt Springs of Yenching, on both sides of the Mekong, supply the Tibetan Marches and some districts in Yunnan with this commodity.

of travel in this wild land. It is quite true they do not inspire the novice with confidence; but nothing does in the "land of Deep Corrosions." The "bridge" in this case consisted of two thick bamboo ropes, probably 200 feet long, which spanned the actual water and some of the Lantsang Gorge. The ropes are firmly fixed to posts on each bank, and in both cases the slope is such that the burden, living or dead, will swing across of its own accord, as a rule with a velocity that may easily be over-estimated. It would be quite unfair to ourselves to let the public know our thoughts and feelings as we viewed the flimsy ropes and the roaring water. "I would like to see you go first" was the comment of my companion. But as the horses did not belong to me, and as their weight would more thoroughly test the ropes I made a suggestion to that effect; but the Tibetans had already anticipated me. With a faith in our courage and experience that was almost alarming they were hard at work. A nervous, inexperienced horse had already been bound with heavy leather thongs close to the fore and hind legs. These thongs were speedily made fast to a strong wooden clamp or saddle over the rope, and then with quick, callous dexterity, the poor trembling brute was pushed over the declivity. In about 20 seconds he had been whirled to the other side where business-like Tibetans freed him from his bands. In this way four were sent across in a surprisingly short time. One poor brute, hopelessly unnerved, was only secured by being first blindfolded. After the horses, then the baggage and some servants. By this time it was getting dark, so we made up our minds to cross. My companion, more heroic than I, went first. A small clamp was put over the rope, and lighter thongs attached and then tied round his waist and over his shoulder. In a painfully short time he was ready, and having been carried to the brink was pushed off and whirled across to the right bank. In his case the Tibetans lifted the rope to increase the velocity. It was now my turn. Everything was soon ready and I was off. A totally new sensation may now be recorded. There was a whirring noise; a smell of burning wood; the sound of many waters; an idea of gathering momentum; a confusion as a rule associated with delirium; and something like a railway accident. The former, no doubt, indicated that the Mekong was crossed rapidly; the latter that I had collided with some posts on the right bank. Fortunately, no harm was done, as men with thongs over the rope had considerably lessened the impact. And above all I had crossed the Mekong on a bamboo rope; my dreams had been fulfilled; all fear was dispelled and I could ever after look upon crossing these structures as an imposing kind of sport. That evening we slept in the settlement of Chiata, and a friendly Chinese promised to hire us animals for Menkong.

The animals came in due time, and at 8.45 a.m. we were winding up the precipitous walls of the Mekong Corrosion. Half an hour later we rested on a small cultivated platform on which were many ripening fields and not a few homesteads. This rest was welcome, for just beyond there commences one of the most audacious roads in the Empire. The climb from Chiata had been difficult, but here one goes on by scores of short, sharp turns higher and higher, over the steep barren slopes which overlook the Mekong Gorge. And long before buildings on the neck of an injutting ridge told us that Lakong Ssŭ was near, my head was giddy and my heart sick. The height above the Mekong waters is hardly less than 3,000 feet, and two weary hours elapsed before we were beyond the terrific slope which we had contemplated with wonder and awe from the left bank. This lamasery, La Kang Ssŭ, now in ruins, was formerly of great importance. The Lamas were intensely anti-foreign and no doubt organised the attack on Davis and his party, and were also the ringleaders in the attack on Yen ching when a Catholic priest was murdered. They were also anti-Chinese, and although owning the valuable salt springs on the right bank of the Mekong they coveted those in the Batang principality also. They were watching and waiting for a suitable opportunity to realise their ambitions. But Nemesis was silently closing in on them, and finally, one day in 1906, a company of H. E. Chao's soldiers crept up the slopes, stormed the position, and looted this arrogant outpost of the Dalai Lama. The Lamas fled in disorder, but some were captured and executed, and the "House of their Gods" became a granary of China. The lamasery in its halcyon days ruled over the Pehtu region, and by an artful irrigation system controlled many families in the Batang principality. Here I inadvertently broke the seals of H. E. Chao's granary, and was, as a result, under surveillance until a Secretary from Yenching came up and resealed the same in my presence. I fully expected to receive official orders to return, but no one claimed such power, the Secretary contenting himself with the remark "It would have been better if you had taken out the ordinary passports!" I thanked him profusely, apologised for my mistake, and darted into the gloaming for the hamlet of Drangtze, which was reached in due time without incident. We left Drangtze in a soaking drizzle and passed up by a good road through a fine forest of pines, firs, oaks and poplars to a pretty camping ground, Lot'ang, at the upper end of the forest. Here we decided to lunch, but owing to the prevailing humidity it was only after an hour of blinding smoke, blown here and there by the frantic puffing of Tibetans, that a yellow, murky flame was produced which finally satisfied our modest requirements. The road from Lot'ang ascends gradually, and after passing a few patches of unmelted drift we wound round to the flat summit of the mBondela. The





SKETCH
MAP OF TIBETAN CORROSIONS
between 28 and 30 (about) N. lat.

temperature was 35° F. (1°.7 C.) the altitude, 15,209 feet, and we had not only reached the watershed of the Mekong and Salwin streams, but that of the Indian and Pacific Oceans. The snow, slush and soaking fog made our ride cold and unpleasant. The view too was utterly spoiled. But coming back I was more fortunate. The view then was grand in the extreme. Bold, detached peaks with torn ragged edges; range upon range of superb snow mountains; gaps, gorges, wastes, glaciers and forests are some of the details which may be admired in Nature's weird jumble on the Great Divide! On the way back too, the slush-covered waste had changed to a quiet sombre plateau agreeably warm, and with air clear and exhilarating. This pass is impassable during the winter months, and traffic is then confined to the T'ila,—a higher but steeper pass a few miles to the north. In reference to the difficulties of winter travel in this region it is interesting to remember that passes on the Batang road 2,000 feet higher than the ᵐBondela are open to traffic all the year. The road from the ᵐBondela passes through a fine forest, the counterpart of that on the Mekong side—and at the end of forty li brings the traveller to Pehtu, a settlement on the Wich'u with 30 families and a lamasery of sixty monks. The women were handsome and wore much jewelry; the men too were frank and extremely cordial. It rained during the night with downright thoroughness, but in the morning it had cleared sufficiently to allow me to pay some attention to the settlement. Pehtu is composed of three small plateaux two of which are cultivated. Although the land is good and carefully irrigated, the altitude prohibits more than an annual crop of wheat. The lamasery, although of some importance, looks as if its great mass of gable-roofed buildings had just been at the mercy of a tornado. It, with the village, quietly submitted to China after the capture of La Kang Ssŭ in 1906. From Pehtu in passing along the Wi we notice that as usual houses, gardens and farms occupy the lower altitudes, and higher up are distinct zones of prickly oak, fir, and mountain waste. Five miles beyond Pehtu a bridge of logs and planks, 31 paces long, spans the Wi, and a short distance beyond is the summit of the La Drang Dang, a pass 10,797 feet. Some distance below is a waterless *ulag*[1] station of the same name where eight families eke out a miserable existence. But it may be questioned if any place on earth gives such an amazing display of prodigal grandeur. It would seem as if Nature in the earlier geological ages, embarrassed about the disposal of certain precipices, ravines, and mountains, had later decided to dump her *débris*, in the most inconsequent manner, into this grand and melancholy depression.

[1] Ulag, Government service of transport, etc.

Hence we are confronted by a perfect maze of gorges, cañons, ravines, peaks and precipices, flanked in turn by even rougher masses of snow-clad ranges, which bewilder the mind and leave the impression of nightmare fantasies rather than plain facts of a mid-day world. It seems that the Mekong and Salwin have broken through barriers which have forced the greater Yangtzŭ away across China. At the same time one of the circling ranges, about this latitude, not only seems to increase in altitude, but bifurcates, forming two more or less irregular chains which cast their shadows over Burma and Assam. The result is a fearfully rent zone of unparalleled savagery, with valleys and cañons of amazing complexity. And we know that somewhere through these Titanic mazes of a blasted planet the Salwin, guarded by eternal snows, has worn its yet unexplored course! And beyond are not only the converging feeders of the Brahmaputra but those of an entirely new system which, gradually uniting, form in the fulness of time another of the earth's large rivers, the Irawadi.

The road from La Drang circles round the mountain about 2,000 feet above the river and thus, in a large measure, escapes the injutting grooves. About 5 p.m. our party rode into the settlement of Wapo. Below La Drang the Wi turns round sharply and flows back almost parallel to its downward course, and for the greater part of the afternoon, although actually descending, we were ascending the Wi which was making its way down to the Salwin. Wapo is a settlement of 25 families, built in three sections one above the other. The upper portion, which is irrigated by the mountain stream, produces two crops yearly, but the lower, unirrigated portion does not always produce one in the same time. After Wapo is Gepo (7,480 feet), a village on the right bank of the river. We were now past the Saurian-shaped mass formed by the Wi bend, and after ascending the left bank for some time left this tiresome river and made towards the summit of the Dang Di La (11,240 feet) which in spite of dark woodlands, a serpentine pathway and an exhausted horse was at last reached. Some time previously we had passed through a belt of the most magnificent pines I have seen in the Chinese Empire. From the Dang Di La we got our first view of the Salwin flowing through a wild rent valley which was rendered more grotesque by spur-like projections from the mountain side. Right below us at the end of a tedious descent were the cultivated areas of Drana and Lunpo. We rested at the latter place and were soon on good terms with everyone. My companion showed them his rifles and automatic pistols, and when the well-made plates of a dentist artist were exhibited, men and women, young and old, clapped their hands and danced with excitement. For a long time it seemed as if some pre-arranged concert was in progress, and no doubt Lunpo was never so entertained before. From Lunpo

the road descends through a waterless thorn-covered belt to Drana, a settlement of 18 families, situated in a well watered plain and at the junction of roads from Aden and Bonga. Thirty *li* further up the barren, sun-baked gorge, and on the right bank of the Salwin, is the settlement of Menkong. As at Yenching, the bridgemen swung us and our belongings over to the right bank with good-humoured alacrity, and gave us the impression that the Salwin is easier to cross than the Mekong. In the matter of gradients to and from the river bed this is certainly so.

Menkong (7,056 feet) is one of the most S. and E. localities in Tibet. It is, moreover, one of the least known, and geographically about half way between the Indian and Chinese Marches. The settlement is situated on a plateau, the area of which may be about 1,000 acres, and the altitude 950 feet above the river. Scattered over this broken platform—the remains of a landslip of more than ordinary magnitude,—is the chief town of the T'sa Rung. The population, only 45 families, is along a stony ridge overlooking the Salwin, and a tree-fringed depression in which are fields and orchards. On the right bank of a mountain stream some distance away is the lamasery of Ta Che with 60 Lamas. My recollections of Menkong are very pleasant: Chinese soldiers and Tibetans came around freely, and as at Lunpo we gave an impromptu entertainment which was much enjoyed by the friendly population. As Menkong may at any time come into the political limelight a few words about its highways may be of interest and value. In the first place then, a road to India, or a *cul-de-sac* in the direction of India, passes through Menkong; but as this region has been described by my delightful companion, Captain F. M. Bailey, further comment is needless. Rumour persistently avers that a trade route passes through Menkong and proceeding N. W. reaches Hlasa. But it would be better to say that the Menkong-Rima road eventually meets one going from Zayul to the capital. But probably another road altogether is meant. In any case we know that a road of some importance from Yünnan *viâ* Drana passes through Pehtu and Drayul, and finally reaches Hlasa *viâ* Bomi. This may have been the route followed by the famous Tson Kapa in former times, as to-day by his followers who circumambulate the Dokela (Stone-stair pass). The importance of this road may be inferred from the report that between 2,000 and 3,000 animals traverse it annually; the owners being influenced in their choice by financial considerations. While such an explanation would make Drana, and not Menkong the centre of trade and priestly activity, the main road to and from Zayul can hardly miss the latter, and there is no doubt that the following roads converge at, or near, what is now the political and religious centre of Titsang: two from Atuentzu, two from Yenching, one from Drayul, one or more from Tse-Ku;

and the main road from Zayul. In other words, about five days journey in any direction will take the traveller to an important commercial or political centre. But this is anticipating the future : Menkong at present is a small village on the Salwin with a diminutive lamasery and no trade ; and its broken flats facing a great river, with a background of pretty homesteads in the midst of grain fields and peach gardens, are common enough in S. E. Tibet.

The return journey was devoid of any unpleasant incident though proof was not wanting that the Chinese wished it otherwise. On the second day a Tibetan courier handed me an official document, but as it referred to Titsang tribute I paid no attention to it, nor to the evident excitement of my companions. But at Pehtu I found that instructions had been given to refuse me *ulag* and hospitality. However, as I had never used the Government animals the situation was unchanged unless the instructions implied anti-foreign agitation. But no such complication arose. Indeed, so many wished to be my servants that something like a free fight finally decided who was to have the honour ! And the next morning two prepossessing matrons—18 and 25 respectively—took charge of my belongings and perseveringly pushed on through forest-clad ravines, desolate woodlands, and down the precipitous pathways included in the 130 li between Pehtu and Yenching. The bridgemen took me over the Mekong without delay,—I was carried over on the bridgeman's knees !—and in the gloaming of a June evening, after a serpentine climb of 1,000 feet our party was again traversing the plateau of Yenching where requirements of Great Treaties must be recognised. The Yenching official seemed relieved when I got back ; 'Leopards,' he said, 'were fierce in Ti tsang'. But this was no doubt a case of wilful exaggeration, for no such creatures were seen, nor did I hear of any.

As Menkong may be some day a half-way stage between China and Assam a few general remarks will no doubt be of value. The distance from Batang to Menkong is roughly about 800 *li* or 200 English miles. The road is good, and the passes are by no means as high as those on the Tachienlu-Batang road. Still, because the snow line is so much lower in the Titsang mountains the passes are in the winter months more difficult to cross. The dips into the beds of both the Mekong and Salwin are unpleasantly steep ; but if the serpentine wind up to the Lakong Ssŭ is justly notorious, it is remarkably good. The Wi and other small rivers are spanned by bridges, and although good ferries ply on the Kinsha, ropes and clamps must suffice on the Mekong and Salwin. Coracles do not seem to be in vogue, nor could animals live in the wild currents of these Titanic torrents. But after all it is quite possible that permanent bridges would tax the treasury rather

than the engineering faculty. Suitable resting places occur at regular intervals, and food, firewood, and grass are as easily obtained as on the Hlasa road. On the mBondela animals are frequently poisoned by the "Tsa-Dug" (poison-grass) which on this pass, as on the Dokela, is probably a species of aconite. In crossing the former pass horses are often muzzled on this account.

It has been suggested in an earlier section of this paper that the true spelling of Mekong and Menkong may be sMadkáms, or lower Kám, but the geographical position would also make sMad-sGangs a legitimate alternative. For it seems likely that somewhere in here are the divisions of lower mDo, Káms, and sGamgs (cf. La Gang), regions which are known to the Tibetans as Bya Yul, or "Country of Birds": the Tibetan way, no doubt, of expressing the paucity of population! An explanation of this pleasantry at once suggests itself to the traveller. The deep corrosions not only lack the slope necessary for hillside cultivation, but the fanlike deposits at the ends of the lateral ravines are, as a rule, unimportant. The nature of the country too, as well as a deficiency of water, makes irrigation not only difficult but often of little or no value. The rainfall seems uncertain, and the amount differs almost every few miles. Such a region also quite excludes a nomad population; indeed, between Yenching and Menkong rumour would not even suggest more than two such families. The trading centres, however, are rather frequent, but the lamaseries are small and widely separated, and the people, although the heirs of an evil reputation, are contented, friendly, and lack many of the objectionable Tibetan characteristics.

Although language and customs are after the Hlasa pattern there are probably few true Tibetans among the population of Lower Kám, for the following tribes may all be found between latitudes 28° and 27° N. and longitude 98° and 100° E. On the Irawadi the Chiutsu or Khanung; on the Salwin, Lutzŭ Li-so, Moso, and Tibetans; and on the Mekong, Liso, Moso, and Tibetans. This confusion of tongues and tribes, although showing no uncertain signs of origin, has been fused into one great amalgam which anthropologists would not hesitate to include under the term Tibetan; and they will readily admit that the fire fusing the mass is that medley of creeds on the Roof of the World known as Lamaism. Lower Kám after the advent of Lamaism naturally accepted the political ideals of Hlasa, which would imply a bevy of subsidiary chiefs under a central Prince or powerful Abbot. Menkong had one such chief with a superior at Kiang Ka, who in turn was under the Dalai and the Imperial Resident at Hlasa. What relation it will bear in the future to Hlasa or Peking will be settled no doubt by diplomacy, but its right to be under the former will be hard to deny; in

any case its value to either country will be largely a matter of sentiment; as the market for its products will almost certainly be some town in Assam.

In discussing the anthropological problems of Titsang one must remember that penal colonies and slaving centres have been exerting a somewhat important influence for many decades. As regards the former, Menkong, being from the Tibetan standpoint a semi-mythical land; outlandishly distant from Hlasa; with a hot unhealthy climate, and on the confines of ferocious savages, was an ideal spot for abandoned criminals. It was in a similar region,—the hotter and less distant Zayul, that the Catholic missionaries Krick and Boury were murdered some 60 years ago.

But to get the true composite photograph of the Tsa Rung people we must consider the more sinister factor of slavery. For years there had been rumours of mysterious slave marts, but it was difficult either to confirm the practice or to locate the centres. But a proclamation issued by the senior prefect of the Marches in 1910 furnishes an interesting confirmation of the rumours. It not only seemed to confirm the practice of slave dealing but hinted at Tachienlu being one of the buying centres. But much more definite information was forthcoming for us shortly. One evening of the same year, the writer being at Litang, became interested in a strange, uncivilised party that had lately entered the town. It was composed of liberated slaves from Menkong and Zayul, who told a strange story. Years ago Tibetan traders, aided by the underlings of the King of Cha La, had possessed themselves of many Chinese children, and by using the unfrequented roads through Hsiang Ch'eng and Atuentzu eventually reached Menkong and disposed of their living merchandise. Once in slavery, escape was well nigh impossible. One related that on two occasions he had made the attempt but was each time detained by the caretakers at the rope bridges, who were no doubt the secret agents of the slavers. But the captives were evidently not ill-used, and though now free they were planning to return. They had been liberated by the officer operating in Titsang and their travelling expenses were defrayed by fines imposed on their former owners. Quite a number of Chinese women were also released in the same region and they are now the wives of soldiers in Menkong and Zayul. In one case a Chinese slave refused his liberty and remained in Mantze bondage. All these men spoke Tibetan fluently and Chinese indifferently or not at all.

But the types now met with in Menkong would indicate a wider field of operations than China. Long before visiting Menkong, a negroid type, in slavery as a rule, excited my curiosity; and on my arrival at Menkong I was face to face with a peculiar dwarfed race that might possibly furnish the explanation. These

people were slaves of the local Tibetans and had been brought from a region known as Tsong Yul. Unfortunately, they were too timid to be explicit, or perhaps the thought of their masters' anger made them discreet in their intercourse with strangers. They were on the whole the most hideous little specimens of the genus *homo* I have ever seen. Their apish expression was weird in the extreme, and they seemed to herd about the outhouses like so many animals. But except when afflicted with goître they were perfectly formed and their limbs apparently in proper proportion. A full-grown male measured by me was 4 feet 8 inches, and a female 4 feet 4½ inches. But later one specimen was measured, a particularly monkey-faced female with a child,—who was only 4 feet 2 inches. Their noses were bow-shaped, with heavy, bulging alæ: the bridge was in many cases absent, or represented by a distinct hollow. The zygomatic arches were very high, the mouth was immoderately large, the under lip hideously thick and heavy, and the general aspect of the face would indicate pronounced prognathism; but, without being dogmatic, it is probable that there was nothing approaching steatopygia in the females. It is quite unlikely that they were a colony of crétins such as is sometimes heard of in Yünnan, for another dwarfed type was noted quite unlike the former. It was represented by a human female probably about 4 feet 5 inches, whose face was that of a beautiful child. In this case the features were finely chiselled, the eyes bright and expressive, and every limb beautiful and symmetrical. Moreover, she was artistically marked about the nose and mouth by some indelible pigment. The reputed home of the dwarfs is some days to the South or South West, probably near the springs of the Chiutse Chiang or Irawadi. Some say it may be reached in four days, and others think seven are necessary: a discrepancy explained by assuming a somewhat extensive territory. One dwarf, however, pointed to the North West and said 'Dï Chu', which may mean the Drï C'hu or even Dji on the line of A. K's journey. The dwarfs of Menkong are the more conspicuous on account of other types to be seen there, tall, stately, and handsome, as truly the representatives of the patrician class as the former are of the slave.

Almost the only peculiarity of dress noted was a very primitive sandal worn by the poorer classes. It consists of a few layers of leather or hide sewn together in the roughest manner, and attached to the foot with light thongs of softer material. In carrying water in barrels on the back the supporting straps instead of going round the thorax pass over the forehead. This custom may be derived from the Tsong Yul menials, who would otherwise find the barrel inconveniently low.

The population along the main road from La Kong Ssŭ may be 250 families, or possibly 1,500 souls. There are also lamaseries at Pehtu and Menkong with 60 monks in each, and a small one at Dre Shu with ten. Menkong and Pehtu may someday be of greater importance than at present. The former is said to form the centre for 656 families, but I question if 100 will be found within a radius of 50 li. But it is also near to Bonga and Aden, and the Zayul is only a few days distant. And as I have already mentioned, the Chinese political centre, as well as the headquarters of Lamaism, will be here or in the vicinity. Pehtu may be even more important, for although the population is only about 50 families in the settlement and vicinity, the Zayul and Yünnan trade will pass it on the way to Hlasa or Batang, and the large number of pilgrims who cross the Dokela will visit its lamasery. Moreover, two days' journey takes the traveller to Dra Yul and Yenching respectively. As regards the former, the district, I am inclined to believe is rather important, and its famous lamasery, although battered by China and its haughty lamas humbled to the dust, may yet revive and claim a high position in Lower K'am. But my remarks on the Drayul region and prospects are based on Chinese and Tibetan information.

NOTES.

Note I.—I assume the dwarfs mentioned on p. 43 are not crétins, and suggest that they may be the remains of a primitive Negrito stock sometimes met with in the islands South of the Asian continent.

Note II.—The centres of population from Yenching to Menkong are as follows :—

La Kong Si to Drangtze, 7 families; Drangtze to Pehtu, 2 families (nomads); Pehtu, radius of 5 miles, 50 families; Ladrang and Dreshu in Wi bend, 37 families; Wapo in Wi depression, 37 families; Handa over Wi bend, 13 families; Gepo in Wi valley, 18 families; rTa and Drugu (*ulag* stations), 12 families; Lunpo and Drana, 34 families; Menkong and village on left bank, 53 families; Lamaseries, Pehtu 60; Dreshu 10; Menkong 60; La Kong-ssŭ 0.

Note III.—The stages from Batang to Menkong represent 780 *li* or 200 English miles:

Batang to Chu Pa Long ferry 90 *li*; Chu Pa Long to Kong Tze Ting 90 *li*; Kong Tze Ting to Chia Ni Ting 90 *li*; Chia Ni Ting to Yao Chiao 70 *li*; Yao Chiao to Yen Ching 100 *li*; Yen Ching to Drangtze 50 *li*; Drangtze to Pehtu 80 *li*; Pehtu to Lodrang 35 *li*; Lodrang to Wa Po 35 *li*; Wa Po to Gepo 30 *li*; Gepo to rTa 10 *li*; rTa to Lunpo 50 *li*; and to Menkong 50 *li*.

Note IV.—The altitudes are from Capt. F. M. Bailey's paper (R.G.S. Journal, April 1912 :—) Chala—14,894 feet; River

Mekong water level—7,300 ; mBondela—15,209 ; Ladrang Dang —10,797 ; Gepo—7,480 ; Dang Di La—11,240 ; Salwin—6,056 ; Menkong—7,056.

Note V.—*Ulag*. This is a Mongolian word but is understood in all Tibetan regions in the sense of "Government Service." The recognition of "ulag" by the Tibetans is the first indication that China is exercising the authority she so readily claims. Each district is taxed *pro rata* and enjoys certain privileges supposed to accrue from Chinese administration. To refuse "ulag" is the first overt act of rebellion, as the recognition is the first indication (and often the only one) of submission.

Note VI.—The advent of the late Chao Ri Fêng, formerly High Commissioner of the Sze-ch'uan and Yünnan Marches, brought many changes. His plan was to create a new province by paring away the edges of provinces and dependencies. In this way portions of quasi-independent territory within the Vice-royalties of Sze-ch'uan and Yünnan, and the Imperial Residencies at Hlasa came under H.E. Chao's jurisdiction. He not only placed officials in centres formed in these federated principalities but actually had coins stamped for circulation in the same. In the "Sze-ch'uan and Yünnan Marches" were included not only the Hlasa region of Chantin or Nya Kong but also unknown Marches to the North of Assam and Burma which China could only claim by her policy of enforcing the *ulag*.

Batang was in all probability to be the capital of this wild region.

THE GREAT WEAL:

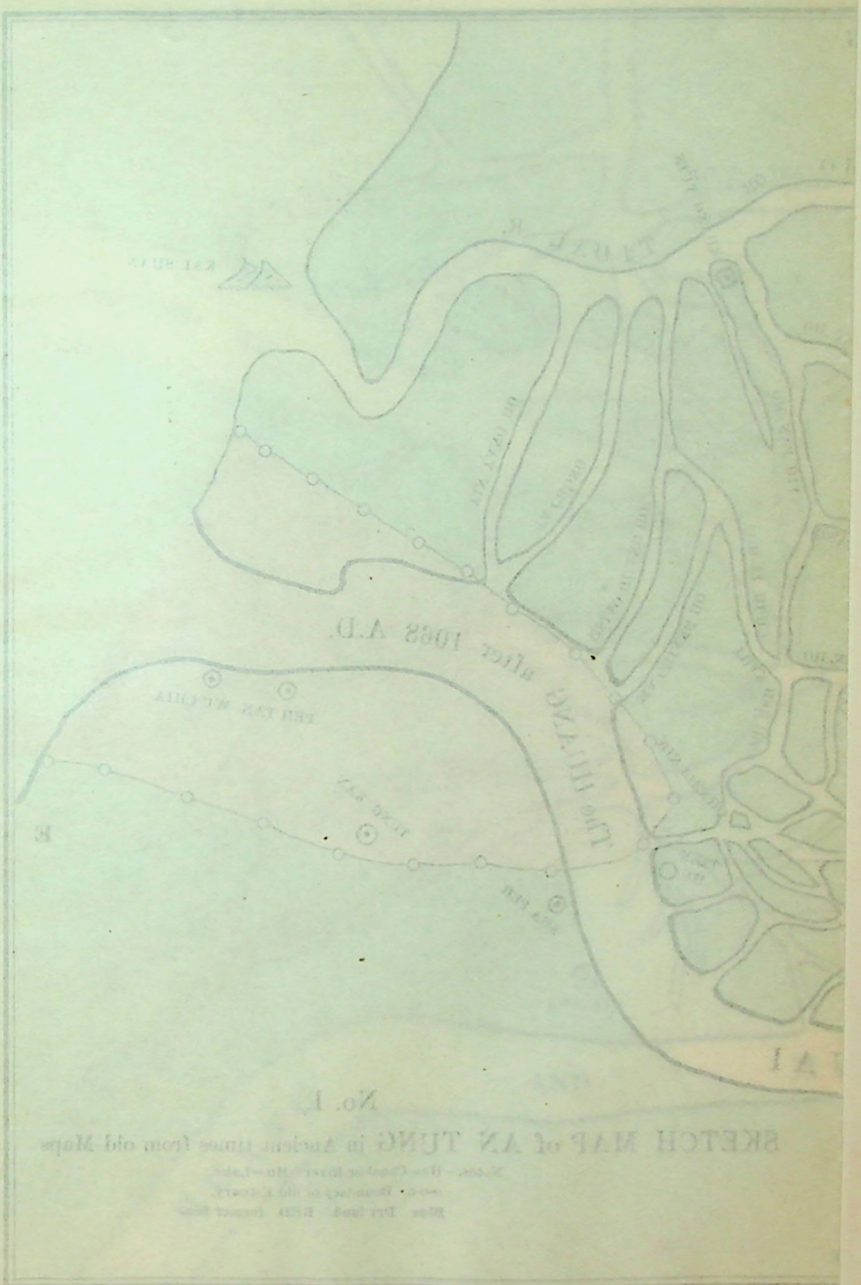
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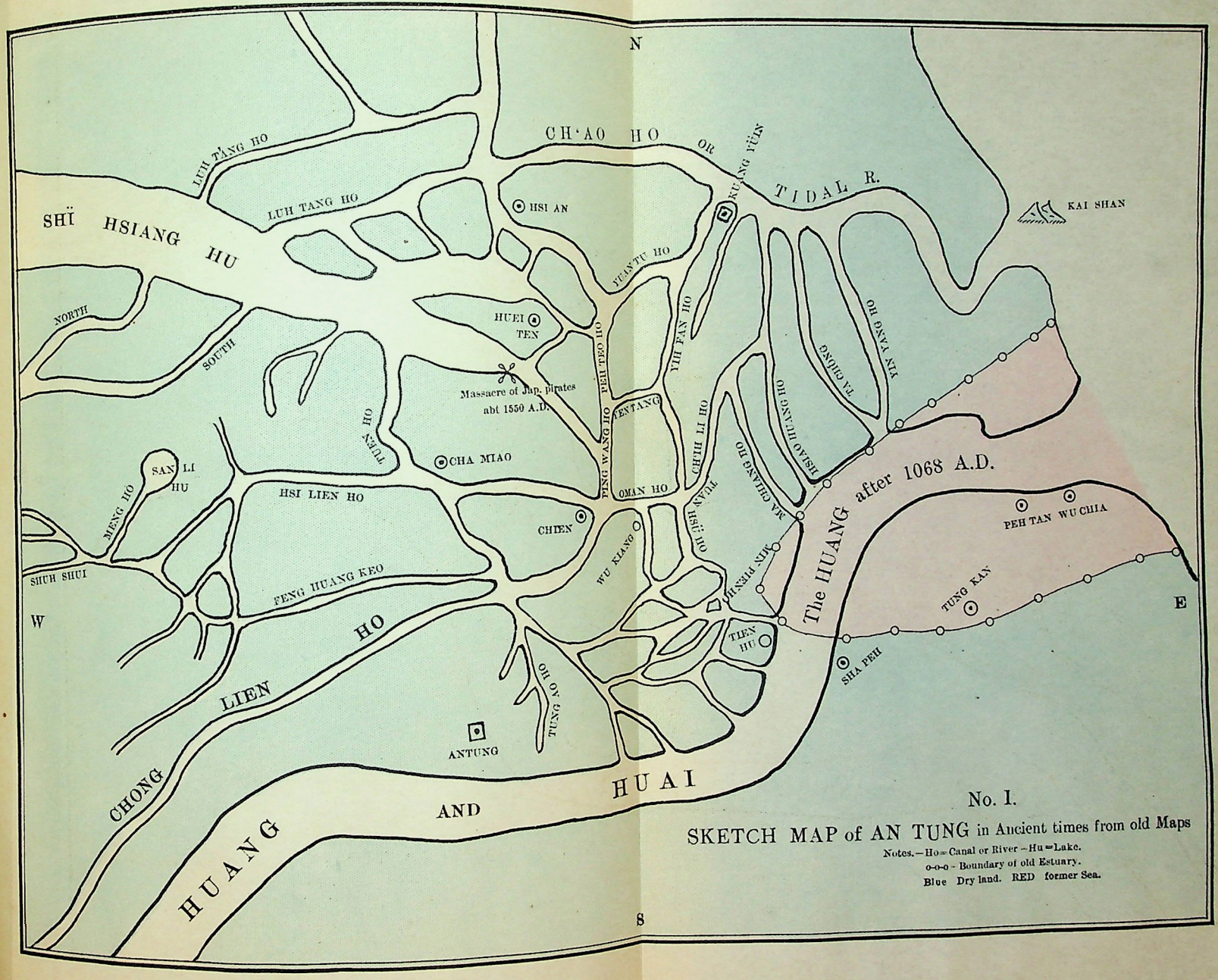
A CHRISTMAS JOURNEY TO THE HUANGHO MOUTH

By Rev. J. HUSTON EDGAR, F.R.G.S.

By this name I denote the raised silted tract at the Yellow River old mouth, the title being a companion title to "The Land of Deep Corrosions." The old mouth of the Yellow River is not one of the best known regions on the earth's surface; and for this reason the writer chose it as the object of a Christmas holiday. A start was made from Antung on the 23rd of December, 1912, and although the wind must have been about freezing point, the bright shining sun made our morning walk along the Great Weal pleasant and invigorating. At Ri Tang, a few *li* down, the party descended to the weary plain, trundled across to Shan-Yin and again ascended to the artificial plateau. In due time we reached our destination, Chowmên in the Fowning district, an utterly untutored village under the mud cliffs of the right bank. The children became strangely excited and threw mud at my inn, but the adults were friendly and polite. The place has some reputation for quarrels. It seems that they have, on the strength of an indelicate legend, tabooed a commonplace, ordinary expression. In this case almost every one would naturally use the same ten times a day and inadvertently offend the Chowmên community just as often. Fortunately, a warning beforehand kept our party off the social rock.

On our way down we had an excellent opportunity of studying the Yellow River Weal. The dykes, or elevated silt areas composing it, are about forty feet above the level of the contiguous plains, and as a rule about one mile from bank to bank. Of course the intervening space was never occupied by the ordinary volume of the Huang Ho, but the old trough, a wide winding depression some ten feet lower, may be easily traced. Running through this trough again is a canal-like groove, the water level of which must still be somewhat higher than the distant fens bordering the dykes. Indeed this is probably a true canal cut about forty years ago with the object of draining the Crown lands within the artificial catchment area. For this unique river, by its remains, has not only made a new Divide, but

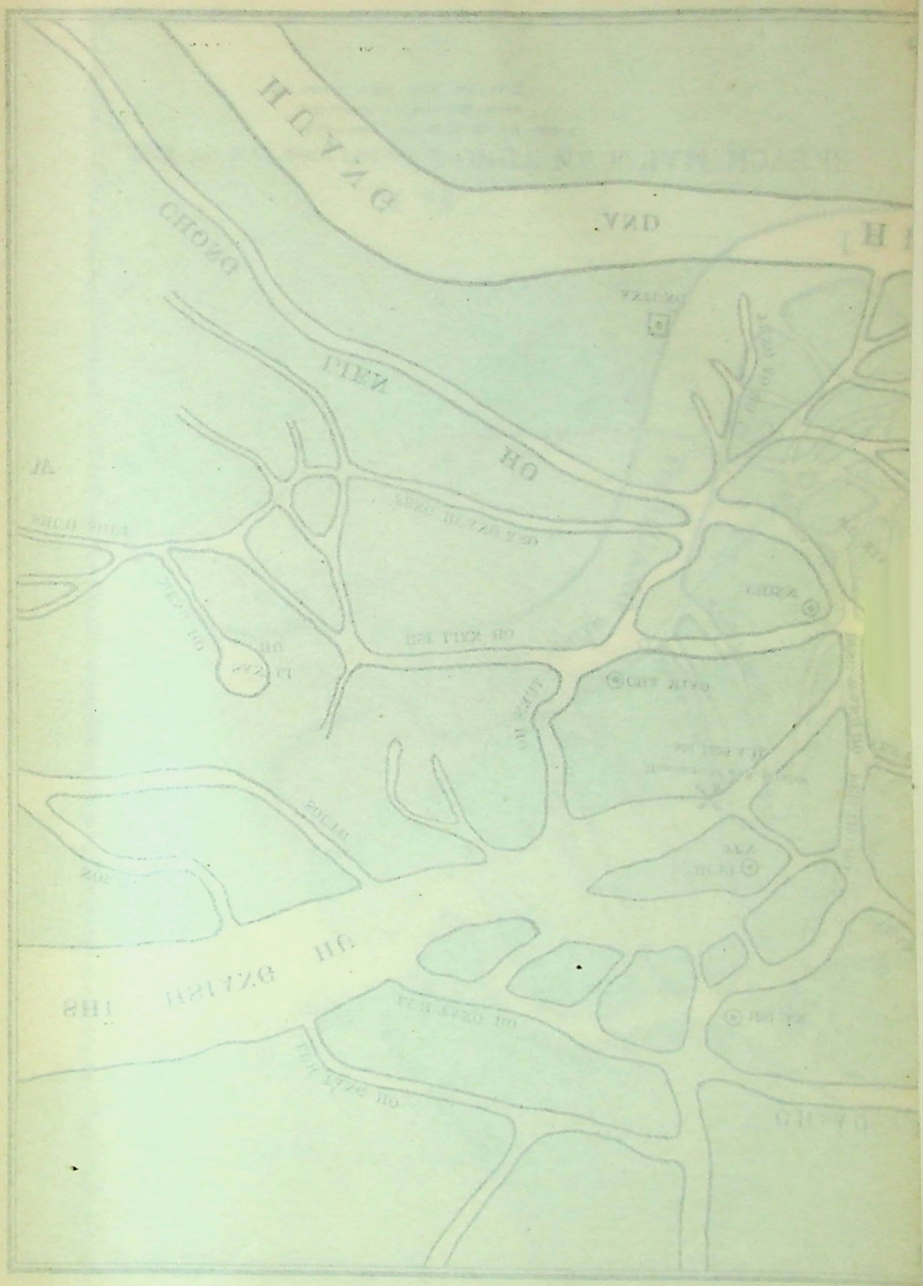




No. I.

SKETCH MAP of AN TUNG in Ancient times from old Maps

Notes.—Ho=Canal or River—Hu=Lake.
o-o-o - Boundary of old Estuary.
Blue Dry land. RED former Sea.



also an elevated basin of its very own! As far as one can see the normal water level must have been from 15 to 20 feet above the plain, but the flood levels—an alarming body of liquid mud—no doubt often rose from 15 to 20 feet higher.

We left Chowmên before sunrise and went along the right bank for some distance. A dreary plain was before us which gave the impression of marsh-land, the monotony of which was broken by trees, homesteads and an incredible number of grave mounds. The leakage evidently by drains and canals enters the Inner Canal and eventually goes into the sea direct or *via* the Yangtzŭ. The region although unsurveyed is uninteresting in the extreme. Not so that on the left bank, however, although even here the landscape is generally unattractive enough. Groves, gardens, homesteads, temples and other works of man are reduced to a minimum; and everywhere the winter grass, willows, poplars, dog-kennel hovels, and innumerable grave mounds speak of his waning influence, while further down thousands of treeless, unproductive acres proclaim that the fight has gone against him. This waste is the famous Tien Hu (佃 湖), and although in the opalescent haze of the winter sun it has a beauty of its own, later when soaked by the floods of summer it would probably suggest a detail for a noisome Inferno. Strangely enough, owing to man's interference with Nature's architecture, we must reckon the Tien Hu as a recent addition to the world's geography. For without accepting the Annals of the Antung city as infallible, they are probably correct in viewing this region as an ancient Delta through which numerous streams and canals entered the Huang Ho; but in time, owing to the necessity of embankments, these streams were not only unable to enter their accustomed basin, but owing to a like cause the convex contour not being perfectly formed they were unable to flow back into another basin. And because of these facts we assume that if the work of the River had not been hindered the poverty and desolation of the Tien Hu would have never been recorded. At present the farmers who have an interest in the swamp live on terraced patches along the monstrous dyke, and the report that each family has a boat, or shares in one, is probably not far from the truth. This marsh is about 30 miles in length, and contains about 12,000 English acres. Near the centre of Tien Hu is a fair-sized town with the same name. Among other things it is remarkable for the large number of graves in the vicinity; and while I have no positive proof, it would almost seem that the owners of marsh lots have encouraged the Antung residents to bury their dead in this noisome fen. In the old days the town Tien Hu may have been a busy port on the Huai, and later no doubt became a valuable military outpost guarding the Huai and the Ch'ao from marauding Japanese, and the equally fierce robbers and pirates from the

litoral regions of Haichow, Fowning and Antung ; but its present importance arises from the fact that it is a connecting link between Haichow and Fowning ; or being in an exceptionally sequestered locality and a border town as well, pirates, robbers, and smugglers may deal in contraband goods with impunity. Tien Hu gives the impression that it is just recovering from something. Did the plague of demons, mentioned in the Annals of Antung, retire to this weird land ; and even now do the ghosts, monsters, ogres, elves, gnomes, dryads, naiads, harpies, brownies, goblins and hobgoblins still hold their Councils in the swamps of Tien Hu? I cannot say ; but my experiences a few miles to the East may incline some to ponder before being too emphatic with a negative answer.

Tien Hu has three lagoons in the vicinity, and a mass of broken ground that might be mistaken for a hill ; but this and the other features bear mute, yet trustworthy witness that the town was in perpetual danger of being buried in an ocean of mud, and that its continuance as a mart has in it something of the miraculous ! Outside the city the traveller is asked to inspect a huge lump of iron which still retains a rough dumb-bell shape. It is credited with being the baton (?) of one of the Tang dynasty worthies, but I prefer to look upon it as an efficient mud-pounder to which some mythological deficiency gave an entirely new value. For in controlling this mad rush of liquid mud the favours of the Genii were not ignored. It is said that associated with the human engineers were nine cows, two tigers, and one Imperial Baton—all of iron;—the cows and tigers are rare enough, but only Tien Hu has a Baton : an indication of the extreme danger threatening the vicinity ! Two of the cows may be seen between Antung and Huang Ho K'ou, but the nearest tiger is said to be at Hsü Chow Fu 徐州.

In a conspicuous position in the centre of the marsh is an interesting old tower which tradition asserts was built in the T'ang Dynasty and the traveller assumes was in existence before the advent of the Yellow River in Kiangsu, in 1080 A.D. The tower is in a low position below a ruined temple ; the upper portion is smashed and on the opposite side an enormous section has been taken out from the base. Although it is now hanging by about half the masonry, there is no sign of the equilibrium being affected.

Some distance below Tien Hu is the famous Yün Ti Temple where in days gone by "the Huai and the Huang first met the Ocean." An adjacent Kiosk, now in ruins, with the gilded dome in danger of toppling over, is the famous "Sea View Tower" of the Chinese Histories. It is quite likely that all this is much more than poetry, and that at one time—probably long after the 11th century—the above-named rivers entered an old salt water estuary now completely silted up.

Etymology, too, would encourage us to suppose the adjacent town of Tung K'an 東坎 (Eastern Bay) as furnishing additional testimony in this direction. From Yun-ti Kuan we find the nomenclature of the region laden with such terms as: T'ao, (套) T'sun, (村) Chü, (巨) and Hung, (泓) a fact which seems to indicate that there was a consistent programme of reclamation. This was no doubt accomplished by extensive dyking and artificial flooding of the enclosed areas. The extent of shallow sea or marsh land raised in this way from five to six feet is quite amazing.

About 20 *li* below Yün Ti Kuan at Ta-Tung K'ou is an iron Cow which marks the position of one of the famous "Breaks." The cause of this historical disaster is said to have been the common fresh-water crab. The course of the vagrant waters, a trough almost half a mile wide and about ten feet deep, may be seen to-day. It apparently entered the Ch'ao Ho at Kuan Yün Hsien, a newly made district city about sixty *li* to the North. The land on the left bank of the Huang Ho is unproductive waste with scattered miserable hamlets, but a few feet higher are the silted T'ao, not unlike riverine terraces, with pleasant homesteads in the midst of productive fields. I rested in a deserted, half-burned village on the edge of a dismal swamp. It is called Kung Chihtzŭ and has a vile reputation. Robbers find it very convenient in many ways, and the temporary absence of the inhabitants just then only admitted of one explanation. The Headman and innkeeper were both friendly, but so was a mysterious stranger whose good faith could not be guaranteed by either. On Christmas day in spite of the fact that there was about 15° of frost, we were on the road about 3.30 a.m. and by sunrise were at Luh T'ao, twenty *li* nearer the mouth of the Yellow River. This is a characteristic marshland town with kennel-like hovels in the midst of dreary wastes and dead men's graves! The Huang Ho here is about 10 li across, and one again observes how by artificial flooding thousands of acres have been reclaimed from the saline swamps of the Yellow Sea.

The people of Luh-T'ao were still in bed when we arrived; but as our party was unconsciously trundling into the headquarters of robbers and pirates, infuriated by a ruthless slaughter of their comrades a few days ago, a somewhat detailed account of local conditions will be necessary. Antung district is in shape not unlike a pumpkin, the portion E. of the Tachong being the neck. The people of this region (often not more than two or three miles broad) being the offspring of truculent indigenes, hunted criminals, professional highwaymen, and alien pirates, are turbulent and savage, and for obvious reasons the depravity increases as the coast is approached. On each side of the Antung strip are the historic borders of Hai Chow and Powning, where the scum of many ages and sundry regions have been wont to flock, and by prompt and complicated migrations

have forestalled alike the stringent law and the zealous officer. For a robber in Haichow by going through a back door may be in Antung; and if necessary, by continuing his flight two or three miles, in Fowning. And even when the three interested regions have combined to combat the common enemy as often as not they have returned the laughing stock of exultant foes. Sometime ago a region near the sea was surrounded in this way. Escape seemed impossible, until the settlement was seen disappearing in flames, and the desperadoes cruising in a fleet of sea-going junks where no craft under Government flags could follow. This and many other regions are so depraved and turbulent that decent men never visit them, and taxes or dues of any kind are out of the question. Indeed, it may be questioned if anywhere in China professional robbers are so numerous, or pirates so fierce and persevering. But apart altogether from the historical depravity of the region, for some months, bold men—the scum of many interior quarters, goaded by starvation and injustice had been using this region as a base for an audacious programme of robbery and violence. Finally, some hundreds, led by mounted brigands, had concentrated in the wastes on the right bank of the Huang Ho and were threatening Tung K'an. Fortunately, trained troops from Fowning arrived in time, and surrounding the robber camp slaughtered about 180 of their number. But the remainder, some four or five hundred, had fled into Antung and were still lurking in the long line of villages adjoining the Huang Ho dykes. And it was in some such malevolent incensed region that I spent the Christmas of 1912.

About 15 *li* beyond Luh T'ao is a large village of low miserable huts enclosed by a well-made mud wall. It is known officially as Ch'ih T'ao. Being hungry and unsuspicious a small inn suggested breakfast, but the faces and remarks of some local loafers plainly indicated that the intentions of Ch'ih T'ao were sinister, and that I had walked into a trap. They plied me with questions and their insolence was past belief. As is almost always the case children were encouraged to abuse me, and the little creatures simply worked themselves into an indescribable fury. A brutal looking mob gathered round, and as soon as my party began to move it seemed as if an uncanny hysteria from the pit possessed them, and a wild mass of hooting, cursing beings surged round me. Fortunately, the village gate was reached without injury and although the howling mass rushed on the walls shrieking abuse, there were no doubt cogent reasons why they should not come out of their self-imposed boundaries. I was congratulating my party on their lucky escape when men with rifles came round a corner and in an insolent manner ordered us to stop, one emphasising his remarks by a suggestive clicking of a quick-firing weapon. The crowd evidently expected a thrilling

diversion, but when I nonplussed the "braves" by walking up to them, demanding in my most unconciliatory tones the meaning of this demonstration, an important point was gained, and the armed ruffians went off to explain the cause of the tumult to someone in authority. I too went off—I hope for ever! Later, a visitor in Ch'ih T'ao, overtook us and discussed the situation in its relation to the fight at Tung K'an. He seemed quite surprised that a European should risk his life and reputation in such an untutored region. It was the rule here, he said, to cover strangers with rifles as they passed, whether individuals or groups. Our party was a large one and no doubt the cause of much suspicion and angry comment. Apart from the incident at Ch'ih T'ao we found his statement as to rifles verified on two occasions the same day.

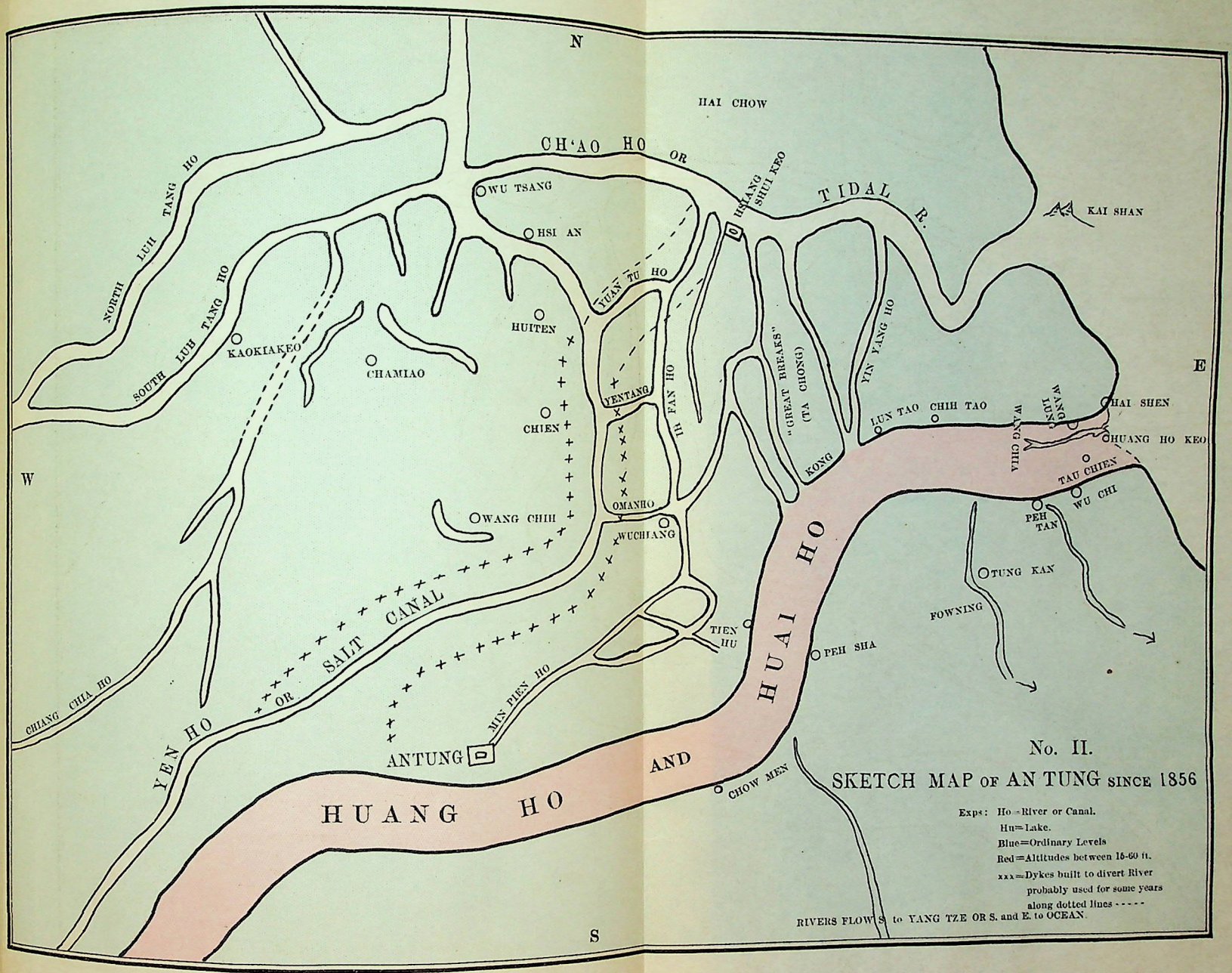
Beyond Ch'ih T'ao the first place of consequence was Shih T'ao, and later after passing a line of hamlets ten *li* long, named Seng Ssŭ Ch'ing, we again ascended the somewhat diminishing Weal. Below us was a low swampy feature which in the Yellow River days represented either a lake or shallow sea. Remembering Ch'ih T'ao we decided to avoid the market of Wu-Chia-chih, and seek an asylum from anti-foreign feeling in the quarters of the local representative of the Government. It was a happy decision, for Mr. Wang was a friendly gentleman who willingly allowed me to remain within the precincts of his pretty homestead high up in the bed of the Yellow River. I was tired and weary, and clean rooms and friendly faces were hardly to be expected in this part of the country. The home of the Wang family is only 30 *li* from the Ocean, but the tide does not average more than sixteen inches during the year.[1] The bed of the river is now a deep, marshy trough in which there is little water at any time, but apparently sufficient in the rainy season to float fair-sized junks. This water comes from the overflow of the Grand Canal in the vicinity of Ch'ingkiang-pu. There was a fish-eyed junk floating in the roadstead, the history of which is an excellent comment on the morality of the region. Some tens of *li* from here is T'ao-tzŭ-k'ou where pirates alone wanton, riot, and divide the spoil. A few months ago the junk set out from Ts'ing-tao laden with oil and general cargo. But falling into the hands of Antung pirates, the captain and crew were promptly murdered, and the boat with its cargo towed into T'ao-tzŭ-k'ou. For unknown reasons the authorities became active, went down secretly and recaptured the prize, which finally threaded its way up the Yellow River to the position where I saw it, where its sad goggle-

[1]Compare this insignificant tide with that on the Ch'ao where the tides will average between nine and ten feet at Hsiang Shui K'ou 120 *li* from the Ocean.

eyes seemed to yearn for the security of the German port. But as the pirates were threatening reprisals there may have been quite a different destiny in store for it.

I was up very early on the 26th and found, to my surprise, that although a warm South wind was blowing, a sprinkling of snow covered the ground. My road lay through the wheatfields of the artificial plateau and past long lines of ramshackle houses where hanging mats took the place of wooden doors. The population for obvious reasons is confined to the vicinity of the dykes. Every house has a dog or two, and every dog or two comes out and shows his dislike to the traveller: a reflection of their owners' character, for they too are manifestly quarrelsome and unfriendly. But one can hardly blame them when it is remembered that the advent of strangers to such a region indicated the approach of either marauding bands or of the agents of Law and Order, both equally obnoxious. About 15 *li* down on the left bank a long flat waste is noted, which was until recently covered with the tide, and it was into such places that the engineers forced their dykes and waited until the burdened waters raised the expanse above the reach of floods and brine. It is impossible not to admire the ingenuity which reclaimed such areas from the water. The crops, trees, and numerous farm houses bear ample testimony to the fertility of the soil. It is interesting to note that stamped bamboo slips are used instead of the small cash; and that mule-litters carry the natives to and fro over the Great Weal. About 20 *li* from the Wang homestead is the Temple of the Dragon King; a fine building with quarters for the reception of High Mandarins employed on the river works. A grove of arbor vitæ in front, although unexpected, was a pleasant change. At Luh-ho-chuang our journey was nearing its end; here sea-going junks were anchored in the canal, and further down we saw one house, one junk and a few people. This place is technically known by the name of Huang Ho-K'ou, or the Port! Now the roar of the Great Ocean could be distinctly heard, and a line verging in the sky was the shallow sea of the Yellow River Estuary; over it the Temple of Neptune held its lonely watch, whose towering emblems are the salvation of sea-going junks. The river seen from the Port is a poor canal about 60 feet wide, with a shallow flat on the right bank made almost into an island by a lagoon-like extension of the tide. Indeed the place is so poor and unromantic that it requires vigorous effort to realise that it was once the point where one of the greatest rivers returned its waters to the sea. Almost to the edge of the ocean the silted Weal is highly productive and is in marked contrast to the adjoining wastes. While the former produces wheat and the ordinary crops of China, the latter supply the grass fuel for the local population and even the distant markets of





No. II.

SKETCH MAP OF AN TUNG SINCE 1856

Exps: Ho=River or Canal.
Hu=Lake.
Blue=Ordinary Levels
Red=Altitudes between 15-60 ft.
xxx=Dykes built to divert River probably used for some years along dotted lines - - - - -

RIVERS FLOW S. to YANG TZE OR S. and E. to OCEAN.

SALT CANAL

Antung and Fowning. A peculiar weed also—probably *Artemisia annua*—is grown in large quantities, and produces a coarse kind of oil. Salt and fish must be reckoned as exports; and contraband and stolen goods are no doubt sold daily in the markets of Ta-yü-kien and Wu-chia-chih. But it is very unlikely that this region, even if the advent of the Huai is more than a dream, will ever have a port of sufficient importance to alter the commercial *status quo*. Even in the halcyon days of the great river the everlasting silt not only produced dangerous sandbanks, but, blocking the main and subsidiary entrance, confined the traffic to a small channel always dependent on the east winds. And it is quite probable, judging by the shipping at "the Port," that the old conditions are on the whole unchanged; and even if the pirates were repressed the extent of the change would be confined to small launches which might touch at Huang-ho-k'ou during their limited journeys in the vicinity.

The Chinese party of engineers who have been surveying the Yellow River bed with the object of draining the Hungtseh Lake have left their marks in English and Chinese. This scheme has not the sympathy of any who discussed the matter with me; and not a few suggest the depressions of the Yen and Ch'ao rivers as an alternative. The Ch'ao is now not only the natural outlet of the Yen and Luhtang rivers, but formerly at Hsiang-shui-k'ou, received the greater part of the Yellow River waters. Indeed, judging by the splendid dykes on the Yen Ho, plans were already perfected for turning the Huang Ho from its old bed, when it would have followed the course of the former river and the Ch'ao to the Ocean. Many Chinese seem quite certain that Hsiang-shui-k'ou, which was last year given the rank of a district city (Kuan Yün Hsien) is the true port of the region between Tsingtao and Shanghai. Certainly, it was one of the old pirate headquarters; and the presence of large seagoing junks in its roadstead, hint at moderately deep channels. The tides are between ten and twelve feet, and an Imperial gunboat which arrived here last January (if the report is true) found seventeen feet of water. That the Chinese Government attach strategic importance to the islands at the mouth of the Ch'ao may be inferred from the persistent rumours that a company of soldiers were at one time stationed on the K'ai-Shan Island "to watch the movements of an alleged hostile power." In the bad old days pirates from Japan made free with these waterways and at times penetrated to a point within 50 *li* of Antung.

Travellers to Huang-ho-k'ou cannot but accumulate a varied stock of fact and fancy relating to the old River. It is said that the current was awful, and the noise of its billows could be heard 30 *li* away. Only specially constructed boats could ply on its fierce waters; and crossing even at Antung was a dangerous

undertaking as may be inferred from the proverb: "Cheer up, you have not come to the Huang Ho yet!" Only on calm days would the large boats venture out and even then as a rule reached the opposite bank four or five *li* further down, a fact that always demanded from eight to ten *li* of weary tracking before the return journey could be commenced. Men who remember say that in its best days two giant banks of sand extended 300 *li* out to the Ocean and boats wishing to pass its mouth went out 200 *li* further before venturing the swirling wrath! And although the European may be inclined to class such tales with the huge volumes of Oriental Apocrypha, both Ricci and Barrow (?) would incline us to reserve our judgment. The local explanation of the departure of their Titanic enemy is worth repeating. An inquisitive whale, mistaking the channels, or ignorant of the laws of sedimentation, foundered in the sands, thus blocking the mouth and causing an overflow which did so much damage that the engineer prayed to the gods, and vowed, if relief came, to build a Temple to the Dragon King. About 1850 A.D. the Huang Ho broke its banks at Fengpeh, but two years later it returned as far as Antung, then finally left for the North. The bones of the audacious whale were thrown up 17 years ago and exist even to our time. It is necessary to add that the note in the Antung History gives the year of departure as 1856—Hsien Feng, fifth year—a date accepted by Dr. Giles.

On my return to the Wang homestead the inmates warned me that the roads were unsafe, and as they were about to leave for Ch'ingkiangpu they invited me to accompany their party. They, although about 30 strong, would not risk the direct course, but were making a détour of some hundreds of *li* via Fowning and Pao Ying, but I preferred a route which would take me through the zone of the recent carnage.

On the 27th I began the return journey and arrived at a lonely hamlet about 20 *li* from Tung K'an; as the massacre took place there, it was almost certain to be the safest place in the Fowning district; and although cramped for room there was no lack of comfort. We had a good night and passing through Tung K'an about daylight went out towards the Yellow River dykes. Here at Ch'ing-seng we found that two people had been recently murdered, and a few *li* further on frenzied children and insolent roughs cursed me savagely. A man too with a new rifle sent a bullet singing through the air, with what intention is difficult to say. But it was with a feeling of satisfaction that I realised an hour later that we were past Pehsha and traversing the waste in the vicinity of the "Falling Tower." An impoverished and truculent headman gave us shelter; but here again we heard how robbers had attacked a neighbouring homestead and killed a servant; while a beetle-browed visitor gave everyone the impression that

the programme might be repeated in our midst. At Yangch'i-kang a few *li* from here, the drainage of Antung bifurcates, forming the Minpien and Yihfan canals. On the 29th I reached my destination without incident, and felt once again in an atmosphere of civilisation.

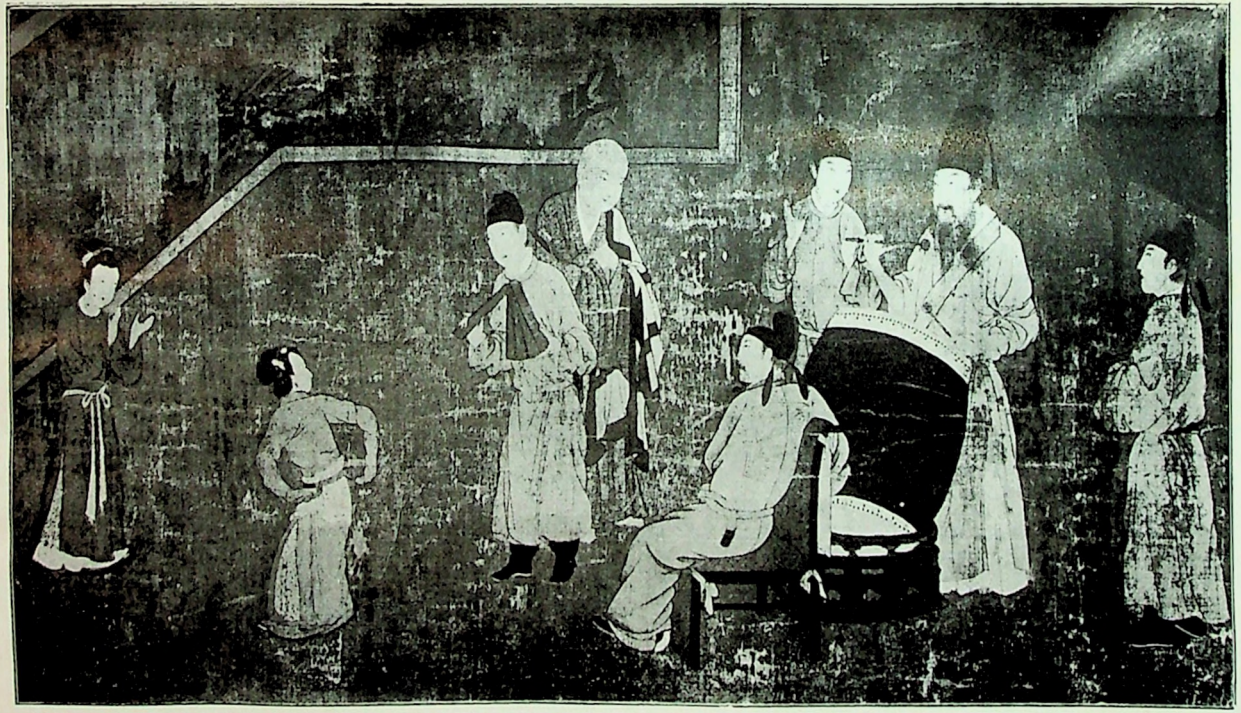
In thinking the matter over my journey to the Huang-ho-k'ou seems the most risky I have ever accomplished. It had been a bad year, and the time was unhappy; but such thorough-going savages are fortunately rare in China. Indeed, it might be questioned if anywhere in the land a man might more readily meet a violent death than between Ch'iht'ao and the Ch'ao-ho and eastward to the Ocean. The region is a veritable cave of Adullam and the disposition of the people might be likened to that of ferocious animals. During this and other journeys I have noticed the following peculiarities. No young or handsome women will go abroad in the daytime, as an exhibition of their youth or charms might lead to abduction later on.[1] The region is an uncultivated waste; but the population is numerous, and in some places the destruction of the low, poorly built houses would not seriously inconvenience the owners. The appearance of strangers either drives them into paroxysms of excitement, or they become taciturn and openly on the defensive. A jaded, hunted look may be seen in many faces; violent quarrels are common; and tales of robberies, abductions and murders abound. The coast line from Shanghai to Haichow is apparently unsurveyed; at least if the Chinese Admiralty has correct maps of the Huang-Ho and Ch'ao-ho debouchures it is unlikely that they have been at the disposal of European cartographers. So in this respect my paper suggests problems rather than answers them. It may be said with certainty, however, that Huang-ho-k'ou is of no commercial value; and it may be probable that a port between Shanghai and Tsingtao where the approach of sailing junks and steam boats would not be seriously hindered by Yellow River silt will yet be found at Hsiang-shui-k'ou. It is interesting to note, also, that since the advent of the Weal and other enormous silt deposits, earthquakes and devastating tidal inundations have been frequently recorded in the Antung annals. Is it possible that the extra burden imposed on the region may be part of the cause? The coast line, too, since 1856 has undergone remarkable changes. Islands now form part of the mainland,[2] and erosion for years demanded from ten to fifteen *li* of the coast lands although at present the hungry sea seems satisfied with about one fifth of that amount.

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[1] This is specially so in Hsi-an in the Kuan-yün Hsien district.

[2] The large island marked Yün T'ai Shun has now no existence but the connecting silt may have been deposited, or the land elevated before 1856; that is if the "island" of Yün T'ai is not after all a mythical land.

The following distances are based on Chinese itineraries with my own estimate of five *li* to an English mile; Antung to Haishen Miao, *via* the Old River Weal, 50 miles; Antung to Haishen Miao *via* Tienhu, 44 miles; and the same journey with a détour to Tungk'an 46 miles. In conclusion the questions will come: How long must we admit this great deficiency in geographical knowledge? and why are maps of the Kiangsu coast less trustworthy than those of the upper Salwin?



[Collection Jessel, Shanghai.]

PALACE LIFE—HAN HSI TSAI 韓熙載 POSTERIOR T'ANG—10TH CENTURY.

[*Facing page 57*]

NOTES ON TEMPERATURES IN HIGH ALTITUDES ON THE TIBETAN BORDER.[1]

By Rev. J. HUSTON EDGAR, F.R.G.S.

Introduction.—This paper will deal with temperatures in altitudes between 8,500 and 17,000 feet, taken during the winter of 1910–1911 in a region about 30° N. latitude. The country between Tachienlu and Batang consists in the main of high valleys and plains often over 14,000 feet, and irregular ranges as a rule 4,000 feet higher, with occasional peaks well into the realms of eternal snow. As the limit of cereals here may be set down at 13,000 feet, it will be readily imagined how dreary these great "grass-lands" must be in the months of December, January and February. But it is my duty not only to show that little snow falls during this period, but that the temperatures noted on the highest passes upset the theories of most travellers. A statement to the effect that little snow will be found in January below 18,500 feet will no doubt be challenged; and it will not be readily believed that ice may be seen melting in altitudes above 17,000 feet! But this is what the writer undertakes to prove. The best way to proceed no doubt is to give a record of temperatures taken *en route* at times, places and seasons likely to give interesting results. The morning and evening readings taken about dawn and dusk were easy enough, but those taken on the passes were not so. The reader may, however, rest assured that the howling hurricanes or pains of frost-bite never forced me to hurry my observations. It may be best, also, to say that my thermometer was carefully tested by myself and Dr. Hardy and found to be correct. Very often the mid-day winds blew with hurricane force. Commencing about 11 a.m. they soon reached a maximum velocity, but usually subsided about 4.30 p.m. From this it may be seen that much will be gained by crossing the passes in the morning and evening.

1A.—On December 7th, 1910, we camped at Pen Chang Muh, a rest-house about 13,000 feet. About 5 p.m. the temperature

[1] The italic figures in the following article indicate temperature degrees.—ED.

was *32* F. (*0* C.) and at 7.30 a.m. after a fine clear night it was *10* F. (—*12* C.). The same day we crossed the Taso, a pass 17,261 feet, when at an altitude of 15,000 feet a stiff wind blew up the gorge bringing with it quantities of dust and powdered ice. It was bitterly cold, but even on the summit the ice in sheltered places was melting. There was no snow, but on both sides streams, lakes, and springs were frozen, and in some places the road was almost impassable. The Taso side was milder, but even here amazing cyclonic gusts whirled down the ravines as if impelled by raging demons. At Taso courier station, in the shade at 4.30 p.m., the thermometer was two degrees below freezing, and the next morning at 7.30 it had dropped to *8* F. (—*13.3* C.). *This was described as a very cold night.* The ride down the Taso cañon was very cold, but the ascent to the Sanpa pass was warm and pleasant. And although the wind came at times in explosive gusts the ice at 3.30 p.m. was melting on pathways 16,251 feet above the sea. A long easy descent of more than 2,000 feet brings the traveller to Sanpa (14,083 feet) where the evening temperature at sunset was *30* F. (—*1.1* C.). The sky was clear and the air calm during the night but the lowest morning temperature was still six degrees above zero F. (—*14.4* C.). On December 10th we arrived at Lamaya (12,806 feet). The evening temperature was not taken, but the next morning at 8 a.m. it was *16* F. (—*8.8* C.). The sky was overcast and snow showers were mantling the hills with white. This proved to be a very trying day. Most of the journey was in altitudes over 14,000 feet and the Huang T'u Kang was 16,200 feet. The snow showers continued throughout the day, and a fierce wind blew off Nênda, carrying with it dust and powdered ice. The road, too, was not only rough and tedious, but dangerous on account of the numerous ice-patches. The highest temperature was *33* F. (*.5* C.). On the plateau the glass remained most of the time at *16* F. (—*8.8* C.) (3.30 p.m.) and the wind blew with hurricane force. How that noisome blizzard of snow, dust, and powdered ice choked me and chilled me, and how it threatened again and again to freeze my imperfectly clad escort! But eventually, after much difficulty with ice fields, we reached T'eo T'ang, still 15,000 feet, and noted a temperature of *20* F. (—*6.6* C.). But although the night was probably the coldest of the season, the temperature in the morning about 7.30 was *10* F. (—*12.2* C.). The wind continued to blow all night from the pass. At Tach'iao the same morning and fully 1,000 feet below T'eo T'ang at 10 a.m. the glass in the sun registered *40* F. (*4.4* C.). The Litang river was not frozen over, but large masses of ice freshly formed were floating down the open space in the centre. On the way over the plain to Litang the temperature was probably never much over *40* F. (*4.4* C.) in the sun, nor above *32* F.

(*0* C.) in the shade. At Litang the same evening, the sky was overcast and about 5 p.m. *26* F. (—*3.3* C.) was noted.

B. Leaving the town of Litang for the present we shall retrace our steps to Batang. On the morning of the 15th at 7.30 a.m. the temperature at the former place was four degrees above zero (—*15.5* C.). As we rode over the Litang plain some hours later the average in the sun would be about *40* F. (*4.4* C.) although in one favoured spot *58* F. (*14.4* C.) was noted. But about noon when the wind began to blow the glass was either below, or rarely above *32* F. (zero C.). During the ascent to T'eo T'ang cyclonic gusts blustered over our heads; all of us had now short, hacking coughs, and cracked, painful lips; the writer besides was suffering from fever and dysentery. The temperature at T'eo T'ang was only down to *22* F. (—*5.5* C.) but the aching fever and freezing wind gave me the impression that it might be a record at the Pole of maximum cold! The night was clear but the wind from the mountain blew all night, and in the morning about 7.30 the glass was only *12°* lower (—*12.2* C.). It seems that this wind, while keeping the evening temperature low, prohibits an excessive morning record. Indeed, it appears as if observations in Litang 1,200 feet lower will, as a rule, show morning temperatures much nearer zero F.! The Huang T'u-kang, although crossed in a stiff breeze, was relatively mild. Near the summit on the T'eo T'ang side about 9.30 a.m. the temperature was *28* F. (—*2.2* C.); on the plateau it was two degrees lower. On the Lamaya side, however, at 10 a.m. it had fallen to *22* F. (—*5.5* C.), a drop to be explained by the breeze from the snow-capped Nênda. At Kan Hai-tze, a post-house 1,000 feet lower, the temperature in the wind at noon was *41* F. (*5* C.) and *50* F. (*10* C.) in a sheltered spot; and finally, in Lamaya at 5.30 p.m. it was still five degrees from the freezing point (*2.8* C.). The sky was clear and bright and from Kan Hai-tze the melting ice and swollen rills gave the impression of a vigorous thaw. At Lamaya on the 17th, 7.30 a.m., the glass had sunk down to *33* degrees (*.5* C.), but later when the sun came out, it was uncomfortably warm in much higher altitudes. Indeed, at Ri-Lang Wan, about 13,000 feet, a noon temperature of *63* F. (*17.2* C.) was recorded, and it is probable that an average for two hours would give about *53* F. (*12* C.). In the evening as we were nearing Sanpa, when the sun was well down (probably from 4 to 5 p.m.) the glass remained at *36* F. (*2.2* C.) but at 5.30 p.m. dropped to *25* F. (—*3.9* C.). The morning of the 18th was clear and the temperature at zero (—*17.7* C.) but one hour later in the sun it had risen to *32* F. (zero C.). On the way up to the pass between 8 a.m. and 11 a.m. the average in the calm sunshine was about *36* F. (*2.2* C.) but five Fahrenheit degrees lower in the wind. On the very summit in a sheltered position, the reading was

35 F. (*1.6* C.) but *30* F. (—*1.1* C.) in the breeze a few paces distant. At T'o-Lawa, the Bomi-Sanpa bifurcation, at 11.30 a.m., the temperature was *38* F. (*3.3* C.) and at Song Lin K'eo, two thousand feet lower, *60* F. (*15.5* C.) was recorded, but this high temperature was occasionally lowered about six Fahrenheit degrees by an erratic wind from the South. These conditions remained unchanged until sunset, and the wind finally subsided at 5.30 p.m. when the glass was registering *37* F. (*2.8* C.); but strangely enough in half an hour's time it had risen to *40* F. (*4.4* C.). The next morning, however, Taso kept up its reputation by showing a drop of *24* F. (or *13.3* C.) degrees at 7.30 a.m. Later, near the summit of the great pass, in the sheltered ravines, *36* to *38* F. (*2.2* to *3.3* C.) was constantly noted; but sudden cyclonic gusts would, every few minutes, bring the mercury down to freezing point. At the summit of the Taso the ice was melting in a temperature of *38* F. (*3.3* C.) but only ten paces further on, in the wind, there were four degrees of frost (—*2.2* C.). At Pen Chang Muh in the sun and wind at 11.30 a.m. the reading was *52* F. (*11.1* C.) and in the evening at Batang 5.30 p.m. it was eight degrees higher (*15.5* C.). In conclusion it is well to remember that the days on which the above readings were taken *represented one of Batang's very cold spells.*

II*A*. On January 7th, 1911, I again left Batang; this time my objective was Tachienlu. The climatic conditions were no doubt milder, and, as in December, almost no snow was noticed below 18,500 feet. At Pen Chang Muh the evening temperature was *36* F. (*2.2* C.) and that of the morning *16* F. (—*8.9* C.). The ascent to the Taso was bitterly cold, and at the summit, about 10.30 a.m., the glass showed *21* F. (—*6.2* C.). In the evening at sunset the Taso rest-house temperature was *32* F. (zero C.), and that of the morning of the 9th at 6.30 a.m. was *13* F. (—*10.5* C.). There were light clouds but no winds. The evening reading at Sanpa was *31* F. (—*.5* C.) at 5.30 p.m. and *6* F. (—*14.4* C.) at 6.30 a.m. on the 10th. At Ri-lang-wan about noon there were heavy clouds and *40* F. (*4.4* C.), but at 5.30 p.m. when the sky was overcast a drop of one degree only was noted; thirteen hours later, however, a drop of *38* F. (or *21* C.) upset some pretty theories regarding the mild nature of this valley. The remaining readings on this section are: Lamaya 2 p.m. in the sun *53* F. (*11.6* C.) La Ri-Tang, probably 13,000 feet, *30* F. (—*1.1* C.) at 5.30 p.m. and the next morning at 6.30 it had sunk *12* F. (or *6.6* C.)°. On the pass above La Ri-Tang (about 14,500 feet) three hours later the glass showed *33* F. (*.5* C.). At Kan Hai Tze about 11 a.m. it was *36* F. (*2.2* C.), *38* F. (*3.3* C.) at the Huang T'u Kang lake, and on the summit of the pass about 2 p.m. it was still *36* F. (*2.2* C.) T'eo T'ang gave *41* F. (*5* C.)

at 3 p.m.; Ta Chiao in the wind about 4.30 p.m. *36* F. (*2.2* C.) and half an hour later in the evening calm *25* F. (—*3.9* C.), but at the hot springs, about 6 p.m. it had again risen to *30* F. (—*1.1* C.). The last three readings were all taken about 14,000 feet. The wind and thermal activity will probably explain the differences. In this region highly heated springs and lime deposits are common.

B.—Again passing Litang we arrived at Hoch'u K'a at 4 p.m. on the following evening, and got a temperature of *38* F. (*3.3* C.) but half an hour later it was near the freezing point. On January 14th, the following readings were noted: Hoch'u K'a, 13,249 feet,—at 6.30 a.m. 16 F. (—*8.9* C.); Onggi pass, 15,161, at 10 a.m. *32* F. (*0* C.); and the Chienpating valley between 11 a.m. and noon the average was *48* F. (*8.9* C.). At 12.30 p.m. we reached the summit of the Derala 15,000 feet (?) and found the temperature in the breeze to be *40* F. (*4.4* C.); Hsigolo, 12,200 feet, at 5.30 p.m. was still two Fahrenheit degrees higher; the following morning, however, it had sunk *32* F. (or *18* C.). Polangkong, 14,500 feet (?), the same day at 10.30 a.m. in the breeze, was *39* F. (*3.9* C.); the Ramala, 15,000 feet, an hour and a half later in the sun at noon was one Fahrenheit degree lower; and finally Makehtsong, 11,527, at 5.30 was eight degrees above the freezing point (*4.4* C.).

C.—The following list of Hok'eo temperatures were kept for me by that charming Frenchman, V. J. Kerihuel, the engineer in charge of the Hok'eo bridge. The altitude of Hok'eo is 9,400 feet, and the readings are from a Centigrade thermometer: January 17, *–5*, January 18, *–4*, January 19, *–2.5*, January 20 *–3.5*, January 21, *–6*, January 22, *–2*, January 23, *–3*, January 24, *–4.5*, January 25, *–3.5*, January 26, *–3.5*, January 27, *–2.5*, January 28, *+2*, January 29, *–3.5*, January 30, –7, January 31, *–5*, February 1, *–3*, February 2, *–3*, February 3, no reading, February 4, *–2*, February 5, *0*, February 6, *–5*, February 7, *–4*, February 8, *–4*, February 9, *–4*, February 10, *–2*, February 11, *–4*, February 12, *–4*, February 13, *–2*, February 14, *–5*, February 15, *–3.5*, February 16, *–3*, February 17, *–1*, February 18, *0*, February 19, *–.5* February 20, *+3.5*, February 21, *0*, February 22, *–4*, February 23, *0*, February 24, *+1*, February 25, *+1*, February 26, *–2.5*. On February 17th, M. Kerihuel gives *+15* as the reading at 4 p.m.; the same at 5 p.m. on the 18th; and *+10* as the reading at 6 p.m. on the 22nd. His lowest reading was *—8* on December 18th, 1910.

D.—At Olongshïh, 13,400, the temperature on January 17th at 6.30 was *34* F. (*1.1* C.) and the next morning at the same hour it had fallen *14* F. (or 7.7 C.). On the plateau of the Kazhila, 14,710, the temperatures between 10 and 11 a.m. ranged between *28* and *35* F. (—*2.2* C. and *1.7* C.). Tongolo, 12,050,

gave *46* F. (7.7 C.) at 3.30 p.m. and Anyangpa, 12,500, was *35* F. (*1.7* C.) 6.30 p.m. On January 18th Tachienlu was reached and the following temperatures were noted *en route:* Anyangpa, 6.30 a.m. *16* F. (—*8.9* C.); T'i-Ku, probably 13,000 feet, 10.30 a.m. *51* F. (*10.5* C.); Cheto pass, 15,000 feet, noon *39* F. (*3.9* C.); 1,000 feet lower 1 p.m. *49* F. (*9.4* C.). A few *li* further down we went into a zone of frozen vapour when the glass dropped *33* F. (or *18.3* C.) and continued at the latter temperature until Tachienlu was reached. Quite unknown to me, my right foot had been badly frozen during my sojourn in the fog.

Tachienlu although only 8,400 feet above the sea is one of the coldest towns on the Ssŭ-ch'uan border. It seems as if the icy air from the adjacent snow giants sinks down into the Tong valley, and being blown up the gorge by fierce winds forms an intensely cold zone some thousands of feet thick. Tachienlu has also a very abundant rainfall, and in winter the few hours of sunshine can do little to modify the heavy frosts of the night. So the following temperatures taken on the 19th and 20th of January give rather a favourable impression of the climate: January 19th, 6.30 a.m. *20* F. (—*6.6* C.), 10.30 a.m. *26* F. (—*3.3* C.), 12.30 p.m. *36* F. (*2.2* C.), 2 p.m. *30* F. (—*1.1* C.), 4 p.m. *25* F. (—*3.9* C.), 5 p.m. *28* F. (—*2.2* C.) and 6 p.m. *25* F. (—*3.9* C.). On January 20th the range was high: 7 a.m. *24* F. (—*4.4* C.); 3.30 p.m. *41* F. (*5* C.) and at 5.30 p.m. *36* F. (*2.2* C.). January 21st was even higher: 7 a.m. *22* F. (—*5.5* C.) 12 noon *53* F. (*11.6* C.) 3 p.m. *62* F. (*16.6* C.).

III.—Unfortunately my frost-bitten foot demanded a journey to Yachow eight days distant from the Tibetan Marches; and as it was impossible to be in Tachienlu before the 21st of February my readings in this town are hardly worth recording. But the return journey to Batang was full of interest, as the cold was often intense and the amount of snow was greater than that observed on the previous journeys. The evening temperatures were as a rule much lower and the morning ones higher; which may be explained, in a measure, by the forenoons being clear, and the afternoons being overcast. On the 22nd the rest-house above Cheto was reached, and the temperature was *24* F. (—*4.4* C.) while the morning brought a dismal fog and a drop of *8* F. (or *4.4* C.). On the pass about noon in fog, wind and snow, it was *14* F. (—*10* C.). The readings from this point to Litang are as follows: Anyangpa, 24th, 7.30 a.m. *25* F. (—*3.9* C.); Shank'entze 13,000 feet at 6 p.m. in a thick haze *32* F. (*0* C.) and the next morning 12 F. (—*11.1* C.). The same day on the Kazhila (Kao Ri Shan) between 8 and 9 a.m. the readings ranged between *8* and *19* F. (—*13.3* and—*7.2* C.). Passing Hok'eo on the 26th heavy snow was falling on the Ramala and the glass registered *20* F. (—*6.6* C.) for some hours. On the

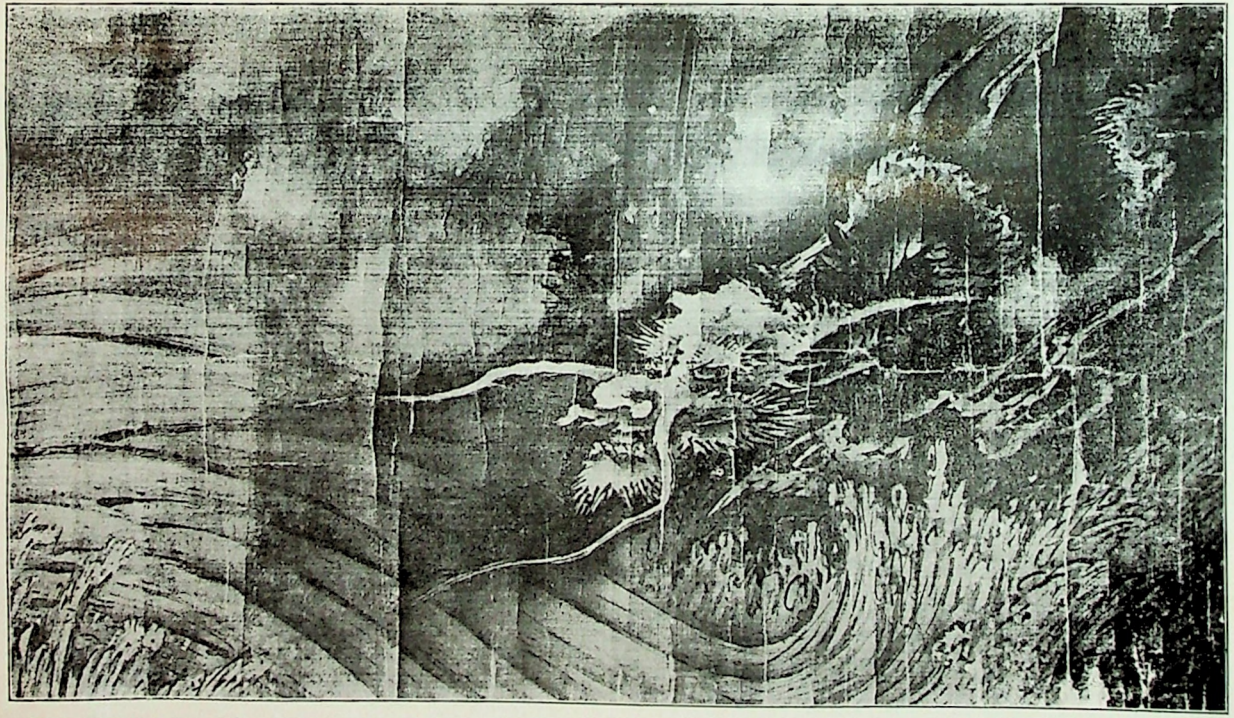
27th Hsigolo at 7 a.m. gave *18* F. (—*7.7* C.): the Dangola, 14,500 feet, *28* F. (—*2.2* C.) at 8.30 a.m.; the Derala at 1 p.m. *6* F. (or *3.3* C.)° higher; the Ougila three hours later *30* F. (—*1* C.). Hoch'u at sunset *32* F. (*0* C.) and two hours later *24* F. (—*4.4* C.). The Hoch'u "River" was as in January, frozen solid and we crossed many times on the ice. The temperature of T'eo T'ang was *34* F. (*1.1* C.) about 2 p.m. and *10* F. (or *5.5* C.)° higher an hour later, but had dropped to *26* F. (—*3.3* C.) at 6 p.m. There was no wind and the sky was covered with clouds. March 1st showed *16* F. (— *8.8* C.) at 6.30 a.m., and on the pass between 9 and 10 a.m. in the wind the range was from *19* to *26* F. (—*7.2* to—*3.3* C.). Lamaya at 6 p.m. was fine and calm with the glass at *40* F. (*4.4* C.) but the next morning about the same time with an overcast sky was *20* F. (or *11* C.)° less. Throughout the day the range was between *40* and *50* F. (*4.4* to *10* C.) but *28* F. (—*2.2* C.) at 5.30 on the Sanpa plateau. The following readings represent the various changes during March 3rd: Sanpa 6.30 a.m. *10* F. (—*12.2* C.). Sanpa to Pass between 8.30 and 11 a.m. *22* to *28* F. (—*5.5* to—*2.2* C.). The latter reading was on the Sanpa slope; on the Taso side the mercury was *4* F. lower. There was no wind and in spite of a bright sun the snow lay deep around. The evening temperature of Taso rest-house was *30* F. (—*1.1* C.). I conclude with the ranges noted on March 4th: Taso at 7 a.m. *10* F. (—12.2 C.). Heavy snow mantled the settlement but as we ascended the temperature rose from *16* to *28* F. (—*8.9* to—*2.2* C.).° The latter was on the Taso slope of the summit at 10.30 a.m.; but twelve paces on the Batang side the mercury dropped *12* F. (or *6.6* C.).° A few *li* down the slope it was *32* F. (*0* C.) and a gradual rise was noted until Batang was reached where we sweltered in the evening average of *60* F. (*15.5* C.).

IV.—It will be necessary now to refer again to Litang, not only the highest town in the world, but, to quote the famous explorer A. K., "one of the richest towns in Tibet." This being so the European world might be interested in its climatic conditions, and although the writer makes no claim to any such study yet the results of a few days' investigation during the winter months, might be, at least, a beginning in the right direction. Litang in spite of its great altitude and blustering winds is a surprisingly temperate town: and the enormous amount of sunshine and the small precipitation during the winter months suggest the explanation. Indeed, the opposite conditions at Tachienlu make the higher city a warmer and pleasanter (?) abode for man. But to the temperatures again:

On December 12th at sunrise the mercury registered *18* F. (—7.7 C.); 8.30 a.m. *28* F. (—*2.2* C.); 10.30 exactly the same; 12.30 p.m. two degrees higher; 3 p.m. *34* F. (*1.1* C.); 5 p.m.

30 F. (—*1.1* C.) ; and 5.30 p.m. *28* F. (—*2.2* C.). The sky was overcast the greater part of the day. On December 13th slight snow had fallen and at 7 a.m. the temperature was *12* F. (—*11.1* C.). About 8.30 a.m. in the sun *18* F. (—7.7 C.) ; 2 p.m. *34* F. (*1.1* C.); 3 p.m. *36* F. (*2.2* C.) ; and 5.30 p.m. the reading was *24* F. (—*4.4* C.). On December 14th the air was calm and clear and the glass was at zero F.; then, 8.30 a.m. *10* F. (—*12.2* C.); 10 a.m. *22* F. (—*5.5* C.) and at noon, *41* F. (*5* C.). Without warning fleecy clouds came tumbling over the heavens, and a cold hurricane was blowing from the North. This played havoc with temperatures, for in the sun only *33* F. (*.5* C.) could be recorded, and when Sol sank into the cloud banks *29* F. (—*1.6* C.) was the average. However, at 2.30 p.m. the glass went up to *37* F. (*2.8* C.), but in a short time a furious dust storm brought it down to *28* F. (—*2.2* C.). Finally about 5.30 p.m. with an overcast sky and a slight breeze *24* F. (—*4.4* C.) was registered. *This was a specially cold day in Litang and the government school was closed on that account.* On December 15th after a brilliant, clear night a reading of *4* F. (—*15.5* C.) was obtained at 7.30 a.m. The records of the January trip are as follows : January 12th, 1911, 6.30 a.m. *4* F. (—*15.5* C.) ; 3 p.m. in the wind *44* F. (*6.6* C.) ; and in a breeze at 5 p.m., *36* F. (*2.2* C.). Half-an-hour later when it was quite calm the glass had fallen six Fahrenheit degrees. The next morning at 6.30 a.m., *10* F. (—*12.2* C.) was noted. On February 28th when approaching Litang *40* F. (*4.4* C.) was noted on the Shägela about noon. This pass is twenty *li* beyond Litang and may be 14,500 feet above the sea. The same day on the plain between 1 and 2.30 p.m. the sky was banked with clouds and the average temperature was *49* F. (*9.4* C.). At Litang the sky was overcast at 6 p.m. and the freezing point had been reached : and the next morning about 6.30 the sky was clear and the glass was half-way to zero Fahrenheit.

It seems quite unnecessary to seek for out of the way causes to explain the higher temperatures and extraordinary elevation of the snow-line in this particular region. It is quite possible that—(*a*) the small precipitation, (*b*) absence of clouds, and (*c*) the constant, brilliant sun will account for the peculiarities mentioned by me, although it is quite likely that warm winds from the S. and S.W. may at times increase the high readings. Snow seems to fall in great quantities (relatively) about the end of March, and during April and May : months in which the dissipation of the snow is most readily accomplished.



[Collection Jessel, Shanghai]

DRAGON—CHANG MO HSIEN, MING—16TH CENTURY.

[*Facing page 65*]

THE ORACLE-BONES FROM HONAN.[1]

By SAMUEL COULING, M.A.

The very ancient proverb says that a prophet is not without honour save in his own country; and it seems true of other things besides prophets. For example, while these inscribed bones from China are treasured, studied, lectured on or written about in the United States, Paris, Berlin and London, our collection in this Society's Museum is one of the poorest and our Journal has so far had nothing to say about them.

It seems only decent that some account of them, however superficial, should be laid before the Society and be recorded in its Journal. I cannot treat the subject as it deserves to be dealt with; and the only fact which makes it appropriate that I, in the absence of others better qualified, take this duty upon myself is that I was one of the original discoverers, so to speak, who introduced these objects to the notice of the learned world.

I shall first give an account of the bones themselves; then discuss their relation to the art of divination, and finally speak of the characters used in the inscriptions on them.

The Oracle-bones, to the number of several thousands, were dug up a mile or so west of An-Yang[2] in Chang-Tê Fu.[3] This seems to be now settled definitely though other places in Honan have been mentioned, but it is unfortunate that no foreigner has enquired into the matter on the spot. It is said that all the bones have been found within a very limited area, presumably the site of an ancient oracle; and it must not be forgotten that capitals of the Shang and Chou dynasties were in this neighbourhood.

The time of their discovery has never been in dispute,—it was 1899. Dealers carried the curious things to Peking the next year, but 1900 was a bad year for curios in Peking—for sellers at least; and the bones were disposed of in Weihsien, Shantung. It was also a bad year in Shantung for foreigners, all of whom, myself among them, were driven to the coast; and it was not till after I

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[1] Read before the Society February 20, 1914.

[2] 安陽. This location has been settled by the Chinese writer Lo Chên-yü (羅振玉).

[3] 彰德府.

had returned from a furlough that the bones came under my notice in 1903. Then Dr. F. H. Chalfant who lived at Weihsien secured for himself and for me, who lived in a neighbouring city, some four hundred fragments out of a total said to number three thousand. We fully recognised their interest, but did not suppose that any more would be obtainable, and in February 1904 we passed them on at cost price to the Museum of this Society, where you have all had the opportunity these ten years of studying them. Later on we were able to buy more of the first consignment, and as more and more arrived from Honan during the next few years we bought all we could get, and more than we could afford, at ever-increasing prices. Our first *joint* collection (if a such word may be allowed), being as we supposed final, was disposed of to the Carnegie Museum, Pittsburgh; but more were obtained later, and sold to the Royal Scottish Museum, Edinburgh. The third and best collection, containing some of the finest specimens found, including the beautiful carved antler,[1] after being jointly held for some time became my own property for purposes of study; but in 1911 I sold it to the British Museum.

Besides these collections in four Museums, we helped Mr. Lionel C. Hopkins to obtain his collection of eight hundred good specimens; over seven hundred pieces are in the Museum für Völkerkunde in Berlin; there is a small collection in the Anglo-Chinese College at Tientsin, Dr. Wilhelm of Tsingtau has seventy fragments, and I possess about a hundred amulets[2] belonging to the same find. These are all that I know of in the possession of foreigners, though there may be many collectors who have secured a few pieces. The larger numbers are in Chinese hands, where, with two honourable exceptions to be mentioned later, they are useless to science.

I have not stated the number of fragments in our whole collection, because as in most collections of any objects the value depends on the quality, not on the number of the specimens. By the use of a hammer, or by careless packing and transport, one may easily increase the number of pieces in a collection but not its value. More fragments reached other places than ever left Honan, and our efforts were rather to reduce the number of our pieces. Many a happy odd hour did Dr. Chalfant and I spend before a large table covered with our bone-fragments, trying, especially where we saw new fractures, to bring corresponding broken edges together, and great was our joy whenever we could reduce two or three small fragments to one. The nearly complete tortoise-shell figured in Chalfant's *Early Chinese Writing*[3] was

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[1] See "A Royal Relic of Ancient China" *Man*, April, 1912.
[2] See plate II. [3] Fig. 12.

made up of five bits. The advantage of joining pieces which belong together is of course that, instead of single and useless characters, one may perhaps obtain a complete sentence of far more value to the student.

While for convenience sake we refer to them all as bones, there are a certain number of fragments of tortoiseshell, and among the amulets are a few, I believe, of horn. The bones are shoulder-blades of either ox or large deer, with tibia bones, split lengthwise, of deer and goat.

The question has been raised whether bones could possibly last so long in the ground as is claimed for these; but we are assured on scientific authority that the *löss* in which they rested would preserve them for many ages. On the other hand I think it has not been sufficiently considered that what have been petrified and found may be only a small fraction of the number were buried. Many which have passed through my hands have been too frail to handle, and once, when I soaked a piece in water to get the mud off the inscription, the result was disastrous. It is probable therefore that many have turned to dust in the earth long ago, and that many more have been rotted by moisture.

Of late years, as was to be expected, imitations have been made and offered for sale. The bones in these cases are old, the inscriptions on them are new. It is supposed that thousands of petrified uninscribed fragments being found with the others, ingenious forgers proceeded to cover them with characters imitated from the inscriptions. It should not be difficult, especially with a hand-lens, to distinguish characters newly cut in petrified bone, from those inscribed on the fresh soft bone many centuries ago, but care should be taken in buying any fragments that are now offered for sale.

When the first bones came into our hands it did not take long to decide that they were connected with divination. First there were among them fragments of tortoiseshell; and on these were recognisable characters which indicated their use. The inscriptions were evidently, at first sight, questions or answers to or from an oracle.

The practice of divination by means of the tortoise is mentioned in the earliest Chinese literature, and very frequently. Thus in the Book of History (Shu Ching) in the section named Hung Fan,[1] which dates from the Shang dynasty, we read in Legge's translation, "Having appointed officers for divining by the tortoise and by the milfoil, they are to be charged on occasion to perform their duties. In doing this they will find the appearances of rain, clearing up, cloudiness, want of connection and crossing; and the symbols solidity and repentance. In all, the

[1] 洪範

indications are seven ; five given by the tortoise and two by the milfoil, by which the errors of affairs may be traced out." In the Book of Rites (Li Chi) in the section Ch'ü Li[1] formulæ are given for the consultation of the tortoise; and in the Chou Li[2] Book XXIV there is a list of officials for sacrifices and auguries, with the various duties of each office. But though the references are thus numerous they are often quite obscure and leave us uncertain on many details. Much later, though still twenty centuries ago, Ssŭ-ma Ch'ien in his Historical Records (Shih Chi)[3] gives us a chapter[4] on the value and the methods of divination by the tortoise ; and chiefly from this chapter together with what is found in the Chou Li a modern writer Hu Hsü[5] compiled a work some two centuries ago entitled "Detailed examination of divination methods ;"[6] the word for divination implying the use of the tortoise. It will be seen therefore, that with authorities so distant from us in time and often so enigmatical the discovery of the actual objects used in divination must be of supreme interest.

The details as learnt from books are these ; first the tortoise-shell had something done to it which is expressed by the character *ch'i*.[7] Now this character had the meaning "to hollow out, to bore a hole," etc., but a Chinese commentator thinking this interpretation not suitable in this connection, explained it as "to burn," and his gloss has been accepted ever since. Thus in the Book of Odes (Shih Ching) Legge translates a passage containing this character "They singed my tortoise ;"[8] and Couvreur renders it "Il grilla notre tortue." Leaving this word, which even a Chinese commentator of eighteen centuries ago could not see the sense of, we are definitely told that fire was applied to the shell. Of the proper officer it is said "Il chauffe l'écaille avec un feu clair."[9] Hu Hsü following the Chou Li tells us that the fire was applied where the operation called "*ch'i*" had been done. Then, as we understand, the proper officer applied ink to bring out more distinctly the cracks which the fire had produced. After the oracle had been read, the shell, as the Ch'ü Li tells us, was buried. The whole summed up is that the shell was bored or hollowed (if we revert to the proper meaning of *ch'i*), heated till cracks appeared, the cracks were brought out with ink and interpreted by the diviner, and the shell, from a feeling of reverence, was buried. And now, after thousands of years we have in our hands both bones and fragments of tortoiseshell ; we see that some of them have been drilled with little hollows on the under surface, thus justifying the use of the word *ch'i*

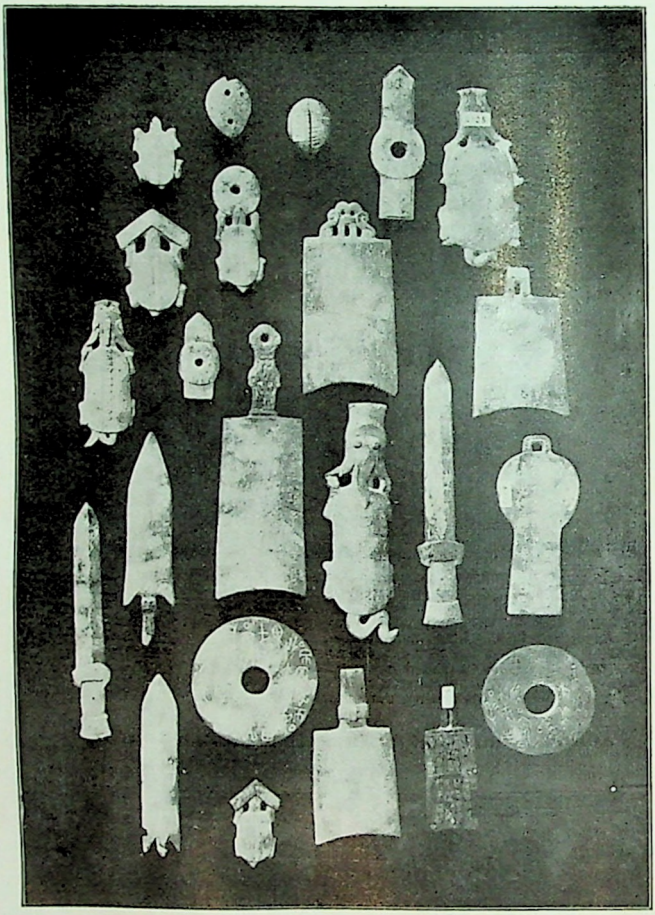
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1 曲禮　2 周禮　3 司馬遷, 史記
4 Section 128 龜策列傳　5 胡煦　6 卜法詳考
7 契　8 詩經, 縣, 爰契我龜　9 Biot's Tcheou-li, Vol. II p. 78



INSCRIBED BONE-FRAGMENT FROM THE COLLECTION OF L. C. HOPKINS, I.S.O.

PLATE I.



AMULETS IN THE COLLECTION OF S. COULING

PLATE II

which a Chinese commentator eighteen hundred years ago could not understand because he had not had the advantage we have of seeing the actually used bones; in the little hollows we see the black, burnt mark where apparently a red-hot point was pressed,—just as Hu Hsü led us to expect; on the upper surface we see the cracks produced by this heat; on some pieces we still see the remains of colouring matter; and finally by exhuming them to-day we prove how true it is that they were buried and buried well!

Among the many questions which arise we should like for one thing to know how the fire was applied. According to Chavanne's translation of a passage in the I Li (Shih sang li)[1] a bunch of thorn-branches was used; but in the examples before us it would appear that only a sharp glowing point was applied, presumably red-hot iron or heated bronze. I think the apparent discrepancy may be explained by assuming that branches of the prescribed kind were kindled and then pieces of the wood with glowing tips were applied to those thinned parts of the bone, the heat being sufficient to crack the enamel. Indeed this may give a reason for hollowing the bone; for red-hot metal would crack it without the need of thinning.

A further suggestion I would make is that the heat of the sun's rays may have been used. In one part of the Chou Li[2] we are told of officers whose duty it was "de recevoir avec le miroir le feu brillant *qui vient* du soleil." They do this to furnish among other things the burning torches of the sacrifices. But elsewhere, in connection with divination, an officer is charged with the preparation of the combustibles, and "every time that an augury is taken he heats the shell with a clear fire."[3] A note to this from a Chinese commentator says "this fire comes from the rays of the sun concentrated with a metallic mirror."[4] The charred marks on the bones are exactly such as might be produced by the focussing of the sun's rays on the spot; and I suggest that either this was done directly, or else that the thorn branches were first kindled in this way by the sacred rays and then applied to the thinned bone as already mentioned.

The system of divination by the tortoise, as displayed in the Chou Li, was very elaborate. Many officers with separate duties were appointed; and though the interpretation of a few fine

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[1] 儀禮, 士喪禮.

[2] 周禮. Book XXXVII § 27, Biot's translation p. 381.

[3] Toutes les fois qu'on fait l'auguration il chauffe l'écaille avec un feu clair. Biot's translation p. 78 (凡卜, 以明火爇燋).

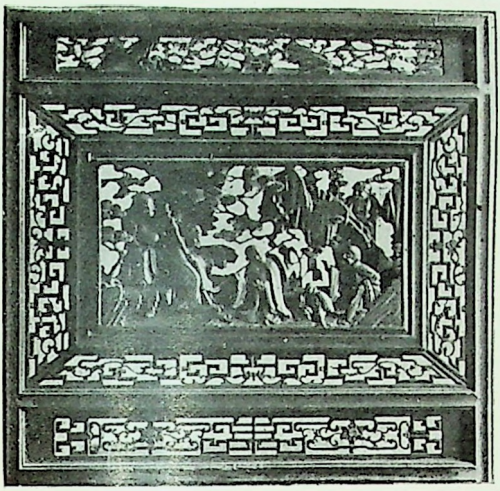
[4] Selon Tou-tseu-tchun ce feu vient des rayons des soleil, concentrés avec un miroir metallique; ibid. (杜氏子春曰, 明火, 以陽火取燧於日).

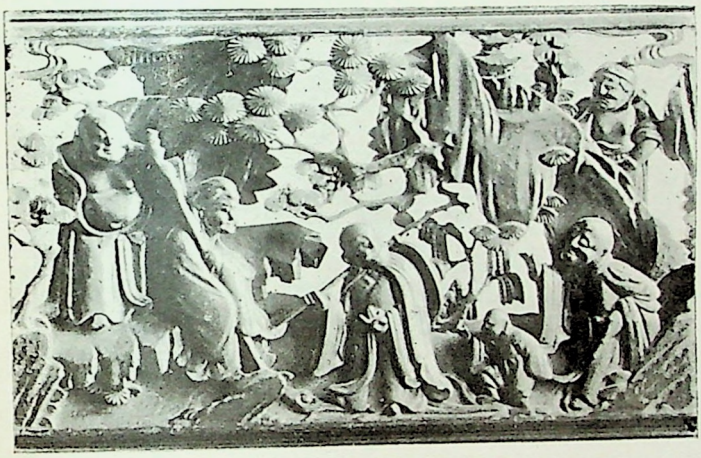
cracks on the surface of a bone might seem as simple as the palmistry of to-day; yet we find that by considering the crack in three portions, each of which might have any of five forms, they got one hundred and twenty sets of three—eliminating those cases where all three were alike,—and these gave 1,200 possible responses; and if, in addition, as is indicated, they regarded the colour, the depth of the crack and the appearance of the subsidiary little cracks, one sees that the system was a most elaborate one.

All these fragments of tortoiseshell or bone that we have seen bear inscriptions. In most cases these begin with a date, that is, the cyclical characters for the day; and then follows the enquiry for which a response is sought. It seems a very natural proceeding that before cracking the bone to get an answer, the bone itself should be inscribed with the question asked. But a difficulty appears when we find that some fragments contain not a question but a response. Chavannes suggests that these are incomplete sentences and that the entire sentence if we had it might be in question form; but this would only solve the difficulty in part, for we have other sentences complete enough which are neither enquiries nor responses but genealogical lists: the sooth-sayer was apparently the keeper of family registers also. We have, besides, questions cut on carved bones which from their shapes we should regard as amulets;[1] but what should unanswered questions do on amulets, especially questions beginning with the phrase "The King[2] asks"? We could well understand that amulets, carved for instance in the shape of little tortoises,—might be on sale at a temple, just as miniature silver shrines were sold in Diana's temple at Ephesus: and we might suppose we had unearthed some unsold stock: but not when they are inscribed with definite questions, which must have had a merely personal interest and which are not answered on the bones themselves. It might be suggested that these are specially carved mementoes for the richer class of questioners, just as wealthy Christians to-day may have bibles more richly bound than others have; but in that case why did not the rich and pious enquirers take their precious mementoes away with them instead of leaving them to puzzle us to-day?

There are many other difficulties, such as the fact that though nearly all the bones are inscribed with questions only a small number of them show the marks of fire or the resulting cracks which give the answer. We should like to know also whether bone was a later change from tortoiseshell—for reasons of economy or convenience, or whether the two materials were always in use together but for different classes of questions or for

[1] See plate II. [2] 王





A GILDED SCREEN IN CHINESE PINE

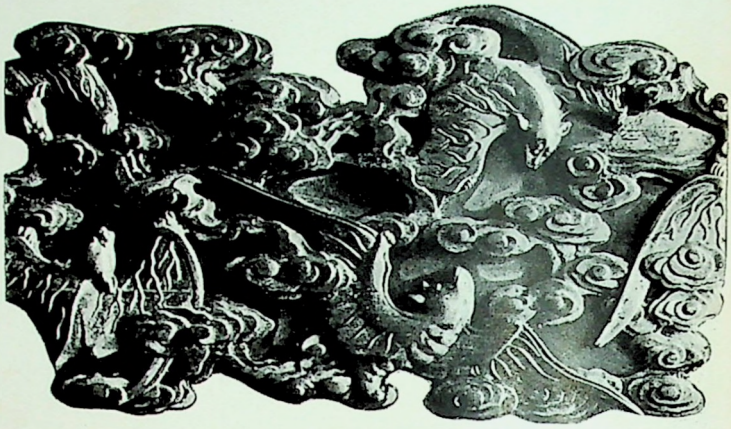
Perforated work of a very beautiful type characterised by the utmost grace and precision. At the top is a narrow panel showing the dragon-headed horse prancing through the Taoist paradise. The centre pattern is surrounded by a broad perforated border showing a fret founded on the svastika delicately united by a floral scroll. This is repeated in the panel below at the centre of which the fretted design almost insensibly passes into a somewhat unusual form of decorated longevity character.

The centre panel shows us a picture of some disciples of Buddha among the rocks and pine trees, well composed and worked with great dexterity.

The panel is shewn enlarged in the lower figure.

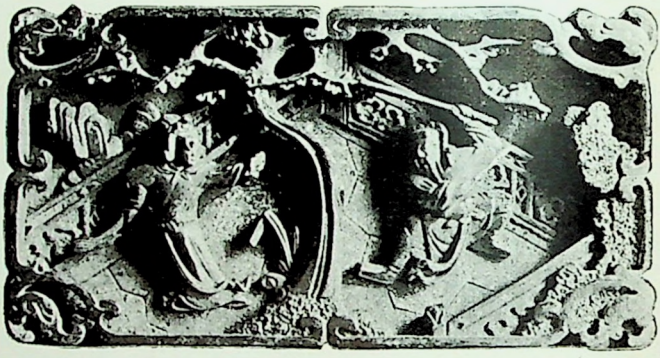
From the collection of Mr. C. D. McGrath.

[To face page 82]



PART OF A 'BLACKWOOD' PANEL

Shows bats, the symbol of happiness, and a cloud motive in high relief.



A SMALL PANEL OF MOUNTAIN-PEACH WOOD

Shows perforated work and carving in the round; the background of dull black lacquer being put in position afterwards. The carving is coated with lacquer in rich dark colours. The figures show action and grace. The details are remarkably well shown for so small a piece of work (6″ 3″)

From the collection of Mr. C. D. McGrath.

different ranks of enquirers. Again, was the shell itself a later change, taking the place of the living tortoise?—for the early references to consultation of the great tortoise would seem to indicate that the living creature was applied to. And finally we may ask why was it from the beginning the tortoise and not some other beast?—which would bring us to the history of the Chinese dragon and to the wide subject of serpent worship. We leave it with a dim guess at a totemistic origin.

These difficulties, however, are all less important than the great difficulty of the writings on the bones, which have a more archaic appearance than any Chinese characters known before. Dr. F. H. Chalfant began very early to make a list of these characters with such identifications as were possible; and he added to the list every character which he could get sight of, in other collections as well as our own; and not only so, but he made a drawing of every fragment, and hoped that one day his work would be published. It is with the deepest sorrow I have to announce that he died last month. In his long and painful illness he persisted in his labours on the book. I do not yet know in what state the work was left, nor what arrangements were being made for its publication,—it could only be printed by the generosity of some wealthy man or by some learned Institution with funds for such a purpose; but I feel that the suppression of such a book by such a student would be a loss to sinology greater than has occurred for many years. Dr. Chalfant had over three thousand separate characters in his list. (It is not possible to be exact in the number, for the same character may sometimes be written in two or more different ways and we in our ignorance may regard mere variations as being distinct symbols; just as A and *a* might be taken as separate independent letters.) The puzzle begins with fitting all these characters to their modern equivalents.

In some cases there is no trouble at all; the form may be practically unchanged from the earliest days till now; for instance the ancient  is recognised at once as the modern  and  as  . Or again in a larger number of cases though the character may have altered considerably, yet, from the Chinese studies of ancient bronzes, etc. the alteration may be perfectly well-known and indisputable. Thus there is no doubt when we find  we may put the modern  instead, or  may be replaced by  . But alas! the largest number of all consists of those for which no Chinese work on ancient characters gives us any equivalent, and which, *à fortiori*, are not to be at once recognised by any knowledge of the modern dictionary. That is to say, we have a large number of characters which are undoubtedly Chinese but which are so archaic as to be utterly unrecognisable by any scholar Chinese or foreign, which are not found in any extant

book and which are undoubtedly the earliest specimens of Chinese writing that we to-day possess. Of such characters, before one can be translated there must be much ingenious guessing, much tedious comparison, much patient study. Take for examply perhaps the commonest character, which occurs on almost evere bone, the symbol . Being so common and occurring immediately after the date, at the beginning of a question, it was easy to guess it might be "to ask, to enquire," and Dr. Chalfant declared it was the modern 問; and certainly in every place where the context could be read the substitution gave good sense. I, however, who gave but little study to the subject, was not satisfied, and refused to accept 問, probably on instinct! But I had nothing better to offer, and for years the matter remained a standing joke between my friend and myself. But at last either Dr. Chalfant or Mr. Hopkins came across what was evidently the same character but written , and it became at once plain that it was not 問 to ask but 卣 to divine.

In spite, however, of all the patient toil of enthusiasts, and with all the help that native literature can give, I believe that out of the three thousand symbols not more than about seven hundred have been identified. Such innocent looking characters as and are, I believe, still unrecognised, while such fearsome wild-fowl as might disconcert the boldest. Whether German students beginning later have been more successful I cannot say; but there have been two Chinese collectors who studied the bones and published works on them. The first was a Tao-t'ai, Liu T'ieh-yün,[1] who made the first great collection. In 1903 he had some hundreds of examples from his six thousand fragments phototyped and produced in six volumes. But he made hardly any attempt at the identification of the characters. In 1911 another Chinese scholar Lo Chên-yü[2] began the publication of a large and ambitious work on the subject, but his labours have been interrupted by his flight to Japan. The total result, therefore, so far as I know, is that after years of study and discussion three-fourths of the characters still remain unknown to us. It may be of course that many of them have no modern equivalents, but have been replaced in practice by entirely unrelated characters. As an example, we have characters which are written in several ways such as  which are now replaced by 子; and 丁 which is supposed to be a nail seen sideways but which is also written 口 where we must have a view of the nail's flat head. Now in these cases we are aware of the characters being related though so dissimilar in appearance; but it is

[1] 劉鐵雲. [2] 羅振玉.

probable that in other cases there may be relationships quite unsuspected by us, where one variant has survived to modern days while the others have become obsolete ages ago.

Mr. Hopkins expresses surprise that such variations could obtain contemporaneously[1] ; but I think that except where variants occur on the same fragment it is easier to accept them as proof that the bones belong to different periods. If they were reverently buried the oldest would be at the bottom of a pit and the newest at the top ; or successive pits or trenches would be made side by side as required. When the bones were exhumed unhappily no foreigner was there to observe these things ; but I cannot help thinking that if instead of their all being mingled together we had them in the separate layers or order in which they were buried, we should find that one variant of a character was in use at one time, and another, superseding it, at a later period, the latest being those which have passed into the language of to-day.

The actual age of the relics is a question not yet settled. On them there occur frequently such pairs of characters as Tsu I, Tsu Kêng, Tsu Ting,[2] etc. Now these are titles of the rulers of the Shang dynasty ; and Chavannes, on the ground that none dare thus address the dead emperors except their descendants, regards the bones as dating from the later years of the Shang dynasty, which ended B.C. 1122. The Chinese scholars Liu T'ieh-yün and Lo Chên-yü are also of this opinion, the latter asserting that Wu I 武乙 (B.C. 1198) moved his residence to the very place where the relics are now discovered. On the other hand Mr. Hopkins considers that the above pairs of characters are not proper names or titles, so to speak. The word Tsu means ancestor, and the second character in each case is a cyclical sign ; and as personal names of parents might not be used, Mr. Hopkins considers the words to mean "ancestor Kêng, ancestor Ting" etc, the cyclical sign being employed just as we in such cases might use the letters of our alphabet and write "my ancestor A, my grandfather B" and so on. In this case the fragments might belong to the Chou dynasty. But further, Mr. Hopkins has found on one bone a name which certainly belongs to that dynasty and to the fifth century B.C. and he, therefore, seems to think that is the more likely date of all the fragments. There is thus a difference of six centuries between these authorities. I do not myself see why both should not be partly right. Divination was no doubt carried on, and in that district, during both periods. General uniformity in the style of writing during six hundred years may easily be understood when we remember that the priestly script is sacred

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[1] "Chinese Writing" etc. R. A. S. Journal 1911.

[2] 祖乙, 祖庚, 祖丁, etc.

and remains unchanged in spite of the advance of learning. Hieroglyphics persisted thus in Egypt long after the general public had found an easier way. These pictographs and symbols on the bones are the hieroglyphics of soothsayers, and the characters of the later Shang may well have been still written with but little alteration by diviners in the later Chou. At the same time I have already suggested that such variations as we find in spite of the general uniformity may be a positive proof that the inscriptions can belong to different centuries.

There is one character of the greatest interest, and I invite you to preside as it were at its birth. Where the fire has been applied to the underside of a bone as described already, the resulting crack on the surface is longitudinal with a branch at right angles. Sometimes there is a succession of such cracks on the same bone. When we first looked on this we felt a little like "some watcher of the skies, when a new planet swims into his ken"; for, the purpose of the crack was divination, and the character for divining is to-day written ⊦, and we could not doubt that in the crack itself we saw the birth of the character. In the Shuo Wên, the dictionary of the second century A. D., under the word ⊦ we find as one explanation "to examine the horizontal and vertical omens."[1] In explanatory books the vertical and horizontal are pictured as being the natural marks on the shell; but the discovery of the actual bones has shown us that it was the crack which both gave an answer to the enquirer and enriched the language with a symbol.

As in the dark ages of Europe, learning was conserved in the church, so in the dawn of Chinese history we find writing a possession of the soothsayers. It would be too much to suggest that the diviners invented it; but remembering the need of preserving questions and answers to and from the oracle as well as other sacred records, it is not too much to say that soothsayers were the learned class who preserved and developed the written character, and that the temple was the home of learning then as in the middle ages of our civilisation. It has even been claimed that many of these bones are simply the copy-books of the younger generation of priests learning the sacred art of writing.[2] Exceedingly old tradition says that the Lo gave the Book (or defined characters) and the Ho gave the Scheme (which was developed into the Pa Kua system of philosophy or divination). The Lo gave the book, which came on the back of a tortoise; and this is interpreted to mean that the natural markings on the back of the tortoise gave to men their first idea of written character. The Ho also gave the divination scheme. To-day again the Lo and the Ho have

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[1] 衆龜兆之縱衡也. [2] Anna Bernhardi p. 25.

given into our hands the writing on the back of the tortoise and the works of divination. Can it be that the old legend really means that on the banks of the Lo and the Ho in Honan writing was first developed, that it was done on tortoiseshell, and that it was used for divination?

In conclusion I have said that the inscriptions are nearly all questions and that answers are scarce. So with the bones themselves,—they have answered a few questions for us but they have stirred up a host of new ones. We hope that patient study and the discovery of new material will give us answers, but it will not be soon, and our interest and our keen unsatified desire to know will last us all our days.

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CHINESE WOOD CARVING

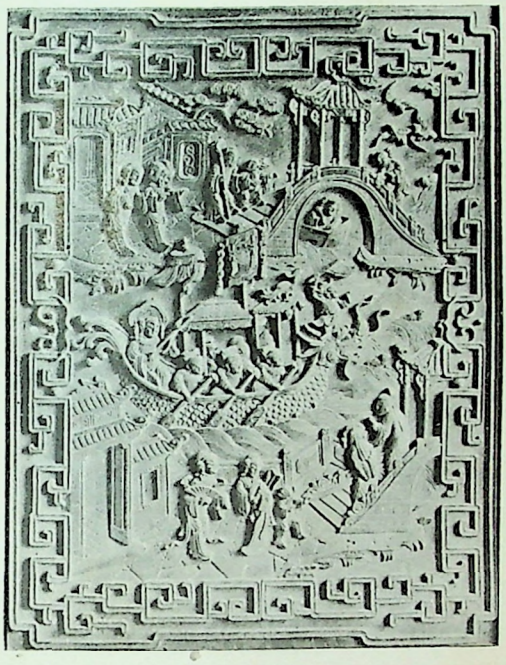
By ARTHUR STANLEY

Curator of the Shanghai Museum

Although the greater part of China is denuded of timber through frantic efforts to provide food for an excessive population, wood is a most extensively used building material, and decorative woodwork of infinite variety is found throughout the country.

RELATION TO ARCHITECTURE

An intimate relation exists between Chinese architecture and decorative woodwork. The stability of practically all Chinese buildings depends upon the wooden framework. The authorised definition of a Chinese building is one in which the weight of the roof is carried on posts. It thus becomes easy to fill in the wall spaces between the posts with wooden lattice work, which affords opportunity for the use of an infinite variety of fretted designs. In fact, architecture in China is more a matter of nicely balanced and decorated woodwork than of stone and brick. As in Japan, so in China, the roof's the thing, and everything else is subsidiary. The great mass of the roof is fundamentally of wooden construction. Beautiful bones have more to do with the grace of the human face and figure than any other tissue. There is a close analogy between the skeleton and the wooden framework of a Chinese building; but woodwork forms besides the bones much of the exterior decoration. Taking that fine example of Chinese Architecture, the Sacrificial Hall of Yung Lo at the Ming Tombs near Peking erected in the 15th Century. The massive roof 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 roof mass is supported on great plain round pillars of nanmu wood (Machilus nanmu), which are fragrant even after 400 years. Intervening between the pillars and the roof mass is an elaborate system of beautiful bracketing forming a sort of cornice characteristic of Chinese architectural woodwork. By the use of such bracketing the fine effect of the overhanging roof is obtained. The bracketing itself is highly decorative and is usually ornamented with rich colours. The



PANEL OF WILLOW WOOD

The carving is in low relief. The picture is surrounded by a supremely beautiful border consisting of of an outer fluted line delicately folded in at the corners and an inner fretted design held together at two points by a link of the sacred fungus pattern. The general treatment of the picture is better than its composition, the details and grace of the figures being exceptionally good, while the architectural features and the water are highly decorative. An overhanging tree and a group of three birds at the top of the picture are very pleasing.

From the collection of Mr. C. D. McGrath.

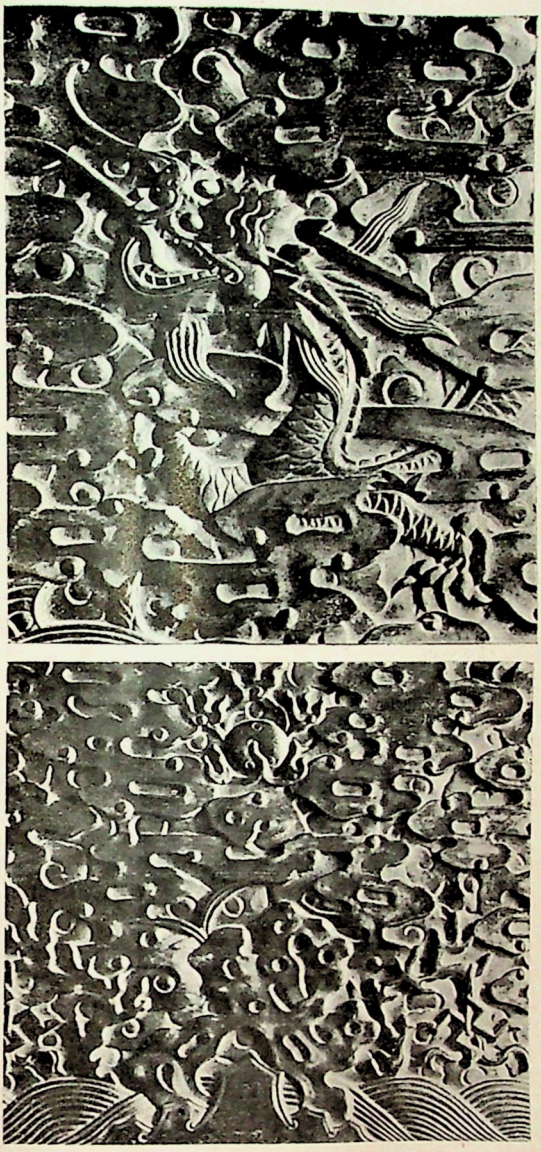
To face page 76]



DOOR OF A CABINET

Design. There is a border of a recurrent cloud pattern on the frame of the panel having a bat symmetrically filling each corner and a decorated longevity character (Shou) in the middle of the lower rail. The design on the panel is of a somewhat remarkable description. The salient features are two pairs of dragon heads placed in oblique symmetry. The body of the dragon curls up in a semicircle above the head. From the front of the body below the head the two forelegs project fore and aft in a meander of rectangular branching pattern founded on the svastika. The two hind legs project in a similar manner from near the end of the body. These anatomical features of the dragon are difficult to follow but the result is very pleasing, filling the whole panel with decoration not unlike some form of Scandinavian work. This conventionalising of the dragon is a *tour de force* in design. The decoration is still furtheer nriched by a floral scroll of a convolvulus like nature branching in curves alternating over and under the parts of the dragon and springing from among two large leaves which sheath the neck of the dragon on each side. The general spacing out of the design is well balanced and though profuse is not flamboyant.

Treatment. In relief of 0.5 centimetres in depth. The wood is teak.



PARTS OF A LONG 'BLACK-WOOD' PANEL

The upper figure shows the dragon and cloud motive in low relief.

The lower figure is the centre part of the panel showing the 'flaming ball' often described as the 'precious pearl' (pao chü) or 'mundane egg,' in a cloud motive which forms a pleasing though restless background in low relief. The lower part of the panel is occupied by a wave motive from the centre of which projects a conventionalised rock. Growing from the summit of the rock is a narcissus. Projecting from below the rock are two pieces of branching coral from which is daintily suspended a svastika, the symbol of Buddha's heart. This design is very frequently met with.

[To follow page 84]



PANEL OF A SCREEN

Design. After a model from the Imperial Palace in Peking. The frame is occupied by a border of a decorated longevity (Shou) character enclosed between two lines. The panel is occupied by a five-toed dragon and clouds.

Treatment. The border in medium relief; the panel in perforated work modelled in the round. The wood is teak.

wooden tablet, with gilded margin and letters on a dark ground, in the centre of the long horizontal, just below the roof and over the main entrance, sets its seal of symmetry on the general design. Mention should also be made of the value of the gable end of the roof in producing picturesque effect and the introduction of symmetrical curved designs in decorative woodwork. The horizontal beams and joists are ornamented by repeated geometrical designs in colours, mostly green, blue and white, consisting of wave forms, patterns founded on the sacred fungus and floral designs. The sides of the building are occupied by lattice work screens of simple and bold design made so that on occasion the great hall could be thrown open to the four winds of heaven. Turning to the dim interior the mellow light gives a vast effect of detached space which is accentuated by the coffered wooden ceiling. Each coffered square encloses a decorated circle, the four corners being filled with floral scrolls in blue, green and white, while the intersection of the beams forming the coffers show a symmetrical cross decorated in the same colours with a design founded on the sacred fungus; the general effect of which is extraordinarily rich and complete.

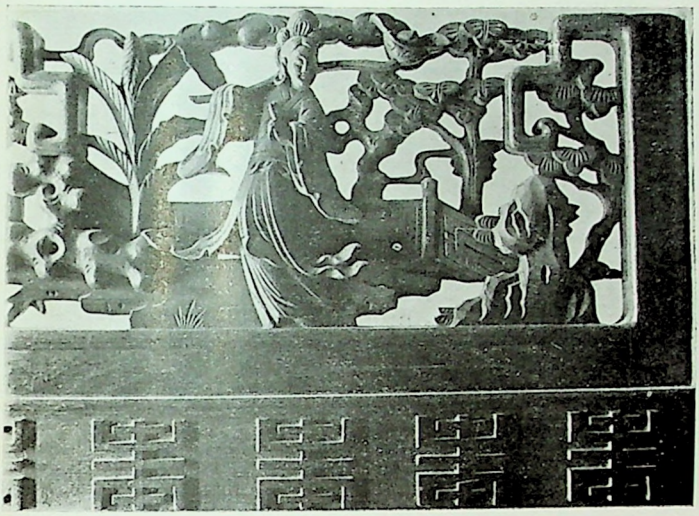
I have described this Ming building because it seems to show decorative woodwork of a noble type; but if one has the eye for beauty in line similar details can be found which just fulfil the lines of grace in many a farmer's dwelling or village temple in almost any part of China. Carefully considered ornament can be found in the wooden doorways and lattice work almost anywhere in Mid-China. While the most decorative and characteristic of all are the great wooden memorial arches which are so abundant in Peking and other places in the North of China.

DESIGN.

It seems fitting to consider design first: design being of greater importance than mere technical skill, representing, as it does, the result of intellect, imagination and originality; while the actual carving, once the design is furnished, is the result of manual dexterity only. The designer's first object is to beautify the common objects of daily life and use. There is no essential difference between the elements of design for decorative woodwork and any other Chinese decorative art. The bronzes, embroideries and porcelain all show many similar designs and patterns, modified to suit the material. The wood carver has of course one more element to work in than the decorator of flat surfaces so that shadows give wood carving the added life of sculpture.

The earliest decoration of wood took the form of repeated diapered patterns in low relief which mitigated the monotony of

the plain flat surface. First of all simple parallel lines were used cut with a grooved or triangular tool; then similar lines at right angles forming squares and at other angles forming a great variety of patterns. A further stage led to diapered patterns founded on the pa-kua or the eight trigrams, the svastika or mystic cross and the key pattern or so-called Greek fret. By a combination of these patterns an infinite variety of diapered designs composed of straight lines became available, as may be seen by studying almost any piece of wood carving or lattice work. Corners are almost invariably found treated satisfactorily in Chinese work by the use of such designs. A stage further led to the use of circular and curved patterns. The simpler of these are confined to geometrical forms but, by the use of designs founded on plant and animal life, an infinite field of variety and charm was opened. Wave and cloud forms comprise a quite special feature of Chinese decoration. These and flame forms are rendered in wood decoration with inimitable clear-cut force. The floral scrolls are usually derived from the peony, lotus, pine-tree, plum, pomegranate, orchid or bamboo and often show fine treatment of stem, leaves and flowers in good conventional form. The opening seed-pod is always an effective motive. Though there is little individual originality these designs show a fine appreciation of the importance of nature study. Animal forms are often derived from the mythical dragon and phœnix, birds, particularly bats which form a frequent corner decoration, deer, squirrel, butterflies and fish. Frequently animal and plant forms are combined as in the favourite theme of the squirrels and the vine, an old Chinese motive first used during the Sung dynasty. The most elaborate type of wood carving is that devoted to landscape and figures. Landscape is treated in the formal style developed in the T'ang and Sung periods showing mountains, trees and water piled up into the background. Figures are usually those of mythical and historical characters, and, combined with landscape elements, represent dramatic scenes of such varied character as are not seen in any other example of Chinese art craft not excepting that of painting. Though perhaps not in accordance with the canons of the best taste this pictorial carving is that which is most characteristic of Chinese work; but it must be noted that the work is not realistic enough to be vulgar, being conventionalised as a rule in a most pleasing manner. There is no doubt that these Chinese heroes of romance were a real source of inspiration, stirring deeds always infusing new life into literature and art. Though the Chinese painter usually makes a wooden animal when drawing a horse it is remarkable that the wood carver often gives equestrian work both vigour and nobility, especially in battle scenes.

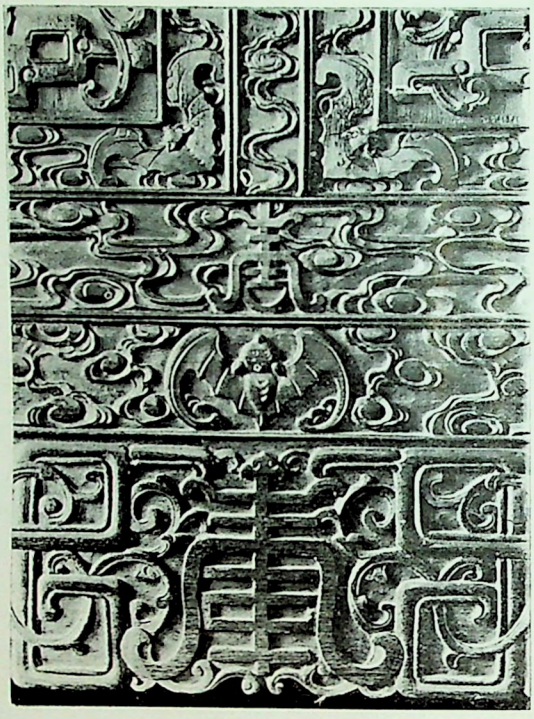


PANEL FROM A SCREEN

Design. After a model from the Winter Palace, Peking. Below a border of decorated Shou character, signifying longevity. The panel represents Ho Seen-Koo, one of the eight Taoist Immortals, a lady who wandered alone among the mountains carrying a branch of lotus lily. She is reputed to have rejected the ordinary food of mortals eating powdered pearl shell which made her immortal.

Treatment. The border is in medium relief, the panel perforated work. The wood is teak.

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Lower part of the frame of a cabinet of teak wood showing several interesting decorative features :—

1. The highly decorative manner in which a conventionalised bat fills a corner.
2. The bat as a central feature of a cloud motive design.
3. The decorated longevity (Shou) character as a central feature of a cloud motive design.
4. The same character somewhat differently treated as the central feature of a design combined of the key pattern and floral scroll.

In China literature has been more closely connected with art than in any other country. The ideal Chinese artist has ever been a man of letters first and something of a poet; in any case a man who took delight in writing for writing's sake as an index of scholarship. The characters themselves possess a high decorative value and are an important source of inspiration in design. The designer may modify the character in an ornamental way which makes it more beautiful from the point of view of design although still capable of being read as the original character and preserving its special meaning and symbolism.

Chinese art is so bound up with symbolism that symbolic design plays an important part in decorative wood-work. Chinese symbolism has that fascination which is always associated with the mysterious and the baffling. Many of the symbols themselves may be looked upon as a kind of imaginative gymnastics. Fairy fancies light as air hold us in their mystic snare.

Summarised, Chinese design in art wood-work shows great fertility in invention of ornament. One rarely sees a vulgar riot of unshapely forms. A due appreciation is shown of the value of plain surfaces. Great use is made of the written characters and of symbols having mythical or religious meaning. Where plant forms are used as a basis of design they are usually conventionalised with a proper feeling for natural growth. Nature is the main source of inspiration in design. The mechanical regularity of geometrical patterns is not overlaboured. Borders especially show a marvellous fertility of decorative resource. Chinese design because of its slow evolution shows conventional ornament carried to the extreme of reticent treatment: so much so, that when one sees an exact imitation of nature it immediately strikes a vulgar note. It has the supreme merit of being decorative and not merely decorated.

LATTICE WORK.

Lattice work forms a characteristic feature of Chinese decorative wood-work. It is used to fill in the space intervening between the roof and the floor in garden pavilions and temples, for the doorways, window gratings, railings and fronts of dwelling houses and shops, for dividing rooms and for all manner of internal arched decorations.

The simplest and most frequent forms of lattice work are the small squares used for the ordinary paper windows so common in Chinese houses. Almost as simple is the same square placed diagonally, seen in typical form in the Lama Temple and the old Observatory building in Peking: this form is also used for the windows consisting of laminae of mother-o'-pearl shell. These simple lattices are beautifully made, perfectly symmetrical and

regular. In the Temple of Heaven, Peking, the lattice work of the screens, which completely encircle the building, is of hexagonal design, the intersections being accentuated so as to produce a star effect which is especially noticeable from within. The Summer Palace is an excellent place for the study of the more complicated fretted designs. A vast series of beautiful frets are built up from rectangular forms founded on the Pa-kua, the Svastika and the so-called key-pattern. Circular patterns are often introduced, frequently in the form of the decorated 'shou' character signifying longevity. Chinese writing is one of the most picturesque scripts in the world and the extraordinary faculty possessed by the Chinese in designing frets is closely correlated with the written character.

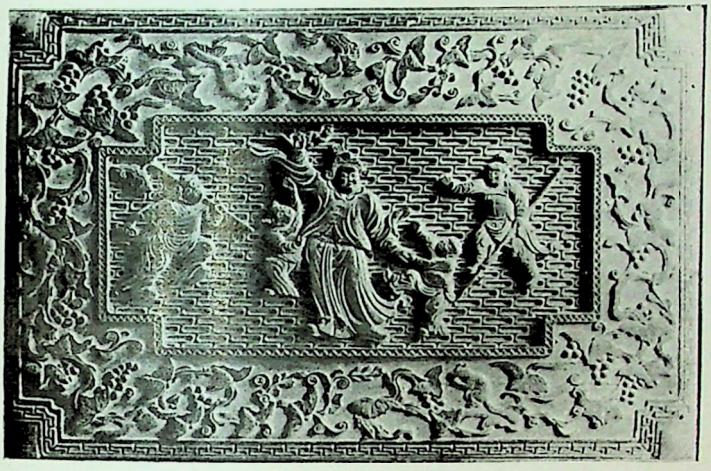
These characteristically Chinese frets almost invariably show the beauty of pure line. They are most original in conception and show great ingenuity. Used as they always are to fill an open space their charm consists not only in the wood-work itself but in the effect of light passing through the open spaces, and the design is usually made with the object of emphasising this effect.

TREATMENT AND MATERIALS.

The Woods used by the Carver.

The Chinese have less of that fine feeling for grain and beauty of wood than the Japanese possess. They more frequently cover it with varnish, paint or gold. In the early days of our intercourse with Japan the first thing that they did at Yokohama with a wooden warship which was presented by the British government was to scrape off the paint. Of the few woods which the Chinese allow to show the beauty of the natural grain, the so-called 'Chinese blackwood' is the chief. This includes more than one variety of hard and heavy wood capable of taking a fine natural polish, the botanical source of which is indefinitely known; but both this and the closely allied 'red wood' or 'rose wood' are mostly imported from Siam and Indo-China. Much of the so-called 'black-wood' made for the foreign market is, in reality, quite inferior wood stained black; but genuine 'blackwood' can be detected by its exceptional weight.

Among the multitudinous uses to which the Bamboo is put is that for decorative work, such as ornamental vessels for containing pens, boxes, penholders, teapots and the framework of fans. The hard external layer takes a fine polish and assumes in age a rich brown colour, while, though hard to cut, the carving is of a very permanent nature and often highly prized. Bamboo was, prior to the T'ang dynasty, used for written records; such being strung together at one end like a fan. Inscriptions are often met with

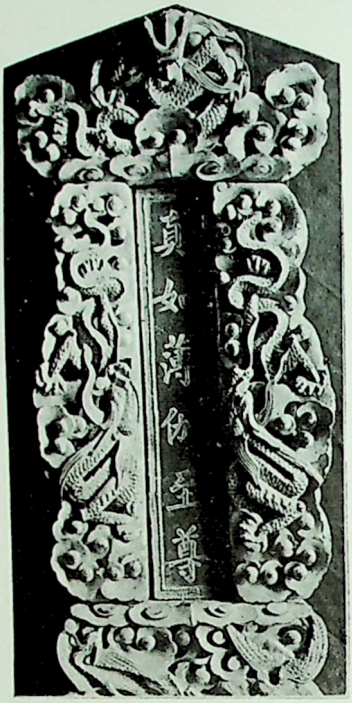


TOP OF A BOX FOR HOLDING TWELVE CUPS OF JADE

Design. A marginal border of a simple running key pattern within two lines nicely treated at the corners. A wide border of the squirrel and vine pattern, an old and favourite Chinese motive. An inner narrow border of a neat dentate pattern within two lines. The main feature is a group of five figures, the central figure holding a mannikin in his hand towards which the other figures make earnest effort. The motive is much used in the Chinese glyptic arts and signifies 'Striving for Fame.' The figures are well modelled and full of easy action. They are set on a pleasing background consisting of a small repeated boatshaped outline—one of those restless backgrounds of which the Chinese are so fond and which often convert a simple subject into a highly decorative work of art.

Treatment. In medium relief on Evonymus wood (Chinese kyi-kwe-zu).

[To face page 80]



MEMORIAL TABLET

Made of Singapore red-wood, gilded except the name-plate which is lacquered in red. Perforated carving in the round of three dragons among clouds; at the foot two conventional birds well modelled and with a touch of genius in their posing. A great deal of good work is usually put into these memorial tablets which take an important place in ancestor worship. Several of these memorial tablets are usually possessed by each family to which they have a sacred value and are most carefully preserved. This memorial tablet relates to a Buddhist priest named Boh-ka; the first two characters liken him to Buddha; the last two extol him as of high principle while the middle two characters are his name.

From the collection of Mr. C. D. McGrath.



PANEL IN BLACK-WOOD FROM AN OPIUM COUCH

The picture illustrates an incident from the Eastern Han Dynasty, A. D. 196 representing a fight between two great warriors. He on foot has by a ruse been deprived of his weapon, whereupon he wields the bodies of two live men. The action is depicted in the carving with the utmost vigour.

on bamboo carvings, the incised characters being remarkably clear cut and decorative. In fact, Bamboo is most suitable for fine carving done with the utmost precision and resembling ivory carving. Imaginative landscapes and pictorial scenes are depicted on Bamboo with as much delicate detail as is shown in paintings. The root of the Bamboo is used for carving quaint distorted figures and demons.

The common Chinese Fir (Cunninghamia lanceolata) gives a light, fragrant, easily worked wood which is greatly esteemed for coffins. Coffins in China are often sumptuously decorated at the ends in lacquer, both with and without carving. The wood (Sung-shu) of the Chinese Pine (Pinus massoniana) is very commonly used for carvings especially in perforated work on account of the ease of cutting and sawing. This wood is often close grained and durable. The White Fir (Cupressus funebris) gives a white, hard, heavy and very tough wood which is used for carving, especially furniture.

The wood of the Ginkgo biloba (Peh-k'o), that remarkable survival of a single species from an ancient family, is used for carving and has the advantage of never cracking or warping. It is something like maple in appearance, yellowish in colour, fine grained, can be polished, but is easily broken. The wood is, however, scarce, as it does not grow wild, being found cultivated near temples.

Nanmu wood from the Machilus nanmu, a very fine tree from West China, which yields a timber dedicated in the past to Imperial use, is close-grained, fragrant, brown in colour ageing to a beautiful dead-leaf tint, easily worked and very durable. It is used for the pillars of the largest temples, for the finest coffins and for carved cabinets and other good furniture. It is one of the most valuable and beautiful of all Chinese timbers.

Camphor wood from Cinnamonum Camphora is used for carved figures, boxes and furniture, gateways, finials of door posts, etc. It is easily worked and durable as long as the camphor remains in the wood. The colour of camphor wood varies from greyish white to dark reddish brown, but is generally a light brownish red. The dark coloured and speckled varieties are most highly prized.

The Walnut (Juglans regia) occurs in China but is rarely used for carving. The so-called 'Chinese mahogany' (Cedrela sinensis) Ch'un-tuen-shu is sometimes used for decorative furniture. It is of a brown colour very soft and easily worked; and does not warp or crack.

The genus Evonymus, evergreen shrubs in Europe, grows into a tree in China, Evonymous sieboldianus (Chinese Pai-oh-cha) yielding a white wood of even fine grain somewhat resembling

though not so heavy as box. It is used for making seals, wood-cuts and for fine carving.

The wood of more than one species of willow (Yang-zu) is used for carving. It is a light coloured wood, soft, of smooth grain with little tendency to split. The mulberry, sycamore, maple, persimmon (Diospyros kaki) and satin walnut (Liquidamber formosana) are occasionally used for carving and other decorative woodwork. Singapore redwood and hardwood is in common use for carved screens which are subsequently lacquered. Teak is only rarely met with in Chinese carving. Oak is rarely used in China for wood-carving probably because the tree is seldom met with except in sacred places.

The Wood-Carver's Outfit.

There is no essential difference between the tools used by the Chinese and those used in Europe, but the V tool or veiner is not used. The chisels and gouges differ in having long narrow shafts, being splayed out near the cutting edge apparently with the object of saving steel, which, before the days of foreign trade, was a comparatively scarce metal. The steel tools have been produced in China for generations and the art of tempering so as to produce various degrees of hardness in the cutting edge is understood. They have the same variety of stones of different degrees of hardness and roughness for sharpening the tools. The wire saw for fret-work used by the Chinese seems a more business-like tool than the European, the wire being kept tense between the ends of a bent semicircle of a substantial segment of bamboo. The carver prepares his own wire saw by nicking the wire by means of a more highly tempered steel chisel; this saw enables the worker to get through his work at great speed and gives him easy control when changing the direction of the cut. The foot lathe in common use rotates the object alternately in opposite directions at each movement of the treadle. Holes are made very quickly by means of a wooden hand drill operated by moving to and fro a rod with a cord attached to either end, the slack of which is wound two or three times round the revolving shaft, the upper part of which is held against the chest while the lower may hold a variety of bradawls, drills and centre-bits.

Construction.

Though not such exquisitely fine wood-workers as the Japanese, the Chinese are past masters in the art of joinery without the aid of glue, screws and nails. These adventitious aids to rapid and careless work are often scorned by the oriental wood-worker who never hurries and cannot be hustled. He either, as a labour of love or because he follows the methods evolved and taught by past generations, prefers to join the pieces

together through the merit of prefect apposition in the matter of mortice and tenon, niche and tongue and dovetailing. Practically all the woodwork joints used in Europe are in use in China, and panels are strengthened and prevented from warping and cracking by frames composed of stiles and rails and sometimes muntins. The thickness of the tenon is as a rule, about one-third the thickness of the wood and the width of it not more than five times its thickness. The tenon, as a rule, goes through the stile into which it is mortised, being wedged in position without the aid of glue.

Methods of Work.

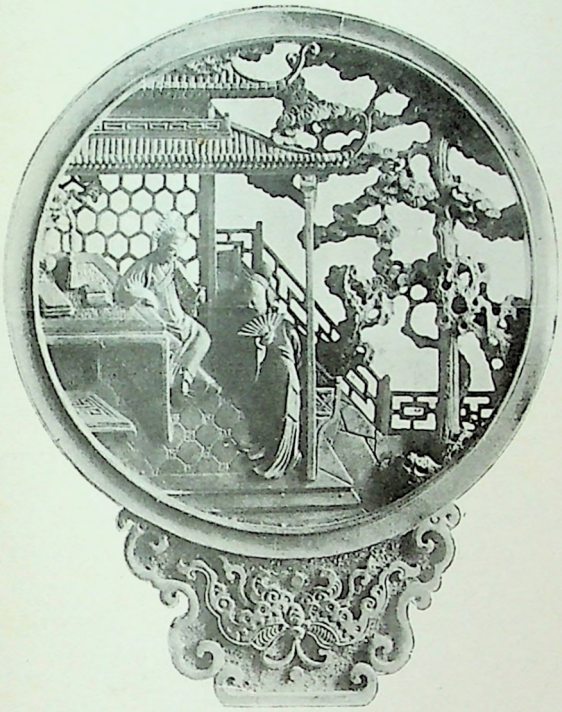
The methods used in Chinese wood-carving may be classified under low relief and flat carving, modelling in high relief and carving in the round, mouldings, lettering and perforated carving. Typical examples of these methods will be found among the illustrations given. As a rule the design is drawn on thin tough paper in the Chinese ink or by means of a rubbing from a previous example. This paper is pasted on the wood destined for the carving. The chisel is then used with boldness and precision following the design on the paper. The Chinese carver has no craving for the use of sandpaper so that most of their work shows the mark of the tool and gains in strength. It is, perhaps, in the matter of mouldings and borders that the Chinese are past masters, that is to say, in the more purely decorative work. And the same remark applies to lettering. The Chinese characters are very decorative and have assumed an important feature in all the decorative art of the country. Literature and art have ever gone hand in hand in the Far East. The beauty of Chinese script on bamboo especially, both in cursive and seal character, is inimitable. Most of these inscriptions are such a subtle combination of happy phrase and fine calligraphy that one need not wonder at the value the Chinese place upon them as personal belongings and fit objects for the scholar's table. In bamboo carving the characters are almost always incised,—in other woods they may be cut in relief.

It is, perhaps, in perforated carving that Chinese work most excels. In the infinite variety and intricacy of repeated frets and wave and cloud motives the infinite patience and manual dexterity of the oriental finds its special field in a land where time is scarcely considered. The introduction of machinery is, however, having a pathetically destructive effect on the production of the decorative arts. Embroidery is rapidly disappearing before the machine-made articles and most of the other arts will probably follow until a demand for the beautiful is again fostered by advanced modern education.

The special beauties of Chinese decorative art are not apparent to all, even to all those who have received a training in art. The

illuminating saying of a Chinese Sage appears to show the way to a true appreciation. He says 'The people of the world will not believe this, but their unbelief is due to their unwillingness to purify their heart.'

In conclusion, I wish to acknowledge the kindness of Mr. C. D. McGrath in lending me some beautiful specimens of wood-carving for the purpose of illustrating this paper.

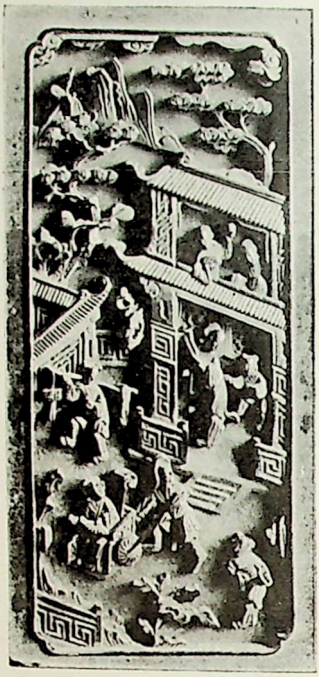


THE CENTRE FEATURE OF A LATTICE WORK PANEL.

Made of one piece of Chinese pine, gilded. The circular decoration is perforated work of the finest type, the picture representing an incident taken from a work of fiction written by one Nyoen Tsung during the T'ang Dynasty about A.D. 806, showing a scholar named Tsang Kyuin Zen sending a letter to a lady of high degree with whom he is in love through the agency of her handmaiden. The composition of the picture is well-nigh perfect, the pine tree and foliage being decorative work of a very high order. The figures of both the man and the woman are full of grace. The decorated circle is supported on a block on which is carved in relief a conventionalised butterfly, a symbol of happiness, treated in a most pleasing manner.

From the collection of Mr. C. D. McGrath.

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A door panel of Singapore wood in high relief depicting the scholar Tsang Kyuin Zen leaving in a T'ang Dynasty rickshaw for the capital to take an examination amidst the admiring glances of his friends and relatives. The carving is lacquered.

From the collection of Mr. C. D. McGrath.



A door panel of Singapore red wood which shows wonderfully well composed pictures illustrative of scenes in a work of fiction written in the reign of K'ang Hsi. The carving is lacquered.

From the collection of Mr. C. D. McGrath.

PANELS IN BLACK-WOOD FROM AN OPIUM COUCH

The subjects are taken from the wars prior to the rise of the Epoch of the Three Kingdoms, A.D. 222-265.

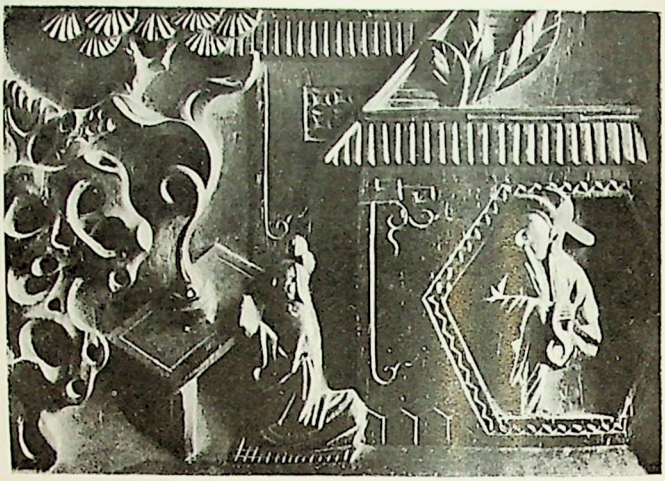


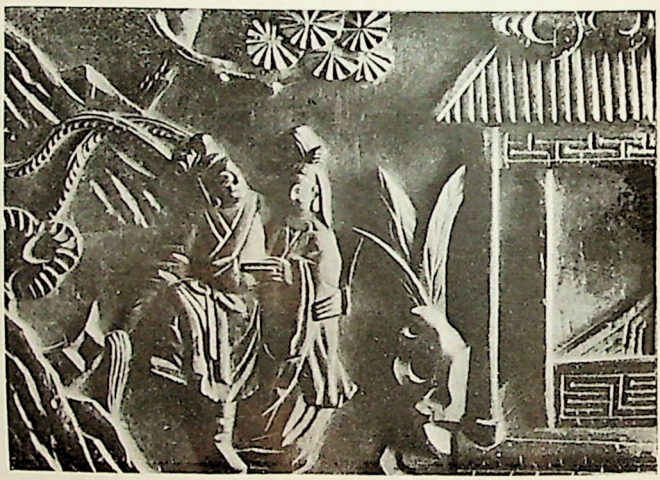
Shows two warriors who having fought all day without decisive result continue through the night by the light of lanterns.



Shows bound to the breast of the warrior in the centre a child who has been handed over for protection during the wars. The child escapes and subsequently became the Emperor of the minor Han Dynasty.

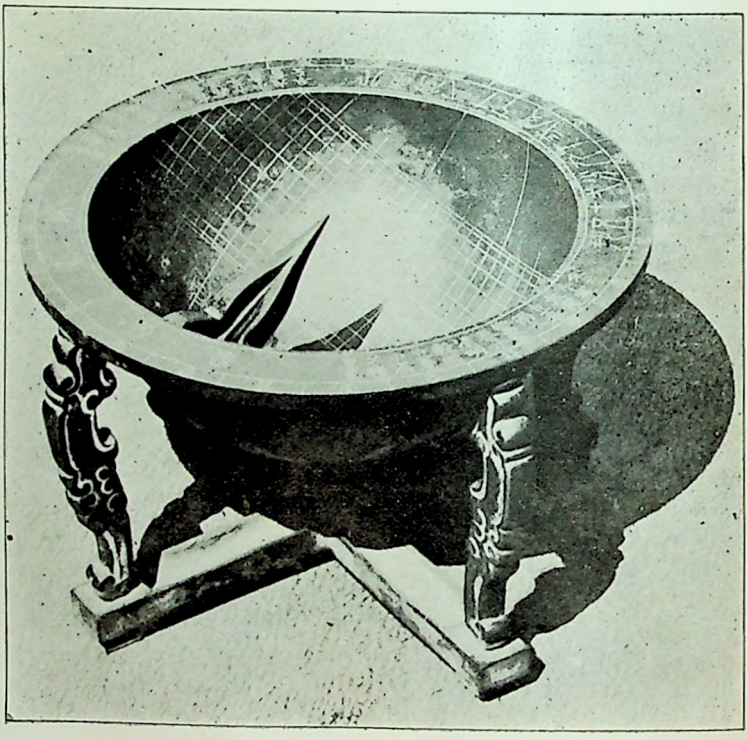
[To face page 88]





'BLACK-WOOD' PANELS FROM AN OPIUM COUCH IN MEDIUM RELIEF

The upper picture illustrates an incident from the Eastern Han Dynasty about A.D. 189 wherein a handmaiden of Wang Yuin, President of the Board of Ceremonies, is seen burning incense by moonlight with a view to mitigating the sorrow of her master. Wang Yuin, unable to sleep, wanders in the garden and discovers the handmaiden. The lower picture shows her involving by womanly wiles the two enemies of her master in a mortal quarrel which removes the cause of his sorrow.



A CHINESE SUN-DIAL.

Prof. Dr. C. du BOIS-REYMOND.

The timepiece of antiquity was of course the sun. Thousands of years before the most ancient records of history men observed the sun's daily progress and measured time thereby. Worship of the sun followed, and developed a scientific priesthood. The motions of the heavenly bodies were carefully noted and certain esoteric teachings of astronomy handed down to posterity. In those days without telescope, reading lens and graduating tool, truer measurement was obtained by a very simple device. By enlarging the circle to vast dimensions the error of observation was proportionally reduced. The mysterious stone-circles and certain peculiarities of ancient temples can only be explained by the theory of their relation to sun-worship. Modern astronomy has even roughly ascertained the age of such structures by their deviation from the actual path of the sun, and made out dates in some cases many thousands of years older than written history. Our division of the day and year, the dial, zodiac and calendar are derived from these sources of unknown antiquity.

It seems strange that sundials are not more common in China to-day. They were in general use in Europe before the introduction of mechanical clockwork, they are still found on churches, city-gates and other ancient buildings, and often adorn parks and gardens even of the seventeenth and eighteenth centuries. Old textbooks of mathematics mostly contain a chapter on gnomonic, teaching how to trace correct dials on various planes and surfaces. Doubtless they must have also been in general use in China. We only see few sundials to-day because ancient buildings are scarce in these parts.

There is however one kind of sundial occasionally to be found in curio-shops, the small portable instrument we also sometimes see in the shops of opticians at home, fitted with a magnetic needle by which to place it in the true meridian. These instruments fold up and can be carried in the pocket. They may have been introduced by early travellers and copied by the Chinese from foreign patterns, as their construction is identical with the European.

A dial which I examined and photographed at Seoul, with the kind permission of the owner, seems to be older. It is an interesting proof of the high degree of culture which China had attained probably at the beginning of the Manchu dynasty. This sundial is also of the portable kind, but without the compass. A

hemispherical cup or basin about as large as an ordinary soupplate rests on four artistically ornamented feet rising from the four ends of a rectangular cross. The material is bronze of a fine light-brown colour, shaped and finished with great neatness and accuracy. The gnomon or hand casting the shadow is a thick square bar. It protrudes from the inner surface of the cup about halfway down, slanting upwards at an angle corresponding to the polar axis and tapering to a fine point which occupies the exact centre of the cavity. The hollow surface of the basin represents the visible hemisphere of the heavens, of which it is the inverted counterpart; the dial is therefore of the simplest "hemispherical" kind. The sun, travelling across the sky from east to west, causes the shadow to describe a similar circle in the opposite direction within the basin, at different elevations according to the seasons. The range of the shadowpoint for the whole year is traced with meridians and parallels engraved in the metal and inlaid with silver. The day is divided into six doublehour periods, subdivided into hours and quarterhours. The scale would allow the time of day to be read correctly to within about two minutes. The celestial equator and the tropics are marked by three parallels, ten others complete the division of the year. The equator of course serves for the equinoxes, the tropics for the solstices, and the ten lines for the twenty other solar terms of the Chinese year. The shadow reaches each tropic once, the other eleven circles twice within the year, marking thus the twenty-four halfmoons.

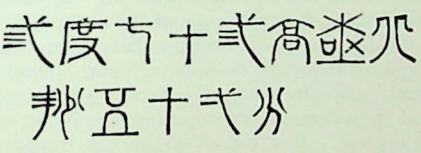
On the broad polished rim of the cup the ordinary characters for the solar terms are inlaid with silver at either end of the corresponding circles, those of the first half of the year at the eastern, those of the second half at the western end. A narrow border encircling the rim is divided into twenty-four equal parts, thus forming a graduated circle or a kind of double zodiac, each part marked with one character. The instrument combines therefore a timepiece, calendar and compass, as every portable sundial should do. The meridian being known and the dial placed correctly, it will show solar time and date. If solar time is known, one may read approximately the date, and more accurately the cardinal points, and use it as a bearing compass.

But a dial to give correct solar time must be set in a true horizontal position. We should use a spirit-level for the purpose. The Chinese maker not knowing this device or unable to make it has cleverly attained the same end by a simpler contrivance. A small hole is bored through the bottom of the basin and in the four arms of the cross supporting it a shallow excavation is dug. Water poured into the basin flows through the hole into this cross-shaped trough and fills it. If all four arms of the cross are filled to the brim without overflowing, the stand and basin must be on a true level.

As to the age and origin of this dial no authentic evidence is forthcoming. The owner states that it was probably a gift from Peking presented to a Korean emperor. One other dial of the same kind is said to have been sold in Seoul to a foreign officer. The latitude indicated by the instrument agrees closely with that of Seoul, or rather a point in the northern neighbourhood of that city. It does not correspond to Peking. Nevertheless we may safely assume it to be manufactured in Peking or by a Pekingese artist. It might date from the period in which the Peking court astronomy was revived by the Jesuit Father Verbiest, the reign of Kanghsi or his successor. The exact workmanship and other proofs certainly seem to indicate European influence, and this cannot be dated much earlier. In 1670 Father Verbiest is said to have begun his famous reconstruction of the bronze astronomical instruments for the court at Peking.

The dial bears four inscriptions, all inlaid with silver, in the metal surface. With one exception they are in seal character. The twenty-four well-known solar terms are written at both ends of the corresponding circles in ordinary book-type, possibly for want of space. The tropic circles are marked with the same character at both ends, thus the total number of characters amounts to twenty-six pairs. The double-hour Divisions are inscribed with the customary names of animals: hour of the hare, the dragon and so on, in the southern part of the cup, the reader being supposed to face the south.

On the free part of the northern rim an inscription of fifteen large seal characters is placed, which reads:

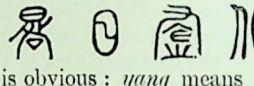


—Polar height 37 degrees, 39 minutes, 15 seconds.—

This comes very near to the latitude of Seoul, but that of Peking is about two degrees higher, so that the dial would be at fault in that place. But this bearing, stating as it does angular seconds, has no sense or practical value for using the dial. The basin is far too small for the reading or even estimating of angular minutes, much less quarter minutes. We must suppose the artist inscribed on his work the most exact value of the angle known to him merely to show that he was well informed and able to construct a correct dial—as an advertisement we might say. A measurement of such precision was probably an uncommon novelty in this part of the world. On this supposition the number of fifteen seconds or a quarter of a minute presents some

interest. It may give a clue to the age of the work. Tycho Brahe, the last of the great astronomers before the telescope came into use, made the most precise measurements, which were true to about one minute. In fact, naked eye vision does not allow a much higher accuracy. This was only attained after 1667 by the use of the telescope. One angular minute was the true limit, but Tycho and his pupils, among whom Verbiest must be reckoned, wrongly ascribed a greater precision to their instruments, giving quarters or even sixths of minutes. The bronze circles of Peking made by Verbiest and lately carried to Germany were graduated for the reading of quarter minutes. We have therefore on the dial a statement, the precision of which agrees with the official limit of exactitude recognized by the court astronomers of Peking in the pre-telescopic era of Verbiest. We may conclude that the inscription on the dial and the dial itself came from the court at Peking and was made no earlier than the last quarter of the seventeenth century, when Chinese astronomy reached its climax in the reign of Kanghsi. On the other hand it is not very probable that the dial was made much later.

On the northern border of the basin are four large seal characters reading : *Yang fu ji kuai.*



The meaning is obvious : *yang* means looking upwards ; *fu*, a cauldron ; *ji kuai* is a sundial :—Horizontal cauldron-shaped sundial.

The fourth and last inscription are the seal characters which mark the twenty-four divisions of the outer rim. They are placed in the middle of each division, so that the characters and not the dividing strokes occupy the four cardinal points, north, south, east and west, and the twenty others. The strokes are therefore removed from these points on either side by an angle of seven and a half degrees. For use as a bearing compass this disposition is evidently most unsuited. It would rather appear to represent a kind of zodiac. By applying plumblines to the dividing strokes one could partition the lower region of heaven into twenty-four azimuths or "houses" and observe the place of celestial or terrestial objects with regard to these. Such observations are known to play an important part in the astrology and geomancy of the Chinese. The common geomantic compass indeed contains a graduated circle marked with the same twenty-four characters in the same order, if we may disregard slight variations and transpositions of single characters such as often occur in those fanciful monstrosities. These circles might be taken for a duplication of the universally known twelve zodiacal signs, or else one might suspect a modern adaptation to some foreign influence. For the

two ancient zodiacs of Chinese astronomy are not graduated in twenty-four parts; one has twelve, the other twenty-eight divisions.

To solve the problem I have tried to unravel the texture of this set of characters. It is not difficult; three different cycles have contributed to its composition, they are,—one might say,—interlaced in a regular manner to form it. Dr. E. J. Eitel in a paper on Fengshui has analysed all the circles of a geomantic compass of the largest size, according to Chinese notions. A full-sized illustration is given in which our circle of twenty-four characters appears twice [with a declination between the two of fifteen degrees]. The text confirms my conjecture as to the arrangement.

The zodiacal signs or twelve horary characters, rat, ox, tiger, hare, etc. form the groundwork, beginning at the north point and running round the entire rim east, south and west, but they omit every alternate space. Eight of these remaining spaces are occupied by eight of the ten celestial stems, arranged in pairs according to their connection with elements and planets. The first and second stem [element: wood, planet: Jupiter] are placed on either side of the east, the third and fourth [fire, Mars] have the south between them, the seventh and eighth [metal, Venus] the west point, and the ninth and tenth [water, Mercury] the north. The fifth and sixth stem, belonging to Earth and Saturn, are absent. Four spaces now remain to be filled, placed northeast, southeast, southwest and northwest. These are marked with the four characters: mountains, wind, earth and heaven, corresponding to the places given them in Wên Wang's "posterior" arrangement of the cardinal points and diagrams. This combination of the cycles is best illustrated by a table, setting forth the three parts in separate columns. Evidently such a rather arbitrary mixture of fragmentary cycles cannot represent a valuable relic of high antiquity. It is most probably nothing more than a comparatively modern compilation of Taoist occult science.—

1	N	甲癸	子	癸	艮	Rat		
2							Water Mercury	
3		艮申	丑			Ox		
4	NE							Mountains
5		寅庚	寅	甲		Tiger		
6							Wood Jupiter	
7	E	卯辛	卯	乙		Hare		
8							Wood Jupiter	
9		辰壬	辰		巽	Dragon		
10	SE							Wind
11		巽巳	巳	丙		Serpent		
12							Fire Mars	
13	S	丙午	午	丁		Horse		
14							Fire Mars	
15		丁未	未		坤	Goat		
16	SW							Earth
17		坤申	申	庚		Monkey		
18							Metal Venus	
19	W	庚酉	酉	辛		Cock		
20							Metal Venus	
21		辛戌	戌			Dog		
22	NW				乾			Heaven
23		乾亥	亥	壬		Pig		
24							Water Mercury	

Table showing combination of cycles on the sundial.



[Collection Jessel, Shanghai.]

TWO FOREIGNERS, BURIAL GIFTS OF EARLY T'ANG 7TH CENTURY.

[*Facing page 91*]

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"

PREFACE.

The writer of these Reminiscences was for more than twenty years one of the Secretaries on the Staff of Chang Chih-tung, when he was Viceroy at Canton and at Wuch'ang: and though he would not venture to say that he was shown any special mark of consideration, he was nevertheless treated by the Viceroy with unfailing courtesy throughout the whole period of his service. The Viceroy died last year and the writer could not help feeling regret for the days that are no more and sadness at the contrast between them and the present time. Happening to have plenty of leisure during last summer, he set about putting together his reminiscences of the old days which gradually grew into the volume now published and which like 'the footprints of birds on the snow' may be regarded as a slight memento of the days that are gone.

Of his presumption in rashly venturing to express his anxiety and concern regarding the affairs of the present time, he is fully sensible. It is said that it was indignation against the times that made the philosopher, Chuang Tzŭ, write his work entitled the *Nan Hua Ching*. But the writer, who is of a headstrong and indolent nature, considers himself very

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1 The following chapters are approximately one-third part of a work published in 1910 entitled 張文襄公府紀聞. The whole work has been translated by 'Ardsheal.' To those who cannot read the original this free translation gives an interesting glimpse into the intellectual conditions of the times. [Ed.]

fortunate that although he lives in times like the present and is always kicking against the pricks, he still finds himself alive. What right, then, has he to feel indignation against the times? Still during the past decade there have been such sweeping changes in the social order in the world and such deterioration in the moral relations between man and man that it is impossible to tell in what all this degeneration and degradation will culminate. Observing this, the writer cannot but feel sick at heart and to those who understand that 'out of the fulness of the heart, the mouth speaketh,' he appeals for indulgence.

Written by a Student of the *Canon of Changes* on the banks of the river Han.

Mid-Autumn 1910.

I.

THE VICEROY'S YAMÊN AT NANKING.

My fellow provincial Sub-Prefect Li Wei-jên *alias* Lung-t'ien, who is a grandson of Li Ch'ang-kêng, once spoke disparagingly of Tsêng Kuo-fan,[1] applying to him the criticism of Kuan Chung which is given in Mencius, viz., that "though his Ruler had given him his entire confidence and he had so long directed the affairs of state, he had after all accomplished but little." To this I replied: "The great achievements and lofty patriotism of Tsêng Kuo-fan should not be spoken of lightly. Still if one considers his culture and his political sagacity as revealed in his statecraft, they cannot be regarded as altogether satisfactory. In his Diary he himself has made the following entry:—'Of the worthies of old who enjoyed fame equal to that which I have acquired, not one was so wanting in culture as I am'." Some one asked where such want of culture could be seen, to which I answered: "Look at the hideous, uncouth style of the Viceroy's yamên[2] at Nanking, with its common, coarse workmanship and materials. This building, with its entire absence of good taste, is a fitting illustration of the want of culture of Tsêng Kuo-fan."

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[1] For Tsêng Kuo-fan, A.D. 1811-1872, See Giles "Biographical Dictionary No. 2021. He was famous for his operations against the rebels during the T'aip'ing Rebellion." His son was Chinese Minister in London and was commonly known as Marquis Tsêng.

[2] This yamen was built by Tsêng Kuo-fan when he was Viceroy at Nanking after the suppression of the Taiping rebels.

II.

LOYAL TO THE MANCHUS.

Being asked in what I considered lay the special merit of Tsêng Kuo-fan, I replied: "In his not having been hostile to the Manchus." After the T'aip'ing Rebellion had been suppressed, Tsêng Kuo-fan was practically in the position of a Military Dictator. Half the leaders throughout the country were his henchmen and under his control, whilst his own brothers, who were as daring as they were brave had such an overweening sense of their own merits that no imperial commendation or reward seemed to satisfy them, but appeared only to make them grumble and feel discontented. In fact the situation was almost identical with that at the end of the Han dynasty when the Yellow Turban rebellion broke out and Ho Chin[1] became generalissimo and was supported by leaders such as Yüan Shao[2] and Tung Cho,[3] who behaved with great arrogance and violence. If at the time in question Tsêng Kuo-fan had shown any suspicion or dislike of the ruling power or had evinced the least sign of disloyalty, the Empire would have been broken up even more disastrously than when China was divided into three separate Kingdoms. If this break-up of the Empire had taken place, is it likely that the other powers, surrounding it and watching for their opportunity, would have been content to remain disinterested spectators and would not have created the same disorder as arose when Tartar hordes overran China? Confucius once said: "But for Kuan Chang[4] we should now be barbarians with hair dishevelled and coats buttoned on the left side." I now say: "But for Tsêng Kuo-fan we should now be like foreigners with hair cropped short and tight-fitting garments."

III.

A REMINISCENCE OF P'ÊNG YÜ-LIN.

A great thinker of the past has said: "A man must be capable of love, affection and sentiment before he can have character, and he must have character before he can achieve anything great in the world." In my opinion there was no one among

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[1] See Giles' B. D. No. 644.
[2] See Giles' B. D. No. 2561. [3] See Giles' B. D. No. 2090.
[4] See Giles' B. D. No. 1006.

those prominent during the period following the suppression of the T'aip'ing Rebellion who for strength and beauty of character and chivalrous manners could inspire such admiration and esteem as P'êng Yü-lin.[1] When he was appointed Imperial Commissioner to organise the defences of the river approaches between Bocca Tigris and Canton at the time of the rupture between China and France in 1880, I had just joined the secretarial staff of Viceroy Chang Chih-tung, and being acquainted with those in close relationship with P'êng Yü-lin I was able to learn from them incidents in the life of their chief. At that time Her Imperial Majesty the Empress Dowager used to show her consideration and regard for her old henchman, sending him presents such as ginseng, sables and delicacies. When a present was brought to him, he was so affected as soon as he saw the Imperial gift that he would weep aloud and sob until he lost his voice.

In the work entitled *Papers from a Viceroy's Yamen*, written by Mr. Ku Hung-ming during the Boxer troubles in 1900, there occurs the following passage:

"But it is not only the ability of the Empress Dowager and her wise statesmanship that constitute her a guarantee for the stability of the Empire. Her influence lies far deeper. It lies in the powerful influence given her by the forty years of storm and stress during which she—notwithstanding the sorrows of a blighted life—has guided, watched over and shared the destiny and fortunes of her suffering people and the hold which all this has upon the memory and sympathy of the educated classes and the people of China."

It is said that Mr. Ku Hung-ming was moved to write his book by the recollection of the above incident which he heard about P'êng Yü-lin sobbing and weeping until he lost his voice.

IV.

THE FOLLY OF PLAYING 'FOLLOW MY LEADER.'

Liang Ch'i-ch'ao[2] has compared Li Hung-chang[3] with Ho Kuang,[4] the great General and Prime Minister of the Han dynasty as being without any mental culture and having no ideas beyond ordinary routine. In my opinion he should rather be compared with Ts'ao Ts'an[5] of the Han dynasty (who blindly followed in the footsteps of his predecessor Hsiao Ho[6]). During

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1 See Giles' B. D. No. 1642.

2 The well-known associate of K'ang Yu-wei and famous for his literary abilities.

3 See Giles B. D. No. 1148

4 See Giles B. D. No. 653.

5 See Giles B. D. No. 2012.

6 See Giles B. D. No. 702.

the period covered by the reigns of the Emperors Hsien Fêng and T'ung Chih (A.D. 1851—A.D. 1874) with the exception of Tsêng Kuo-fan, there was really no one of truly statesmanlike ability, and though Li Hung-chang may be said to have been a highly meritorious servant of the state, he was not possessed of truly statemanlike ability. Now by a person of such ability is meant one who is capable of shaping and directing the national policy of the whole Empire or, as Mencius says, "one who with foresight directs and improves the administration and laws of the nation so as to meet the needs and exigencies of the times." After the T'aip'ing Rebellion had been suppressed, there were two questions of national policy to be dealt with, viz., internal reorganization and external defence against foreign aggression. Let us put aside for the present the question of internal reorganisation and confine our attention only to that of defence against foreign aggression. At the time mentioned all the leaders of opinion thought that the sole reason why foreigners were so strong in their might and thus able to insult and intimidate us was owing to their having men-of-war and modern weapons. As to the learning and science, the government and constitution, the literature and arts of foreign countries, they did not stop for a moment to inquire, but jumped to the conclusion that if men-of-war and modern guns could be obtained, they would be able to defend themselves against the foreign hosts. And this was the policy determined on by Tsêng Kuo-fan, which may indeed be termed narrow and crude. When Li Hung-chang succeeded Tsêng Kuo-fan as Prime Minister, he blindly followed his lead by continuing the same narrow and crude policy, just as Ts'ao Ts'an followed the lead of Hsiao Ho without change or modification of any kind. Is it then to be wondered at that when in 1894 war broke out between China and Japan, this egregious folly of playing follow-my-leader led to collapse and disaster beyond repair?

V.

A FAR-SIGHTED STATEMAN.

My old friend and fellow-provincial Taotai Ts'ai Hsi-yung *alias* Ts'ai I-jo when young went to Canton, where he studied English in the T'ung Wên Kuan. Having been afterwards selected to go to Peking to continue his studies in the T'ung Wên Kuan there, he and his fellow-students proceeded to the Capital and just as they alighted at the entrance to the T'ung Wên Kuan, they saw a long-bearded old gentleman who warmly welcomed them and leading them inside, inquired most kindly how they had borne the fatigues of the journey. He then conducted them round the building, showing them the studies, the lecture rooms and dining

hall, pointing out and explaining everything, his manner being as courtly as his speech was kind. The students only knew that he was a superior, but were quite ignorant as to his real position. He finally asked the students if they had had their afternoon meal and when they replied in the negative, the old gentleman at once summoned the officer in charge of the Institution. When he appeared arrayed with red button and peacock's feathers and stood in the most deferential manner beside him, they then for the first time realised that the old gentleman whom they had just met was no other than Wên-hsiang,[1] the Prime Minister of China.

This incident is a very good illlustration of the gentle urbanity and kindness of heart characteristic of our statesmen of an older generation. But in my opinion not only was Wên-hsiang a model of manners that would be hard to match, but in his far-sighted policy he also showed himself the superior of others. After the restrictions on foreign trade had been removed and it was desirable to make provision against foreign aggression, much perplexity and anxiety existed on account of the absence of any provision that could be regarded as satisfactory. When the T'aip'ing Rebellion had been suppressed, Tsêng Kuo-fan and his distinguished contemporaries, in order to provide against the danger of external troubles, hurriedly set about the establishment of arsenals and dockyards as matters of foremost importance, whilst Wên-hsiang on the contrary established the T'ung Wên Kuan with a view to training students in the knowledge of foreign affairs through a study of European languages, literature, science and institutions, regarding such training as the most effective means of getting rid of the dangers of foreign aggression. From this it may be seen that for far-sighted policy Tsêng Kuo-fan and the distinguished men of his time were not to be compared with Wên-hsiang.

VI.

A MAN OF THE FIRST ORDER.

A writer of the present dynasty in a letter to a kinsman says: "Mankind, so far as moral quality is concerned, may be simply and briefly classified according to the manner in which men realise their own shortcomings and the shortcomings of others, and the manner in which they plume themselves on their own good qualities and acknowledge good qualities in others. Men of the highest moral quality are those who while insensible of the shortcomings in others are fully alive to their own, and who are ready to acknowledge the good qualities of others without being sensible of any good quality whatever in themselves. Men

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1 See Giles' B. D. No. 2304.

of the second order are those who being alive to their own shortcomings as well as to those in others and being sensible of the good qualities in themselves as well as the good qualities in others, select the good and reject the bad, thus making use of the good qualities in others to improve the good qualities in themselves. Men of the third order are those who while alive to their own shortcomings as well as to those in others and while sensible of the good qualities in themselves as well as of those in others, still retain their individual characteristics without any amalgamation. Men of the lowest order are those who are only alive to the shortcomings of others and blind to their own and who are only sensible of their own good qualities but recognise no good quality in others."

When I visited Europe I noticed that at every capital there were many large theatres, the magnificent architectural proportions and splendid ornamentation of which it is unnecessary to describe. But when a play was being performed, the audience, which numbered thousands, watched it in dead silence without uttering a sound. Now in China, in the new buildings which are beginning to be erected for the representation of the reformed drama, the desire to imitate the Western style in externals is evident. But inside the theatre I always find that the audience is so noisy in its movements and so loud in its talk that, however excellent the piece and however fine the music may be, their effect is almost entirely spoiled. From this it may be seen in a general way whether China, as compared with European countries, is really civilised or not. I have heard that Kuo Sung-t'ao[1], who was the first to go as Chinese Minister to Europe, was so struck by the evidences of superior refinement and good manners he saw in the various European countries that on his return to China, he exclaimed: "Our Confucius and Mencius are failures!" A man like Kuo Sung-t'ao may be said to have been one who is ready to acknowledge the good qualities of others without being sensible of any good quality whatever in himself and may, therefore, be considered to be a man of the highest moral quality.

VII.

THE BUMPTIOUSNESS OF THE LITERATI.

In 1884 when the French bombarded and destroyed the Chinese fleet at Pagoda Anchorage near Foochow, Chang P'ei-lun[2] (who was one of the Military Commissioners appointed to superintend the coast defences of the Province of Fuhkien) ran away from the fight. He subsequently became the son-in-law of Li

[1] See Giles' B.D. No. 1072. [2] See Giles' B.D. No. 94.

Hung-chang. Both of these incidents were generally and severely reprobated. I think bumptiousness has always been the characteristic of the *literati*. Now the criticism and denunciation of Li Hung-chang by the leading *literati* at that time were very similar to the criticism and denunciation of the practical statesmen of the time, General Chou P'o[1] and others, by the famous scholar Chia I[2] of the Han dynasty. Chou P'o and the other statesmen were undoubtedly vulgar functionaries without any culture, whilst Chia I was a scholar of culture and refinement. But if the Emperor of that time, abandoning his old policy for a new one, had appointed Chia I to be commander-in-chief, would he have been able to have led captive the Chief of the Huns[3] or would be not rather have collapsed in much the same manner as did Chang P'ei-lun? As to Chang P'ei-lun having become the son-in-law of Li Hung-chang, that fact showed the broad-mindedness of Li Hung-chang and his high regard for talents. I should like to ask whether anyone can imagine Chou P'o or any of his party being willing to make Chia I their son-in-law.

VIII.
DEGENERATION.

At the time of the Boxer troubles in 1900, when the Empress Dowager and the Emperor went to Hsi An, Li Hung-chang sent a telegram urging them not to listen to the advice of the bookworm, Chang Chih-tung. Some one reported what Li had said to Chang Chih-tung who in fury exclaimed: "If I am a bookworm, he is a "wily old rascal!" and even up to the present time whenever adherents of Chang Chih-tung discuss Li Hung-chang, they always roundly abuse him. Mencius says: "The Five Leaders among "the Feudal Princes were quite unworthy of the Three "Emperors of old just as the Princes of the present day are "quite unworthy of the Five Leaders." In the same way I say that as Li Hung-chang was an unworthy successor of Tsêng Kuo-fan so the Viceroys and Governors of the present day are degenerate successors of Li Hung-chang.

IX.
A MAN OF GREAT EXCELLENCE.

Some one having asked me how Chang Chih-tung compared with Tsêng Kuo-fan, I replied:—"Chang Chih-tung was a statesman with moral ideas: Tsêng Kuo-fan was a great

[1] See Giles' B.D. No. 422. [2] See Giles' B.D. No. 321.

[3] Chia I in a famous memorial, presented to the Emperor, stated that he would undertake to tie a rope round the neck of the chief of the Huns and bring him to China.

practical statesman, but not a statesman with moral ideas. To propound and carry out moral principles is the function of a statesman with moral ideas. To maintain order and secure the safety of the Empire by attending to the proper and effective administration of affairs is the function of a great practical statesman. A country that has no great, practical statesman can have no efficient administration: a country that has no statesman with moral ideas can have no moral principles. The prosperity and safety of a state depend upon an efficient administration. The welfare and existence of the human race depend upon moral principles. Moreover a government without moral principles must eventually and inevitably end in no government. During the reigns of the Emperors T'ung Chih and Kuang Hsü the dissatisfaction of the flower of the intellectual aristocracy in China with Li Hung-chang was really not dissatisfaction with him but with the principles adopted by Tsêng Kuo-fan in directing the national policy of the Empire. For the policy of Li Hung-chang was really that which had been determined by Tsêng Kuo-fan, whose footsteps he followed, blindly carrying out, without any ideas of his own, the views of his predecessor. Now, why was the intellectual aristocracy dissatisfied with the national policy adopted by Tsêng Kuo-fan? Simply because he only thought of practical administration without paying attention to moral principles: and Li Hung-chang, following in his footsteps, had even still less than Tsêng Kuo-fan any idea of moral principles. As a result, in directing the policy of the administration and in the employment of men, attention was confined to the material success of the administration, not to the spirit which animated it, and to the cleverness of the executive, not to its character. This is what led to loud and bitter expressions of dissatisfaction and discontent among the intellectual aristocracy of the country, who loudly demanded change and reform so as to save the civilisation of the country from further deterioration. For at that time many of the best of the intellectual aristocracy were men who like Chia I[1] and Tung Chung-shu[2] of the Han dynasty, being possessed of a knowledge of the moral principles contained in their sacred books, considered it their duty to make use of such knowledge in order to maintain uncorrupted the civilisation of their country. Thus when Chang Chih-tung was a metropolitan official at Peking, he devoted all his learning and energy solely to the attainment of this object. Even afterwards when he was appointed to the responsible offices of Governor and Viceroy, his administration was animated by the desire to attain the

[1] See Giles' B.D. No. 321. [2] See Giles' B.D. No. 2092.

same end. But after the *débâcle* at Pagoda Anchorage, near Foochow, during the French War, the whole face of affairs throughout the Empire was changed and with that change came also an alteration in the guiding principle of Chang Chih-tung. He then thought that unless European methods were adopted so as to enrich and strengthen China, the country could not be saved, and if the country could not be saved its civilisation could not be preserved. But Chang Chih-tung though he then wanted to adopt European methods, was not an admirer of European civilisation, and his desire to make China rich and strong was not due to his valuing material prosperity and power for themselves, but to his wish to use them to save China, and by saving China to preserve its civilisation. And this is why I have said that Chang Chih-tung was a statesman with moral ideas. Subsequently his followers, K'ang Yu-wei[1] and others, misunderstood his motive, not realising that it was only by force of circumstances that he was compelled to advocate change and reform which finally led to the disasters of 1898 and 1900. As Su Tung-po[2] says: "The father kills a man to avenge a wrong and his son (who does not understand the motive) is likely to become a murderer and robber." That was the reason why Chang Chih-tung wrote his tract on the Need of Education in China. Alas, he was driven to write it in order to dissociate himself from K'ang Yu-wei and Liang Ch'i-ch'ao and to make his apology to the world (for his connection with them). The philosopher Han Fei[3] said: 'The philosopher Hsün[4] was right in his fundamental principles though wrong in the detailed application of them.' And to Chang Chih-tung I would apply the same words."

X.

THE TEACHING OF CONFUCIUS.

One day I was invited by a European friend to dine at his house and as I was the only Chinese guest present, all the other guests yielded to me the seat of honour. After we had taken our seats, the conversation happened to turn on European and Chinese moral teaching, when our host asked me if I would try to explain what good there is in the moral teaching of Confucius. I replied: "Gentlemen, in refusing a moment ago to occupy the seat of honour and yielding it to me, you have been following the moral teaching of Confucius. If you had followed

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1 One of the leaders in the Reform movement who managed to make his escape from Peking in 1898.

2 See Giles' B. D. No. 1785.

3 See Giles' B. D. No. 614.

4 See Giles' B. D. No. 807.

the modern doctrine of 'might is right' with its guiding principle of 'the survival of the fittest,' and had insisted on carrying out the principle to its practical issue before commencing dinner I fear none of us would have had anything to eat." My reply created much laughter among the guests. It is said in the *Classic of the Conduct of Life*, "The moral law is a law from the operation of which we cannot for one instant in our existence escape." The moral law of the Confucian Classics is the law which the moral man obeys. It is by following the dictates of that moral law that men are led to mutual forbearance. Without such moral law and mutual forbearance a banquet would become a scene of strife, and the banqueting hall a field of battle. And this is why I say that the very existence of the human race depends upon a knowledge of the moral law.

XI.

THE NEW ARITHMETIC.

Mr. Ku Hung-ming[1] told the following anecdote. "In 1894, after the war with Japan, Marquis Ito resigned his office of Prime Minister and travelled in China. When he came to Wuch'ang, it happened that my translation into English of the *Sayings of Confucius* had just been printed so I presented the Marquis with a copy. He then said to me :—'I have always heard that you are well versed in Western learning. Have you not, then, realised that however suitable as a guide the teaching of Confucius may have been during the long centuries of the past, it is impossible to follow them as a guide in the 19th century?' I replied: 'The teachings of Confucius may be compared with the rules of subtraction, addition and multiplication in Arithmetic. Three times three have always made nine and still continue in this 19th century to make nine and cannot be changed to make eight.'"

When I heard this anecdote, I said to Mr. Ku: "Do you mean to say you have never heard of the 19th century new rules of Arithmetic? Three times three used to make nine, but that is now changed. When we borrow money from foreigners, three times three instead of making nine make only seven; and when we repay the loan, three times three make eleven. Do you mean to tell me you did not know this? No wonder people say you are quite behind the age as regards your knowledge of modern affairs."

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1 See Giles' B. D. No. 991.

XII.

AN IMPROVED MENCIUS.

A poem of T'ao Yuan-ming[1] says :

"What offence had books committed that they should have been burnt to ashes? The recovery of their fragments was indeed a work of time, industry and care, on the part of scholars old in years."

These lines refer to the burning of the books in the time of the despotic Ch'in dynasty, and to the revival of learning which commenced during the Han dynasty, when real scholars, who for the first time dared to show themselves and breathe more freely began to collect the fragments of the old writings. But most of these scholars were old men, and the true sense of mutilated documents collected by them was in many instances lost. Besides, it is not improbable that bigoted reactionaries of that time, like Tung Chung-shu[2], wishing to give currency to their selfish reactionary ideas, have made alterations in the original texts.

A visitor who had recently returned from a visit to Japan told me as follows:—"When I was in Japan, I saw an original copy of the writings of Mencius which had escaped the burning of the books during the Ch'in dynasty and it is in many respects different from what is now called the *Seven Books of Mencius*. For instance the first chapter of the original copy says: 'Mencius went to see Hui, the Ruler of the State of Wei. The Ruler said: "As you, Sir, have not regarded it too far to come here, a distance of more than 300 miles, may I hear what you have to say in the subject of virtue and righteousness?" Mencius answered: "Why should your Majesty want to hear about virtue and righteousness? Let us rather discuss how to make a nation rich and powerful, those are the only subjects worth consideration." Again in the chapter where Mencius, discussing with Duke Wên of T'êng the nature of man, declares it to be good, and makes a point of quoting Yao and Shun in proof of his declaration, the original copy says: 'Mencius declared the nature of man to be evil and makes a point of mentioning foreigners in proof of his declaration.'"

XIII.

FORMALISM.

Tzŭ Chang, one of his disciples, asked Confucius what constituted a good man. Confucius answered: "A good man does not follow the beaten track." Chu Hsi[3] explains 'a good man'

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1 See Giles' B. D. No. 1892. 2 See p. 99, Note 2. 3 See Giles' B.D. No. 446.

as one who is innately good but without education, and quotes the explanation of following the beaten track given by Ch'êng Tzŭ[1] who says it means 'to follow the usual way and not to get out of the rut,' and adds that a good man though he does not necessarily follow the beaten track never does what is evil. In my opinion to 'follow the beaten track,' means moral conduct which is not inspired by an inward impulse from the heart but which regards the outward form of such conduct, or what the Sung scholars call mere formalism. For example, 'when there is any work to be done, one's elders are relieved of the toil, or when there are wine and food, the old folk are allowed to enjoy them.' This is a mere external discharge of one's duty which Confucius does not reckon as true filial piety. Tsêng Tzŭ (another disciple of Confucius), in discussing Tzŭ Chang said "what airs that man puts on! It is impossible with such airs to be a good moral man." Chu Hsi explains the word 'airs' as an air of grandeur, meaning that he gave his attention to externals and was full of self-conceit. A person paying attention only to externals and filled with self-conceit can never succeed in his attempt to attain true moral culture; for not understanding the inward meaning of culture, he can only 'follow the beaten track' and be a mere formalist. So when Tzŭ Chang asked what constituted a good man, Confucius replied: "He is not a mere follower of the beaten track," thus touching the really weak spot in the character of Tzŭ Chang. Now if a formalist, however much he may wish and desire, cannot become even a good man, how much less can he become a truly moral man? In later times Hsün Ch'ing[2] was a man who also tried to attain true moral culture, but his attempt resulted in imperfection, which was also due in his case to his devotion to externals and to self-conceit. Su Tung-po[3] in discussing Hsün Ch'ing said: "As a man he must have been arrogant, self-willed, pugnacious, with far too high an opinion of himself;" which is a testimony to the evil results of self conceit. Chang Chih-tung was one of the intellectual aristocrats of his day, who made it the object of his life to serve the cause of true moral culture; but when his disciples K'ang Yu-wei[4] and Liang Ch'i-ch'ao[5] appeared, they nearly succeeded in their attempt to make a clean sweep in a day of the culture and civilisation of China which had been matured during thousands of years. Su Tung-po said: "Hsün Ch'ing preached the moral principles of the Ancient Kings and tried to transmit the civilisation founded by them, but Li Ssŭ[6] (a pupil of Hsün Ch'ing) used the teaching of his masters to to destroy all civilisation in China." Alas! that such terrible

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[1] See Giles' B.D. No. 278. [2] See p. 100, Note 4. [3] See p. 100, Note 2.
[4] See p. 100, Note 1. [5] See p. 94, Note 2. [6] See Giles' B.D. No. 1203.

disaster should have resulted from men who tried to attain true moral culture but who, through not understanding the inward meaning of such cultures, became mere formalists! But the root of the evil really lay in giving attention to externals and in self-conceit. Yü said to the Emperor Shun: "Do not be conceited like Chu of Tan."[1] Fu Yüeh, the Tutor of the Emperor Kao Tsung said to him: "In all education it is only by humility and constant application that you will attain true culture."[2] Humility and pride are the qualities that reveal whether or not a man is possessed of moral culture and religion.

XIV.

OUTWARD SUCCESS.

The philosopher Hsün Ch'ing[3] in his chapter on the benefits of education says: "If being lowly, I wish to become exalted; being ignorant, to become wise; and being poor, to become rich, how can this be effected? The answer is, by education only. When one sees a person who was once the lowliest of the lowly in a short space of time become the equal of kings, is not this a case of the lowly becoming exalted? When one sees a person who was once crassly ignorant of the most common things, in a short space of time revealing an ability that can fathom the principles of virtue and righteousness and distinguish between right and wrong, and proving himself the ready saviour of the state, with high discernment and clearness of vision, is not this a case of the ignorant becoming wise? When one sees a person who was once an ordinary wage-earner or hireling, in a short space of time displaying a capacity which proves him worthy to govern the Empire, is not this a case of the poor becoming rich?" Now it cannot be denied that the philosopher Hsün in his praise of education shows great zeal but still he cannot avoid holding out, as the inducement to learning, mere material benefit and worldly success. Now Hsün Ch'ing himself inveighs against the teaching of the philosopher Mo Ti[4], declaring that it is overshadowed by the idea of utility and does not take into consideration art and refinement in true culture. In my opinion the teaching of the philosopher Hsün is also overshadowed by the same idea of utility, and he does not comprehend what true education means. Now what is the object of true education? Its object is to attain a true standard of right conduct without seeking for any material benefit, and to understand the law of life

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[1] See Shu Ching, Legge, p 81.
[2] See Shu Ching, Legge, p. 261.
[3] See p. 100, Note 4.
[4] See Giles' B.D. No. 1537.

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without thinking of worldly success. Now to understand the law of life one must understand the principles of things, and the moral man is concerned about education because, not understanding those principles, he is desirous of attaining a knowledge of them. And whilst he is endeavouring to effect that object, his mind must be so entirely concentrated on it that it should not be distracted for a moment to consider even the greatest of worldly triumphs, to say nothing of the smaller material successes and failures of life. An act which has no ulterior object in view is sincere and true. An act which has an ulterior object in view is not sincere and true, and what is not sincere and true is false. Without sincerity and truth how can there be any true education? And it is on this account that the education which the philosopher Hsün commends is not education in the true and proper sense of that term.

I remember when at the instigation of the Viceroy Chang Chih-tung students from the Province of Hupeh were being sent to study abroad, and when on the eve of their departure they came to see the Viceroy, he addressed to them the following words of encouragement in bidding them farewell: "You, students, when abroad must work hard at your studies. After you have completed them and return to your own country, you can then exert yourselves in behalf of the Government and you will be sure to rise to high office and have red buttons to wear. So exert yourselves." In what respect does this advice differ from the encouragement given to students by the philosopher Hsün in his chapter on the benefits of education? I say that the teaching of Chang Chih-tung was based on the teaching of the philosopher Hsün, because they both concerned themselves with the external result of education, and being also filled with self-conceit they could not get rid of the idea of material benefit and worldly success. Confucius says—"Men in old times educated themselves for their own sakes. Men now-a-days educate themselves to impress others." It is only he who realises the truth of this saying that can understand what education really is.

XVI.

THE NEW ALTRUISM.

In a famous drama entitled the *Mou-Tan-T'ing* or *Peony Pavilion* the heroine says, "I have through all my life loved and liked with the natural love and taste that God gave me." The idea here expressed is the same as that in the passage in the *Classic of Higher Education* where it is said: "One should love virtue as one loves beauty." The extent to which the taste of men of the present day has become unnatural and false may be seen even in their vices, such as their love of women, gambling

and other dissipations. Confucius said: "In ancient times men took to learning because of the pleasure they themselves found in it. Now-a-days men take to learning because they want to show off their learning to others." In the same way I say: "Formerly men used to keep the company of public women because of the pleasure it gave them. Now-a-days men keep such company merely to show off to others."

XVII.

PUBLIC AND PRIVATE INTERESTS.

During the many years I was attached to the Secretariat of Chang Chih-tung, I could never get him to agree with or adopt the ideas on any subject which I tried to bring before him. One day speaking to one of my colleagues named Wang, I told him this, when he said: "In discussing a subject you always treat it from the point of view of whether it is right or wrong: that is why you have not been able to convince our chief, who is a man who understands only interests—what will pay. He does not care for what is right and wrong. In future if you want to convince him, you must in discussing a subject try to treat it from the point of view of interests—whether or not it will pay." Subsequently somebody repeated this to Chang Chih-tung, who was furious and sending at once for me to come to see him, said: "Who says I am a man who only understands interests and does not care for right and wrong? If I am, as has been said, such a man, where, I would ask you, is the large fortune I have accumulated? Or have I amassed any private fortune at all? Where do you find any sign of my concern for my private interests? My anxiety and concern have not been for individual and selfish interests, but for those of the public. Individual and selfish interests should not be regarded but public interests must be considered." I replied: "Confucius in his conversation seldom spoke of interests. Is it possible then to imagine that Confucius sometimes discussed individual and selfish interests?" Chang Chih-tung then advanced many arguments to defend his position, maintaining stoutly the distinction between public and private interests and insisting on the necessity of always keeping in view interests when dealing with public affairs. Finally I said: "In the *Classic of Higher Education* it is said: 'The policy of maintaining the life and greatness of the state by making revenue and finance the one important question originates in the mind of some vulgar person.' Was not such a vulgar person in insisting upon the importance of the question of revenue and finance also looking after public interests?" On this Chang Chih-tung became silent and giving me the hint to depart, I at once withdrew.

When I recently heard that on his death my former chief left little or no private fortune and that he made no provision whatever for his children, I recalled our conversation about public and private interests and was sad at heart for many days.

XVIII.

JUDGMENT.

Chang Chih-tung once discussing me with somebody said: "He has the right principles but no judgment." But I venture to say that Chang Chih-tung himself did not understand the true meaning of judgment. Now all things in the universe are governed by two things—right and might. The *Canon of Changes* says: "That which transcends and is outside the sphere of material form is what we call Law. That which is within the sphere of material form is what we call Matter—the instrument or vehicle by which Law manifests itself." Law is the embodiment of right: matter or the force in matter is the source of might. The immoral and ignoble man values might, not right: the moral and noble minded man values right, not might. Because the former values only might, he employs it to trample upon right, whilst the latter, who values right more than might, can make use of right to overcome might. But to be able to overcome might by right one must know how to make use of and apply one's knowledge of right, and to have judgment means to know how to make use of and apply such knowledge. Confucius remarked: "Some men there are to whom you can impart knowledge of facts but you cannot make them understand principles. Some can understand principles but you cannot make them have convictions. Some have convictions but they have no judgment." He who can follow you in arriving at principles understands right. He who has conviction grasps the principles in their entirety and is thus able to have complete confidence in himself. He who has judgment knows how to apply those principles under any circumstances. For the difficulty is not to understand right principles, but to know how to apply those principles under any circumstances. Great indeed is the significance of the word judgment! For example, if you want to regulate water you know that "earth can control water;" that is a true general principle. But if acting on that general principle to prevent a flood, you merely dam up the water with earth embankments, the water will only accumulate until, becoming more and more incapable of control, it will finally burst its embankments and overflow, in which case the disaster will be worse than if there had been no embankment. This is an example of acting merely on general principles instead of using one's judgment. The man who uses his judgment would first examine the nature and level of the ground, and estimate the volume of water, and

then instead of trying to control the water by means of earth embankments, would lead it off by making sluices or by opening other channels, and thus gradually control it. He would thus adapt his measures to the special local circumstances and would not obstinately adhere to preconceived opinions. This is what I mean by knowing how make use of and apply one's knowledge of right. But I should like to remark here that whilst the true use and application of the knowledge of right is judgment, the crooked, false and improper use of it becomes *finesse* or Machiavellism. When Chang Chih-tung used the word judgment, he understood it in the sense of *finesse* or Machiavellism and not judgment in the true and proper sense of that word. Right represents moral force: might represents physical force. Conscientiousness, sincerity, truth, reverence, are moral forces and therein lies the strength of China. Ironclads and big guns represent physical force and therein lies the strength of European nations. In 1884 at the time of the war with France, the leaders of thought in China believing in the principle that moral force must be able to overcome physical force, thought that as China possessed such moral force, she would be able by means of it to secure a triumph for the Government of China. They, therefore, tried to fight ironclads and big guns with conscientiousness, sincerity, truth and reverence. But they failed to realise that those moral forces are things immaterial, whereas ironclads and big guns are material things. And who in reason could expect victory to be on the side of those who do not know that in actual battle moral forces are uselsss against material brute force? That was an instance of those who, though they have right on their side, do not know how to make use of and apply that right to overcome might.

After 1884 Chang Chih-tung, seeing what had happened then, wished to abandon right for might, but as this would be treading the path of the immoral and ignoble man, he felt perplexed. After much hesitation and consideration he finally hit upon the following compromise: for the good of the State, might was to be maintained and right tabooed: in the life of the individual, right was to prevail and might to be tabooed: and this gave rise to his view on the difference between public and private interests. I, therefore, say that Chang Chih-tung did not understand the true meaning of judgment and that what he understood by judgment was Machiavellism and not judgment in the proper sense of that term.

XIX.

AN UPRIGHT BUT UNPRACTICAL FUNCTIONARY.

A friend asked me where one could see that the scholarship and culture of Chang Chih-tung were superficial and shallow—

not reaching down to the root of things. I replied: "Ever since the Franco-Chinese War in 1884 Chang Chih-tung devoted all his energies to endeavouring to make China rich and powerful, but he himself, when he died, left a load of debt which could not be paid and a family of more than eighty persons who were almost totally destitute." *The Classic on Higher Education* says: "In nature there is cause and effect and in human affiairs there are springs of action and consequences. When you know that you must first deal with the causes and springs of action before you can deal with their effects and consequences, then you are on the way to a true moral life. . . . If the springs of action are disordered, it is impossible for their effects and consequences to to be well-ordered." Now, the life of the individual is the root from which the State springs and it is impossible for the State to be rich if the individuals that compose it are poor. If there is to be no attempt to make China rich and powerful, there is an end of the matter. But if the attempt is to be made, men of the type of . . . should be employed for that purpose, for he and his like in their efforts to enrich the country will take good care to contrive to enrich themselves first, thus affording what is called a personal example for others to follow. The *Classic on Higher Education* says: "Yao and Shun led the Empire by setting an example of morality; and the people followed and became moral. Chieh and Chou led the Empire by setting an example of violence and the people followed and became violent." Chang Chih-tung tried to lead the Empire to wealth and power, but so far from there being any sign of wealth and power, the Empire is now reduced almost to a state of destitution. This was because he only thought of the nation and neglected the individuals composing it, concerning himself about the State and paying no attention to its people. From this one can see that the scholarship and culture of the late Viceroy Chang Chih-tung were superficial and shallow—not reaching down to the root of things. Yang Hu[1] said: "He who wants to be rich cannot be moral; he who wishes to be moral cannot be rich." If a good man wishes to establish a truly moral government and makes its material resources his chief concern in order to gain wealth and power for the nation, such a man thus shows that his philosophy and ideas are false and that even Yang Hu is preferable to him.

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[1] See Giles' B. D. No. 2582 and Mencius, Legge, p. 116.

A BIBLIOGRAPHICAL INTRODUCTION TO THE STUDY OF CHINESE LAW

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A few years ago a treatise under the above title would probably have encountered indifference, if not derision. Indeed anyone who might suppose that a system of Chinese Law existed, would have been quite content to leave it to the antiquarian or the anthropologist. "Practical" lawyers would have been sure that they, at least, could have no concern with such a theme.

But considerations, "practical" as well as scientific, have wrought a change. The opening of Chinese markets to the world, and the participation of outsiders in her vast commerce, have rendered necessary some knowledge of the rules and customs upon which that commerce is conducted, and the almost limitless possibilities of its expansion give the subject an increasing importance, which no lawyer, more than the merchant, can afford to disregard.

On the scientific side, the growing interest in Comparative Law, as evidenced by the formation of learned societies devoted to its study, and the publication of books and periodicals designed to promote interest therein, has finally gradually brought to legal students a sense of realization of the loss incurred by ignoring the lessons afforded by any legal system, past or present, which has evolved through the various stages of adolesence, development and maturity. This has long been recognized with regard to Roman Law; it is at least beginning to be recognized with reference to the jurisprudence of a nation which was old when Rome was young, which has outlived all of the civilizations of antiquity and whose government is to-day the oldest sovereignty on the globe.

One of the almost insurmountable difficulties heretofore confronting those who might want to enter upon a study of Chinese law, has been the absence of available material in any except the native language. The Chinese literature upon this, as

indeed upon countless other subjects, is voluminous, not to say bewildering. But few would have the persevering ambition to acquire even a reading knowledge of the Chinese characters merely for the purpose of studying its legal literature. Fortunately, however, there has been accumulating for about a century past, a new literature in western languages and it is mainly to call attention to this and to place it at the disposal of those desiring a general acquaintance with the subject, that the present paper is intended.

THE LAW-GIVER OF CHINA.

Probably the best beginning for an outsider who would know something of the jurisprudence of China, or for that matter of almost any other feature of her marvellous and complex civilization, would be a study of the discourses of Confucius, or rather those fragments of them which have been preserved. For, contrary to popular western conceptions, Confucius was not a teacher of theology[1]; much less was he the founder of a religion. He was primarily a moralist and seems to have approached from the ethical standpoint every subject which he discussed. Nevertheless his teachings have profoundly affected Chinese thought on all subjects and particularly on law. "A quotation from Confucius has settled many a quarrel, arbitrated many a dispute."[2]

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1 "A disciple of Confucius remarked, 'You will often hear the master speak on the subjects of art and literature, but you will never hear him speak on the subjects of metaphysics or theology.'"

"Discourses and Sayings of Confucius," Ku Hung-ming's translation, (Shanghai, 1898), Ch. V., sec. 12, p. 32.

"Confucius always refused to talk of supernatural phenomena; of extraordinary feats of strength; of crime or unnatural depravity of men; or of supernatural beings.'

Id. Ch. VII, sec. 20, p. 53.

The following passages appear to come the nearest to any of religious teaching:

"On one occasion when Confucius was sick, a disciple asked that he would allow prayers to be offered for his recovery. 'Is it the custom?' asked Confucius. 'Yes,' replied the disciple, 'in the Book of Rituals for the Dead it is written, "Pray to the Powers above and pray to the Powers below."'

'Ah' said Confucius, 'then my prayer has been a long-lifelong-one.'"

Id. Ch. VII, sec. 34, p. 57.

A disciple enquired what constituted understanding. Confucius answered, "To know the essential duties of man living in a society of men, and to hold in awe and fear the Spiritual Powers of the Universe, while keeping aloof from irreverent familiarity with them; that may be considered as understanding."

Id. Ch. VII, sec. 20, p. 44.

2 Holcomb, "The Real Chinaman" p. 45.

Moreover Confucius became the highest judicial officer of his native state [1], and his discourses reveal much enlightened concern for the conduct of its government in accordance with wise and lofty principles. We may instance the following :

> "Confucius, referring to the state of government in his native State and that in a neighbouring State, remarked 'If Ts'i would only reform, she would have as good a government as Lu (Confucius' native State), and if Lu would only reform she would have a perfect government.'" [2]

The following rather lengthy passage can hardly be mutilated by abbreviation :

> A disciple of Confucius enquired of him, "what should be done in order to conduct the government of a country?"
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> Confucius answered, "In the conduct of government there are five good principles to be kept in mind and respected, and there are four bad principles to be avoided."
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> "What are the five good principles to be respected?" asked the disciple.
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> Confucius replied, "First, to benefit the people without wasting the resources of the country; secondly, to encourage labour without giving cause for complaint; thirdly, to desire the enjoyments of life without being covetous; fourthly, to be dignified without being supercilious; Fifthly, to inspire awe without being severe."
>
> "But," again asked the disciple, "What do you mean by 'To benefit the people without wasting the resources of the country?'"
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> "It is," replied Confucius, "to encourage the people to undertake such profitable labour as will best benefit them, without its being necessary to give them any assistance out of the public revenue; that is what is meant by, 'To benefit the people without wasting the resources of the country.'"
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> Confucius then went on to say, "In the employment of the people in forced labour on works for the public good, if you select those who are most able to bear it, who will have any cause for complaint? Make it your aim to wish for moral well-being and you will never be liable to be covetous. A wise and good man, whether dealing with a few people or with many, with great matters or with small, is never presumptuous and never regards anything as beneath his notice or as unworthy of serious and careful attention; that is what is meant by being dignified without being supercilious. And, finally, to inspire awe without being severe, a wise and good man has only to watch over every minute detail connected with his daily life, not only of conduct and bearing, but even in minor details of dress, so as to produce an effect upon the public mind, which, without these influences, could only have been produced by fear."
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> "Now I understand," said the disciple, "But what do you mean by the four bad principles of which you have spoken?"

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[1] "We find Confucius himself as Chief Justice to the State of Lu. His habit of introspection seems to have placed him on the road to the jury system, for, not content with his own mind, he had a habit of consulting seniors unconnected with the case before arriving at a decision."

Alabaster, "Notes on Chinese Law and Practice," Journal of the North China Branch of the Royal Asiatic Society, Vol. XXXVII, p. 87.

[2] "Discourses and Sayings of Confucius," Ku Hung-ming's translation, (Shanghai, 1898), Ch. VI, sec. 22, p. 45.

> "First," replied Confucius, "is cruelty; that is, the undue punishment of crimes committed through ignorance arising out of a neglected education. Secondly, tyranny of that kind which renders people liable to punishment for offences without first clearly giving public notice. Thirdly, heartlessness; which means to leave orders in abeyance and uncertainty, and suddenly to enforce their performance by punishment. And lastly, meanness; to treat your subordinates as if bartering with them exactly and meanly; that is called behaving like professional men and not like gentlemen." [1]

The foregoing quotations, it will be seen, deal largely with political science, or at most, with public law; they have little to do with what we now call private law; yet it is epigrams like these—brief statements of great principles—which have permeated the entire field of Chinese jurisprudence.

The works of Confucius were first made accessible to English readers by the translation of Dr. James Legge, more than half a century ago. But a later translator of the same race as Confucius himself, has found much to criticize in Dr. Legge's version and, being at once a Chinese and an English scholar (he is, among other things, an M. A. of Edinburgh University), he has given us, naturally, the best key to the interpretation of the Great Sage. To use his own language:

> "The attempt is therefore here made to render this little book, which, of all books written in the Chinese language, we believe is *the* book which gives to the Chinaman his intellectual and moral outfit, accessible to the general English reader." [2]

THE CHINESE CORPUS JURIS.

The most comprehensive source for western readers in the study of what might be termed the modern Chinese Law, is the so-called "Manchu Code" (Ta Ch'ing Lü Li).

This was promulgated in the year 1647 of the western chronology, under the Emperor Shun Chih, the first of the late Manchu or Ch'ing Dynasty. It may well be called the Chinese *Corpus Juris*, for it includes the original text (Lü) corresponding to the first three parts of Justinian's Pandects and the supplemental laws (Li) answering to the *Novellae* of Justinian. The former (Lü)[3] were translated into English and published in London in 1810 by Sir George Thomas Staunton, an attaché of

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[1] Id. Ch. XX, sec. 2, pp. 180-182.

[2] Id. Preface, viii.

[3] "Staunton only translated the original kernel or ancient 'statute' part of the law, much of which is obsolete; he left entirely untranslated what may be termed the judge-made or case law, which really forms the most important part of the work."
Edward H. Parker in "Law Quarterly Review," XXII, pp. 210-211.

the first British diplomatic mission to China (1793.) A later investigator in the same field has observed of this effort:

> "The fullest admiration is due to Sir George Staunton, the first translator of the Chinese Code, for his elegant work. It is a monument—a labour not sufficiently recognized. It is possibly not entirely accurate, as we now measure accuracy, and my own translations and notation are entirely independent of Sir George's. Indeed, I do not possess a copy, and my comments are based on recollection. But considering that Sir George's work was produced a century ago and that (so far as I know), no complete translation has since appeared, Staunton's exposition, though only of the *lü* and not of the *li*, is wonderful." [1]

Staunton's work was soon utilized by other western scholars. A French translation of it by Felix Renouard de Sainte Croix was published in 1812 and later a Spanish translation, [2] probably from the latter, was rendered. The present writer's attention was first called to the work during a visit to China in 1907 when some material on this and kindred subjects was embodied by him into a magazine article. [3] It was not, however, until his transfer to China in the spring of 1914 that he was able to obtain a copy of the Staunton translation, and then only after considerable search and inquiry. The work is out of print and this fact, together with the now recognized inaccuracies, inevitable at the time of translation, would seem to call for a new edition.

COMMENTS ON THE CODE.

In his preface its famous translator said of it;

> "With all its defects, however, and with all its intricacy, this Code of Laws is generally spoken of by the natives with pride and admiration; all they seem in general to desire is, its just and impartial execution, independent of caprice, and uninfluenced by corruption." [4]

Elsewhere [5] he is quoted as observing:

> "When we turn from the ravings of the Zend-Avesta or the Puranas to the tone of sense and business in this Chinese collection, it is like passing from darkness to light, from the dwellings of dotage to the exercise of an improved understanding: and redundant and minute as these laws are, in many particulars, we scarcely know a European Code that is at once so copious and so consistent, or is so nearly freed from intricacy, bigotry, and fiction."

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[1] Alabaster (Ernest), "Notes on Chinese Law and Practice, Preceding Revision," Journal of the North China Branch of the Royal Asiatic Society, XXXVII, p. 94.

[2] A copy of this is now in the government law library of Manila.

[3] "Law Reform in China," American Monthly Review of Reviews, XXXVII, p. 218.

[4] Staunton's Translation, Preface, xxxviii.

[5] Holcomb, "The Real Chinaman" p. 40.

A later investigator [1] says:

> "The Code, as we all know, is divided into six portions, dealing with Civil or Government, Fiscal or Popular, Ritual or Religious, Martial, the so-called 'Criminal,' and Public Works Law. . . .
>
> "In all there are 427 articles, and, in my edition, about 2,000 Supplementary Laws. All classes are provided for, from high official to peasant; the note of the Code is indeed comprehensiveness combined with exactness. There is in this general connexion a point to remark, *i.e.*, the sovereignty of the Law. Military interference, for example, is not tolerated, and many cases bearing on the matter are quoted."

CHINESE LEGAL HISTORY.

To begin the study of the jurisprudence of China with the Manchu Code, would be like attempting to obtain a grasp of Roman Law from Justinian's Pandects—a method which is, indeed, sometimes followed, and which accounts for the unsatisfactory results complained of in connection with Roman legal study. The Manchu Code, like the Justinian books, is the product of a long period of juridical evolution.[2] Neither can be understood without a comprehension of the forces and processes which brought it into being and this requires a survey of the historical background.

Unfortunately the materials for even a general history of the development of Chinese law are not yet accessible in western languages. There have, however, been several sketches which have afforded a beginning, and which ought to be consulted by every student, before entering upon the subject matter of the legal system itself. And here as in the enterprise last above mentioned, British investigators have been the pioneers. Sir Chaloner Alabaster, K.C.M.G., while British Consul-General in Canton, collected a vast amount of material on various phases of "Things

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[1] Alabaster, (Ernest), "Notes on Chinese Law and Practice," Journal of the North China Branch of Royal Asiatic Society, XXXVIII, pp. 90-92.

[2] "So at the start there is the resemblance in the manner by which the present Chinese Code at its inception and Justinian's Codes were formed respectively (*vide* preface to original Chinese Code of present dynasty A.D. 1647)—in either case a solicitous Emperor being aided by distinguished scholars. And of other likenesses in this connection: between the discouragement of publications additional to the Chinese Code (save by authority), and such in Rome: between the *Li*, and enactments supplementary to the Justinian Code: between the respective manners of legislating by edicts, decrees, and rescripts."

Alabaster, "Notes and Commentaries on Chinese Law." (London, 1899), pp. 615-616.

Chinese"[1], and law was included[2]. His son, Ernest Alabaster, a barrister of the Inner Temple, has utilized and compiled this material, in a treatise on special phases of Chinese law,[3] but with apparently little historical matter. Subsequently, however, the same author, apropos of the then contemplated changes in the law, contributed a rather lengthy review of Chinese legal history in the form of a paper for the North China Branch of the Royal Asiatic Society.[4] We are also indebted to another Englishman, Mr. Edward H. Parker, for an interesting general sketch, containing much historical matter relating to Chinese law, which appears in the leading legal periodical of his country.[5]

In a letter received under date of May 7, 1914, from Dean John H. Wigmore of the North Western University School of Law, that eclectic and cosmopolitan investigator observes:

> "So far as I can find out, there is absolutely nothing in any language on Primitive Chinese Law, except one German essay, I mean law back in 500 or more, B.C."

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[1] The Chinese translator of the Sayings of Confucius observed:

"We take the opportunity here of paying our tribute of respect to the memory of an Englishman, Sir Chaloner Alabaster, who has at different periods published masterful translations of many portions of this book. When in Canton ten years ago, we urged upon him to seriously undertake the translation of the Chinese sacred books, with Dr. Legge's translations of which we were both dissatisfied. But he was very conscientious. He said that his knowledge of Chinese books and literature was too limited; besides, that he was not a 'literary' man. He in turn advised us to undertake the work. Now, after ten years, just as we finish this first attempt to follow his advice, the melancholy news comes that he, to whom our little work would have been of some interest, has passed away from among living men." "Discourses and Sayings of Confucius," Ku Hung-ming's translation, (Shanghai, 1898), Preface, ix.

[2] "Added to his knowledge and his mental endowments, Sir Chaloner Alabaster had also a lengthened experience of the East – extending from the middle fifties until the early nineties. During his life-time, Sir Chaloner, among his other literary enjoyments, made very many miscellaneous notes upon the Chinese legal system and its working, principally relating to the criminal portion of law, and the result not only of study but of observation." Alabaster (Ernest) "Notes and Commentaries on Chinese Criminal Law and Cognate Topics" (London, 1899), Preface, vi.

[3] Alabaster (Ernest) "Notes and Commentaries on Chinese Criminal Law and Cognate Topics, with Special Relation to Ruling Cases—Together with a Brief Excursus on the Law of Property" (London, 1899).

[4] "Notes on Chinese Law and Practice preceding Revision," Journal of the North China Branch of the Royal Asiatic Society, Vol. XXXVII, pp. 83-149.

[5] "The Principles of Chinese Law and Equity," Law Quarterly Review, XXII. p. 190 et seq. (1906.)

Mr. T. R. Jernigan, formerly of the Bar of North Carolina, afterward Consul-General of the United States at Kobe, Japan, later at Shanghai, and now a member of the Bar of the United States Court for China, is the author of what may be called the latest general work relating to the Chinese law as a whole.[1] This has been pronounced by a critical reviewer "practical, accurate and deep,"[2] and about half of its fifteen chapters are devoted to legal topics.

CHINESE LEADING CASES.

Both English and American lawyers will find a striking analogy to a prominent feature of their own legal system in the Chinese use of adjudicated precedents, though with the latter the respect for precedent and authority is much greater than with us. Some of these adjudications have been translated and naturally afford the best of source material for the study not alone of the substance, but of the history, as well, of Chinese law. As long ago as 1889, Mr. J. W. Jamieson, also of the British Consular Service, published certain translations which he says

> "Are taken from a Chinese . . . collection of leading cases, the decisions in which, having been carefully revised and approved of by the Central Government, are held to establish precedents whose validity is equal to that of Statute Law."[3]

These precedents cover such subjects as the restitution of stolen property, the fraudulent sale of lands, etc.

Ten years later Mr. Ernest Alabaster, in publishing his well-known work above mentioned, included translations of a number of adjudicated precedents relating to inheritance, testamentary law, trusts, guardianship, etc.[4] It is evident from this meagre beginning that here is the most promising field for the investigator and student of Chinese law, and probably no undertaking would contribute so much to a general appreciation of its value as a more extensive translation and publication of these precedents. It is already evident that the inductive method of legal study commonly known as the "Case System," now well nigh universal in the best American law schools and coming into use among the most advanced teachers of Roman law, is not only feasible, but essential to any satisfactory progress in the study of Chinese law.

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1 "China in Law and Commerce," (The Macmillan Company 1905).
2 The Nation, Vol. 81, p. 84.
3 "Chinese Law; Translation of Leading Cases," China Review, XVIII, 33.
4 "Notes and Commentaries on Chinese Criminal Law and Cognate Topics," (London, 1889) pp. 575-605.

THE CHINESE FAMILY LAW.

Foreign investigators appear to consider that they find the *crux* of the legal situation of China in the family. One author [1] observes:

> "With a precocity truly remarkable the Chinese people have made the family the base and the image of society."

Mr. Jernigan says:

> "The members of a Chinese family are those who live as members of the same household, which includes all who enter by marriage or adoption as well as slaves and servants. But this definition, while correct, is not sufficiently comprehensive as to the meaning of mutual responsibility as intended by the Code. It has been stated that the unit of social life in China is found in the family, the village, or the clan, and that these are often convertible terms, and this is specially true as relates to the doctrine of mutual responsibility. The responsibility of the family for the act of the member is most cruelly impressed, in the crime of high treason, in another section of the Code. This offence is 'committed either against the state, by overthrowing the established government, or endeavouring to do so, or against the sovereign, by destroying the palace in which he resides, the temple where his family worshipped, or the tomb in which the remains of his ancestors lie buried, or in endeavouring to do so. All persons who shall be convicted of having committed these execrable crimes, or having intended to commit them, shall suffer death by a slow and painful method, whether they be principals or accessories. All the male relatives in the first degree of the persons convicted of the above-mentioned crimes, the father, grandfather, and paternal uncles, as well as their own sons and grandsons, and the sons of of their uncles, without any regard being had to their place of abode, or to any natural or accidental infirmities, shall be indiscriminately beheaded. All persons who shall know others guilty of high treason, or individuals having intent to commit such a crime, and who shall connive at the said crime, by not denouncing the authors, shall be beheaded.' The responsibility of the family for a member who commits a lesser offence still follows, but of course the punishment is in accordance with the degree of the offence." [2]

In 1878, P. C. Von Möllendorff, a German Consul, read an essay before the North China Branch of the Royal Asiatic Society [3] at Shanghai, on the "Family Law of the Chinese." Nearly a score of years later this was amplified and reprinted separately in

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[1] Scherzer, "La Puissance Paternelle en Chine," (Paris 1878) p. 77.

[2] "China in Law and Commerce" (The Macmillan Company, 1905) pp. 73-74.

[3] Journal of the North China Branch of the Royal Asiatic Society, Shanghai, Vol. XIII, pp. 99-121.

German [1] and English. [2] The same year in which Von Möllendorff's essay first appeared, a work of analogous but less comprehensive scope was published in French by F. Scherzer. [3] Both of these works are written from the standpoint of Comparative Law, the first being arranged on the basis of the Roman Law "which, owing to its logical structure and general completeness, has become a typical system." The author further says in his preface:

> "The frequent comparisons with Jewish and Roman Law have been made with the object of proving that Chinese laws and customs are pervaded by the same spirit of common humanity as those of other ancient peoples."

M. Scherzer, in concluding his monograph, observes:

> "In China, as later in Rome, the paternal power was instituted not to protect the child but solely in the interest of the father." [4]

Shortly after the appearance of these works, Mr. Edward H. Parker of the British Consular Service [5] contributed [6] an extensive sketch of the Chinese Family Law from the comparative standpoint. More elaborate than any of the foregoing is a later work in French, but with ample use of Chinese texts, on the general subject of marriage in China. [7]

PROPERTY LAW.

The author last mentioned also published a work on the law of property in China. [8] And if the family law has proven most attractive to scientific students of Chinese Jurisprudence, the law of property is surely the most important from a purely utilitarian standpoint. For not only are foreign property interests increasing in China, year by year, both in value and extent, but this branch of Chinese law is actually applied by the foreign courts, including the American, which by virtue of the extraterritorial jurisdiction conceded by the treaties, have been sitting in China

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1 "Das chinesische Familienrecht" (Shanghai, 1895). *Cf.* Holzhauer, Fritz, "Justizwesen in China" (Tsingtau, 1912) as indicating renewed activity among German scholars in this field.

2 "The Family Law of the Chinese" (Shanghai, 1896).

3 "La Puissance Paternelle en Chine" (Paris, 1878).

4 Id. pp. 77-78.

5 An excellent example of the value of the British and German encouragement to Consuls, in China at least, to become lawyers.

6 "The China Review," VIII, 68-107 (1879-80).

7 Le P. Pierre Hoang, "Le Mariage Chinois au Point de Vue Legal." (Changhai, 1898).

8 Le P. Pierre Hoang, "Notions Sur la Propriété en Chine," (Changhai 1897).

for many years. On most subjects, indeed, they apply the law of their respective sovereignties. As was said by a British Judge :[1]

> "The Court administers the law of England (1865 Order-in-Council, Art. 5); but what is the law of England in regard to immovable property situated within the dominions of the Emperor of China? Undoubtedly that rights in respect of such property shall be governed by the *lex situs*, that is by the law of China (Story's 'Conflict of Laws,' ch. X; Heffter, 42, V; Dicey's 'Conflict of Laws,' Rule 138: Wushishan case,' North China Herald,' XXIII, p. 90.)
>
> To apply the law of English realty to land under the sovereignty of China is to disregard the distinction between the real and personal statutes—a fundamental principle of Private International Law which can be traced back through the legal history of the western world to the time of the Roman Republic, and which is as necessary to-day as ever. It is true that our extraterritorial rights in China are not rooted in the history of western law, as are those in the Levant, for they are the creatures of the treaties with China, the earliest of which was ratified in 1842; but I think there is no doubt that the Orders-in-Council, from which this Court derives its jurisdiction, were framed on the long-established lines of an extraterritorial law. When article 5 of the Orders-in-Council of 1865 provides that His Majesty's jurisdiction shall, as far as circumstances admit, be exercised upon the principles and in conformity with the Common Law, the Rules of Equity, the Statute Law and other law for the time being in force in and for England, it could not have been intended that the Court was to apply to land in China the English law in regard to land in England (*cf.* Westlake, 3rd ed., p. 226.) A wellknown rule of construction requires that such an intention being to change the Common Law, should be explicity stated (*cf.* Story, 463): 'It is in the last degree improbable that the Legislature would overthrow fundamental principles . . . without expressing its intention with irresistible clearness.' (Maxwell's 'Interpretation of Statutes,' 3rd edition, p. 113.) The principle that land and its incidents are subject to the *lex situs* is not arbitrary, but founded upon cogent considerations of justice and convenience—one of the most obvious of which is that contiguous plots of land should be subject to the same law in regard to such incidents as prescription and servitudes. The land of British subjects at Tientsin is often conterminous with that owned by Frenchmen, Germans and subjects of other Treaty Powers. If the home land law of each proprietor is to apply to his land at Tientsin there will be different periods of limitation, prescription for servitudes, etc., according to the nationality of the owner for the time being. For example, the German period of limitation is 30 years with conditions. (German Civil Code 927) and the French also 30 years (Code Napoleon Civil, 2262), while the English is 12 years; that is, a British subject could acquire a title to a part of his German neighbor's land by 12 years possession, while the German could only get the same right by 30 years possession of the British subject's land, or the German might reduce the necessary period from 30 to 12 years by transferring the legal estate to a British subject. Such injustice and confusion must in any case throw doubt on a construction involving them; but I can find no colour for such a construction either in the Foreign Jurisdiction

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[1] Bourne, Judge, in MacDonald *v.* Anderson, British Supreme Court for China 1904; reprinted in Hinckley's "American Jurisdiction in the Orient," pp. 250-253.

Act or in the China Orders-in-Council The same reasoning excludes the law of the owner's domicile; and *cf. Doe dem.* Birtwhistle *v.* Vardell, 5 B. and C., p. 451, per Abott, C. J. Moreover, supposing that we were in a *circulus inextricabilis* and that while English law applies the *lex situs*, the *lex situs* applies English law, that law cannot be the law of realty, and must, therefore, English law being *ex-hypothesi* to be applied, be the law of personalty. For the distinction in English law between realty and personalty is not founded on principle, but is historically derived from the old forms of actions (*cf.* Goodere's 'Real Property,' 3rd ed., p. 6.) Realty included only interests in land for the enforcement of which a real action was available. But a real action in England was not open to a plaintiff in regard to any interest in land and freehold, certainly not in regard to land under sovereignty of a Foreign Prince, a result utterly repugnant to feudal theory (Digby's 'Law of Real Property,' p. 96.) Therefore, foreign land cannot be realty in English law, unless explicitly made so by legislation. Supposing, then, English law has to be applied, land in China would fall under the same law as English chattels real, and for the same reason—that there would have been no real action open to the plaintiff (*cf.* Williams' 'Real Property,' 16th ed., p. 2.)"

Unfortunately, however,

> "Chinese land law consists almost entirely of local custom."[1]

As long ago, indeed, as 1888, the Royal Asiatic Society, with characteristic prudence, procured and published reports on land tenure from a majority of the Chinese provinces.[2] But these were made, partly at least, by laymen, and are, partly at least, economic.

As already stated, Mr. Alabaster, in his work, includes a translation of adjudicated cases on Chinese property law. One of these must suffice.

> "In this case, Tsao Hsiao is uterine brother of Tsao Chi-hsien. Chi-hsien appears to be childless, and in easy circumstances; Hsiao to have two children, and to be utterly devoid of property—covetous therefore of the valuables his brother may leave behind him. Chi-hsien selling a piece of land belonging to him to the Military Doctor Lo Hung-pao, Hsiao holds that his brother's property is his, and outrageously prevented Hung-pao enclosing it, and Hung-pao brings an action against him. Before this is decided, Hsiao tries to influence me (to decree) that Chi-hsien dying childless his property goes to his brother. Chi-hsien, however, happens to be alive, and Hsiao has therefore no claim—and for attacking the purchaser when his attempt to get his brother's land from him has failed, he must be flogged."[3] per Mao Tien-lai P.

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[1] Id.

[2] "Tenure of Land in China and Condition of the Rural Population," Journal of the Royal Asiatic Society, North China Branch, XXIII, pp. 59-183. *Cf.* Richards, "The Right of Foreigners to Hold Land in China," Harvard Law Review, XV, pp. 191-207; "Chinese Conveyancing," 36 American Law Review p. 825.

[3] "Notes on Chinese Criminal Law, etc. (London, 1899) pp. 585-6."

CRIMINAL LAW.

Sir George Staunton chose as his principal title for the "Ta Ch'ing Lü Li" the "Penal Code of China" and Mr. Alabaster, as has been seen, selects as the chief title of his work, "Chinese Criminal Law." But the latter adds this explanation in his preface.

> "The term 'Criminal Law' has in China a more comprehensive import than is the case with us. The Code for instance has a distinct division marked off as 'Criminal Law', consisting of the discussion of such offences as homicide, larceny, etc. This division is of itself sufficiently comprehensive and bulky: but the Criminal Law is not only to be found herein, but is also stored away in all corners of the Code, in the Supplementary Laws, and in authoritative treatises.
>
> Indeed to style the aforesaid division in the Code 'Criminal Law' is confusing—and I have only done so in deference to custom." [1]

Nevertheless one of the features that impresses a beginner is the highly penal character of Chinese legislation. Not only are its penalties Draconian in the extreme, but acts are given a criminal aspect which in western law would be regarded at most as private wrongs. In this respect the Chinese conception seems to be the opposite of the Roman, for in the latter even larceny remained throughout a mere delict or tort. [2] A few examples from Chinese adjudicated cases will serve to illustrate this difference:

> "An Ch'i-so held, on lease from one of the Imperial Princesses, 99 *mu* of land, which had been allotted to her by Imperial Decree and was thus Government property, so to speak. He was repeatedly called upon by the Prefect to give up the land and pay the due rent and on being arrested made his escape. After a few years he returned and again took possession of the land, alleging it to be his own property and refusing to pay rent for it, at the same time inducing the other tenants to pursue a similar course. In accordance with the punishment due to all those who take possession of land in a Government settlement, if it be over 50 *mu* in extent, he was sentenced to transportation to the nearer frontier." [3]
>
> "Sien I-Yüeh took possession of land which had formed in the middle of a river and proceeded to sell the same. On the appearance, however, of a proclamation by the District Magistrate forbidding such practices, he discontinued to sell. As his case differed from that of those who fraudulently take permanent possession of Government and other people's property, his punishment is reduced by one degree." [4]

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[1] "Notes and Commentaries on Chinese Criminal Law and Cognate Topics," (London, 1889), Preface viii, ix. *Cf.* Kohler, Joseph, "Das chinesische Strafrecht." (Wurzburg, 1886.)

[2] "At Rome theft was regarded as a civil injury for which pecuniary redress had to be made." Harris, "Criminal Law," (Am. Ed. 1885), 2.

[3] Jamieson, "Translation of Leading Cases," China Review, XXVIII, Par. 2, p. 35.

[4] Id. Par. 5, p. 35.

But most of this material has now become historical. In the last year of the Manchu *régime*, which was also the first of the Republic, a "provisional new Criminal Code" was promulgated. This is based largely upon the present Japanese Penal Code which in turn was modelled upon that of Germany. Indeed the resemblance between the Chinese instrument and the Japanese is so close that the former is little more than a translation of the latter and this fact is attributed to the influence of Chinese students who within very recent years have gone in such numbers to Japan and returned in time to take a prominent part in public affairs under the new, Republican *régime*.

Other codes have been drafted and still others projected based upon similar models, but these have not as yet received the force of law and in any event, are outside the scope of this discussion which relates to native Chinese law. These newer codes are not Chinese, nor even Oriental, instruments. They are western products and though filtered through Japanese sources, they will require pruning and modification, before they can be even moderately well adapted to present conditions in China. It is well for her, indeed, that her present rulers have seen fit to call a halt, temporary though it may be, in the reckless process of ruthlessly up-rooting ancient legal landmarks and substituting exotic codes which, however excellent in their place of origin, are quite out of harmony with Chinese conditions. That revision is needed is clear; but it would seem that the process would fare better under the friends than with the enemies of the time-honoured native legal system. And when that revision comes, let us hope that its results will show that China has not forgotten her very creditable legal history, nor failed to preserve and utilize all that is best in a legal system which can boast of greater antiquity than any the world has ever known.

A TABLE OF THE EMPERORS OF THE YÜAN DYNASTY.

By A. C. MOULE.

The accompanying Table has been made from the *Yüan Shih* 元史 with the help of the late P. Hoang's *Concordance des Chronologies néoméniques* (*Variétés sinologiques*, No. 29) and M. Ed. Chavannes' *Inscriptions et pièces de chancellerie de l'epoque mongole* (*T'oung-pao* 1904, 1908). Each Emperor has a letter of the alphabet attached to his name for convenience of reference. The table is divided into eight vertical columns of which the first gives the Mongol title or name (*Kuo-Yü* 國語) as it appears in contemporary official documents, and the second the personal name (*hui* 諱) as it is given in the *Yüan Shih*. The distinction between these two names or titles is not always clearly defined. It is well known that the transcription of foreign words in the *Yüan Shih* was revised in the eighteenth century. Through the kindness of my brothers G. T. Moule and H. W. Moule, I have been able to use both the revised and unrevised editions: and the reading of the latter is placed first in each case in the second column. The third column gives the two Chinese posthumous titles called *miao-hao* 廟號 and *chui-shih* 追謚, H. T. and | | stand for Huang Ti and 皇帝 respectively. The next three columns give the dates of the birth (*shêng* 生), enthronement (*chi wei* 即位), and death (*pêng* 崩) respectively. The seventh column gives the name-of-the-years (*nien-hao* 年號) adopted by each Emperor from Kubilai onwards, and the eighth the date of the adoption of each such *nien-hao* and, in square brackets, the cyclical characters and European date of the first year (*yüan nien* 元年) of each *nien-hao* or, in the case of the first four Emperors, of each reign. When a new *nien-hao* was adopted on the first day of the Chinese year, "(1 moon, 1 day)" has been added after the European date. A new *nien-hao* adopted later in the year was generally made retrospective, so that an event which occurred in, say, July 1335 would be described in after years as having occurred in the *first* year of Chih-yüan, not the *third* of Yüan-t'ung. This second Chih-yüan period is often distinguished from Kubilai's reign as the later Chih-yüan (Hou Chih-yüan 後至元).

Besides the Emperors given in the table we meet with Yü Tsung Huang Ti 裕宗皇帝 the second son of Kubilai, and Yü Tsung's eldest son Hsien Tsung 顯宗 and second son Shun Tsung 順宗 who did not actually reign.

A TABLE OF THE EMPERORS OF THE YÜAN DYNASTY.

	國語	譯	廟號,追謚	生	卽位	崩	年號	年
			T'ai-Tsu 太祖	1162	1206	25 Aug:		
K	eldest son of Hsien Tsung 顯宗	Yesun temur 也孫鐵木兒	[T'ai-ting H. T. 泰定				T'ai-ting 泰 定	(1 moon, 1 day) [甲子 1324]
			Chih P'ing 治平]	28 Nov: 1293	4 Oct: 1323	15 Aug: 1328	Chih-ho 致 和	7 April, 1328 [戊辰 1328]
	Son of K. made Emperor for a few days						T'ien-shun 天 順	October. 1328

A TABLE OF THE EMPERORS OF THE YÜAN DYNASTY.

	國語	譯	廟號, 追謚	生	卽位	崩	年號	年
A	Genghis, Chinghis 成吉思, 青吉斯	Temuchin 鐵木眞, 特穆津	T'ai Tsu 太祖 Shêng Wu H.T. 聖武	1162 [1]	1206	25 Aug: 1227		[丙寅 1206]
B	4th son of A.	[T'o-lei] 拖雷, 圖類	Jui Tsung 睿宗 Ching Hsiang H.T. 景襄	1186 — 1190	Regent in C's absence	Sep:-Oct: 1232		
C	3rd son of A.	Ogotai 窩闊台, 月吉歹 月闊歹, 月闊台 月兒台, 月哥壘 月哥台, 譯格德	T'ai Tsung 太宗 Ying Wên H.T. 英文	1186	13 Sept: 1229	11 Dec: 1241		[己丑 1229]
	Regency of Lu Huang Hou Ni-ma-ch'a-êrh 六皇后尼瑪察兒 Empress of C, Mother of D.							
D	eldest son of C.	Kuyuk, Guyuk 貴由, 庫裕克	Ting Tsung 定宗 Chien Ping H.T. 簡平	1206	Aug:-Sep: 1246 [2]	April 1248		[丙午 1246]
	Regency of Empress of D. No records for three years.							
E	eldest son of B.	Möngke (Mangu) 蒙哥, 菲賽扣	Hsien Tsung 憲宗 Huan Su H.T. 桓肅	10 Jan: 1209	1251	11 Aug: 1259		[辛亥 1251]
F	Setsen 薛禪 4th son of B.	Kubilai 忽必烈, 呼必賚	Shih Tsu 世祖 Shêng Tê Shên Kung Wên Wu H.T. 聖德神功文武	23 Sept: (8 moon, 28 day) 1215	5 May 1260	18 Feb: 1294	Chung-t'ung 中統	29 June, 1260 [庚申 1260]
							Chih-yüan [3] 至元	7 Sept: 1264 [甲子 1264]
G	Oldjaitu 完澤篤, 完者篤* 完澤都, 完者都 3rd son of Yü Tsung 裕宗	Temur 鐵木耳, 鐵穆耳	Ch'êng Tsung 成宗 Ch'in Ming Kuang Hsiao H.T. 欽明廣孝	15 Oct: 1265	10 May 1294	10 Feb: 1307	Chêng-yüan 眞元	17 Jan: 1295 (1 moon, 1 day) [乙未 1295]
							Ta-tê 大德	21 March, 1297 [丁酉 1297]
H	Kuluk 曲律 eldest son of Shun Tsung 順宗	Khaishan 海山	Wu Tsung 武宗 Jên Hui Hsüan Hsiao H.T. 仁惠宣孝	4 Aug: 1281	21 June 1307	27 Jan: 1311	Chih-ta 至大	24 Jan: 1308 (1 moon, 1 day) [戊申 1308]
I	Buyantu 普顏篤,* 普顏都 2nd son of Shun Tsung	Ayurparibhadra 愛育黎拔力八達	Jên Tsung 仁宗 Shêng Wên Ch'in Hsiao H.T. 聖文欽孝	9 April 1285	7 April 1311	1 March 1320	Huang-ch'ing 皇慶	8 Feb: 1312 (1 moon, 1 day) [壬子 1312]
							Yen-yu 延祐	7 Feb: 1314 [甲寅 1314]
J	Gueguen 革堅,* 格堅, 傑堅 elder son of I.	Suddhipala 碩德八剌	Ying Tsung 英宗 Jui Shêng Wên Hsiao H.T. 睿聖文孝	22 Feb: 1303	19 April 1320	4 Sept: 1323 (assassinated)	Chih-chih 至治	29 Jan: 1321 (1 moon, 1 day) [辛酉 1321]
K	eldest son of Hsien Tsung 顯宗	Yesun temur 也孫鐵木兒	[T'ai-ting H. T. 泰定 Chih P'ing 治平]	28 Nov: 1293 [4]	4 Oct: 1323	15 Aug: 1328	T'ai-ting 泰定	27 Jan: 1324 (1 moon, 1 day) [甲子 1324]
							Chih-ho 致和	7 April, 1328 [戊辰 1328]
	Son of K. made Emperor for a few days						T'ien-shun 天順	October, 1328
L	Djijagatu 扎牙篤, 札牙篤 2nd son of H.	Togh temur 圖帖睦爾, 脫鐵木兒*	Wên Tsung 文宗 Shêng Ming Yüan Hsiao H. T. 聖明元孝	16 Feb: 1304	16 Oct: 1328	2 Sept: 1332	T'ien-li 天曆	16 Oct: 1328 [戊辰 1328]
M	Khutuktu 忽都篤, 護篤圖 eldest son of H.	Kusala 和世球, 和世剌*	Ming Tsung 明宗 I Hsien Ching Hsiao H. T. 翼獻景孝	22 Dec: 1300	27 Feb: 1329	30 Aug: 1329 (assassinated)		
L	as above	as above	[His Tablet was removed from the Ancestral Temple in 1340]	as above	8 Sept: 1329	as above	Chih-shun 至順	25 May, 1330 [庚午 1330]
N	2nd son of M.	Rinchenpal 鑒撒質班, 亦憐(璉)眞班, 亦(璽)琦貝班, etc.	Ning Tsung 寧宗 Chung Shêng Ssŭ Hsiao H. T. 冲聖嗣孝	1 May 1326	23 Oct: 1332	14 Dec: 1332		
O	Toghan temur 妥懽貼睦爾 妥歡帖睦爾* elder son of M.		Shun Ti 順帝	25 May 1320	19 July 1333	23 May 1370 [5]	Yüan-t'ung 元統	15 Nov: 1333 [癸酉 1333]
							Chih-yüan 至元	8 Dec: 1335 [乙亥 1335]
							Chih-chêng 至正	18 Jan: 1341 (1 moon, 1 day) [辛巳 1341]

[1] Persian histories are said to give 1155 and 1202 as the dates of Genghis' birth and enthronement respectively.

[2] 24 August, 1246, according to John de Plano Carpini.

[3] Recognized in South China in 1280.

[4] In the *Yüan Shih* (c. XXIX. fol. 1r°) 至元十三年 (1276) seems to be a mistake for 至元三十年 (1293); cf. c. XXX. fol. 24r° 帝崩壽三十六.

[5] Shun Ti had fled from Ta-tu 大都 (Peking) on 10 September, 1368, and died at Ying-ch'ang 應昌 1368 is reckoned the first year of the period Hung-wu 洪武 of the Ming 明 dynasty.

* These forms, from the *Cho-kêng-lu* 輟耕錄 (A.D. 1366), together with several corrections are due to the kindness of M. Paul Pelliot.

REVIEWS OF RECENT BOOKS

The Land of the Blue Poppy. Travels of a Naturalist in Eastern Tibet. By F. KINGDON WARD, B.A., F.R.G.S.

Mr. Kingdon Ward says in Chapter II of his own book "The same incidents with only a background of varying details fall to the lot of most travellers in the interior of China;" and to those who have travelled themselves this statement will be recognised as a perfectly true one. But to the general reader who is fond of works of travel and adventure it is just how these "same incidents" are presented that makes the book of value, or wearisome to a degree.

Mr. Ward's immediate aim and object was the collection of plants from the Highlands of Eastern Tibet and Western China for an English firm in Liverpool. While regaling the reader with descriptions of nature in her most beautiful garb, flower-clad and forest-covered, Mr. Ward never fails to notice and record matters of general interest appealing to a wider circle. Of the make-up of the book itself it may be said with truth that it might serve as a pattern for all works of travel. The question of maps is an old one upon which writers and readers do not always agree. A big map loose at the end of a work has advantages over the same fastened. But Mr. Ward's method of having small, single-page sketch maps inserted at intervals and referring directly to the country under description is a great improvement upon the other two methods.

A word in praise of some of the beautiful photographs to be found in the book is also necessary, for even in the present day, when photography and lens for travelling purposes have been brought to a high standard some of Mr. Ward's photographs are exceptionally good. To mention only two, and these of different subjects, those facing pages 108 (plate XXII) and 184 (plate XXXII) are of high artistic merit.

It has already been said that "The Land of the Blue Poppy" contains much information besides that connected with botany. Mr. Ward is evidently a shrewd and careful observer and misses little that comes under his notice. On the country itself, the people and border tribes, their origin, habits and customs he has valuable observations to offer. Though the borderland of Tibet is a more or less unknown area even yet, there are standard works bearing upon the many interesting questions which a study

of this portion of China produces. Chief among these works is that well-known volume "Yünnan the link between India and the Yangtsze" by Major H. R. Davies. That Mr. Ward's book sometimes challenges comparison with Major Davies' is no fault of the former author. But in discussing certain geographical and meteorological questions, and other points of interest such as the heights of mountains, the reader feels himself unconsciously making comparisons which Mr. Ward would himself probably be the last to set up.

Next to his botanical work the main interest to Mr. Ward and also to the reader centres in the geological and meteorological conditions of the country included in the middle basins of the Yangtsze, Mekong and Salween Rivers. A land of marvellous contrasts as Mr. Ward shows. An interesting comparison of some of the differences between the three rivers is given in Chapter X.

Of the physical difficulties of his work, the author, like a true traveller, says little. At the same time, to live constantly in the open and march in all weathers at the altitudes of from 15,000 to 19,000 feet is, to any one who knows, a very severe test of fitness.

Space will not allow of even a casual mention of the many shrewd observations and deductions with which Mr. Ward savours his very interesting record. But besides general information the careful reader will find much to ponder over by the time he has followed our author throughout the wanderings so well described in "The Land of the Blue Poppy."

C. D. B.

Annals and Memoirs of the Court of Peking, (from 16th to 20th century). By E. Backhouse and J. O. P. Bland. London: (William Heinemann, 1914). Illus.

The best thing in this book is the beautiful photograph of the Mummy-statue, supposed to be of the Manchu Emperor Shunchih, at T'ien T'ai Ssŭ. The rest is a very sad affair altogether. Readers upon whom the thrills of the yellow press have palled will find here novel spasms of horror and disgust; the seekers of tabloid lessons and short courses in Far Eastern politics can pick out a few such here and there in these lurid pages. But are we, we frankly ask, to believe that all these poisonings, stranglings, palace orgies, dynastic squabbles, eunuch ambitions, mudlarks of imperial guttersnipes, have much to say, or have had ever, to the life of a nation? Our authors attempt, spasmodically, to prove the affirmative; we will illustrate the effect of such an effort upon writers who, to do them justice, have done better in the past. On page 47 we are told to learn from the life of the eunuch Wei Chung-hsien two solemn lessons (1) that dominant

individuals, far more than theories of government, shape the destinies of peoples, (2) . . . . We have tried to understand this second lesson, but it will not take shape in the mind, and is in fact the nearest approach to inanity which has appeared in any Far Eastern book in the last twenty years. But as to lesson (1) let us turn to page 518, where we find enunciated with the same air of authority the entirely opposite doctrine that "this people accepts government of a despot provided he rule according to the canons of the sages" (theories of government, these Canons, if ever there were such). That two brilliant authors should in one book fling at the reader's head conclusions so diametrically opposed to each other may be mere carelessness, or may be a joke at his expense, but it is not business.

Again, as to the "cake-song." We are to suppose that this perpetual Old Moore's Almanack of China is seriously taken as a guide by the people in judging those who claim to lead them. It may be that the people, and many of the educated love to find in the events of the times fulfilment of these ancient prophecies ; but we venture to think they will not alter their ploughings and sowings, their marryings and business ventures one jot on account of any star, be it red, white, yellow or green, that may appear in any quarter of the heavens, or that may be predicted in the chap-books. After all, those who believed with Dr. Cumming in the instant end of the world, neglected not to lay in their winter stock of coals.

The stories are well told ; the translations of records and memoirs are vivid and full of reality ; and perhaps a glance at the penny-horrible side of history does no harm for once. But once, we venture to think, is enough.

ANON.

Le Taoïsme, par le Dr. L. WIEGER, S. J., Tome I, **Le Canon taoïste** ; Tome II, **Les Pères du Système taoïste;** Hokienfou, 1911-1913.

Quand on s'apprête à rendre compte d'un ouvrage du P. Wieger, l'épithète d'*infatigable* vient se placer d'elle-même sous la plume. Depuis que sa collection des *Rudiments du Parler chinois* est achevée et qu'il a terminé la publication de ses *Textes historiques*, il a fait paraître, entre autres ouvrages, des *Textes philosophiques*, un traité du *Folk-lore chinois moderne* et s'est attaché à des travaux du plus haut intérêt scientifique sur le Bouddhisme chinois et sur la Taoïsme ; tout cet effort s'est développé dans une période de dix ans environ, et il est difficile de concevoir une activité plus féconde. Deux volumes ont paru sur le Bouddhisme et deux sur le Taoïsme ; c'est de ces deux derniers que je voudrais entretenir le lecteur.

Sous le titre de *Canon taoïste*, le P. Wieger fait la bibliographie du sujet. Deux index composent son livre : celui du Tao-tsang 道藏 d'abord ; en second lieu, un index qui réunit les listes, officielles ou privées, des ouvrages taoïstes, dressées par des laïques du Ier au XVIIe siècle. Le P. Wieger a utilisé principalement pour le premier index l'exemplaire du Canon, conservé dans le couvent Pai yun koan 白雲觀 et celui de la Bibliothèque impériale japonaise. Dans le second, il comprend les catalogues des dynasties Han, Soei, T'ang, Yuen, le catalogue impérial de K'ien-long, etc.; et il joint à tous ces titres ceux des ouvrages originaux japonais et de *tracts* taoïstes chinois répandus dans le peuple et qu'aucun index n'a enregistrés.

Ainsi, à côté du catalogue que Nanjio a dressé pour le Canon bouddhiste, nous avons maintenant, grâce au P. Wieger, un catalogue du Canon taoïste qui, avec ses 1464 numéros, est capable de rendre de grands services.

Afin de rendre les recherches plus faciles, le P. Wieger a fait suivre son double index d'un *Essai de classification des ouvrages cités ;* on y trouve les titres suivants : *Dogmatique*, *Les cieux*, *Grande Ourse*, *Le Cosmos*, *Morale*, *Ascétisme*, etc. auxquels se rattachent les principaux numéros de la bibliographie. Une table alphabétique des ouvrages, une table des auteurs mentionnant les noms, les surnoms et l'époque, complètent heureusement le livre et en font un parfait instrument de travail.

En même temps, le P. Wieger a ainsi donné un fondement solide aux études sérieuses qu'il entame dans son second volume : *les Pères du Système taoïste.* Il donne sous ce titre la traduction des écrits qui nous restent des trois Pères du Système, Lao-tzeu, Lie-tzeu et Tchoang-tzeu. Le premier est bien connu, même du grand public, et nombreuses—trop nombreuses, eu égard à leur valeur—les traductions parues en français, en anglais ou en allemand du *Tao-tei-king*, le livre de la voie et de la vertu, ou le livre de la voie droite comme l'appelle un traducteur fantaisiste, ou exactement, d'après le P. Wieger, le *Traité du Principe et de son action.*

"La doctrine du *tao*," dit M. Ed. Chavannes dans la savante introduction qu'il a écrite pour sa remarquable traduction des *Mémoires historiques* de Se-ma Ts'ien, "la doctrine du *tao* est assurément une de celles qui nous sont les plus familières . . . Cependant il est difficile de résumer sa morale : elle prescrit le non-agir et prend pour principe le vide et le dépouillement. Arracher de son cœur toute passion, le vider de tout ce qui est personnel, tel est l'idéal du Sage. En renonçant à lui-même, il donne aux autres ce qui les satisfait et la paix se trouve établie entre les hommes." Il ne faut pas voir en effet dans le taoïsme ce qu'il est devenu depuis, un "mélange de superstitions grossières où se sont entassées les rêveries alchimiques, puis les croyances bouddhiques." On ne saurait

refuser à la doctrine de Lao-tzeu "une rare élévation, quoique sa sublimité même la rende parfois obscure."

Pour bien comprendre l'histoire du taoïsme, il faut savoir précisément comment s'est faite son évolution et comment la doctrine a passé de ce qu'elle était à l'origine à ce qu'elle est aujourd'hui. Le P. Wieger s'était déjà occupé de fixer les traits de cette évolution dans son premier volume. Il y montrait que Lao-tzeu, Lie-tzeu et Tchoang-tzeu furent des philosophes, cherchèrent l'origine de toutes choses et aboutirent à une panthéisme naturaliste ; que leurs successeurs, panthéistes comme eux, firent évoluer la doctrine dans un sens plus pratique et que, durant le troisième siècle, elle aboutit à une sorte de théisme,—les émanations de la nature, 神 *chen*, étant personnifiées et la terre et le ciel se peuplant d'êtres transcendants ; que, pour arriver aux deux degrés d'existence transcendante accessibles à l'homme, 眞 *tchen* et 僊 ou 仙 *sien*, les taoïstes professèrent qu'il fallait pratiquer la diète morale et physique. A partir de ce stade, la doctrine se complique de systèmes d'alimentation très compliqués, de pratiques de kinésithérapie, de mécanothérapie, de photothérapie, d'aérothérapie ; pour s'assimiler l'essence cosmique, le *yin* et le *yang*, des moyens divers furent imaginés et ainsi se forma ce qu'on a appelé l'alchimie taoïste. Puis les anciens systèmes chinois inventés pour deviner les révolutions de la nature, pour prévoir l'avenir, dessin de Hoang-ti, diagrammes de Fou-hi, etc., furent absorbés par le taoïsme. Il absorba aussi des idées amidistes, peut-être chrétiennes, et des formules tantriques.

" Maintenant," dit le P. Wieger, "l'amalgame est complet : un théisme issu de la religion antique, frotté de christianisme et d' amidisme, placé dans un cadre naturaliste trés large avec un culte fait d'offrandes, d'encens, d'invocations, de conjurations, d'exorcismes, de formules, d'amulettes et de contorsions." Il est facile de voir, et les lettrés chinois l'ont reconnu, que ce n'est pas là le terme d'une évolution normale des principes originaux du taoïsme, mais le résultat de l'*amalgame* comme le dit le P. Wieger, d'éléments étrangers aux idées primordiales, et la doctrine, par suite de tous ces apports successifs, n'offre qu'une homogénéité de surface. Du onzième au douzième siècle, le théisme taoïste fut parachevé et, depuis, aucun changement sérieux n'y fut apporté.

Cette histoire des doctrines taoïstes, du Ve siècle avant J.-C. au XIIe siècle, a le mérite de la clarté et la suite des études du P. Wieger en montrera sans doute la solidité. Le volume qu'il vient de donner n'a trait qu'à la première partie de cette histoire ; il permet de bien comprendre, sous une traduction sûre et agréable à la fois (il est rare que les deux qualités se rencontrent), la pensée toute pure de Lao-tzeu, de Lie-tzeu et de Tchoang-tzeu.

Ainsi que le dit M. Chavannes, cette pensée ne laisse pas de présenter parfois une réelle obscurité et il paraît intéressant de rapprocher son interprétation de celle du P. Wieger.

Un principe unique a existé avant toute chose, à la fois transcendant et immanent au monde, sans forme, sans couleur, que les langues humaines sont incapables d'exprimer, mais, que, pour le symboliser, on nomme d'un terme qui désigne, sinon son essence, du moins la manière dont elle se manifeste : le *tao*, la *voie*.

Le P. Wieger ne veut retenir dans ce mot *tao* que le "sens antique" de "principe,"—c'est, dit-il, un être qui seul fut au commencement, "non intelligent, mais loi fatale, non spirituel, mais matériel, imperceptible à force de ténuité, d'abord immobile, *tao* le Principe, car tout dériva de lui."

On saisit la différence des deux points de départ. M. Chavannes voit dans le *tao*, l'idée d'une puissance en marche et celle aussi d'une *direction* sûre ; le principe dernier, dit-il, n'est pas un terme immuable, c'est la vie de l'incessant devenir ; mais ce devenir universel n'est pas une vaine agitation, il est la réalisation d'une loi d'harmonie.

Sur cette métaphysique une morale se fonde ; et, ici, il paraît possible de constater chez les deux auteurs, sous les diversités de l'expression, une interprétation, sinon commune, du moins analogue, de ce qui constitue l'essentiel des règles pratiques découlant de la doctrine taoïste.

La mort, qui sépare le corps de l'âme, survient parce que l'âme, en luttant, s'épuise et parce que le corps, en peinant, se détruit peu à peu. La conformité au *tao* permet d'éviter cette usure de notre être. Cette idée d'usure se trouve dans Lao-tzeu et ses disciples (1), le mot même est aussi employé par le P. Wieger. Le Sage peut faire durer sa vie, par la tempérance, la paix mentale, l'abstention de tout ce qui fatigue ou use. En effet, comme le dit M. Chavannes, une action parfaitement harmonieuse, conforme au *tao*, aurait une durée indéfinie.

Et quelle est la partie de notre être sur laquelle nous avons un entier pouvoir, sinon notre âme? Il faut donc que l'homme unifie son énergie, identifie toutes les forces de son être avec le *tao*, et, ainsi, il ne sera plus en conflit avec rien dans le monde, puisqu'il se conformera à l'harmonie universelle. Ce résultat obtenu, la fusion étant complète, plus d'action propre de l'homme, plus d'usure, c'est vrai, mais aussi, plus d'individualité.

C'est ce que le P. Wieger appelle "un panthéisme idéaliste." M. Chavannes évite—non peut-être sans intention—l'emploi de la terminologie philosophique occidentale. Il se contente de remarquer qu'en s'identifiant

(1) "Accompli, sous des dehors imparfaits, et donnant sans s'user . . . voilà le Sage," Tao-tei-king, ch. 45.—"Merci, dit le prince Hoei, vous venez de m'enseigner comment on fait durer la vie, en ne la faisant servir qu'à ce qui ne l'use pas." Tchoang-tzeu, ch. 3. Et maints autres passages.

avec le *tao*, le penseur reconnaît que dans le monde on peut soutenir aussi bien que tout est vrai et que tout est faux, que rien n'est vrai et que rien n'est faux ; que les propositions les plus opposées ne sont contradictoire, qu'en apparence et peuvent être conciliées si l'on se place au point de vue, de l'éternel devenir. La loi pratique se résume ainsi, d'après le P. Wieger's "tout regarder de si haut, de si loin, que tout apparaisse fondu en un: qu'il n'y ait plus de détails, d'individus, et par suite plus d'intérêts, plus de passion... il n'y a ni bien, ni mal, ni sanction." Et le P. Wieger va plus loin, plus loin que M. Chavannes: "Suivre les instincts de la nature. Laisser aller le monde au jour le jour. Évoluer avec le grand tout."

Je ne sais si les philosophes, à qui pense le P. Wieger (1), trouveront dans la bonne traduction qu'il leur fournit, les éléments d'une telle conclusion ; j'imagine pour ma part qu'il convient d'user de prudence dans de pareilles assimilations ; et je me garderai de rechercher si l'idée d'évolution est justement suggérée par les doctrines taoïstes. La discussion d'ailleurs serait bien vaine s'il est vrai que la philosophie, la plus sublime des occupations humaines, est aussi, suivant le mot de William James, la plus banale.

Sur ce mot *tao*, cependant, que le P. Wieger veut interprèter, non en philosophe comme M. Chavannes, mais plutôt en lexicologue, que de choses n'y aurait-il pas à dire? Mais qui possède quelque teinture, même superficielle, de la langue chinoise, ou plus exactement, quelque habitude ou quelque notion de la manière de penser et de s'expliquer propre aux Chinois, ne peut guère s'empêcher d'estimer que, pour une interprétation exacte, un élément important nous manque. M. Bergson a émis sur le style philosophique des idées à méditer : "Les mots auront beau être choisis comme il faut, ils ne diront rien de ce que nous voulons leur faire dire, si nous n'arrivons pas, par le rythme, par la ponctuation, par les dimensions relatives des phrases et des membres des phrases, par un va-et-vient tout spécial du discours, à faire que l'esprit du lecteur, guidé sans cessé par une série de mouvements naissants, décrive une courbe de pensée et de sentiment analogue à celle que nous décrivons nous-même." Après avoir transcrit cette phrase, j'en arrive à me demander si le chinois est susceptible de parler la langue philosophique, telle que la décrit M. Bergson ; si son génie admet une telle plasticité, et s'il est capable de dessiner, par le groupement et le choix des mots, c'ette "courbe de pensée et de sentiments" qui seule permet au lecteur de suivre le mouvement de la pensée de l'auteur. Pour résoudre ce problème, il y faudrait d'autres lumières que les miennes. Mais il est peut-être permis de dire que, si la plus grande réserve est de rigueur

(1) "Mon but est de mettre à la portée de tous les penseurs ces vieilles pensées, qui ont été tant de fois repensées par d'autres, et prises par eux pour nouvelles."

lorsqu'il s'agit de rendre compte de la pensée d'un philosophe, à plus forte raison faut-il user de prudence lorsque le philosophe exprime en une langue telle que le chinois des idées conçues par son cerveau chinois.

L'intention du P. Wieger, d'ailleurs, n'est pas de faire un exposé complet de la doctrine taoïste ; à peine donne-t-il en quelques lignes, dans une courte introduction, quelques opinions que lui ont suggérées les textes. Il a eu principalement pour but d'apporter un ensemble des œuvres des trois Pères du taoïsme,—du moins ce qu'il en reste. Et cette tâche, il l'a accomplie avec ce souci d'exactitude, ce sens critique, cette connaissance du chinois qui signalent ses ouvrages scientifiques à l'étude de tous ceux qui, incapables de recourir aux textes, désirent trouver une information sûre. Il mérite la reconnaissance, non seulement des sinologues, mais des philosophes de tous les pays.

C. B. M.

Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol XLIV Whole number 112.

(1) The Economic Principles of Confucius and His School, by Chên Huan-chang, Ph.D. 2 vols.

(2) A Survey of Constitutional Development in China, by Hawkling L. Yen, Ph.D.

(3) The Status of Aliens in China, by Vi Kyuin Wellington Koo, Ph.D.

(4) The Spirit of Chinese Philanthropy, by Yu Yue-tsu, Ph.D.

These four works are theses submitted to the Faculty of Columbia University for degrees, but are not on that account less worthy of the attention of all who are interested in China. It is noteworthy, and full of promise, that the large library of Chinese literature produced by the busy pens of studious and painstaking foreigners is now being supplemented by the labours of Chinese. The Chinese have begun to interpret their own country to the Western world, and the innovation is full of promise.

Dr. Chên's work only just misses being an epochal production. "The Economic Principles of Confucius and His School" is an able survey of many aspects of Confucianism which have hitherto been overlooked, but it is unfortunately, biased. The author has been unable to maintain the character of the unprejudiced historian ; and the reader is unable to verify the accuracy of his translations owing to the obscurity of many of the references ; many quotations having no other note than, for example, 'Classics, vol. 1. p. 370," without any indication as to what edition of the Classics is meant. The value of this production would have been more than doubled if a few of the many terms quoted and translated had been

given in the Chinese character. As it is, the student is often at the mercy of Dr. Chên and is frequently left, in consequence, in a whirl of amazement.

Commencing with a concise and comprehensive review of the life of Confucius and the writings of his school Dr. Chên proceeds to an able review of economics from the Confucian standpoint. Very interesting is his treatment of the relation of the sexes, although marred by the author's opposition to Christianity, a dislike which he is never at any pains to conceal. Theoretically equal, the sexes were kept artificially apart even before the age of Confucius, with the consequence that, in the words of the author "social life is dry, and commercial development slow" (p. 68.) This phrase indicates Dr. C'hên's attitude on this question about which he has a good deal to say that is quite novel.

Viewed as a work on economics the only value that this book has is its complete summary of the Confucian ethic. No attempt is made to apply it to present day conditions. Probably the author thought that unnecessary. He refers, on p. 489, to the similarity between the teachings of Mencius and of Henry George but does not pursue the matter. The student who is anxious to aid China to avoid some of the economic pitfalls into which the Western world has fallen since the commencement of the Industrial Era will find little real help in the Economic Principles of Confucius.

Dr. Chên's book is in many ways an extraordinary writing, a mixture of solid scholarship and wide reading with much special pleading. For example on p. 379 we read, "At the end of 2460 (January 1909 A.D.) slavery was absolutely abolished in China," but by whom and in what manner is not clear. On a previous page we are told "the first to abolish slavery was Wang Mang. In 560 (9 A.D.) he decreed that all slaves should be called 'private dependents,' and should not be bought and sold." Hence claims the author "China has never had slavery existing as a general institution" (p. 374). The slightest acquaintance with Chinese life as it actually is, not as it may theoretically be supposed to be from a study of literature, sufficient to disprove such statements. Call them "slaves" or call them "private dependents" the fact remains that the greatest blot on Chinese civilisation to-day is *Child Slavery* and Dr. Chên does his country no good by his ostrich cry of "there is nothing, there is nothing." We shall leave the unpleasant task of pointing out the author's inaccuracies when we have made one more reference. Confucius we are told (p. 718) subjected the economical to the ethical method and therefore "the Chinese are ashamed to talk about money-making, and production is checked." Shades of our fathers! We were under the impression that money making was one of the chief things the Chinese enjoyed talking of. How evil

communications corrupt good manners! It is *our* Western mercenary spirit then that brings this side of the Chinese to the front whenever foreigner and Chinese meet.

The reasons for China's long stagnation are, according to Dr. Chên, (1) neglect of the economic motive, (2) the spirituality of Taoism and Buddhism, (3) neglect of education, (4) social conditions which encourage students, monks, and women to be economically unproductive, (5) the aloofness of the government (6) the isolation of China for centuries. Against this the author places as a set-off, (1) the Chinese have Confucianism, the best religion in the world, (2) the highest standard of morality, (3) the most widely spoken language, (4) the best literature, (5) Art, including penmanship which ranks with painting, but excluding sculpture because "Chinese custom has not permitted the nude figure to be exposed," (6) "the Chinese system of government is moderate, democratic, centralised and *permanent*." This was written shortly before the Revolution! We have omitted reference to much that these volumes contain. They will repay a close study, and, notwithstanding many blemishes, are worthy of a front rank in any library professing to deal with Chinese problems.

Much less pretentious and less provocative is Dr. Yen's "Survey of Constitutional Development in China." Like Dr. Chên, Dr. Yen takes his stand on the Confucian Classics which he claims are China's Constitution, shaping the political ideas of the nation. In the small compass of 110 pages Dr. Yen succeeds in condensing a great deal of information concerning the various schools of Political Philosophy, the history of Feudalism in China, and the influence of Confucius on the development of China's civil polity. He concludes with a comprehensive review of the history of 1905-1910 in relation to the growing demand in China for a written Constitution, and by quoting in full the Imperial Edict of November 4, 1910. Unlike Dr. Chên, Dr. Yen keeps his own private feelings in the background and provides a clear though brief historical survey of his subject. The book is, in a word just what it professes to be, "a Survey of Constitutional Development in China."

Dr. V. K. W. Koo's work will, because of its subject, interest many more than the last book. It is divided into two sections, the Pre-Conventional Period (A.D. 120-1842) and the Conventional Period (since 1842). Dr. Koo has much to say on Aliens in China which deserves careful study. Extraterritorality was born with the treaty of Nanking, August 29, 1842, and Dr. Koo's summary of foreign intercourse with China prior to that date is, perhaps, the most interesting part of his work. He cites a number of instances in which foreigners were not only tried by Chinese Courts of Justice but publicly executed. But the British in the later days of the

Preconventional Period, rebelled against Chinese sovereignty, and acted on the principle that as they had no legal status in the country they were without legal obligations and so did much as they liked, thus in the words of Dr. Koo the privileges granted to Great Britain at the close of "the expensive and ignoble war in 1842, in respect of the question of jurisdiction over British subjects in China, was merely an official recognition of what had already been brought into being and engrafted on her in practice without her consent or countenance." Dr. Koo's summary of the growth of extraterritorality in China, covering some hundred pages, is scholarly, and in his subsequent discussion of the question of Chinese treatment of foreigners in the interior the author is impartial,—he shows no trace of bias even though he devotes about fifty pages to the missionary in the interior. The book is a valuable addition to existing literature on the question of Aliens in China, not because anything fresh is advanced on the question, but because it is a calm discussion, without emotion, by an educated Chinese, of a complicated question which affects foreigners and Chinese equally.

For Christian apologists who are inclined to claim a monopoly of good works for Christianity Dr. Yu's little work on Chinese Philanthropy will be a pleasing (?) revelation. To social reformers generally it will be interesting to learn that China anticipated Old Age Pensions about four thousand years ago, while for purposes of Poor Relief the poor were divided into four classes as follows :—

"One who while quite young lost his father was called an orphan ; an old man who had lost his sons was called a solitary. An old man who had lost his wife was called a pitiable widower ; an old woman who had lost her husband was called a poor widow. These four classes were the most forlorn of Heaven's people, and had none to whom to tell their wants ; they all received regular allowances." *(Li ki).*

The account given by Dr. Yu of the varied forms of Chinese philanthropy supply an hour's most instructive and interesting reading, and we feel when we have come to the end of the record that he is quite justified in claiming that "Chinese Philanthropy is a product of the genius of the Chinese Nation." Its foundations are democratic rather than civic ; it springs from the initiative of the people rather than the paternalism of the state ; and represents a national consciousness. A Bibliography adds to the value of this excellent little work, which is dedicated to the President of St. John's University in Shanghai. Dr. Friedrich Hirth, Professor of Chinese in Columbia University, writes an introduction to Dr. Yu's monograph, as well as to Dr. Chên's "Economic Principles."

C. S. M.

Buddhist China. By R. F. Johnston. (London: Murray, 1913; 15/- nett.)

This is an eloquent book by a special pleader. The author is a man of wide reading, culture and religious sympathy, which enables him to speak with much authority.

The book has thirteen chapters which occupy 389 pages.

Chapter I is on the Three Religions of China.
" II " " Buddhism under Asoka and Kanishka.
" III " " early Buddhism and its philosophy.
" IV " " the ideals of Hinayana and Mahayana.
" V " " Buddhist Schools and Sects in China.
" VI " " Pilgrimages and the Sacred Hills of Buddhism.
" VII " " a Pilgrim's guide.
" VIII, IX, X, are a guide to Ti-Tsang Pusa and the Chiu-Hua mountain in Anhui.
" XI, XII, XIII, are a guide to Kwanyin Pusa in Putu near Ningpo.

The author having lived many years in China as magistrate and administrator, and having travelled from Peking to Mandalay, and having studied Comparative Religion to some extent in practice as well as in theory, we have in this book the views of a man with exceptional gifts, which bring forth interesting facts to illuminate every page. He restates with remarkable clearness the most important aspects and traditions of Buddhism from the earliest mythological kalpas down to the present time. He also presents us with Kanghsi's appreciation of Buddhism (p. 351) and Yung chêng's (p. 354) to show the best Manchu attitude towards Buddhism and Taoism. But he does not bring before us any new discoveries, except perhaps that the hermit Prince of Chiu-Hua in Anhui was a Korean and not, as is so generally believed in China, a Siamese: which is a valuable correction.

His experience as a magistrate in sifting evidence is well exemplified in Chapter II, when he lets his fan of higher criticism blow away the chaff of tradition, notwithstanding circumstantial evidence, in regard to the chronology of Shakyamuni and Asoka and various Buddhist Schools and sects. But very curiously he stops the fan in Chapter V. p. 94, when he copies the traditions of Buddhas before Shakyamuni, and serves them up, as well as some other legends, without any contemporary evidence whatever. If one view is valueless without more evidence the other view ought to be still more valueless when it has no evidence at all.

His chapter on the ideals of the Hinayana and Mahayana also strikes the reader as the summing up, not of a careful judge, but of a special pleader in favour of the Hinayana, as if it were an absolute religion incap-

able of being improved, and not subject to the law of evolution and progress. The last sentence of the chapter says that the ideals of Hinayana and Mahayana are essentially the same. The author does not seem to be aware that some of the highest Buddhist authorities in China and Japan declare, that while the two schools teach much that is held in common between them, still in fundamentals they are very different. (Mission to Heaven p. 134.) Many of the ablest Buddhists have gone nearly mad in trying to reconcile them.

His remarks on pilgrimages East and West indicate a very wide range of study of Christendom as well as of Buddhadom, and prove a remarkable similarity of development in the East and West. But he is not aware of the far wider comparative study of the subject by E. A. Gordon in the "World Healers," which will make, according to Prof. Sayce, "an epoch in the study of Oriental Religions."

All leaders of thought in these days acknowledge the discovery of evolution as one of the greatest intellectual achievements of the 19th century; but the author seems to cling fondly to the thought that Buddhism sprang into existence fully developed, at some remote period of antiquity, without giving us a shred of contemporary evidence for it; and in his special pleading for the Hinayana School, he does not explain the wonderful development of Buddhism after the beginning of the Christian era, in the Wei, the T'ang and the Yüan dynasties; nor why the great author of the Hsi yu Ki—Chiu Chang-ch'un—places the Mahayana far ahead of the Hinayana; nor does he attempt to explain the views of the Trinity pointed out in the "New Testament of Higher Buddhism," pp. 14-16.

Another failing of the able, and in many respects just author, is that in the midst of his beautiful descriptions, while he rightly magnifies the virtues of Buddhism under Asoka and Kanishka, and the early spread of Buddhist art and literature in the Far East by Buddhist missionaries, he does not recognise the far greater virtues of modern Christianity with it, world-wide philanthropies, famine reliefs, educational, medical and literary work in all continents; he does not mention the labours of Legge, Beal, Eitel, Faber and others, but singles out some missionary faults only, forgetting that all institutions, political and commercial, as well as religious, have many imperfections. To be fair, one should compare the best in each religion, and not the faulty actualities of one with the high ideals of the other.

He rightly warns his readers against popular misrepresentations arising from lack of sympathy or defective knowledge of Buddhism (pp. 371 note.) But he refers twice to Suzuki's translation of the Chi-hsin-lun (pp. 27, 37) as an authority, although it has already been shown that Suzuki did not

understand the term Chên Ju which is the key to the whole book. (See New Testament of Higher Buddhism, p. 3.)

This valuable book requires careful revision and restatement of religious values, then it might become a Text-book for all students of religion in China.

T. R.

The Big Game of Central and Western China. By H. F. WALLACE, F.R.G.S., F.Z.S. (London: Murray, 1913).

This book—an account of sport and travel in Honan, Shensi, Kansu and Eastern Turkestan and a description of a journey from Shanghai to Semipalatinsk and Omsk via Cheng Chow Fu, Sianfu, Lanchow, Kanchow and Hami—is very enjoyable reading. Nowhere is it tedious as some books of travel are liable to be. The author's descriptions of the grandeur of the scenery he observed are most vivid without being mawkish. The little episodes on the journey are described with much humour and the illustrations are excellent. Some of these from the author's own pencil bear favourable comparison with those in the works of Mr. E. Thompson Seton, the celebrated Canadian Naturalist, and show that the writer, like Mr. Thompson Seton and Mr. Archibald Thorburn, is an artist as well as a naturalist—a combination so valuable to a close observer of animals in their own habitats. It is very unfortunate that the Expedition was unable, on account of the Revolution, to carry out its original intention of exploring the little known region of the Koko Nor.

From a scientific point of view the book is chiefly valuable as a record of observations of that curious animal, closely allied—as Mr. Blandford and other authorities (such as Mr. Lydekker) have decided—with the Serows and the Musk Ox and yet relegated to a place by itself in the animal kingdom—the Takin *(Budorcas bedfordi)*. We believe that Mr. Wallace's is the first detailed account which has yet been published of the habits of this little known animal, though of recent years some specimens have been shot by foreign sportsmen, and the Natural History Museum at South Kensington is in possession of two specimens of the species which are labelled *Budorcas taxicolor* and *Budorcas taxicolor thibetanus*—the Thibetan form.

The accounts of stalking the White Serow *(Nemorhaedus argyrochaetes)* the Ngai-lu or "Precipice Donkey" of the Chinese, and the Kansu Wapiti *(Cervus Kansuensis)* and of the hardships endured in those pursuits are all highly interesting. The only fear one has, when the book is laid down, is that for big game hunters seeking some new

corner of the globe for a shooting trip it will hold out too alluring an invitation. Nor can we believe with the author that distances and difficulties of travel will be found to be any deterrent to the ardent Nimrod. Game Laws are being passed for the protection of game in Canada and Africa, but what chance is there of beneficent legislation of the same kind being passed in China? We know that enormous quantities of fur and feather are now being exported for commercial purposes to England viâ Hankow and Shanghai, and along the Trans-Siberian Railway, and the time may not be far distant when, the sportsman and the game-refrigeration Company having worked their sweet will on the game of Mid-and Northern China, many interesting species will have become as extinct as the dodo, and it will be a far cry from the Treaty Ports to find even the common pheasant in his native haunt.

However, this is a digression, and no reflection on the author's work.

If we have anything to cavil at, it is the title he has adopted. It is too embracing. It implies a comprehensive hand-book or text-book for the sportsman or naturalist of the larger fauna of Western and Central China containing all the formulae one usually finds in works of that sort. It is nothing of the kind. No such book has, it is believed, yet been attempted, nor is it likely to be attempted until the fauna of the interior of China has been more accurately studied on the spot. But the author gives no description, or practically none, of many species already fairly well known to local and European naturalists, such as Kopsch's Deer (*C. Kopschi*) frequently to be met with on the hills of Mid-China, at least six known species of muntjac, wild pig, the *Hydropotes inermis* (the hog deer which swarms in the reed beds of the Yangtsze Basin), the leopard and tiger, both fairly common in the Yangtsze Valley, and many others. The sportsman would have expected to find a chapter devoted to the habits and native methods of hunting the Ghoral (*Urotragus arnouxianus*) in the glorious scenery of the Yangtsze Gorges—one of the most thrilling and curious forms of sport.

However, it is perhaps fatuous to be hypercritical of a book on account of its title. The substance of the book is first rate. The results to science of the Expedition have embraced the discovery of seven species of small Mammals hitherto unknown, and, as already pointed out, much of a novel character on the habits of the Takin.

Mr. Wallace's book, therefore, is one which should be in every library which prides itself on having in its shelves a selection of the best works on sport and travel in, and the natural history of, China.

Variétés sinologiques. Nos. 27 et 30.—*Histoire du Royaume de Ts'in* 秦 (777-207 av. J.-C.); *Histoire du Royaume de Tsin* 晉 (1106-452), par le P. Albert Tschepe, S. J., Chang-hai, Imprimerie de la Mission catholique, 1909-1910.

Le P. Tschepe, qui est mort l'an dernier, a publié dans la collection estimée des *Variétés sinologiques* plusieurs ouvrages relatifs à l'histoire de la Chine. Ceux dont on vient de lire les titres méritent d'attirer l'attention.

Le pays de Ts'in comprenait approximativement le territoire de la province actuelle du 陝西 Chen-si et une partie de celle du 甘肅 Kan-sou. Il est surtout connu parce que le grand empereur Che Hoang-ti 世皇帝 en est sorti, mais il existait plusieurs siècles auparavant et le P. Tschepe, qui n'avait eu tout d'abord que l'intention d'écrire l'histoire du fameux souverain, a été amené peu à peu à étendre ses recherches; et il a retracé l'histoire de la principauté depuis son origine. A vrai dire, les premiers temps du royaume sont imparfaitement connus et l'auteur ne consacre que peu de pages à les décrire (10-15); c'est à l'année 777 av. J.-C. que commence en réalité son récit. Avec Se-ma Ts'ien 司馬遷 pour principal guide, il étudie successivement les princes de Ts'in depuis Siang Kong 襄公 qui maria sa soeur à l'Empereur Yeou 幽 des Tcheou et défendit l'empire contre les Barbares jusqu'à Che Hoang-ti. C'est l'époque de la décadence de la maison des Tcheou; dès le successeur de Yeou Wang, l'empereur P'ing (770-720), la puissance des Tcheou décline, le régime féodal s'affaiblit, les seigneurs s'assurent peu à peu une indépendance de fait. Le pays de Ts'in s'étend vers le nord; il n'a de rival sérieux qu'au sud-est, avec le pays de Tch'ou 楚; il lutte avec le royaume de Tsin 晉, avec la principauté de Wei 魏 arrachée à Tsin. Enfin en 324 (ou 325?), le prince de Ts'in, Hoei se proclame roi; les princes de Yen, de Han et de Wei l'imitent. La faiblesse croissante des Tcheou autorise tous les empiètements; la lutte entre les états continue; Ts'in traite avec mépris les envoyés de Tcheou, projette même d'attaquer le souverain. Il s'y décide en 256 après avoir battu les princes de Han et de Tchao. L'Empereur commence à craindre pour son trône et essaie de coaliser les Etats contre Ts'in. Mais il est trop tard; une armée envahit déjà le domaine impérial.

L'empereur Nan Wang se rend auprès du roi de Ts'in, s'agenouille devant lui, lui offre 36 villes; le roi ne s'en contente pas, il enlève à Nan Wang ses trésor et le palladium de l'Empire, les neufs trépieds sacrés. Alors commence la période dite 戰國, des Etats en lutte, au cours se laquelle les rois de Ts'in détruisent les six royaumes de Yen, Tchao, Td'i, Wei, Han et Tchou (255-221). Le roi Tcheng, vainqueur, se proclame Hoang-ti;—comme il estime inconvenant, dit il, que le fils juge son

père,—il abolit les titres posthumes et déclare qu'il sera appelé Che Hoang-ti, *le Premier Empereur*.

Le P. Tschepe étudie ensuite les réformes de Che Hoang-ti ; il le montre voyageur et pontife, constructeur de la Grande Muraille ; il raconte la destruction des livres. A ce propos il rapporte les traditions diverses relatives à la conservation, malgré les ordres impériaux, de certains ouvrages anciens parvenus jusqu'à nous. Toutes ces questions sont bien connues maintenant, ainsi que les circonstances qui ont accompagné la chute de la dynastie en 207. Le principal mérite de P. Tschepe, en cette longue et consciencieuse étude, a été de réunir tous les traits, épars en en plusieurs ouvrages, de l'histoire d'une principauté qui fournit à la Chine un de ses plus célèbres souverains.

Dans le second ouvrage, le P. Tschepe fait l'histoire d'un autre royaume, intéressant à bien des titres ; c'est le royaume de Tsin 晉 (1106-452) qui comportait plus d'éléments de la race chinoise pure qu'aucun autre, étant l'ancienne province 冀 州 Ki tcheou, la meilleure partie de l'Etat, qui pendant de longs siècles avait contenu la capitale et qui se trouvait sous l'administration directe de l'empereur.

Tsin comprenait le territoire actuel du Chan-si 山 西, une partie du 河 南 Ho-nan et du 直 隸 Tche li. Les princes étaient de la famille impériale des Tcheou et le premier d'entre eux connu dane l'histoire reçut son fief en l'an 1106 av. J.-C. ; ce fief, appelé d'abord 唐 T'ang, reçut ensuite le nom de Tsin ; les premiers temps (p. 14-22) finissent en 677 et c'est à cette époque que commencent "les temps vraiment historiques" et que le royaume prend rang parmi les grands états. C'est à peu pres à cette époque aussi, comme nous venons de le voir à propos du pays de Ts'in, que l'autorité impériale commence à décliner et que la maison des Tcheou est rèduite à assister, impuissante, aux progrès de ses vassaux. Nous voyons donc une série d'évènements analogues à ceux qui composent l'histoire de Ts'in : luttes contre les Tartares, contre les autres fiefs. L'apogée de la famille prend place sous le règne de Wen kong 文 公 (635-628), prince prudent, généreux et loyal, qui rétablit l'ordre à la cour impériale et devient chef des princes féodaux. La fortune de Tsin ne fut pas de longue durée : le successeur de Wen kong maintint encore le royaume au degré de prospérité où l'avait porté son père, mais il mourut après six ans seulement de regne, laissant un fils en bas âge. Compétitions, rivalités entre les seigneurs, guerres avec Ts'in, avec Tch'ou, avec les Tartares ; alternatives de succès et de revers ; l'autorité du prince est souvent méconnue par les seigneurs vassaux. Parmi ceux-ci, il faut citer le duc du pays de Lou, où Confucius naquit en 551, dans la ville de Tcheou dont son père était gouverneur ; le nom du Sage apparaît plusieurs fois dans cette histoire, soit que le P. Tschepe cite

son témoignage, soit que nous le voyions agir ; à ce propos il faut noter que l'auteur semble faire preuve (*cf.* notamment 292, 381 et surtout 420) d'un certain parti-pris ; s'il est hors de doute que les lettrés, dans la suite des temps, ont été portés à exagérer l'importance du rôle du Sage à la cour de Lou et ailleurs, il n'est pas discutable que Confucius, pour des raisons que nous n'avons pas à rechercher ici, est devenu une des figures considérables de l'histoire ; et il paraît un peu vain de s'attacher, comme le fait parfois le P. Tschepe, à le montrer en mauvaise posture durant sa vie, ou à discuter l'extraordinaire fortune qui lui fut réservée après sa mort. Dans les dernières années de sa vie, Confucius fut témoin de l'affaiblissement de Tsin. En 482, la préséance qui, dans les réunions des princes féodaux, avait toujours été attribuée à Tsin fut contestée au prince de cette famille par le prince de Wou et ce fut la signe de la proche déchéance. Tch'ou kong 出公 qui règna de 474 à 457, lutta contre son voisin de l'Est, Ts'i 齊 et ne éussit pas à se faire obéir des six clans du royaume. Un général de Ts'i le traita de "mannequin" et le nom, en effet, ne paraît pas lui trop mal convenir. En 458, quatre chefs de clans s'entendirent pour combattre les deux autres, et sous les yeux du roi, impuissant à rétablir l'ordre s'emparèrent des biens de leurs adversaires. Tch'ou kong en fut réduit, rui le chef des vassaux, à demander secours au duc de Lou et au roi de Ts'i; les quatre seigneurs, mécontents, se tournèrent contre leur suzerain qui s'enfuit et mourut sur le chemin de Ts'i où il comptait trouver asile. Les seigneurs eux-mêmes ne tardèrent pas à entrer en lutte pour se partager les dépouilles de Tsin ; ce fut la fin du royaume; d'abord morcelé entre les seigneurs (réduits à trois : 趙 Tchao, 韓 Han et 魏 Wei), il n'a plus qu'un souverain purement nominal dont l'autorité est nulle ; puis en 408, l'empereur reconnaît les trois seigneurs comme princes de l'empire, c'est à dire indépendants de Tsin ; quelques années après, ils chassent le prince de Tsin de sa capitale, lui interdisent d'offrir les sacrifices dans le temple de ses ancêtres, et le déclarent enfin Kia jen 家人, "homme privé."

Le royaume de Tsin a vécu et c'est l'histoire des trois royaumes qui va commencer.

Il faut savoir gré au P. Tschepe d'avoir, par ses recherches, apporté un peu de lumière dans l'histoire de ces royaumes, comme il l'a fait pour 吳 Ou (1896), 楚 Tch'ou (1903) et 韓 Han (1910). Pour qui s'intéresse à l'Empire chinois, ce ne sont pas les documents qui manquent, la matière est immense ; ce sont des travaux sérieux pour éclairer la route. A travers a forêt épaisse le P. Tschepe a ouvert quelques sentiers et s'est offert à nous comme guide ; il convient de l'en remercier.

M.

The Transmarine Emigration of Chinese and its influence on the white and yellow races; a study in Political Economy. By H. GOTTWALDT.

Chinese emigrants were found in great numbers in Java as early as 1520; they came from Fokien and Kwangtung, provinces which derived much profit from trade with the countries in the south. After the fall of the Ming dynasty in 1644 many discontented Chinese emigrated to Formosa, but driven from there by the Dutch, became pirates and waged war with the mother country under the leadership of Koxinga. The Imperial troops being unable to suppress this disorder, Shun Che decreed that emigration to Formosa was forbidden and all Chinese returning from there should be decapitated. Kanghi, his successor, in 1718 published a decree forbidding emigration to the southern countries and ordering all Chinese living in foreign countries to return. In 1728 Yung Cheng exiled all those that had not returned for ever, ordering them to be put to death if they were caught returning home. This policy, evidently intended to prevent as far as possible all intercourse with foreign nations, had little effect, the stream of emigration ran on, and when in 1842 Amoy was opened and foreign vessels traded on the coast, it greatly increased, but was still considered unlawful.

Though annulled in theory by the treaty concluded with Great Britain in 1860, the decree forbidding emigration practically remained in force, it was not revoked. It was not often applied strictly, but returning emigrants were exposed to the tyranny and extortion of the officials without redress. In 1866 a special law, regulating the coolie trade was published, but never acted upon, owing to opposition of the treaty powers. The regulations of this law are published as an appendix of the volume. Again in 1877 a Spanish-Chinese treaty endeavoured to reform the emigration of coolies to Cuba, the rules of which however, were not applied to other countries. A change of policy took place in 1893; the edict of Yung Cheng was at last revoked, all Chinese emigrants were allowed to return, and the officials ordered to protect them, hoping by these means to attract many rich Chinese back to the mother country. From fear of the lower officials however, this plan met with little success. Emigrants returning with their savings were cheated, robbed and often murdered or imprisoned under false accusations and subjected to extortion by the police. Few braved these dangers unless safeguarded by a foreign passport. In 1899 a Board of Trade was established in Amoy and Swatow expressly for the protection of these men. The statutes of this Board are quoted in extracts, and here the history and legislation of the subject ends.

In the succeeding chapters an account is given of the subsequent development of the trade in coolies, their recruiting, passage, and earnings, statistics of both sexes, the consequences resulting in the mother country and in foreign countries, the "yellow peril," which the author treats as imaginary, and finally, the future outlook.

Though containing much interesting matter these descriptions are too full of minute detail for a short extract and must be read in the original. In an appendix some treaties and regulations are reprinted in full.

C. d. B. R.

Chinese Pottery in the Philippines. By FAY-COOPER COLE. With Postscript by BERTHOLD LAUFER.

This is a clear, readable summary of the results of an expedition to the Philippine Islands, undertaken by Mr. Cole for Ethnological purpose and to secure collections for the Field Museum of Natural History. Mr. Cole's work was among the Jinguian, Apayao and Kalinga tribu of Northern Luzon and the Batak of Palawan. His two years devoted to the study of the pigmy blacks of Bataan province, the Bu Kidnon of North Central Mindanao and the several tribes residing about the Gulf of Davao, in Southern Mindanao, resulted in obtaining valuable data which will appear from time to time in the Anthropological Series of the Field Museum.

Mr. Cole's article is a concise explanation of the presence of Chinese Pottery in the Philippine Islands, and answers many questions which have arisen regarding it. He writes of the early trade with China; the introduction of pottery and porcelain, which gradually came to be regarded as of enormous value, and of the uses to which these pieces were put.

In a few interesting pages he tells of the superstition regarding the pottery jars and relates the customs of the Philipinos who assembled them as a bride's dowry, buried them in the graves of the deceased and often used them as a receptacle for the corpse itself.

From superstitious motives jars were estimated at exaggerated figures, amounting sometimes to thousands of dollars; and ofttimes their reputations extended for beyond the limits of the tribes by which they were owned. One jar is credited with the ability to talk and is supposed to have travelled long distances unattended!

The keen interest in pottery at the present day, makes the world alert for any and all information on this much neglected subject. "Unfortunately our knowledge of Chinese pottery is" as Dr. Laufer says, "far from being complete, and anything like a scientific history of it does not yet exist."

The excellent illustrations, with their explanatory notes, afford valuable assistance in pursuing the subject.

Mr. Cole's Article is followed by some fourteen pages by Prof. Berthold Laufer, which he calls a Postscript. Prof. Laufer's interest in the Art of China and his fine contributions to the literature of that subject make any notes of his important. He states that there were "two well-defined periods in the trade of Chinese Pottery with the Islands": the one is constituted by the burial pottery, discovered in caves, the other is marked by the numerous specimens still found in the possession of families. He places the mortuary finds as belonging to the Chinese Sung dynasty and the surface finds to that of the Ming dynasty. This proper placing of the articles found is valuable for historical and ethnological purposes, and he also separates the specimens into their different classes. He points out the importance of an understanding of pottery and stoneware as necessary for a complete consideration of porcelain.

He states that many of the specimens are Kuang Yao, made either at Yang-Kiang in Kuangtung Province or at Yang-Ch'un, and refers to the refining influence tea had upon pottery as well as on social life. He closes his postscript with a reference to a book written in 1854 by Janaka Yonisaburo called "Jō ki kō,"—Investigations of Pottery; and has added a complete translation of two chapters of this work, which he deems important and novel.

A. A. M.

Manuale Pratico di Corrispondenza Cinese, con annotazioni, regole, tavole, etc. 義文釋註函牘彙編 **Marco Guseo.** Pékin, Imprimerie des Lazaristes—Pei-t'ang. 1912.

It is commonly believed, and it is even maintained by people having some working knowledge of Chinese, that it is impossible for a foreigner to master the Chinese documentary style in such a way as to become able to indite correctly an official despatch—not to say a simple letter to a native friend.

No doubt, there is much exaggeration in this, and we are inclined to consider this assertion as a legend handed down to us from the time when the slightest albeit extravagant knowledge of Chinese invested persons possessing it with the same awe which is inspired by adepts in the black art. However it is too evident that the difficulties the student of the Chinese written language has to contend with, are such as to discourage the most persevering, and this accounts for the real scarcity of foreign scholars able to supplant on any occasion the native writer.

Mr. Guseo, formerly interpreter to the Mexican Legation, and at present Salt Inspector at Tung-chou, has been persistent enough to overcome such difficulties, and he brings forth a Handbook of Chinese Correspondence which will prove a very useful guide to those who propose to follow his steps.

His "Manuale," which has no philological pretension, gives models of 115 letters of private, as well as official character, from invitations to dinner and p.p.c. cards, to elaborate "pieces" of diplomatic etiquette, —each model being followed by a minute analysis of each and every phrase occurring therein, interspersed with very interesting references to Chinese social customs and family etiquette.

The book embodies the notes taken by the author during many years of study, and though not an organic work, still as a practical guide to Chinese correspondence it is excellently got up, and we feel sure that to devote some hours to a careful reading of it will bring out the best results.

To the average student of Chinese, by its help, the task of writing a letter relating to the ordinary occurrences of official or private life in China, in the most elegant epistolary style, will be reduced to that of a mosaicist—all the appropriate materials being there, well at hand. And while a stranger to the genius of Chinese literature may find the elimination of an individual cachet in a missive an absurdity, those who know Chinese delight in filling their elucubrations with crystallized wordings and reminiscences, classical or otherwise, will duly appreciate the value of the book under review.

Mr. Guseo will allow us to express our regret that his work appears somewhat incomplete, wanting an index of the characters and phrases occurring in it. Such an index would certainly greatly enhance the usefulness of the book: and we hope he will accept our suggestion and prepare it as a supplement to the present edition, which undoubtedly would have been followed by another one, were the book not written in a language which unfortunately not every student of Chinese is able to read.

We have noted a few misprints in the Chinese text, as for instance: 延 for 延 (p. 10), 繫 for 繁 (*ibid.*), 籍 for 藉 (p. 18, 辛 for 幸 (*ibid*), again 籍 for 藉 (p. 21 and elsewhere), 恫 謝 for 謝 恫 (p. 23), 鳴 for 鳴 (p. 27), etc.

G. R.

The Chinese People. By the Venerable Archdeacon Moule, D.D., (London, Society for Promoting Christian Knowledge.)

Under the above title, Archdeacon Moule has given us a work which in certain respects is of great original value and of enduring interest. The

modest sub-title "A Handbook of China" is justified in that some of the chapters will be found by most residents in the Far East to be a handy recapitulation and digest of information already picked up from various sources and from observation. When, however, the reader arrives at Chapter IV, "Religious thought," Chapter V, "Religious practice" and later Chapter IX, he recognises gratefully that here at last is something clear, explicit and authoritative on the formidable subject of Chinese religion. Such lore he who runs may never read, but we venture the assertion that anyone who has the least genuine interest in that subject or is prepared to take any pains to study may here learn to grasp the broad outlines, and the distinctions to be observed, of China's religious problems. The chapters named are as the Chinese say Li li ju Hui,—"plain as a picture."

We cannot follow Archdeacon Moule into the difficult question of Church Policy in China; indeed this is a subject hardly open for discussion to those whose business in the country is not categorically the work of Missions; but it is clear everywhere that 50 years of work in the country have not left the author with any hazy or indistinct ideas on the subject of the work to be done.

Indeed, clarity is the keynote of this book throughout; clear, penetrating thought, an absence of illusion; and freedom from the bad habit, so conspicuous in many recent works, of thumping prophecy hedged about with endless precautionary "ifs" and "buts" and "notwithstandings."

History of the Finger-Print System. By Berthold Laufer. From the Smithsonian Report for 1912. Washington.

This paper begins by recording the debt that we owe to Sir Francis Galton in developing the system of finger-prints and placing it on a scientific basis, the original idea coming to him from India. The importance of finger-prints in criminal identification is due to the extreme improbability that any two finger-prints are so alike that an expert would fail to distinguish them; and to the persistency of the form of the marks in the same individual throughout life. These minute and hitherto disregarded ridges on the skin are quite extraordinarily persistent as regards their design. The present paper essays to prove that the finger-print system was of Chinese origin. In 1908, Prof. Giles said that this 'wonderful system of identification by finger-prints was borrowed straight from China.' Dr. Laufer considers it is proved that the Chinese were the first to use finger-prints for practical purposes, such as the signing

of documents, and argues that, because of the extreme scarcity of original ideas among mankind, India most probably got the idea of finger-prints from China. He records the regular use of a description of the design of the finger tips in the foundling homes in China. The whorls are called in China *snails* and the loops *sieves*. Illustrations are given of a Chinese deed of sale dated A.D. 1839 signed with a thumb-print, a Tibetan promissory note signed with the imprint of the two thumbs, and some ancient Chinese clay seals from pre-Christian times which show a thumb impression. The paper concludes with a brief account of pictures painted with the finger tips, which still are held in high esteem by the Chinese, apparently because of the idea that the artist was thus able to impart his soul to the picture; but as pictures they are almost invariably crude and it is probable that the practice arose in the same way as that which causes the slovenly Chinese house-painter to prefer to dip his hand and a rag into the paint-pot rather than use a brush.

A. S.

Ars Asiatica. I.—La Peinture chinoise au musée Cernuschi, Brussels. By E. CHAVANNES and R. PETRUCCI, BRUSSELS: G. VAN OEST et CIE. 1914.

Foreign literature on Chinese art grows apace. Ten years ago beyond the general handbooks of Bushell and Palèologue and a few monographs on porcelain there was little that was illuminating. Lawrence Binyon led the way with his 'Painting in the Far East,' full of poetical feeling and art instinct. The present work is addressed to the sinologue and the connoisseur. It is a descriptive catalogue of pictures selected from among those exhibited at the Musée Cernuschi in 1912, and purports to be the first part of studies on Asiatic Art published under the direction of Victor Goloubew. A conscientious attempt is made to give examples from the different periods of Chinese painting under the Tang, Sung, Yüan, Ming and Tsing dynasties. The selections are not very interesting but perhaps on that account give a truer insight into Chinese art. The third of the three examples of Tang painting, a bird and flower study, is art of a very primitive type, being little more than a poor imitation of nature. The examples of the Sung period are also disappointing—four pictures of eagles are given, none of which are distinguished by the breadth of feeling with which Sung art is associated: there is nothing reticent or suggestive of the inner and spiritual meanings of nature, nothing even essentially raptorial, in these portrayals of very dull birds. Another Sung picture, showing two swans standing on a bank below some lotuses, has decorative

qualities and balance in its composition, but surely few artists would elect to draw a swan standing out of water. Again, among the Yüan pictures are five of horses, two of which are attributed to Chao-Mêng-fu, who obtained a reputation as a painter of horses much in the same way as another oriental artist was known as a celebrated painter of shrimps. The Chinese appear incapable of drawing a horse decently. It must be admitted that the Mongolian pony usually met with in China is not a beautiful variety, but the wooden animals of these pictures have neither beauty nor nobility of any kind. On the whole, therefore, the Cernuschi Museum exhibition does not appear to have been representative of the best Chinese paintings. The book is well printed and the pictures fairly reproduced on what appears to be Japanese hand-made vellum paper.

A. S.

Notes on Turquois in the East. By Berthold Laufer. Publication 169. Field Museum of Natural History. Chicago, 1913.

Like everything that Dr. Laufer touches, this monograph is imbued with singular interest, even although the subject is treated with a mass of detail. The facts are fortified with copious bibliographic references which show laborious research of a literary character. The value of the co-operation of the naturalist and the orientalist is demonstrated and a hitherto hidden field for the mineralogist displayed. As jade is the particular precious stone of the Chinese so is turquois to the Tibetans. Like agate, turquois is, in the eyes of the oriental, neither a stone nor jade 'but a thing in itself.' Deep blue, lustrous stones without flaw are considered most precious, while white and red veins are considered a special beauty; but the paler the blue and the greener the colour the less the aesthetic value. The colour may be so beautiful that 'it drives all cares from the beholder.' The Tibetans poetically speak of the Blue of Heaven as 'the turquois of Heaven' revealing that innate love of nature which they share with the Chinese.

A. S.

Kêng Tschï T'u (圖 織 耕), Ackerbau und Seidengewinnung in China, von O. FRANKE; (Hamburg: L. Friederichsen, 1913.)

This work is based upon the very popular Chinese book Kêng Chih T'u (Pictures of agriculture and weaving) but gives much more than a mere translation of it, being really a study of the religious, artistic and cultural side of the subject: only the text of the latest, the Kienlung edition, is translated and the old and new pictures are given together with tables of porcelains showing pictures out of the Kêng Chih T'u.

The first part of the work contains an introduction which is rather a book in itself. It deals with agriculture and silk-production as ethical and political elements of old and new China. This part will be of great interest to the advanced Chinese scholar; it is shown at length that agriculture and silk production are the roots of the Chinese Society, the former being the principal work of man, the latter of woman, both indispensable for the welfare of mankind. Then the most important books about the subjects are discussed, amongst which there may be mentioned the Nung Chêng Ch'üan Shu of the Ming Dynasty, written by the famous Hsü Kuang Ki, well known in the history of Shanghai and Siccawei (Hsü Chia Hui).

The history of the Kêng Chih T'u is then given. The author is Lou Schou, a Magistrate of Yütsien near Hangchow during the Sung Dynasty, who wrote the book about 1145 A.D. Since that time the Kêng Chih T'u has undergone many changes. It was reprinted by Kang Hsi and finally by Kien Lung, who, however, struck out much of the old texts and poems, giving his own wording and not even respecting the text of his ancestor Kang Hsi.

The second part is of the greatest interest to every student of things Chinese. After the introductions of Kang Hsi and Kien Lung, the Chinese text of the Kêng Chih T'u and the translation are given, with many notes and illustrations including many useful and interesting details about agriculture and silk culture; then follow the old and new pictures of the Kêng Chih T'u in very good and distinct reproductions.

Arabic and Chinese Trade in Walrus and Narwhal Ivory.
By Berthold Laufer.

This interesting paper, reprinted from the *T'oung-Pao*, Vol. XIV (Oriental Printing Office, Leyden, 58 pp. 1913), is taken up more with the identification of the object traded in than with the trade itself. A work by al-Bērūnī (A. D. 973—1048) mentions a product *al-Chutuw*, much prized by Chinese, and described as the frontal bone of a bull belonging to the country of the Kirgiz. Dr. Laufer identifies this with the *Ku-tu-si* first referred to in Chinese writings of the 12th century A.D. and called the horn of a snake. By examining every known passage where the name occurs, the writer proves that the snake-horn, elsewhere called fish-tooth, is ivory, not however from the mammoth or the rhinoceros, but from the narwhal and walrus. A good deal of evidence is brought forward to show the amount of traffic there was between the Arctic coast of north-western

Asia and Japan, China, Central Asia and Egypt. A few pages of addenda are added to the paper by M. Pelliot, who questions some of the minor conclusions arrived at by the author. The great interest of the subject is pointed out by Dr. Laufer in his closing paragraph :—

"The wonders of the Arctic Seas and the indomitable energy of the polar peoples far in the background ; then a sudden flash of the daring exploits of the Norsemen ; the steel-hard audacity of Siberian adventurers and treasure-seekers, castaway Japanese sailors adrift among the Aleutians, the Mo-ho and Khitan as distributors of the northern goods ; the commerce of the Mongols uniting East and West, and the marvels of the Arctic finally landing at the foot of the Egyptian pyramids,—all this makes a little chapter of human effort and activity furnishing food for some reflection."

S. C.

A Naturalist in Western China. By Ernest Wilson. (London : Methuen, 1913.)

The author is a Kew man who appears to have been inspired by his training in the Royal Gardens and to have furnished, with the financial help of Veitch, the famous Chelsea nurseryman and latterly of Harvard University, a mine of information as a result of his eleven years travel and research in the heart of China. He shows that the Chinese is the richest temperate flora in the world, numbering some 15,000 species, half of which are indigenous. It is pointed out that the Chinese flora is more closely allied to that of the East coast of the United States than to that of Europe and the rest of Asia, which is attributable to the glaciation of the Northern hemisphere in prehistoric times. The Chêngtu plain is described as the garden of China, its extraordinary fertility being due to extensive irrigation works inaugurated 2,000 years ago. The author describes Ichang as the classical botanical collecting ground of China, the comparatively poor results of previous observers, such as Fortune, being due to their limitation to its near neighbourhood through dangers associated with travel further afield in the old days of opposition to foreigners. Three quarters of the book is devoted to botanical considerations. Ninety pages deal with sport in Western China, wherein are carefully described the pheasants and other game birds met with ; the serow, goral, takin, deer and other ruminants and game animals ; and the leopard, panda, bears and other carnivora met by those in search of big game. A short chapter describes the mineral wealth ; while a concluding chapter contains some general remarks on the recent rebellion together with some felicitous opinions on the future of China and its people. Altogether a very useful book, copiously and well illustrated by excellent photographic reproductions.

A. S.

Eine Vegetationsskizze der Taihu-Berge. (Provinz Kiangsu, China) von Dr. W. Limpricht.

(Sonderabdruck aus dem Jahresbericht der Schles. Gesellschaft für vaterl. Cultur 1913.)

Every lover of nature who leaves the big cities and penetrates the interior of China, will be impressed and delighted by the wealth and beauty of the Chinese Flora. The country to him appears as the garden of Eden; wherever he wanders new and beautiful varieties of trees, shrubs, and flowers greet his eye, and he begins to understand why the Middle Kingdom is called the Flowery Land. Soon, however, the botanist, scientist or amateur, realizes with dismay, that there exist but few books which will assist him to classify this over-whelmingly rich material. There are of course standard works on Chinese Botany to be found, but detailed descriptions of certain areas have been, until now, sadly lacking.

This renders the more valuable Dr. Limpricht's sketch of the vegetation of the Taihu. There are but few residents of Shanghai who do not know the lovely borders, hills and islands of this vast lake. A resident of Shanghai for some years, where he served on the staff of the German Medical College, Dr. Limpricht has had ample time and leisure to visit it, nor has he neglected his opportunities. Again and again has he gone to the lake, being thus enabled to study, carefully and thoroughly, at their different seasons, the manifold plants which grace its shores, and we may feel quite certain that there is no corner of the lake nor its four quarters which Dr. Limpricht has left unexplored.

He shows us the geological conditions of this part of Kiangsu, he climbs the mountains and gives us their barometrical altitudes, in spirit we follow him with pleasure up hill and down dale. We gaze upon the meadows covered in early spring with the dainty *Iris ruthenica*; we delight in the masses of azalea, purple, scarlet and yellow—the *Rhododendron Weyrichii*, *indicum* and *sinense;* and with him we carry home great bunches of roses, the *Rosa hystrix*, the *multiflora* and *microcarpa*.

With the assistance of the Botanist at the University of Breslau, where the author sent his herbarium, the various plants have been identified. The sketch, therefore, offers a most welcome addition to our, as yet, limited library on Chinese Botany. The pamphlet is written in an agreeable style and breathes a sincere scientific spirit.

M. d. B.-R.

A Brief History of Early Chinese Philosophy, by DAISETZ TEITARO SUZUKI (London: Probsthain & Co. 1914, pp. 168, 5/- net).

This thoughtful and compact account of Chinese Philosophy may be confidently recommended to two classes of persons; first, those who, knowing something at first hand of the subject, wish to offer to friends a manual of it which does not require a knowledge of Chinese, and second, those Western students, who once boldly attacked the philosophy of China in translations of the classics, but gave up in despair before the apparent banality of some parts, and the unintelligibility of others.

The writer has the great advantage of being near enough to the Chinese by race to *appreciate*, and of being sufficiently distant to *appraise* the ancient Chinese probings of the immemorial mysteries. Moreover, he is conversant with the deepest thought of the West as well as of the East; and comparisons very helpful to the neophyte are one result of this. For example we have Plato's dream of the philosopher-king set over against the Chinese identification of moral culture and political efficiency: Taoism compared with mysticism: Kant's "Act on a maxim which thou canst will to be law universal," with one of the noblest passages in the noblest Confucian book—the Doctrine of the Mean; and the teachings of Mu Tzŭ, with Christian ethics.

The writer's account of Mu Tzŭ is, in fact, the best we have met with. This stouthearted philosopher of the olden time must ever attract those brought up in a Christian civilization. In some ways he seems to have been a "creature too bright and good for human nature's daily food" advocating, as he did, what is virtually a Christian, nay, almost a Sermon-on-the-Mount code of ethics without the Christian dynamic; in any case he is worthy to have a better name than "utilitarian," which seems affixed to him chiefly on account of his objection to extravagant funerals! As we read his ideas we cease to wonder that his chief use for ages has been to heighten, by contrast, the "sweet reasonableness" of Confucianism; and that in these latter days he provides a "Short and Easy Method with the Christians." "China had that preposterous and unbalanced system of ethics ages ago in Mu Tzŭ!" cry the orthodox, "and pronounced once for all on its merits."

The most charming part of the whole book is the account of the Confucian ideal, and of the approved method of reaching that ideal;—here one seems to hear the voice of the lover, who can admit no imperfection in his mistress: but the whole of the work, we must admit, shows that fairness has been consistently aimed at.

In a book which must confine itself to moderate limits, it is ungracious to carp at omissions. Yet it is surprising that in any account of

Chinese ethics, filial piety and ancestor-worship, the twin springs of noble emotion and moral effort, and all that is deepest and best in the Chinese heart—should be so lightly touched upon.

Other parallels might have perhaps been added to those we mentioned above, *e.g.* between Mencius and Bishop Butler; between Hsün Tzŭ and Hobbes; between Chuang Tzŭ and Plato; and, most instructive of all, between Confucianism and Stoicism. The ontology and ethics of each throw light upon those of the other; and their defects no less; in both we find the same intense intellectual and moral pride in their serious followers; the same pathetic insistence that Virtue is knowledge, and that Education and Example are omnipotent.

The less pleasant part of our task remains, viz., to protest with all our energies against such matter being clothed in such English. Anyone who has corrected English essays written by Far Eastern students, perceives at once that the text is peppered with the old mistakes. Here are the well-known flounderings in the pitfall of the Conditional Sentence. Here are the telescoped expressions; thus, we are told on the very first page of Yao and Shun whose "reigns flourished" in the 24th century B.C. Here are the usual tautologies *e.g.* "a field whose virgin soil had not yet been touched by human hands." Sometimes, quite the wrong word is used, as "deliberate" for "deliberative," "research" for "search" and so on!

Someone has written of the "love-affairs of words," referring to the mysterious affinities between them in all languages, neglecting which, a foreigner may write what is grammatically correct, and yet quite unnatural. From this point of view this book is a collection of tragedies.

Let it be granted that it is wonderful that a Japanese should have so good a command of our language as Professor Suzuki has: the fact remains that an ordinary English person without a tithe of the writer's learning could make many scores of perfectly legitimate corrections. Let it be granted, that not one error in ten affects the sense; the fact remains that all irritate the serious reader, even if they do not puzzle him; and who reads a "History of Philosophy" for fun?

By what right, we wonder, do these Japanese gentlemen murder the King's English? When Yoshio Markino, we believe it was, wrote his first parody of the tongue of Shakespeare and Milton, the effect was that of all parodies, amusement for a short space, followed by exasperation for all time.

Professor Suzuki's English is far above that of Yoshio Markino, but it ought to have been a great deal better; and we hope that the next book we read from his pen will have passed through the hands of one of his English friends for correction before it reaches ours.

C. E. C.

"Huafêng Lao Jên." Letters on the Chinese Constitution. By SIR FRANCIS PIGGOTT. (Kelly and Walsh, Ltd., 1913. 8vo pp. 69. $1.50.)

In the course of reading this pamphlet the mazes and stumbling blocks encountered give the reviewer pause: he reflects: "can such things be said seriously? or is this an elaborate hoax?" The reviewer accordingly questions his foreign friends but finding no one among them who has read the work, and now truly alarmed lest he should be thrown back upon his own resources, he applies in desperation to his Chinese acquaintances, one of whom points out that the work begins and ends with the words "Hua fêng lao jên," a quotation which, truly interpreted, seems to solve the question. For those words refer to a legend that the God of Hua Shan was invoked on behalf of the Emperor Yao, who is said to have reigned 2,300 B.C., (1) that His Majesty should be fortunate in all his undertakings; (2) that he should live to an old age: and (3) that he should have many sons. Evidently then this expression refers to President Yuan who has already many sons and is well on his way to an old age, its object being the realization of the first prayer to the Mountain God, namely, that the President may be successful. In fact just as Bacon wrote Shakespeare's plays in order to practice the use of a cryptogram, so another lawyer in emulation of "the brightest of mankind" has written these letters on constitutional government in order to encourage the President to establish order in the only way possible, namely, by taking the sceptre, if not the name, of the Son of Heaven. And this view is supported by the fact that these letters are rather carelessly written, *e.g.* at p. 29 "Meritorious service never went unrewarded under his *equable* rule": I suppose *equitable* is meant or the sentence might as well be "Meritorious service always went unrewarded under his equable rule."

But if the above hypothesis is wrong, and if these letters are not ironical but are seriously intended to recommend what we call in the West constitutional government, then they are full of inconsistencies and impossibilities. The idea underlying the letters from first to last is that written law is to cover the whole of life—"Mercy" even is to be defined lest the President make a mistake in pardoning a criminal. But in no country does written law cover more than a small part of the rules by which Society is in fact governed; and even then written law leaves much to the discretion of administrators and judges.

One must agree rather with the Chinese critic of these letters (see page 15) who is of opinion that in the present condition of China a Statesman is wanted and not a draftsman. There are many reasons why constitutional government is impossible for the China of to-day: I will give one only because it is conclusive: there are no Courts fit to interpret the provisions

of a written constitution or able to enforce their decrees : the constitution must therefore be a dead letter : the arduous task of defining "mercy" may therefore be safely postponed for a few decades.

F. S. A. B.

Symbolism in Chinese Art. By Dr. W. PERCEVAL YETTS. Read before the China Society. (E. J. BRILL, Leyden. Holland. Roy. 8vo. 28 pp. with 22 plates and illustrations).

Without the charm and significance of Symbolism, Chinese Art would lose one of its most fascinating characteristics.

Some knowledge of this subject is required for an adequate appreciation of the symbols employed in practically all Chinese decorations, as each embellishment, it matters not how minute, has its own special significance, intended not to please the eye alone but to elevate the mind as well.

Dr. W. Perceval Yetts, in his delightful, but all too small, volume on Symbolism in Chinese Art, has given us an excellent start in the right direction, and his book has much value to those seeking to appreciate all that is embodied in the conceptions of the early Chinese artists.

The varied forms of expression, through the use of symbols, since the earliest periods of which we have any knowledge, show a refinement of taste not met with in the West.

The author takes us back to the Bronze of the Shang and Chou dynasties, when Chinese decorative art and expression were shown in their most primitive stages.

Commencing with the Meander or Key-pattern, many familiar designs are illustrated, minutely described and classified.

The influence of Buddhism on Chinese Art is clearly defined, and one wishes the Author had enlarged upon this subject.

Taoist symbols as well as those of a zoological and floral nature play an important part in decorative motives, and are treated in a most interesting manner.

The great value placed upon the importance of the inscribed fragment of bone and tortoise shells which date back to the Chou dynasty, is of absorbing interest, and opens up a field for archaeologists of which the full significance has yet to be determined.

Dr. Yetts, in conclusion, states that his article has only touched upon this important subject "SYMBOLISM IN CHINESE ART" which has been the mode of expressing so faithfully the sentiments, customs, culture and religion of the Chinese from the earliest periods through the ever-changing dynasties to the present day.

The excellent illustrations add much to the value of this interesting book.

C. D. M.

Chinese and Sumerian. C. J. BALL, M.A., D.LITT., Lecturer in Assyriology in the University of Oxford, Oxford University Press. 4to cloth, XXIII., 151 and 14 pp., 1913, £ 2. 2s net.

Contents :—Introduction—Preliminary List of similar words—Initial and final sounds—The Chinese Classification of written Characters and the Sumerian parallels or prototypes—Progressive transformation of characters in Sumerian and Chinese—An essay towards a comparative Lexicon of Sumerian and Chinese—A sign-list in which old forms (Ku-wên) of Chinese Characters are compared with Sumerian Congeners or Prototypes.

Science seeks for unity. The unity of mankind,—if it can be scientifically proved,—is a very important item in the process of science. To prove this unity of mankind, science must start with civilisations which are somewhat similar, as there is more hope to find there such a unity, or at least some connecting link, than for instance between the European civilisation and that of the Australians or Negritos. The most interesting problem is the connexion of Chinese and Western mankind. From a geographical point of view it is,—according to Richthofen's theory,—very probable that the centre of Asia was the cradle of civilised mankind. That part of Asia, which is now a perfect desert, had quite different life-conditions before the great Inland Sea there had dried and only left the Caspian and the other central Asiatic salt lakes as the last remainders. This process of drying up was, as Richthofen thinks, the reason for the successive migrations of the civilised nations. The Egyptians, the Sumerians, the Indo-Arians, the Chinese, they all spread from that centre over the whole surface of Asia and Europe. It would be very valuable, indeed, if this suggestion could be scientifically verified. The direct method, which uses old monuments of any kind to find ethnological connections has not at present any reliable material. So we must look for an indirect method. The use of etymological comparison has proved very satisfactory with regard to the statement of the Indo-European culture-relation. The same method, however, has had no such satisfactory results when applied to the Chinese written and spoken language. After many trials this way has been given up by the majority of Sinologists.

Since many years the lonely path has been trodden by Dr. C. J. Ball, Lecturer of Assyriology in the University of Oxford. The Assyriologists are accustomed to think that all spiritual life on Earth is derived from Sumir and Akkad, so we may not wonder when Mr. Ball takes the problem not from the view of common origin of Sumerian and Chinese languages, but from the standpoint that the Chinese language and the Chinese script "almost certainly sprang from the Sumerian prototypes." This of course must be regarded as a very serious *petitio principii*. Dr. Ball's book would be exceedingly valuable if that theory could already be taken as granted. But as this is not the case, we must confess that most of those derivations seem, from the Chinese point of view, to be very forced. As long as the

Sumerian origin of Chinese characters is not beyond suspicion, we can only hope to get light in this difficult matter by taking the Chinese characters as they are and have been, not as they ought to be. As the Sumerian and the Chinese writing have both originally been pictures or symbols of things, we must necessarily find a good many similar pictures without being able to infer any closer relation of the two scripts. The sun for instance is round, the moon is sometimes waning, the animals can be drawn according to their specific singularities: all this is done by every modern child, who wants to depict the objects of the outer world; and so we may expect a good deal of coincidence in the old outlines of Chinese and Sumerian writing and yet have no stringent proof of their common origin, still less of the mutual dependency of those scripts. It is all the more surprising to find so many radical differences even among this kind of signs. The sun for instance is represented in Chinese *Ku Wên*, as we should expect it, by a circle, sometimes with a dot in it—quite like the Egyptian hieroglyph. In Sumerian, however, it "seems to suggest the orb of day emerging into sight from between two peaks"—that is to say, the figure as it "was in use in the fourth or fifth millenium before our era" is a square standing on one of its angles, while the two lower sides are somewhat longer than the other two (◇). In Chinese the moon is a half circle, while in Sumerian it has a square form suggesting an original whole circle. The dog with its curled tail is in Chinese such a suggestive picture, that even Confucius made the remark, that in this character the picture of a dog can be quite distinctly recognised; while in Sumerian it is symbolised by a raised foreleg; and it will not do simply to declare, that the Chinese misunderstood their character, which *ought* to be a raised foreleg. That method of Mr. Ball's which he uses very freely, is exceedingly dangerous. There is nothing which cannot be proved in that way. If the Chinese characters are in such a condition that neither their obvious form nor the remarks about them of the old Chinese *literati* can be trusted, we must leave them alone, for nothing can be inferred from such hopeless misunderstandings; but we cannot believe that Mr. Ball understands the real meaning of those characters better than the most learned Chinese themselves. In the Sign List, moreover, there are so many queer forms of Chinese character, that we should have been thankful to have had mentioned the sources from which they are taken, in order to be able to shape our own judgement with regard to their reliability. Chalmers is obsolete, and from the perfectly trustworthy list of Mr. Couling we find in the Sign List only four examples! A comparison with the late Rev. Frank H. Chalfant's *Early Chinese Writing* shows most remarkable differences. And there are a good many distinct errors among the Chinese characters.

With regard to the linguistic inferences we perfectly refrain from any judgement. For an outsider it would appear that it as easy to derive

the English "fox" from the Greek, alopex ἀλωπεξ (lopex, opex, pex, pox, fox) as the Chinese 狸 *li* (lopex, lope, lop, lo, li). It is true the derivation of Mr. Ball, page 21, takes another route, but the effect is the same. In the Chinese language we have a very vague understanding of the original final sounds, which, however, can be traced to some extent with the help of the rhymes in the Shi King; but about the old initial sounds we are not yet able to give any definite statement. Therefore the time has not yet come for linguistic comparison of the old Chinese language with any other language.

There is another point, which makes a derivation of Chinese from a Sumerian origin very difficult. The oldest Sumerian language belongs to the fifth millenium before our era, perhaps to a still earlier period. The Chinese characters cannot be investigated farther than 1000 years B. C., and for the 4000 years between there is—nothing. This gap will prove the most dangerous stumbling stone for any such attempt as that of Dr. Ball, because it necessarily leads to conjecturing instead of proving.

Nevertheless, there is a lot of erudite labour in this book and if not in regard to the origin of the Chinese language, the reader will at least get valuable information as to the state of modern Assyriology.

R. W.

New Terms and Expressions, by EVAN MORGAN—Kelly and Walsh, Ltd., 1913.

New Terms and New Ideas, A Study of the Chinese Newspaper by A. H. MATEER, Shanghai, Presbyterian Mission Press, 1913.

The elderly student of Chinese must look with admiration not unmixed with benevolent envy on the multitude of aids poured of late years on his young successor; and we old hands look also with eagerness for the stream of sinologic studies that will surely be the result of making the study of Chinese, erst almost proverbially hard, so plain and easy.

Here are two books, the very titles of which would have astounded the ears of Morrison, Wade, and Legge, for was not one outstanding feature of the language which they sought to elucidate its hoary conservatism?

It is natural enough that the horde of new terms in which the fruits of alien education are presented to the Chinese public, now become avid of newspaper enlightenment, should be presented in terms most of which would have found a place on Chang Chih-tung's *Index Expurgatorius*; for the students who went in pursuit of the learning supposed to turn old countries into Great Powers rarely found time for the thorough study of their own language, and its literature indeed was openly despised. Yet the foreign student of the *Tso Chuan*, if such there be, will be surprised and delighted with the flexibility and the compass of literary Chinese as well as

with the wit and wisdom therein hidden away ; and careful research might find many purely native synonyms for the borrowed terms plentifully culled by our authors from the newspapers and from educational works and translations thereof. One may be allowed to wonder whether these alien expressions convey any exact sense to their readers, not to say their users, and to sigh over the plentiful sprinkling of foreign marks of punctuation now needful apparently in leading articles. The recent trend of events in China may also to some suggest that the country in its language as well as in other ways may yet experience the truth of Mencius' saying, rendered by Legge,—"they who advance with precipitation retire with speed," or, in plain Saxon, "the more haste the less speed."

The two works under review display much toil and win a considerable measure of success ; and both will be of great use to the foreign student of the newspapers of to-day. Mr. Morgan's introduction supplies a very fair statement of the purpose of his work and notes the revival of old terms with new meanings and the making of new expressions which distinguish recent Chinese : he also observes the ease with which, until recently, Chinese—like every vigorous tongue—found simple terms into which to translate new things and new ideas. It is for instance a lesson in word-making to see *telegram*, *telephone*, *railway*, expressed in translations as apt as they are simple ; while *patriotism*, *truth* and *justice* needed but a reference to the Four Books to be represented, and *revolution* itself was found in the Classics.

The scheme of Mr. Morgan's work is admirable ; first, a Chinese-English vocabulary arranged under the romanised sounds with the leading characters to serve as guides ; then the terms classified under terminal words, which are themselves ranged in nine groups and explained fully and followed by examples ; then an English alphabetical index with page references.

A serious blemish is that the same translation is not always given of identical phrases. We are not advocates of fitting always one meaning to a Chinese phrase in whatever collocation ; but it is startling to find 實業 figuring, correctly as business on page 121 and as enterprise on page 136. This is, moreover, only one instance out of many. And why should orators be translated by one term on page 158 and by another on page 201?

We have noted down a few doubtful translations as follows :—

Page 1, 阿堵 is surely never 'pictures.' In the *Liao Chai* it is "pelf."

" 3, 差强 surely means 'somewhat better :' e.g. | | 人意 'rather better than one thought.' The last example on this page is of course from chess and means that one false move loses the whole game.

Page 4, 刹那 is the Sanskrit *Kshana* and used, so far as we know, not only newly, for "the shortest possible time."

„ 6, 倡 is surely "to advocate, promote" in all the phrases given.

„ 9, 鎮魂 cannot mean "ghost appearing" but "to control the spirit."

„ 10, 正式 is "regular in form" and sometimes "the original."

„ 11, 政體 is "the body of administration," "the constitution."

„ 13, 徵兵 in history is "to levy troops," not "to volunteer."

„ 15, 濟火以油 "to aggravate"—why not "to pour oil on the flames"?

„ 16, 急進 "to advance radically" whatever that is. *Chi* is of course 'hastily, urgently.'

集矢的 "the target of every arrow"—why not translate the words?

„ 18, 棲流所—流 should be 留—is any reformatory or place of detention.

„ 18, 祈禱 "to pray," dates back to Confucius.

„ 18, 契合法 "method of agreement" does not help one much. The expression is, I believe, a Japanese rendering of "the law of contract."

„ 19, 技士 "public worker"! The words mean an expert simply.

„ 19, 歧字 "synonyms" would imply in Chinese a novel *lucus a non lucendo* principle: the meaning should surely be "divergent terms."

„ 19, 家庭革命 "family revolution" not "reform." This and the phrase next but one are examples of a frequent disregard of grammar—for of course Chinese has as strict a grammar as English and on the same principle of order of words—that the reader must beware of;—and why 主義 correctly translated on page 38 should here be distorted into "to advance the interest of" is a puzzle. The two words mean "the ruling principle, the policy," and never, I think, "view" or "spirit" or "theory."

„ 20, 假住所 must mean "lodgings, borrowed abode," not "quarters," "address."

„ 21, 槍林彈雨 is simply "in the thick of the fight."

„ 21, 態度 "methods" while on page 130 it is "conditions," "aspect," "intentions." This seemingly omnibus expression, wherever we have met it, means "behaviour."

„ 22, 絞幾許腦汁 "squeezed a lot of brain juice," that is, "was a hard nut to crack"—a semi-colloquial expression inadequately rendered by either "profound thinking" or "deep consideration," which again are grammatical mistranslations.

These are a few blemishes noticed on a cursory reading of the first score of pages. Let us dip into the Vocabulary further on.

Page 50 and page 146, 法定團體 "legal institutions," 團體 "group, unity." Surely the author must see these two renderings cannot both be correct. The first means an association or body fixed by law.

„ 51, 法治國 cannot possibly mean "government by law:" it is simply "a constitutional state": and 法人 is a legal person, a person in law and not "legal status."

„ 52, 藩閥政治 is not "aristocracy" but "aristocratic government."

„ 53, 妨訴 "a plea," rather "a plaint, declaration of damage or tort."

„ 55, 風潮大起 "there was a mighty storm," not "great wave of opinion."

„ 57, 海禁大開 "open to trade" is grammatically impossible and 海運業 is not "maritime enterprise"—but "the ocean transport business."

„ 58, 號外 "a special edition" requires authority and explanation.

„ 60, 習貫法 is surely not "common" but "customary" law.

We had marked other phrases for comment; but perhaps enough has been shown to convince our author of the need for thorough and careful revision. In a work of this class it is essential that there be uniformity of translation and a scrupulous accuracy. Such a rendering of 世界觀念 as "to have the whole world in view" is absolutely unworthy of a student with any claim to scholarship, and such faults unfortunately are far from rare.

The whole progress of sinology has been marked by abandonment of the old theories that Chinese was a loose language incapable of conveying exact thought and devoid of grammar, as though writings which needed no marks of punctuation could be anything but constructed under strict rule. We trust that Mr. Morgan will in due time give us an edition free from the blemishes noted above and consistent with itself throughout.

Mrs. Mateer's preface and her introductory chapter suggest that the literary language is still a fresh study to her in which she finds, as one is apt to find what one expects, many bugbears. Thus to her the use of "suffixes" is novel, and she appears to date the new terms from the Revolution, whereas they began to appear two generations at least earlier. The latest flood of neologisms has of course appealed only to a very small fraction of educated Chinese, and to the bulk of newspaper readers these terms convey very misty ideas. The better-class newspapers continue to write much as they used to in fairly easy *Wên-li* and their leaders are usually as literary in style as of yore. We venture to suggest that the newspapers to which our author has gone are unusually colloquial and it is not safe to treat them as average. The nine "black beasts" of Mrs. Mateer's introductory chapter are not very serious. Our own language has, when

used in literature, a vastly greater vocabulary than we use in talking: and it is not so diffuse, although we have not the reason, which Chinese has, in its limited number of sounds, for such comparative brevity. We thought sinologues had long ago recognized that obscurity in Chinese decreased as knowledge grew. In English also we have words which with different sounds become different parts of speech, and lots of our words have many senses. The order of words written is in most languages more strictly logical than ordinary talk. The example given at the top of page 7 is unfortunate, since it means "these farmers are the depended on." *Wên-li* like other literary vehicles uses many synonyms with fine distinctions of meaning. "Punctuation particles" and "grammatical particles" are unfortunate terms for what correspond in most cases to auxiliaries in other tongues. It is very rarely that they can be ignored by a conscientious translator. Even 且說 in novels means "to resume" and 豈 corresponds to the Latin *num*. The word 諸 selected by the author is simply 之於 elided and in her example 倣諸 is "copied it from."

The general impression produced on us by the introductory chapter and the lists on pages 8 and 9 is that literary Chinese is in fact as extraordinary in the author's eyes as it was in those of the students of last generation, and that unfamiliarity with this vehicle of expression found adequate by many generations of cultivated scholars is the real justification for her audacious attempt to pronounce on it such judgments as "Chinese has syntax when one would not expect it"!

The best guide for a beginner, so far as we know, is still Dr. Hirth's modest *Notes on Documentary Chinese*, provided the beginner has learned Latin at school; but we venture to exhort all students to study the *Four Books* at least, if they would not remain at the mercy of the Chinese scribe as Mrs. Mateer appears content to remain. Surely it is late in the day of Chinese study to accept a position which would be held grotesque by the serious student of any other language.

We have examined the first five pages of the exercises and have to offer the following criticisms:—

Page 1, Vocabulary, column 2, 幼雅時代—雅 should of course be 稚

" " " 2, (bottom) 實行時代 "period of actual doing"—not "achievement."

" " " 1, 闊少派 rather, reading *shao*^{4} instead of *shao*^{3} "the gilded youth": "hereditary aristocracy" seems an impossible translation.

Page 2, example 2, why ignore the characters 眞是 'truly it is a case of'?

" " 6, 向 being 'hitherto,' the sentence is "Woman has hitherto been without independent livelihood."

Page 2, example 8, we suggest the translation:—"Would that philanthropists would quickly devise a scheme to succour their brethren and render needless their division into party groups.

Page 2, Lesson II, 思想 and examples under it. "Conception," "idea," "train of thought" are the meanings. Theory is 說, interest 心念 conviction 心志 主義 is surely rather the policy than the system, of education, etc.

Page 3 市井主義 seems to answer better to "parochialism" than to "commercialism" which might correspond to 金錢主義 although, as a fact, this last term is surely a translation of "monometallism." A possible rendering might be 壟斷主義.

„ 羣衆主義 should mean "collectivism."

„ 報復主義 is "a policy of *revanche*"; it might also mean "the doctrine of retribution."

„ 從新主義 is "modernism."

„ 專制 is exact equivalent of "autocracy" not of "tyranny."

„ 愚弄術 is "dodges, to bamboozle, trickery."

„ example 1, why "moral purpose"? The phrase is "the idea of human morality."

„ „ "The highest thought" and "the most exalted virtue" are very audacious renderings of 優美之思想, 高尙之道德; surely grammar requires "the conception of Excellence, the morality of Virtue."

„ „ 2, "Weighed according to the systems of educationalists the policy of universal military service, . . . are all formal principles, utilitarianism is a policy of actuality, in moral training the two are included."

„ „ 3, "The Munroe policy is the idea of safeguarding oneself and not interfering in the affairs of others." There is not a word about "advocating" anything.

In a work for students we must repeat that looseness in translating is uncalled for and the Chinese order of words should be retained, if possible.

Page 4 Vocabulary 垂涎 "dripping saliva," greedily waiting.

虎視 surely "to glare at," as a tiger does, not to "watch stealthily."

瓜分 is of course "partition, to divide *up*."

棋分 and 布 are also terms for partition—as players arrange the chessmen between them.

瓦解 "tiles loosening"—collapse without resistance and by one's own failure.

隔 (should be 膈) 膜 "absence of sympathy, indifference."

一盤散沙 "a dish of loose sand"—disunion, want of any cohesion.

狐假虎威 "the fox borrowing the tiger's majesty" is a pregnant phrase to which we find no exact parallel, whether in Æsop or in Uncle Remus. The ass in the lion's skin has a different application and the story of the fox going before the lion and enjoying the terror of the beasts is not quite apt. The idea is not that of "bluff" but rather of the great man's great little man with the additional suggestion of the tender mercies of the wicked.

牛馬 is "contented slaves, spiritless serfs."
Page 5, example 1, 時代 is "a period."
„ 3, 同歸於盡 "alike result in extinction."
„ 5, 一途 "the one way or path."
„ 6, 也不顧惜 "even [collapse and partition] they do not regard, are not affected by,"—not "do not shrink from."
example 7, 聯合 "union" not "unity."
„ 10, 吞 is "to gobble up" not to "devour."
„ 8, 魚肉 "to treat as fish and flesh, to prey on."
„ 11, 響應於後 "fell into line behind."
„ 12, last line, 送給人家分開來吃 "make a present (of it) to folk to divide up and eat," not "pass it around for others to eat."

We have also dipped into the book here and there further on and collected a good many points for comment; but this review is already long enough and we had rather at leisure respond to Mrs. Mateer's invitation to supply suggestions to her direct.

On reading over what we have said, we fear it may give an impression of inconsistency in pointing out many apparent faults in works to which has been given general commendation. The inconsistency is of course only apparent. We recognize gratefully the hard work done and the excellence of the authors' intentions; but in the execution, whether from haste or from lack of patient study, there occur to our genuine disappointment more blemishes than the student should meet with, and he must beware of accepting their *dicta* too readily.

Φ

Giles' Dictionary, Second Edition. Kelly & Walsh, Ld., 1913.

The first Edition of this large dictionary had become such a daily necessity to foreign students of Chinese that a second edition created but little stir. Many took it for granted that the publishers had sold off the first and had now printed a second edition from the same plates. Everyone who had used the book must have been glad to hear of its successful sales and we are afraid that a very large number found the first edition covered their needs so fully that they were at little pains to enquire as to whether or not the second contained new material. To all such it is necessary to say that the new edition is a revised one, that it is not printed from the old plates and that a very large number of new definitions and phrases have been added.

The good points of the first, and it must be confessed some of the weak points, have been conserved in the new edition. Among the good points were the clear printing, the ease with which characters were found, the large

number of phrases given under important characters and the clearness of the definitions. These form the chief requisites of a good useful dictionary, and it is only just to say that Giles' dictionary combines them all. While so much good can be said of the work there are other less important matters which we wish had been remedied. The useless waste of space involved by setting aside three long columns on each page for the printing of the characters has added needless bulk to the dictionary. It would have seemed an easy matter to place the character at the head in the same bold type that it is now printed in, then follow it with the definitions and phrases. This was the method of Williams' Dictionary. If we remember correctly a large number of the reviews of Giles' first edition called attention to this waste of space involving an added cost. We see no good reason why the changes should not have been made.

Another point in which an improvement could have been made would have been to follow the lead of all modern dictionaries in classifying the definitions and giving the illustrating phrases under each meaning. According to the plan of the present dictionary if one runs across a phrase in reading he may look through the whole list before he comes upon it, whereas if the definitions were numbered and classified the phrases under each meaning would be fewer and more easily found. The present dictionary seems without method in this respect. The phrases are not given in the order of their importance or of their frequent occurrence in literature, nor are they even divided into colloquial and literary. The student must make up his own mind as to the value of a phrase, for those quoted in the dictionary may be classical authors, public documents, dignified speech or mere colloquialisms. It leaves a student puzzled as to values, whereas a classification with the place from which the quotation is taken would tend to simplify matters for him.

The Chinese language has undergone more changes in the last fifteen years than in the previous thousand, and yet Dr. Giles takes no notice of it. We wonder why. Does he consider the present influences which have come in from Japan only temporary and does he think that they will not make any permanent place for themselves? If so, we venture to think that he is mistaken. The new style is not a passing fad of the newspaper writers, but a striking example of the power of an old language to absorb new phrases and new modes of expression to represent new ideas. Law, politics, military tactics, as well as quotations from foreign writers needed new methods of expression and China found many of these ready to hand in Japan where the new life had given birth to them. They have now become common-place in the Chinese written language as well as in daily speech. They can be found in Presidential Edicts, public documents, private letters and in all new books. Such popular writers as Liang Chi-chao always use them and no writer attempts to ignore them, bigoted and conservative though he may be. One may have his own private opinion as to whether these changes have been

an enrichment of the language or a corruption, but my only point is that they have come to stay and cannot be overlooked in modern dictionary making.

This new edition of Giles, notwithstanding what has been just said, is a decided improvement upon its predecessor and it is invaluable to the serious student of Chinese. One cannot avoid the necessity of having it by comforting himself that he has the first. He only needs to use the second for a few days to notice what a great improvement has been made in it.

J. C. F.

Chau Ju-Kua, 趙汝适 By FRIEDRICH HIRTH and W. W. ROCKHILL, 1911, Imperial Academy of Sciences, St. Petersburg.

The name of the author rather than that of the book translated has been chosen as a title. Chau Ju-kua wrote the Chu Fan Chi 諸蕃志, in the latter part of the 13th century. He was a member of the illustrious family Chao which produced several famous men among whom Chao Meng-fu is most distinguished as statesman, poet, painter and calligraphist. The family was descended from the Imperial House of Sung. Judging from what is known of the varied scope of intellectual activity of this family it is little wonder that one member of it should have interested himself in the trade relations between China and the dimly-known lands beyond the sea. Little is known of the author himself as yet, though it is quite possible that new sources of information concerning him may be brought to light. Our interest, at present, must be centred in his book. This is a rich mine of knowledge but it could only be opened up by men of such ripe scholarship as Hirth and Rockhill. Hirth published many years ago his "China and the Roman Orient," and Rockhill wrote the account of his journey into Thibet. Both of these authors have continued their geographical studies in subsequent years and one of the results is this most valuable translation with its abundant notes.

In the Introduction the rise and development of the maritime intercourse between China and southern Asia is traced, commencing with that of the pilgrim Fa-hsien in the early part of the 5th century. Chau Ju-kua's narrative takes up the subject at the opening of the 12th century and tells of what the Chinese knew of the countries, inhabitants and products of eastern and southern Asia, of Africa and Europe.

Chau's information was derived from earlier books especially that of Chou Ch'ü-fei, and also from accounts of Chinese and foreign travellers. From his evident familiar acquaintance with foreign travellers it is probable that the author held an official position in Canton in connection with this foreign trade which he describes. As many of the facts which he gives are not to be found in any other known Chinese work they must have been made known to him directly by travellers whom he had had

occasion to meet. The description of the principal foreign products is most valuable, though not infrequently it is difficult to identify the names with entire certainty. But with all due allowances the Chu Fan-chi (Description of Barbarous People) must be regarded as the most valuable source of information in regard to the peoples known to China and their commercial products.

This book has been translated or referred to by Pauthier, Abbé Huc, de Rosny and recently by Pelliot and Schlegel. The world is chiefly indebted to Dr. Hírth, however, for full knowledge of this valuable account of China's information concerning foreign countries. In *China and the Roman Orient* he published a chapter on Ta Tsin taken from Chau's work and in several later publications he gave translations of other portions. It has been a splendid contribution to geographical knowledge and identification, and in this latest portion of it he must have been greatly assisted by Mr. Rockhill.

J. C. F.

A Mission to Heaven. By Dr. TIMOTHY RICHARD, Shanghai, 1913. The Christian Literature Society.

"Unless ye be converted and become as little children, ye shall not enter the Kingdom of heaven" is a phrase spoken by Him whose discourse was so often of the Kingdom of heaven. Whatever may be said of the mental requisites of one who follows the pursuit of literary studies, he who wishes to understand any religion must have the child mind—a mind open to see the good in all things and to receive impressions from all sources. It would not be in good taste for us who are accustomed to prophet-warning asses and prophet-swallowing whales to cavil at the reformed monkey or the evangelizing White Dragon Horse, though it might be fitting for us all to recognize frankly the allegorical character of such accounts. Sermons in stones or running brooks are no more impressive, though perhaps more dignified, than those conveyed to the human mind through the media of the lower animals. It would be interesting to follow the religious teachings of this latest book of our ever-optimistic friend, Dr. Richard, and to write appreciatingly of its liberal world-brother spirit, but this Journal is not a proper place to discuss religion. Our concern must be with the literary contents of this book, and here when one has recovered from the shock of the wholesale use of Christian terms in expressing Buddhistic ideas one finds that the style of translation is clear and readable. It is not so literal as to have made its reading a burden and yet one feels that the author must surely have caught the real gist of the abstruse text which he has translated. Neither the title of the book nor the headings of the chapters are such as would attract a reader at first glance, but once the book is begun there are few who would lay it down without mastering the general ideas contained therein.

In the Introduction Dr. Richard gives a brief sketch of the author whose work he has translated. Chi'u Ch'u-chi was a native of Shantung province and lived in the thirteenth century. He was a great Taoist saint and his book contains many moral teachings of high value. So much is known of him from the historical records of the Yüan Dynasty, but Dr. Richard quotes from the text translated on page 359 to show that Ch'iu had been converted from Primitive Buddhism into the Higher Buddhism and later into a Nestorian Christian. This is all most interesting as a premiss for the desirable conclusion of the value of religious toleration and of the universality of fundamental religious conceptions but we can see nothing in the text translated nor do we know of any other historical data which would lead us to the same deductions concerning Ch'iu as have been reached by Dr. Richard. We venture to think that it would have been well for Dr. Richard to have given further textual and historical proofs for his making Ch'iu a convert to Christianity unless language is stretched so that, whether conscious of it or not, anyone who lays emphasis, in any period of time or at any place far removed from Christian contact, on a single Christian truth or even on several Christian truths can be considered, in the ordinary use of language, a Christian. In this we ask only for historical, not religious, evidence and it is the literary record that attracts our attention.

Dr. Richard has come to be recognized as a leading authority on Buddhism and his work in laying open the historical sources of Higher Buddhism has been highly appreciated by leading scholars of comparative religion. While thankful for the light already thrown upon a subject in which he has done pioneer work we should be glad to have a solid historical basis of accurate statements upon which to rear the noble structure of brotherly love and mutual understanding to whose erection Dr. Richard's life and writings have been a lasting contribution.

J. C. F.

Memoirs of Li Hung Chang. Edited by WILLIAM FRANCIS MANNIX, with introduction by the HON. JOHN W. FOSTER. Boston and New York: Houghton, Mifflin Co.

These Memoirs have created a stir among those who thought, not without reason, that they had a fairly reliable idea of the life and character of Li Hung-chang. The book, so the editor tells his readers, consists of extracts from a translation of diaries and other documents written by the famous Viceroy; and though it is admitted that Li was anything but a careful and systematic diarist, there is no suggestion that the book contains anything but a straightforward and unadorned translation of what the great statesman actually wrote.

The death of Li Hung-chang occurred in November, 1901, but it was not until 1910 that the writings of this remarkable man were collected

from the various cities in China to which his official duties took him. Upon examination the translators found that, in the case of many of the entries, the date was either entirely missing, or recorded in a cryptographic style that defied solution. The editor does not claim to have acquired the whole of the written observations that Li Hung-chang left behind him, and it is more than probable that many manuscripts were lost or destroyed during the great man's lifetime. Under these conditions one can hardly expect to gain from these Memoirs a satisfactory and comprehensive account of the life of Li Hung-chang, a biography of whom would undoubtedly provide intensely fascinating reading. In spite of its limitations, however, the book grips the attention of the reader at the outset and retains it to the end.

In addition to the editor's preface, which should be carefully noted if one wishes to read the Memoirs intelligibly, there is an exceedingly illuminating Introduction by the Hon. John W. Foster, formerly American Secretary of State, who assisted Li Hung-chang in the peace negotiations at the close of the war between China and Japan.

It is evident that both Mr. Foster and Mr. Mannix have approached their tasks with an enthusiasm born of the deepest admiration and respect for the great Viceroy, who as scholar, soldier, statesman and diplomat was a veritable Colossus among his contemporaries.

Educational Directory of China 1914. (Educational Directory of China Publishing Co., Shanghai). $2.00 Mex. net.

A Company would seem to have been formed to print this little handbook. Such a work would have rather been expected from the Educational Association. It will no doubt be useful to many, but it needs considerable improvement. It is divided into 3 parts, a miscellaneous part on curricula, etc., a directory of teachers and list of schools and colleges; but each part is paged separately and confused with advertisements. Indeed considering there are about 30 pages of advertisement to about 90 of other matter the price seems unnecessarily high. We have no doubt that in future years an improved issue will become a necessary hand-book for all engaged in educational matters.

Unknown Mongolia. Carruthers, Douglas. London 1913: 2 vols. illust.

It is unfortunate that we cannot include a Review of this important and interesting work. The member from whom the Review was expected unhappily fell ill, and it was then too late for anyone else to undertake the important task.

Reviews of several other works were promised but the writers have delayed till we are obliged to go to press without their contributions.

S. C.

NOTES AND QUERIES.

Exhibition of Chinese Paintings and T'ang Sculptures. Collection Jessel.

Early in January of this year, on the 9th, 10th and 11th to be exact, members of the N. C. B. R. A. S. and the public were privileged to see, prior to its despatch for exhibition in Leipzig, the exceedingly interesting collection of Chinese Paintings and T'ang Sculptures assembled, during his residence in China, by Mr. Jessel. At 5.30 p.m. on the opening day Mr. Jessel gave a short talk on Chinese Paintings, which betrayed a keen appreciation of the high aesthetic value of this branch of Oriental Art. The arrangement of the exhibit was excellent, evincing much thoughtful care and a true sense of values on the part of the owner.

In the main hall were hung a rich and varied collection of landscapes, studies of birds, beasts and flowers, while on the tables were laid several fine "Hand-scrolls." The library was devoted to "Art consecrated to the Cult of the Dead," and here Mr. Jessel had hung his really remarkable collection of ancestral portraits, Ta Shou as the Chinese call them, and had arranged to great advantage the pottery grave figures of the T'ang dynasty.

These figures, executed with great virility, were extremely interesting in that they evince unmistakable traces of the foreign influence so strong at that period. They were originally placed in tombs that the spirit of the dead might not travel alone to the world of shades.

By courtesy of the owner we have the pleasure of reproducing a few specimens of his collection, which appear as frontispiece and facing pages 57, 65, and 91.

F. A. A.

A Chinese Inscription from Ceylon.

A discovery of considerable historical interest was recently made in the town of Galle, in Ceylon. While working on the Cripps Road, Mr. H. F. Tomalim, the Provincial Engineer, unearthed a carved stone which had been used as a cover to a culvert. On examination this tablet was found

to bear inscriptions in three languages—Chinese, Tamil and Persian. The Persian and Tamil inscriptions were badly defaced and in many parts indecipherable. The Chinese portion was, after considerable difficulty translated by Mr. Backhouse as follows :—

"His Majesty the Emperor of the great Ming dynasty has despatched the eunuchs Ching-Ho, Wang Ch'ing Lien, and others to set forth his utterance before Buddha, the World Honoured One as follows:

"Deeply do we reverence you, Merciful and Honoured One, whose bright perfection is wide-embracing, and whose way of virtue passed all understanding, whose law enters into all human relations, and the years of whose great Kalpa (period) are like the sand of the river in number, you whose controlling influence ennobles and converts, whose kindness quickens and whose strength discerns, whose mysterious efficacy is beyond compare!

Whereas Ceylon's mountainous isle lies in the south of the ocean, and its Buddhist temples are sanctuaries of its gospel, where your miraculous responsive power imbues and enlightens. Of late We have despatched missions to announce our mandates to foreign nations, and during their journey over the ocean they have been favoured with the blessing of your beneficent protection. They escaped disaster or misfortune, and journeyed in safety to and fro. In everlasting recognition of your supreme virtue, We therefore bestow offerings in recompense, and do now reverently present before Buddha, the Honoured One, oblations of gold and silver, gold-embroidered jewelled banners of variegated silk, incense burners and flower vases, silks of many colours in lining and exterior, lamps and candles with other gifts, in order to manifest the high honour of our worship. Do you, Lord Buddha, bestow on them your regard!" (Here follows a "list of alms bestowed at the Shrine of the Buddhist Temple in the Mountain of Ceylon as offerings.")

"The date being the seventh year of Yung-Lo [1410 A. D.] marked Chi Ch'ou in the sixty years' cycle, on the Chia Hsu day of the sixty days cycle in the second moon, being the 1st day of the month. A reverent oblation."

No definite conclusions can be reached until the Tamil and Persian portions have been more closely examined, and the Chinese chronicles studied in the light of Ceylon history; but there can be little doubt that this trilingual inscription refers to the second visit to Ceylon, in the year 1410 A. D. of the eunuch Chêng Ho, a famous official in the reign of the Emperor Yung Lo. A full account of this interesting discovery, with a facsimile of the Stone. is given by Mr. E. W. Perera in Vol. VIII, Part XXX of the "Spolia Zeylanica"; and our own Journal may also be referred to for the Chinese invasion of Ceylon in 15th cent. (Vols. XX, p 66 and XXII, p. 63.)

The Journal,—Re-issue of Early Volumes.

Several of the earlier volumes of the Society's Journal have been long out of print. Vol. I of the New Series (1864) has now been reprinted, in a limited edition, and those whose sets are incomplete should make immediate application to Messrs. Kelly and Walsh for this volume. It is an exact reprint except that the type and paper are better than in the original. The papers include Notes on the City of Yedo, by Rudolph Lindau; Some of the Physical Causes which modify Climate, by J. Henderson, M.D.; Narrative of an Overland Trip from Canton to Hankow, Dr. Dickson; The Medical Practice of the Chinese, by Dr. Henderson; The Seaboard of Russian Manchuria, by J. M. Canny; and Events in North China, 1861—1864, by R. A. Jamieson. Arrangements have been made for the reprinting of other out-of-print volumes in the series; probably two more will be issued within a year.

China Monuments Society.

In the Journal for 1912 there was published the Report of the China Monuments Society. In the next year's Journal there appeared a note which criticised the Report as containing various inaccuracies. (R.A.S.—N.C.B. Journal XLIX, p. 193.)

It has been courteously pointed out to us that many (most) of these criticisms were incorrect and, as such, are likely to injure the work of the China Monuments Society. This would be most regrettable, and we take the first opportunity of examining the note in question, with a hearty desire to do justice to the valuable work of the C. M. Society and to its Report.

The Report consists of two parts; an introductory essay, and a detailed list of monuments. The first criticisms of the note in Vol. XLIV (p. 194) deal with the introductory essay and blame it for leaving out certain things which things are however certainly to be found in the detailed list. Thus it says "The paper fails to record that this tablet is found on the top of the Drum Tower," etc. This is true as far as the introductory essay is concerned but if the Report is taken as a whole it distinctly states in the detailed list that the tablet is in a temple at the summit of the Drum Tower (p. 172).

The succeeding lines of the note referring to the tomb of Confucius and the Colossus of Buddha are similarly incorrect criticism if the Report be taken as a whole, as will be seen on reference to XLIII, pp. 164, 169.

The remark the Xanadu should be placed under the heading 'Mongolia' is also incorrect: it is correctly given by the Report as being in Chihli.

The passage criticising the Report with reference to the Ming Tomb; and the tomb of Hung Wu is somewhat difficult to understand as it is printed: the Report seems clear and correct as it stands.

The assertion in the note that Little Orphan Island has no pagoda is also incorrect.

In some other points which are criticised it will be evident to the careful reader that the editor or proofreader of the Journal are to be blamed rather than the compiler of the Report.

This Branch of The Royal Asiatic Society is in entire sympathy with the work of the China Monuments Society, and would sincerely regret any misunderstanding whether due to a mistake of editor, critic or proofreader.

S. C.

Shanghai, March 17, 1914.

To the Hon. Secretary,
Royal Asiatic Society—North China Branch.

Dear Sir,

You have asked me for a brief statement concerning the aims and the plans of the proposed American School in Peking, in the future of which you were good enough to say that the North China Branch of the Royal Asiatic Society would be deeply interested.

Up to the present time the matter stands as follows :—a committee of gentlemen representing the Smithsonian Institution and the Archeological Institute of America have despatched me to China with instructions to report to them on the advisability of establishing an Archeological School at Peking more or less on the same lines as those already existing in Italy, Greece, the Holy Land and our own country. All of these are either directly controlled by the Archeological Institute of America or closely affiliated with it. The Institute, as you doubtless know, is an immense body with a large number of local branches in Canada and the United States. Any new activity inaugurated by it will be followed with close interest by many thousands of persons who are enrolled as its members.

While the proposed school is primarily American and entirely supported from America, it is in no sense limited to the service of Americans. The sole object of the committee is to found an institution which will work for the advancement of science and will publish its results in such form as to be available to scholars and to the general public. It is considered by them to be of no small advantage to America that a more complete knowledge of the arts and history of China should be disseminated through the widely read archeological journals, and by means of monographs and lectures both scientific and popular.

There will be no attempt at teaching in the usual sense of the term, hence the name "School" must be understood in its broader meaning.

But there will be plenty of opportunities for learning, both from the library at Peking and from the activities in the field and the constant association with learned Chinese.

It is my hope that we may be the means of creating at Peking a centre of Far Oriental investigation, by which a truer knowledge of the East may be made the common property of the West.

The committee has asked me to request the Chinese government for its good-will and support, and to examine, so far as my short stay of a year and a half will permit, the fields of investigation which should be entered by the proposed school. During this necessarily cursory examination of the vast archeological problem, I am to collect such data as may be useful for the first few years of the life of the School on such subjects as the cost of living both in Peking and in the interior, and the feeling in different localities toward excavation by foreigners both among the peasantry and the Provincial officials. Last but not least I am to consult with the foreign residents of China and receive such suggestions as they may be willing to offer.

The committee have not yet received my report on all these matters, nor do I myself know what it will be in its entirety. But it is already decided that the School shall broaden its investigations in proportion with the growth of its staff, and it is hoped and confidently expected that it will not long be necessary to limit our scope to the pure science of archeology. One of the main purposes will be the study of the history of art, and it is expected that eventually there will be trained members who will undertake the allied subjects of epigraphy, ethnology, literature, history, folk-lore, etc., etc. This development may well be a matter of years, for the committee is determined that no work shall be done hastily or in an amateurish fashion.

Our lack of facilities for training Sinologues in America is the great drawback to the enterprise at the present time. Happily there is much work in China which can be done by the mere archeologist, trained in other fields, who will turn over his results to a Sinologue to be worked up. In this matter, and in many others equally important, the proposed American School is fortunate in the hearty co-operation offered by the learned staff of the Ecole Française d'Extrême-Orient in Hanoi. M.M. Chavannes and Pelliot have also been most generous in their offers of advice and assistance. Our hope is that the new school will be able from the very first to turn over material of value to these gentlemen and to other scholars who have not the opportunity to be continually in the field.

It is my personal opinion that nothing is more to be regretted by students in China than the lack of a government museum where antiquities and objects of art may be studied. As the American School will be prohibited

from bringing back actual collections to America, it will need a repository for any finds which are made in the course of excavations and other field work. A government museum is the only proper place for such finds, and I am glad to hear a rumor at least that the Peking government is planning to establish one. All students, Chinese and foreign alike, would profit enormously by an adequate modern museum with exhibitions and "study storeage" such as is beginning to be found in Europe and America to-day.

In this same connection it may be said that the American School would naturally do all in its power to further the admirable aims of the China Monuments Society, and to protect and preserve the antiquities of China from the vandalism which strikes the traveller on every side. One is at a loss to explain this hideous waste of priceless material. The last few years have apparently surpassed the days of the T'ai P'ing rebellion and the Boxer war in the list of treasures destroyed and dissipated. Those outbreaks were confined to certain more or less restricted areas, but to-day no part of the utmost province is safe.

Through the long history of China there has hardly been a period of such disaster in the arts. Foreign dealers and native vandals have combined in this pillage—a national loss comparable only to the burning of the books by Ch'in Shih Huang Ti. The loot of the Summer and Winter palaces were nothing to this, only the conquest of China by the Khans approached it. Even the Enemy—Time himself—has hardly a more destructive record than that of the last five years, when sculptured gods as ancient as the hills have been mutilated for the pleasure of Parisian fanciers of *bibelots*, and the impoverished scions of the great Chinese families have been induced to part with their heirlooms to American millionaires.

If the American School of Archeology can have some part in the coming regeneration, if they can achieve and maintain a high level of scholarship and help to make the true China known to the West, you will agree that there is room for us in China to-day.

I am, with great respect,

Yours very truly,

LANGDON WARNER.

BOOKS PRESENTED TO THE LIBRARY

MAY 31st, 1913—May, 1914.

	AUTHOR.
Chinese writing in the Chou Dynasty in the light of recent discoveries.	L. C. Hopkins.
Histoire du royaume de Ts'in (777-207 av. J. C.)	A. Tschepe.
Histoire du royaume de Tsin (1106-452)	A. Tschepe.
Shantung—the Sacred Province of China.	R. C. Forsyth.
China Mission Year Book 1912.	G. H. Bondfield.
Concordance des Chronologies Néoméniques Chinoise et Européenne.	P. Hoang.
Catalogue des tremblements de terre signalés en Chine d'après sources chinoises.	P. Hoang.
K'iuen-Hio P'ien, Exhortations à l'Etude.	Tchang Tche-tong
"Huafeng Lao Jen" Letters on the Chinese Constitution	F. Piggott.
The Inner Life and the Tao Teh King.	C. H. A. Bjerregaard
Eine Vegetationsskizze der Tai Hu-Berge	W. Limpricht.
Northern China; the Valley of the Blue River; Korea (Guide Book)	Madrolle.
Descriptive account of the collection of Chinese, Tibetan, Mongol and Japanese books in the Newberry Library	B. Laufer.
Chinese Pottery in the Philippines.	Fay-Cooper Cole.
Annual Report of the Director of the Field Museum of Natural History to the Board of Trustees for the years 1911 and 1912.	
Report of the Imperial Oriental Society (in Russian).	
Arab Village Life, past and present (in Russian)	A. Adanoff.
Chinesische Spiegel.	R. Wilhelm.
The Proximate Source of the Siamese Alphabet.	C. B. Bradley.
The Three Religions of China.	W. E. Soothill.
Early Russian Intercourse with China.	J. D. Ball.
Vocabulary of the English and Malay languages.	F. A. Swettenham
Kêng tschi t'u, Ackerbau und Seidengewinnung in China	O. Franke.
The Existence of God.	J. McCabe.
The Origin and Ideals of the Modern School.	F. Ferrer.
Raw Silk, a practical hand-book for the buyer.	L. Duran.
Letters and Recollections of Alexander Agassiz.	G. R. Agassiz, *Ed.*

A Survey of Constitutional Development in China.	H. L. Yen.
The Spirit of Chinese philanthropy.	Yu-yue Tsu.
The International position of Japan as a Great Power.	S. G. Hishida.
A Mission to Heaven	T. Richard.
Buddhist China.	R. F. Johnston.
The Story of a Chinese Oxford Movement.	Ku Hung-ming.
Korean Folk Tales	J. S. Gale.
Oriental Numismatics, a catalog of the collection of books relating to the coinage of the East	J. Robinson.
Traité des Monnaies, Mesures et poids anciens et modernes de l'Inde et de la Chine.	J. A. Decourdemanche.
Arabic and Chinese trade in Walrus and Narwhal Ivory	B. Laufer.
Notes on Turquois in the East.	B. Laufer.
The Wild Tribes of Davao district, Mindanao.	Fay-Cooper Cole.
Chinese New Terms and Expressions.	E. Morgan.
The Legal Sufferings of the Jews in Russia	L. Wolf, *Ed.*
Notes on the relations and trade of China with the Eastern Archipelago and the coasts of the Indian Ocean during the fourteenth century.	W. W. Rockhill.
History of the Finger-print system.	B. Laufer.
The meaning of the word Shên 神	C. W. Mateer.
The Chinese People.	A. E. Moule.
Some Early Russo-Chinese Relations.	G. Cahen.
New Terms for New Ideas.	A. H. Mateer.
Catalogue of Chinese Paintings in the Metropolitan Museum.	J. C. Ferguson.
First Report of the North Manchurian Plague Prevention Service.	Wu Lien-teh.
Report of Evangelistic meetings for Government Students in China. Jan. 30—March 29, 1913.	J. R. Mott.
Original Inscriptions collected in Upper Burma.	King Bodawpaya.
Indonesisch und Indogermanisch im Satzbau.	R. Brandstetter.
The Origin of the World.	R. McMillan.
Common Sense : an Analysis and Interpretation.	C. E. Hooper.
With the Russians in Mongolia.	H. G. C. Perry-Ayscough & Capt. R. B. Otter-Barry
Chinese, Corean and Japanese Potteries.	R. S. Williams.
Jahrboek van het mijnwezen in Nederlandsch Oost-Indie	
Ditto general affairs.	
"Al-Hilal" modern newspaper published in Hindustani at Calcutta—Vols. II-III, 1913.	
American Banking.	E. S. Fischer.
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Educational Directory of China, 1914.

ADDITIONS TO THE LIBRARY.

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015–L 36	Descriptive account of the collection of Chinese, Tibetan, Mongol and Japanese books in the Newbury Library.	*Laufer, B.*
015.51–R 53	Oriental Numismatics, a catalog of the collection of books relating to the coinage of the East.	*Robinson, J.*
061–F 1	Annual Report of the Director of the Field Museum of Natural History to the Board of Trustees for the years 1911 and 1912.	
067–Or 1	Report of the Imperial Oriental Society. (in Russian)	
079–In 1	"Al-Hilal" Modern Newspaper published in Hindustani at Calcutta. Vols. II, III, 1913.	
152–H 76	Common Sense.	*Hooper, C. E.*
177.7–Y 9	The Spirit of Chinese Philanthropy.	*Yu-yue Tsu*
178.8–St 5	Opium Smoking among the Chinese.	*Stirling, W. G.*
181–So 6	The Three Religions of China.	*Soothill, W. E.*
181.11–B 11	The Inner Life and the Tao Teh King.	*Bjerregaard*
181.11–G 37.1	Chuang Tzŭ, Mystic, Moral and Social Reformer.	*Giles, H. A.*
211–M 13	The Existence of God.	*McCabe, J.*
275.1–B 63	China Mission Year book 1912.	*Bondfield, G. H.*
275.1–M 72	Report of Evangelistic Meetings for Government Students in China 1913.	*Mott, J. R.*
290.1–P 11	Studies in Chinese Religion.	*Parker, E. H.*
291–V 65	The Dragon in China and Japan.	*Visser, M. W. de*
294.1–J 57	Buddhist China.	*Johnston, R. F.*
294.1–T 35	Buddhist Scriptures.	*Thomas, E. J.*
296–W 81	The Legal Sufferings of the Jews in Russia.	*Wolf, L. (Editor)*
328.42–Ch 26	Further Correspondence respecting the affairs of China. No. 3, 1913.	*Blue Book*
332.1–F 44	American Banking.	*Fischer, E. S.*

341-T 11	British Consular Jurisdiction in the East.	*Tarring, C. J.*
351.74-L 36	History of the Finger-print System.	*Laufer, B.*
354.51-Y 3	A Survey of Constitutional Development in China.	*Yen, H. L.*
370-F 31	The Origin and Ideals of the Modern School.	*Ferrer, F.*
380.51-L 36.1	Arabic and Chinese trade in Walrus and Narwhal ivory.	*Laufer, B.*
380.51-R 53	Notes on the relations and trade of China with the Eastern archipelago and the coasts of the Indian Ocean during the fourteenth century.	*Rockhill W. W.*
389-D 31	Traité des monnaies, Mesures et Poids anciens et Modernes de l'Inde et de la Chine.	*Decourdemanche, J. A.*
398.3-G 11	Korean Folk Tales.	*Gale, J. S.*
401-B 72	The Proximate Source of the Siamese Alphabet.	*Bradley, C. B.*
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495.1—M 13	The meaning of the word Shên 神	*Mateer, C. W.*
495.1-M 13.1	New Terms for New Ideas.	*Mateer, A. H.*
495.1-M 82	Chinese New Terms and Expressions.	*Morgan, E.*
499-B 72.11	Indonesisch und Indogermanisch im Satzbau.	*Brandstetter, R.*
499-Sw 3	Vocabulary of the English and Malay languages with Notes.	*Swettenham, F.A.*
525-M 23	The Origin of the World.	*McMillan, R.*
529.3-H 65	Concordance des Chronologies Néoméniques chinoise et européenne	*Hoang, P.*
551.22-H 65	Catalogue des tremblements de terre signalès en Chine d'après sources chinoises.	*Hoang, P.*
553.8-L 11	Notes on Turquois in the East.	*Laufer, B.*
572.91-L 63	The Wild Tribes of Davao district, Mindanao.	*Cole, Fay-Cooper.*
581.951-W 63	A Naturalist in Western China.	*Wilson, E. H.*
614.951-W 95	First Report of the North Manchurian Plague Prevention Service.	*Wu Lien-teh*
622-J 11	Jahrboek van het mijnwezen in Nederlandsch Oost-Indië.	
622-J 11.1	Ditto. General Affairs.	
630-L 11	Eine Vegetationsskizze der Tai Hu-Berge.	*Limpricht, W.*
652-L 11	The New Chinese Writing.	*Lam, T. F.*
677-D 85	Raw Silk—a practical hand-book for the buyer.	*Duran, L.*
677-F 84	Kêng tschi t'u, Ackerbau und Seidengewinnung in China.	*Franke, O.*
709.51-M 88.1	Influences occidentales dans l'art de l'Extreme-Orient.	*Münsterberg, O.*

737-C 31	Ancient Chinese Coinage.	*Chalfant, F. H.*
738-W 63	Chinese, Corean and Japanese Potteries.	*Williams, R. S.*
738.51-C 63	Chinese Pottery in the Philippines.	*Cole, Fay-Cooper*
739.51-W 63	Chinesische Spiegel.	*Wilhelm, R.*
759.9-B 51.12	Painting in the Far East—2nd Edition	*Binyon, L.*
759.9-F 32	Catalogue of Chinese Paintings in the Metropolitan Museum.	*Ferguson, J. C.*
759.9-J 2	Art of Japan.	
759.9-P 31.1	La peinture chinoise au Musée Cernuschi.	*Petrucci, R. and Chavannes, E.*
780.51-G 75	Some Aspects of Chinese Music.	*Green, G. P.*
799-W 11	The Big Game of Central and Western China.	*Wallace, H. F.*
895.1-C 35	A Mission to Heaven.	*Richard, T.*
895.11-W 11	Lyrics from the Chinese.	*Waddell, H.*
895.2-M 13	Japanese Plays.	*McClatchie, T. R. H.*
912.51-An 1.1	Map of China shewing Railways, Telegraphs and Treaty Ports.	
913.516-St 3.12	Les Documents découverts par Aurel Stein dans les Sables du Turkestan Oriental.	*Chavannes, E.*
910.2-F 44	Overland from the Far East to Europe.	*Fischer, E. S.*
913.59-B 63	Original Inscriptions collected in Upper Burma.	*Bodawdaya*
915.1-F 77.12	Two Visits to the Tea countries of China.	*Fortune, R.*
915.1-H 12	A German Scholar in the East.	*Hackmann, H.*
915.1-K 95	Sacred Places in China.	*Kupfer, C. F.*
915.1-M 12	The Treaty Ports of China and Japan.	*Mayers, W. F.*
915.1-M 71	The Chinese People.	*Moule, A. E.*
915.1-P 22	Ancient China Simplified.	*Parker, E. H.*
915.11-F 77	Yedo and Peking.	*Fortune, R.*
915.11-M 26	Northern China, the valley of the Blue River, Korea. (Guide book).	*Madrolle*
915.11-T 78	Der T'ai-Schan und seine Kultstätten.	*Tschepe, P. A.*
915.15-W 12	The Land of The Blue Poppy.	*Ward, F. K.*
915.17-C 11	Unknown Mongolia, record of Travel and Exploration in North-West Mongolia and Dzungaria.	*Carruthers, D.*
915.7-G 37	Among the Mongols.	*Gilmour, J.*
925-Ag 2	Letters and Recollections of Alexander Agassiz.	*Agassiz, G. R. Editor*
931-T 78.12	Histoire du royaume de Ts'in. (777—207 av. J.-C.)	*Tschepe, A.*
931-T 78.13	Histoire du royaume de Tsin (1106-452).	*Tschepe, A.*

950–C 63	L'Asie Centrale aux XVIIe et XVIIIe Siècles, Empire Kalmouk ou Empire Mantchon.	*Courant, M.*
951–B 18	Early Russian Intercourse with China.	*Ball, J. D.*
951–C 11	Some Early Russo-Chinese Relations.	*Cahen, G.*
951.1–F 68	Shantung—the Sacred Province of China.	*Forsyth, R. C.*
951.9–B 56.11	Annals and Memoirs of the Court of Peking.	*Backhouse, E. and Bland, J. O. P.*
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