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JOURNAL
OF THE
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FOR THE YEAR 1885.

NEW SERIES, VOL. XX.

SHANGHAI.



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ARTICLE I.

THE HUNG LOU MENG 紅樓夢:

COMMONLY CALLED

THE DREAM OF THE RED CHAMBER.*

BY

HERBERT A. GILES, *President.*

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

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

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

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

* Read before the Society 16th April 1885.

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

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

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

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

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

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

Beauty and anguish walking hand in hand
The downward slope to death—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lose me not, forget me not,
Eternal life shall be thy lot.

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

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

And youth perennial shall with thee abide.
In the middle of this interesting scene, Tai-yü walks in, and

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The hours and days speed apace, full of arduous effort to those within, of anxiety to those without. At last the great gates are thrown wide open, and the vast crowd of worn-out weary students bursts forth, to meet the equally vast crowd of eager, expectant friends. In the crush that ensues, Pao-yü and his nephew lose sight of each other, and the nephew reaches home first. There, the feast of welcome is already spread and the wine-kettles are put to the fire. So every now and again somebody runs out to see if Pao-yü is not yet in sight. But the time passes and he comes not. Fears as to his personal safety begin to be aroused, and messengers are sent out in all directions. Pao-yü is nowhere to be found. The night comes, and goes. The next day, and the next day; and still no Pao-yü. He has disappeared without leaving behind him the faintest clue to his whereabouts. Meanwhile, the list of successful candidates is published, and Pao-yü's name stands seventh on the list. His nephew has the 130th place. What a triumph for the family, and what rapture would have been theirs, but for the mysterious absence of Pao-yü.

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

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

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



NOTICE TO MEMBERS.



ALL MEMBERS holding Books belonging to the Society's Library are requested to return them to the Hon. Librarian, Capt. N. P. ANDERSEN, before the 1st August. After being checked with the Catalogue, they will be re-issued, should Members express a desire to that effect.

BY ORDER.

SHANGHAI, *1st July, 1885.*

ARTICLE II.

THE PREVALENCE OF INFANTICIDE IN CHINA.*

—◆—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

the last had evidently made a great impression on him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES AND QUERIES.

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

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

I dreamt that I dwelt in marble halls

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

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

H. A. G.

OPIMUM SMOKERS Dr. Ayres, Colonial Surgeon, Hongkong, in his report dated 30th March 1885, records
IN PRISONS. the death of the first Opium Smoker that has

died in the gaol during the eleven years he has been in medical charge. Prisoners are of course deprived of their opium immediately upon being received into the gaol. It is therefore worth noting as an established fact that "the sudden deprivation of the drug produces *no* evil effect and causes no appreciable discomfort, certainly nothing more than a tobacco smoker would suffer."

BERI-BERI.

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

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

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

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

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

As a remedy the following is recommended:—

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

H. A. G.

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

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

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

F. H.

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

F. H.

MR. PARKER'S TRAVELS IN CHEKIANG. The interest and value of Mr. Parker's paper (No. II in Vol. XIX of the Society's Journal) will not, I trust, be invalidated at all, if I venture to point out a few inaccuracies, which

have crept in, where minuteness in measurement and computation has evidently been aimed at, and to a very large extent secured.

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

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

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

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

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

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

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

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

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

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

A. E. M.

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

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

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

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

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



IN MEMORIAM.

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

Mr. Stent’s chief literary work is his “Chinese and English Vocabulary in the Pekingese Dialect,”—an indispensable and a very popular desk-book for the would-be speaker of Chinese, or the reader of Chinese light literature. This was published at Shanghai,—the first edition in 1871, and the second (revised) in 1877; the history and scope of the book are set forth by Mr. Stent himself in a most interesting manner in the Preface to the first edition. In 1874 Mr. Stent published also a “Chinese and English Pocket Dictionary.” To the Society’s Journal the subject of the present notice contributed three articles; the titles of which were “Chinese Lyrics,” “Chinese Legends,” and “Chinese Eunuchs.” These articles will be found in the VIIth and XIth volumes of the Journals, for the years 1871-2 and 1876 respectively. The “Chinese Lyrics” were translated into German verses, and published at Leipzig in 1875. At the time of his death

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

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

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

E. B. D.

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

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

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

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

H. A. G.

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

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

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

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

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

P. J. H.

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

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

ITEMS.

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

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

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

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

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

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

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

LITERATURE.

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

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

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

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

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

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

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

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

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

Contents of Section I, Part I:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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m. G. Pruden

ARTICLE III.
THE MYSTERY OF TA-TS'IN.*

BY
G. M. H. PLAYFAIR.

Those who have read Buckle's "History of Civilisation," will

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Page 65, middle: *for des Geschichte read der Geschichte.*

Page 68: *for Carp Culture read Carp Culture.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Another corroboration of the theory that Ta-Ts'in was situated in Western Asia rather than in Italy is found by Dr. Hirth in the milliary system in vogue on the roads traversed by the Chinese travellers. For a full description of this system and its special application to Syria and Palestine I refer the reader to pages 222 et seq. It may be briefly stated that the *Chih* (or *Hou*.) *T'ing* and *Li* of the Chinese records correspond almost perfectly with the parasang, Arabian mile and stadium, while no

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

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

Q 45. 或有俘在諸國守死不改鄉風

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

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

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

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

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

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

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

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

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



ARTICLE IV.

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

BY

C. B. T.

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

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

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

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

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

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

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

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

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

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

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

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

* Literally "past her ears." 面紅過耳

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



NOTES AND QUERIES.

CHINESE
RUDENESS.

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

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

于思于思棄甲復來

Beard, beard, throw away cuirass come back

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

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

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

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

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

H. A. G.

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

An asterisk * distinguishes the open ports.

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

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

<i>Chinese.</i>	<i>Romanisation.</i>	<i>Classification.</i>
三 重	Miyé	Prefecture.
山 形	Yamagata	District and Chief town.
山 口	Yamaguchi	do. do.
山 梨	Yamanashi	Prefecture.
善 光 寺	Zenkoji	Chief town.
神 戶	* Kobé	Open port.
神 奈 川	Kanagawa	Prefecture.
盛 岡	Morioka	Chief town.
石 川	Ishikawa	Prefecture.
水 戸	Mito	Chief town.
四 日 市	Yokkaichi	do.
松 江	Matsuyé	do.
松 山	Matsuyama	do.
大 津	Ôtsu	do.
大 分	Oita	Prefecture.
大 坂	* Osaka	District and Chief town.
島 根	Shimane	Prefecture.
東 京	* Tokio	District and Chief town.
滋 賀	Shiga	Prefecture.
茨 城	Ibaragi	do.
岩 手	Iwate	do.

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

G. M. H. P.

GINGER
IN CHINA.

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

G. M. H. PLAYFAIR.

CHINESE LAND
MEASURES.

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

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

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

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

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

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

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

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

Regarding the old ch'ih measure I have in my possession a brick from the palace of Hân Kao-ti erected at Ch'ang-ân in Shen-si by Siao-ho (v. Mayers, *Chinese Reader's Manual*). The palace was known as the Wei-yang-kung 未央宮, and the brick bears on two of its edges the device 富貴長樂未央 "Wealth, honour, long life and enjoyment without limit." It is formed of hard burnt clay and measures $13\frac{3}{4}$ inches by $6\frac{3}{4}$ by a trifle under $2\frac{1}{2}$ inches. Assuming that it was formed in a mould 1 ch'ih long, we get the following dimensions; length 1 ch'ih, breadth 4.9 t'sun,

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

T. W. K.

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

G. M. H. P.

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

G. M. H. P.

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

G. M. H. P.

INSPECTORATE
OF CUSTOMS IN
PEKING.

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

H. A. G.

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

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

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

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

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

F. H.

DERIVATION
OF THE
WORD HOPPO.

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

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

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

F. H.

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

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

C. B. T.

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

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

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

C. B. T.

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

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

E. W. G.

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

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

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

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

IN MEMORIAM.

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

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

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

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

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

T. W. K.

LITERARY ITEMS.

THE PEKING ORIENTAL SOCIETY.

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

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

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

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

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

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

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

The present organization of the Society is as follows:—

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

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

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

E. B. D.

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

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

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

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

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

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

* * *

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

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

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

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

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

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

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

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

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

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

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

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

ERRATUM.

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

LIST OF OFFICERS FOR 1885.

PresidentHERBERT A. GILES, Esq.

Vice-Presidents { T. W. KINGSMILL, Esq.
F. HIRTH, Esq., Ph. D.

Hon. Sec. and Treasurer...E. ROCHER, Esq.

Hon. Librarian.....N. P. ANDERSEN, Esq.

Hon. CuratorF. W. STYAN, Esq.

Councillors { E. B. DREW, Esq.
L. NOCENTINI, Esq.
F. H. BALFOUR, Esq.



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

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

A.—Honorary Members.

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

B.—Corresponding Members.

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

† Edkins, Joseph, D.D.	British ...	Translator Ins. Gen. of Customs	Peking	1864
† Fritsche, H., PH. D.	Russian...	Director of Rus. Obs. at Peking	Rus. Legation, Peking	1877
Fryer, John	Amer. ...	Director of Transla. Depart- ment, Kiangnan Arsenal...	Shanghai	1868
† Giles, Herbert A.	British ...	H. B. M.'s Vice-Consul	Shanghai	1880
Gabelentz, George von der.	German ...	Professor of Chinese	Leipzig	1884
Hance, Henry Fletcher, PH. D.	British ...	H. B. M.'s Vice-Consul	Whampoa, China	1865
Happer, Rev. A. P.	Amer. ...	Missionary (late in Canton) ...	U. S. A.	1864
Hepburn, J. C., M.D., LL.D.	British ...	Missionary	245, Buifu, Yokohama	1864
† John, Rev. Griffith	British ...	Missionary	Hankow, China	1864
Reischke, Iro, M.D.	Jap. ....	.....	Tokio, Japan	1875
Kreitner, G. Ritter von	Austr. ...	Austro-Hungarian Consul	Yokohama, Japan	1880
† Lindau, Rudolph, DR. PHIL.	German ...	Wirkl. Legations-Rath.	c/o. Auswärtiges Amt., Berlin	1864
Lockhart, Wm., M.D., F.R.C.S.	British ...	Late Missionary in China.....	67, Granville-Park, Black- heath, London, S.E. }	1864
† Macgowan, D. J., M.D.	Amer. ...	Customs As. and Med. Officer...	Custom-house, Wenchow	1864
† Martin, W. A. P., LL.D.	Amer. ...	Professor and President of the { T'ung-wen-kuan	Peking	1864
† McCartee, D.B., M.D.	Amer. ...	.....	.....	1865
† Moule, Right Rev. G. E., D.D.	British ...	Missionary Bishop, C. M. S.	Hangchow, China	1864
Muirhead, Rev. W.	British ...	Missionary (late of Shanghai)...	c/o. The London Missionary { Society, London	1864
Rondot, Natalis	French ...	Delegate of the Chamber of { Commerce at Lyons..... }	Lyons, France	18...
Schereschewsky, Right Rev. S. I. J., D.D. ...	Amer. ...	Late Missionary Bishop.....	Am. Episc. Church, China ...	1864
Széchényi, Count Béla	Austr. ...	.....	Zinkendorf, Hungary	1880
† Williamson, Rev. A., LL.D.	British ...	Missionary (late of Chefoo).....	 England	1864

C.—Ordinary Members.†

Acheson, James	British ...	Customs Assistant	Customs, Canton	1880
Adler, Max.	German ...	Merchant	Messrs. Reiss & Co.	1885
Agar, Luis d'	Spanish...	.....	Spanish Legation, Shanghai...	1881
Alford, R. G.	British ...	.....	Hongkong	1880
Allen, E. L. B.	British ...	Consular Assistant	Seoul, Korea	1877
Allen, H. J.	British ...	Consul	c/o. Brit. Con. Gen., Shanghai	1872
† Anderson, G. C.	British ...	Merchant	c/o. Messrs. Jardine, Mathe- son & Co., Shanghai ... }	1880
Andersen, N. P.	Danish ...	Capt. of Ch. Rev. Cr. <i>Kua-hsing</i> c/o. Customs House, Shanghai		1882
Arnoux, Comte G. d'	French ...	Customs Assistant	c/o. Customs House, Shanghai	1882
Ayrton, W. S.	British ...	Acting Consul	British Consulate, Hankow ...	1877
Baber, E. C.	British ...	Chinese Secretary	British Legation, Peking	1877
Ball, J. Dyer.	British ...	Interpreter	Supreme Court, Hongkong ...	1882
† Balfour, F. H.	British ...	Editor, North-China Herald.....	15, Hankow Road, Shanghai..	1868
Bamford, Rev. A. J., B.A.	British ...	Clerical	1, Shantung Road, Shanghai..	1881
Becher, H. M.	British ...	Mining Engineer	c/o. G. J. Morrison, Esq., Shanghai	1885
Beck, H.	German ...	Merchant	Shanghai	1885
Birt, Wm.	British ...	Merchant	3, Honan Road, Shanghai.....	1882
Booth, A. S.	British ...	Capt. of Ch. Rev. Cr. <i>Fei-lao</i> ...	c/o. Customs House, Amoy ...	1884
Bourne, F. S. A.	British ...	Consular Assistant	c/o. Brit. Con. Gen., Shanghai	1885
Bredon, Robt. E.	British ...	Commissioner of Customs	Custom House, Hankow	1885
Bredon, M. Boyd	British ...	Private Sec. to I. G. of Customs	c/o. Custom House, Shanghai	1882
Bristow, H. B.	British ...	Consul	c/o. Brit. Con. Gen., Shanghai	1877
Bright, Wm.	British ...	Proof Reader	Ins. Gen. of Customs, Shanghai	1885
Brosche, H.	Russian...	Customs Assistant	Custom House, Hankow	1881

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

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

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

† Möllendorff, O. F. von, PH. D.	German ..	Acting-Consul.....	German Consulate, Canton ...	1877
Möllendorff, P. G. von	German ..	Vice-President of Korean Foreign Office	c/o. Royal Customs, Che- mulpo, Corea.....	1877
† Morrison, G. J., M. INST. C.E., M. SOC. J.E.	British ..	Civil Engineer	1, Kiukiang Road, Shanghai ..	1880
Moses, M.	British ..	Merchant.....	c/o. Messrs. David Sassoon, { Sons & Co., Shanghai...}	1885
Mortimora, R. H.	British ..	Consular Assistant.....	British Con. Gen., Shanghai ..	1885
Nocentini, L.	Italian ..	Chinese Secretary	Italian Legation, Shanghai ...	1884
Novion, A.	French ..	Commissioner of Customs	Custom House, Chinkingang ...	1885
Nully, R. de	French ..	Customs Assistant.....	Custom House, Tamsui.....	1884
Næe, Gideon, J.E.	Amer. ...	Vice-Consul	Amer. Consulate, Shanghai ...	1882
Ohlmer, E.	German...	Deputy Com. of Customs	c/o. Custom House, Shanghai	1885
Owen, Rev. G. S.	British ..	Missionary	London Mis. Society, Peking	1872
† Parker, E. H.	British ..	Consular Assistant	Brit. Con., Chemulpo, Corea..	1877
Patterson, J. W.	Swedish..	Bothing Officer.....	Custom House, Shanghai.....	1882
Pekins, H. M., M.D.	Amer. ...	Dental Surgeon	1, Kiukiang Road, Shanghai...	1884
Pichon, L., M.D.	French ..	French Municipal Surgeon & Health Officer, & Customs Medical Attendant	16, Peking Road, Shanghai ...	1876
Pirr, Théophile	French ..	Customs Assistant.....	Custom House, Ningpo.....	1884
Pinnan, John	British ..	Merchant.....	8, Pedders Hill, Hongkong ...	1879
† Playfair, G. M. H.	British ..	Consular Assistant	Brit. Con. Gen., Shanghai ...	1885
Pollock, John, M.D.	British ..	Physician, Customs Med. Atten.	Custom House, Swatow.....	1881
Prentice, John	British ..	Engineer	c/o. Messrs. Boyd & Co., Shai	1885
Ramsay, H. F.	British ..	Merchant	c/o. H. F. Ramsay, Esq., Hankow	1884
Reid, David	British ..	Merchant	c/o. Messrs. Reid, Evans & { Co., Shanghai	1868
Reinsdorf, F.	German...	Student Interpreter	German Legation, Peking ...	1882

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

Streich, K. I.	German...	Interpreter	c/o. Ger. Con. Gen., Shanghai	1889
Stripling, A. B.	British ...	Commissioner of Customs	Royal Customs, Jen., Corea...	1877
Szyan, F. W.	British ...	Merchant	c/o. Messrs. Robt. Anderson & Co., Shanghai	1884
Sutherland, H.	British ...	Merchant	c/o. Messrs. John Forster & Co., Foochow	1876
Tanner, Paul	Russian...	Customs Assistant	Custom House, Hankow	1881
Tata, D. B.	British ...	Merchant	c/o. Messrs. D. B. Tata & Co., Shanghai	1874
† Taylor, C. H. B.	British ...	Professor of Navigation, Foo- chow Arsenal	Pagoda Anchorage, Foochow	1885
Taylor, F. E.	British ...	Customs Assistant	Custom House, Shanghai	1885
Twinem, J.	British ...	Acting Com. of Customs	Custom House, Kiungchow ...	1885
Washbrook, W. A.	British ...	Assistant Examiner	Custom House, Chinkiang ...	1881
† Watters, T.	British ...	Consul	British Consulate, Kiungchow	1865
Vissière, A.	French ...	Interpreter	French Legation, Peking	1880
Voelkel, S.	German ...	Chemist	Pharmacie de l'Union, Shanghai ..	1885
White, F. W.	British ...	Commissioner of Customs	Custom House, Newchwang...	1877
Wicking, H.	British ...	Merchant	Club Chambers, Hongkong ...	1877
Wilcox, R. C.	British ...	Editor	"Daily Press" Office, H'kong	1877
Wood, A. G.	British ...	Merchant	c/o. Messrs. Gibb, Livinge- ton & Co., Shanghai ...}	1879
Zedelius, C., M.D.	German...	Physician to German Consul- ato General and Customs Medical Attendant	18, Kiangsi Road, Shanghai...	1885

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

† Applications for membership should contain the Nationality, Profession, and Address of Applicants, and be forwarded "To the Honorary Secretary, China Branch of the Royal Asiatic Society, Shanghai." Permittances of subscription for membership (\$5 per annum at Shanghai as well as abroad, entitling the payee to the receipt of a complete annual set of the Journal for the year in which payment is made) should be addressed to "The Honorary Treasurer, China Branch of the Royal Asiatic Society."

§ Life member.

WHAT IS FILIAL PIETY?*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“An evil-minded man is quick to see

His neighbours faults though small as mustard seed:

But when he turns his eyes towards his own,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ARTICLE VI.

IS CHINA A CONSERVATIVE COUNTRY?

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

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

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

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

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

Mr. Wong informs us that—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In modern times, the second, third and fourth wranglers are styled *pang-yen*, *t'an-hua* and *ch'uan-lu*, and those still lower in the list are simply *chin-shih*. But it appears that in the old days there were "Chung Yuens" of the second, third, fourth and fifth grades, and hundreds of them at that. These are "selected and assigned to such positions as they seem best fitted to adorn by the Emperor." China is decidedly deteriorating; the modern *Chuang-yüan* frequently languishes for years with a merely titu-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MOROMASTIX.



ARTICLE VII.

SINOLOGY IN ITALY.

By L. NOCENTINI.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ARTICLE VIII

WESTERN APPLIANCES IN THE CHINESE PRINTING INDUSTRY.

BY F. HIRTH, PH.D.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

† *Ibid.* Vol. V, p. 88.

‡ Dyer's experiments were soon followed by those of Pauthier's, resulting in the cutting of steel punches for a font of 2,000 of the most common characters in 1834 by Marcellin-Legrand, a skilful Paris type cutter.

§ *Chin. Repos.*, Vol. XIII, p. 636, and XIV p. 124 seqq.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Cf. Mayers, *l.c.* p. 295.

† *Ibid.*, p. 293.

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

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

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

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

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

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

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

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

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

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

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

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



NOTES AND QUERIES.

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

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

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

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

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

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

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

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

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

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

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

GIDEON NYE.

GUILD TER-
RORISM.

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

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

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

The following is a specimen :

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

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

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

G. M. H. P.

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

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

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

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

T.S. = *t'u-ssü* 土司.

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

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

G. M. H. P.

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

C. I.-H.

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

C. I.-H.

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

C. I.-H.

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

No.	Radical.	Contracted form	Popular name.
9	人 <i>jén</i>	亻	單立人 <i>tan-li-jén</i>
14	亠 <i>mí</i>	...	秃寶蓋 <i>t'u-pao-kai</i>
15	冫 <i>ping</i>	...	兩點水 <i>liang-tien-shui</i>
18	刀 <i>tao</i>	刂	則刀 <i>tsé-tao</i>
26	耳 <i>chieh</i>	...	硬耳 <i>yíng-érh</i>
27	厂 <i>han</i>	...	披蓑 <i>p'i-so</i>
31	口 <i>wei</i>	...	國壳 <i>kuo-k'é</i>
32	土 <i>t'u</i>	士	斜土 <i>hsieh-t'u</i>
40	艸 <i>mien</i>	艸	寶蓋 <i>pao-kai</i>
60	才 <i>ch'ih</i>	...	雙立人 <i>shuang-li-jén</i>
61	心 <i>hsin</i>	忄	堅心 <i>shu-hsin</i>
64	手 <i>shou</i>	扌	挑手 <i>t'iao-shou</i>
66	支 <i>p'u</i>	攴	剔手 <i>t'i-shou</i>
85	水 <i>shui</i>	氵	仰文 <i>yang-wén</i>
86	火 <i>huo</i>	灬	反文 <i>fan-wén</i>
94	犬 <i>ch'üan</i>	犴	三點水 <i>san-tien-shui</i>
96	玉 <i>yü</i>	王	四點火 <i>ssü-tien-huo</i>
113	示 <i>shih</i>	礻	反犬 <i>fan-ch'üan</i>
120	糸 <i>mí</i>	糸	斜玉 <i>hsi-h-yü</i>
140	艸 <i>ts'ao</i>	艸	禮衣 <i>li-yi</i>
162	辵 <i>ch'o</i>	辵	紐絲 <i>niu-ssü</i>
163	邑 <i>yi</i>	邑	廿草頭 <i>nien-ts'ao-t'ou</i>
170	阜 <i>fu</i>	阜	走馬道 <i>tsou-chih</i>
			弱耳 <i>tsou-ma-tao</i>
			弱耳 <i>jo-érh</i>

G. M. H. P.

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

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

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

F. H.

THE GERMAN
WORD "HÜHNER-
AUGE."

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

F. H.

A CHINESE
PROVERB ABOUT
SHIPS' CREWS.

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

F. H.

ANCIENT CHINA
IN AMERICA.

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

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

F. H.

THE NEW STAR The new star which suddenly appeared in
IN NEBULA the course of this year has according to an
ANDROMEDAE. old oriental tradition been seen centuries
ago, if there is a foundation in the curious

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

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

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

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

H. D. F.

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

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

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

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

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

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

H. D. F.

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

C. IMBAULT-HUART.

IX
ARTICLE VIII

CHINESE THEATRICALS AND
THEATRICAL PLOTS.*

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

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

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

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

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

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

FREDERIC HENRY BALFOUR.

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

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

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

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

G. M. H. PLAYFAIR.

"TATTOOING" (*Tz'ü-tzû* 刺字).

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

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

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

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

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

JOSEPH EDKINS.

"THE THREE SUSPICIONS" (*Sun-i* 三疑).

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

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

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

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

HERBERT A. GILES.

"THE SHEEPFOLD" (*Mu-yang-ch'üan* 牧羊圈).

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

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

HERBERT J. ALLEN.

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

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

C. H. BREWITT-TAYLOR.

"THE MISER" (*K'an-ts'ai-nu* 看財奴).

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

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

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

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

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

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

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

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

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

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

J. RHEIN.

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

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

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

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

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

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

C. IMBAULT-HUART.

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

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

D. J. MACGOWAN.

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

* Also called *Ts'ui-yün-shan* (翠雲山), name of the hills where the chase took place.

of the 15th December,* and then proceeded to remark that a number of reflections and inquiries had been suggested to his mind by the reading of these papers, and that he would venture to express a few of them,—in the hope that the so doing might lead to the contribution of further light on the subject of the Chinese Drama. It appeared to him that there was plainly an absence of involved plot in Chinese plays as a rule—in great contrast with the intricate situations and puzzling relationships between the characters, which pervade the generality of modern European pieces, until the dénouement clears up all these mysteries. And, again, when one reflects upon the influence upon civilization and manners and language which the stage has exercised and still exerts in Western lands, it seems not unjust to assert the feeble influence of the stage in China as compared with what it might be, and perhaps may yet some day become. The speaker added that while for his own part he knew little or nothing about the training of actors, the salaries they earn, the portions of China from which the profession is chiefly recruited, the language or dialect in which the actors speak and sing, and the main characteristics of the leading theatres in Shanghai, he would allude to these topics in the hope that it might elicit some information on these and kindred matters. It is to be presumed that the wonderful command of prolonged falsetto, so distressing to the ear and taste of the European, which the best Chinese singers display, can only have been acquired by great perseverance and long practice. And, finally, what influence, if any, does the Chinese theatre have over the spoken language?

The Rev. A. J. BAMFORD remarked that since the Chairman had thought the article in the *North-China Daily News* worthy of the consideration of the meeting, and since it was, as he supposed, written by a member of the society, it would be well (with the writer's consent) to incorporate it in the next fascicule with the collection of papers among which it was read.

Mr. BAMFORD then asked whether it was the case, as he had been told, that some four dozen plays occupied in Chinese Literature a special and honored place and class by themselves, pretty much as Shakspere's do in English Literature? and, if

* See below, page 206.

so, whether the plays now read belonged in part to this class,—one he knew did not, as it was read as a modern production.

The same speaker also pointed out the unqualified statement in the article above referred to that women are not allowed to appear upon the stage, and the statement of one of the plots that a man became an actor because in love with an actress, and asked when the law first came into existence which cut off the possibility of women earning their living as actresses?

Dr. WILLIAMSON called attention to the moral aim of the recognised plays of China, in harmony with their classics and proverbs, thus affording another element of hope in dealing with this people. He knew there were plays of a different order; but these were discountenanced by all respectable persons, and acted at out of the way places and generally at night. In reference to those wonderful accomplishments as to falsetto and gesticulation—to which our esteemed President had alluded—he might add that extraordinary dexterity of the men in acting female characters—the old and young alike—the tottering scolding old hag, and the haughty dame!

Dr. HIRTH, with regard to the Rev. Mr. BAMFORD's allusion to the limited number of higher class standard plays, remarked that the plots communicated this evening could not be supposed to represent the cream of Chinese dramatic literature, but they certainly gave an average insight into the taste of the theatrical public of the present day. It must be admitted that these plots are mostly very simple, not to say silly. The "*deus ex machina*" is in most of them conspicuous amongst the *dramatis persone*, in spite of Dr. EDKINS' assertion that "they do not make any use of supernatural elements." The working up of the plot can no more be compared to one built up in accordance with Aristotelian principles than a stone lion guarding the entrance to some Chinese public building may be compared to Canova's lion, or the best-praised native water-colour on silk or paper to any of the pieces of canvas preserved in Western art-museums. A certain poorness of ideas may be discovered in the fact that even in this small collection a repetition may be observed, the plot communicated under "The Widow no Widow" bearing a strange resemblance to Mr. Allen's "Sheepfold." However, it must be said that a somewhat better impression will be received

if the student will go into the details of theatrical literature on record in printed books, of which a considerable part has been translated into European languages,—witness the industrious French versions communicated by M. Bazin in his “*Théâtre Chinois*,” the well-known translations of Stanislas Julien, Sir John F. Davis and others,* to which may be added some papers by our late member Mr. G. C. Stent.

SUPPLEMENT.

“THEATRICAL ART IN CHINA.”

[*Reprinted from the “North-China Daily News” of 15th Dec., 1885.*]

Something of theatrical representation has been found to exist in many countries at an early history of their development. When facts can be discovered relative to primitive dramatic performances, they are generally found in connection with religion. The first Chinese customs of a dramatic nature of which we know are mentioned in the Chou-li, and they were intended by a formidable procession and music to drive away evil spirits. The fiercer the appearance of the masquers the more effective it was thought would be the performance. The Chinese think evils spirits are easily frightened. Every year at least three times certain officers were in the Chou dynasty appointed to put on bearskins, with four golden eyes, and their clothing was black above the waist and red below. At the head of a large troop of followers they searched houses, carrying a spear in one hand and a shield in the other. This ceremony was intended to aid in driving away diseases. Confucius paid respect to this custom, which was called *No*, by putting on his court robes and standing on the eastern steps. Musical exhibitions with performances on certain instruments and singing became very common in China during the Han dynasty. From that time forward music was welcomed from all the surrounding nations. But from the Chou dynasty there were popular amusements consisting of words, adapted to excite the feelings, sung to music. The drama began with poetry set to music, and men of poetic genius vied to produce pieces which should most deeply

* For literature see Cordier, *Bibl. Sin.*, p. 819.

touch the feelings. The basis of the Chinese drama consists of sketches of songs. Between these the story of a play is introduced. The idea of the song with its poetic taste and feeling is indigenous to China. The idea of a story interspersed, and the staff of performers more or less masqued who take parts in the dialogues which form the beginning, middle, and end of the plot, are in great part foreign.

That the Chinese drama should have flourished only from the thirteenth century is remarkable. For it is the most popular of all their amusements, and seems to satisfy them, noisy and rough as it is felt to be by the foreigner. Modern China is a very different thing from ancient China. In shops the abacus has ousted the old slips of bamboo with which people formerly counted. The common people wear cotton instead of coarse silk and linen. The popular song has been expanded into the play. These changes and many more have taken place within six or seven hundred years. The Hindoo drama is much older. The beautiful works of Kalidasa, which Indianists so much admire, date, as some say, from the first century before Christ, or, as is more probable, from the third century after Christ. There is no doubt that the Greek drama must have very much influenced that of India, because of the extensive effects produced on that country by the Greeks after the conquests of Alexander. Here is found the reason why the development of the Hindoo dramatic literature was so much earlier than that of China. A thing like the drama spreads through the encouragement of the rich and of the courts of kings. The people adopt what is popular at court. The Greek drama would be favoured by the Greek kings in India, and play-writers would spring up in India to supply a demand for intelligible plays in Sanscrit and in the patois of the time. The great age for the growth of elegant amusements in China was that of T'ang Ming Huang.* The pear-garden in which that Emperor kept three hundred musicians in training has become famous. Play-actors have taken a common name from that institution, and are called *li-yuen-tz'ü-ti*. But what they learned at the time in the Emperor's school was more music than the drama. China had to wait still

* From this time forward plays were composed, but none of them have come down to us.

for the romance age of her literature before the drama could arise. At last in the thirteenth century novels and plays grew up together with the new colloquial known as *kuan-hua*.

The characters in Chinese plays are arranged under five denominations, viz., *shêng* 生, *tán* 旦, *ching* 淨, *mo* 末, and *ch'ou* 丑. The hero is *shêng*. He wears a black beard, but his face is not concealed. The style of dress varies according to the age, rank, and character of the hero. *Tan* is a female character, and varies also according to age and other circumstances. If young, kingfisher feathers are put in requisition as ornaments. Youths and boys always perform the female parts. It is forbidden by law for women to go on the stage. The *ching* is a less important character, and *mo* and *ch'ou* are quite subordinate. Whether these names of costumes are of Chinese or foreign origin is uncertain. In the printed text of the plays, each character has assigned to it that one of the five names which suits it. The play is altered, but the costumes remain. The hero of one appears like the hero of another. The name of the melody to be used in the choral passages is also printed. The music therefore is just that which pleased the ears of people in the Yuen dynasty or the early Ming. Neither a new melody nor a new play has been made for several centuries past. Probably all the plays were made within a period amounting to 200 years, and after that time had expired the dramatic genius of China went to sleep, to wake again at intervals down to this century, but never to sing again with such vigour as six hundred years ago. The two store-houses affording materials to the plays are Chinese history and biography, and the comedy of common life. The authors of the plays study brevity, and have one main object in each play. The aim of all good plays is moral, and some one noble characteristic of man in society is strikingly represented. No prompting is allowed, and the actors do not require it. They are permitted, however, to add to the text, or gag, as they sometimes do. Very good actors receive four or five taels for a day's acting. The plays are short, and eight per day is the complement to be performed by a large company of fifty or sixty actors. The acting begins at noon and stops at sunset, except in such dissolute places as Shanghai, where foreign customs have been introduced.

ARTICLE IX.

THE SEAPORTS OF INDIA AND
CEYLON,

DESCRIBED BY CHINESE VOYAGERS OF THE FIFTEENTH
CENTURY, TOGETHER WITH AN ACCOUNT OF
CHINESE NAVIGATION.

BY

GEORGE PHILLIPS, Esq., H.B.M.'s Consul at Swatow.

To students of Chinese and others interested in Chinese literature, a geographical work called the *Ying-yai-shêng-lan* (瀛涯勝覽), compiled by one Ma Huan in the early part of the fifteenth century, is not an unknown book.

The late Mr. Mayers translated some selections from the first chapters of this work, which were published in the *China Review*, and my friend, Mr. W. P. Groeneveldt of the Netherlands' Indian Service, has also translated much of this book that relates to Java, and the Malay Archipelago.

I propose to continue the work at the point where Mr. Groeneveldt left it, and ask the reader to accompany me from Sumatra across the Bay of Bengal to Ceylon, along the Peninsula of India to the Persian Gulf, and from thence along the Arabian coast to Aden and up the Red Sea to Jiddah. All the above-named seas appear to have been visited by our author, who in his preface says he was attached to the suite of Chêng Ho (鄭和), the envoy of the Emperor Yung Lo (永樂, A.D. 1403-1425) to foreign countries, because he could translate foreign books. It was while he was with that envoy in his various expeditions to the Princes of India, Persia and Arabia that he collected the information found in his book.

His first expedition was in 1413, and in a second preface of his book by a friend, we are informed that he was a Chinese Mahomedan acquainted with Arabic. I propose also to illustrate Ma Huan's voyages by charts said to have been used by the Chinese captains, who navigated the vessels conveying Chêng Ho and his suite to those distant shores. These charts I had the good fortune to find in a Chinese work called the *Wu-pei-pi-shu* (武備秘書), which Mr. Wylie makes mention of in his *Notes on Chinese Literature* in the following terms: "The *Wu-pei-pi-shu* (武備秘書) by She Yung-t'oo is a type of a common order of modern books, professing to give complete and satisfactory details on the art of war. The first volume treats of firearms and pyrotechnic stratagems, and the remainder is occupied with the devices to be employed under every possible geographical and topographical condition. It is profusely illustrated with maps and plates of the most miserable description, exhibiting a succession of quaintly antique machines and extraordinary manœuvres which it is difficult to conceive to have been brought into effective service. The text is chiefly quotations from old authors."

It is in the very last chapter of this book that these charts are to be found (and up to the present their value has been unrecognised), which are not only of service to illustrate the text of our Chinese traveller Ma Huan, but are also of the greatest service in elucidating the narrative of, and fixing the position of many places mentioned by, that great mediæval traveller, Marco Polo. I am inclined to think that these charts are older than the commencement of the fifteenth century. I stated that opinion to Colonel Yule some twelve years ago, when I gave him a copy of the chart showing the northern coast of Sumatra. At that time I had not obtained the whole work (in fact, I was many years before I could get a copy of the book), I had only a few pages and one or two of the charts, which a Chinese gentleman had lent to me.

Mr. Groeneveldt in his translation of Ma Huan's travels, as contained in the *Ying-yai-shêng-lan*, leaves us at Lamoli, Lambri in northern Sumatra. The next chapter in the book relates to an account of the Nicobars and the Island of Ceylon, which is described as follows :—

Hsi-lan-kuo (錫蘭國), Ceylon.

When you leave the south of Hat Island,* and sail in a north-easterly direction for three days with a favourable wind, you sight the *Ts'ui-lan* Islands (翠藍山). These islands are three or four in number, and one of them, the largest, has the foreign name of *So-tu-man* (梭薦蠻).† Its inhabitants live in the hollows of trees and caves. Both men and women there go about stark naked, like wild beasts, without a stitch of clothing on them. No rice grows there. The people subsist solely on wild yams, jack fruit and plantains, or upon the fish which they catch. There is a legend current among them that, if they were to wear the smallest scrap of clothing, their bodies would break out into sores and ulcers, owing to their ancestors having been cursed by Shâkyamuni, for having stolen and hidden his clothes while he was bathing, at the time when he crossed over from Ceylon and stopped at these islands.

Continuing your voyage and sailing westward from here for seven days the Hawk's Beak Hill‡ is sighted, and in another two or three days the Buddhist Temple Hill§ is reached, near to which is the anchorage of the port of Ceylon called *Pieh-lo-li* (別羅里).||

* "Hat Island," *Mao-shan* (帽山) is described by Ma Huan (馬歡), in his account of *Lam-po-li* (南浮里國, Lambri), as a small island half a day's distance in a N.W. direction from Lambri. The sea to the west of it is called the Sea of Lambri. It served as a landmark for ships coming from the west. As suggested by Mr. Groeneveldt, in his *Notes on the Malay Archipelago*, it is to be identified with the small islands Bras or Nasi. On the former island is a newly erected lighthouse, which is a landmark for navigators of the present day.

† I am unable for the moment to explain the name *Ts'ui-lan*, given to the Nicobars by the Chinese. The name of the largest island of the group *So-tu-man* (梭薦蠻) may be a printer's error for *So-ma-luan* (梭馬蠻), which might represent Sambelong, and this according to Milburne, *Oriental Commerce*, Vol. II, p. 294, is a name given to the largest of the Nicobars.

‡ "Hawk's Beak Hill." I would make the suggestion that the coast of Ceylon sighted and thus described was possibly the coast off Batecalo, which is bold and has immense sandstone rocks known as the "Friar's Hood" and "Elephants' Rocks," both being excellent landmarks for the navigator.

§ "Buddhist Temple Hill." Most probably Dondera Head.

|| *Pieh-lo-li* (別羅里). I think the port here mentioned must be *Bel-ligamme*, situated upon Red Bay, about thirteen miles from Galle. "The place takes its name from the tree Beli (Crateva Marnelos) and Gammé, a village. It is a fishing village and a port of export and entry. In a

On landing, there is to be seen on the shining rock at the base of the cliff, an impress of a foot two or more feet in length. The legend attached to it is, that it is the imprint of Shâkyamuni's foot, made when he landed at this place, coming from the Ts'ui-lan Islands. There is a little water in the hollow of the imprint of this foot, which never evaporates. People dip their hands in it and wash their faces, and rub their eyes with it, saying, "This is Buddha's water, which will make us pure and clean."

Buddhist temples abound there. In one of them there is to be seen a full length recumbent figure of Shâkyamuni, still in a very good state of preservation.

The dais on which the figure reposes is inlaid with all kinds of precious stones. It is made of sandalwood and is very handsome. The temple contains a Buddha's tooth and other relics.

This must certainly be the place where Shâkyamuni entered Nirvâna. Four or five *li* distant from here, in a northerly direction, is the capital of the Kingdom.* The King is of the *Soli* (錫里人氏)† race, a most earnest believer in the Buddhist religion, and one who treats elephants and cows with a feeling of veneration. The people of this country are in the habit of taking cow dung and burning it, which when reduced to ashes they rub over their whole bodies.

They do not venture to eat cow's flesh, they merely drink the milk. When a cow dies they bury it. It is capital punishment

temple in this place to the right of the high road to Galle is the recumbent image of the God (Buddha) some thirty feet long, and covered with beautiful lacker, which has made the surface as smooth as polished marble." (Charles Fridham, *Ceylon and its Dependencies*, Vol. II, p 597). The image of the recumbent God, would seem to be the recumbent figure of Shâkyamuni described by the Chinese traveller. I am not, without further examination, prepared to say, whether the Chinese *Pieh-to-li* represents the Batthalé of Ibn Batuta.

* The capital of the kingdom being only five or six *li* from Belligammé must be an error. The capital of Ceylon, it is true, was at Dondera Head during part of the seventh century. The *Wu-pei* (武備) describes the capital as fifty *li* in a north-westerly direction from Dondera Head.

† "The King is of the *Soli* race." I venture to explain this sentence as meaning that he is of the Surya Vangsa, or race of the Sun. I leave it to others to decide whether I am right. Marsden in his edition of Marco Polo says that:— "The princes of India were supposed to belong to the Kshetri or military tribe, and to be descended from one or other of two illustrious races, termed the Surya Vangsa or race of the Sun, and Chandra Vangsa or race of the Moon."

for anyone to secretly kill a cow, he who does so, can however escape punishment by paying a ransom of a cow's head made of solid gold. Every morning, all those of whatever degree, residing in the King's Palace, take cow dung and mix it with water, which they smear everywhere over the floor of their houses, and upon which they afterwards prostrate themselves, and perform their religious rites.

Near to the King's residence there is a lofty mountain reaching to the skies. On the top of this mountain there is the impress of a man's foot, which is sunk two feet deep in the rock, and is some eight or more feet long. This is said to be the impress of the foot of the ancestor of mankind a Holy man called *A-tan* (阿丹), otherwise P'an Ku.*

This mountain abounds with rubies of all kinds and other precious stones.† These gems are being continually washed out of the ground by heavy rains, and are sought for and found in the sand carried down the hill by the torrents. It is currently reported among the people, that these precious stones are the congealed tears of Buddha.

In the sea off the island there is a bank of snowy white sand, which, with the sun or moon shining on it, sparkles with dazzling brightness. Pearl oysters are continually collecting on this bank.

The King has had an [artificial] pearl pond dug, into which every two or three years he orders pearl oysters to be thrown, and he appoints men to keep watch over it. Those who fish for these oysters, and take them to the authorities for the King's use, sometimes steal and fraudulently sell them.

* *P'an Ku*. A mythical being, alleged by the later compilers of legendary history to have been the first development out of chaos. (Vide Mayers' *Chinese Reader's Manual*, p. 173.)

† "The mountain abounds with rubies and other precious stones." In the Chinese text there is given the list of precious stones found there, viz:—

赤 藍 石
昔 刺 泥
窟 沒 藍

紅 雅 姑
青 雅 姑
黃 雅 姑

The characters *ya-ku* (雅姑) evidently represent the Arabic *Yakut*. Yule's *Marco Polo*, Vol. II, p. 296, makes mention of an Arabian historian of the ninth century, calling Ceylon *Jezrat al Yakut*, "The isle of Rubies." The characters *ya-ku-pao-shih* (鴉片寶石) are in some accounts of Ceylon used to express *Yakut*.

The kingdom of Ceylon is extensive, and thickly populated and somewhat resembles Java. The people are abundantly supplied with all the necessaries of life. They go about naked, except that they wear a green handkerchief round their loins, fastened with a waist band. Their bodies are clean shaven and only the hair of their head is left. They wear a white cloth twisted round their heads. When either of their parents die they allow their beards to grow. This is how they show their filial respect. The women twist their hair up into a knot at the back of the head, and wear a white cloth round their middles. Newly born male children have their heads shaven; the head of the female child is not shaven, the hair is done up into a tuft and is left so until she is grown up. They take no meal without butter and milk, if they have none and wish to eat, they do so unobserved and in private. The betel-nut is never out of their mouths. They have no wheat, but have rice, sesamum and peas. The cocoa nut, which they have in abundance, supplies them with oil, wine, sugar and food. They burn their dead and bury the ashes. It is the custom in a family in which a death has occurred, for the relatives' and neighbours' wives to assemble together and smite their breasts with their hands, and at the same time make loud lamentation and weeping.

Among their fruits, they number the plantain and the jack fruit, they have also the sugar cane, melons, herbs and garden plants. Cows, sheep, fowls, and ducks are not wanting. The King has a gold coin in circulation weighing one candareen six cash. Chinese musk, coloured taffetas, blue porcelain basins and cups, copper cash and camphor are much esteemed by them, against which they barter pearls and precious stones. Chinese vessels on their homeward voyages are constantly bringing Envoys from their King, who are bearers of presents of precious stones as tribute to the Imperial Court.

Such is the account of the Nicobars and Ceylon as given by Ma Huan. A comparison of his account with that given by Marco Polo, relating to the same islands, will show many points of resemblance between them.

Let us now turn our attention to the Charts appended to this paper, which in the *Wu-pei* (武備) are said to have been used

by Chêng Ho in his various embassies to foreign countries. The compiler of the book says, "The distances, countries, etc., marked on the map are entered correctly and carefully for the guidance of posterity, and as a memento of Chêng Ho's military achievements." The compiler of the *Wu-pei* saying that the countries, distances, etc., marked on this map, were entered carefully and correctly, leads one to infer, that he had recourse to other maps of the same countries to compare them with. I think most probably such was the case. We all know of the *Tao-yi-chih-liao* (島夷誌略), a book of travels, written about A.D. 1350, of which work mention is made by Ma Huan in his Preface to the *Ying-yai-shêng-lan* (瀛涯勝覽), wherein he says:—"When I, in my youth, read all the marvellous things that the *Tao-yi* related about foreign countries, I was somewhat incredulous, but when I travelled to those distant regions myself I was fully able to corroborate all that the *Tao-yi* said about them, as I met wonders still more marvellous." It would thus appear that Ma Huan seemed to look upon the strange and curious stories related in the *Tao-yi* as travellers' tales, until he was able to corroborate them. It is just in the same spirit that many have looked upon Marco Polo's work, until later research into contemporary literature and travel has proved its truthfulness. I have in my possession a copy of Marsden's edition of Marco Polo, owned by Dr. Morrison in 1826, which offers a curious illustration of this, for I find at the end of the book written in pencil the following estimate of the character of the great traveller:—"With all deference to the learned Venetian, I come to the conclusion that he is an arrant liar."

Returning to the map, it has often struck me as not improbable that Marco Polo himself must have seen a map like that now presented to the reader; for in Ramusio's edition of Marco Polo we come across the following: "He [M. Polo] will relate the strange things that he saw in those Indies, not omitting others which he heard related by persons of reputation and worthy of credit, and things that were pointed out to him on the maps of mariners of the Indies aforesaid."

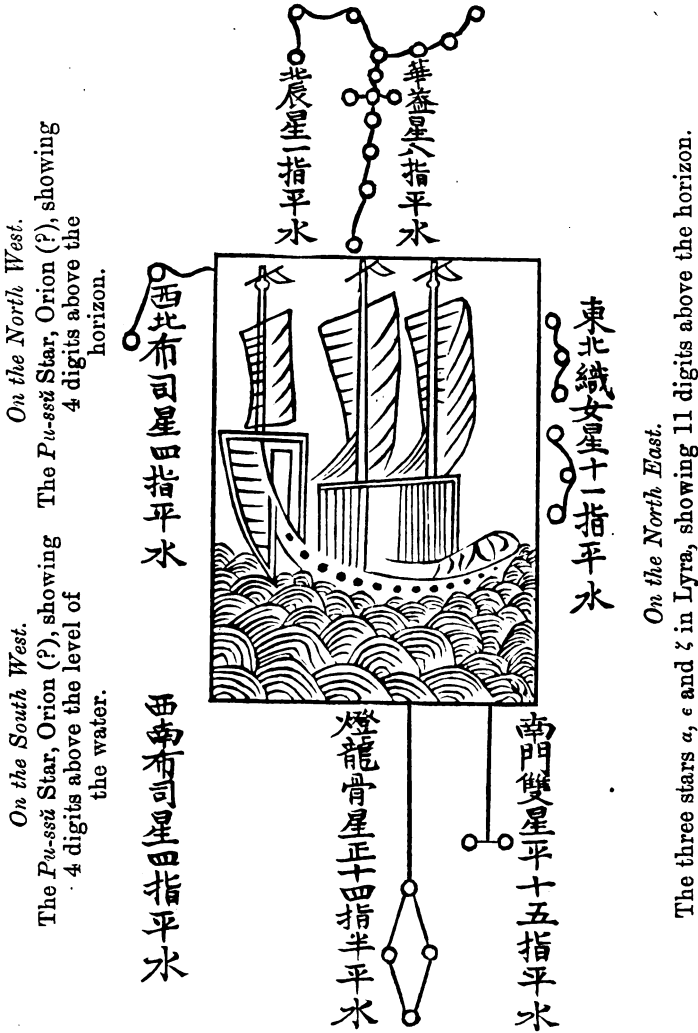
In the chart or map now given by me the North star is used to show the latitude of places. The North star at Cochin shows

three digits one-eighth high, while at Calicut a little further North it is given as four digits high. Polo speaks of seeing the North star at Comari (Cape Comorin) as follows: "In order to see it," says he, "you must go some thirty miles out to sea, and then you see it about a cubit above the water." At a place called Gozurat he informs us that the North star is still more conspicuous, showing itself at an altitude of about six cubits. On this Chinese chart, just to the North of Mangalore there is a place called *O-ché-li*, or in Amoy *O-chia-lat*, which has the North star showing at six digits. I think M. Polo's cubits and Chéng Ho's digits are one and the same measure. I shall refer to this *O-ché-li* later on.

The system of navigation used by the Chinese, appears to have been the same as that described by the Moorish pilot engaged by Vasco de Gama at Melinda, who informed that hardy navigator, that he and other pilots of Cambaya and other ports of India, navigated their vessels by aid of some Northern and Southern stars, as well as by certain objects traversing the skies from East to West, and that to measure distances they did not make use of instruments like those of Europeans, but of an instrument composed of three pieces of board that he showed Vasco de Gama. In the *Wu-pei* there are several star charts given for the guidance of the mariner. I give below the one used by Chinese navigators on their return voyage from Ceylon to *Su-mén-ta-la*.

*Star Chart for Mariners across the Sea of Lambri from Ceylon to
the Port of Su-mén-ta-la.*

On the North.—The North star showing one digit above the level of the water. The stars given on the Chart represent the seven stars of Charles'-wain in the Great Bear. The *Hua-kai* (華蓋) is said to be eight digits above the horizon. The characters *Hua-kai* are said to represent four small stars between Cassiopea and Camelopardus. I am inclined to think that from the configuration given on the chart that it is meant to represent the seven stars in the Little Bear. The Chinese diagram gives eight, possibly an error in printing.



On the map, there is the course given from *Su-mén-ta-la* to Ceylon, which reads as follows :—A vessel leaving *Su-mén-ta-la* bound to Ceylon steers a course N.W., a little W., for twelve watches, until she is off Pulo Way ; from Pulo Way across the Ocean to Ceylon, the course is West, a little North, for forty watches, and then due West with a slight inclination to the north for forty watches, when Ceylon is sighted.

The route from *Su-mén-ta-la* viâ the Nicobars is the same as far as Pulo Way, from which point the course is N.W., a little West, for ten watches when the *Ts'ui-lan* Islands, the Nicobars, are sighted. The course from the Nicobars to Ceylon is West, a little North, for thirty watches, and due West, a little North, for fifty watches. Another interesting course is given on the map from Dondera Head, Ceylon, to Magadoxa on the East African coast.

On leaving Ceylon the mariner steers a course West, a little South, for forty-five watches, which brings him to *Kuan-hsü-liu* which I understand to be Malé, the residence of the Sovereign of the Maldives ; from Malé the course is due West with just a little South in it for one hundred and fifty watches, when Magadoxa is reached. The latitude of places on the map along the Western coast of India, and also along the Eastern coast of Africa is shown by the North Star being reckoned at so many digits and so many eighths high. These are called in Chinese *chih* (指) and *chio* (角), which first corresponds to the Arabic *Issaba* or *Terfe*, meaning a finger, and the latter to the Arabic *Zam*.

The *Issaba* is equal to $1^{\circ} 36'$, and the *Zam* to 12° .

The value of these North Star altitudes can easily be seen by taking the latitude of a place that is known. For example, the map gives two places, Aden and Mangalore, with a North Star latitude of five digits. The latitude given these places in our Geographies is, Aden $12^{\circ} 52' N.$ and Mangalore $12^{\circ} 53' N.$, the two positions showing a difference of one minute only.

With the knowledge that $12^{\circ} 52'$ represents five North Star digits of latitude it will be an easy matter to reckon the English latitude of other places with North Star latitudes on the map, which are not identified, and thus ascertain to what places they refer.

For the better understanding of the system of navigation used by Oriental nations, I give *in extenso* that which I have found in *Géographie D'Aboulféda*, par M. Reinaud, Tome I, pp. CDXLI—XLIV, bearing upon the subject.

En ce qui concerne la latitude des lieux, les navigateurs mesuraient la distance du pôle, ou du moins des étoiles qui l'avoisinent, à l'horizon. L'arc qui servait à mesurer cette hauteur portait le nom de *terfé* ou *issabâ*, c'est-à-dire doigt. Le mot *issabâ* répondait à notre mot degré. L'*issabâ* était, à proprement parler, une division du cercle, et, si ce nom s'appliquait à l'arc qui mesure l'élévation du pôle au-dessus de l'horizon, c'était dans le même sens que les expressions degré de latitude, degré de longitude signifient non un degré mais simplement la distance à l'équateur ou au méridien. L'*issabâ* se subdivisait en huit *zams*. Ces *zams* étaient donc des minutes octavales du degré usité chez les navigateurs.

Le *zam*, dans son acception technique, désignait aussi une subdivision du cercle; mais dans le sens ordinaire et usuel, il signifiait la huitième partie de l'espace de temps qui s'écoule en 24 heures. Dans cette seconde acception, il répondait aux huit *pahars* ou veilles des Hindous. Ainsi les Orientaux se servaient, aussi bien que nous, de mots identiques pour exprimer les divisions du temps et du cercle, et, de même qu'en français une minute désigne à la fois la soixantième partie d'un degré ou d'une heure, le *zam* représentait, chez les Orientaux, la huitième partie du jour et du degré.

Comme le Mohyth nous fait connaître la hauteur du pôle évaluée en *issabâs* et *zams* pour certains lieux dont les latitudes sont connues, on peut déterminer de la sorte la valeur de ces dernières divisions en degrés et minutes. On trouve ainsi que l'*issabâ* correspond à un peu plus de $1^{\circ} 36'$, et que le *zam* équivaut par conséquent à $12'$.

Les indications que nous fournit le Mohyth sur l'usage de l'*issabâ* dans le calcul des hauteurs polaires, sont à la fois obscures et insuffisantes. M. de Hammer n'a pu en saisir le sens. Le traducteur anglais de la version allemande, due à ce savant orientaliste, a éclairci les principales difficultés. Nous nous aiderons de ses observations pour faire comprendre le procédé mis en pratique par les Orientaux.

Les navigateurs prenaient la hauteur de l'étoile polaire avec un astrolabe. Ils visaient cette étoile et ils lisaient sur le quart de cercle gradué le nombre d'*issabâs* et de *zams*. Les deux quadrans opposés, sur lesquels se mouvait l'index ou verge à viser, étaient gradués. Ils comprenaient l'un à l'autre 14 *issabâs* un quart, ce que donnait de chaque côté du milieu ou *kia*, sept *issabâs* et un *zam*.

L'index, placé sur une des kias par l'une de ses extrémités, correspondait par son extrémité opposée à l'autre kia ; puis venait il à s'en éloigner, comme les deux pointes de l'aiguille marchaient en sens inverse sur les deux quadrans, elles marquaient des degrés différents, mais dont la somme demeurait constamment égale à 14 issabâs un quart, nombre de degrés tracés sur les deux limbes. Les latitudes réelles de certains lieux, comparées à celles du Mohyth, qui sont évaluées en issabâs et zams, montrent que le zéro du quadrans inférieur correspondait à une élévation polaire d'environ $5^{\circ} 3'$ ou 5° et demi. Cette hauteur avait été choisie, sans doute, comme point de départ, parce qu'elle était regardée comme la plus petite des hauteurs observables. Lorsque l'élévation de l'étoile polaire était moindre que ce nombre de degrés, les marins calculaient alors leur latitude d'après les farkadins, le β et le γ de la petite Ourse.

Quant au zéro du quadrans supérieur, l'évaluation précédente a fait voir qu'il était à $28^{\circ} 18'$. Ainsi, en amenant l'index à $28^{\circ} 18'$ au-dessous du diamètre horizontal de l'astrolabe tenu dans un plan vertical, l'extrémité opposée à l'observateur donnait la hauteur polaire, pour laquelle on comptait un issabâ.

Cette hauteur est environ celle de Suez et de l'embouchure de l'Euphrate. Les navigateurs orientaux l'avaient adoptée comme point de départ, parce qu'elle était vraisemblablement la plus grande hauteur polaire qu'ils eussent occasion d'observer.

Cette double graduation permettait au pilote qui voulait faire son point, de connaître de suite, par la seule inspection des limbes, quelle était la latitude. Il paraît que les Orientaux observaient au reste, à la fois des deux limbes, afin, sans doute d'être sûrs de l'exactitude de l'instrument. En regardant vers le nord ils vérifiaient si l'élévation de l'étoile polaire, au-dessous du diamètre horizontal fixe de l'astrolabe, était égale à l'abaissement de l'index, au-dessous du même diamètre, que l'on observait en regardant vers le sud. La valeur du zam tombant entre 12 et 13 minutes, le cercle comprenait 1680 zams ou 210 issabâs. L'auteur du Mohyth et Hadji-Khalfa nous apprennent que les anciens faisaient usage d'un autre système de division, dans lequel était le cercle, partagé en 224 issabâs.

Les aires de vent ou khenn, qui étaient au nombre de 32, répondaient dans le nouveau système, à six issabâs neuf seizièmes, tandis que, dans l'ancien système, elles étaient de sept issabâs. La longueur de l'issabâ paraît avoir été fixée sur la distance de la constellation de la Chèvre à celle appelée Dobban (les deux Ourse). Cette distance était évaluée à quatre issabâs, parcequ'elle répondait environ à quatre fois la longueur du petit doigt d'une main.

De même que les navigateurs des mers orientales reconnaissaient un issabâ astronomique, ils avaient aussi un issabâ, mesure itinéraire. Cet issabâ était la 24^e. partie de la coudée, dont quatre mille formaient un mille ; trois de ces milles faisaient une parasange.

Pour observer la hauteur des astres, les navigateurs faisaient l'usage d'un instrument formé de neuf planches ou tablettes fixées sur le même plan horizontal. La première de ces tablettes était divisée en quatre parties égales chacune à un issabâ. La seconde comprenait cinq divisions ou issabâs, et les suivantes dépassaient chacune la précédente d'un issabâ, jusqu'à la dernière qui en comprenait douze. Ces planchettes étaient traversées dans leur milieu par un fil.

On avait ainsi de véritables pinnules, qui servaient à prendre les diverses hauteurs des étoiles comprises entre les deux limites de déclinaison et d'ascension sous lesquelles elles étaient observées. Pour l'observation, on tenait l'instrument horizontalement, et on l'avancait à droite ou à gauche, de façon que l'étoile vint coïncider avec le bord supérieur d'une des planchettes.

Plus tard, les navigateurs firent usage d'instruments moins imparfaits et dont le principe se rapprochait plus ou moins de celui de l'astrolable.

KEY TO THE PLACES MARKED ON THE MAP.

- 1.—**荖那思里** *Ta-na-ssü-li*. Tenassarim.
- 2.—**蘇門荖刺** *Su-mên-ta-la*. The Kingdom of Samara of Marco Polo.
- 3.—**打歪** *Ta-wai*. Tavoy.
- 4.—**荖那思里** *Ta-na-ssü-li*. Islands off the Coast of Tenassarim.
- 5.—**大小花面** *Ta-hsiao-hua-mien*, in the Amoy dialect *Toa-sio-hoc* (or *ko*)-bin. "The kingdom of the Greater and Lesser Tatooed Faces." The Toa-ko-bin, the greater tatooed face people, most probably represents the Dagroian or Dagoyum of Marco Polo. This country was also called *Na-ku-êrh*, and Ma Huan says, the King of *Na-ku-êrh* is also called the King of the Tatooed Faces. See my notes on this Kingdom in Yules' *Marco Polo*, Vol. II, p. 280.
- 6.—**八都馬** *Pa-tou-na*, probably an error for *Ma-tou-pa*, Martaban, **馬都八**.
- 7.—**打歪山** *Ta-wai-shan*. Tavoy Island.
- 8.—**南巫里** *Nan-wu-li*. Lambri.
- 9.—**帽山** *Mao-shan*. Pulo Bras or Nasi.
- 10.—**龍涎嶼** *Lung-yen-hsü*. Pulo Way.

- 11.—翠藍嶼 *Ts'ui-lan-hsü*. The Nicobars.
- 12.—安得蠻山 *An-tê-man-shan*. The Andaman Islands.
- 13.—落坑 *Lo-k'ang*. Rangoon (?).
- 14.—赤土山 *Ch'ih-t'u-shan*. Mountains of Siam (?).
- 15.—木客港 *Mu-ko-chiang*. Pegu River. (*Mu* in Amoy, pronounced *Bok*.)
- 16.—撒地港 *Ch'ê-ti-chiang*, or *kong*. Chit-ta-gong.
- 17.—榜葛刺 *Pang-ko-la*. Bengal.
- 18.—已龍溜 *Chi-lung-liu*. Chagos Archipelago (?).
- 19.—佛堂 *Fo-t'ang*. Trincomale. I have ventured to recognise the characters *Fo-t'ang*, "Buddhas temple," as referring to the Siva temple that formerly existed there.
- 20.—錫蘭山 *Hsi-lan-shan*. The Island of Ceylon.
- 21.—*Chu-p'ai-chiao*. "Bamboo shield rocks" off the Coast of Ceylon.
- 22.—佛堂 *Fo-t'ang*. Döndera head.
- 23.—別羅里 *Pieh-lo-li*. Belligamme.
- 24.—沙刺溜 *Sha* or *Swa-la-liu*. Suadiva. The Maldives.
- 25.—麻林地 *Ma-lin-ti*. Melinda on the East African Coast.
- 26.—禮金務 *Li-chin-wu*, or *Ni-kim-bo* (in the Amoy dialect). Negombo.
- 27.—高郎務 *Kao-lang-wu*, or *Ko-long-bo*. Colombo.
- 28.—官嶼 *Kuan-hsü*. The rulers' island, probably Malé, the seat of the sovereign of the Maldives.
- 29.—慢八撒 *Man-pa-sa*. Mombaz, East Coast of Africa.
- 30.—加異城 *Chia-yi-ch'êng*. The city of Cail of Marco Polo.
- 31.—芝蘭 *Chih-lan*, or *Chu-lan* (Amoy). Probably Vriddachalam. *Vide* Map, Yules' Polo, Vol. II, p. 294.
- 32.—買列補 *Mai-li-pu*. Maliapur. The present Madras or its vicinity.
- 33.—小葛蘭 *Hsiao-ko-lan*. Coilum. In the T'ang dynasty called 沒來國. The Caucam-Meli of the Arabs.
- 34.—甘巴里頭 *Kan-pa-li-t'ou*. Cape Comorin.
- 35.—麻里溪溜 *Ma-li-ch'i-liu*. An island to the North of the Maldives called Isola di Malicut in Coronelli's Atlas.
- 36.—人不知溜. One of the Maldives.
- 37.—起來溜. One of the Maldives.
- 38.—卜刺哇 *Pu-la-wa*. Brava on the East Coast of Africa.
- 39.—木骨都東 *Mu-ku-tou-su*. Magadoxa, East African Coast.

- 40.—沙里八丹 *Sha-li-pa-tan*. Mausulipatam.
- 41.—柯枝 *Ko-chih*. Cochin.
- 42.—加平年溜 *Chia-p'ing-nien-liu*. Kalpeni. The Laccadives.
- 43.—黑兒 *Hei-êrh*. The Blacks. Sofala.
- 44.—哈甫泥 *Ha-pu-ni*, a misprint probably for 哈甫洗 *Ha-pu-hsi*.
The Arabic Habash. Abyssinia.
- 45.—辛刺高岸 *Hsing-la-kao-ngan*. Not identified; Delta of Ganges.
- 46.—波羅高岸 *Po-lo-kao-ngan*. Delta of Ganges.
- 47.—折的希岸 *Chê-ti-hsi-ngan*. Satigan.
- 48.—烏里舍城 *Wu-li-shê-ch'êng*. The city of Orissa.
- 49.—烏里舍塔 *Wu-li-shê-t'a*. *Oli-sia* (Amoy). Orissa Pagoda.
- 50.—骨八丹 *Ku-pa-tan*. Probably Maniquepatam, placed by
Coronelli in his Atlas of 1697 to the South of Orissa.
- 51.—加甯八丹 *Chia-ning-pa-tan*. Calingapatam.
- 52.—龍牙葛 *Lung-ya-ko*. A misprint, probably, for 葛龍牙
Ko-lung-ya. Counga.
- 53.—古里國 *Ku-li-kuo*. Calicut.
- 54.—番荖里納 *Fan-ta-li-na*. Fandarina of Ibn Batuta.
- 55.—十得法灘 *Shih-tê-fa-tan*. *Chioh-tê-fa-tam* (Amoy) Jor Fattan.
- 56.—歇立 *Hsieh-li*. Hili of Marco Polo.
- 57.—加加溜 *Chia-chia-liu*. Probably one of the group of islands
called by Coronelli Isole di Divandurou.
- 58.—安都里溜 *An-tou-li-liu*. An island of the above group. It
has the same latitude as Calicut.
- 59.—莽葛奴兒 *Mang-ko-nu-êrh*. Mangalore.
- 60.—須多大嶼番名速古荖刺 *Hsü-to-ta-hsü* called by Foreigners
Su-ku-ta-la. The island of Socotra.
- 61.—阿者刀 *O-chê-tao* probably a misprint for *O-chê-li* 阿者力
in Amoy *ô-chia-lat*. From its latitude six cubits, possibly the Gozurat
of Marco Polo.
- 62.—阿丹 *A-tan*. Aden.
- 63.—纏打瓦兒 *Chan-ta-wa-êrh*, not identified.
- 64.—破兒呀 *Po-êrh-ya*. A place near Goa, not identified.
- 65.—跛兒牙 *Po-êrh-ya*. A place near Goa, not identified.
- 66.—起兒末兒 *Chi-êrh-mo-êrh*.
- 67.—馬哈音 *Ma-ha-yin*. Possibly *Bom-ba-in*. Bombay.
- 68.—麻樓 *Ma-lou*. A place North of *Bom-ba-in*.

- 69.—失里兒 *Shih-li-êrh*. Esher.
- 70.—佐法兒 *Tso-fa-êrh*. Dufar or Zhafar.
- 71.—坑八葉城 *Kang-pa-yeh-ch'êng*. Cambay city.
- 72.—阿胡那 *A-hu-na*. Not identified.
- 73.—刁元 *Tiao-yüan*. Pronounced in Amoy something like *Diao-wan*; Diu.
- 74.—雜葛得 *Tsa-ko-tê*. If the characters be read *Ko-tsa-tê*, I would identify it with Gozurat as it is placed in that Kingdom.
- 75.—新得 *Hsin-tê*. Sinde.
- 76.—千佛池番名撒昔靈 *Ch'ien-fo-chih*, Foreign name *Sa-hsi-ling*. "Thousand Buddha Pool," Foreign name, *Sa-hsi-ling*. The spirit of Sasi (?); probably Semenat of Marco Polo.
- 77.—客實木克郎 *K'o-shih-mu-k'o-lang*. Kish-me-kran or Kij-ma-kran.
- 78.—八思泥 *Pa-ssü-ni*. Not identified.
- 79.—克互荅兒 *K'o-hu-ta-êrh*. Gwetter. This place is mentioned twice in the map.
- 80.—古里牙 *Ku-li-ya*. Kalhât; Caluta of Marco Polo.
- 81.—麻實吉 *Ma-shih-chi*. Muscat.
- 82.—克瓦荅兒 *K'o-wa-ta-êrh*. Gwetter.
- 83.—查實 *Ch'a-shih*. Jask. Cape Jask.
- 84.—苦思荅兒 *K'u-ssü-ta-êrh*. Kasrah (?).
- 85.—苦碌麻刺 *K'a-lu-ma-la*, or 苦碌麻郎 *Ku-lu-ma-lang*. Gam-broon.
- 86.—忽魯謨斯 *Hu-lu-mo-ssü*. Hormus.
- 87.—亞東災記嶼 *A-su-tsai-chi-hsü*. An island near Hormus.
- 88.—撒刺抹嶼 *Sa-la-mo-hsü*. An island near Hormus.
- 89.—假忽魯謨斯 *Chia-hu-lu-mo-ssü*. An island near Hormus.
- 90.—刺兒可東 *La-hsiung-k'o-tung*. A place near Hormus.

It will be seen from the list of places just given, that a few remain to be identified, owing to the want of a good geographical library to which I could refer. Others, living in places more favoured than this, will doubtless be able to make good the omissions. I give below a list of places that have a North star latitude given to them.

Places South of Ceylon have their latitude taken from the *Hua-kai* (華蓋). This may possibly here refer to β and γ of

the Little Bear (this is merely conjecture on my part) which, in the extract given from Reinand, we are told were the stars used by mariners to calculate their latitude, when the North star was less than five degrees high. In this chart, however, we have Cochin at a lower North star latitude than that, viz: three issabas one zam.

List of Places with North Star (北長) Latitudes.

	ARABIC ... CHINESE... <i>chih</i> 指	ISSABAS. <i>chiao</i> 角	ZAMS. <i>chiao</i> 角
Cochin	3	1	
Calicut	4	0	
Hili... ..	4	3	
Mangalore	5	0	
O-chê-lat	6	0	
Chan-ta-wa-êrh (圖打瓦兒)	6	2	
Po-êrh-ya	6 (?) 7	0	
Po-êrh-ya	8	0	
Ma-ho-yin	9	0	
Ma-liu	10	0	
Tiao-yüan	12	0	
Kij Mikan	13	0	
Hornus	13	0	
Ha-pu-si... ..	4	0	
Aden	5	0	
Dhafar	8	0	
Muscat	12	0	

The *Hua-kai* latitudes are Brava 8 issabas, Mombaz 7 issabas, Suadiva 6 issabas 1 zam, Malé 7 issabas 2 zams, Chajis Archipelago (?) 5 issabas 2 zams.

In closing this paper, I wish to state in fairness to myself, that I do not by any means pretend to have exhausted the description of the chart, nor do I pretend to have treated it scientifically. My only aim has been to show that much geographical knowledge is to be met with in the *Wu-pei*, which, read in connection with the charts, rude though they may be, will give an insight into the navigation of Eastern seas by the Chinese, long before European navigators found their way thither. I hope with more leisure to be able again to return to the subject, and I propose in my next paper to give in addition to a description of Coilun and Calicut, a copy of a chart from

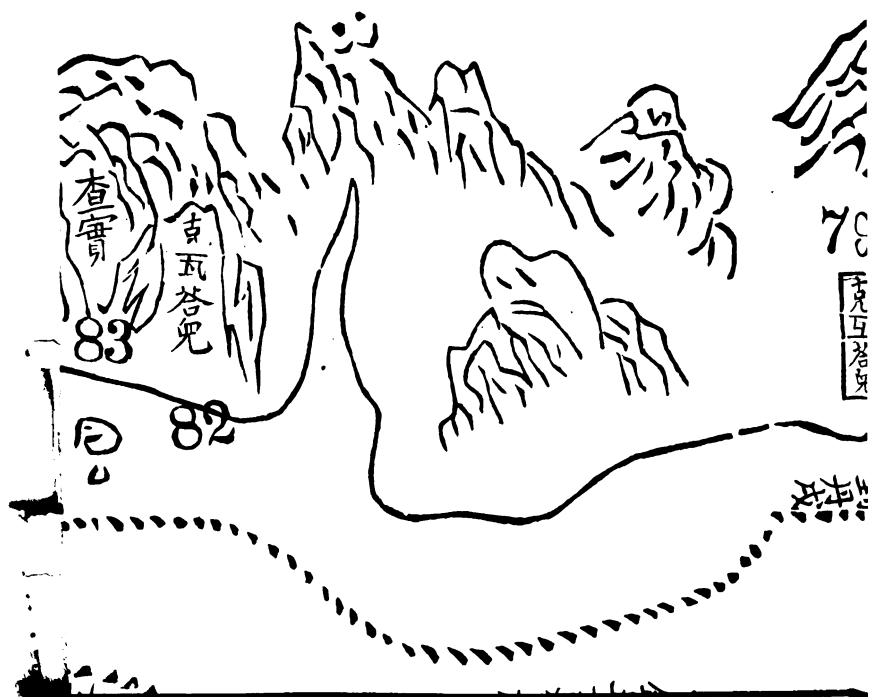
the *Wu-pei* giving a list of places touched at and passed by on the voyage from Zaitun* to *Su-mén-ta-la*, thus completing the maps from China to Arabia and Persia. ¶

* In my paper on "Notices of Southern Mangi," read before the Royal Geographical Society in 1874, I stated that Foochow was not the capital of Fookien in Marco Polo's time, but that Chinchew was. I have already corrected that statement in the *Chinese Recorder* in 1876, vol. VII, p. 336, and I now do so again. The fact of Foochow being the capital, does, however, by no means weaken the many other principal arguments that may be brought forward in support of Changchow and its neighbourhood being the site of old Zaitun and its port.

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8

Handwritten text in Chinese characters, likely a library or collection stamp.



89

刺兄可東

90

到十二點半

洛又去國十八

58

苦破麻刺

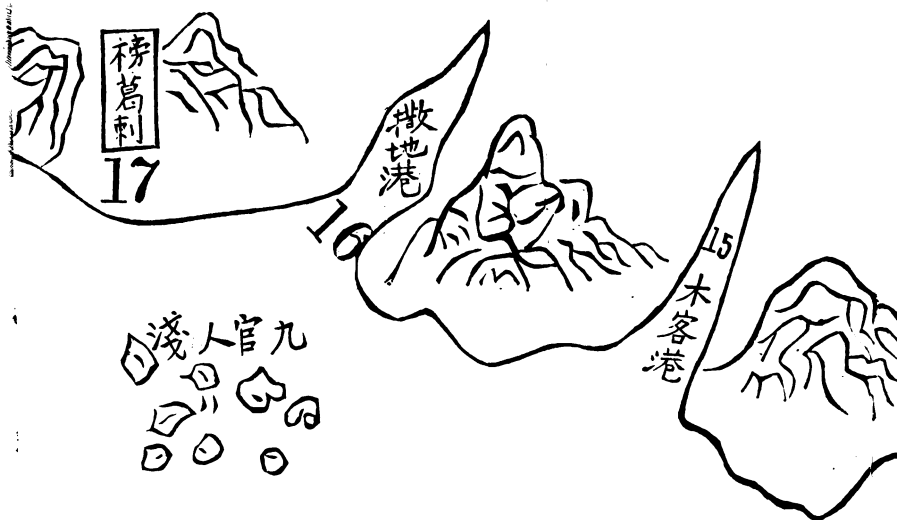
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家

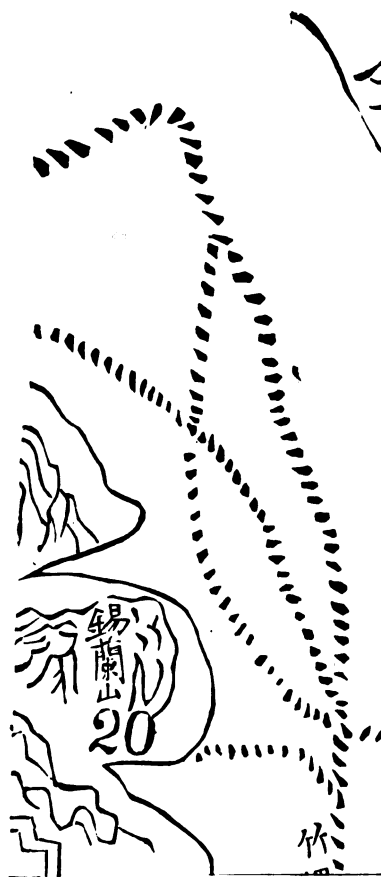
○ 庚子年







華生堂
二角



ARTICLE XI
SOME ADDITIONS TO MY CHINESE
GRAMMAR,*

BY
GEORG VON DER GABELENTZ.

§ 312. 是非有必 *lit.*, so-being and not-so-being have necessity, *i.e.* qualities are founded on necessity. Kuan-tsī IV, 4a.

§ 318. 身體髮膚, 受之父母 *body and shape, hair and skin, we receive them from our father and mother.* Hiao-king I.

§ 326. 各死其鄉 *every one dies in his village.* Kuan-tsī XXXVII (XIII, 17a). 扁鵲名聞天下 *P'ien-ts'ioek was renowned in the Empire.* Ssī-ki CV, 8a.

死 *to die*, may also be used in a transitive sense: *to die for* (as for a person, or a cause.) 民死信, 諸侯死化 *the people dies for faith (towards the prince); the princes die for the amelioration (of their subjects.)* Kuan-tsī XII, 7b. Cfr. Meng-tsi: 民莫之死 *nobody of the people went into death for him.*

§ 344. 未之嘗聞也 *we have never heard it.* Kuan-tsī III, 24b, 26a.

§ 345. Anteposition in a positive sentence, found in a classical author: 或之使莫之爲 *somebody may cause them, but nobody makes them.* Chuang-tsī VIII, 36a.—Rather archaistic.

§ 384, b. 高予之名而舉之, 重予之官而危之 *giving him a high name, you elevate him; giving him a responsible office, you endanger him.* Kuan-tsī XII, 11b.

§ 425. 故之身者使之愛惡 *therefore such personal qualities cause them to love or to hate.* Kuan-tsī XI, 14b. (Comm. 是也)

* *Chinesische Grammatik, mit Ausschluss des niederen Stiles und der heutigen Umgangssprache.* Leipzig (F. O. Weigel) 1881, XXIX, 552 pp. imp. 8o, with 3 plates.

§ 503. 天地之經而民是則之 heaven's and earth's norms, people accept them as just and take them for their example. Hiao-king, Sam-ts'ai.

§ 517. The phrase: 然即之交兼者, &c. (Legge, *Ch. Cl.* II, Prol. p. 112) ought perhaps to be translated: the thus resulting (principle of) mutual love, &c., 之 turning 然即 into an adnominal attribute.

§ 544, d. 爲之所 lit: to make place for it, means: to take precautions. Cfr. Tso-chuen I, 1.—坐筐其變而不爲之所 they sit and see how it changes, without taking their measures accordingly. Su Tung-p'o.

§ 604. 華若落之 they threw them off (let them drop) like flowers. Kuan-tsi XII, 37a.

§ 664. Following after a genitive, 然 is, according to the general rule, a noun: 不知其然性也 he does not know its quality and nature. Chuang-tsi VIII, 27b.

§ 706. In the examples here given, 以 seems to have a similar, yet more modest, meaning as 使 or 令: to cause or induce a superior to do something.

§ 745, i. 誰能於此 who is equal to that? Kia-iü XI (11, 2b.)

§ 760. 萬諸侯 all the feudal princes. Kuan-tsi XII, 21a.

§ 762. Final 諸乎 is of rare occurrence. 信有諸乎 has it them really? Ssi-ki XXXVIII, 3a.

§ 772 c. 與其...孰若 in a similar meaning, see Han-iü (Ku-wen-p'ing-ch'u VII, 8b.)

§ 792. 唯無以天下爲者可以託天下也 only he who does not (over-) value the imperial power, may be trusted with it. Chuang-tsi IX, 11b. (無以=無所以...=to esteem for nothing).

§ 853. 能君萬物 able to master the things. Kuan-tsi XIII, 9b.

§ 864. 不法法, 則事無常. 法不法, 則令不行. If one treats not the laws as laws, the affairs have no constancy; if the laws are not (real) laws, the orders are not executed. Kuan-tsi VI, 1a.

§ 865. 君子知天下之不可上也, 故下之, 知人之不可先也, 故後之 the superior man knows that the world is not to be treated domineeringly, therefore he submits to it; he knows that men do not allow to be overtaken, therefore he follows behind them. Kia-iü XI (11, 2b).

§ 884. 故知之難不在見人, 在自見 therefore the difficulty of knowledge does not consist in seeing others, it consists in seeing one's self. Han-fei-tsi VII, 6a.

§ 885. 衆生 all living creatures, 衆止 all consistent (?) things. Chuang-tsi II, 20a.

§ 898. (Additional.) From the point of view of grammatical theory, the syntactic forms of expression would seem ambiguous, had we not synonymous expressions at hand, which indicate the category prevailing in the Chinese mind. Without this help, we could hardly make out which and how many of those categories are existing in the genius of the language.

§ 912. 安危在是非, 不在於強弱, 存亡在虛實, 不在於衆寡. Quietness and danger depend on quality, not on power, existence and ruin depend on substantiality, not on multitude. Han-fei-tsi VIII, 9b.

§ 914. 老者 the adherents of Lao-tsi, and 佛者 the Buddhists. Han-iü (rather disrespectfully).

§ 973. 之 between two adjectives of opposite meanings and a substantive: 貧富之國可知也 poor and rich countries are to be recognized (as such). Kuan-tsi V, 2b. 陰陽之分定, 則甘苦之草生也. When the distribution of Yim and Yang is settled, sweet and bitter herbs grow. *Ibid.* XII, 33a.

§ 1028. 今不問王而先問歲與民 now, instead of asking about the king, you ask first about the year (=the state and hopes of agriculture) and about the population. Chen-kuok (Ku-wen-p'ing-ch'u III, 53a).

§ 1073. 皆 belonging to the object of a verb: 凡二十二人爲一朋, 而舜皆用之 on the whole, twenty-two persons formed a p'eng, and Shun employed them all.

§ 1083. 朱子以爲事事物物皆有定理 Chu-hi thought that all matters and things had their settled principles.

§ 1118. 萬物有乎生而莫見其根。有所出而莫見其門 all things have whence they are procreated, but nobody sees their roots (生乎根); they have whence they issue, but nobody sees their door (出門).

§ 1125. 貧窮, 則父母不子. When one is poor, his father and mother do not treat him as their son. Chen-kuok (Ku-wen-p'ing-ch'u III, 26a). 皆有善法而不能守也 they all have good laws but are unable to maintain them. Kuan-tsi XLV, (xv 9-10).

§ 1132. 國人莫敢言, 道路以目 nobody of the inhabitants dared to speak, on the roads they communicated by ocular intercourse. Kuok-iü (Kwpeh. II, 38a).

§ 1164. 天地莫之能損益也 to heaven and earth nobody can do either harm or benefit. Kuan-tsi I, 28a.

§ 1167. 粟也者, 民之所歸也. 粟也者, 財之所歸也. 粟也者, 地之所歸也 grain it is, whereupon depends the nation,—wealth,—the land. Kuan-tsi XLVIII (xv, 21b).

§ 1170. 吾與孔丘非君臣也, 德友而已矣 my intercourse with Confucius is not that of a prince and his minister; we are friends allied by virtue, and that is all. Chuang-tsi II, 25a.

§ 1174. 身不善之患, 毋患莫己知 of your own want of goodness be sorry, not of nobody knowing you. Kuan-tsi XXXII (xi, 11b.) 日月之與同光, 天地之與同理 with sun and moon he has the same splendor, with heaven and earth the same principles. *Ibid.* XXXVII (xiii, 10a.)

§ 1183, b. 人始生而有五不具焉. 曰無見, 不能食, 不能行, 不能言, 不能化 man, when beginning to live, has (the following, 焉) five imperfections, namely, he has no sight, he can neither eat, nor walk, nor speak, nor change. Kia-iü XXVI (iii, 6b)

§ 1184. 是亦冠也已 but, on the whole (已 “enfin”) this is also a capping ceremony. *Ibid.* XXXIII (iii, 23a.)

§ 1186, II. 世莫知其然否 none of the contemporaries knows whether it was so or not (*lit.*, its yes or no). Ssi-ki LXIII, 3a.

§ 1188. In a similar way, nouns with genitives before them may function as possessive predicates: 心之在體 君之位也. 九竅之有職, 官之分也 the heart in the body has (occupies)

the position of a ruler; the nine orifices in their functions, have the divisions of functionaries (different functions like the officers of different ressorts). Kuan-tsï XXXVI (xiii, 1a).

§ 1194. Observe the emphasis of the following phrase: **其爲人也, 仁義人也** he was, as a man, a dutiful and righteous man. Han-üü.

§ 1201. **在** being placed between a verb and its object, indicates that the action is, or ought to be, constantly directed on this object. **凡有地牧民者, 務在四時, 守在倉廩** everybody who possesses land and who pastures people should constantly attend to the four seasons and take care of magazines and granaries. Kuan-tsï I, 1a.

§ 1220, II. **終非**, analogous to **終不**, = never to be. **今得漢地, 而單于終非能居之也** now they have taken the H'an territory, but the Tan-üü (Tatars) will never be able to settle there. Ssï-ki CX, 12a. It appears that **終** denoting future perpetuity, may be joined to every negative particle (except perhaps **未**).

§ 1222. **口弗敢言** the mouth does not speak (utter it). Ssï-ki XXXI, 9a. **我雖尊高, 人弗我害** though I am honored and high (in position), people may (or will) not do me any harm. Kia-üü XI (II, 2b).

§ 1227. **人親莫不欲其子之孝, 而孝未必愛** parents without exception demand that their children be filial; but filial piety is not yet sure to be love. Chuang-tsï IX, 1a.

§ 1233. (Additional) **不...而** has a similar meaning in the following passage: **不日不月而事以從, 不卜不筮而謹知吉凶** no day, no month (is needed) that affairs succeed, no lots, no milfoil, that he carefully knows, good and bad fortune. Kuan-tsï XXXVII (xiii, 14b).

§ 1241. **彼又吾友也, 吾安得而弗友之** the other is as well my friend; how could I otherwise than treat him as a friend (**弗友之** = to refuse, or avoid one's friendship, cfr. § 1222). Yang-ming, Wen-chang I, 7a. **夫子言天道與性命弗可得聞也已**. On the whole, no utterances about Heaven's norm

and Nature and Fate could be obtained (heard) from the master. Ssi-ki XLVII, 26a.

§ 1258. 未得天極, 則隱於德, 已得天極, 則致其力, 既成其功, 順守其從, 人不能伐 before he has attained to the heavenly principle (?), he retires upon virtue; if he has done with attaining the heavenly principle, he exerts his powers to the utmost; has he completed his task, he maintains easily its success (or: his calmness, *ts'ung* ?); people are unable to disturb it. Kuan-tsi XLII (xv, 2b).

§ 1262. *Note.* In the Japanese-Chinese Dictionary 雅俗幼學新書, Vol. II, fol. 22a, *verbo mata*, the following distinction is made: 又前緣ヲ離レ亦前緣ヲ受テ *yeü* leaves the 'foregoing account; *yik* takes it up. The meaning is, perhaps: *yeü* introduces a new subject, related, through its predicates, to the foregoing, while *yik* keeps the former subject and introduces new predicates, e.g. 又曰 introduces other authorities, who have spoken in a similar sense. As to 亦 cfr. Mtsi I, 1: 王何以日利, 亦有仁義, &c. 王亦曰仁義而已矣 you speak of profit, but you have not less (as a subject to speak and think of) duty and righteousness.

§ 1296. (Additional.) Excess of a quality may be expressed by the mere adjective: 廣數自請行, 天子以爲老弗許 Kuang asked repeatedly for himself (permission to) go; the Emperor thought him *too* aged and would not allow it. Ssi-ki CIX, 7a.

§ 1337. 君雖獨豐, 其何福之有 though your Highness were alone liberal, what benefit would there be? Tso-chuen II, 6. 何冠之有 what need we the cap? Kia-ü XXXIII (III, 23a).

§ 1345. 今奚爲奚據, 奚避奚處, 奚就奚去, 奚樂奚惡 now, what shall we do, what shall we keep, what shall we shun, where shall we stay, what shall we go to, and what shall we leave, what shall we enjoy, and what detest? Chuang-tsi VI, 19a. The meaning is: we are (or should be) guideless, without advise; 無以 instead of 奚, would pretty well express the same thing.

§ 1366. Observe the following phrase: 有大人者, 正己而物正者也 there are such as are (really) great men; they are those, with whose self-correction things (likewise) are corrected

(“qui dum semet ipsos corrigant, res corriguntur”). Meng-tsi VII, I, XIX, 4.

§ 1367. 故病有六不治 therefore, among the diseases there are six incurable ones. Ssi-ki CV, 7b.

§ 1373. 有大事而君不聞 是無君也 to have great affairs of which the prince is not informed, this is illoyalty (無君=無君之心). Ssi-ki XLIII, 4b. 凡言而不可復, 行而不可再者, 國之大禁也 all words on which there is no coming back, (all) actions which are not to be repeated, are the main offences (?) in the state. Kuan-tsi I, 13a.

§ 1374. 心而無與於視聽之事, 則官得守其分矣 if the heart has nothing to meddle with the affairs of seeing and hearing, the offices may maintain their distinctions. Kuan-tsi XXXVI (XIII, 3b).

§ 1388, II. “At, or during, the time when . . .” may be expressed by 時 at the end of the antecedent, with or without a genitive 之 before it, and with or without 當 opening the sentence. 當其同利之時 as long as they have common interests. Ngen-yang Sien (Wch. II, 14a).

§ 1388, III. 當 in the antecedent=as long as, in times when . . . 天下當無事則已. 有事則洛陽必先受兵 as long as the Empire is not engaged, all is right; when it is engaged, Lok-yang will, of course, take arms first. Li Wen-shuk (*Ibid.* VI, 16a).

§ 1400, II. 而 between the indication of a space of time and the fact by which a former state of things has been brought to an end: 孔子之去魯凡四十歲而反乎魯 Confucius had been absent from Lu all in all forty years, when he returned to Lu. Ssi-ki XVII, 23b. 蒼爲丞相十五歲而免 Ts'ang had been fifteen years prime-minister, when he fled. *Ibid.* XCVI, 6b.

§ 1405, II. 其故在 =the reason (of the aforesaid fact) is (to be found in the fact) that . . . 其故在下之人負其能不肯聽其上, 上之人負其位不肯顧其下 the reason is, that subordinates, relying on their abilities, are not inclined to court their superiors, and that superiors, relying on their position, are not inclined to have regard to their inferiors. Han-ü (Wch. I, 1b).

§ 1410, II. 所以=whereby, opening the predicative conclusion, the antecedent having the genitive of the subject.

聖人豈自知其能哉。惟其不自以爲能，所以爲能，惟其常若有患，所以能無患與 does the saint know his abilities? Just (the fact of) his not thinking himself able, is (the reason) why he is able, just (the fact of) his constantly having solicitudes is (the reason) why he may be without solicitudes (I should think, 與). Ngen-yang-lün-fan I, 14a.

§ 1412. 以故=therefore, somewhat more emphatic than simple 故. Ssi-ki CV, 24a.

§ 1432, II. 若 repeated in the antecedent,=no matter whether—or... 若知之若不知之, 若聞之若不聞之, 其愛人也絡無已 may they know about it, or no, may they hear about it, or no: his love to men is never ending. Chuang-tsi VIII, 28a.

§ 1462. 是故地可以正政也 therefore a land is to be ruled with correctness. Kuan-tsi I, 27b. 今又有有力者 now again there are such as have power. Han-üü (Wch. I, 16a.) 惟止能止衆止 only the steady can steady the steady. Chuang-tsi II, 20a. 幸能正生以正衆生 fortunately he could, by living correctly correct the living. *Ibid.*

§ 1466. 至今天下言 unto the present day it is said in the Empire. Ssi-ki CV, 8a.

§ 1467. 詩云... 其是之謂乎. Tso-chuen I, 1. 故曰... 其此之謂矣. Kuan-tsi XLII (xv, 2a.)

§ 1469. 由是觀之 considering it from this point of view... Su Tung-po (Wch. III, 23a.) 以是知 thus we know... Chuang-tsi II, 3a. 夫若然者 it being so. *Ibid.*, II, 18b, 19a. 吾以故知 therefore we know. Kuan-tsi XIII, 21b. 夫所謂... 者何也 now, what is it what we call...? Han-üü (Wch. IV, 4b.) 請以... 喻 allow me to adduce an example from... Meng-tsi I, I, III. 2. 夫豈然哉 now, is this the case (no!) Ngen-yang Sien (Kwpch. VIII, 33b.) 何 (or 奚) 以知其然也 how do we know (what gives us the proof or conviction) that it is so? Kuan-tsi XXXIX (xiv, 4b); XLVIII (xv, 11b.)

§ 1470. 有如是者矣 examples, I think, are to be found. Ngen-yang Sien (Kwpch. VIII, 23a.) 此又不通之論也 this is also talked superficially. *Ibid.*, 23b. 然則必無之事也 so then it is a plain impossibility. *Ibid.*, 24a.

ARTICLE XII.

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List of Books and Papers on China, published since 1st January, 1884.

COMPILED BY

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NOTES AND QUERIES.

Not many general readers will have even heard of the lovely and ill-starred Lady Yang. YANG KUEI FEI Her story has been told in verse that never (楊貴妃). dies; but the pathos and sweetness of that verse are inseparably interwoven with the mystic text of the poet's native tongue.

A century before the birth of King Alfred, China was ruled by a monarch known to posterity as the "Splendid" Emperor of the T'angs. At the time of the episode to be narrated here, he had filled the Dragon Throne, not ingloriously, for a space of some twenty years. He had been a fairly diligent administrator of public business. He had gathered at his Court the wit and scholarship of the age; and had so far guarded the Imperial prestige from slander and injury without.

But now, in an evil hour, his eye, guided by the collusion of courtiers, lighted upon a face so fair, that even the Splendid Emperor, with all China as his nursery-hareem, had never yet looked upon its like. From that moment the Son of Heaven, maugre the divinity that hedges in the Viceregent of God, fell, as though a very Lucifer among mortals, never to rise again.

The girl was already wife to one of His Majesty's numerous sons. She had been brought up in an obscure way by careful parents, to bloom forth after marriage the rarest flower among the rare. So the son was provided with another consort, and the Lady Yang crossed the threshold of the Imperial seraglio.

In that seraglio, exclusive of the one legal Empress *par excellence*, there were then three junior or assistant Empresses, nine ladies of the first rank, twenty-seven of the second, and eighty-one of the third. But now their occupation was gone, save that their vocal and instrumental talents were in constant requisition at the nightly revels of the Emperor and his adored mistress.

No more daylight audiences in the chill winter mornings. No more postponement of food until the business of the day was done. For the business of each day was pleasure; and day now dawned only at the fall of night. With music, and singing, and dancing, and play-acting, the hours slipped gaily away; while the flames of Imperial love, fed with excitement and wine, burned with a fiercer heat.

For a while, the great Bacchanalian, the poet Li Poh, not only joined in the revelry, but played the leading rôle. His Majesty captivated by an art which has endured, almost without rival, through the centuries to to-day, paid him exaggerated honours. Courtiers and maids-of-honour waited at his back, or crouched at his tipsy feet. Until, at length, familiarity bore its usual fruit; and Li Poh, an exile, turned his back upon the doomed Court.

Meanwhile, by the extravagance of the Emperor in gratifying every whim of the Lady Yang, coupled with many grants of money and territory to the various members of her family, the Imperial treasury had been drained. A serious rebellion now broke out, fostered by these causes and instigated by the jealousies of a degraded Court. In the first engagement which ensued, victory remained with the rebels; and then the climax was reached. The Emperor was surrounded by clamouring soldiers, who swore that they would have their revenge and the traitors' lives to boot. His now trembling Majesty asked what that revenge was, and who were the traitors they meant; whereupon one spokesman, bolder than the rest, demanded that the Lady Yang and her pampered family should be delivered up to them to die. And the tone in which this demand was made left no doubt as to the result.

Then the beaten, jaded monarch, his courage sapped by years of unholy pleasure, seeing that all was lost, hid his grief in the folds of his sleeve, and waved an unwilling acquiescence in the cruel decree that had already gone irretrievably forth. It was a scene, says the poet with pardonable license, of tears mingled with blood. Two feet of silken cord, adjusted by a favourite eunuch, closed in tragedy the long drawn-out tale of youth, and beauty, and love.

* * * * *

In the following year, after months of warfare, and hardship, and fatigue, with the canker of his great sorrow ever preying upon his heart, the once Splendid Emperor saw peace at length restored. But his son now sat upon the Dragon Throne; while he himself, tired of life and its delusions, had passed by abdication into a state of privacy and repose. Repose, indeed, it was, from the burden of government and the horrors of war; but not from the burden of grief for his lost love, nor from the horrors associated with a catastrophe he could never hope to forget.

The ex-Emperor passed his hours lingering by the old haunts where she was no longer to be found. In the glow of the hibiscus-flower he could fancy he saw again those blooming cheeks; that graceful, lithesome figure, in the willow-branches swaying to the wind. And at night he would again seek rest

in the Pavilion of the Moon; and sit there in silence, among flitting fire-flies, trimming his lonely lamp and thinking sadly on the past, for want of the slumber that shunned his staring bloodshot eyes. Daily and nightly His ex-Majesty craved for sleep;—not the dreamless sleep of the just that brings new vigour for a new day's work, but the sleep of visions and ghostly experiences, of communication with the spirit world. Still, for three long years no sign reached him, either in sleeping or in waking hours; until a famous medium, who had so far failed to bring about a manifestation, now reported that he had actually seen and conversed with the Lady Yang at her abode in the Isles of the Blest.

The Lady Yang, hearing how her Imperial lover still mourned for her upon earth, had bidden the medium bear to him a message of love, and in evidence of good faith carry back half a beautiful golden hair-pin, a love-token of happy hours, when one night, alone, beneath the smiling moon, His Majesty had sworn to her in impassioned words a fidelity beyond the grave.

H. A. G.

The following list of the great Lamas of THE TALE-LAMAS. L'hasa is partly derived from a very accurate description of Tibet, written in 1798 by Ho Ning, entitled *Hsi-tsang-fu* (西藏賦), and partly from information given me by a Tibetan Lama from the Brebung monastery at L'hasa. This list is made interesting from the fact that, according to universally accepted belief among Tibetans, there will be no Talé-lama after the death of the present one.

Dge-hdim grub-pa, the first on the list, although he always figures among the Talé-lamas, is not in reality one of them, his connection with them being of a spiritual description, his spirit having been incarnate in Dge-hdim rgya-mts'o.

1.—*Dge-hdim grub-pa*. Born A.D. 1392. He was an incarnation of Tsong-kha-pa. He studied under Bodung and founded the Tashilhunpo monastery in 1446. He died at the age of 87.

2.—*Dge-hdim rgya-mts'o*. Born A.D. 1477. He was an incarnation of Dge-hdim grub-pa. Left the Tashilhunpo monastery of which he was the head, for the Brebung monastery at L'hasa of which he had been elected head Lama.

3.—*Bsod-nams rgya-mts'o*. Born A.D. 1544. He visited Mongolia at the request of Altan-khan. The Mongol princes not knowing how to address him and imagining that the word *rgya-mts'o* (in Mongol *talai*), which formed part of his and his predecessors' religious name, was a family name, spoke to him as "*talé-lama*." This is the origin of the title.

4.—*Yon-tan rgya-mts'o*. Born A.D. 1590 in Mongolia in the *Ching-ko-érh* (敬格爾) tribe and came to Tsang at the age of fifteen. He was possessed of wonderful magical powers, and when he put his foot on a stone he left its impress on it.

5.—*Nag-doang blo-bzang rgya-mts'o*. Born A.D. 1618 in Anterior Tibet in a princely family. The day of his birth is the same as that of Sakyamuni Buddha (25th June?). He was presented with the sovereignty of Tibet by Gushi-khan. In 1645 he built the Potala palace; prior to this the great Lamas had resided in the *Dgah-ldan pho-brang*. On his death the *Desi* (*sde-srid*) or chief minister *Sang-rgyas rgya-mts'o* kept the event secret for sixteen years and ruled in his stead.

6.—*Blo-bzang rin-chen ts'angs-dbyangs rgya-mts'o*. Born A.D. 1684. He was dethroned by the Dzungars, but recovered his kingdom with the aid of the Chinese. He appears, however, to have finally ended his life in exile in Manchuria. He is the author of love songs very popular to this day in L'hasa and is credited with many "escapades" himself.

7.—*Blo-bzang skal-bzang rgya-mts'o*. Born A.D. 1709 at Lithang.

8.—*Blo-bzang bstan-pai doang-phyng hjam-dpal rgya-mts'o*. Born A.D. 1759 in Ulterior Tibet.

9.—*Blo-bzang lung-rtogs rgya-mts'o*. Born A.D. 1805. Thos. Manning was received by him in 1811 (see Markham's *Tibet*, p. 265).

10.—*Tsul-khrims rgya-mts'o*. A.D. 1815.

11.—*Mkhas-hgrus rgya-mts'o*. A.D. 1837.

12.—*Hkhrin-las rgya-mts'o*. A.D. 1856. Pandit Nain Singh was received by him in 1866.

13.—*Thub-bstan rgya-mts'o*. A.D. 1874 (?).

Until the *Talé-lama* attains his majority at eighteen, the government of the country is in the hands of the *Desi* (*Sde-srid*, also frequently called *rgyal-po* or king), and of the Council of *Bkah-blon* composed of four laymen and one monk.

W. W. R.

The word Tangutan applied by the Chinese and by Col. Prejevalsky to a Tibetan speaking people around the Koko-nor has been explained to me in a variety of ways by native Tangutans. A very learned lama from the Gserdkog monastery S.E. of the Koko-nor told me that Tangutan, Amdoans and Sifan were interchangeable terms, but I fear his geographical knowledge was a little vague. The following explanation of the term Tangut is taken from the *Hsi-tsang-fu*. "The Tangutans are descendants of the *Tang-tu-chüeh*. The origin of this name is as follows: in early days the Tangutans lived in the Central Asian Chin-shan, where they were workers

of iron. They made a model of the Chin-shan which in shape resembled an iron helmet. Now in their language "iron helmet" is *Tang-küeh*, hence the name of the country. To the present day the Tangutans of the Koko-nor wear a hat shaped like a pot, high crowned and narrow, rimmed with red fringe sewn on it, so that it looks like an iron helmet, and this is a proof of (the accuracy of the derivation)." Although the proof is not very satisfactory, it is as good as we are often offered by authors with greater pretention to learning.

If I remember rightly Prejevalsky derives the name from two words meaning "black tents."

W. W. R.

THOUSAND
CHARACTER
NUMERALS USED
BY ARTISANS.

A bookcase, or similar article of furniture, which has been taken to pieces and reduced to chaos by a carpenter at one end of China, for purposes of travelling, can be rapidly and accurately restored by any carpenter at the other end of China. The various parts are marked with the opening characters of the familiar *Ch'ien-tzü-wên* (千字文, *Thousand Character Essay*), in such a way that a perfect key is provided to what might otherwise prove an awkward puzzle.

Generally speaking, *T'ien* (天 *heaven*) and *Ti* (地 *earth*) are used by artisans in preference to *shang* (上 *top*) and *hsia* (下 *bottom*); and the characters of the *Ch'ien-tzü-wên* in preference to numerals.

Books, technically known in the English market as "tall copies," i.e., with a deep margin at top and bottom, are called by the Chinese *T'ien-ti-t'ou* (天地頭) i.e., *heaven and earth ends*.

H. A. GILES.

Two attempts seem to have been made in AN ATTEMPT TO CHINESE HISTORY TO "burn books." *Wu Hai* (吳海) of the Yüan dynasty, emulating the BURN BOOKS never-to-be-forgotten folly of Li Ssü (李斯), DURING THE T'ANG DYNASTY, counselled the Emperor to destroy all works except such as should be officially authorized for publication, and to forbid the people either to deal in unauthorized literature or to have any among their collections, *fei-kuan-so-ting-min-pu-té-ch'ê-ts'ang* (非官所定民不得輒藏). His memorial was aimed chiefly at Taoist and Buddhist writings. It was, happily, unsuccessful; and has now become the "declamatio" of the Roman satirist, under the title of *Lun-shu-chih-shih* (論書之失); see the *Ku-wên-yü-chêng* (古文雅正).

H. A. GILES.

A member of our Society who is just now engaged upon a translation of the *Tung-chou-PASSAGE*. *lieh-kuo-chih* (東周列國志), recently sent me the following *crux*, taken from Kuan Tzū's famous song of the imprisoned swan (? 鵠):—

丁陽九兮逢百六

I make of it:—"丁 I have reached 九 nine-tenths 陽 of yang; 逢 I have arrived at 百六 one hundred and six."

Nine-tenths is the extreme limit of *yang* preponderance. The great annual sorrow *Ch'ing-ming* (清明) is 106 days after the winter solstice. Therefore we have, "I have reached the extreme limit (of my misery); I have arrived at the climax of my sorrow."

The combination 陽九 is similarly used in Wên T'ien-hsiang's famous *Ch'eng-ch'i-k'o* (正氣歌), and had been there previously translated by me "without resource." The "160 days" will be found in the *Yüan-chien-lei-han* (淵鑑類函) under 歲時.

H. A. GILES.

TRANSLATION [The two following letters are from the pen OF TWO CHINESE of Yüan Tzū-ts'ai, of whom M. Imbault-Huart FAMILIAR has told us so much and so pleasantly. They LETTERS. are good specimens of Chinese humour.]

(1)—I have received your letter congratulating me on my present prosperity, and am very much obliged for the same.

At the end of the letter, however, you mention that you have a tobacco-pouch for me, which shall be sent on as soon as I forward you a sonnet. Surely this reminds one of the evil days of the Chows and the Ch'engs, when each State took pledges from the other. It certainly is not in keeping with the teaching of the sages, viz., that friends should be the first to give. Why then do you neglect that teaching for the custom of a degraded age?

If for a tobacco-pouch you insist upon having a sonnet, for a hat or a pair of boots you would want at least a poem; while your brother might send me a cloak or a coat and expect to get a whole epic in return! In this way, the prosperity on which you congratulate me would not count for much.

Shun Yü-t'an of old sacrificed a bowl of rice and a perch, and got a hundred wagons full of grain: he offered little and he wanted much. And have you not heard how a thousand pieces of silk were given for a single word? two beautiful girls for a sonnet?—compared with which your tobacco-pouch seems small indeed. It is probably because you are a military man, accus-

tomed to drill soldiers and to reward them with a silver medal when they hit the mark, that you have at last come to regard this as the proper treatment of an old friend.

Did not Mencius forbid us to presume upon anything adventitious? And if friends may not presume upon their worth or position, how much less upon a tobacco-pouch? For a tobacco-pouch, pretty as it may be, is but the handiwork of a slave; while my verses, poor as they may be, are the outcome of my intellectual powers. So that to exchange the work of a slave's fingers for the work of my brain, is a great compliment to the slave, but a small one to me. Not so if you yourself had cast away spear and sword, and grasping the needle and silk had turned me out a tobacco-pouch of your own working. Then, had you asked me even for ten sonnets, I would freely have given them. But a great general knows his own strength as well as the enemy's, and it would hardly be proper for me to lure you from men's to women's work, and place on your head a ribboned cap. How then do you venture to treat me as Ts'ao Ts'ao [on his death bed treated his concubines], by bestowing on me an insignificant tobacco-pouch?

Having nothing better to do, I have amused myself with these few lines at your expense. If you take them ill, of course I shall never get the pouch. But if you can mend your evil ways, then hurry up with the tobacco-pouch and trust to your luck for the sonnet.

[A friend had sent Yüan Tzū-ts'ai a letter with the very un-Chinese present of a crab and a duck. Two ducks and a crab would have been more conventional; or even two crabs and a duck. And by some mistake or other, the crab arrived by itself. Hence the following banter in reply.]

(2)—To convey a man to a crab, is very pleasant for the man; but to convey a crab to a man is pleasant for his whole family. And I know that this night my two sons will often bend their arms like crabs' claws, [*i.e.*, in the form of the Chinese salute], wishing you an early success in life.

In rhyme, no duplicates [*i.e.* don't rhyme again on the same sound]; and don't use two sentences where one will do [in composition]. Besides which, the fact that the duck has not yet turned up, shows that you understand well how to "do one thing at a time." Not to mention that you cause an old gobbler like myself to stretch out his neck in anticipation of something else to come.

You remember how the poet Shên beat his rival,—all because of that one verse

Sigh not for the sinking moon,
The jewel lamp will follow soon.

Well, your crab is like the sinking moon, while the duck reminds me of the jewel lamp; from which we may infer that you will meet with the same good luck as Shên.

Again, a crab, even in the presence of the King of the Ocean, has to travel aslant; by which same token I trust that by and by your fame will travel aslant the habitable globe.

H. A. GILES.

We read in a late number of the *China Review* (Notes and Queries) that "the Tibetan *Pu-lu-k'o-pa* residents have received a petition in Tibetan (布魯克巴) (? 夷稟) from the Chief of the 布魯克巴 OR BHOTAN. (? Boorkha) tribe," etc. The *Pu-lu-k'o-pa* (布魯克巴) tribe is nothing else than the native independent state *Bhotan*:

Pu-lu-k'o-pa is the way adopted by Chinese authors, e.g. Wei Yuen in the *Hai-kuo-t'u-chih* (海國圖志) and the *Shêng-wu-chi* (聖武記), to render in Chinese sounds the name *hBrugpa* which is given by the Tibetans to the Bhotan. This last name could signify "*The end of Tibet*," being formed of *Bod* (or more exactly *Bæd*, æ having the sound it has in German, or that of the French *eu* in *peu* or *feu*), i.e., the native name of the country we call *Tibet*, and of *anta*, end. The Tibetans themselves give very often to Bhotan the name of *Lho*, the South, or *Lhopa*, the southern country.

C. IMBAULT-HUART.

This "King of Fulin" sent an embassy to WHO WAS PO-CHINA A.D. 643. Klaproth says that Theodore, brother of the Emperor Heraclius is meant.

While Heraclius was conducting his heroic campaign against Chosroes, King of Persia, A.D. 622 to 628, he commissioned Theodore to take charge of an army on the occasion. The Russians pronounce Theodore with *f*, and say Feodor. The Chinese had no *f* early in the T'ang dynasty, and would pronounce it *p*. In that case Po-to-li may be Theodore. But Constans Flavius Heraclius was Emperor at the time mentioned in Chinese history. He was on the throne A.D. 641 to 668, and therefore, the hypothesis of Klaproth falls to the ground, unless, indeed, the embassy started two years before it reached China in the year 641 of the death of Heraclius. But from then the final *k* of the Chinese character 力 *lik* ought to appear. Klaproth in his *Tableaux Historique de l'Asie* pays no attention to the notion that Chinese pronunciation has changed. His book was published A.D. 1826. In a later work of his on

the languages of Asia he makes use of the Canton pronunciation of words along with the Mandarin, and he had then become quite sensible (perhaps through the suggestion of his friend Abel Rémusat), that the Canton dialect is older than Mandarin.

My own suggestion in regard to 波多力 *Pa-ta-lik* is that it was the title of the Nestorian patriarch, who on account of the missions carried on by his church would naturally be entrusted by the Greek Emperor with diplomatic correspondence with China. Mr. Phillips and Dr. Hirth both hold the view that Po-to-lik is patriarch.* There was an important precedent for Greek emperors sending Syrian priests to China in the reign of Justinian, who in this way procured silkworm's eggs for his capital and other cities under his rule. Thus all the difficulty connected with Po-to-lik is removed, and Fulin is still a powerful Christian monarchy as all the passages where it is mentioned seem to require.

Dr. Hirth introduces the Arabian word *Bathrik* from D'Herbelot as the medium by which the word Patriarch was introduced to the Chinese. But the Chinese at that time had both *p* and *b* in their syllabary, and so had the Greeks, and of course the Syrians also. It is better to pronounce 波 *pa* as the syllabic spelling requires.

* See *China and the Roman Orient*, p. 294.

J. EDKINS.

In the history of the Crusade of Richard I of
 MORE ABOUT England, in the Chronicles of Bar Hebraeus,
 FU-LIN. the word Franks is spelled in Syriac writing
Brangoye, Richard is called *Danglitar*, "he of
 England," where the initial *d* is a pronoun. The same form is
 used for the English. Thus in his time *Brangoye* meant men
 of French extraction. The Greeks were called by Bar Hebraeus
Yamoye. He calls the Arabs *Tayoye*.

Hence it is clear that to Bar Hebraeus, writing after the
 crusades, the word *Brangoye*, while meaning Frenchmen or
 Italians, did not mean either Englishmen or Greeks. It is
 therefore as he uses it not the same in sense as the Arabic
Afrangi and Persian *Farang* which mean all Europeans. Yet
 we can hardly doubt that it is the Persian word *Farang* applied
 after the early Mahomedan conquests to western nations
 generally. The Persians call Italy *Frangistan*, and Italian
 brocade is *Frangi Sarasar*, so that the word should mean "the
 Latins." King Richard may have been known specially by his
 own national name because of his strong individuality.

As to the identification of the Chinese 祿 *lim* with *Farang*
 the difficulty need not be regarded as great. In the Syrian missions

the capital of China was known as *Cumdan*. This is *Ching-ch'êng* 京城 called in the T'ang dynasty by the Chinese probably *Kiung-djung*. Semitic tongues found it not easy to pronounce final *ng*. In the one word they made it *m* and in the other *n*. The Chinese on their part in writing the Semitic *ng* in *Farangi* used *m* as the final, in the form 弗森. The Chinese *ng* is the same as the English. The Arab and Persian *ng* may be something very different so that they are not used convertibly.

J. EDKINS.

I regret to say that Dr. Edkins' learned remarks anent the term *Frank*, which he has on several occasions advanced as the equivalent of the Chinese name *Fu-lin* (拂菻; see *Chinese Recorder*, Vol. XVI, 1885, pp. 304 & 366, note; cf my rejoinder *ibid.*, Vol. XVII, 1886, p. 419 seq.), have not changed my opinion on this subject. I should thank Dr. Edkins for quoting chapter and verse of the authority which causes him to state that "the Persian word *Farang* was applied after the early *Mahomedan conquest* to western nations generally." The question is: how soon after the conquest was the word first so applied? The name *Fu-lin* occurs in the *Sui-shu* and in *Hsüan-chuang Journey*, which were both written at the beginning of the seventh century A.D. I am not aware that the oriental terms *Farang*, *Feringhi*, *Afranj*, etc., standing for *Frank* in the sense of "European" or "Latin" were used nearly as early as that; and, since the whole question turns upon this point, it will be essential for Dr. Edkins to furnish the foundation on which he builds up his theory. If, as all the Chinese accounts assure us, *Ta-ts'in* and *Fu-lin* be the same country; if *Fu-lin* be *Afranj* or *Frank*; if *Afranj* or *Frank* be Italy or France or any Latin country: how can the Nestorians in their stone inscription maintain that "a virgin gave birth to the holy one at *Ta-ts'in* (室女誕聖於大秦)?" Christ was born in Bethlehem, and not in Italy or France. I have shown on the ground of Dr. Edkins' own theories, by which the old sound of *fo* (拂) was *but* (*Mandarin Grammar*, second ed., p. 92, note), and that of *lin* (森) was *lim* (*ibid.*, p. 80), that the old pronunciation of the name *Fu-lin* must have been *but-lim*; and it appears to me that the circumstances under which this name was introduced in China render it highly probable that the name of Christ's birth-place, Bethlehem (*But-lim*), was extended to the country whence the Nestorians came, i.e. Syria.

F. HIRTH.

I have received from an Italian Missionary ITALIAN at Wu-chang, in Hupeh, the subjoined note SINOLOGUES. which may prove to possess some interest to the readers of my paper on "Sinology in Italy," on p. 155 of this Volume. The letter says: "Some days ago I read in the *Daily News* a notice of your paper on "Sinology in Italy" and was astonished to notice there the omission of the name of a well-known Italian sinologue, viz., that of Father Basilio de Glemona, a Franciscan, who arrived in China about the year A.D. 1683, and died as Bishop in China in A.D. 1704. P. Basilio de Glemona, as J. Klaproth[*] testifies, owing to the insufficiency of Chinese dictionaries used by his brother missionaries, set to work to compile a new one. In doing so he availed himself of the dictionaries existing before his time, and of an original manuscript from which he borrowed over a thousand characters, the explications given in which, in Chinese or in some European language, he translated into latin. Glemona's work was entitled *Han-tzu-hsi-i* (漢字西意), and it has been considered up to the present by everyone the best Chinese dictionary.[†] His successors took it as a model, reprinting, or translating it, with slight modifications according to the purpose for which they worked. We possess translations of Glemona's Dictionary in Spanish, in Russian, and in French and Portuguese. A copy of it was published in Paris with the Imperial font of type in 1813 under the title "*Dictionnaire Chinois-Français et Latin, publié d'après l'ordre de S. M. l'Empereur (Napoléon I.) par M. de Guignes, résident de France à la Chine, etc.*" For the sake of truth it must be said that the Dictionary referred to is that of Basil de Glemona, and not M. de Guignes, who has merely written the preface and an introductory note called proëm. This at least is Klaproth's opinion.

Father Basilio also composed some works in Chinese, chiefly on religious subjects.

It may not be amiss here to mention the name of another Italian, viz., that of P. Vincent dell'Agnola, Apostolic Missionary in China. He composed a voluminous Latin and Chinese Dictionary of which we have a copy here [at Wuchang]. It is as yet unpublished owing to want of funds. Father Vincent died in prison at Peking during the time when Christians were persecuted under the Emperor Kien-lung of the present dynasty."

By way of apology I regret that, when compiling my notes regarding Italian sinologues, I was under the impression that Father Basilio was of Portuguese extraction; however, I am glad to learn that such a great scholar swells the list of Italian celebrities.

L. NOCENTINI.

* See Rémusat, *Mél. Asiat.*, Vol. II, p. 72 seqq.

† "Of his time," the editor of this Journal would add.

A FALSE BEARD WORN BY AN EMPRESS. The Empress Wu of the T'ang dynasty used to wear a false beard when in Council on matters of great importance.

C. B. T.

MILITARY SUPERSTITION. Once each day for three successive days some three hundred soldiers marched round the buildings of the Imperial Arsenal at Foochow firing blank cartridges. This was to scare away the evil spirits which have lately brought much sickness. Three years ago towards the end of an outbreak a similar ceremony was gone through.

C. B. T.

It may not be amiss to record here the **MR. NYE ON FILIAL PIETY.** opinion on Filial Piety as stated by the oldest Foreign resident now in China, Mr. Gideon Nye, who arrived at Canton about A.D. 1835. Mr. Nye says in the Memorandum furnished on this subject:—"Replying to the honoring invitation of the President and Council, I beg to state that I cannot readily disengage my mind at present from some special matters to which I am committed: and otherwise the theme to which a contribution of my apprehending thought is requested were welcome as that of the deepest interest and most fundamental character concerning the domestic policy of China, constituting, as I conceive it does, the vital principle of her national life.

Therefore, as I am precluded from the exposition that proper respect imposes, I am fain to reply—categorically—to the proposition,—“Is Filial Piety, as taught and practised in China, productive of good or evil?”

Of immeasurable good: For to my mind, after an experience here of about half a century and in the light of the records of the history of China, a proposition of this nature does not logically admit of hypothetical element.

GIDEON NYE.

QUERY: The following extract will be found on page **A BURNING-LENS** 237 of the *Century* for December, 1884. The **SENT TO CHINA.** article in which it occurs is on “Sun Power” by Professor S. P. Langley. Can any of your readers remember any reference to it in Chinese literature?

“The largest burning-lens on record was made in England “by an optician named Parker for the English Government, “who designed it as a present to be taken by Lord Macartney’s “embassy to the Emperor of China.”

* * * * *

"It is said that the Emperor of China, when he got his lens, was much alarmed by it, as being possibly sent him by the English with some covered design for his injury. By way of a test, a smith was ordered to strike it with his hammer; but the hammer rebounded from the solid glass, and this was taken to be conclusive evidence of magic in the thing, which was immediately buried, and probably is still reposing under the soil of the Celestial Flowery Kingdom."

F. E. T.

QUERY: A well-known professor of political economy DOES PUBLIC (Roscher, *Nationalökonomie*, §21) says that "the OPINION EXIST example of the Chinese, who have possessed the AMONG THE art of printing, the manufacture of gunpowder CHINESE? and the use of the compass such a long time before us without having hereby arrived at a clear public opinion, a good army, or important navigation, shows that the spirit of a nation is the principal agent even in matters of physical interest." A reader of this passage is anxious to know whether there is really no such thing as public opinion in China. If it exists, how is it made and who are its leaders?

R. K.

QUERY: Would any readers kindly give the under-COREAN MINTS. signed any information as to the number of Mints and their situation in Corea, and also as to the meaning of the characters and numbers on the reverses of Corean coins? Any information as to the number of coins struck, etc., would also be thankfully received.

H. L. D.

IN MEMORIÀM.

We have to chronicle the death of another President of this Society, that of SIR WALTER MEDHURST, son of the Rev. Dr. Medhurst, the author of two of the first Chinese-English Dictionaries and other works. Early devoting himself to Chinese studies, but for a busy official life he would no doubt have contributed more largely to Anglo-Chinese literature than he did, but the time for literary leisure had no sooner arrived than death claimed him, and the only works he has left behind him are *The Foreigner in Far Cathay*, consisting of some pleasant sketches of China, and an edition of Doctor Medhurst's *Dialogues*, which he published some twenty years ago.

But although he had not time for any very solid bookmaking he was one of the best interpreters of his day, not only speaking the Mandarin and Hokkien dialects with great facility, but professing the faculty of writing the native characters with elegance as well as accuracy. Coming young to China, he was attached to Sir Henry Pottinger's suite in 1841, and took part in the capture of Amoy and Chusan, at which latter place he was left for some time as Interpreter to the garrison till the opening of Shanghai to Foreign Trade, when he was sent with Captain Balfour, the first British Consul, to open the port, and as Interpreter had much to do with the inauguration of the Model Settlement and the negotiation of the various charters to which it owes its stability. Removed for a time as Acting Vice-Consul to Amoy, he became successively Chinese Secretary and Secretary to the Superintendency of Trade at Hongkong, and was promoted thence to the Consulate at Foochow in 1854, where he remained for some years; he was subsequently appointed Consul at Têngchow, but never took up his appointment, and for the remainder of his official career oscillated between Hankow, to which he was appointed in 1864, and acting appointments at Shanghai until, in 1871, he was permanently appointed here as Consul, remaining until his retirement in 1878.

Times were not so quiet and peaceful during his incumbency of office as they are now. When he first took office here the Taiping Rebels were surrounding Shanghai, and he had much to do with the operations under Admiral Hope and General Staveley, by which the security of the Settlement was ensured, his services being recognised by the Chinese Government by Imperial Decree conferring on him the first-class of the Star of China, and he subsequently accompanied the expedition to Yangchow to obtain redress for the outrages on the Inland Missionaries there, but although actively engaged he found time to support our local institutions, and when peace came was one of the first to see the desirability, and obtain the establishment, of the Chinese Polytechnic Institution here, he also when the Asiatic Society was revived became its President in succession to Sir Harry Parkes, G. W. Seward, and F. B. Forbes, by whom it had been built up, maintaining it while he held office on the broad position it has taken as the most flourishing branch of the parent Society in the East, and many of its present members will remember the fine presence and kindly geniality of the subject of our note.

C. A.



NOTICES ON NEW BOOKS & LITERARY NOTES.

Revue de l'Extrême-Orient publiée sous la direction de M. Henri Cordier. Tome III, No. 2, Avril-mai-juin 1885. I, l'Exposition coloniale d'Amsterdam de 1883 et l'Indologie.—Conférence par M. le Dr. Th. Ch. L. Wijamalen; II, Notes sur l'organisation des douanes au Tonkin par M. S. Viguier; III, Documents inédits pour servir à l'histoire ecclésiastique de l'Extrême-Orient; VII, Correspondance générale: par M. Henri Cordier; IV, Mélanges: journal du siège de Tayen-quan; V, Bulletin bibliographique; VI, Chronique.

Bibliotheca Sinica, Dictionnaire bibliographique des ouvrages relatifs à l'empire chinois, par H. Cordier. Tome II, fascicule IV, et dernier.

Contains: III, *Tibet*, Ouvrages divers; voyages et missions; langue; IV, *Corée*, Ouvrages divers, Expéditions divers; V, *Isles Lidu-kieou*, etc., *postface*.

M. HENRI CORDIER, Professor at the *École des Langues orientales vivantes de Paris*, is engaged in the compilation of an "*Histoire Générale des relations politiques et commerciales des nations de l'Occident avec les peuples de l'Extrême Orient*." He will also shortly publish a *Bibliotheca Indo-Sinica*; a *Bibliotheca Japonica* and a great historical work on the *Christianisme en Chine: Asia Christiana Orientalis*.

Trois Nouvelles chinoises traduites pour la première fois, par le Marquis d'Hervey-Saint-Denys, Professor of Chinese at the Collège de France, Paris. These are from the *Chin-ku-chi-kuan* (今古奇觀): 1°. *Mai-yu-lang-tu-chan-hua-k'uei* (賣油郎獨占花魁); already translated by G. Schlegel, Leyden, 1877. See *Bibliotheca Sinica*, 818); 2°. *Ch'ien-hsiu-ts'ai-ts'o-chan-fêng-huang-chou* (錢秀才錯占鳳凰傳); 3°. *K'an-ts'ai-nu-tiao-mai-yüan-chia-chu* (看財奴刁買冤家主).

In the press (Paris, E. Leroux, éditeur): 1.—*La poésie chinoise du XIVe. au XIXe. siècle*—Extraits de poètes chinois, traduits, annotés, et précédés de notices biographiques, par C. Imbault-Huart, French Vice-Consul at Hankow. 2.—*Les peuples orientaux connus des anciens Chinois*, par Léon de Rosny, illustré.

A Century of American Commerce with China, by Gideon Nye.
—The following is an extract from this forthcoming work, treating on China before the Nanking Treaty :—

Steam and electricity have so wonderfully abridged geographical space in that period, in point of time, that, in respect to the latter faculty it is said to annihilate it, and an aspiration becomes a resonant whisper in the ear of a distant friend. But not to attempt attenuation of a significance that baffles comprehension, we may turn to the singular coincidence of the introduction of steam upon Railways and on the Ocean, and the general liberalizing and ameliorative impulses of the period in the Western Nations with the reimposition of the restrictive system in China, as it were to make the contrasts more broad ; and thus hasten a rupture that had been a lamentable catastrophe had it not latent elements of political improvement. In further illustration of the practical working of the Imperial policy by the capricious application of the old laws, we shall convey a more vivid idea if we instance the punishment of two or three of the Security Merchants and the Linguists and even the Pilots as traitors, because, in one case Lord Napier came to Whampoa in a Bombay ship ; or, in another, the Hong merchant was suspected of explaining the law of homicide to a foreigner when the life of his countrymen was in danger ; or, in another, because the Hong merchant bought a sedan chair for a foreigner : in one of which cases the accused died in prison and another in Ili, during banishment. Even a postman carrying foreign letters was beheaded. In short, Chinese books were interdicted sale to foreigners ; the published Gazettes were withheld from them ; no member of the literati, official person, or private gentleman, could visit them ; much less could any one be suffered to teach them the language. In fine, the foreigner was recognized only as a supercargo, or as connected with shipping, and entitled only to live in his factory guarded by the Hong merchants, linguists, compradors and the cooks and coolies ; the latter three classes being spies, bound to report any misbehaviour. In these intolerable circumstances the portent of change was clear ; nor will it be thought strange that it was the desiderated panacea for every discomfort as of every commercial difficulty.

Difficult as it is to convey an adequate idea of the change suddenly initiated, it will be still less comprehensible to the minds of the present generation that some members of the British community deprecated—with a wisdom that subsequent experience vindicated—the more radical features of the new regulations of commercial intercourse ; and we shall indicate some particulars of this category when we reach the point of the practical working of the provisions of the treaty of Nanking.

We now pause to regard somewhat regretfully the rupture of the social relations and good neighbourhood that had constituted Canton one of the most agreeable communities of the East, notwithstanding the restraints incidental to its conditions, which were only less irksome and unbearable than the unnatural deprivations of all family enjoyments, by the absolute interdiction of the presence of ladies and children there. All this was to be changed by the treaty of Nanking. Ladies were thereafter tolerated by the native authorities ; but liable to be mobbed by the people, even when walking within the enclosures of the factory gardens. Few came, therefore, to Canton, and

meantime, the whole community had become separated at Macao and Hongkong; whilst the business of the merchants had suffered interruptions by hostilities and subsequent counteractions and confusing influences which, although presently accompanied by an exceptional measure of gain, were pregnant of future disadvantage.

The impending opening of new ports and the abolition of the Hong monopoly were to work a complete revolution of commercial relations with China, and in their details involve the dislocation of the whole existing machinery of both the import and export trade. Only those merchants practically conversant with the existing modes of conducting the great commerce of Canton could measure the significance of the popular cry for radical changes; neither could they anticipatively foreshadow the course of events in presence of a hesitating policy on one side and an inscrutable will on the other. The distance of London from Peking did not necessarily keep the two Governments as wide asunder in friendly relations; but practically it obscured the conditions whose observance would alone avert an open breach involving the most embarrassing uncertainties.

Confronted with these, the resident merchants might be pardoned for dwelling regretfully 'upon the imperilled well-being of the past,' as Mr. Jardine did at the farewell dinner given him in the Company's hall in 1838, upon his severance of the ties that had long held him to his Canton home; which was soon to be the scene of events and changes, working a transformation, rarely, if ever, wrought at a great mart of trade before.

Here was an enormous commerce conducted by a relatively limited number of merchants, with an ease and facility quite unknown in Europe or America in transactions at all approaching its magnitude, and solely regulated by the law of honour; that unwritten code whose scrupulous observance in a community of gentlemen worked an interdiction of all pretenders.

A Trip to Corea, Shanghai, 1885.—“*A Trip to Corea*” is the title of a small pamphlet issued by the *North-China Herald* Office, chronicling the experiences of a member of the staff during a short visit to that country. Making no pretensions to being able to tell us more than three or four days' visit justified, the writer with a light and pleasant pen describes the little adventures and mishaps of a journey from Chemulpo to Seoul and back, and gives us his impressions of a flying visit to the port of Yuensan. The conversation with Mr. von Möllendorff reported in the third chapter throws light on the part played by that gentleman in connection with the so-called Russo-Corean Treaty, and justifies his action from his own point of view. The pamphlet can be recommended as affording a half hour's pleasant reading.

PROCEEDINGS.

Meeting of the 12th March, 1886.

The annual general meeting of the Society was held on the 12th March, 1886. Dr. HIRTH, as President, occupied the Chair. The minutes of the last general meeting having been published in the *North-China Herald*, were taken as read.

The Chairman then announced the election of the following new members:—Dr. J. Coêlho de Carvalho, Consul-General for Portugal; Messrs. Carlo Gatti, Manager of Messrs. Jardine, Matheson & Co.'s Silk Filature; F. Gebhardt, of Messrs. M. Schultz & Co.; Paul H. King, of the Kinkiang Customs; the Chev. E. M. de Lanciare, Italian Chargé d'Affaires; Robert Little, of Shanghai; George Müller-Beeck, of Yokohama, and Charles Rayner, of Shanghai. M. Henri Cordier, Professor of Geography at the École des Langues Orientales in Paris, formerly a prominent member of the Society's Council, was elected a Corresponding member, and Father Angelo Zottoli, the celebrated author of the "*Cursus Literaturæ Sinicæ*," an Honorary Member in the place of Sir Walter Medhurst deceased. It was then decided to publish the Council's Report together with the Treasurer's and Curator's Report, and a List of Library donations prepared by the President, in lieu of a Librarian's Report, in the forthcoming fascicule of the Society's Journal. The election of a new Council was then proceeded with, which resulted as follows:—President, Dr. Hirth; Vice-Presidents, Dr. Jamieson and Mr. Kingsmill; Hon. Sec. and Treasurer, Mr. S. von Fries; Hon. Curator of Museum, Mr. H. E. Hobson; Hon. Librarian, Mr. H. Beck; Councillors, Messrs. Drew, Haas, Kraetzer, Nocentini and Playfair. A vote of thanks was then moved and carried for the officers of the last Council. The ordinary business of the meeting having been disposed of, the President announced to the members the substance of a circular concerning a fund of \$25,000 established "for the advancement and prosecution of scientific research in its broadest sense," by Mrs. Elisabeth Thompson. Intending applicants, the Chairman remarked, should consider that the competition must be large, since the same circular had probably been sent to all the scientific societies of the world. He did not, therefore, venture upon any particular suggestions on behalf of the Society, but thought it right to acquaint its members with the conditions set forth in the circular received. "As the income is already available, the trustees desire to receive applications for appropriations in aid of scientific work. This endowment is not for the benefit of any department of science, but it is the intention of the trustees to give the preference to those investigations, *not already otherwise*

provided for, which have for their object the advancement of human knowledge, or the benefit of mankind in general, rather than to researches directed to the solution of questions of merely local importance.—"Applications for assistance from this fund should be accompanied by a full statement of the nature of the investigation, of the conditions under which it is to be prosecuted, and of the manner in which the appropriation asked for is to be expended. Applications should be forwarded to the Secretary of the Board of Trustees of the Elizabeth Thompson Science Fund, Dr. C. S. Minot, 25, Mt. Vernon Street, Boston, Mass., U.A."

The subject of the non-business part of the evening's assembly was the reading of a paper written by Mr. Geo. Phillips, H.B.M.'s Consul at Swatow, entitled "The Seaports of India and Ceylon, described by Chinese Voyagers of the Fifteenth Century, together with an account of Chinese navigation."

Before reading the paper itself the Chairman made the following remarks:—

By way of introduction to Mr. Phillips' paper I wish to draw attention to a fact which is not generally known. China has had her age of discovery and conquest by naval strength as well as Europe. It was during the reign of the Emperor Yung-lo that the celebrated Chinese naval commander Chêng Ho (whose name, by the way, is not contained in Mayers' *Manual*) was sent out on an expedition to certain distant countries in the Southern Seas. Chêng Ho, as we learn from Mr. Groeneveldt's translation of a chapter in the "History of the Ming Dynasty," had come to Java under peaceful pretext; but his visit soon degenerated into an actual conquest. Java and other Malay countries sent tribute to China up to the middle of the fifteenth century, when these signs of dependence became less frequent. Chêng Ho, appears to have established Chinese rule not only in the Indian Archipelago, but also in the islands west of it as far as Ceylon, possibly even in the Maldive Islands, whose history presents a blank between Ibn Batúta's visit in A.D. 1343 and the arrival of the Portuguese in A.D. 1506. Chêng Ho was a native of Yunnan and made his career as a eunuch at the court of the Emperor Ch'êng-tsu, who reigned from A.D. 1403 to 1424. Imperial favour made him commander-in-chief over a body of 27,800 soldiers and 60 large fighting junks, sent out for the purpose of "making known the Emperor's orders in distant countries." When Chêng Ho returned, he brought with him one of the conquered kings, the Chief of Palembang, as prisoner to China. On a second expedition in A.D. 1408, a battle took place between the Chinese adventurers and the King of Ceylon, in which the latter was made prisoner with his suite and family, and brought to China. The King was sent back by the Chinese

Emperor, but replaced on the throne by another member of the family. The kings of Ceylon after this continued to reign as vassals of the Emperor of China for nearly half a century. Full details regarding these important events are contained in Chinese records, and in Tennent's *Ceylon*; but the author of the last named work adds that these facts are "obscurely alluded to in some of the Singhalese chronicles" (Vol. I, p. 416), and that, "on their arrival in Ceylon early in the 16th century, the Portuguese found many evidences still existing of the intercourse and influence of the Chinese." Tradition was then so strongly in favour of this influence that Portuguese writers even attempted to explain the name Singhalese as having originated, like the race it described, "from the intermarriage of the Chinese with the Gallas, the caste who in great numbers still inhabit the country to the north of Point de Galle."

Mr. Phillips' paper, [see p. 209 seqq. of this volume] was then read and the map accompanying it was exhibited. A discussion followed, in which Messrs. Drew, von Fries and the Chairman took part. One of the chief points raised in the discussion was the question of the value of the work of Dr. F. Porter Smith, entitled "Vocabulary of Chinese Proper Names," and whether the time for a revised edition of that work with the latest geographical identifications of Chinese names had not arrived.

The Annual Report of the Council was taken as read, and it was decided to print it in the current fascicule of the Journal. [See below].

COUNCIL'S REPORT FOR THE YEAR 1885.

1.—*The Council*.—In the last annual meeting, which was held under the presidency of Mr. E. B. Drew, on the 20th March, 1885, and in certain subsequent meetings, the following gentlemen were elected office-bearers for the year 1885 :—

HERBERT A. GILES, Esq.,	<i>President.</i>	
T. W. KINGSMILL, Esq.,		} <i>Vice-Presidents.</i>
F. HIRTH, Esq., Ph.D.		
E. ROCHER, Esq.,	<i>Secretary and Treasurer.</i>	
N. P. ANDERSEN, Esq.,	<i>Librarian.</i>	
F. W. STYAN, Esq.,	<i>Curator of Museum.</i>	
E. B. DREW, Esq.,		} <i>Councillors.</i>
J. HAAS, Esq.,		
L. NOCENTINI, Esq.,		
F. H. BALFOUR, Esq.,		

Of the Members of the Council for 1884, Messrs. G. J. Morrison, T. S. Southey, and C. Deighton-Braysher had notified their intention to resign their duties as Members of the Council;

Captain von Kreitner was transferred as Austrian Consul to Yokohama; and Mr. Slevogt, from whose exertions the management of the Society's Library had received a temporary impetus, had left China for a year's furlough. The Council elected for 1885 was hardly less unfortunate in losing two of its most active members: Mr. Giles, who had endeavoured to revive the work of the Society in its principal phases, the holding of meetings and the printing of papers, was transferred as British Consul to Tamsui, and Captain Andersen, under whose management the business connected with the receiving, registering, acknowledging, etc., of donations and the despatching of our own publications had just begun to assume a certain systematic shape, had to leave for Amoy. The vacancies thus occurring were temporarily filled by the appointment of Dr. Hirth as President, Dr. R. A. Jamieson as Vice-President, and Mr. D. C. Jansen as Librarian; and Mr. G. M. H. Playfair was added to the number of Members of the Council.

2.—*Members of the Society—Losses.*—During the year 1885, death deprived the Society of an unusual number of its principal ornaments. The list of Honorary Members was diminished by three: Admiral Sir Charles Shadwell, Sir Harry Parkes, and Sir Walter Medhurst; the list of Corresponding Members lost the names of Mgr. Delaplace, late Vicaire Apostolique at Peking, Canon MacClatchie, and Major-General Gordon. Besides these, the Society had to deplore the death of Mr. Geo. B. Glover, the warm interest shown by whom in furthering the ends of the Society deserves to be specially recorded on this occasion, and Mr. F. B. Johnson, who had been a member for the last twenty-two years. The following gentlemen have left the Society owing to their removing from China or other reasons:—The Very Rev. Dean Butcher; His Exc. Mr. Ferguson, the Netherlands' Minister; Messrs. F. B. Forbes, Gil de Uribarri, J. Henderson, Dr. Johnston, G. H. J. Kleinwächter, E. G. Low, W. W. Perry, R. D. Starkey, E. Toda, W. S. Wetmore, and F. Youd. We lost in all fifteen Ordinary Members.

New Members.—The list of Members as it stood on 30th September, 1884, contained the names of 120 Ordinary Members; we close the year 1885 with an increase of 61 Members, the present list [15th April, 1886] containing 181 names. The increase in the number of members is partly due to the reduction in the subscription of resident membership from \$10 to \$5, and partly to the increased interest the public seem to take in the Society's Journal. It is to be hoped that farther candidates for membership will come forward, in order to enable the Council not only to improve the Journal by adding maps and other illustrations without running the Society into debt, but also to purchase a number of books, chiefly older books, not in

the library and such as we ought to possess by all means. The formation of a Chinese Library is also a great desideratum ; but we must become much richer than we are now before we can think of such a luxury.

3.—*Meetings*.—During the year five meetings (including the final Annual Meeting) have been held, when the following papers were read :—

1.—“The Dream of the Red Chamber,—a Love Story,” by H. A. Giles, Esq. (Printed in Vol. XX, p. 1 seqq.).

2.—“The Prevalence of Infanticide in China,” being a series of papers contributed by various Members. (Printed in Vol. XX, p. 25 seqq.).

3.—“Is Filial Piety, as taught and practiced by the Chinese, production of good or evil ?” being a series of papers contributed by various Members. (Printed in Vol. XX, p. 115 seqq.).

4.—“Chinese Theatrical Plots,” being a series of papers contributed by various Members. (Printed in Vol. XX, p. 192 seqq.).

5.—“The Seaports of India and Ceylon, described by Chinese Voyagers of the Fifteenth Century, together with an account of Chinese Navigation,” by George Phillips, Esq.

The idea, proposed by Mr. Giles, of placing a number of members under contribution for the purpose of hearing different views on the same subject, proved a useful one, and it is now the intention of the Council to hold similar symposia as those resulting in the four first named papers once or twice in the course of the year.

4.—*The Journal*.—The Society's Journal has undergone an important change in as much as it has been converted into a periodical publication. Six Fascicules are to take the place of the one annual volume hitherto published, and the matter to be printed is not to be confined to papers read at the meetings. It had been suggested that short notes in the style of the “Notes and Queries on China and Japan,” published in 1867 to 1870 in Hongkong, would be welcome to most of our readers, while affording our contributors an opportunity to place on record many a piece of useful research not bulky enough to justify the writing of a long paper, which would otherwise be lost to the Society. The result of this innovation has so far proved satisfactory, and, from a small beginning, every fascicule issued has shown a decided progress as regards the participation of our Members in the Society's literary work.

Part II of last year's Journal (Vol. XIX) will be published in the old style, and is now in the press.

It being the primary object of our Society to stimulate research in all matters connected with China, we should have two principal aims. The first is, to furnish material for study to our working Members; the second, to stimulate production by encouraging them to place on record the results of their studies.

1°.—The material we can furnish to students consists in our Library and the Museum. Unfortunately, we are not yet in the position to invest large sums in the purchase of sinological works which are, as a rule, more expensive than all others. But a great deal can be done by soliciting donations. Such gifts are cheerfully tendered in consideration of counter-gifts; it should be our first care, therefore, to publish a Journal coveted by all those who can present us with Library treasures in return, and to give our Journal the right circulation. The postage we spend in increasing the list of recipients is well invested; it helps more than anything else to increase our Library, and the surplus number of copies we may print in addition to the hitherto limited requirements of the Society represents a trifling outlay when compared to the advantage it gives us in the way of additions to the Library. Apart from this, the objects of the Society are materially furthered by its work being known in all the circles over the world who can appreciate it. It has been, therefore, proposed to considerably extend the number of copies to be issued for presentation. It is proposed to shortly publish a list of the public institutions which have received copies of Vol. XX of our Journal, and which it may be hoped will respond by presenting us with their own publications, if they have not done so already. In order to cause authors and publishers to present us with copies of books not being serials, we should endeavour to have the volumes we may receive reviewed by those Members who have made the subject of each donation their speciality; if once we have attained the reputation of having amongst us competent critics,—and such is indeed the case with regard to many branches of our work, though their pens may have been allowed to rust,—we cannot fail to attract the attention of those who like to see some sort of judgment given on their work.

2°.—To stimulate production amongst our Members we should in the first instance show that we are able to edit the work confided to us both carefully and expeditiously; we ought to do our best to avoid printer's errors and arrange papers on a uniform plan so as to be palatable to our readers; and, since no author likes to see the result of his labours buried for more than a year before being in the hands of his public, we ought to see that contributions be published as soon as received; finally, we ought to follow the example of other Societies in supplying each author with say fifty copies of his paper, as this will be an inducement

to many to favour us with their gratuitous work. All this, and the prospect of having his paper circulated among the thousands of members of academies of sciences, oriental, geographical, scientific, etc., societies, and other institutions in all countries, constituting our reading public, ought to be the best stimulus in causing those among us who are able to combine talent, studies and local facilities, to make use of our columns for recording the result of their best efforts.

Appended are :

- I. The Treasurer's Report,
- II. The Curator's Report,
- III. A List of Donations received, and
- IV. List of members having joined since 1st October, 1885.

Appendix I.—TREASURER'S REPORT.

GENTLEMEN,

In submitting to you the accounts for the year just ended, I have much pleasure in being able to report favourably on the financial condition of the Society.

You will see from the enclosed statement that on the 31st of January 1885 the Society was credited with the sum of Tls. 109.02, and that during the year the receipts amounted to Tls. 893.03, the highest figure ever reached, consisting of subscriptions, the sale of Journals, rent from the Shanghai Library and rent of the Society's Room.

Your Treasurer is glad to say that during the year under review, a good many of the old arrears of subscriptions have been collected, and that after paying off the old printing account Tls. 270.95, the general expenses Tls. 223.72 and the printing of the Journal for 1885 amounting to Tls. 300.62, there remains a balance of Tls. 206.76 which has been passed to the Society's credit.

There remains an open account of uncollected moneys amounting to \$428.75, consisting chiefly of subscriptions due from members who are at home, travelling about, and from new members who have been elected lately and have scarcely had time to send in their subscriptions. Bad debts being allowed for, it is anticipated that these arrears will bring about \$350.

It would not perhaps be out of place to mention that the reduction of the subscription for the resident members from \$10.00 to \$5.00 has had the good effect of increasing considerably the number of members. The receipts from Shanghai which in

1883-84 were not more than about \$210.00 have reached \$395.00.

The outports have also contributed their share; several new non-resident members have been elected, and it is expected that the current year will add a certain number of new comers.

In conclusion I must say that actually the Society is, financially speaking, on a prosperous footing. Not only are we free from debt, but there is a small balance at the Society's credit and a valuable stock of Journals for sale.

With regard to the Museum, the income for last year, including the liberal grants of the English and French Municipal Councils, amounted, with the preceding year's balance, to Tls. 636.17, and the expenditures to Tls. 631.04, leaving a balance of Tls. 5.13, which has been carried to the new account.

I am glad to say that the funds have admitted of two years' interest being paid on the loan made by the Recreation Fund, thus making the interest due to date only one year in arrear.

E. ROCHER,

Hon. Secretary & Treasurer.

Shanghai, 31st January, 1886.

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.
ACCOUNTS FOR THE YEAR 1885.

RECEIPTS.						Tls.	cts.
To Balance	...	...	...	...	109		02
" Subscriptions for 1883, 1884, 1885	...	...	...	...	617		07
" Sale of Journals	...	...	...	...	86		50
" Rent from Shanghai Library	...	...	...	...	100		00
" Rent of Society's Room	...	...	...	...	58		19
" Taxes paid by Library, 1884-85...	...	...	...	...	26		80
" Interest up to date	...	...	...	...	4		47
						Tals.....	1,002 05

EXPENDITURES.						Tls.	cts.
To Assistant Librarian	...	...	...	...	60		00
" Noronha & Son's old account, 1883-84	...	...	...	...	270		95
" Sun Fire Insurance, Renewal Policies	...	...	...	...	37		50
" Printing Journal 1885, and Sundries	...	...	...	...	300		62
" Sundries, Postages, Rent of Boxes, &c.	...	...	...	...	27		85
" Shroff for Collecting Subscriptions	...	...	...	...	16		25
" Advertisements	...	...	...	...	29		45
" Municipal and other Taxes...	...	...	...	...	6		70
" Carrying Books from London, paid Shang-hai Library...	...	...	...	...	3		00
" Gas and Coal	...	...	...	...	6		39
" Sundries and Stationery	...	...	...	...	5		13
" Kutsang, Wood Cuts	...	...	...	...	13		79
" Sundries for the Library	...	...	...	...	12		14
" Coolie for Library, 2½ months	...	...	...	...	5		52
" Balance	...	...	...	...	206		76
						Tals.....	1,002 05

E. & O. E.

Shanghai, 31st January, 1885.

E. ROCHER,
Hon. Secretary & Treasurer.

Audited and found correct,
THOS. W. KINGSMILL.
T. S. SOUTHEY.

MUSEUM.

E. & O. E.

Shanghai, 31st January, 1885.

E. ROCHER,
Hon. Secretary & Treasurer.

Audited and found correct,
THOS. W. KINGSMILL.
T. S. SOUTHEY.

*Appendix II.—CURATOR'S REPORT.**To the President and Council*

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

GENTLEMEN,

I have the pleasure to report satisfactory progress in the work of the Museum during the past year.

Numerous specimens have been presented or procured in the market, including the following new species :—

Grus viridirostris (Manchurian Crane).

Nucifraga caryocatactes (Nutcracker).

Megalæma nuchalis (Formosan Barbet).

Alanda arvensis (Skylark).

Galerida cristata (Crested Lark).

Squatarola helvetica (Grey Plover).

Turtur humilis (Little Dove).

Cuculus hyperythrus (Red-breasted Cuckoo).

Hirundo savignyi (Oriental Chimney Swallow).

The swallow is a very interesting addition to the collection, being the first of the kind recorded as killed in China. The species which is sometimes considered only a race or permanent variety of the common swallow, *H. Rustica* is well-known in Egypt, Southern Europe, and Eastern Siberia, from whence perhaps it not unfrequently strays into Northern China, though it has been previously overlooked. It is readily distinguished by its underparts being rich chestnut in colour.

With a few exceptions, all the new birds and animals are good specimens, well mounted, and in first rate condition, and if proper care be taken to keep the cases dust and moth proof, there is no reason why they should not last for fifty years.

The work of regeneration, begun two years ago, is unavoidably slow, but about one-third of the collection has now been renewed, and most of the very bad specimens thrown away; none however have been destroyed until replaced by new ones of the same species, and in the case of some of the rarer birds, it may of course be many years before an opportunity occurs of replacing them.

In the meantime I have thought it advisable to keep the new specimens distinct from the old ones and disregard the natural affinities of the species. It is of course to be desired that they should be grouped together in their natural order, but were this done the new specimens would most certainly be attacked by the insects, at present existing in many of the old skins. As the old specimens become fewer in number they can be compressed into smaller space; the cases that thus become vacant

can be cleaned and painted, and will then be fit to receive new specimens. In this way the old collection will gradually disappear and the insect pests be eradicated.

I much regret that I have neither the ability nor the leisure to give personal attention to other subjects than the birds and mammals; and it is highly desirable that some one should be found to care for the other branches represented in the Museum. There must be in Shanghai men interested in botany, insects, snakes, fishes, shells, minerals, etc., who might be induced to give a little time to arranging the various collections, if they knew their work would be appreciated. There is no doubt that the better cared for the Museum is, the greater interest will be taken in it, and the better chance it will have of becoming a valuable and useful institution. A very general interest is taken in natural history by residents in China, as is evinced by the frequent visits to the Museum of those who wish to recognize birds, etc., that they may come across up-country, visits which frequently result in new additions to the collection.

I would suggest therefore that members of the society, who are known to take an interest in any special branch of natural history, be invited to help in the arrangement and preservation of that particular collection; some would doubtless decline on the plea of insufficient knowledge, but it must be remembered that savants and specialists are not looked for, and that even amateur work may prove of the greatest use and benefit to the community.

F. W. STYAN,
Hon. Curator.

31st December, 1885.

SPECIMENS ADDED TO THE COLLECTION.

January 1st, 1885, to March 31st, 1886.

Name.	Where from.	Presented by.
<i>Vanellus Cristatus</i> (Peewit)	Shanghai...	F. W. Styan.
<i>Botaurus Stellaris</i> (Bittern).....	Do. ...	W. D. Little.
<i>Tinnunculus Japonicus</i> (Japanese Kestrel)	Do. ...	H. T. Wade.
<i>Gallinago Scolopacina</i> (Common Snipe)	Do. ...	F. W. Styan.
<i>Querquedula Crecca</i> (Teal)	Do. ...	P. McGregor Grant.
<i>Coturnix Communis</i> (Quail)	Do. ...	F. W. Styan.
<i>Ciconia Nigra</i> (Black Stork).....	Wuhu	J. J. Bell-Irving.
<i>Mergus Merganser</i> (Goosander)	Do. ...	Do.
<i>Athene Whitelyi</i> (Whitely's Little Owl)	Shanghai...	E. Davis.
<i>Cervulus Lacrymans</i> (Muntjac)	Ningpo ...	D. C. Jansen.
<i>Anas Boschus</i> (Mallard).....	Shanghai...	F. W. Styan.
<i>Turtur Sinensis</i> (Chinese Dove)	Do. ...	F. M. d'Oliveira.

Name.	Where from	Presented by.
Gallinago Solitaria* (Solitary Snipe).	Corea	E. L. B. Allen.
2 Snakes	Hankow	C. M. Donaldson.
Rhynchea Capensis (Painted Snipe).	Shanghai...	W. D. Little.
Cygnus Bewickii (Bewick's Swan) ...	Do. ...	J. J. Bell-Irving.
Fuligula Ferina (Pochard)	Do. ...	Purchased.
Spatula Clypeata (Shoveller Duck)...	Do. ...	Do.
Mergus Merganser (a pair of Goosanders)	Do. ...	A. J. M. Inverarity.
Eunetta Falcata (Falcate Teal)	Do. ...	Do.
2 Cocoons.....	Swatow	H. Sage.
Asio Otus (2 Long-eared Owls)	Shanghai...	D. C. Jansen.
Eunetta Formosa (Spectacled Teal)...	Do. ...	Purchased.
Mareca Penelope (Widgeon).....	Do. ...	Do.
Anser Segetum (Bean Goose)	Do. ...	A. J. M. Inverarity.
Anser Ferus (Greylag Goose)	Do. ...	Do.
Fuligula Mariloides (Chinese Scaup Duck)	Do. ...	Do.
Mergus Merganser (Goosander)	Kiukiang...	H. Pybus.
Galbula Viridis* (Green Jacamar) ...	S. America	Mrs. Kerr.
Megalæma Nuchalis (Formosan Barbet)	Formosa ...	C. Wang.
A box containing skins of 74 birds and 5 mammals	Sydney ...	Australian Museum.
Meles Leptorynchus (Badger, young).	Shanghai...	Purchased.
Erinaceus dealbatus (Pale Hedgehog)	Do. ...	Do.
Upupa Epops (Hoopoe).....	Do. ...	H. T. Vale.
Coccothraustes Personata (Masked Hawfinch)	Do. ...	Cheng.
Querquedula Circia (Garganey Teal, 2 males)	Do. ...	A. Shewan.
Querquedula Circia (Garganey Teal, 1 female)	Do. ...	Douglas Jones.
Charadrius Fulvus (Eastern Golden Plover)	Do. ...	P. McGregor Grant.
Porzana Pygmea (Baillon's Crake) ...	Do. ...	A. J. M. Inverarity.
Asio Accipitrinus (Short-eared Owl)..	Do. ...	C. S. Sharp.
Asio Otus (Long-eared Owl).....	Do. ...	A. E. Hewett.
Grus Viridirostris* (Manchurian Crane)	Corea	W. R. Carles.
Wild Cat* (sp ?)	Do.	Do.
Skull of deer	Do.	Do.
Specimen of "Pagoda Stone".....	Ichang	W. R. Kahler.
Anas Penelope (Widgeon)	Shanghai...	A. J. M. Inverarity.
Sternulus Sinensis (Chinese Little Tern)	Do. ...	G. Lanning.
Sternulus Sinensis (Chinese Little Tern)	Do. ...	W. D. Little.
Squatarola Helvetica (Grey Plover)..	Do. ...	F. Huchting.
Ardetta Flavicollis* (Black Heron)...	Wuhu	D. H. Swansstrom.
Gallixrex Cristatus* (Watercock)....	Shanghai...	D. Hay.
Xanthopygia Tricolor* (White-browed Yellow Flycatcher).....	Chinkiang.	M. S. Jerdein.

* Received in useless condition.

Name	Where from.	Presented by.
Porzana Pygmea* (Baillon's Crake)..	Shanghai...	A. Cushny.
Larus Ridibundus (Black-headed Gull).....	Do. ...	H. T. Vale.
Totanus Calidris (Redshank)	Do. ...	Purchased.
Totanus Glottis (Greenshank)	Do. ...	Do.
Terekia Cinerea (Terek Sandpiper)...	Do. ...	Do.
Totanus Glareola (Wood Sandpiper)..	Do. ...	Do.
Tringoides Hypoleueus (Common Sandpiper)	Do. ...	Do.
Tringa Subminuta (Eastern Stint) ...	Do. ...	Do.
Tringa Canutus (Knot)	Do. ...	Do.
Tringa Crassirostris (Large-billed Knot)	Do. ...	Do.
Limosa Baeri (Baer's Godwit)	Do. ...	Do.
Charadrius Fulvus (Eastern Golden Plover).....	Do. ...	Do.
Himantopus Candidus (Black-winged Stilt).....	Do. ...	J. Henningsen.
Charadrius Fulvus (Eastern Golden Plover).....	Do. ...	G. G. Clark.
A Fish	Do. ...	G. Howard.
Anser Cygnoides (Swan Goose)	...	D. C. Jansen.
A Dog	...	Mrs. J. Danenberg.
Wings of Albatross.....	...	.....
Orthotomus Longicaudus (Nest and egg of Tailor Bird).....	Swatow ...	H. Sage.
Sundry butterflies and insects.....	Do. ...	Do.
Wood bored by White Ants.....	Do. ...	Do.
Hornet's Nest	Foochow...	M. W. Greig.
Anous Stolidus* (Noddy)	Shanghai...	R. Knott.
Martes Zibellina (Sable)	Siberia.....	Captain Leitch.
2 pieces coral and 2 shells.....	...	Capt. A. McCaslin.
2 Globe Fish	Swatow ...	Do.
Nucifraga Caryocatactes (Nutteracker)	Chefoo.....	D. C. Jansen.
Cuculus Hyperythrus (Red-breasted Cuckoo)	Shanghai...	J. Bouchard.
A Beetle	...	W. R. Kahler.
Turtur Humilis (Little Dove)	Shanghai...	Purchased.
Frugilegus Pastinator (Eastern Rook)	Do. ...	J. P. da Silva.
Sciurus Castaneiventris (Red-bellied Squirrel)	Do. ...	D. C. Jansen.
Accipiter Nisus (Sparrow Hawk).....	Do. ...	Do.
Anas Clangula (Golden-eye Duck) ...	Do. ...	A. J. M. Inverarity
Aix Galericulata* (Mandarin Duck)..	Do. ...	Do.
Australian Weapons	Australia...	James Ambrose.
Lutra Sinensis (Chinese Otter).....	Shanghai...	Purchased.
Nyctereutes procynides (Raccoon Dog)	Do. ...	Do.
Cervulus lacrymans (Muntjac Deer). Ningpo	...	D. C. Jansen.
Sturnus Cineraceus (Grey Starling)..	Shanghai...	F. W. Styan.
Emberiza Rustica (Rustic Bunting)..	Do. ...	Do.
Fuligula Cristata (Crested Ducks) ...	Do. ...	Purchased.
Otis Dybowskii (Dybowsky's Bustard)	Do. ...	Do.

* Received in a useless condition.

Name.	Where from.	Presented by.
<i>Fulica Atra</i> (Coot)	Shanghai...	A. J. M. Inverarity.
<i>Podiceps Minor</i> (Little Grebe)	Do. ...	Do.
<i>Eunetta Falcata</i> (Falcate Teal)	Do. ...	Do.
<i>Aquila Nævioides</i> (Tawny Eagle) ...	Do. ...	J. M. Young.
<i>Athene Whitelyi</i> (Whitely's Owl) ...	Do. ...	H. H. Joseph.
<i>Picus Mandarinus</i> (Great spotted Wood-pecker)	Seoul	J. H. Hunt.
<i>Mergus Merganser</i> (Goosander)	Shanghai...	E. C. Pearce.
<i>Larus Cachinnans</i> (Eastern Herring Gull)	Do. ...	Do.
<i>Anas Boschas</i> (Wild Duck)	Do. ...	A. J. M. Inverarity.
<i>Haliaetus Albicilla*</i> (White-tailed Sea-eagle)	Do. ...	R. Knott.
<i>Lepus Tolai</i> (Mongolian Hare).....	Chefoo.....	E. Newman.
<i>Trochopteron Carorum</i> (Hwamei)...	Shanghai...	{ Dr. Simons, U.S.S. Alert.
<i>Ruticilla Aurorea</i> (Grey-headed Redstart)	Do. ...	Do.
<i>Garrulax perspicilatus</i> (Masked Jay-thrush)	Do. ...	Do.
<i>Eunetta Formosa</i> (Spectacled Teal)..	Do. ...	Purchased.
<i>Ardea Cinerea</i> (Common Heron).....	Do. ...	J. MacMorran.
<i>Bubo Maximus</i> (Great Eagle Owl) ...	Chinkiang.	T. Hance.
<i>Felis Sinensis</i> (Chinese Wild Cat) ...	Wuhu	John Bell-Irving.
<i>Bubo Maximus*</i> (Great Eagle Owl)...	Do. ...	Do.
<i>Archibuteo Strophiatius</i> (Thibetan Rough-legged Buzzard)	Shanghai...	J. M. Young.
<i>Falco Asalon</i> (Merlin)	Do. ...	Do.
<i>Cervulus Lacrymans</i> (Crying Muntjac)	Hangchow.	Henry Morris.
<i>Botaurus Stellaris</i> (Bittern)	Shanghai...	D. M. Henderson.
<i>Accipiter Nisus*</i> (Sparrow Hawk) ...	Do. ...	Do.
<i>Circus Cyaneus*</i> (Hen Harrier)	Do. ...	Do.
<i>Amaduvads</i>	Do. ...	J. D. Clark.
<i>Mergus Albellus</i> (Smew)	Do. ...	Purchased.
<i>Ampelis Phœnicoptera</i> (Red-tailed Waxwing)	Do. ...	C. Wang.
<i>Parus Minor</i> (Lesser Tit)	Do. ...	F. W. Styan.
<i>Mergus Serrator</i> (Red-breasted Merganser)	Nagasaki...	Capt. Schulze.
<i>Phasianus Versicolor</i> (Japanese Pheasant)	Do. ...	Do.
<i>Treron Formosæ</i> (Formosan Green Pigeon).....	Do. ...	Do.
<i>Elaphodus Michianus</i> (Michie's Deer)	Ningpo ...	Purchased.
<i>Lepus Sinensis</i> (Chinese Hare)	Shanghai...	J. M. Young.
<i>Halcyon Smyrnensis</i> (White-breasted Kingfisher)	Swatow ...	H. Sage.
<i>A Curious Fishhook</i>	Marshall Is.	A. Navarra.
<i>Larus Canus</i> (Common Gull)	Shanghai...	A. J. M. Inverarity.
<i>Falco Asalon</i> (Merlin)	Do. ...	G. A. Lindsay.
Two Snakes, Cuttle Fish, and Coral.	Formosa ...	Capt. N.P. Andersen

* Received in a useless condition.

Name.	Where from.	Presented by.
<i>Sturnus Cineraceus</i> (Grey Starling)..	Shanghai...	F. W. Styan.
<i>Dafila Acuta</i> (Pintailed Duck).....	Do. ...	Purchased.
<i>Eunetta Falcata</i> (Falcate Teal)	Do. ...	Do.
<i>Larus Cachinnans</i> (Eastern Herring Gull).....	Do. ...	A. J. M. Inverarity.
<i>Fringilla Montifringilla</i> (Mountain Finch)	Do. ...	C. Wang.
<i>Chettusia Cinerea*</i> (Grey Peewit) ...	Do. ...	J. M. Young.
<i>Ampelis Phœnicoptera</i> (Red-tailed Waxwing).....	Do. ...	Do.
<i>Mergus Albellus</i> (Smew)	Do. ...	J. MacMorran.
<i>Motacilla Ocularis</i> (Swinhoe's Pied Wagtail)	Do. ...	F. W. Styan.
<i>Circus Cyaneus</i> (Hen Harrier).....	Do. ...	Do.
<i>Aquila Chrysaetus*</i> (Golden Eagle)..	Ichang.....	J. L. Chalmers.
<i>Felis Sinensis*</i> (Chinese Wild Cat)...	Do. ...	Do.
<i>Pteromys Alborufa</i> (?) (Flying Squirrel).....	Do. ...	Do.
<i>Larus Crassirostris</i> (Black-tailed Gull)	Shanghai...	A. J. Knott.
<i>Ægialitis Veredus</i> (Red-breasted Plover)	Do. ...	P. W. Basset-Smith.
<i>Fringilla Montifringilla</i> (Mountain Finch)	Do. ...	Purchased.

* Received in a useless condition.

Appendix III.—PROVISIONAL ACKNOWLEDGMENT OF DONATIONS (BOOKS AND PERIODICALS) RECEIVED FOR THE SOCIETY SINCE 1ST JANUARY, 1886.*

[The donations enumerated have been received from the authors or publishers, unless otherwise described].

1. *La Légende du premier pape des Taoistes.* Par M. C. Imbault-Huart. Paris, 1885.
2. *The Meteorological Elements of the Climate of Shanghai.* Zi-ka-wei, 1885. Presented by the Mission Catholique.

* Including publications on the Society's Library Table on that date. The President and Council of the Society have to claim the indulgency of such friends of the Society who, during the last few years, may have presented its Library with books and periodical publications. Owing to an unfortunate series of changes in the personnel of the Society's office-bearers the rendering of public account of such donations has been temporarily interrupted, and it has now been proposed to include the title of all works not yet accounted for and received previous to the 1st January, 1886, in the next issue of the Library's Catalogue. In the meantime donations received during the current year will be acknowledged, provisionally, in the order in which they reach the Society's Library Room. All the above publications are exhibited to the public in the Reading Room of the Shanghai Library, No. 1, Upper Yuen-ming-yuen Road, from 9 to 11 a.m. and from 4 to 7.30 p.m. on week days.

3. Mittheilungen der geogr. Gesellsch. zu Jena. Vols. III and IV, fasc. 1-3. Jena, 1885.
4. The Sugar Industry of the United States, by H. W. Wiley. (From the Department of Agriculture.) Washington, 1885.
5. Department of Agriculture: Bureau of Statistics, Reports, up to No. 25, New Series. Washington, 1885.
6. Bulletin of the Museum of Comparative Zoölogy, Vol. XI, No. 11, and Vol. XII, No. 1.
7. Proceedings of the Asiatic Society of Bengal, 1885, Nos. 1 to 8.
8. Proceedings of the Am. Orient Soc. Boston, May 1885; and New York, Oct. 1885.
9. List of the Geological Society of London, Nov. 1st, 1885.
10. Bericht des Museums für Völkerkunde in Leipzig, 1884. Leipzig, 1885.
11. Bulletin of the Bookville Society for Natural History. No. 1 (1885).
12. The Organization and the Constitution of the Women's Anthropological Society. Washington, 1885.
13. "The Japan Herald Mail Summary." (Files to date).
14. A Trip to Corea. Reprinted from the *North-China Daily News*. Shanghai, 1885.
15. Asiatic Society of Bengal. Centenary Review, 1784-1883. Calcutta, 1885.
16. "Tijdschrift voor indisch taal-land-en volkenkunde," published by the Batav. Genootschap van Kunsten en Wetenschappen. Vol. XXX, Fasc. 1-5 (1885).
17. "Bijdragen tot de taal-land-en volkenkunde van Nederlandsch-Indië," published by Het Koninklijk Instituut voor de taal-land-en volkenkunde, etc. Vol. IX and Vol. X, Fasc. 1, 3, 4. The Hague, 1885. Do. Do. 5th Series, Vol. I, Fasc. 1. The Hague, 1886.
18. Journal of the Royal Asiatic Society. Vol. XVII up to Pt. III (July 1885), Vol. XVIII, Pt. I (Jan. 1886).
19. Journal of the Statistical Society. Vol. XVII, Pts. I @ III. London, 1885.
20. The Quarterly Journal of the Geological Society. Vol. XLI up to No. 164, Nov. 1885. Also Vols. 1867-79, excl. 1876.
21. Proceedings of the Zoological Society of London, 1885. Parts I @ III.
22. Notulen van de Bataviaasch Genootschap van Kunsten en Wetenschappen, Vol. XXIII, 1885, Fasc. 1, 2, and 4.
23. Annales de l'extrême orient. Up to No. 90 (1885) and No. 91 (1886).

24. Bulletin de la société de géographie, 7me Série, tome VI, Nos. 3 & 4. Paris, 1885.
25. Journal of the American Oriental Society, Vol. XI, No. 2. New Haven, 1885.
26. Proceedings of the Royal Society, Vol. XXXVIII, up to No. 238. London, 1885; Vol. XXXIX, No. 240.
27. Journal of the Anthropological Institute of Great Britain and Ireland. Vol. XIV and Vol. XV, up to No. 2. London, 1885.
28. Verhandlungen der K.K. Zoologisch-botanischen Gesellschaft zu Wien. Vol. XXXIV, 1884, Vienna, 1885, and Vol. XXXV, 1885, II. Halbjahr. Vienna, 1886.
29. Bulletin mensuel de l'observatoire magnétique et météorologique de Zi-ka-wei. Tome X, 1884. Zikawei, 1885.
30. Bulletin de la Société Impériale des naturalistes de Moscon, 1884: Nos. 3 and 4, Moscow, 1885; 1885: Nos. 1 and 2, Moscow 1885-1886.
31. Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie and Urgeschichte. 21st March, 18th April, 16th May, 20th and 27th June, and 18th July, 1885.
32. Proceedings of the Royal Geographical Society, Vol. VII, 1885, Nos. 1 to 12; Vol. VIII, 1886, Nos. 1 and 2.
33. Records of the Geological Survey of India, Vol. XVIII, 1885, Parts 1, 2 and 4; Vol. XIX, 1886, Part 1.
34. Mittheilungen des Vereins für Erdkunde zu Halle a/S, 1885.
35. Journal of the Asiatic Society of Bengal, New Series Vol. LIV, 1885, Part I, Nos. 1 and 2, and Part II, Nos 1 and 2.
36. Transactions of the Asiatic Society of Japan. Vol. XIII, Parts 1 and 2.
37. Verhandeligen van het Bataviaasch Genootschap van Kunsten en Wetenschappen. Vol. XIV, Fasc. 1. Batavia, 1885.
38. Sitzungsberichte der K. Preuss. Akademie der Wissenschaften zu Berlin, 1885, Fasc. 1 to 40.
39. Mittheilungen des Ornithologischen Vereins in Wien, Vol. IX, 1885, Nos. 1 to 39 and Vol. X, No. 1. Do. Section für Geflügelzucht und Brieftauben, Vol. II, up to No. 26.
40. Memoirs of the Geological Survey of India: Palaeontologica Indica, Tertiary and Upper Cretaceous Fossils of Western Sind, Ser. XIV, Vol. I, 3, fasc. V. Calcutta, 1885.
41. The Chinese Recorder, Vol. XVI, 1885, and Vol. XVII, Nos. 1 to 3, 1886.

42. Verhandlungen der Ges. f. Erdk., Vol. XII up to No. 10. Berlin, 1885. Vol. XIII, No. 1. Berlin, 1886.
43. Zeitschrift der Ges. f. Erdk., Vol. XX, up to fasc. 6. Berlin, 1885.
44. Bulletin of the Imperial Geogr. Soc. of Petersb., Vol. XXI, fasc. 3-5. St. Petersb., 1885. (In Russian.)
45. Manuel de la Langue Chinoise parlée à l'usage des Français. Par C. Imbault-Huart. Peking, 1885.
46. Proceedings of the Physical Society, Session 1884-85. Edinb., 1885.
47. Zeitschrift der Deutschen Morgenl. Gesellsch., Vol. XXXIX, fasc. 1-3, Leipzig, 1885.
48. Jahres-Bericht des Frankfurter Vereins für Geogr. u. Statistik, 1883-85, Vols. 48 & 49. Frankfurt a/M., 1885.
49. The Scottish Geogr. Magazine, Vol. I, complete, and Vol. II, Nos. 1 & 2. Edinb., 1885 & 1886.
50. Literatur-Blatt für Orient. Philologie. Vol. II, up to fasc. 10-12. Leipzig, 1885.
51. Bulletin de la Société de géogr. commerciale du Havre, Nos. 1 to 6: Juillet-Décbre. 1885. Havre, 1885.
52. Cosmos. Vol. VIII, 1884, fasc. 8-9, Turin, 1885.
53. "The London and China Express." Complete files up to date as due.
54. "The Japan Weekly Mail." Do. do.
55. Société de géogr. de Paris: Compte rendu, 1885, up to No. 20, and 1886, Nos. 1 @ 3.
56. Anuario del Observatorio de Tacubaya para el año de 1886. By Angel Anguiano. Mexico, 1885. (In duplicate).
57. The Character of the Japanese. A Study of Human Nature. By B. S. Lyman. Reprinted from the Journ. of Speculative Philosophy, 1885.
58. Twenty-fifth Annual Report of the Curator of the Museum of Comparative Zoölogy at Harvard College, 1884-85. Cambridge, 1885.
59. Bulletin of the Museum of Comp. Zoölogy at Harvard College. Vol. XII, No. 2. Cambridge, 1885.
60. Boletin del Ministerio de Fomento de la República Mexicana. Vol. X, up to date.
61. The Typhoons of the Chinese Seas in 1885. By R. F. M. Dechevrens. Zi-ka-wei, 1885.
62. Bulletin de la Société de géographie commerciale de Paris. Vol. VII (1884-85), Fasc. 1 to 3. Paris, 1885.
63. "Oesterreichische Monatsschrift für den Orient." Complete files up to date.
64. "Petermann's Mittheilungen." Do. do.

65. Petermann's Mitth., Ergänzungshefte: Mohn; "Die Strömungen des europäischen Nordmeeres;" Fritsche, "Erdmagnetismus, etc." Boas, "Baffin-Land." Gotha, 1885.
66. "Deutsche Geogr. Blätter," Vol. VIII, up to Fasc. 4. Bremen, 1885.
67. Proceedings of the Royal Society, Vol. XXXIX, No. 239.
68. Journal of the Straits Branch of the Royal Asiatic Society, Nos. 14 and 15. Singapore, 1885.
69. Notes and Queries, edited by the Hon. Sec. of the Straits Branch, R.A.S., Nos. 1 and 2. Singapore, 1885.
70. Jahrbuch der K. K. Geologischen Reichsanstalt, Vol. XXXV, Fasc. 1-4. Vienna, 1885.
71. Philosophische und historische Abhandlungen der K. Akademie der Wissenschaften zu Berlin, ans d. Jahre 1884. Berlin, 1885.
72. Memoirs of the Geological Survey of India, Palaeontologia Indica: Ser. XIII, Salt-Range Fossils by W. Waagen, Ph. D.
73. ——— Ser. IV. Indian Pretertiary Vertebrata. Vol. I, Pt. 5. The Reptilia and Amphibia of the Maleri and Denwa Groups, by R. Lydekker. Calcutta, 1885.
74. Boletim da sociedade de geographia de Lisboa, 5th Series, Fasc. 6. Lisbon, 1885.
75. Kuhlows German Trade Review, and Exporter, Vol. I, files.
76. Observations and Researches made at the Hongkong Observatory in 1884. By W. Doberck, Government Astronomer. Hongkong, 1885.
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Appendix IV.—LIST OF MEMBERS HAVING JOINED FROM 1ST OCTOBER, 1885 [UP TO 15TH APRIL, 1885.]
[See List on p. 106 of this volume.]

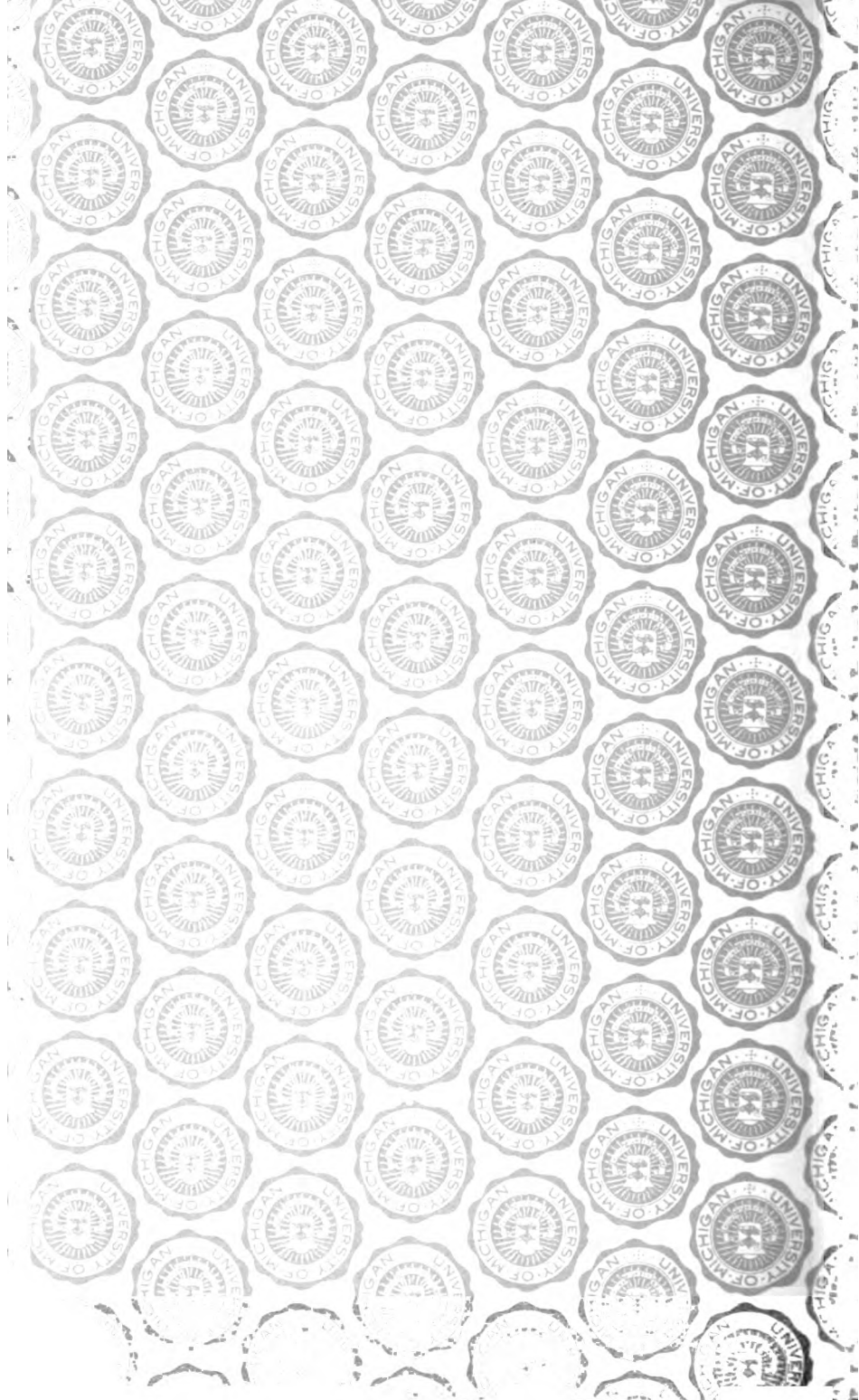
B.—Corresponding Member.

<i>Name.</i>	<i>Nationality.</i>	<i>Profession.</i>	<i>Address.</i>	<i>Year of election.</i>
Cordier, Henri	French ..	Professor of Geography	École spéciale des langues orientales vivantes	1885

C.—Ordinary Members.

Addis, Charles Stuart.....	British.....	Bank Assistant.....	Hongkong & S'hai Bank, Hongkong ...	1885
Baux, G.	French ..	147, Boulevard, St. Michel, Paris ...	c/o Messrs. Russell & Co., Shanghai...	1885
Borkowsky, P.	German ..	Merchant	c/o Messrs. Overbeck & Co., Shanghai.	1886
Carrall, James W.	British.....	Deputy Com. of Customs	Custom House, Shanghai.....	1885
Chalmers, James L.	British.....	Act. Dty. Commissioner of Customs..	Inspte. General of Customs, Peking ...	1885
Cocker, T.	British.....	Deputy Coast Inspector	Custom House, Amoy	1885
Coelho de Carvalho, J.	Portuguese	Consul-General.....	Portuguese Consulate, Shanghai	1886
Corder, S. A.	British.....	Chief Engineer, Rev. Str. <i>Kuahsing</i> ...	c/o Custom House, Shanghai	1885
Ehlers, Aug.....	German ..	Merohant	6, Szechuen Road, Shanghai	1886
Fries, L. Ritter von	Austrian..	Customs Assistant	Custom House, Shanghai.....	1886
Gatti, Carló	Italian	Manager of Silk Filature	c/o Messrs. Jardine, Matheson & Co., } Shanghai	1886
Gebhardt, F.	German ..	Merchant ..	c/o Messrs. H. M. Schultz & Co., S'hai.	1886
Harding, R.	British.....	Assist. Lighthouse Engineer	Custom House, Amoy	1885
Hargens, G.	German ..	Merchant	c/o Messrs. Siemssen & Co, Shanghai.	1885
Hughes, T. F.	British.....	Commissioner of Customs	Custom House, Wuhu	1885
King, Paul H.	British.....	Customs Assistant	Custom House, Kiukiang	1886

Korff, Aug.	.....	German ...	Merchant	.....	c/o Messrs. Melchers & Co., Shanghai.	1886
Krätzer, D. E.	.....	French ...	Consul-General	.....	French Consulate-General, Shanghai...	1886
Lanciearez, Chevalier E. M.	.....	Italian	Chargé d'Affaires	.....	Italian Legation, Shanghai	1886
Little, Robert	.....	British	Merchant	.....	10, Kiukiang Road, Shanghai	1886
Lloriente, M. le Comte de	.....	Spanish ..	Secretary of Legation	.....	Spanish Legation, Peking	1886
Mackey, Jas.	.....	British	Act. Commissioner of Customs	.....	Custom House, Takow	1886
McDougal, H., M.B.	.....	British	Physician	.....	Amoy	1886
Müller-Beeck, Geo.	.....	German ...	Consular Assistant	.....	c/o Ger. Consulate-General, Y'hama...	1885
Ottomeier, P. A. W.	.....	German ...	Merchant	.....	c/o Messrs. Siemssen & Co., Shanghai.	1886
Palamountain, B.	.....	British	Printing Office Manager	.....	Inspectorate-General of Customs, S'hai.	1886
Pym, E. T.	.....	British	Customs Assistant	.....	Custom House, Takow	1886
Rayner, Charles	.....	British	Merchant	.....	c/o Messrs. Carlowitz & Co., Shanghai.	1885
Ringer, B. S., M.D.	.....	British	Physician	.....	Amoy	1886
Schjoth, Fr.	.....	Norwegian	Customs Assistant	.....	Custom House, Chinkiang	1885
Samwer, Ernst.	.....	German ...	Assist. Superint. of Govt. Works	.....	Port Arthur, China	1885
Syburg, F. von		German ...	Vice-Consul		German Consulate-General, Shanghai.	1886



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